

Beauties of the Truth

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Thought to be Harmonious with God's Plan of the Ages
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When the Sun Stood Still

It was shortly after the entry into the Promised Land that Joshua's army, battling to secure possession of their new home, marched all night from Gilgal to Gibeon, an uphill journey of sixteen miles, involving a climb of several thousand feet into the mountains, to intercept and do battle with the Canaanites and Amorites. Upon their arrival, at probably about five in the morning, Joshua gave battle, and, tired as his men must have been after their all night forced march, defeated the enemy and pursued him for seven miles to Beth-horon (josh. 10:10) and over the crest of the mountain into the valley of Ajalon, which runs in a south-westerly direction to the Mediterranean Sea. It was apparently at this point that Joshua, seeing that his prey was escaping him, uttered the cry which has been interpreted as an invocation to the powers of heaven to intervene on his behalf: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves on their enemies ... So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

Whatever the real purpose of Joshua's appeal, the powers of heaven were already taking a hand in the battle in another manner. A violent hailstorm from the Mediterranean was sweeping up the valley of Ajalon—a not uncommon phenomenon in the valley, then or now— in its course overwhelming the fleeing Canaanites. Their rout was complete; many of them perished: "they were more that died with hailstones" says the chronicler "then they whom the children of Israel

slew with the sword.” The Israelites, high up on the summit of Beth-horon, apparently escaped the hail but the Canaanite host was decimated. This was the decisive battle which laid the land of Canaan open to the invading Israelites.

From verses 10 and 11 it is clear that the Canaanites encountered this storm whilst they were between Beth-horon and Azekah, and therefore well down in the valley. Joshua must have been standing on the summit of Beth-horon, and from his exalted position perceived the storm approaching from the sea long before the Canaanites were aware of its onset. From where he stood, facing the south, his gaze could take in the heights of Gibeon on his left hand, and on his right the valley of Ajalon, crowded now with the retreating foe. The time would have been about eight a.m., for the seven mile pursuit between Gibeon and Beth-horon could hardly have occupied more than two or three hours. Gibeon lies E. by S.E. of Beth-horon, so that at this time the sun would appear to Joshua to be directly over the heights of Gibeon. Upon turning to his right and looking W. by SW through the valley of Ajalon, Joshua would see the crescent moon, in its last quarter, directly over the valley, faintly illumined by the rays of the sun. That this was the phase of the moon at the time is deduced from the fact that the Israelites crossed Jordan on the 10th of Nisan, and therefore ten days after the new moon, and that a study of the subsequent events with their datings as recorded in the Book of Joshua shows that the battle took place about six weeks later, within a day or two of the 24th of Zif, the second month, so that the moon would be in the third quarter of the second lunation of the year. It is an interesting testimony to the historical accuracy of the Book of Joshua that only at this one time in the month could the sun be over Gibeon and the moon over the valley of Ajalon simultaneously from the point of view of an observer on the summit of Beth-horon.

It was not the “standing still” of the sun and moon, but the hailstorm, that achieved the victory for the Israelites. The confusion and disaster into which the Canaanite hosts were thrown by the pitiless rain of hailstones completed the havoc begun on Beth-horon by Joshua's warriors. What then was the purpose of Joshua's command to the sun and moon?

The words in question are not original to the Book of Joshua -they are quoted from the “Book of Jasher” (see vs. 13). The account of the battle occupies vss. 10 and 11, and the thread of the narrative is not taken up again until vs. 16. The intervening portion is a parenthesis, inserted by some later transcriber of the Book of Joshua, in order to place on record the words used by Israel's great leader on this occasion, words which apparently had been preserved only in this “Book of Jasher.” After the quotation, which occupies vs. 12 and part of vs. 13, and the acknowledgment “Is not this written in the Book of Jasher,” there follows a short observation (vss. 14-15) by the same unknown transcriber by way of comment on the situation.

