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Table of Contents

Introductory Remarks. page 1

Part I. Abstract Terms.

Chapter I. Terms Expressing the Relative
Qualities of the Gods.

A. Terms An Introductory Study
of the

TERMS USED OF IDOLS IN THE OLD TESTAMENT

A Thesis presented to the
Faculty of Concordia Theological Seminary

in partial fulfillment of the
requirements for the degree of

Bachelor of Divinity

by

Roland Albert Dede

Concordia Seminary
April 15, 1938

Concise
Approved by

Th. F. ...

Table of Contents

Introductory Remarks. page i

Book I. Abstract Terms.

Chapter I. Terms Expressing the Negative Qualities of the Idols.

A. Terms Describing the Idols as "No-God."

1. לֹא־אֱלֹהִים - "no-God" page 1
2. לֹא־אֱלֹהִים - "not God" page 4
3. $\text{אֵלֹהִים לֹא־אֱלֹהִים}$ - "not God" page 5
4. אֲחֵרִים - "other" page 5

B. Terms Describing the Idols as "Unreal."

5. אֵין - "nothingness" page 7
6. אֵינֶנּוּ - "nothing" page 10
7. אֵין־אֵין - "deceit" page 11
8. אֵין־אֵין - "vanity" page 12
9. אֵין־אֵין - "deception" page 13
10. אֵין־אֵין - "falsehood" page 14

C. Terms Describing the Idols as "Without Power."

11. אֵין־אֵין־אֵין - "impotent" page 16
12. אֵין־אֵין - "lifeless" page 17
13. אֵין־אֵין־אֵין - "lifeless" page 18

Chapter II. Terms Expressing the Assumed Positive Qualities of the Idols.

A. Terms Calling the Idols "God."

14. אֱלֹהִים - "god" page 18
15. אֱלֹהִים־אֱלֹהִים - "gods" page 21
16. אֱלֹהִים־אֱלֹהִים - "god" page 26
17. אֱלֹהִים־אֱלֹהִים - "god" page 27

B. Terms Calling the Idols "the Proud."

18. אֱלֹהִים־אֱלֹהִים - "the proud" page 28

Chapter III. Terms Expressing the Utmost
Contempt for the Idols.

A. With Respect to Their Filthy Character.

19. רִפְּסָה - "refuse" page 28
20. טִפְּלוּת - "filth" page 33

B. With Respect to Their Shameful Character.

21. חִשְׁבֹּן - "shame" page 36
22. אֲבִיזָה - "abomination" page 38

C. With Respect to Their Sinful Character.

23. חַטָּאת - "sin" page 41
24. עֲוֹנוֹת - "crime" page 42

D. With Respect to Their Frightful Character.

25. יִרְאוּת - "horror" page 43
26. פְּחַד - "fright" page 44

E. With Respect to Their Devilish Character.

27. דֵּמוֹן - "demon" page 45

Book II. Concrete Terms.

Chapter I. Terms Indicating the Idols to be
Reproductions.

28. מִצָּדָה - "likeness" page 47
29. צֶלֶל - "shadow" page 49
30. תְּבִיאָה - "image" page 51
31. מִצָּדָה - "likeness" page 53
32. תְּבִיאֹת שֶׁל שֶׁמֶשׁ - "sun-images" page 55
33. דְּמוּת - "figure" page 58
34. מִצָּבָה - "mould" page 61
35. מַצֵּבָה - "statue" page 62
36. אֲבִזָּה - "device" page 66
37. תְּבִימוֹת - "teraphim" page 68
38. אֲשֵׁרָה - "asherah" page 73
39. אֶפְדֹּד - "ephod" page 75

Chapter II. Terms Indicating the Use Made
of the Idols.

40. $\eta \dot{\nu} \cdot \dot{\nu} \dot{\nu}$ - "that carried
about" page 76

Chapter III. Terms Indicating the Material
of the Idols.

41. $2 \dot{\eta} \dot{\eta}$ - "gold" page 77
42. $\eta \dot{\nu} \dot{\nu}$ - "silver" page 77
43. $\eta \dot{\nu}$ - "wood" page 78
44. $\eta \dot{\nu} \dot{\nu}$ - "stone" page 78
45. $\eta \dot{\nu}$ - "terebinth" page 79

Chapter IV. Terms Indicating the Workmanship
of the Idols.

46. $\eta \dot{\nu} \dot{\nu} \dot{\nu}$ - "work" page 80
47. $\eta \dot{\nu} \dot{\nu}$ - "graven image" page 81
48. $\eta \dot{\nu} \dot{\nu} \dot{\nu}$ - "molten image" page 85

Concluding Remarks page 91

Bibliography page 93

Introductory Remarks

The purpose of this thesis, as is implied in the title, is to present an introductory study of the terms used of idols in the Old Testament. It is needless to say that no attempt has been made even to approximate an exhaustive presentation of all, or any single one of the forty-eight terms which come into consideration. Indeed, almost any one of the terms would be found upon thorough study in itself to provide sufficient material for an acceptable thesis. We have, therefore, confined our attention to just those facts which we thought were strictly essential for at least a limited understanding of the individual terms.

With regard to the division of the material employed in this thesis it must be stated that we found the terms could be quite handily separated into two great groups: 1) abstract terms, and 2) concrete terms. By abstract terms we mean those terms which express certain qualities of the idols; and by concrete terms we mean those terms which indicate the physical character, use, material, or workmanship of the idols. Book I treats the abstract terms; Book II treats the concrete terms.

Book I, again, we have divided into three chapters. Chapter I treats those abstract terms which express the negative qualities of the idols. Here are considered the terms which describe the idols as A) not-

God, B) unreal, and C) without power or life. Chapter II treats of those abstract terms which express the assumed positive qualities of the idols. Here are considered the terms which call the idols A) God, and B) the proud. Chapter III treats those abstract terms which give expression to the utmost contempt in which the idols were held. Here are considered those terms which refer to the idols as A) filthy, B) shameful, C) sinful, D) frightful, and E) devilish.

Book II, on the other hand, is divided into four chapters. Chapter I treats those terms which refer to the idols as reproductions. Chapter II treats the single term which refers to the use made of idols. Chapter III treats the terms used with reference to the material from which the idols were made. Chapter IV considers those terms which refer to the workmanship of the idols.

Concerning the sources for our material we must state that for the occurrence of the various terms in the Old Testament we have consulted the "Analytical Concordance to the Bible," by R. Young, 20th American Edition. For the use of the various terms in the Septuagint and the Vulgate we have used the "Polyglotten-Bibel," von R. Stier and K. Theile. For the meaning and derivation of the terms we have mostly employed the "Hebrew and English Lexicon," by F. Brown, S. Driver, and C. Briggs. The explanatory remarks on the use of each term are mainly derived from an independent study of the terms themselves

as they occur in the Old Testament. In the case of about half the terms supplementary ^{material} is available in various sources in our library. This material has been culled and pertinent remarks incorporated in this thesis due credit being given in all cases.

With regard to the future development of this subject we would like to say that each term should receive fresh study on the basis of the original text, various other ancient translations should be diligently compared, the extra-Biblical uses of the term should be analyzed wherever they occur in the cognate languages, and the various articles which have appeared from time to time in the "Zeitschrift fuer die Alttestamentliche Wissenschaft," unfortunately not available at the present time in our library, should be examined for scholarly opinions on the various terms.

Finally, we wish to give expression to our appreciation and thanks to Prof. Th. Graebner, D.D., under whose helpful direction this paper was written, as well as to Mr. Luther Poillot, librarian at the seminary, whose unfailing kindness and helpful cooperation will always be remembered.

R. A. D.

St. Louis, Missouri
April 15, 1938

TERMS USED OF IDOLS IN THE OLD TESTAMENT

Book I. Abstract Terms.

Chapter I. Terms Expressing the Negative Qualities of the Idols.

A. Terms Describing the Idols as "No-God."

1. עֲצָבָה - "No-God."

The word עֲצָבָה occurs twenty times in the Old Testament and is translated as "image" (one time), as "no value" (one time), as "thing of nought" (one time), and as "idol" (seventeen times). It is rendered as "image" (Ezekiel 30,13), as "no value" (Job 13,4), as "thing of nought" (Jeremiah 14,14), and as "idol" (Leviticus 19,4; 26,1; 1 Chronicles 16,26; Psalms 96,5; 97,7; Isaiah 2,8. 18.20.20; 10,10.11; 19,1.3; 31,7.7; Habakkuk 2,18; Zechariah 11,17).

The Septuagint translates עֲצָבָה with εἶδωλον, "representation of a god" (Leviticus 19,4; 1 Chronicles 16,26; Psalm 97,7; Habakkuk 2,8), with χειροποίητον, "a thing made by hand" (Leviticus 26,1; Isaiah 2,18; 10,11; 19,1; 31,7.7), with κακός, "that which is evil" (Job 13,4), with δαίμων, "god" (Psalm 96,5), with βδέλυγμα, "abomination, monster" (Isaiah 2,8.20), with ἄγαλμα, "statue" (Isaiah 19,3), with οἰώνισμα, "augury" (Jeremiah 14,14), with μεγαστάνες, "the great ones among the people" (Ezekiel 30,13), and with μάταιος, "vanity, nothingness, foolishness" (Zechariah 11,17), but does not translate it in Isaiah 10,10.

The Vulgate translates עֲלִילִים with idolum, "image, form" (Leviticus 19,4; 26,1; 1 Chronicles 16,26; Isaiah 2,3.18.20; 10,10.11; 51,7.7; Ezekiel 30,13; Zechariah 11,17), with perversum dogma, "perverse decree" (Job 13,4), with daemon, "evil spirit, demon" (Psalm 96,5), with simulacrum, "likeness, image" (Psalm 97,7; Isaiah 2,20; 19,1.3; Habakkuk 2,18), and with fraudentia, "deceitfulness" (Jeremiah 14,14).

The derivation of עֲלִילִים is somewhat obscure. Gesenius, in his "Handwoerterbuch," derives עֲלִילִים from an hypothetical stem עֲלִל , which then likewise serves as the root for עַל , a word of negation. He invites comparison with the Assyrian ul, "not," ullu, "nothing," and ullâlu, "weak," as well as with the Syrian ܘܠܝܠܘܢ , "weak." Brown, Driver, and Briggs, in their "Hebrew and English Lexicon," follow Gesenius in this derivation and suggest further comparison with the Arabic عَلِي , "to fail in a thing." The M'Clintock and Strong "Cyclopaedia," volume IV, page 467, remarks:

Delitzsch (on Habakkuk 2,18) derives it from the negative particle עַל , "die Nichtigen;" but according to Fuerst it is a diminutive of עֵל , "god," the additional syllable indicating the greatest contempt.

The "Encyclopaedia Biblica," Cheyne and Black, column 2149, favors the derivation of עֲלִילִים from עַל , and remarks:

The word was then by popular etymology associated with עַל , "not." The similarity of sound leads to the paronomasia $\text{עֲלִילִים עֲלֵי הָאֱלֹהִים}$, Psalm 96,5, all the elohim of the nations are elilim; see also Habakkuk 2,18. It does not appear, however, that this play was designed in the formation of the word.

It would appear, therefore, that the term עֲלִילִים was applied

to idols as an indication of their absolute "nothingness," and was a general term, given to the idols as a class, showing them to be "no-gods."

In Job 13,4; Zechariah 11,17; and Jeremiah 14,14 the word עֲלֵזָב means literally "nothingness" and does not refer to idols. Hence these passages have no importance for us here.

A study of the passages in which the word עֲלֵזָב occurs in the meaning "no-god" reveals that it was applied to the idols of Assyria (Isaiah 10,10), of Philistia (Isaiah 2,8), of Samaria (Isaiah 10,11), of Egypt (Isaiah 19,1.3; Ezekiel 30,13), and of Jerusalem (Isaiah 10,11). The M'Clintock and Strong "Cyclopaedia," volume IV, page 467, adds:

The same authority (Fuerst) asserts that the word denotes a small image of the god, which was consulted as an oracle among the Egyptians and Phoenicians (Isaiah 19,3; Jeremiah 14,14). It is certainly used of the idols of Noph or Memphis (Ezekiel 30,13).

Assyria is described as "the kingdom of idols" (Isaiah 10,10), and the land of the Philistines is pictured as "full of idols" (Isaiah 2,8).

The word עֲלֵזָב is used in intimate connection with עֲצָבֹת , "graven image" (Isaiah 10,10), with עֲלֵזָבִים , "idol" (Isaiah 10,11), and with עֲלֵזָבִים , "idols" (Ezekiel 30,13), which shows the very general application of the word. In Habakkuk 2,18 it is used of both עֲצָבֹת , "graven image," and עֲלֵזָבִים , "molten image," and thus embraces the whole order of idols, be they what they may.

That the עֲלֵזָב was an abomination in the sight of God is evident from the clear commands directed against

the same (Leviticus 19,4; 26,1; Psalm 97,7), as well as from the fact that God promises He will "utterly destroy the idols" (Isaiah 2,18; 10,11; Ezekiel 30,13).

The אֱלִילִים are further described as of no value because they were the work of man's hands, the creation of his own fingers (Isaiah 2,8). In the day of trouble man "will cast his idols . . . to the moles and to the bats" (Isaiah 2,20; 31,7). This will be the case even though the idols, being made of silver and gold, might have possessed great intrinsic worth (Isaiah 2,20; 31,7).

The interesting play on words, finally, referred to above, in Psalm 96,5 and 1 Chronicles 16,26, deserves further attention. The אֱלִילִים always stands in strong contrast with Jehovah (Psalm 97,7); but in these two passages the contrast is greatly heightened by the resemblance between elohim and elilim.

2. אֱלִילִים - "not God."

The term אֱלִילִים occurs in Deuteronomy 32,21 which reads: "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation."

In this very forcible passage the אֱלִילִים is described as that which arouses God's jealousy, and the punishment for such idolatry is, with holy sarcasm in this song of Moses, likewise plainly indicated.

For the further use of אֱלִילִים, see term number 14.

3. אֱלֹהֵי אֲנָשִׁים - "not God."

The phrase אֱלֹהֵי אֲנָשִׁים occurs five times in the Old Testament (2 Chronicles 13,9; Isaiah 37,19; Jeremiah 2,11; 5,7; 16,20).

In these passages the term אֱלֹהֵי אֲנָשִׁים is used of the gods of the foreign nations (Isaiah 37,19; Jeremiah 2,11), the work of man's hands (Isaiah 37,19; Jeremiah 16,20), and made of mere wood and stone (Isaiah 37,19). Priests which are without proper consecration are described as "priests of them that are no gods" (2 Chronicles 13,9), and such as worship אֱלֹהֵי אֲנָשִׁים forsake Jehovah (Jeremiah 5,7).

For the further use of אֱלֹהֵי אֲנָשִׁים, see term number 15.

4. אַחֵר - "other."

The term אַחֵר occurs 164 times in the Old Testament and is translated "another" (54 times), "next" (two times), "another man" (two times), "following" (one time), "other" (103 times), and "strange" (one time).

The word אַחֵר, "other," is derived from the verb אָחַז, "to remain behind," which is related to the Arabic اَحْرَزَ, "remain behind," and to the Aramaic אַחַר, of similar meaning. The word אַחֵר therefore means "another, one coming behind." Related Hebrew words are אַחֵר, "the hinder," אַחֲרָי, "backwards," אַחֲרָי, "the hinder side," אַחֲרָי, "backwards," אַחֲרָי, "coming after," and אַחֲרָי, "after-part."

The term אֱלֹהִים is used with reference to idols in 67 passages in the Old Testament. In this connection it is translated "another" (three times - Psalm 16,4; Isaiah 42,8; 48,11) and "other" (64 times - the remaining passages, referred to below).

The worship of "other gods" was very plainly forbidden (Exodus 20,2; 23,13; 34,14; Deuteronomy 5,7; 6,14; 11,16.28; 13,6; 28,14; 1 Kings 11,10; 2 Kings 17,35.37.38; Isaiah 42,8; 48,11; Jeremiah 25,6). In fact, so earnest was God in this prohibition that Israel was forbidden to worship "other gods" even if lying prophets might be able to perform signs and wonders in their name (Deuteronomy 13,2). As a further incentive to abide by the true God the worship of "other gods" is described as a temptation from Belial (Deuteronomy 13,13).

Moreover, Israel is frequently warned that God's righteous anger rests on all who forsake Him and follow after "other gods." Terrible punishment will certainly overtake all such idolaters (Deuteronomy 7,4; 8,19; 28,36.64; 30,17; 31,18; Joshua 23,16; 1 Kings 9,6.9; 2 Kings 22,17; 2 Chronicles 7,19.22; 34,25; Psalm 16,4; Jeremiah 1,16; 13,10; 19,4.). This punishment is specifically defined in Deuteronomy 17,3 as death by stoning, and in Deuteronomy 18,20 death is likewise promised to those prophets who would dare to lead Israel astray. However, in any case, the just punishment of God was inescapable in whatever form it was visited upon the sinful people.

The sin of worshipping "other gods" was a frequent

occurrence among the Israelites (Deuteronomy 29,26; 31,20; Judges 2,12.17.19; 10,13; 1 Samuel 8,8; 2 Kings 17,7; Jeremiah 7,9; 11,10; 22,9; Hosea 3,1), as well as of "their fathers" (Joshua 24,2; Jeremiah 16,11). Numbers of her kings were guilty of this abomination, among them Solomon (1 Kings 11,4), Jeroboam (1 Kings 14,9), and Ahaz (2 Chronicles 28,25).

The "other gods" were the gods of the foreign nations, among them Baal and Ashtaroth (Judges 2,12) and Milcom (1 Kings 11,4). They frequently took the form of molten images (1 Kings 14,9), incense was burnt to them (2 Kings 22,17; 2 Chronicles 28,25; 34,25; Jeremiah 1,16; 19,4; 44,3.5.8.15), and drink offerings were poured out to them (Jeremiah 7,18; 19,13; 32,29).

Among the interesting uses of the term "other gods" is to be noted Naaman's promise to forsake them and worship Jehovah after he had been cleansed of his leprosy (2 Kings 5,17), Israel's promise not to worship "other gods" (Joshua 24,16), and the fact that when a person was exiled from Judah or driven out of the land, it was the same as telling him to go and worship "other gods" (1 Samuel 26,19; Jeremiah 16,15).