The Book of Jasher is referred to once elsewhere in the Scriptures, namely, in 2 Samuel 1:18. Here there is mentioned a song or poem called (the song of) “the Bow,” dealing probably with the prowess of archers in battle; a song which David ordered should be taught the children of Judah. From this fact, and the fact that in the Joshua quotation the passage concerned is, in the Hebrew, not prose, but poetry, it has been concluded that the Book of Jasher was a poetic composition telling of the great events in Israel's history, and was in existence certainly in the time of David. We probably do well therefore to allow for poetic license in the words in which Joshua's appeal is recorded -much as must be allowed when reading Judges 5:20, “The stars in their courses fought

against Sisera,” and Psalms 18:9, “He bowed the heavens and came down,” both of which expressions are taken from similar poetic compositions.

The passage in question then needs to be considered as a fragment of true history preserved in a fine piece of poetic language.

“Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.” The word here rendered “stand still” is “dom” and means to be silent, quiet, still or dumb. Gesenius says that it is derived from the sound made by the shutting of the mouth and that its literal meaning is “to be dumb.” Its significance is not that of standing still in the sense of cessation of motion, but of being still or silent in the sense of ceasing to perform a customary activity. Instances of its use are in Lamentations 3:28, Jeremiah 8:14 (silence), Habakkuk 2:19 (dumb), I Kings 19:12 (still). The literal English of the Hebrew text is “Sun, on - Gibeon be dumb, and moon, on-valley Ajalon.”

The Israelites would be hard put to it to keep up with their fleeing foes. They had been on the move since the previous evening and it was essential that this victory be complete and that no appreciable number of Canaanites be allowed to escape. The sun's heat was rapidly increasing as the morning advanced, and Joshua must have feared above everything else its effects upon his weary troops. In this extremity he appealed to the Lord (vs. 12), not for the cessation of the sun's progress, which would involve a corresponding increase in the duration of noonday heat, but for the silencing or cessation of the sun's activity so that the greater coolness of the day might invigorate his tiring forces.

God answered the prayer by sending the hailstorm described in the account. As the dark clouds swept up the valley, first the crescent moon over Ajalon, and then the sun over Gibeon, were blotted out, and their rays “ceased” from the earth for the remainder of the day, “until the people had avenged themselves upon their enemies.”

In vs. 13, “The sun ... hasted not to go down about a whole day,” there is no justification in the Hebrew text for the use of “down” The word is “boa,” a verb meaning to come in or to enter, but not to go down or descend. It is normally used for “to enter” as into a chamber, and is so used in some parts of the Old Testament to describe the sun's setting, as if entering into his chamber, but in the passage under examination it probably signifies that the sunlight failed to break through the clouds so as to enter upon the earth for the remainder of that day. This supposition is strengthened by the fact that the word for “sun” used in this account is not “chammah,” the sun itself, but “shemesh,” the sun's radiance or rays, or as we would say, the sunlight. Similarly the word for “moon” used in the passage is “yareach,” “the scent of the moon” i.e., moonlight, and not “levonah,” the lunar satellite itself.

“And there was no day like that before it or after it, that the Lord hearkened to the voice of a man: for the Lord fought for Israel” (vs. 1:14). This is the comment of the unknown transcriber who felt bound thus to complete his quotation from the Book of Jasher. The reference is of course to the hailstorm, which the account tells us, was definitely sent by the Lord to ensure the Israelite victory.

- *Bible Study Monthly*, 1965

Passover – The Time Features

To understand Moses' statements regarding the time of the Passover, we must keep in mind the custom of time reckoning then in use:

(A) The day began at sunset.

(B) The day was divided into two parts, night and day; Gen. 1:5: “God called the light day, and the darkness he called night.”

(C) Thus, the term “day” has two uses in connection with a literal day; either the entire 24 hours, or only the last half of it (usually the latter).

(D) The day (daylight) portion was divided into two parts; morning and evening. (The morning sacrifice was in the middle of the morning, and the evening sacrifice was in the middle of the evening; 9 AM and 3 PM, respectively-Jesus was crucified at 9 AM, and died at 3 PM.)

(E) The evening was divided into two parts; the first or lesser evening from noon to 3 PM, and the second or greater evening from 3 PM to sunset. (See R2953)

(F) Thus, a day following a night was part of the same day (see Ex. 12:51); but a night following a day was not part of the same day.

Now, our text, Ex. 12:6, 8. Here we have the Lord's instructions to the Israelites to slay the lamb on the 14th day, and eat it that night. We have here the terms day and night, so the term “day” means only the last half or daylight portion of the day. And since the eating would have to be after the roasting was completed, it would have to be eaten in the night following the 14th day, or the night of the 15th. See points A and F above. We find this is the only way to interpret this Scripture. We offer the following eleven corroborations:

(1) In 2 Chron. 35:1-19, King Josiah ordered a Passover kept according to the Law given to Israel. The Passover lambs were killed on the 14th day. At the same time, bullocks were offered for burnt offerings. Verse 14 shows clearly that the sacrificing was done in the afternoon, at the time of the evening sacrifice. It says the priests were busy until night, and the Levites prepared lambs for themselves and for the priests. So when the work was finished, and the lambs roasted, it was night, the night of the 15th.

(2) The original Hebrew text of Ex. 12:6 reads: “Kill the lamb between the two evenings” According to Jewish custom, this means 3 PM. (See point E above). This is the time of the evening sacrifice.

(3) In Num. 28:4 we read: “The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even” According to the margin, the latter part of this verse reads in the Hebrew: “between the two evenings:” which is the same as the Hebrew of Ex. 12:6. Since this verse refers to a morning and evening sacrifice at the Tabernacle, we have here direct Scriptural evidence that the time of the slaying of the typical Passover lamb was 3 PM.

(4) From a practical standpoint, the slaying and skinning of a lamb is an outdoor and a daytime job. It would seem impossible to think of every home among the Israelites having a room equipped for slaughtering animals. And in the case mentioned in 2 Chron. 35, where about 40,000 animals were killed, it seems certain that the work was done outdoors, and by daylight. This is in harmony with the above.

(5) In Ex. 12:51 Moses says the Lord brought the Israelites out of Egypt the self-same day. (Same in vs. 17 and 41.) Moses had been describing the night to be much observed (vs. 42). It was the night in which the first-borns were safe because of the blood on the door posts (vs. 7), the night

in which they all had to stay inside (vs. 22), and eat the roasted lamb (vs. 8); the night in which the first-born in Egypt died (vs. 30, 31). In Num. 33:3, Moses says they left Egypt on the 15th of the first month. This means that the night to be much observed, in which the first-born were spared (and was followed by the deliverance of all in the morning), was the night of the 15th. (See point F above.)

(6) In Num. 33:3, it is stated that they went out on the 15th, on the morrow after the Passover-sacrifice (Leeser). In Num. 28:16, 17 and Lev. 23:5, 6, Leeser states that on the 14th the Passover must be sacrificed, and on the 15th is the feast of unleavened bread. (The KJ translation says that on the 14th is the Lord's Passover; this is true in the sense that the part of the Passover which foreshadows the Lord's death took place on the 14th. But Leeser, being a Jew, should understand Jewish customs, and be able to make a more accurate translation, as in this case.)

(7) In Ex. 12:15-20, 7 days are specified as days of unleavened bread. Verse 18: from the 14th at even to the 21st at even. In Lev. 23:27, 32, Moses, in specifying how they were to observe the day of atonement, on the 10th of the month, said to start from the 9th at even. The 9th was not to be included, but they were to start at the sunset of the 9th, which would be the very beginning of the 10th. So, in Ex. 12:18, the 7 days of unleavened bread did not include the 14th, but only the 15th to the 21st, inclusive. In Dent. 16:3, Moses says to eat the Passover with unleavened bread 7 days, thus definitely linking the eating of the lamb with the feast of unleavened bread, beginning on the 15th. (Verse 4 indicates that the eating of the lamb was limited to the first night.) See F457, 2nd sentence. Jewish almanacs list the 15th as the first day of Passover.

(8) Ex. 12:11. They were to eat in haste, ready for a journey. This very clearly shows that they started traveling in the day immediately following the night of the eating, which would be the self-same day. They started traveling out of Egypt on the 15th day (Num. 33:3). So, the eating was in the night of the 15th. This is the only proper interpretation of Ex. 12:11, and the only way we can get the picture of the Church of the first-born being spared in the nighttime of this Gospel Age, and the rest of mankind delivered in the Millennial morning. (The traditional view that the eating was in the night of the 14th would completely destroy the picture just mentioned; it would put about 30 hours between the eating and the exodus, and would make Ex. 12:11 inconsistent.)