B. Terms Describing the Idols as "Unreal."

5. $\int \int \frac{N}{T}$ - "nothingness."

The term $\int \int \frac{N}{T}$ occurs 78 times in the Old Testament and is translated as "affliction" (three times - Job 5,6; Jeremiah 4,15; Habakkuk 3,7), "evil" (one time - Proverbs

12,21), "idol" (one time - Isaiah 66,3), "iniquity" (47 times - Numbers 23,21; 1 Samuel 15,23; Job 4,8; 11,14; 21,19; 31,3; 34,8.22; 36,10.21; Psalms 5,5; 6,8; 7,14; 14,4; 28,5; 36,3.12; 41,6; 55,4; 55,3; 56,7; 59,2; 64,2; 66,18; 92,7.9; 94,4.16.23; 119,135; 125,5; 141,4.9; Proverbs 10,29; 19,28; 21,15; Isaiah 1,13; 29,20; 31,2; 32,6; 59,4.6.7; Hosea 6,8; 12,11; Micah 2,1; Habakkuk 1,3), "mischief" (three times - Psalm 36,4; 65,10; Ezekiel 11,2), "mourning" (one time - Deuteronomy 26,14), "nought" (one time - Amos 5,5), "sorrow" (one time - Psalm 90,10), "vanity" (six times - Job 15,35; Psalm 10,7; Proverbs 22,8; Isaiah 41,29; 58,9; Zechariah 10,2), "wickedness" (two times - Job 11,11; Proverbs 30,20), "false" (one time - Proverbs 17,4), "mourners" (Hosea 9,4), "unjust" (one time - Proverbs 11,7), "unrighteous" (one time - Isaiah 10,1), "unrighteousness" (one time - Isaiah 55,7), "vain" (one time - Jeremiah 4,14), and "wicked" (six times - Job 22,15; 34,36; Psalms 59,5; 101,3; Proverbs 6,12.18).

The word אָיִן is derived from an unused root אִינ , "to be fatigued, tired," and is related to the Arabic أَت , "to be fatigued, tired", and أَيْب , "weariness, sorrow, trouble." A related Hebrew word is אִי־בְּיָדָי , "toil."

In all the times of its occurrence in the Old Testament אָיִן is used of an idol only once (Isaiah 66,3).

In that case the Septuagint translates אָיִן with βλάσφημος , "blasphemer," and the Vulgate renders it with idolum, "image, form."

From the many different translations which the word receives in the Authorized Version it might appear

that the meaning of the word is in doubt. Such, however, is not the case. The M'Clintock and Strong "Cyclopaedia," volume IV, page 468, has this to say:

The primary idea of the root seems to be emptiness, nothingness, as of breath or vapor; and, by a natural transition, in a moral sense, wickedness in its active form of mischief; and then, as the result, sorrow and trouble. Hence אָלִי denotes a vain, false, wicked thing, and expresses at once the essential nature of idols, and the consequences of their worship. The character of the word may be learnt from its associates. It stands in parallelism with אָלִי (Isaiah 41,29) which, after undergoing various modifications, comes at length to signify "nothing," with אָלִי "breath" or "vapor," itself applied as a term of contempt to the objects of idolatrous reverence (Deuteronomy 32,21; 1 Kings 16,15; Psalm 31,6; Jeremiah 8,19; 10,8), with אָלִי , "nothingness, vanity," and with אָלִי , "falsehood" (Zechariah 10,2) - all indicating the utter worthlessness of the idols to whom homage was paid, and the false and delusive nature of their worship.

The one case where אָלִי is used of an idol, Isaiah 66,3, reads as follows: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

In this powerful exhortation to humble sincerity in worship Isaiah places the blessing of an idol (אָלִי) on a par with the ^{most} hateful deeds possible for a child of Israel, and this passage is, therefore, one of the strongest in the entire Old Testament against idol worship.

Attention must finally be called to the use of the word אָלִי as a proper noun and in connection with the compound name Bethaven. The name Aven occurs Ezekiel 30, 17; Hosea 10,8; and Amos 1,5. The place probably received

its name from its desolate nature or from the idolatrous practices carried on there. Compare also Hosea 12,11 and Amos 5,5 in this connection. With regard to Bethaven the M'Clintock and Strong "Cyclopaedia," volume I, page 773, states:

In Hosea 4,15; 5,8; 10,5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Bethel - once the "house of God," but then the house of idols, of "nought." The Talmudists accordingly everywhere confounded Bethaven with Bethel, the proximity of which may have occasioned the employment of the term as a nickname, after Bethel became the seat of the worship of the golden calves. The name Bethaven, however, was properly that of a locality distinct from Bethel, and appears to have been applied to a village located on the rocky eminence of Burj Beitin, twenty minutes south-east of Beitin (Bethel), and twenty minutes west of Tell el-Hajar (Ai).

6. עֵלֶּוֹת - "nothing."

The term עֵלֶּוֹת occurs 33 times in the Old Testament and is translated "nothing" (three times), "none" (six times), "less than nothing" (one time), "end" (thirteen times), "ankle" (one time), "not any" (one time), "thing of nought" (one time), "uttermost part" (one time), "want" (one time), "no" (three times), and "not" (two times).

The word עֵלֶּוֹת, "end, non-existence," is derived from the root עֵלֶּוֹת, "cease, fail," and is used as 1) end, extremity, and 2) expressing non-existence. A related Hebrew word is אֲרָצֵי עֵלֶּוֹת, "the two extremities."

The term is used with reference to idols only three times (Isaiah 41,29; 45,6; 46,9).

The last two passages are closely related.

Isaiah 45,6 reads: ". . . there is none beside me. I am

the Lord, and there is none else." And Isaiah 46,9 reads: ". . . I am God, and there is none else; I am God, and there is none like me." These two passages do not refer directly to idols, but by implication it is obvious that they forbid every form of idolatry.

However, Isaiah 41,29 is plainer. It reads: "Behold, they are all vanity; their works are nothing: their molten images are wind and confusion." This passage plainly describes the "works" as being "nothing." The parallelism with "wind and confusion" serves to bring out the meaning more fully.

7. נִשְׁוֹ - "deceit."

The term נִשְׁוֹ occurs 53 times in the Old Testament and is translated "lies" (one time), "vanity" (22 times), "false" (five times), "falsely" (one time), "lying" (two times), and "vain" (22 times).

The word נִשְׁוֹ is derived from the unused root נִשְׁוֹ, "be evil, foul, unseemly," which is related to the Arabic نَسْوٌ, of similar meaning. The word is used 1) of emptiness, 2) of vain speech, and 3) of worthless conduct.

The word is used with reference to idols four times (Psalm 31,6; Jeremiah 18,15; Hosea 12,11; Jonah 2,8).

In Psalm 31,6 David exclaims: "I hate them that regard lying vanities." Jeremiah prophesies thus: "My people have forgotten me, they have burned incense to vanity." Hosea exclaims: "Is there iniquity in Gilead?"

surely they are vanity: they sacrifice bullocks in Gilgal." And Jonah, from the belly of the whale, says in his prayer: "They that observe lying vanities forsake their own mercy."

From these passages it is clear that the term $\aleph \dot{\iota} \psi$ was applied to the idols by reason of their deceitfulness. Such as regard "lying vanities" forget the Lord (Jeremiah 18,15) and need expect no mercy (Jonah 2,8). It is interesting also that the "vanity" is connected with the burning of incense to idols (Jeremiah 13,5), and with the sacrifice, falsely of course, of bullocks in Gilgal, Hosca 13,11.

8. פִּזְוִן - "vanity."

The term פִּזְוִן occurs 70 times in the Old Testament and is translated "in vain" (seven times), "vanity" (53 times), "altogether" (one time), and "vain" (four times).

The word פִּזְוִן , "vapour, breath," is related to the Syriac ܦܙܘܢܐ , "vanity." A related Hebrew word is פִּזְוִן , "act emptily." The term פִּזְוִן is used 1) as meaning "breath," and 2) as meaning "vanity."

The word is used with reference to idols 12 times (Deuteronomy 32,21; 1 Kings 16,13.26; Psalm 51,6; Isaiah 57,13; Jeremiah 2,5; 8,19; 10,8.15; 16,19; 51,18; Jonah 2,8).

The "vanities" are described as provoking the Lord to anger (Deuteronomy 32,21; 1 Kings 16,13.26). David, the mouthpiece of the Lord, speaks the same way

in Psalm 31,6: "I have hated them that regard lying vanities."

The sin characteristic of Jeroboam was "to provoke the Lord God of Israel to anger with their vanities" (1 Kings 16,26). This was likewise the sin of Baasha, Elah, and Omri (1 Kings 16,13.26), as well as the common sin of Israel in general (Jeremiah 2,5).

That the term "vanities" was a very general term applicable to any form of idolatry is evident from Jeremiah 10,15 and Jeremiah 51,18 where it is used of the "graven image" and the "molten image" both taken together. It is likewise used parallel with "graven image" in Jeremiah 8,19.

The term applies also to the idols of the heathen, the "Gentiles," as is shown in Jeremiah 16,19.

And finally Israel is told that all who do not put their trust in the Lord shall be taken by vanity, that is, will be given over to idols and all that their worship entails (Isaiah 57,13).

9. רָפָּוּ - "deception."

The term רָפָּוּ occurs 131 times in the Old Testament and is translated "deceit" (one time), "lie" (23 times), "falsehood" (12 times), "liar" (one time), "vain thing" (one time), "vain" (one time), "wrongfully" (four times), "feignedly" (one time), "deceitful" (two times), "false" (21 times), "falsely" (12 times), "in vain" (one time), "lying" (22 times), "without a cause"

(one time), "falsely" (one time), and "in vain" (three times).

The word $\Gamma P \dot{\Psi}$, "deception, disappointment," is derived from the root $\Gamma P \dot{\Psi}$, "deceive," which is related to the Aramaic $\Gamma P \dot{\Psi}$, "deceive," the Syriac ܩܦܘܨܐ , "deceit," and the Arabic كذبت , "lie." A related Hebrew word is $\Gamma P \dot{\Psi}$, "deal falsely." The word is used 1) of deception, that which deceives, 2) of deceit, fraud, 2) of falsehood, 4) of falsity, and 5) of a lie.

The term is used with reference to idols six times in the Old Testament (Job 13,4; Jeremiah 10,14; 13,25; 16,19; 51,17; Habakkuk 2,18).

In Jeremiah 10,14 and 51,17 and Habakkuk 2,18 the word is used parallel with "molten image" and in Habakkuk 2,18, also with "graven image," showing that the term was one of very general application referring to the idols in whatever form they appeared.

It was a term likewise applied to the idols of the heathen, for in Jeremiah 16,19 the "gentiles" say: "Our fathers have inherited lies."

That Israel was not guiltless in this respect is also apparent from Jeremiah 13,25 where Jeremiah, the mouthpiece of God, says: "Thou hast forgotten me and trusted in falsehood."

10. $2 \Gamma \dot{\Psi}$ - "falsehood."

The term $2 \Gamma \dot{\Psi}$ occurs 29 times in the Old Testament and is translated with "lie" (23 times), "false" (one time), "deceitful" (one time), "leasing" (two times),

and "lying" (two times).

The word 2 לָגַז , "lie, falsehood, deceptive thing," is derived from the root 2 לָגַז , "be a liar, lie," which is related to the Arabic $كَلَبَ$, the Aramaic 2 לָגַז , and the Syriac 2 לָגַז , all of similar meaning. A related Hebrew word is 2 לָגַז , "deceptive, disappointing." The word is used 1) of a lie, falsehood, 2) of false prophets, 3) of idols, and 4) of empty human pretensions.

The word is used with evident reference to idols in only two passages (Psalm 40,4 and Amos 2,4).

Psalm 40,4 reads: "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Amos 2,4 reads: "Thus saith the Lord; for three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies have caused them to err, after the which their fathers have walked."

From these passages it is clear that God would bless all such as do not turn aside to the false idols, but instead put ^eth^r trust and hope in Him; but it is likewise evident that He would surely punish all who err in following after the "lies," that is, the idols which are as deceptive as lies.

The term 2 לָגַז was, accordingly, a very general one, applied to the idols as a class showing their intrinsic worthlessness. All such as followed after the "lies" were certain to be deceived by them.

C. Terms Describing the Idols as "Without Power."

11. $\text{לֹא יִנְיֵן אֱלֹהֵי אֲשֵׁרָה}$ - "impotent."

The term $\text{לֹא יִנְיֵן אֱלֹהֵי אֲשֵׁרָה}$ is derived from the verb יָנַן , which occurs 23 times in the Old Testament and is translated "be profitable" (one time), "do good" (one time), "have profit" (two times), "profit" (17 times), "set forward" (one time), and "at all" (one time).

The verb יָנַן is used only in the Hiphil and means "profit, avail, benefit." With אֲשֵׁרָה , and applied to idols, it indicates their utter worthlessness and inability to accomplish anything.

The term is used with reference to idols seven times in the Old Testament (Isaiah 44,9.10; 57,12; Jeremiah 2,8.11; 16,19; 1 Samuel 12,21).

The term was a general one and applied to the whole class of idols, "graven images" (Isaiah 44,9), or "molten images" (Isaiah 44,10). All alike were declared to be impotent and profitable for nothing. This thought is clearly expressed in Isaiah 57,12: "Thy works . . . they shall not profit thee."

The word referred not only to the images dedicated to Baal (Jeremiah 2,8), but also to all the gods of the heathen, as is evident from Jeremiah 16,19 where the Gentiles say: "Our fathers have inherited . . . things wherein there is no profit."

The command to refrain from following after these impotent gods is very plainly stated in 1 Samuel 12,21:

"Turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain."

The tragedy of the whole idol worship of Israel is summed up by Jeremiah when he says: "My people have changed their glory for that which doth not profit." This passage (Jeremiah 2,11) shows, like no other in the Old Testament, the great difference between the worship of Jehovah and the worship of idols. With Jehovah all is glory; but with the idols there is no profit at all.

12. Δ ' η η - "lifeless, mere carcasses."

The term Δ ' η η is derived from the verb η η , which occurs 125 times in the Old Testament and is translated as "be dead" (60 times), "dead" (62 times), and "one dead" (three times).

The verb η η , "die," is related to the Arabic مات , the Aramaic η η and η η , and the Syriac ܡܘܬ , all of similar meaning. Related Hebrew words are η η , "death," η η , "death," and η η , "death."

The term Δ ' η η is, apparently, applied to the idols only once, namely in Psalm 106,28 which reads: "They joined themselves also unto Baalpeor, and ate the sacrifices of the dead." This passage has reference to the custom of bringing sacrifices to the idols, in this case Baalpeor, whose worship was often connected with the most licentious rites. That Baalpeor should be called a "dead" idol is an indication of the absolute folly which the poet attaches to all sacrifices brought to him. The term is therefore a very strong and striking one.

13. אֲנָשִׁים - "lifeless, mere carcasses."

The term אֲנָשִׁים occurs 22 times in the Old Testament and is translated as "carcass" (14 times), "corpse" (two times), and "dead body" (six times).

The word אֲנָשִׁים , "corpse, carcass," is derived from the verb אָנַשׁ , "be exhausted, faint," which is related to the Aramaic ܐܢܫܐ and the Syriac ܐܢܫܐ , "body, corpse." It is used of men, of idols, and of animals.

The term is used of idols only once, in Leviticus 26,30 which reads: "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." The use of the term אֲנָשִׁים with reference to the idols brings out very forcibly their lifelessness and inability to accomplish anything for such as worship them.

Chapter II. Terms Expressing the Assured Positive Qualities of the Idols.

A. Terms Calling the Idols "God."

14. אֱלֹהִים - "god."

The term אֱלֹהִים occurs 241 times in the Old Testament and is translated "God" (212 times), "god" (15 times), "idol" (one time), "might" (one time), "mighty one" (one time), "power" (three times), "goodly" (one time), "great" (one time), "mighty" (four times), "strong" (one time), and "power" (one time).

The word עֲזָרָה is most probably derived from an unused verb יָעָזַר, meaning "to be strong;" but the exact derivation is still in doubt. Related Hebrew words are עֲזָרָה, "strength," אֱלֹהִים, "god, God," and אֱלֹהֵי, "god, God." The word is used to signify: 1) men of might, 2) angels, 3) gods of the nations, 4) mighty things, and 5) God.

A study of the term עֲזָרָה reveals that the worship of "other gods" was absolutely forbidden to Israel (Exodus 34,14; Psalm 81,9.9). Moreover God had promised that He would surely punish all such as would dare to worship strange gods (Psalm 44,20; Malachi 2,11). And Isaiah points out that in time of trouble the "gods" would be unable to help those who put their trust in them (Isaiah 45,20).

Nevertheless, both Judah and Israel were constantly guilty of this sin (Malachi 2,11), and Isaiah accuses them of "Enflaming (themselves) with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks" (Isaiah 57,5). It is this thought which moves Moses to exclaim that when God led His people and they trusted in Him alone, then "there was no strange god with him (Israel)" Deuteronomy 32,12.

Reference is also made to the worship of the god Berith when it is recorded in Judges 9,46 that "the men of the tower of Shechem (against whom Abimelech fought) entered into an hold of the house of the god Berith. This passage points to the fact that temples were often erected

to the various false gods, or idols.

The term עִוָּל was a very general term having wide application to all forms of idols whether "carven images" or "molten images" (Isaiah 44,10). The term is used of the wooden gods which a man makes for himself and worships and to which he offers his prayers (Isaiah 44,15.17.17). They were likewise frequently made of gold (Isaiah 46,6).

The term is even used of men who exalt themselves above God and, indeed, think themselves to be God (Ezekiel 28,2.9; Daniel 11,36).

A very interesting use of this term is in the phrase "God of gods" (Daniel 11,36). God is described in this phrase as a god indeed, but a God which is infinitely exalted above the gods, the idols. That this is true is evident from the passages in Exodus 15,11 and Isaiah 43,10 which clearly state that there is no one like the Lord among the gods, as well as from Psalm 5,4 which reads: "Thou art not a God that hath pleasure in wickedness." A characteristic of all idol worship was the wickedness of the rites carried on in the name of the god and avowedly for his pleasure. Such a god Jehovah is not.