(9) R2918 top: "It was in the night following the 14th day that the roast lamb was to be eaten." R2771c2p2: "The Law required the Jews to slay the lamb on the 14th, and to eat it during the night before the dawn of the 15th" (The dawn of the 15th is 12 hours after the start of the 15th.) These two statements show that the Law required the eating of the lamb in the night of the 15th.

(10) R2918p2: "That night in which the Passover feast was eaten represents this Gospel Age." (In which the firstborns are in danger, and in which the roast lamb was eaten in the type.) R2918p3: "But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. So the deliverance of the spiritual Israelites does not come during the night of sin and trouble -it comes in the Millennial morning." A clear statement to the effect that the night in which the Passover was eaten, and in which the first-born were spared, represents this Gospel Age. And as that night was followed by the deliverance of all in the morning, so the Gospel Age will be followed by the deliverance of all mankind in the Millennial morning. There is no other Age between the Gospel and the Millennial Age; so there was no other day between the night in which the first-born were spared, and the morning in which all were delivered -it was all part of the self-same day (Ex. 12:51). R4492 last par. is a more detailed statement, with the same import as the one just quoted from R2918. These two quotations fully corroborate all of the above points.

(11) Jewish law books state that on the 14th day they were to get rid of all leaven, and slay the lamb in preparation for the feast. This is in full harmony with all the above.

FIRST PASSOVER	PASSOVER 33 AD	
	<p>Jesus and disciples ate Passover one day before the Jews in general ate it.</p> <p>Jesus instituted Memorial one day before Passover proper; R2771c2p2; John 18:28; John 19:14, John 19:31.</p> <p>Jesus betrayed: Luke 22:47.</p>	N I S A N 1 4 N I G H T
<p>Slaying the lamb, in the evening; Ex. 12:6; between the two evenings AV & RV Margin; toward evening; Leeser & Luther; (See R2953).</p>	<p>Day of preparation: John 19:14, 31. Footnote F470: "Our Memorial relates to the killing of the lamb, hence belongs to the 14th."</p> <p>Jesus died on the cross (fulfilling type at exact hour).</p>	N I S A N 1 0 D A Y
<p>Eaten that night with unleavened bread; Ex. 12:8; F460p2.</p> <p>Part of, or beginning of feast week: Deut. 16:2-4.</p> <p>Ye shall eat it in haste, with shoes on feet, etc. Ex. 12:11; R2918T.</p> <p>First born in Egypt slain: Ex. 12:29</p> <p>Pharaoh rose up in the night, called for Moses & Aaron; Ex. 12:30, 31.</p> <p>Egyptians urgent; send them out in haste: Ex. 12:33.</p> <p>A night to be much observed: Ex. 12:42</p>		N I S A N 1 5 N I G H T
<p>Took their dough before it was leavened, because they were thrust out of Egypt: Ex. 12:34, 39.</p> <p>The selfsame day the Lord did bring children of Israel out of the land of Egypt: Ex. 12:17, 41, 51.</p> <p>On the 15th day of the first month, on the morrow after the Passover-sacrifice, the children of Israel went out with a high hand: Ex. 12:37; Num. 33:3 (Leeser).</p>	<p>Sabbath day; a high day; a holy convocation: John 19:31; Ex. 12:16.</p> <p>First day of unleavened bread: Ex. 12:18.</p> <p>Passover lamb was to be eaten before the dawn of the 15th: R2771c2p2; R2918 top; Ex. 12:10; Deut. 16:4.</p>	N I S A N 1 5 D A Y
	<p>(Jesus rose on the morning of the 16th, typified by the waving of the barley sheaf; R5191c2p2; Lev. 23:11.)</p>	

SUPPOSED OBJECTIONS CONSIDERED

(I) Gen. 1:5: “And the evening and the morning were the first day.” This statement, of course, has reference to a creative day, or epoch, and not a literal day. It may seem to support the tradition that the evening precedes the morning even in literal days. But we find that Moses, in his account of the Passover, does not follow this tradition. He uses a strict reckoning of time, calling the last six hours of the day evening. We note here that while the N.T. writers of the four Gospels may have been influenced by Roman customs, the Apostle Paul, when writing about the Lord's supper, uses the same strict reckoning of time as Moses did. 1 Cor. 11:23: “For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread” Here we have the inspired statement that in the night of the 14th Jesus instituted the Memorial. And we know that Jesus died in the evening of the 14th, at the time of the evening sacrifice. So, in considering the Passover, if we follow the Scriptural standard of calling the first half of the day “night,” and the last six hours of it “evening,” we will avoid confusion. Surely the Lord overruled the writings of Moses and Paul so as to give us an accurate account.

(II) Some suppose that because Jesus observed a typical Passover, and then immediately instituted the Memorial, in the night, the very beginning of the 14th day, that that proves that the Passover was due to be observed then by the Law. Some even use this incident to support the idea that the Memorial is a continuation of the Passover, and must be observed at the same time. The Memorial is not a continuation of the Passover; it is a “remembrancer of the beginning of the fulfillment of the antitypical Passover.” F463 p2. The Memorial is a memorial of Jesus' death; the Passover was a type or foreshadow of it. This is the only connection between the two.

Now, regarding the fact that Jesus observed a Passover with his disciples in the night of the 14th, one day before the time specified in the Law, there are two sound reasons for it. First, it was an impossibility for him to die as the antitypical Passover Lamb at the time appointed by the Law for the Passover lamb to die, and also observe a typical Passover feast at the time appointed by the same Law, for unquestionably the eating had to follow after the slaying. Second, Jesus wanted to teach his disciples that the typical Passover is now obsolete. After he observed it, he immediately instituted the Memorial, and said: “This do in remembrance of me.” By thus observing the typical ceremony one day early, he prevented his disciples from observing it the next night with the rest of the Jews, which would have been inconsistent, for it would have been observing a type when the chief part of the antitype had already transpired. (A type ends where the antitype begins.) Also, if the disciples had observed the Passover the next night with the rest of the Jews, it might have aroused in their minds a perplexing thought the next year; “Are we to observe both the Memorial and the Passover?” (Regarding the matter of Jesus and the disciples observing the Passover one day earlier than the rest of the Jews; see R2771c2p2). Jesus gave his disciples a definite lesson, to the effect that the typical Passover is no longer to be observed by his followers. We believe that observing the typical Passover ceremony one day early was an important part of this lesson; it was necessary in fulfilling the requirements of the Law.

The “last supper” was a sermon preached by actions instead of words. If Jesus had stated it in words, it would have involved saying that he was to die, and that would have offended his disciples. The “Memorial” he observed that night was merely a lesson or illustration, and not a remembrancer of his death (for he had not died as yet). So also, the “Passover” he observed that

night was not the same as previous observances, for it was not necessary to keep the typical Passover that year, because the antitype took its place. It was merely an object lesson to convey to his followers that they were not to observe the Passover any more. Hence there is no validity in the thought that Jesus should have observed the Passover that year at the time specified in the Law. But the fact that Jesus died at the time specified in the Law is vital. For the salvation of mankind depends on the faithfulness of Jesus in keeping the Law and fulfilling the typical features of it.

(III) Some may still say that if the Passover was a type of Jesus' death, and the Memorial is a remembrancer of it, why should they not be observed at the same time? No the circumstances make it necessary that the Memorial be one day earlier. The eating of the lamb was in the night following the slaying of the typical lamb, whereas Jesus instituted the Memorial in the night before the sacrifice of the antitype (his own death). The Memorial did not have to be at the exact hour of his death, but only on the same day. But the slaying of the typical lamb had to be at the same hour as the death of the antitype (Jesus), so as to give the correct information to Jesus, as he studied the Law, during those 40 days in the wilderness after his baptism.

In summation, then, we see that the Scriptures show that the type was accurate, and that Jesus fulfilled the type exactly, to the very hour- i.e., the death of the typical lamb and the antitypical Lamb, was at the same hour.