It will be seen, finally, from the references given above, that the term עִוָּל is used twenty times in the Old Testament with reference to idols (Judges 9,46; Deuteronomy 32,12; Psalms 5,4; 44,20; 81,9.9; Exodus 15,11; 34,14; Isaiah 43,10; 44,10.15.17.17; 45,20; 46,6; 57,5; Ezekiel 23,2.9; Daniel 11,36.36; Malachi 2,11). In only

one case, however, is the term actually translated "idol."
That is in Isaiah 57,5.

15. אֱלֹהִים - "gods."

The term אֱלֹהִים occurs a great number of times in the Old Testament and is translated "angels" (one time), "God" (frequently), "goddess" (two times), "gods" (240 times), "exceeding" (one time), "judges" (five times), "great" (one time), "mighty" (two times), and "very great" (one time).

The derivation of אֱלֹהִים is supposed to be the same as that for אֱלֹהִים. Compare אֱלֹהִים. The word is used to indicate: 1) rulers, 2) divine ones, 3) angels, 4) gods, and 5) God.

The term אֱלֹהִים is used of idols 242 times and is translated "god" (18 times), "gods" (222 times), and "goddess" (two times).

The translation "god" occurs in the following passages: Judges 8,33; 9,27; 11,24; 16,23.25.24; 1 Samuel 5,7; 1 Kings 11,33; 2 Kings 1,2.3.6.16; 19,37; Isaiah 57,38; Daniel 1,2.2; Jonah 1,5; Micah 4,5.

The translation "gods" occurs in the following passages: Genesis 3,5; Exodus 22,28; 32,1.23; Deuteronomy 4,28; 10,17; 13,7; 32,17; Joshua 12,22; Judges 10,14; 17,5; 1 Samuel 4,8.8; 28,13; 1 Kings 19,2; 20,10; 2 Kings 17,29.31; 18,33.35; 19,12; 1 Chronicles 16,25.26; 2 Chronicles 2,5; 13,8; 25,15; 32,14; Psalms 82,1.6.8; 95,3; 96,4; 97,7.9; 135,5; 136,2; Isaiah 36,20; 37,12; 41,25;

Jeremiah 11,12; 43,12; Hosea 14,3 - - - "my gods:" Genesis 31,30; Judges 13,24 - - - "thy gods:" Genesis 31,32; Exodus 32,4.8; 1 Kings 12,28; Jeremiah 2,28.29; 11,13; Nahum 1,14 - - - "strange gods:" Genesis 35,2.4; Joshua 24,20.25; Judges 10,16; 1 Samuel 7,5; 2 Chronicles 33,15; Jeremiah 5,19 - - - "the gods of Egypt:" Exodus 12,12 - - - "other gods:" Exodus 20,5; 23,15; Deuteronomy 5,7; 6,14; 7,4; 8,19; 11,23; 13,2.6.13; 17,5; 18,20; 28,14.36.64; 29,26; 30,17; 31,13.20; Joshua 23,16; 24,2.16; Judges 2,12.17.19; 10,13; 1 Samuel 3,8; 26,19; 1 Kings 9,6.9; 11,4.10; 14,9; 2 Kings 5,17; 17,7.35.37.38; 22,17; 2 Chronicles 7,19.22; 33,25; 34,25; Jeremiah 1,16; 7,6.9.18; 11,10; 13,10; 16,11.13; 19,4.13; 22,9; 25,6; 32,29; 35,15; 44,5.5.8.15; Hosea 3,1 (for a consideration of these passages see term number four) - - - "gods of silver:" Exodus 20,25 (see term number forty-two) - - - "gods of gold:" Exodus 20,25; 32,31 (see term number forty-one) - - - "their gods:" Exodus 23,24.32.33; 34,15.16.16; Numbers 25,2.2; Deuteronomy 7,16.25; 12,2.3.50.50.31.31; 20,18; 32,37; Joshua 23,7; Judges 2,5; 5,6; 2 Samuel 7,25; 1 Kings 11,2.8; 20,23; 2 Kings 17,23; 19,18; 1 Chronicles 10,10; 14,12; Isaiah 37,19; Jeremiah 2,11; 46,25; Daniel 11,8 - - - "the gods of these nations:" Deuteronomy 29,18; 2 Chronicles 32,13; 32,17; Psalm 96,5; Isaiah 36,18 - - - "the gods of the strangers:" Deuteronomy 31,16 - - - "the gods which your fathers served:" Joshua 24,14.15 - - - "the gods of the Amorites:" Joshua 24,15; Judges 6,10 - - - "the gods of the people:" Judges 2,12; 1 Chronicles 5,25; 2 Chronicles 32,19 -

- - "new gods:" Judges 5,8 - - - "gods of Syria:" Judges 10,6 - - - "gods of Moab:" Judges 10,6 - - - "gods of the Philistines:" Judges 10,6 - - - "her gods:" Ruth 1,15; Isaiah 21,9 - - - "your gods:" 1 Samuel 6,5; 1 Kings 18, 24.25 - - - "his gods:" 1 Samuel 17,43; 2 Chronicles 25, 14; Ezra 1,7; Jeremiah 48,35 - - - "the gods of Hamath:" 2 Kings 18,34; Isaiah 36,19 - - - "the gods of Sepharvaim:" 2 Kings 18,34; Isaiah 36,19 - - - "no gods:" 2 Chronicles 13,9; Isaiah 37,19; Jeremiah 2,11; 5,7; 16,20 (see term number three) - - - "the gods of the children of Seir: " 2 Chronicles 25,14 - - - "the gods of Edom:" 2 Chronicles 25,20 - - - "the gods of Damascus:" 2 Chronicles 28,23 - - - "the gods of the kings of Syria:" 2 Chronicles 28,23 - - - "our gods:" Isaiah 42,17 - - - "the gods of the Egyptians:" Jeremiah 43,13 - - - "the gods of the earth:" Zephaniah 2,11.

The translation "goddess" occurs in the following passages: 1 Kings 11,5.35.

The sin of worshipping the "gods" was a common one in Israel and is frequently referred to (Deuteronomy 32,17; Judges 5,6; 8,33; 17,5; 18,24; 1 Kings 11,33; 2 Kings 1,2.3.6.16; Jeremiah 2,28; 11,13). Among special instances in the Old Testament is to be noticed the sin of worshipping the golden calves which are referred to as "gods" (Exodus 32,1.4.8.23; 1 Kings 12,28; 2 Chronicles 13,8). Solomon with his heathen wives was guilty of worshipping the gods of the heathen nations (1 Kings 11,3). Interesting also in this connection is the fact that the "teraphim" are specifically denominated "gods" (Genesis

31,30.32; 35,2.4). It must also be mentioned that it was to be one of the greatest punishments of sinful Israel that when she should lose her inheritance and be scattered among the nations, she should serve other "gods," Deuteronomy 4,28.

Yet, God had repeatedly forbidden the worship of the other "gods" (Exodus 23,24.32; 34,17; Leviticus 19,4; Deuteronomy 7,16.25; 12,2.3.30; Joshua 23,7; 24,20.23; 1 Samuel 7,3; Hosea 14,3), and He had promised that terrible punishments would be visited upon all who disobeyed Him (Jeremiah 5,19; Exodus 23,33; Judges 2,3). Moreover, Israel was assured at every turn that she could expect no help from the "gods" (Judges 10,14; 2 Kings 18,35; 2 Chronicles 25,15; 32,14; Isaiah 36,30; 37,18; 42,17; Jeremiah 2,20; 11,12), also for this reason that the "gods" were not gods at all (2 Kings 19,18; Isaiah 37,19; Jeremiah 2,11). Also the helplessness of the "gods" was shown to Israel by their inability to foretell the future, through their prophets (Isaiah 41,25).

The worship of false gods was widespread through all the heathen nations surrounding Israel. Frequent reference is made to the nations who follow their own gods, and to the gods of the foreign nations (Exodus 34,15; Deuteronomy 13,7; 20,13; 29,18; 31,16; Judges 2,12; 1 Kings 11,2; 2 Kings 17,29; 19,12; 18,33; 1 Chronicles 5,25; 16,26; 2 Chronicles 32,13.17.19; Psalm 96,5; Isaiah 36,18; Micah 4,5). Some of the nations and peoples mentioned as worshipping the "gods" are: the Philistines (Judges 10,6; 16,23.24; 1 Samuel 6,5; 17,45; 1 Chronicles 10,10; 14,12),

the Babylonians (Isaiah 21,9; Daniel 1,2), the Shechenites (Judges 9,27), the inhabitants of Nineveh (Nahum 1,14), the Amorites (Joshua 24,15; Judges 6,10), the inhabitants of Syria (Judges 10,6; 2 Chronicles 28,23), the Moabites (Judges 10,6; Ruth 1,15).

The names of a great number of these "gods" of the foreign nations is likewise given. Some of them are: Baalim (Judges 8,33), Baal-berith (Judges 8,33), Chemosh (Judges 11,24), Dagon (Judges 16,23; 1 Samuel 5,7), Milcom (1 Kings 11,33), Baal-zebub (2 Kings 1,2.3.6.16), Nisroch (2 Kings 19,37; Isaiah 37,38), Baalpeor (Numbers 25,2), and Baal (1 Kings 18,24.25).

A number of sinful practices are likewise mentioned as taking place in connection with the worship of these gods. The worshippers of the "gods" made their sons and daughters to pass through fire (Deuteronomy 12,31), incense was burnt to the "gods" (Jeremiah 48,35), temples were built for the "gods" (Judges 9,27), and prayers were offered to them by the deluded people (Jonah 1,5).

A very interesting use of the term "gods" is contained in Satan's temptation of Adam and Eve when he says: "Ye shall be as gods" (Genesis 3,5). This passage can, however, hardly refer to idols; but it must be taken as a reference to Jehovah Himself.

Interesting and instructive are the passages which compare Jehovah to the "gods" describing the relation that obtains as well as the inferiority of the idols.

Jehovah is described as the "God of gods (Deuteronomy 10,17; Joshua 22,22; Psalm 136,2), as a God to be feared above all gods (1 Chronicles 16,25; 2 Chronicles 2,5), as being far above all the gods (Psalm 95,3; 96,4), as being exalted above all gods (Psalm 97,9; 135,5), as being Judge among the gods (Psalm 82,1), as being an object of worship on the part of the idols (Psalm 97,7), and as having power to "furnish" all the gods of the earth (Zephaniah 2,11).

16. אֱלֹהִים - "god."

The term אֱלֹהִים occurs 52 times in the Old Testament and is translated "God" (47 times) and "god" (five times).

The word אֱלֹהִים or אֱלֹהִי is closely related to אֱלֹהִים . Compare אֱלֹהִים . It is used: 1) of heathen gods, and 2) of God.

The term is used with reference to idols five times in the Old Testament (2 Kings 17,31; 2 Chronicles 32,15; Daniel 11,37.39; Habakkuk 1,11).

The prophecy of Daniel concerning the world power, Rome, relates that they shall follow after a new god to whom they would ascribes their successes (Daniel 11,37.39).

The Chaldeans, likewise, put their trust in their "god" and imputed their power to him (Habakkuk 1,11).

The Sepharvites "burnt their children in fire to Adrammelech and Anammelech, the gods (אֱלֹהִים - Keri אֱלֹהִים) of Sepharvaim" (2 Kings 17,31).

However, it was plainly stated that no ܐܠܗܝܢ of the heathen could possibly save from God's vengeance (2 Kings 52,15).

17. ܐܠܗܝܢ - "god."

The term ܐܠܗܝܢ is the Aramaic equivalent of the Hebrew אֱלֹהִים . Compare ܐܠܗܝܢ . It occurs several times in the Aramaic section of the book of Daniel. It is used either of "god" or of "God."

The term is used with reference to idols eleven times (Daniel 2,11; 3,12.14.18.28.29; 4,8; 5,4.23; 6,7.12).

Daniel frequently applies this term to the "gods" of the Chaldeans (Daniel 3,12.14.18; 4,8), to whom the Chaldeans ascribed the ability to interpret dreams (Daniel 2,11). However the true believers in this heathen land refused to worship "any god except Jehovah" (Daniel 3,28), and even the Chaldeans recognized the power of Jehovah alone when they, after the three men in the fiery furnace had escaped unharmed, were forced to admit, "no other God can deliver after this sort" (Daniel 3,29).

Attention must also be directed to the command of the Chaldean monarch that no prayers should be addressed to "any God or man" for thirty days save to him alone (Daniel 6,7.12).

Finally, the term ܐܠܗܝܢ was applied to all kinds of idols, whether made of gold, silver, brass, iron, wood, or stone (Daniel 5,4.23).

B. Terms Calling the Idols "the Proud."

18. אֲזַדְדָּה - "the proud."

The word אֲזַדְדָּה occurs only once in the Old Testament (Psalm 40,4), where it is translated "the proud."

The word אֲזַדְדָּה, "proud, defiant," is related to the verb זָדַד, "act stormily, arrogantly," which in turn is related to the Assyrian ra'abu, "storm at," the Arabic رَعِيَ, "be alarmed, frightened," and the Syriac ܐܘܕܝܢܐ, "trembling." Related Hebrew words are זָדָה, "pride," זָדַד, "storm," and הִזְדַּדְתִּי, "boisterous behavior."

Psalm 40,4 reads as follows: "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

It would seem that the term אֲזַדְדָּה plainly refers to idols. Compare, however, term number ten where this passage is also discussed.

Chapter III. Terms Expressing the Utmost Contempt for the Idols.

A. With Respect to Their Filthy Character.

19. פִּלְסָה - "refuse."

The term פִּלְסָה occurs 48 times in the Old Testament and is translated "image" (one time - Jeremiah 50,2), and "idol" (47 times - Leviticus 26,30; Deuteronomy

29,17; 1 Kings 15,12; 21,26; 2 Kings 17,12; 21,11.21;
23,24; Ezekiel 6,4.5.6.9.13.13; 8,10; 14,3.4.4.5.6.7;
16,26; 18,6.12.15; 20,7.8.16.18.24.31.39.39; 22,3.4;
23,7.30.37.39.49; 30,13; 33,25; 36,18.25; 37,23; 44,10.12).

The term רִיכָל is derived from the stem רָכַל .

Cfr. רָכַל , "dung," 1 Kings 14,10. Cfr. also the
Arabic رَكْل , the Aramaic ܪܟܠ , "dung," and the
Aramaic ܪܟܠܐ , "ball of dung." The verb רָכַל is related
to the Aramaic ܪܟܠܐ , and the Arabic رَكَلَ , "roll,"
 رَكْلَةٌ , "wheel," and رَكْلٌ , "flowing." Related
Hebrew words are רָכַל , "roll, roll away," רָכַל , "heap,
wave, billow," רָכַל , "heaps," רָכַל , "witness-pile,"
 רָכַל , "dung," רָכַל , "basin, bowl," רָכַל , "dung,"
 רָכַל , "turning, folding," רָכַל , "cylinder, rod, circuit,
district," רָכַל , "circuit, boundary," רָכַל , "circles,"
 רָכַל , "wheel, whirl, whirlwind," רָכַל , "wheel,"
 רָכַל , "skull, head," and רָכַל , "roll."

The Septuagint translates רִיכָל with εἰδωλον ,
"representation of a god," (Leviticus 26,30; Deuteronomy
29,16; 2 Kings 17,12; 21,11.21; 23,24; Ezekiel 6,4.5.6.13.
13; 8,10; 13,12; 23,39; 33,25; 36,18.25; 37,23; 44,12),
with βδέλυγμα , "abomination, monster" (1 Kings 15,12;
21,26; Jeremiah 50,2; Ezekiel 30,13), with ἐπιτήδευμα ,
"business" (Ezekiel 6,9; 14,6; 20,7.8.16.18.39.39),
with διάνοημα , "thought" (Ezekiel 14,3.4), with διάνοια ,
"thought" (Ezekiel 14,4), and with ἐνθύμησις , "reflection,"
(Ezekiel 14,5.7; 16,36; 18,6.15; 20,24.31; 22,3.4; 25,7.
30.7.49; 44,10).

The Vulgate translates סִלְעָא with idolum, "image, form" (Leviticus 26,30; 1 Kings 21,26; Jeremiah 50,2), with sordes id est idola eorum, "filth, that is, their idols" (Deuteronomy 29,16), with sordes idolorum, "filth of idols" (1 Kings 15,12), with immunditia, "uncleanness, filth, impurity" (2 Kings 17,12; 21,11.21; 23,24; Ezekiel 14,3.4.4; 25,7; 33,25), with simulacrum, "likeness, image" (Ezekiel 6,5; 30,13), and again with idolum, "image, form" (Ezekiel 6,4.6.9.13.15; 8,10; 14,5.6.7; 16,36; 18,6.12.15; 20,7.8.16.18.24.31.39.39; 22,30.37.39.49; 36,18.25; 37,23; 44,10.12).

With regard to the etymology and meaning of the term the M'Clintock and Strong "Cyclopaedia," volume IV, page 468, offers the following:

The Rabbinical authorities, referring to such passages as Ezekiel 4,2; Zephaniah 1,17, have favored the interpretation given in the margin of the Authorized Version to Deuteronomy 29,17, "dungy gods" (Vulgate, sordes, sordes idolorum, 1 Kings 15,12). Jahn, connecting it with סָפַא , "to roll," applies it to the stocks of trees of which idols were made, and in mockery called אֲפִלְפָא , "rolling things" (a volvendo, he says, though it is difficult to see the point of his remark). Cosenius, repudiating the derivation from the Arabic jalla, "to be great, illustrious," gives his preference to the rendering "stones, stone gods," thus deriving it from סֵא , "a heap of stones;" and in this he is followed by Fuerst, who translates סִלְעָא by the German "Steinhaufe." . . . May not mean scarabaei, the commonest of the Egyptian idols? The sense of dung is appropriate to the dung-beetle; that of rolling is doubtful, for, if the meaning of the verb be retained, we should, in this form, rather expect a passive sense, "a thing rolled;" but it may be observed that these grammatical rules of the sense of derivatives are not always to be strictly insisted on. . . . Ezekiel uses the term אֲפִלְפָא of the idols of Egypt which the Israelites were commanded to put away at or about the time of the Exodus, but did not, and seem to have carried into the Desert, for the same word is used, unqualified by the mention of any country, of those worshipped by them in the Desert (Ezekiel 20,7.8.16.18.24); it is, however, apparently

employed also for the idols worshipped in Canaan by the Israelites (Ezekiel 20,31; 23,37). Scarabaei were so abundant among the Egyptians and Phoenicians that there is no reason why they may not have been employed also in the worship of the Canaanitish false gods; but it cannot be safely supposed, without further evidence, that the idols of Canaan were virtually termed scarabaei.

The "Encyclopaedia Biblica," Cheyne and Black, column 2149 offers the following interesting explanation of the term:

It is possible that in the coinage of the word a contemptuous play upon some term in use in the worship of the host of heaven may have been designed (cp. the Hebrew עֲלֵיָאֵל , "celestial sphere."

However, when the "Encyclopaedia Biblica," Cheyne and Black, column 2149 also adds:

That Ezekiel should coin such a term is quite conceivable in the light of chapters 16 and 23, where no expression is too gross for him,

we are unable to follow; for the term occurs both in Leviticus and in Deuteronomy, books of Moses, written long before the birth of Ezekiel.

It would appear, from what has been said as well as from a study of the word in its occurrence, that the best rendition of עֲלֵיָאֵל is "gods of refuse," or "dungy idols."

Some of the terms used in connection with the term עֲלֵיָאֵל are: עֲלֵיָאֵל (Leviticus 26,30; Ezekiel 6, 4.6), עֲלֵיָאֵל (Deuteronomy 29,17; 2 Kings 23,24; Ezekiel 20,7.8; 37,23), עֲלֵיָאֵל (1 Kings 15,12), עֲלֵיָאֵל (2 Kings 21,11; Ezekiel 6,9; 14,6; 16,36; 18,12), עֲלֵיָאֵל (2 Kings 23,24).

The עֲלֵיָאֵל were made of various materials. Wood, stone, silver, and gold are specifically mentioned (Deuteronomy 29,17).

The worst of the idolatry of the $\Delta' \cdot \text{ל} \cdot \text{ל} \cdot \text{ל}$ was a common sin with the Israelites. This is evident from a great number of passages. When Asherah carried out his reform in Judah, he removed the $\Delta' \cdot \text{ל} \cdot \text{ל} \cdot \text{ל}$ from the land (1 Kings 15,12). Of Ahab in Israel it is recorded that he "did very abominably in following idols as did the Amorites whom the Lord cast out" (1 Kings 21,26). Manasseh made Judah to sin with his $\Delta' \cdot \text{ל} \cdot \text{ל} \cdot \text{ל}$ as the Amorites (2 Kings 21,11). His son, Amon, likewise served $\Delta' \cdot \text{ל} \cdot \text{ל} \cdot \text{ל}$ (2 Kings 21,21). Josiah, in order to "perform the words of the law," removed the "idols" in the course of his reform (2 Kings 23,24).

Ezekiel is forced to mention this sin of the Israelites most frequently (Ezekiel 6,9; 8,10; 14,3.5; 16,36; 18,15; 20,16.24; 22,3.4; 25,50.57; 30,13; 36,25; 37,23; 44,10.12).

And yet, God had clearly forbidden just this form of idolatry (2 Kings 17,12; Ezekiel 14,6; 20,18), and had promised fearful punishments on all who disobeyed His command (Leviticus 26,30; Ezekiel 6,4.5.13; 14,4.7; 18,12; 23,49).

Among the heathen nations and peoples mentioned as worshipping $\Delta' \cdot \text{ל} \cdot \text{ל} \cdot \text{ל}$ are: the Amorites (1 Kings 21,26; 2 Kings 21,11), Samaria (Ezekiel 23,7.37), and Egypt (Ezekiel 20,7.8; 30,13).

The most abominable customs were connected with the worship of the $\Delta' \cdot \text{ל} \cdot \text{ל} \cdot \text{ל}$. The idolaters offered "sweet savour to all their idols" (Ezekiel 6,13), they gave the blood of their children to them (Ezekiel 16,36), they offered gifts and made their sons to pass through fire (Ezekiel 20,31; 25,37), and, in fact, they shed blood at

will in connection with this idolatrous worship (Ezekiel 35,25; 36,18).

And, finally, the abominable nature of the worship of the אֱלֹהִים is further brought out when Ezekiel declares that the worship of אֱלֹהִים is a pollution of God's holy name (Ezekiel 20,39), that the just man does not worship the "idols" (Ezekiel 18,6), and that all who do not worship "idols" shall live (Ezekiel 18,15).

20. שִׁפּוֹ - "filth."

The term שִׁפּוֹ occurs 28 times in the Old Testament and is translated "abominable filth" (one time - Nahum 3,6), "abominable idol" (one time - 2 Chronicles 15,8), "detestable" (one time - Jeremiah 16,18), "detestable thing" (five times - Jeremiah 16,18; Ezekiel 5,11; 7,20; 11,18.21; 37,23), and "abomination" (20 times - Deuteronomy 29,16; 1 Kings 11,5.7.7; 2 Kings 23,13.24; Isaiah 66,5; Jeremiah 4,1; 7,30; 13,27; 32,34; Ezekiel 5,11; 20,7.8.30; Daniel 9,27; 11,31; 12,11; Hosea 9,10; Zechariah 9,7).

The Septuagint translates שִׁפּוֹ with βδέλυμα, "abomination, monster" (Deuteronomy 29,16; 1 Kings 11,5; 2 Kings 23,13; 2 Chronicles 15,8; Isaiah 66,3; Jeremiah 4,1; 7,30; 13,27; 16,18; Ezekiel 7,20; 11,18.21; 20,7.8.30; Nahum 3,6; Zechariah 9,7; Daniel 9,27; 11,31; 12,11; Hosea 9,10), with εἰδωλον, "representation of a god" (1 Kings 11,7.7), with προσόχθισμα, "detestation" (2 Kings 23,24; Ezekiel 5,11; 37,23), and with μιάσμα, "unclean-ness" (Jeremiah 52,34).

The Vulgate translates $\text{S}^{\prime}\text{P}\psi$ with abominatio, "abomination," (Deuteronomy 29,16; 2 Kings 23,24; Isaiah 66,3; Jeremiah 13,27; Ezekiel 20,8; 37,23; Daniel 9,27; 11,31; 12,11; Nahum 3,6; Zechariah 9,7), with idolum, "image, form" (1 Kings 11,5.7.7; 2 Kings 23,13; 2 Chronicles 15,8; Jeremiah 16,18; 52,34), with offendiculum, "stumbling block" (Jeremiah 4,1; 7,30; Ezekiel 11,21; 20,30), with offensio, "offence" (Ezekiel 5,11; 11,18; 20,7), with simulacrum, "likeness, image" (Ezekiel 7,20), and with abominabilis, "abominable" (Hosea 9,10).

The term $\text{S}^{\prime}\text{P}\psi$ or $\text{S}^{\text{R}}\psi$ is derived from the stem $\text{S}^{\text{P}}\psi$ which is related to the Aramaic $\text{S}^{\text{R}}\psi$, "detest," the Assyrian siksu, "a kind of skin disease," and the Arabic كَس, "fall, drop down." Related Hebrew words are $\text{S}^{\text{R}}\psi$, "detestation, detestable thing," and $\text{S}^{\text{R}}\psi$, "detest, make detestable."

With regard to the etymology of the word the Encyclopaedia Biblica, Cheyne and Black, column 2149, offers the following:

The word is cognate with $\text{S}^{\text{R}}\psi$, which is a technical term for tabooed kinds of food with a connotation of loathsomeness. Since these prohibitions in great part had their root in religious antipathies, being laid on things associated with superstitions (?) which the religion of Jahwe abhorred, the opprobrious term $\text{S}^{\prime}\text{P}\psi$ is not unnaturally applied to everything which belongs to another religion.

With regard to the meaning of the term the M'Clintock and Strong "Cyclopaedia," volume IV, page 468, says:

As referring to the idols themselves, it primarily denotes the obscene rites with which their worship was associated, and hence, by metonymy, is applied both to the objects of worship and also to their worshippers, who partook of the impurity, and thus "became loathsome like their love," the foul Baal-

Peor (Hosea 9,10).

The worship of אֲשֵׁרָה (Ashtoreth) was a common sin with the Israelites. Jeremiah records the fact that Israel defiled the land with their detestable idols (Jeremiah 16,18) by placing the abominations in the temple of Jehovah (Jeremiah 7,30; 32,34) and "on the hills in the fields" (Jeremiah 13,27). Isaiah declares that Israel took delight in her abominations (Isaiah 66,3). Ezekiel also refers to this sin of Israel (Ezekiel 20,8,30) and says that they made images of their detestable things (Ezekiel 7,20). And all this despite the fact that the worship of "abominations" was specifically forbidden (Ezekiel 20,7).

God had, moreover, threatened terrible punishments on all who followed after "abominations." Ezekiel had prophesied: "I will diminish thee" (Ezekiel 5,11), and "I will recompense their way upon their own heads" (Ezekiel 11,21).

Indeed, during those infrequent reforms which occurred in Israel, the "abominations" also were removed. Asa removed the "abominable idols" from Judah (2 Chronicles 15,8); and Josiah, likewise, put away the "abominations" (2 Kings 23,24).

Among the names of idols referred to as being "abominations" are: "Milcom (or Molech)," the abomination of the children of Ammon (1 Kings 11,5,7; 2 Kings 23,15), "Chemosh," the abomination of Moab (1 Kings 11,7; 2 Kings 23,13), "Ashtoreth," the abomination of the Sidonians

(2 Kings 23,13), and Baal-peor (Hosea 9,11).

Another nation referred to as possessing and worshipping "abominations" is Egypt (Deuteronomy 29,16).

To Israel God had given the promise that if she would put away the "abominations", she would not be compelled to endure the exile (Jeremiah 4,1). In the restoration Ezekiel declares that there shall be no more "detestable things" (Ezekiel 11,18; 37,23). And, finally, in the New Testament Church God will remove all "abominations" (Zechariah 9,7).

From what has been said it will be clear that the term $\text{Sip}\psi$ was a very general one applying to the idols in whatever form they existed and applied to them by reason of their abominable nature and the filth and impurity connected with their worship.

B. With Respect to Their Shameful Character.

21. $\text{Sip}\psi$ 2 - "shame."

The word $\text{Sip}\psi$ 2 occurs 30 times in the Old Testament and is translated "where they have been put to shame" (one time - Zephaniah 3,19), "greatly" (one time - Isaiah 42,7), "be ashamed" (one time - Jeremiah 2,26), "shameful thing" (one time - Jeremiah 11,13), "confusion" (seven times - 1 Samuel 20,30.30; Ezra 9,7; Psalm 109,29; Jeremiah 7,19; Daniel 9,7.8), and "shame" (19 times - 2 Chronicles 32,21; Job 8,22; Psalms 35,26; 40,15; 44,15; 69,19; 70,2; 132,18; Isaiah 30,3.5; 54,4; 61,7; Jeremiah 3,24.25; 20,18; Hosea 9,10; Micah 1,11;

Habakkuk 2,10; Zephaniah 3,5).

Inasmuch as שִׁבְז is applied to idols only twice in the Old Testament, and in all other cases has no reference whatsoever to idol-worship, we shall concern ourselves only with those two passages where the word does refer to the idols (Jeremiah 11,13; Hosea 9,10). It is to be mentioned in passing that in the 28 occurrences of the word שִׁבְז having no reference to idols, it is used in the sense of "shame" or the "feeling of shame."

In the two passages under consideration the Septuagint translates שִׁבְז with $\alpha\iota\sigma\chi\acute{\upsilon}\rho\eta$, "shame." The Vulgate translates confusio, "confusion, shame."

The term שִׁבְז is derived from the verb שִׁבַּז , "be ashamed," which in turn is related to the Aramaic ܫܒܘܘܢܐ , the Syriac ܫܒܘܘܢܐ , and the Arabic بَش and بَرَّ , of similar meaning. Related Hebrew words are שִׁבְזָה , "shame," הִשְׁבִּיזָה , "shame," and שִׁבְזֵי , "the privates, that excite shame."

Hosea 9,10 reads: ". . . they (Israel) went to Baal-peor, and separated themselves unto that shame."

Jeremiah 11,13 reads: "For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal."

These passages show the prevalence of this form of idolatry in Israel and were applied to Baal, or Baal-Peor, as an indication of the obscenity of his worship.

With reference to this term the "Encyclopaedia Biblica," Cheyne and Black, column 2149, unblushingly remarks:

Without any direct testimony we should unhesitatingly assume that אֱשֶׁר and אֲשֶׁר־בַּעַל in Hosea 9 were the words, not of the eighth-century prophet, but of a Jewish copyist; and so in many other cases.

In a case like this it would seem that the burden of proof lies with the editors, and, indeed, a little hesitation when "without any direct testimony" would seem to be the better part of wisdom and more in accord with the high scholarship to which the "Encyclopaedia Biblica" lays claim. In this connection it should be noted that the editors of this encyclopaedia make full use of the so-called "assured results of modern scholarship," and find no difficulty in changing the original Hebrew text in accordance with their fancy. With regard to most of the opprobrious terms used of idols they work on the hypothesis that they are mostly substitutions by later authors for the term אֲשֶׁר־בַּעַל . The whole argument loses weight when it is remembered that אֲשֶׁר־בַּעַל is the most frequent term used of idols in the Old Testament. If later editors were so careful to remove this abomination in some places, why were they not consistent and why did they not remove it in all cases, or at least in a few more?

22. אֲשֶׁר־בַּעַל - "abomination."

The term אֲשֶׁר־בַּעַל occurs 114 times in the Old Testament and is translated "abominable thing" (two times), "abominable" (one time), and "abomination" (111 times).

The word הַזֵּוּת , "abomination," is derived from an unused root זָוַה , which is related to the Aramaic הַזֵּוּת , "abomination." A related Hebrew word is זָוַה , "abhor," used in the Niphal and Piel.

A study of the term as it is used in the Old Testament reveals that it was a very general term of wide application referring more to idolatry and other sinful practices than to the idols themselves though the term does refer directly to the idols in a number of passages notably: Deuteronomy 13,14; 17,4; 27,15; 32,16; 2 Kings 23,13; 2 Chronicles 34,33; Isaiah 44,19; Jeremiah 16,18; Ezekiel 5,11; 6,9; 7,20; 11,18.21; 14,6; 16,50; 18,12; Malachi 2,11.

The sin referred to as הַזֵּוּת was very prevalent in Israel (Jeremiah 6,15; 7,10; 8,12; 16,18; Ezekiel 3,6.8.9.13.15.17; 9,4; 16,2.22.36.51.58; 20,4; 25,36; 33,26.29; 36,31; 43,8; 44,6.7.15; Malachi 2,11). Ahaz worshipped the "abominations" (2 Kings 16,3; 2 Chronicles 28,3). So did Manasseh (2 Kings 21,3.11; 2 Chronicles 33,2) and Solomon (2 Kings 23,13) and Jehoiakim (2 Chronicles 36,3), and many of the priests and people (2 Chronicles 36,14; Ezra 9,1).

The "abominations" were not restricted to the Jews, but were commonly observed by the foreign nations (1 Kings 14,24; 2 Kings 16,3; 2 Chronicles 28,3; Ezra 9,1).

God had, however, specifically forbidden all these "abominations" (Deuteronomy 7,25.26; 18,9; Ezra 9,11; Ezekiel 14,6) and had promised that He would visit His

anger on all who observed them (Deuteronomy 32,16). He had also given the command to the children of Israel that all the idolatrous nations with which they came in contact should be destroyed (Deuteronomy 15,14; 20,18). The punishment to be visited upon Israelites found guilty of this sin was death by stoning (Deuteronomy 17,5), and, indeed, the punishment for this sin was inescapable no matter by whom or where committed (Deuteronomy 18,12; Ezra 9,14; Jeremiah 44,22; Ezekiel 5,9.11; 6,9.11; 7,3.4.8.9; 11,21; 12,16; 16,43; 18,12.13.24).

When the term אֱלֹהִים was applied to idols, it was a very general term and included both graven images (Deuteronomy 7,25; 27,15) and molten images (Deuteronomy 27,15) whether made of silver or gold (Deuteronomy 7,25; Ezekiel 7,20) or the "stock of a tree" (Isaiah 44,19).

Sinful customs referred to in this connection include the practices of having the abomination in the house (Deuteronomy 7,26), of worshipping the sun, moon, or any of the host of heaven (Deuteronomy 17,4), of making the sons to pass through fire (2 Kings 16,3; 2 Chronicles 28,3), and of offering the blood of children to the idols (Ezekiel 16,36).

Names of gods referred to as "abominations" include Baal and Molech (Jeremiah 32,35).

During the reforms occasionally undertaken in Judah the "abominations" were removed (2 Chronicles 34,33). And Ezekiel promised that among the remnant which should be saved there would be no abominations of any kind (Ezekiel 11,18).

C. With Respect to Their Sinful Character.

23. חַטָּאת - "sin."

The word חַטָּאת occurs many times in the Old Testament and is used to describe 1) sin, 2) guilt of sin, 3) punishment for sin, 4) sin-offering, and 5) the purification.

It is derived from the verb חָטָא, "miss, go wrong, sin," which in turn is related to the Aramaic חָטָא, the Syriac ܚܛܐ, the Assyrian hatû, the Arabic حَتَا, all of similar meaning.

The term is used of idols only once (Deuteronomy 9,21); but it is also used of idolatry (two times - 2 Kings 13,2; Hosea 10,3) and of the sinful cultus attached to the idol worship (Hosea 4,3).

Deuteronomy 9,21 reads: "And I (Moses) took your sin, the calf which ye had made, and burnt it with fire. ."

2 Kings 13,2 reads: "And he (Jehoahaz) did that which was evil in the sight of the Lord, and followed the sins of Jeroboam. . ."

Hosea 4,3 reads: "They eat up the sin of my people, and they set their heart on their iniquity."

Hosea 10,3 reads: "The high places also of Aven, the sin of Israel, shall be destroyed. . ."

The passage in Deuteronomy where the golden calf is referred to as חַטָּאת is very plain. The term was applied to the idol because of the sinful nature of the worship accorded it.

The other three passages refer merely to idolatry, and the term חַטָּאת is not used in them directly of idols.

24. שׁוֹטֵט - "crime."

The term שׁוֹטֵט occurs 93 times in the Old Testament and is translated "rebellion" (one time), "sin" (three times), "transgression" (84 times), and "trespass" (five times).

The word שׁוֹטֵט, "transgression," is derived from the verb שׁוֹטֵט, "rebel, transgress," which is related to the Syriac ܫܘܬܘܬ, "be terrified." It is used of transgressions against individuals, against nations, and against God, as guilt of transgression, as punishment for transgression, and as offering for transgression.