CLOSING THOUGHTS

In studying this subject, which deals with Jewish time reckoning, we should keep in mind that the term "evening" properly applies to the last six hours of the day, though it is sometimes, incorrectly, applied to the first hours of the day Oust after sunset). The time after sunset is properly called night.

Also, the term "Passover" is sometimes applied to the death of the lamb, and sometimes to the eating of it. In a larger sense, this term applies to the passing over of the death angel during the night, sparing the first-borns of Israel, which is a type of the Church of the first-born being spared from second death during the Gospel Age by faith in Jesus. In a still larger sense, it applies to the passing over of the world from death to life during the Mediatorial reign. Thus we see the reason for the statement that the death of Jesus was the beginning of the fulfillment of the antitypical Passover (F463p2).

In regard to the time of the Jewish Passover, there are two distinctly different views presented in the Harvest Message, and in Bible Commentaries. They are:

(1) Lamb slain at 3 PM on Nisan 14th. Eaten that nightnight of the 15th. Part of the feast week. Total, 7 days of unleavened bread.

(2) Lamb slain at the very beginning of Nisan 14 (in the night). Eaten that same night (night of the 14th) with unleavened bread. Eaten before feast week. Total, 8 days of unleavened bread.

The first view agrees with the Scriptures, as shown above.

It might be said that the time the typical Passover was observed is not important to us. In a sense, this is true. But on the other hand, the typical Passover observance provides the only indication,

given in the O.T., that shows when the death of Jesus was to take place. And it could well be said that the death of Jesus was the most important event that ever happened on this earth, since the creation of man. Therefore, it may be of considerable importance to us.

We observe the Memorial on the very beginning of Nisan 14. The next day, in the afternoon, at 3 PM, is the anniversary of Jesus' death. Then at sunset, the 15th of Nisan begins. That night and all the next day is Nisan 15. This is the day marked "Passover" on the calendar. We observe the Memorial 2 days before the day marked "Passover." If April 4 is marked "Passover," then we observe the Memorial on April 2.

- *Marion Schrock*

Table of Nations (Cont.)

In the previous issue, we traced the descendents of Japheth, Ham, and Shem. We complete our article with the following supplementary information, and charts.

HOW JOSEPHUS COMPARES

The differences in the identification of nations between Josephus, *The Antiquities of the Jews* I, vi, and this summary (last issue) can be seen in the attached table and may be commented on as follows:

The association of Gomer with the Crimea, etc., seems too strong to ignore; so also are the mines of Cornwall and Spain too evidently associated with the Celts and Tarshish. Josephus must surely be mistaken here.

Regarding Aschanaz, Josephus' Rheginians remain to be identified, although they appear in a sequence of names in modern Turkey. If Rhegium in southernmost Italy be intended, Josephus is surely mistaken.

For Riphath, Thrugamma (Togarmah), and Tharsus, it is possible Josephus might be giving a smaller colony closer to Israel instead of the main tribe. For Elisa, Josephus could be right, because much of southern Italy was originally an Aeolian colony.

For some reason (possibly scribal?) Josephus omits Dodanim but adds their area of settlement to Cethimus (Kittim).

Elam constituted the native population of the region later taken over by the Persians (who spoke an Indo-Iranian language); ethnic descent is improbable.

The location of Arphaxad given in this summary is based on the towns of Harran and Sürüc (Serug), the River Khabur (Heber?), and other Hebrew names identifiable nearby or in the Ebla inscriptions. But Josephus could also be right, with the Chaldeans having originally come from the upper Tigris, west of Assyria.

That some of Joktan's offshoots may have settled a river valley in India is possible, but evidence is still meager.