The term is a general one and was used to indicate all manner of sin committed by Israel. In this sense it also includes the sin of idolatry, the most vicious of all the sins which Israel committed. There is, however, only one reference in the Old Testament where the term שׁוֹטֵט may be taken as referring specifically to an idol. That is Daniel 8,13.

Daniel 8,13 reads as follows: "Then I (Daniel) heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Although this somewhat obscure passage is difficult in its details, it seems clear that the "transgression" referred to was some form of idol the exact nature of which is not stated. It is therefore almost useless to enter upon any lengthy speculations.

D. With Respect to Their Frightful Character.

25. אִלֵּי־אֱלֹהִים - "horror."

The word אִלֵּי־אֱלֹהִים occurs 17 times in the Old Testament and is translated "dread" (one time - Job 13, 21), "fear" (five times - Exodus 15,16; 23,27; Ezra 3,3; Job 9,34; Proverbs 20,2), "horror" (one time - Genesis 15,12), "idol" (one time - Jeremiah 50,38), "terror" (seven times - Deuteronomy 32,25; Joshua 2,9; Job 20,25; 33,7; Psalms 55,4; 86,15; Isaiah 55,18), and "terrible" (two times - Job 39,20; 41,14).

For the reason that the word אִלֵּי־אֱלֹהִים refers to idols only once in the Old Testament and in the other sixteen instances of its occurrence it means "fear" and has no reference whatsoever to idols, we shall concern ourselves with the single instance of its use with reference to idols (Jeremiah 50,38).

The Septuagint, in this passage, translates אִלֵּי־אֱלֹהִים with *ἰδούματα*, "image," and the Vulgate renders the word with sculptile, "carved image, statue."

Jeremiah 50,38 reads: "A drought is upon her waters; and they shall be dried up: for it is the land of groven images, and they are mad upon their idols."

The derivation and meaning of the word אִלֵּי־אֱלֹהִים is well established. It is derived from a root unused in the Old Testament, אִלֵּי, meaning "to terrify," and hence means "terror, dread." It is related to the Assyrian intu of similar meaning. Related Hebrew words are אִלֵּי־אֱלֹהִים,

"terrible, dreadful" and אֱלִים, "Ehim, terrors."

In the one instance where אֱלִים is to be translated "idol" it is used in connection with "graven image" and hence denotes, no doubt, a form of graven image so terrible in its nature as to deserve this term in a special degree. Whether it was applied to the "graven image" because of the horrible rites connected with idol-worship or for some other reason is not known.

It is to be noted also that the word אֱלִים is applied by Jeremiah to the graven images of Babylonia. However, it should not be concluded from this fact that the graven images of Babylonia were in any degree more horrible or terrible than the graven images of Israel. The term is simply not applied to the idols of Israel, though it certainly might have been.

26. אֱלִים - "fright."

The word אֱלִים occurs four times in the Old Testament and is translated "idol" each time (1 Kings 15, 15.13; 2 Chronicles 15,16.16).

The Septuagint translates אֱלִים with συνέδος, "a coming together" (1 Kings 15,13a), with καταδύσις, "immersion" (1 Kings 15,33b), and with εἶδωλον, "image, idol" (2 Chronicles 15,16).

The Vulgate translates the word with simulacrum turpissimum, "most ugly image" (1 Kings 15,13), and with simulacrum Priapi, "image of Priapus, the god of procreation" (2 Chronicles 15,16).

The derivation and meaning of שִׁזְזָה is determined. It is derived from the verb שִׁזַּח , used in the Hithpael, meaning "shudder," and hence the word means "horrid thing, something at which to shudder." It is related to the Hebrew words שִׁזְזָה , "shuddering," and שִׁזְזָה שִׁזָּה , "shuddering, horror."

In 1 Kings 15,13 and 2 Chronicles 15,16 the word is applied to the idol of Maacah which Asa, king of Judah, cut down, stamped, and burned at the brook Kidron. It was, therefore, most probably made of wood and by reason of the horrible thing it depicted, fitly called שִׁזְזָה .

The M'Clintock and Strong "Cyclopaedia," volume IV, page 468, states: the שִׁזְזָה "was unquestionably the Phallus, the symbol of the productive power of nature, and the nature-goddess Ashera." This interpretation is corroborated by the Vulgate; but the Septuagint translation is unclear. It is possible that the Septuagint translators did not know the exact meaning of the word and hence translated it as best they could.

E. With Respect to Their Devilish Character.

27. שִׂדְדָה - "demon."

The term שִׂדְדָה occurs four times in the Old Testament and is translated "devil" (two times) and "satyr" (two times).

The word שִׂדְדָה , "satyr, demon," is related to שִׂדְדָה , "bristle with horror." Other related Hebrew

words are שִׁבְעָרַת, "horror," שִׁבְעָרַת, "hairy," שִׁבְעָרַת, "he-goat," שִׁבְעָרַת, "she-goat," שִׁבְעָרַת, "barley," and שִׁבְעָרַת, "priest."

The word occurs in the following passages:

Leviticus 17,7; 2 Chronicles 11,15; Isaiah 13,21; 34,14.

The word, however, refers to idols only in Leviticus 17,7 and 2 Chronicles 11,15.

Leviticus 17,7 reads: "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

2 Chronicles 11,15 reads: "And he ordained him priests for the highplaces, and for the devils, and for the calves which he (Jeroboam) had made."

In these two passages the term שִׁבְעָרַת was applied to the idols by reason of their devilish nature. But, perhaps, a more suitable translation of the word, and one which agrees with the etymology, would be "hairy horrors." In that case the term would describe the horrible nature of the idols and could properly be placed with the terms in the previous group. The word "hairy" would then have reference to the possibility that the idols were clothed with pelts of animals. That the idols were occasionally clothed in this fashion in ancient times has been established beyond doubt.

It is very possible, though nowhere stated, that the golden calf, or, in the case of Jeroboam, golden calves, were covered with a hairy pelt; Moses, indeed might quite likely have had this in mind in his legislation.

Book II. Concrete Terms.

Chapter I. Terms Indicating the Idols to be Reproductions.

28. פְּסֵל "likeness."

The term פְּסֵל occurs ~~four~~ times in the Old Testament and is translated "figure" (one time - Deuteronomy 4,16), "idol" (two times - 2 Chronicles 33,7.15), and "image" (2 times - Ezekiel 8,3.5).

The Septuagint translates פְּסֵל with $\epsilon\iota\kappa\omega\nu$, "picture" (Deuteronomy 4,16; 2 Chronicles 33,7; Ezekiel 8,3.5) and with $\gamma\lambda\acute{\upsilon}\pi\tau\omicron\nu$, "image" (2 Chronicles 33,15).

The Vulgate translates פְּסֵל with idolum, "image, form," (Ezekiel 8,3.5), with conflatile, "molten image" (2 Chronicles 33,7), with simulacrum, "likeness, image" (2 Chronicles 33,15), and with imago, "image, likeness" (Deuteronomy 4,16).

The word may, perhaps, be the designation of a foreign god, or may be related to the Phenician פְּסֵל , "image, statute." There are no related Hebrew words.

This term occurs in only three connections in the Bible. It is named as the idol which Manasseh made and which he placed in the temple (2 Chronicles 33,7) and which he later removed again (2 Chronicles 33,15). The term is used again in Deuteronomy 4,16 where the making of any such idol is forbidden. And finally, it is used of the "image of jealousy" which Ezekiel saw at the door of the inner, north gate of Jerusalem (Ezekiel 8,3.5).

With regard to the meaning of the term in these various connections the M'Clintock and Strong "Cyclopaedia," volume IV, page 468, concludes:

On the whole, the Greek εἰκών of Deuteronomy 4,16; 2 Chronicles 33,7, and the simulacrum of the Vulgate (2 Chronicles 33,15) most nearly resemble the Hebrew עֲצָבָה.

However, the International Critical Commentary, on Ezekiel 8,5, makes this interesting remark:

What particular god was represented is not known. The word for image only occurs again in Deuteronomy 4,16, 2 Chronicles 33,7.15; but it was in general use among the Phoenicians for a statue of a god or goddess, and the form changes gender accordingly. . . . In 2 Chronicles 33 the word is applied to the image which Manasseh set up in the temple, called in 2 Kings 21,7 the graven image of the asherah; Manasseh afterwards removed it, according to 2 Chronicles 33,15. This may be the very עֲצָבָה to his horror Ezekiel found had been put back! He names it the statue of jealousy, i.e. which rouses Jahveh's jealousy, as the Gloss (?) in verse 3b explains. Idolatry of any kind was bound to kindle Jahveh's indignation, as Ezekiel frequently asserts, e.g. 5,13; 16,38.42; 36,6; 38,19; and here was a heathen image actually within the precinct of the temple! Cheyne declares that a statue of jealousy is "not a possible title" ("Encyclopaedia Biblica," column 749); the only objection to it, and not a serious one, is that all the heathen figures in the temple (verse 10) would equally incur Jahveh's wrath.

If, as seems most likely, the term עֲצָבָה was actually the title of a Phoenician god or goddess which Manasseh introduced into the temple and which Ezekiel saw in his vision, a real problem exists. How could Moses, writing almost 800 years before this time, have known of the existence of this god and warned against its worship? Without supposing an addition to the text by a later editor it would seem that this god was brought to Egypt by the Phoenician sailors or merchants where it became known to

the Israelites. If such is the case, we have been able to find no proof for the hypothesis. If such is not the case it would be better to take the term in the sense as stated above in the quotation from the M'Clintock and Strong "Cyclopaedia."

29. $\square\text{ξ}\text{ξ}$ - "shadow."

The word $\square\text{ξ}\text{ξ}$ occurs 32 times in the Old Testament and is translated "vain shew" (one time - Psalm 39,0), "form" (one time - Daniel 3,19), and "image" (30 times - Genesis 1,26.27; 5,3; 9,6; Numbers 33,52; 1 Samuel 6,5.11; 2 Kings 11,18; 2 Chronicles 23,17; Psalm 73,20; Ezekiel 7,20; 16,17; 23,14; Daniel 2,31.31.34.35; 3,1.2.3.3.5.7.10.12.14.15.18; Amos 5,26).

The Septuagint translates $\square\text{ξ}\text{ξ}$ with $\epsilon\acute{\iota}\kappa\omega\nu$, "picture" (Genesis 1,26.27.27; 5,3; 9,6; 1 Samuel 6,11; 2 Kings 11,18; Psalms 39,7; 73,20; Ezekiel 7,20; 16,17; 23,14; Daniel 2,31.31.32.34.35; 3,1.2.3.3.5.7.10.12.14.15.18), with $\delta\acute{\upsilon}\psi\iota\varsigma$, "sight" (Daniel 3,19), with $\epsilon\acute{\iota}\delta\omega\lambda\omicron\nu$, "representation of a god" (Numbers 33,52; 2 Chronicles 23,17), with $\delta\mu\omicron\iota\omega\mu\alpha$, "likeness" (1 Samuel 6,5), and with $\theta\epsilon\omicron\acute{\sigma}$, "god" (Amos 5,26).

The Vulgate translates the term with imago, "image, likeness" (Genesis 1,26.27.27; 9,6; 2 Kings 11,18; Psalms 39,7; 73,20; Ezekiel 7,20; 16,17; 23,14), with statua, "image, statue" (Daniel 2,31.31.32.34.35; 3,1.2.3.3.5.7.10.12.14.15), with aspectus, "sight" (Daniel 3,19), with simulacrum "likeness, image" (2 Chronicles 23,17), with similitudo "likeness, resemblance" (Genesis

5,3; 1 Samuel 6,5.5; 6,11), and with idolum, "image, form" (Amos 5,26).

The word $\square \xi \zeta$ is derived from the unused root $\square \xi \zeta$ and is related to the Arabic قَالَ , "cut off," the Assyrian salmu, the Aramaic ܩܘܠܡܐ , and the Syriac ܩܘܠܡܐ . The word therefore means "image, something cut out," or "likeness," or "mere empty semblance."

With regard to the meaning and derivation of the term the Mc'Clintock and Strong "Cyclopaedia," volume IV, page 468f, suggests the following:

The word $\alpha \xi \zeta$ is by all lexicographers, ancient and modern, connected with $\xi \zeta$, a shadow. . . It is unquestionably used to denote the visible form of external objects . . . "Image" perhaps most nearly represents it in all passages.

The term is used with reference to idols 22 times in the Old Testament. A study of the passages in which the word occurs in this sense reveals the following.

When the children of Israel were about to enter the holy land, they were commanded by God to destroy all the images which the inhabitants of Canaan were accustomed to worship (Numbers 33,52). From this fact it appears that the term $\alpha \xi \zeta$ was a general one having reference to the external form of the idols as a class.

However, Israel did not heed this command; but the sinful people worshipped all forms of images. They fell down before the images of Moloch and Chiun (Amos 5, 26); it was necessary for Josiah to remove the images of Baal when he carried out his reform under the high-priest Jehoiada (2 Kings 11,18; 2 Chronicles 23,17); and Ezekiel complains that the children of Israel "made images

of their abominations and of their detestable things" (Ezekiel 7,20).

The term $\Delta\xi\zeta$ is used of various forms. It refers to the golden emerods and mice which the Philistines sent to the children of Israel in the hope that they might thus avoid the plague which the Lord was sending upon them. It refers to the "painted" images originating among the Chaldeans which were worshipped by Aholibah (Jerusalem) (Ezekiel 23,14). It is used of the golden image which Nebuchadnezzar made and which he commanded all his subjects to worship under penalty of death in the fiery furnace (Daniel 3,1.2.3.3.5.7.10.12.14.15.18). And it is likewise used once of "images of men," male images (Ezekiel 16,17).

The "images" were made of a variety of materials. Silver and gold is mentioned in Ezekiel 16,17. Gold alone is mentioned in 1 Samuel 6,5; Daniel 3,12; and elsewhere.

The variety of ways in which the term $\Delta\xi\zeta$ is used makes it plain that it was used by God's prophets to describe the fact that the idols were all nothing better than mere shadows, mere forms of natural objects which could therefore have no value at all.

30. $\eta\eta\eta\eta$ - "image."

The term $\eta\eta\eta\eta$ occurs ten times in the Old Testament and is translated "image" (one time - Job 4,16), "similitude" (four times - Deuteronomy 4,12.15.16; Numbers 12,8), and "likeness" (five times - Exodus 20,4; Deuteronomy 4,23.25; 5,8; Psalm 17,15).

The Septuagint translates לְדַבְּרֵי with μοῖμα , "likeness" (Exodus 20,4; Deuteronomy 4,12.15.16.23.25; 5,8), with δόξα , "appearance" (Numbers 12,8), with μορφή , "form" (Job 4,16), and with δράω , "see" (Psalm 17,15).

The Vulgate translates the word with forma, "form" (Deuteronomy 4,12), with similitudo, "likeness" (Exodus 20,4; Deuteronomy 4,15.16.23.25; 5,8), with figura, "figure" (Numbers 12,8), with imago; "image" (Job 4,16), and with appareo "appear" (Psalm 17,15).

The term לְדַבְּרֵי is related to the verb דָּבַר or דָּבַר , of doubtful meaning. Cfr. the Arabic دَبَّ , "split" the earth in plowing. A related Hebrew word is דָּבַר , "kind, species."

The word is used with reference to idols only five times in the Old Testament (Exodus 20,4; Deuteronomy 4,16.23.25; 5,8). A study of these passages reveals the following.

The term is used in connection with פְּסֵלִים , "graven image," to denote the "likeness of anything that is in heaven, or that is in the earth beneath, or that is in the water under the earth" (Exodus 20,4). The term was therefore a very general one referring to the idols in the form of likenesses be they what they might. They are all, in any form whatever, categorically forbidden.

Likewise in Deuteronomy 4,23; 4,25; 5,8 the term is used in connection with פְּסֵלִים , "graven image," and all forms of idolatry forbidden. In Deuteronomy 4,16 the term is used as a synonym of פְּסֵלִים , "graven

image," and of פְּסֻלָּה, "figure," and of נִדְבָרָה, "likeness." This last passage shows the close relation of these four terms, all of which have reference to the external form of the idols and depict them as mere "images" of real animate or inanimate forms.

The term נִדְבָרָה is all-inclusive taking in every form of image which the children of Israel might be tempted to worship and also for that reason the passages in which the term occurs derive additional strength.

It is to be noted, finally, that in all cases where the term occurs with reference to idols, it is used in connection with prohibitions of their worship; and some of the strongest prohibitions of idol worship are found in just the passages where the term occurs.

51. נִדְבָרָה - "likeness."

The term נִדְבָרָה occurs 20 times in the Old Testament and is translated "figure" (one time), "form" (three times), "likeness" (five times), "pattern" (nine times), and "similitude" (two times).

The word is used with reference to idols eight times in six passages (Deuteronomy 4,16.17.17.18.18; Psalm 106,20; Isaiah 44,13; Ezekiel 8,10).

The word נִדְבָרָה, "construction, pattern, figure," is derived from the root נָבַד, "build," which in turn is related to the Arabic نَبَدَ, the Aramaic נִבְדָּה, and the Syriac ܢܒܕܐ, all of similar meaning. Related Hebrew words are נָבַד, "build," נִבְדָּה, "building," נִבְדָּה, "structure," and נִבְדָּה, "structure." +The

term is used 1) of a construction, 2) of a pattern, and 3) of an image.

A study of the passages in which the term occurs with reference to idols reveals the following.

The "likeness of male or female" (Deuteronomy 4,16), the "likeness of any beast" (Deuteronomy 4,17), the "likeness of any winged fowl" (Deuteronomy 4,17), the "likeness of anything that creepeth on the ground" (Deuteronomy 4,18), the "likeness of any fish" (Deuteronomy 4,18) -- all alike are forbidden as objects of worship.

Psalm 106,20 refers to the golden calf worshipped by the children of Israel at Horeb as "the similitude of an ox that eateth grass."

Isaiah points out the folly of idol worship when he describes the idols as being made from wood by a simple "carpenter" who uses his tools to make the "figure of a man" which is then worshipped by the sinful people (Isaiah 44,13).

And, finally, the term is used again with reference to the creeping things Ezekiel saw in his vision in the city of Jerusalem (Ezekiel 8,10).

All these passages show that the term שִׁמְלֵי אֲרָצִים was a general one describing the idols as reproductions and therefore of no value. A very forceful passage is that in Isaiah.