COMPARATIVE TABLE OF THE NATIONS			
Nation	According to Josephus (Whiston)		This Summary
Gomer	Galls (Gauls)	W. Europe. . .	† Ukraine
Magog	Scythians	N. of Black, Caspian, Aral Seas	most of Russia
Madai	Medes	W. Iran	Media (in Iran)
Javan	Ionia (all Grecians)	Central Aegean coastland	Grecia
Thobel	Iberes	Central Caucasus Mts.	Caucasus Mts.
Mosoch	Cappadocians	E. Turkey	N.E. Turkey
Thiras	Thracians	N.W. Turkey & Bulgaria	Thrace
Aschanax	Rheginians	?	*Goths
Riphath	Paphlagonians	N. coastal Turkey	*Slavs
Thrugamma	Phrgians	W. Central Turkey	*Turks (S.E. Russia...)
Elisa	Aeolians	Central Greece & W. coast Turkey	*S. Italians
Tharsus	Cilicia	S. coastal Turkey	*Celts (incl. Gauls)
Cethimus	Cyprus (& all islands, much sea coast)		Cyprus
Dodanim	-		S. Greece & S.W. Turkey
Chus	Ethiopians (& Babylon)		S. coastal lands
Mesraities	Egypt(ians)		Egypt
Phut	Libya	N. Africa	N.W. Africa
Canaan	Canaanites	Israel	Israel
Elam	*Persians	S. Iran	S.W. Iran
Ashur	Assyrians	N. Iraq	N. Iraq
Arphaxad	Chaldeans		*S. Turkey
Aram	Syrians		Syria
Laud	Lydians	W. Turkey	W. Turkey
Joctan	Cophen (an Indian river, Kabul River?)		*S. Arabia
	Josephus claims the Greeks changed most of the national names.		
† Major difference, probably irreconcilable.		*Other significant differences.	

The name Elam (or Hebrew “*olam*”) means “to a vanishing point,” as two parallel lines merging on the horizon (see table). The meaning makes Elam the likeliest candidate for the earliest settlement of the Orient, i.e., the Hwang Ho River valley in China. If so, their neighbors to the north and west would have been Magog (Hsiung Nu, or Huns) and Togarmah (Yüeh Chih, or Turks) respectively. Southern China was inhabited by other Yiieh, or non-Chinese tribes (especially Chinese-like Thais).

The main early population of India was Cushite, the Dravidians (modern Tamil), settling the Indus River valley. Josephus says Joktanites [maybe Ophir?] were there in the upper valley along the Cophen [Kabul] River. When an Aryan (probably Magog) tribe from the northwest came conquering, the Cushites were driven to the southeastern part of India (ca. BC1500). Afterwards the Aryans, or modern Hindi, spread downstream throughout the Ganges River valley also. The late Sundar Raj Gilbert has noted that 10% of all Hebrew Old Testament words are the same or similar to corresponding Tamil words; world communication would appear to have been extensive in the BC millennia. Tropical and monsoon climates may account for South and East India and Indo-China not being settled as early as the Indus River valley and China.

S.E. Asia represents a blend of Chinese-like and Indian tribes, with the Indo-Aryans and Dravidians (Cushites) predominating today only in parts of Burma. The Malay-Polynesians are commonly thought of as a homogeneously mixed seafaring people who ranged from Madagascar to the Pacific Islands, including Indonesia; the Ainu of northern Japan may have come from them. Otherwise, the Japanese are more closely related to Korean and Chinese.

ADDENDUM-FURTHER ABOUT GOG

Contemporary with Genesis was the Aryan language of the northern tribes, which among Saka peoples gave way in the first millennium B.C. to Old Persian (sometimes called Persic) and Avestani, which gave way to Sogdian (Saka-Ta, or Ghogh-ta) and Sakian (Saka), from which modern Ossetic is derived (spoken in the central Caucasus around Ordzhonikidzevskaya and Tskhinvali). McClintock and Strong give Old Persian *koh* and Ossetic *ghogh* as the word for mountain, and *Koh-Kaf* as the derivation of Caucasus. Other derivative words for mountain include *hegy* (Hungarian), *dag* (Turkish), *dake* (North Japanese), *tagh* (Turkic), *ghat* (South India), *tang* or *gangri* (Tibetan), and *shan* (Chinese). Though far ranging, all could reasonably have derived from *ghogh* or *syaka*.

The Great Soviet Encyclopedia, 3rd Edn., Massagetae, suggests *masyaka* for great Saka (Avestani) and *t'ä* for horde (Ossetic). The word *ma(s)* conveys the meaning of region, or great (widespread). From Smith's Bible Dictionary (ed. Samuel W Barnum; N.Y.: Appleton, 1915), Magog footnote: Sanscrit *mah* or *maha* = great (Knobel) or land (Hitzig); Coptic (combination of Egyptian and Greek) *ma* = place. The suffix *-na* indicates place in most of the ancient northern and western languages.