Whether the 'creeping things' in Ezekiel's vision were actual living creatures or merely images of them does not seem possible to determine. It is very probably, however, that they were mere images, likenesses of creeping things.

The remark of the "Encyclopaedia Biblica," column 2976, that

Since the $\Delta^{\prime} \text{J} \text{G} \text{N}$ are mentioned in connections in which we elsewhere find the $\text{N} \text{Z} \text{S} \text{S}$, while the two words never occur in the same context, it is a probable inference that the $\Delta^{\prime} \text{J} \text{G} \text{N}$ were a species of $\text{N} \text{Z} \text{S} \text{S}$, perhaps of peculiar form or specific dedication,

seems a reasonable deduction; but the statement,

Inasmuch as the word is found first in Ezekiel and appears not to be of Hebrew formation, it may be surmised that the $\Delta^{\prime} \text{J} \text{G} \text{N}$ were introduced in the latter part of the seventh century from some foreign cult,"

is opposed to the fact that the $\Delta^{\prime} \text{J} \text{G} \text{N}$ are mentioned by Moses in Leviticus 26,30 (circa 1500 B.C.), as well as by the fact that most lexicographers give it a distinctly Hebrew origin (cfr. supra).

If the $\Delta^{\prime} \text{J} \text{G} \text{N}$ are to be regarded as a form of $\text{N} \text{Z} \text{S} \text{S}$, which seems very probable, then the inference (M'Clintock and Strong "Cyclopaedia," volume IV, page 470) that they represented a rising flame of fire and were situated upon the altar of Baal in honor of that god and representing Baal himself in the final analysis, is perhaps the most acceptable interpretation of $\Delta^{\prime} \text{J} \text{G} \text{N}$ at which we can arrive. The "International Standard Bible Encyclopaedia," volume III, page 1454, inclines to a similar view when it says: "These sun-images were probably obelisks or pillars connected with the worship of some local Baal."

In this connection it must be noted, finally, that "the reverence of the sun under the name Baal-harman had long been common in Palestine before Joshua and the

Israelites entered the country" ("International Standard Bible Encyclopaedia," volume III, p. 1454), and that therefore the Jews may have taken over the worship of Baal-hammon upon their entrance into Palestine and perpetuated it through the years. That this form of idolatry was wide-spread in ancient times is evident from the finding of votive steles dedicated to Baal-hammon in Carthage, and of inscriptions relating to this idol in Phoenicia (Encyclopaedia Biblica, column 2977).

33. זָּבַד - "figure."

The term זָּבַד together with its related forms זָּבַד and זָּבַדָּה occurs 22 times in the Old Testament and is translated "image" (one time - 2 Samuel 5,21), "idol" (13 times - 1 Samuel 31,9; 1 Chronicles 10,9; 2 Chronicles 24,18; Psalms 106,36.38; 115,4; 135,15; Isaiah 10,11; 42,5; Jeremiah 23,23; 50,2; Hosea 4,17; 3,4; 13,2; 14,3; Micah 1,7; Zechariah 13,2), "sorrow" (two times - 1 Chronicles 4,9; Isaiah 14,3), and "wicked" (one time - Psalm 139,24).

The Septuagint translates זָּבַד with $\gamma\lambda\upsilon\pi\tau\acute{o}\nu$, "image" (Psalm 106,36.38; Isaiah 40,1), with $\epsilon\acute{\iota}\delta\omega\lambda\omicron\nu$, "representation of a god," (1 Samuel 31,9; 1 Chronicles 10,9; 2 Chronicles 24,18; Psalms 115,4; 135,15; Isaiah 10,11; Jeremiah 50,2; Hosea 4,17; 3,4; 13,2; 14,9; Micah 1,7; Zechariah 13,2), and with $\omicron\iota\ \acute{\alpha}\lambda\lambda\omicron\phi\acute{\upsilon}\lambda\omicron\iota\ \tau\omicron\nu\varsigma\ \theta\epsilon\omicron\upsilon\varsigma$, "foreign gods" (2 Samuel 5,21). It translates זָּבַדָּה with $\sigma\acute{\omega}\mu\alpha$, "body" (Jeremiah 23,23). It renders זָּבַדָּה with $\gamma\alpha\beta\eta\acute{\varsigma}$, "the sorrowful one" (1 Chronicles 4,9) and

with ὀδύνη , "hardship" (Isaiah 14,3), with εἶδωλον , "image" (Isaiah 43,5), and with ἀνομία , "lawlessness" (Psalm 139,24).

The Vulgate translates 2 שֵׁפָא with sculptile, "carved statue" (2 Samuel 5,21; 2 Chronicles 24,13; Psalm 106,36.38; Jeremiah 50,2), with simulacrum, "image, likeness" (Psalms 115,4; 135,15; Isaiah 10,11; 46,1), and with idolum, "image, form" (1 Samuel 31,9; 1 Chronicles 10,9; Hosea 4,17; 8,4; 13,2; 14,9; Micah 1,7; Zechariah 13,2). It translates 2 שֵׁפָא with vas, "container" (Jeremiah 23,28). It renders 2 שֵׁפָא with idolum, "image, form" (Isaiah 43,5), with dolor, "grief" (1 Chronicles 4,9), with labor, "hardship" (Isaiah 14,3), and with iniquitas, "wrong" (Psalm 139,24).

All three forms of this term are derived from the verb 2 שֵׁפָא , "shape, fashion." Compare the Arabic قَطَعَ , "cut, cut off." Hence the word means properly "that which is shaped by cutting."

The term 2 שֵׁפָא is a very general one and includes every form of idol, but particularly those shaped by the hand of man (Psalm 115,4; 135,15). These idols were made of various substances, silver and gold being specifically mentioned (Psalms 115,4; 135,15; Hosea 8,4).

The worship of the idols was forbidden by God. Hosea rebukes Israel for her sin in this respect (Hosea 13,12). God had promised that his anger would be poured out on all those who followed the idols (2 Chronicles 24,13; Isaiah 10,11). Isaiah describes the idols as being

unable to accomplish anything for those who put their trust in them (Isaiah 48,5). Moreover, God through His prophets declared that He would utterly destroy the idols (Micah 1,7; Zechariah 13,2); but He promised that He would surely bless all those who would forsake the idols and trust alone in Him. (Hosea 14,3).

Nevertheless, Israel served the idols (Psalm 106,36). Under Joash, after Jehoiada's death, she turned again to her wicked way (2 Chronicles 24,18). She shed the blood of her sons and her daughters for the idols (Psalm 106,38). Samaria and Jerusalem were full of idols (Isaiah 10,11; Micah 1,7). And Hosea was forced to exclaim: "Ephraim is joined to idols" (Hosea 4,17).

Foreign nations mentioned as serving "idols" are Philistia and Babylon. The Philistines, after being defeated by David, left their images lying in the field. Those David did away with (2 Samuel 5,21). Indeed, the Philistines even erected temples to their idols (1 Samuel 31,9; 1 Chronicles 10,9). Bel and Merodach are mentioned as idols of Babylon (Jeremiah 50,2).

Psalm 139,24 reads: "And see if there be any wicked way in me, and lead me in the way everlasting." The marginal note explains: Heb. "way of pain," or "grief." But this undoubtedly is another reference to idolatry. The $\text{לִפְנֵי הַיְדֹלִים}$ is nothing else than the "the way of the idol," which the psalmist prays he may avoid.

From what has been said it will be seen that the term $\text{לִפְנֵי הַיְדֹלִים}$ was a general one having a wide application and describing the idols as "fashioned figures."

34. \aleph - "mould."

The term \aleph occurs only twice in the Old Testament and is translated "beauty" (Psalm 49,15), and "idol" (Isaiah 45,16).

The Septuagint translates \aleph with $\beta\omicron\gamma\theta\epsilon\iota\alpha$, "help" (Psalm 49,15), and with $\nu\hat{\eta}\sigma\omicron\varsigma$, "island" (Isaiah 45,16).

The Vulgate translates the word with auxilium, "help" (Psalm 49,15), and with error, "delusion" (Isaiah 45,16).

The word \aleph is derived from the verb \aleph , "fashion, delineate," and hence means "that which is fashioned." It is related to the Aramaic \aleph , the Syriac ܐܘܘܘܢ , and ܐܘܘܢ , of similar meaning, to the Syriac ܐܘܘܢ , "picture," and to the Arabic صنعة , a loan-word.

The word is used of idols only in Isaiah 45,16. In this case the peculiar rendition of the Septuagint is to be explained by the fact that those writers had a different text and read \aleph as if from $\nu\hat{\eta}$, "island."

Isaiah 45,16 reads: "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols."

This passage describes the fate of those who make the "things shaped," or "things moulded," i.e. the idols. They shall go into confusion, that is, they shall be brought to nought.

35. לִבְרִית - "statue."

The term לִבְרִית occurs 34 times in the Old Testament and is translated "garrison" (one time - 1 Samuel 14,12), "standing image" (two times - Leviticus 26,1; Micah 5,13), "pillar" (12 times - Genesis 28,18.22; 31, 15.45.51.52.52; 35,14.20; Exodus 24,4; Deuteronomy 12,5; 2 Samuel 18,18.18; Isaiah 19,19), "image" (19 times - Exodus 23,24; 34,13; Deuteronomy 7,5; 16,22; 1 Kings 14,23; 2 Kings 3,2; 10,26.27; 17,10; 18,4; 23,14; 2 Chronicles 14,5; 31,1; Jeremias 43,13; Hosea 3,4; 10,1.2), and "substance" (two times - Isaiah 6,13.13).

The Septuagint translates לִבְרִית with θήκη , "grave-stone" (Isaiah 6,13), with στήλωμα , "column" (Isaiah 6,13), with στυλος , "column" (Jeremias 43,13), with θυσιαστήριος , "altar" (Hosea 3,4; 10,1), with στήλη , "column" (Genesis 28,18.22; 31,15.45.51.52; 35,14.20; Exodus 23,24; 34,13; Leviticus 26,1; Deuteronomy 7,5; 12,5; 16,22; 2 Samuel 18,18; 1 Kings 14,23; 2 Kings 3,2; 10,26. 27; 17,10; 18,4; 23,14; 2 Chronicles 14,5; 31,1; Hosea 10,2; Micah 5,12), with $\text{τῆς ὀπορτάσεως τῶν ἀλλοφύλων}$, "foreign business" (1 Samuel 14,2), and with λίθος , "stone" (Exodus 24,4).

The Vulgate translates the term with ramus, "branch" (Isaiah 6,13), with id quod steterit, "that which stand" (Isaiah 6,13), with titulus, "sign" (Genesis 28,18. 22; 31,45; 35,20; Exodus 24,4; Leviticus 26,1; Deuteronomy 12,5; 2 Samuel 18,18.18; Isaiah 19,19), with statua, "statue" (Exodus 23,24; 34,13; Deuteronomy 7,5; 12,5;

1 Kings 14,23; 2 Kings 3,2; 10,26.27; 17,10; 18,4; 23,14; Jeremiah 43,13; Micah 5,12), with altar, "altar" (Hosea 3,4; 10,1), with statio, "station" (1 Samuel 14,12), with simulacrum, "likeness, image" (2 Chronicles 31,3; Hosea 10,2) with lapis, "stone" (Genesis 31,13.51.52), and with titulus lapideus, "stone sign". (Genesis 35,14).

The word גָּזַן is derived from the verb גָּזַן , "take one's stand, stand," which is related to the Assyrian nasabu, the Aramaic גָּזַן , and the Syriac ܓܙܢܐ , of similar meaning, to the Arabic نَصَب , "set up, erect," and نَصْب , "sign." Related Hebrew words are גָּזַן , "haft, hilt," גָּזַן , "pillar, prefect, garrison, post," גָּזַן , "standing-place, station, garrison," גָּזַן , "palisade, intrenchment," גָּזַן , "guard, watch."

The word גָּזַן is used with a variety of meanings. It is used of a monument erected to a living person such as Absalom erected to himself since he had no children (2 Samuel 18,18). It is used of a gravestone such as Jacob set at Rachel's grave to mark it (Genesis 35,20). It is used as a monument erected to perpetuate a covenant such as the one between Jacob and Laban who erected a pillar and a heap of stones to establish their perpetual friendship (Genesis 31,45.51). It is even used of the trunk of a tree wherein is stored all the vital sap (Isaiah 6,13). The most frequent use of the term is, however, in the sense of "pillar."

These "pillars" were of two kinds - either dedicated to the Lord and so allowed by Him, or dedicated to some false god or idol and so forbidden.

Instances of the use of "pillars" not forbidden by God are: the "pillars" which Jacob erected in thanksgiving to God and upon which he poured libations as a sign of his thanksgiving and prayer (Genesis 28,18.22; 31,13; 35,14.20), the twelve pillars which Moses erected to signify the twelve tribes of Israel (Exodus 14,4), and the "pillar" dedicated to the Lord in Egypt (Isaiah 19,19).

However, ~~the~~ in the majority of cases the "pillars" were idolatrous. God had, indeed, specifically forbidden the erection of the "pillars" (Leviticus 26,1; Deuteronomy 16,22). He had declared that they were thoroughly hated by Him (Deuteronomy 16,22). When the children of Israel were about to enter the Holy Land He had given commandment that they should break in pieces the images of the Amorites, the Girgashites, the Hittites, the Perizzites, the Canaanites, ~~the~~ Hivites, and the Jebusites (Exodus 23,24; 34,13; Deuteronomy 7,5; 12,3). He had promised that He would utterly destroy the "pillars" (Micah 5,13), and that He would spoil the images of the false gods (Hosea 10,2).

Nevertheless Israel did not forsake the worship of the "statues" or "pillars" (Hosea 10,1) as is also evident from the fact that in every reform undertaken by the pious kings of Israel it was necessary for them to be removed. Hezekiah "brake the images" (2 Kings 18,4; 2 Chronicles 31,3); Josiah "brake in pieces the images" (2 Kings 23,14); Asa "brake down the images" (2 Chronicles 14,3); Jehu "brought forth the images out of the house of Baal and burnt them, and brake down the image of Baal"

(2 Kings 10,26,27). Incidentally, this last passage shows that the "statues" were also connected with the worship of Baal. This same fact is also clear from 2 Kings 3,2 where the "image of Baal" is again mentioned.

With regard to the use of the "statues" made by foreign nations it is recorded that the "strong garrisons" i.e. the "statues" of Tyrus "shall go down to the ground" at the hand of Nebuchadrezzar, king of Babylon (Ezekiel 26,11). This same king's activity was also directed against Egypt and of him it is prophesied that he would brake the images of Bethshemesh in Egypt (Jeremiah 43,13).

Interesting is the use of the term "statue" in connection with "idols" and "graven image" and "image of stone" in Leviticus 26,1 - in connection with "graven images" in Micah 5,13 - with "high places" and "groves" in 1 Kings 14,23 - and with "groves" in 2 Kings 17,10.

Difficult is the passage in Hosea 3,4 which reads: "For the children of Israel shall abide many days without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Apparently the prophet here looks on the "image" together with the "ephod" and the "teraphim" as something desirable. However, that is not stated. The prophet says nothing concerning attitude which God takes towards these "images", he merely mentions that in captivity Israel will be without them. And after that they would return and once more seek the Lord and fear Him alone. That such is the meaning of the prophet seems most probable from a study of the text.

36. שֵׁן דָּוָן - "device."

The term שֵׁן דָּוָן occurs six times in the Old Testament and is translated "conceit" (one time - Proverbs 18,11), "image" (one time - Leviticus 26,1), "imagery" (one time - Ezekiel 8,12), as "picture" (two times - Proverbs 25,11; Numbers 33,52), and as "wish" (one time - Psalm 73,7).

The Septuagint translates שֵׁן דָּוָן with κρυπτός, "hidden" (Ezekiel 8,12), with δ.άθεσις, "understanding" (Psalm 73,7), with δόξα, "opinion" (Proverbs 18,11), with ὄρμιςκος, "band" (Proverbs 25,11), with σκοπός, "sight" (Leviticus 26,1), and with σκοπία, "sight" (Numbers 33,52).

The Vulgate translates the word with absconditus, "hidden" (Ezekiel 8,12), with affectus, "affection" (Psalm 73,7), with lectus, "presentation" (Proverbs 25,11), with insignis, "sign" (Leviticus 26,1), with titulus, "title, token" (Numbers 33,52), and does not translate it in Proverbs 18,11.

The word שֵׁן דָּוָן is derived from the verb הִדָּו, which is related to the Aramaic נִדָּו, "look out, hope," הַדָּוָן, "watchman," and הַדָּוָן, "outlookpoint," to the Syriac ܠܕܘܘܢܐ, "hope fore," to the Arabic (كش، "complain," and كَشِيَّة "lamp-niche." Related Hebrew words are הַדָּוָן, "appearance, phenomenon," הַדָּוָן, "watch-towers, standards," הַדָּוָן, "knife," and הַדָּוָן, "outlook." The meaning of שֵׁן דָּוָן is therefore, "a show-piece, figure, carved figure of idolatrous symbols," and then, in a secondary usage, "imagination, conceit."

The word occurs with reference to idols only three times in the Old Testament (Leviticus 26,1; Numbers 33,52; Ezekiel 8,12).

Leviticus 26,1 reads: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone (Heb. "a stone of picture," or "figured stone.") in your land, to bow down unto it: for I am the Lord your God."

Numbers 33,52 reads: "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places."

Ezekiel 8,12 reads: "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth."

It appears that the "device" was "a stone with images in relief, such, for example, as the winged solar disk" (Encyclopaedia Biblica, column 2148). "Gesenius explains it as a stone with the image of an idol, Beal or Astarte" (M'Clintock and Strong "Cyclopaedia," volume IV, page 470).

With regard to the passage in Ezekiel it seems to have been an idolatrous custom among the Jews that the "chambers in private houses were decorated with mythological reliefs or paintings" (Encyclopaedia Biblica, column 2148).

37. $\Delta^{\prime} \text{זָּרָן}$ - "teraphim."

The word $\Delta^{\prime} \text{זָּרָן}$ occurs 15 times in the Old Testament and is translated "idolatry" (one time - 1 Samuel 15,25), "idols" (one time - Zachariah 10,2), "images" (seven times - Genesis 31,19.34.35; 1 Samuel 19,15.16; 2Kings 23,24; Ezekiel 21,21), and as "teraphim" (six times - Judges 17,5; 18,14.17.18.20; Hosea 5,4).