The three groups of the north Caucasian tribes of Sakas are Saka, Massagetae, and Scythian. The derivations appear straightforward: Saka = Ghogh(a), Scythian = Saka-ta (Saka hordes), and Massagetae = Mas-Syaga-ta (region of Saka hordes, Gog hordes, or mountain hordes). A similar

meaning is found in Sogdiana (Saka-ta-na, Saka hordes' territory), in modern Uzbekistan, USSR, near the Afghanistan border.

Thus, Saka = Syaga = Gog. This last is nearly preserved intact in modern Dagestan A.S.S.R., on the west side of the Caspian Sea, while the first is probably preserved in Kazakh S.S.R.
- James Parkinson

Burnt?

Some question has arisen concerning Leviticus 9:24. What offering is it which was here consumed? Was it (1) the daily evening offering, or (2) the remains of the sacrifices earlier in Lev. 9, or (3) one of the animals of verse 2? The answer may be hidden in the three Hebrew words translated "burnt." A full study of these words in their various uses would be helpful. This article will supply only the suggested conclusions of such a study.

Strong's #6999 seems to mean "turning to fragrance by fire." Hence it is usually translated "burn incense." And although in chapters dealing with the tabernacle it is not translated that way, the implication is that its use in those chapters has something to do with a sacrifice offered to create an acceptable "fragrance" before the Lord. (See Exod. 30:7; 1 Kings 9:25; 2 Chron. 26:16; Jer. 11:13; Lev. 9:10, 13, 14, 17, 20; 8:16, 20, 21, 28; 16:25 for examples.)

Strong's #8313 seems to imply total destruction by fire or at least a thorough burning. (See Dent. 12:3; Exod. 12:10; 29:34; 2 Chron. 36:19; Lev. 8:17, 32; 9:11; 16:28 for examples.)

Strong's #5930 seems to mean "ascending" in the sense of smoke climbing in the air. This word is usually translated burnt offering. (See Gen. 22:2; Lev. 8:18; 9:2; 16:3 for examples.) Apparently this word does not require a complete consuming, but is a term used to describe the offering. Hence, burnt offerings (offerings which have the main function of sending up smoke) are used to show that other offerings had ascended to God (i.e., they had proven acceptable).

All three of these words are usually translated into phrases rather than single words. This, and their usage, can most easily be seen in *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (numerically coded to Strong's).

Having summarized the usage of these words, their application in Leviticus 9 can better be seen. Strong's # **8313** is used only in verse 11. This seems to imply the purpose of totally consuming these parts as being useless. Strong's #**5930** is always translated "burnt offering" (or "burnt sacrifice") in this chapter. It is found in verses 2, 3, 7, 12, 13, 14, 16, 17, 22, and 24. The term seems to be used descriptively as above explained. Strong's #**6999** is a key word. It is used in verses 10, 13, 14, 17, and 20. It is important to remember its difference from #8313 as found in verse 11. #6999 does not seem to mean to destroy by fire. In each of the verses in which it is found it seems to imply burning for the purpose of a sweet savor ascending to God. The Soncino translation (a Hebrew Rabbinical translation and commentary) translates this word in each of these verses with the phrase "made it smoke."

Conclusion: It seems, due to these words, that the various sacrifices of the day were not totally consumed when burnt (as #8313 would seem to have meant if it had been used). (This may be suggested in verse 17. Is this verse suggesting that the morning offering yet remained in part?)

If the sacrifices remained in part, the 24th verse is explained. The miraculous “consuming” (=Strong's #398= to eat) devoured the remains of not only the burnt offering (possibly the evening sacrifice, seeing that the morning sacrifice is mentioned in verse 17), but also the fat. The mention of fat in addition to a burnt offering suggests the remains of more than one offering.

The antitype is lovely. The end of all sacrifice will be heralded by the manifestation of the sons of God (Rom. 8:19). This is when the people will shout and fall on their faces.

- *David Doran*