The Septuagint translates $\Delta^{\prime} \text{זָּרָן}$ with $\epsilonἰδωλον$, "image" (Genesis 31,19.34.35), with $\Thetaεραφῖν$, "teraphim" (Judges 14,5; 18,14.17.18.20; 1 Samuel 15,25; 2 Kings 23,24), with $\kappaενοτάφειον$, "empty tomb" (1 Samuel 19,15.16), with $\deltaῆλος$, "visible" (Hosea 5,4), with $\gammaλυπτον$, "engraved image" (Ezekiel 21,21), and with $\alphaποφθέγγομαι$, "speak an oracle" (Zachariah 10,2).

The Vulgate translates $\Delta^{\prime} \text{זָּרָן}$ with idolum, "image, form" (Genesis 31,19.34; Judges 18,18.20; Ezekiel 21,21), with Theraphin, "teraphim" (Judges 17,5; 18,14.17; Hosea 5,4), with idolatria, "idol worship, idolatry" (1 Samuel 15,25), with statua, "image, statue" (1 Samuel 19,16), with simulacrum, "likeness, image, effigy" (1 Samuel 19,16; Zachariah 10,2), with figurae idolorum, "forms of idols" (2 Kings 23,24), and does not translate it in Genesis 31,35.

The etymology of $\Delta^{\prime} \text{זָּרָן}$ is unknown. Gesenius in his "Handwoerterbuch" lists as a possibly associated word $\Delta^{\prime} \text{נִזְרָן}$, "the dead." Such a relation would imply that the teraphim were used in connection with ancestor worship. Brown, Driver, and Briggs in their "Hebrew and English

Lexicon" call attention to a possibly related Assyrian word, terpu, "spectre." The Encyclopaedia Biblica, column 4975, states: "The etymology and meaning of the word are unknown." The M'Clintock and Strong "Cyclopaedia," volume X, page 260, however, emphatically states:

The etymology and meaning of this word may be inferred from the various modes in which it is represented by the Greek translators . . . reminding us of the etymological connection of $\tau\epsilon\rho\phi\epsilon\iota\upsilon$, $\tau\epsilon\rho\phi\epsilon\iota$, "to nourish," with $\tau\rho\phi\epsilon\iota\upsilon$. . . According to its etymology, the word teraphim has been lietally rendered nutritores, "nourishers."

It would appear that the likeliest connection is that with $\Delta\text{'}\text{ד}\text{'}\text{ד}\text{'}\text{ד}$, "the dead," and that the teraphim were accordingly images of the departed used in invocations. There is, however, no certainty attaching to this derivation.

The first mention made of teraphim in the Old Testament is in connection with Laban and Rachel (Genesis 31,19.34.35). It appears from the narrative that the teraphim were held in high esteem. In verse thirty Laban refers to them as "gods." Likewise the unsuccessful search conducted in order to find them met with no success only because Rachel, by practising deception in appealing to her womanly infirmities, was able to conceal them. That the search was intensive and earnest we may judge from Jacob's remark in verse 37: ". . . thou hast searched all my stuff." We know that Laban was a worshipper of Jehovah (verse 35), and yet we find him paying high regard to teraphim. His daughter, Rachel, shared her father's superstition. That Jacob did not have this belief in teraphim is plain from Genesis 35,2 where he commanded

his household to "put away the strange gods that are among you." It seems probable from the narrative that Laban's teraphim were not large in size, for Rachel was able to conceal them by sitting upon them. On the other hand, they were not so small as to escape an ordinarily careful search even though an attempt might have been made to hide them. The M'Clintock and Strong "Cyclopaedia," volume K, page 281 quotes several interesting hypotheses suggested to account for Rachel's stealing the teraphim in the first place - that she wanted to prevent her father from divining the direction of Jacob's flight, that these "gods" might serve as a protection to her, or that she was tempted by the precious metals of which they were made - but rejects them all in favor of the idea that her mind was simply tainted with superstition. It could seem that this last explanation is the correct one.

The second recorded instance of the use of teraphim in the Old Testament is that associated with the name of Micah (Judges 17,5; 18,14.17.18.20). From this story we gather that the teraphim were used with the graven image, a molten image, and an ephod in connection with the worship of Jehovah. However, the narrative casts no light on the form of the teraphim, and very little on their use. The M'Clintock and Strong "Cyclopaedia," volume X, page 281, makes the following observation:

What is most remarkable in this narrative is the fact that both Micah, who was a worshipper of Jehovah, and the Danites, who acknowledged Elohim (verses 5. 10), and Jonathan, the grandson of Moses himself, should, in spite of the distinctest prohibitions of the law, have regarded the adoration of teraphim and other images as harmless, if not as laudable;

and that this form of idolatry . . . should have been adopted and maintained without surprise or hesitation, nay, even with eager enthusiasm, by an entire tribe of Israel.

However the "remarkable" nature of Micah's worship is somewhat explained when one considers the times in which he lived. The period of the Judges was one of great unrest, both political and spiritual, with periods of great wickedness and idolatry, and then, correspondingly, periods of spiritual renewal under some Judge. Naturally, with spiritual ignorance as prevalent as it was, Micah and the Danites would find nothing idolatrous in connection with the teraphim. That the use of teraphim was not a matter of no concern to God's prophets is evident from 1 Samuel 15, 23 where Samuel reproves Saul: "Stubbornness is as iniquity and idolatry" (literally, teraphim).

The third instance of the use of teraphim recorded in the Old Testament is that connected with the name of Michal in 1 Samuel 19, 15-16. From this narrative it is apparent that the teraphim were well known in Israel even at this time and were to found in the house even of pious king David. It has been assumed from the story that David was guilty of worshipping the teraphim. But this is hardly a justifiable inference especially in view of the fact that elsewhere David is described as a man who devoted his whole heart to the service of Jehovah. On the other hand it can hardly be doubted that David knew of the existence of the teraphim in his house. That the teraphim were, in this case, of close to human size and shape, seems a likely inference since when Saul's men came to take David, Michal

was able to deceive them by placing the teraphim in David's bed and pretending that David lay there sick.

That the teraphim were reprehensible in the sight of God is plain from the fact that in the revival of religious knowledge which took place during the reign of King Josiah the teraphim were swept away along with all the other abominable idolatrous practices of the children of Israel (2 Kings 23,24).

A fourth instance of the use of teraphim, or reference to their use, is indicated in Hosea 5,4 which reads: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." With regard to this passage the M'Clintock and Strong "Cyclopaedia," volume X, page 282, offers the following:

This passage seems to indicate that as the use of teraphim, like that of the Penates and Lares among the Romans, was connected with nationality, it necessarily perished with the nationality itself.

That the teraphim were regarded by Hosea as something essential to nationality and therefore good is not a logical inference. He simply states the facts of the case as they present themselves to him in inspired vision. Further than this it is impossible to go.

The teraphim are mentioned again in connection with the practice of divination for the purpose of augury. Ezekiel states: "The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he

looked in the liver" (Ezekiel 21,21). And Zechariah records: "The idols (teraphim) have spoken vanity, and the diviners have seen a lie and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd." (Zechariah 10,2). These instances are sufficient to show that the teraphim were frequently consulted for the purpose of foretelling the future. Such a use was, of course, contrary to the will of God and resulted in the deception of the people as Zechariah states.

From what has been said it can be concluded that the teraphim were in most cases rude human images perhaps of deceased ancestors which were consulted oracularly in accordance with an antique Aramaic custom. This practice originated very early among the Israelites and was continued down to the latest period of Jewish history. Their use was, moreover, not confined to the Jews, but was also practised by the surrounding heathen nations particularly the Babylonians. The more enlightened prophets of Israel and her God-fearing kings rightly regarded the teraphim as idolatrous and repugnant to the pious worship of Jehovah, though the common people as well as the poorly informed priests and other leaders were apparently not averse to such images.

38. אֲשֶׁרָה - "asherah."

The term אֲשֶׁרָה, "grove," occurs 40 times in the Old Testament (Exodus 34,13; Deuteronomy 7,5; 12,5;

16,21; Judges 6,25.26.28.50; 1 Kings 14,15.23; 15,13; 16,35; 2 Kings 13,6; 17,10.16; 18,4; 21,3.7; 23,6.14.15; 2 Chronicles 14,5; 15,16; 17,6; 19,5; 24,18; 31,1; 33,5.19; 34,3.4.7; Isaiah 17,8; 27,9; Jeremiah 17,2; Micah 5,14).

The term אֲשֶׁרֶת or אֲשֶׁרֶת is derived from the verb אָשַׁר, "to go straight, advance." It is related to the Assyrian proper name As-ra-tu, a sign for deity. Related Hebrew words are אֲשֶׁרֶת, "happiness," אֲשֶׁרֶת, "step," אֲשֶׁרֶת, "box-tree." The word is used 1) of a Canaanitish goddess of fortune and happiness, and 2) of a symbol of this goddess, a sacred tree or pole set up near an altar.

A study of the passages in which the term asnerah occurs reveals that the practice of setting up groves or single sacred trees was a common sin in Israel (1 Kings 14,23; 15,13; 16,35; 2 Kings 13,6; 17,10.16; 21,3.7; 2 Chronicles 15,6; 24,18; 33,5.19; Jeremiah 17,2). Nevertheless, God had forbidden this practise explicitly (Exodus 34,15; Deuteronomy 7,5; 12,3; 16,21; Judges 6,25.26.28.50), had declared that their use provoked His righteous anger (1 Kings 14,15), and had promised that He would utterly do away with them (Isaiah 27,9; Micah 5,14). And, indeed, Israel had during certain periods of reform refrained from their use - under Hezekiah (2 Kings 18,4; 2 Chronicles 31,1), under Josiah (2 Kings 23,6.14.15; 2 Chronicles 34,3.4.7), under Asa (2 Chronicles 14,3), and under Jehoshaphat (2 Chronicles 17,6; 19,5). And Isaiah had prophesied that in the restoration a

remnant would prove faithful to the Lord and would forsake the groves (Isaiah 17,8).

39. אֶפְדֹּד' - "ephod."

The term אֶפְדֹּד', "ephod," occurs 49 times in the Old Testament (Exodus 25,7; 28,4.6.12.15.25.26.27.27.28.28.28.31; 29,5.5; 35,9.27; 39,2.7.8.13.19.20.20.21.21.21.22; Leviticus 8,7.7; Judges 8,27; 17,5; 18,14.17.18.20; 1 Samuel 2,18.28; 14,5; 21,9; 22,13; 23,6.9; 30,7.7; 2 Samuel 6,14; 1 Chronicles 15,27; Hosea 5,4).

The word אֶפְדֹּד' is derived from the unused verb אָפַד', of dubious meaning, perhaps identical with אָפַד', "gird on." Cfr. the Aramaic אָפַד', of similar meaning. Related Hebrew words are אָפַד', "gird on an ephod," אֶפְדֹּד', "ephod," and אָפַד', "palace."

That the term ephod ever occurs or was used by the Jews as an object of worship, as has been maintained by some, is doubtful. We fail to find a single passage in which such a view can be maintained. It appears that the ephod was simply a part of the priestly garb which he put on when undertaking his duties. We have listed the term merely for the sake of completeness.

It is certain that if the ephod was ever so used it was a perversion of the right use for which the Lord had commanded it and was so used only by priests who had so depraved the worship of Jehovah that even this instrument was misused.

Chapter II. Terms Indicating the Use Made of
the Idols.

40. הָיָה לְשֵׁנָה - "that carried about."

The term הָיָה לְשֵׁנָה occurs only once in the Old Testament (Isaiah 46,1) where it is translated "carriage."

The word הָיָה לְשֵׁנָה is derived from the verb לָשַׁן , "to lift, carry," which in turn is related to the Ethiopic ረሰሰ , "suscipere, tollere," and hence means "that which is borne about in procession, i.e. idols." Related Hebrew words are לָשַׁן , "one lifted up," לָשַׁן , "rising mist," לָשַׁן , "load, lifting," לָשַׁן , "utterance," לָשַׁן , "lifting up," הָיָה לְשֵׁנָה , "the uplifted," הָיָה לְשֵׁנָה , "uprising," לָשַׁן , "lortiness," and הָיָה לְשֵׁנָה , "exaltation."

Isaiah 46,1 reads: "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast." But a better translation of "your carriages were heavy laden" (הָיָה לְשֵׁנָה) would be: "your idols (that which is carried) were carried."

Thus it appears that this term was specially coined by Isaiah to indicate that the idols were occasionally carried about in triumphal processions. That such was frequently the case among idolatrous nations is certain from other sources where this practice is referred to.

Chapter III. Terms Indicating the Material of
the Idols.

41. זָהָב - "gold."

The term זָהָב occurs 367 times in the Old Testament and is translated "fair weather" (one time), "golden" (50 times), and "gold" (330 times).

The word is derived from the unused Hebrew root זָהָב , of dubious meaning, and is related to the Arabic ذَهَب , the Aramaic זָהָב , the Syriac ܕܗܒ , all meaning "gold."

The term is used of idols seventeen times in the Old Testament (Exodus 20,23; 32,31; Deuteronomy 7,25; 29,16; 1 Samuel 6,4.11.17.18; 2 Kings 10,29; 2 Chronicles 13,8; Psalm 115,4; 135,15; Isaiah 2,20; 30,23; 31,7; 40,19; Hosea 6,4).

42. כֶּסֶף - "silver."

The term כֶּסֶף occurs 405 times in the Old Testament and is translated "money" (112 time), "price" (three times), "silverlings" (one time), and "silver" (237 times).

The word is derived from the root כֶּסֶף , "be long," which is related to the Aramaic ܟܫܪܝܬ , "be colorless." The term כֶּסֶף , itself, is related to the Aramaic ܟܫܫܘܢܐ , the Syriac ܟܫܫܘܢܐ , and the Assyrian kespu, all meaning "silver."

The term occurs with reference to idols in Exodus 20,25; Deuteronomy 29,17; Psalms 115,4; 135,15;

Isaiah 2,20; 30,28; 31,7; Hosea 13,2; Daniel 5,4.25.

43. עֵץ - "wood."

The term עֵץ occurs 502 times in the Old Testament and is translated "gallows" (eight times), "helve" (one time), "plank" (one time), "staff" (four times), "stalk" (one time), "stick" (14 times), "stock" (four times), "timber" (25 times), "tree" (162 times), and "wood" (103 times).

The word is derived from the unused root עָצָה, of doubtful meaning. It is related to the Arabic عِصْفَاةٌ, "large, thorny trees," and the Aramaic עֲצָא, "tree."

The term occurs with reference to idols in Deuteronomy 4,28; 28,36.64; 29,17; 2 Kings 19,18; Isaiah 37,19; 40,20; Jeremiah 2,27; 3,9; Ezekiel 20,32; Hosea 4,13; Habakkuk 2,19.

44. אֶבֶן - "stone."

The term אֶבֶן occurs many times in the Old Testament and is translated "stone" (frequently), "weight" (four times), and "stony" (one time).

The word is related to the Aramaic אֲבַנָּא, "stone."

It occurs with reference to idols in Deuteronomy 4,28; 28,36.64; 29,17; 2 Kings 19,18; Isaiah 37,19; Jeremiah 3,9; 2,27; Ezekiel 20,32; Habakkuk 2,19.

The phrase "wood and stone" occurs with reference to idols in all the last mentioned passages. Naturally, the term was one of utter contempt.

45. רָזַח - "terebinth."

The term רָזַח , "terebinth," is derived from an unused root רָח , "to be in front, precede," and is related to the following Hebrew words: רֶחֶם , "belly," רֹאשׁ , "leading man," רֶחֶץ , "porch," רָמַח , "ram," רָזַח , "pillar," רָזַח , "leader," רֶחֶץ , "terebinth," רֶחֶץ , "terebinth," רֶחֶץ , "porch," רָזַח , "hart," and רֶחֶץ , "hind."

The word occurs eight times in the Old Testament and is translated "night" (four times), "mighty men," (one time), "oaks" (one time), and "trees" (two times).

The term occurs with reference to idols in Isaiah 1,29 and Isaiah 57,5.

Isaiah 1,29 reads: "For they shall be as oaks of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen."

Isaiah 57,5 reads: "Enflaming yourselves with idols (or, "among the oaks") under every green tree, slaying the children in the valleys under the cliffs of the rocks."

These two passages contain clear references to the use of the "terebinth" in connection with the worship of idols, or even as an object of reverence itself (Isaiah 1,29).

The term רָזַח most probably refers to a species of oak tree the wood of which may have been used in the manufacture of idols, or in most cases,

groves of these trees were planted on hilltops and used as the open-air shrines for the various idols which the sinful people then proceeded to worship there.

Chapter IV. Terms Indicating the Workmanship of the Idols.

46. עָשָׂה - "work."

The term עָשָׂה occurs 223 times in the Old Testament and is translated "act" (four times), "art" (three times), "business" (one time), "deed" (three times), "doing" (three times), "labour" (four times), "occupation" (two times), "operation" (two times), "possession" (one time), "purpose" (one time), "thing made" (two times), "thing offered" (one time), "wares of making" (two times), "work" (190 times), "working" (one time), "workmanship" (one time), "do" (one time), "wrought" (one time).

The term עָשָׂה , "deed, work," is derived from the verb עָשָׂה , "do, make." There appears to be no other words in the semitic languages related to this stem.

The term occurs with reference to idols in the following connections: "the work of men's hands" (Deuteronomy 4,28; 2 Kings 19,18; Psalms 115,4; 135,15; Isaiah 37,19), "the work of the hands of man" (2 Chronicles 32,19), "the work of his hands" (1 Kings 16,7), "the works of your hands" (Jeremiah 25,6.7; 44,8), "the work of thine hands" (Micah 5,13), "the works of their hands"

(2 Kings 22,17; 2 Chronicles 34,25), "the work of their hands" (Jeremiah 32,30), "the work of their own hands" (Isaiah 2,8), "the works of their own hands" (Jeremiah 1,16; 25,14), "the work of the craftsmen" (Hosea 13,2), "their works are nothing" (Isaiah 41,29), and "the work of errors" (Jeremiah 51,18).

47. סֹדֶן - "graven image."

The word סֹדֶן occurs 31 times in the Old Testament and is translated "carved image" (two times - Judges 18,18; 2 Chronicles 33,7), and "graven image" (29 times - Exodus 20,4; Leviticus 26,1; Deuteronomy 4,16.23.25; 5,8; 27,15; Judges 17,3.4; 18,14.17.20.30.31; 2 Kings 21,7; Psalm 97,7; Isaiah 40,19.20; 42,17; 44,9.10.15.17; 45,20; 48,5; Jeremiah 10,14; 51,17; Nahum 1,14; Habakkuk 2,18).

The word סֹדֶדִים , used as the plural of סֹדֶן , occurs 25 times in the Old Testament and is translated "carved images" (three times - 2 Chronicles 33,22; 34,3.4), "quarries" (two times - Judges 3,19.26), and "graven images" (18 times - Deuteronomy 7,5.25; 12,5; 2 Kings 17,41; 2 Chronicles 33,19; 34,7; Psalm 78,58; Isaiah 10,10; 21,9; 30,22; 42,8; Jeremiah 8,19; 50,58; 51,47.52; Hosea 11,2; Micah 1,7; 5,12).

The Septuagint translates סֹדֶן with $\epsilonἰδωλον$, "image" (Exodus 20,4; Isaiah 48,5), with $\gammaλυπτρον$, "image" (Leviticus 26,1; Deuteronomy 4,16.23.25; 5,8; 27,15; Judges 17,3.4; 18,14.17.18.20.30.31; 2 Kings 21,7;

Isaiah 42,17; 44,15.17; Jeremiah 10,14; 51,17; Nahum 1,14; Habakkuk 2,18; Psalm 97,7; 2 Chronicles 33,7), with εἰκων , "picture" (Isaiah 40,19.20), with γλύφω , "engrave" (Isaiah 44,9.10), and with γλύμμα , "engraving" (Isaiah 45,20).

The Vulgate translates $\Sigma\text{׀}\text{׀}\text{׀}$ with sculptile, "carved image, statue" (Exodus 20,4; Leviticus 26,1; Deuteronomy 5,8; 27,15; Judges 17,3.4; 18,14.17.18.20.50; Isaiah 40,19; 42,17; 44,10.15.17; Jeremiah 10,14; 51,17; Nahum 1,14; Habakkuk 2,18; 2 Chronicles 33,7), with sculpo, "carve" (Deuteronomy 4,16.25), with idolum, "image, form" (Judges 18,31; 2 Kings 21,7; Isaiah 44,9; 48,5), with simulacrum, "likeness, image, effigy" (Isaiah 40,20), with sculptura, "cutting out, carving in relief, sculpture" (Isaiah 45,20), and does not translate it in Deuteronomy 4,25.

The Septuagint translates $\Delta\text{׀}\text{׀}\text{׀}\text{׀}$ with γλυπτόν , "image" (Deuteronomy 7,5.25; 12,3; Judges 5,19.26; 2 Kings 17,41; Psalm 78,58; 2 Chronicles 33,19; 34,4; Isaiah 10,10; 42,8; Jeremiah 8,19; 50,38; 51,47.52; Hosea 11,2; Micah 1,7; 5,12), with εἶδωλον , "image" (2 Chronicles 33,22; 34,7; 30,22), with περιβώμιος , "image around the altar" (2 Chronicles 34,3), and with ἕγλμα , "statue of a god" (Isaiah 21,9).

The Vulgate translates $\Delta\text{׀}\text{׀}\text{׀}\text{׀}$ with sculptile, "carved image, statue" (Deuteronomy 7,5.25; Psalm 78,58; 2 Chronicles 34,4.7; Isaiah 21,9; 50,22; 42,8; Jeremiah 8,19; 50,38; 51,47.52; Micah 1,7; 5,12), with idolum,

"image, form" (Deuteronomy 12,3; Judges 3,19.26; 2 Kings 17,41; 2 Chronicles 33,22), with statua, "image, statue" (2 Chronicles 33,19), and with simulacrum, "likeness, image, effigy" (2 Chronicles 34,3; Isaiah 10,10; Hosea 11,2).

The word סֶדֶד , together with its plural סִדְדִּים , is derived from the verb סָדַד , "to hew, hew into shape," and is related to the Aramaic סָדַד , the Syriac ܣܕܕܐ , both meaning "to hew."

A study of the passages in which these terms occur reveals that the sin of worshipping the graven image was a common one in Israel (Jeremiah 8,19; Hosea 11,2). Micah already in the early part of the period of the Judges had a graven image together with an ephod, teraphim, and a molten image (Judges 17,3.4; 18,14.17.18.20.30.31). Manasseh made a graven image for himself (2 Chronicles 33,7.19; 2 Kings 21,7). His son Amon did likewise (2 Chronicles 35,22).

However, God had specifically forbidden the manufacture and worship of the graven images (Exodus 20,4; Leviticus 26,1; Deuteronomy 4,16.23.25; 5,8; 7,5.25; 12,3; Isaiah 50,22), had placed his curse on the man who would dare to worship the graven images (Deuteronomy 27,15; Psalm 97,7; Isaiah 42,17), had declared through His prophets that the idols were good for nothing and of no help in the day of trouble (Isaiah 44,9.10.15.17; 45,20; 48,5; Jeremiah 10,14; 51,17; Habakkuk 2,18), had promised to destroy the idols (Nahum 1,14), had

declared that they aroused His anger (Psalm 78,58), and had positively stated that He would not give His praise to graven images (Isaiah 42,8).

Nevertheless, not only Israel, but also the foreign nations continued to serve the graven images, among which are mentioned Babylon (Isaiah 21,9; Jeremiah 50,58; 51,47.52) and Samaria (Micah 1,7).

The mysteries of idol manufacture are vividly revealed in God's word (Isaiah 44,10-20). The services of professional craftsmen were employed (Isaiah 40,19; Deuteronomy 27,15). The images were often covered with gold (Isaiah 40,19). They were made of various materials. Wood is mentioned (Isaiah 40,20; 44,15; 45,20). That they were of wood can also be deduced from the fact that the graven images could be burned (Deuteronomy 7,5; 2 Chronicles 34,4). Brass and clay are also mentioned (Daniel 2,35; 5,23). It must not be forgotten that the term "graven image" was a generic term and could thus be applied to the idols in any form, even to the molten images made of metal (Judges 17,4; Isaiah 44,9; 50,22; 40,19). This was probably the case because the molten images would, of necessity, have to be carved into a more respectable shape after coming from the crude mold.

The "graven images" took various shapes, either human or animal forms, or of the heavenly bodies (Exodus 20,4; Deuteronomy 5,8; 4,16.25).

In the periods of reform the graven images were removed, as, for instance, under Josiah (2 Chronicles 34,

5.4.7). Moreover, God had promised that in the kingdom of the Messiah the graven images would be forever removed (Micah 5,12).

With regard to the passage in Judges 3,19.26 where the "quarries" at Gilgal are referred to, it would seem that there is no good reason for this translation. No doubt, the passages refer to the graven images which were to be found at that place.

48. לִבְדָּבָד - "molten image."

The term לִבְדָּבָד , evidently synonymous with לִבְדָּבָד or לִבְדָּבָד , when these latter are translated "molten image," occurs twenty-five times in the Old Testament and is translated either correctly "molten image" (13 times - Deuteronomy 9,12; 27,13; Judges 17, 3.4; 18,14.17.18; 1 Kings 14,9; 2 Kings 17,16; 2 Chronicles 28,2; 34,3.4; Psalm 106,19; Isaiah 30,22; 42,17; Hosea 13,2; Nahum 1,14; Habakkuk 2,18), or inexactly "molten" (seven times - Exodus 32,4.8; 34,17; Leviticus 19,4; Numbers 33,52; Deuteronomy 9,16; Nehemiah 9,18).

The Septuagint translates לִבְדָּבָד with $\epsilon\acute{\iota}\delta\omega\lambda\omicron\nu$, "image" (Isaiah 30,22), with $\chi\acute{\omega}\nu\epsilon\upsilon\mu\alpha$ "molten image" (Deuteronomy 9,12; Hosea 13,2; Habakkuk 2,18), with $\chi\omega\nu\epsilon\upsilon\tau\acute{\omicron}\nu$, "molten image" (Deuteronomy 27,15; Judges 17,3.4; 18,14.17.18; 1 Kings 14,9; 2 Kings 17,16; 2 Chronicles 34,3.4; Isaiah 42,17; Nahum 1,14; Exodus 32,4; 34,17; Leviticus 19,14; Numbers 33,52; Deuteronomy 9,16; Nehemiah 9,18), with $\gamma\lambda\upsilon\pi\tau\acute{\omicron}\nu$, "engraved image" (2 Chronicles 28,2;

Psalm 106,3), and does not translate it in Exodus 32,3.

The Vulgate translates the term with conflatile, "molten image" (Deuteronomy 9,12.15; Judges 17,3.4; 18,14.17.18; 1 Kings 14,9; 2 Kings 17,16; 2Chronicles 28,2; Isaiah 50,22; 42,17; Hosea 13,2; Nahum 1,14; Habakkuk 2,18; Exodus 32,4.3; 34,17; Leviticus 19,4; Deuteronomy 9,16; Nehemiah 9,18), with statua, "image, statue" (2Chronicles 28,2; Numbers 33,52), and with scul tite, "carved image, statue" (2Chronicles 34,3.4; Psalm 106,19).

The term $\eta\text{ֶ}ֶֶֶֶֶ$ or $\eta\text{ֶ}ֶֶֶֶֶ$, synonymous in four passages with $\eta\text{ֶ}ֶֶֶֶֶ$, occurs 62 times in the Old Testament and is translated "drink-offering" (53 times - Genesis 35,14; Exodus 29,40.41; 30,9; Leviticus 23,13.18.37; Numbers 6,15.17; 15,5.7.10.24; 28,7.7.8.9.10.14.15.24.21; 29,6.11.16.18.19.21.22.24.25.27.28.30.31.33.34.37.38.39; 2 Kings 16,13.15; 1Chronicles 29,21; 2Chronicles 29,35; Psalm 16,4; Isaiah 57,6; Jeremiah 7,18; 19,15; 52,29; 44,17.18.19.19.25; Ezekiel 20,23; 47,17; Joel 1,9.15; 2,14), or "molten image" (four times - Isaiah 41,29; 48,5; Jeremiah 10,14; 51,17). For the purposes of this paper we shall confine our attention to those passages in which $\eta\text{ֶ}ֶֶֶֶֶ$ is translated "molten image."

The Septuagint translates $\eta\text{ֶ}ֶֶֶֶֶ$ with $\epsilon\text{ἴ}δωλον$, "image" (Isaiah 41,29), with $\chiωνευτόν$, "molten image" (Isaiah 48,5), and with the verb $\chiωνεύω$, "pour out in a mold" (Jeremiah 10,14; 51,17).

The Vulgate translates $\eta\text{ֶ}ֶֶֶֶֶ$ with simulacrum, "image" (Isaiah 41,29), with conflatile, "molten image"

(Isaiah 48,5), and with conflo, "melt, fuse, melt down," (Jeremiah 10,14), and with conflatio, "casting" (Jeremiah 51,17).

Both these terms are derived from the verb פָּרַךְ , "pour, pour out," which in turn is related to the Syriac ܦܪܚ , "pour out," and the Arabic فرو , "be-pour, water." Hence a "molten image" is something poured out, or, in the case of metals, cast in a form. Cfr. Isaiah 40,19 and 44,10 where פָּרַךְ has this usage. Therefore the translation of the Authorized Version, "molten image," correctly expresses the literal meaning of פָּרַךְ .

That there can be no doubt about the meaning of פָּרַךְ is shown by a study of Exodus 32 and Judges 17 and 18. Both instances testify to the fact that the molten image was formed by melting down precious metals, forming them in a mold as the only possible method, and then, no doubt, burnishing and polishing them into a finer form.

That the molten images also occasionally took a somewhat different form is evident from Isaiah 30,22 where it appears that the molten image was made of some base metal, or other substance, and then covered or ornamented with silver or gold.

The worship of molten images may be divided into two classes: that in which Jehovah was worshipped under the form of the molten image (Exodus 32; Judges 17 and 18) and that in which Baal or some other false god was worshipped (2 Chronicles 28,2). No doubt the great

majority of the instances of molten image worship are not to be described as gross idolatry, though sinful nevertheless, but rather are to be taken as worship of Jehovah, to a greater or less extent, under the form of the image. That, however, in this latter type of worship Jehovah was generally forgotten and the image itself worshipped, there can be no doubt. In some instances the molten images were dedicated specifically to Baal (2 Chronicles 28,2). Even when the worship of the molten images was not gross idolatry, it was intimately connected with the same (1 Kings 14,9; 2 Kings 17,6).

It must be noted also that molten images, when used as a counterpart of graven images, included every form of idol. The molten image and the graven image coupled together are thus frequently used to include all forms of idol worship as they existed among the Israelites and elsewhere (2 Chronicles 33,3.4; Deuteronomy 27,15; Judges 17,3.4; 18,14.17; Isaiah 42,17; Nahum 1,14; Habakkuk 2,18; Isaiah 30,22).

That the worship of the molten image was intimately associated with the high places and the groves is evident from 2 Kings 17,16 and 2 Chronicles 34,3.4.

The worship of the molten image was always a besetting sin of the Israelites. From the days of Moses when the children of Israel made for themselves a golden calf unto the days of Habakkuk who still found it necessary to warn against this form of idolatry, Israel bowed down to the molten image.

In defence of this sin Israel could not claim that molten image worship was not forbidden in God's Word. In many passages just this form of idolatry is singled out and specifically forbidden (Deuteronomy 27,15; Exodus 34,17; Leviticus 19,4), and in other passages it is shown that worship of the molten image is incompatible with worship of Jehovah (Deuteronomy 9,12; Exodus 32,8; Deuteronomy 9,16). Israel was particularly and plainly told not to adopt the worship of the molten image when she invaded and took over the land of the Canaanites (Numbers 33,52). God's prophets had continually warned against this form of sin (Isaiah 30,22; Hosea 13,2; Nehemiah 9,18; Psalm 106,19). Moreover, the worship of the molten image was stressed as a form of idolatry particularly obnoxious to Jehovah (1 Kings 14,9).

The earliest instance recorded in the Bible of molten image worship is that recorded in Exodus 32. At the earnest request of the people who desired an outward form under which they might worship Jehovah, Aaron made the molten calf ($\text{כֶּלֶבֶת} \text{ מִזְּבַח}$). Of this calf we are told that Aaron "fashioned it with a graving tool, after he had made it a molten calf." Evidently Aaron took the golden ornaments brought by the people, melted them down, and poured them into a mold. Then he employed a "graving tool" either for the purpose of inscribing the calf with figures, or, more probably, in order to smooth it down, make it more beautiful and impressive, and in general remove the imperfections

which no doubt resulted from a rather crudely fashioned mold.

Another instance of the use of the molten image is recorded in Judges 17 and 18. This well-known story of Micah of mount Ephraim shows how completely the worship of Jehovah had degenerated among the Israelites even so soon after Moses' death. It appears that Micah was a well-intentioned man who indeed wished to worship Jehovah, but was entirely ignorant of what Jehovah-worship meant. Wm. Smith in his "Dictionary of the Bible," page 407, states the case as follows:

Micah was evidently a devout believer in Jehovah. His one anxiety is to enjoy the favor of Jehovah (17,13); the formula of blessing used by his mother and his priest invokes the same awful name (17,2; 18,6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honoring Him is to make a molten and graven image, teraphim or images of domestic gods, and to set up an unauthorized priesthood, first in his own family (17,5), and then in the person of a Levite not of the priestly line(v.12).

The molten calves at Bethel and Dan in Israel are a later instance of the worship of molten images (1 Kings 14,9).

That the worship of molten images was not confined to the kingdom of Israel, but took place also in Judah is evident from the fact that King Josiah found it necessary to purge Jerusalem of the abominable molten images when he undertook to reform the worship in the southern kingdom as late as 627 B.C. (2 Chronicles 34, 3.4), as well as from the fact that the prophets of Judah found it necessary to attack the sin (Isaiah 50,

22; 41,29; 48,5; Jeremiah 10,14; 51,17).

In conclusion it must be stated, as is self-evident, that the worship of molten images was not confined to the children of Israel, but was a common practice among the heathen also, as, for instance, the inhabitants of Nineveh (Nahum 1,14), and the Chaldeans (Habakkuk 2,18).

Concluding Remarks

The forty-eight terms used with reference to idols in the Old Testament occur a total of over six hundred times. These six hundred references to idolatry afford an immense amount of material with regard to the worship of idols in ancient times.

They show, for example, the awful prevalence of idol worship in Israel and Judah from the earliest beginnings of the Jewish nation until the very latest times referred to by the inspired writers. Israel had an unholy predilection for the worship of false gods; and it appears that only during the times of reformation under the pious kings, together with the prophets of the Lord and His priests, that the nation attained to a comparative purity of worship. At all other times idolatry was a most prevalent sin. There were, of course, always a pious remnant of true believers to be found in the nation as Elijah was shown on one occasion; but it can truthfully be said that at most times the majority of the people gave way to this sin to a greater or

lesser extent depending upon their knowledge of the true God and the extent to which they were influenced by the idolatrous heathen nations.

Particularly in those periods when Israel had fallen most deeply into the morass of idol worship, God raised up His holy prophets who with fiery invective called down God's wrath upon the sinful nation, and at the same time offered grace and pardon to all who would forsake their idolatrous worship and turn to the God who made heaven and earth. That their words often went unheeded can plainly be seen; but in many cases the people did listen to God's messengers, reformed their erring ways, and sought the Lord and Him alone.

Many were the heathen nations which followed after idols. Egypt, Babylon, Assyria, Moab, Ammon, the Hittites, the Philistines, the Canaanites, and many others were equally guilty with Israel of this sin, and indeed more so. Against all these God's prophets, likewise, raised their voices; but, with few exceptions such as the case of Jonah and Daniel, to no avail. When, in some cases, these prophets were heeded by the godless foreign nations, the reformation was but a temporary one as the Bible and history shows us.

A study of the terms used for idols in the Old Testament impresses on, above all things, with God's loving guidance and care for His people. Though they constantly rejected Him and turned to idols, He remained faithful to them, sending them His prophets,

and offering them full pardon upon their repentance. That Israel finally suffered the fate she did, was due entirely to her own stubbornness in rejecting God's will and refusing to take seriously the warnings which God through His prophets addressed to her.

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