

The Illustrated Bible Dictionary

PART 3 Parable-Zuzim

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deposed Pekah, and put Hoshea on the throne (as a puppet king), and received tribute of gold and silver (*DOTT*, pp. 54ff., and 2 Ki. 17:30; 16:7-18). Sargon II (722-705) not only exacted tribute from Israel but deported part of the population of Samaria (2 Ki. 17:6, 17-34; 18:11). The most detailed list of a tribute payment is that given by Sennacherib (705-681). It consists not only of large quantities of gold and silver but also of richly laid furniture and even musicians sent by Hezekiah (*DOTT*, p. 67). Manasseh, king of Judah, is mentioned as a tributary of Esarhaddon (669-668) and Ashurbanipal (668-627).

There are a number of terms in the OT denoting taxes in general, but none seems to be confined exclusively to the meaning of tribute. *šār*, used only twice (Ps. 72:10; Job. 27:15), could have the meaning of tribute, at least in the Psalm. *šār* occurs 22 times, but seems generally to have the meaning of *šēq* (cf. Ex. 1:11 or 1 Ki. 5:13); in a passage like Esther 10 it would refer to tribute. *masšā'* twice seems to mean impost or tax (Ho. 8:10 and 2 Ch. 17:11). *ōneš* in 2 Ki. 17:33, and possibly also in Pr. 19:19, denotes tribute, but the verb from the same root can mean to impose a fine (cf. Ex. 21:22). *meḳes*, translated 'tribute' in the AV in Job. 31:28, 37-41, was a levy on the spoils of war. *b'lo* (Aram.), as it is used of a group in the community, cannot refer to 'tribute' in the strict sense (Ezr. 4:13, 20; 7:24). *middā*, used in both Heb. and Aram. contexts (Ezr. 4:13, 20; 6:8; 7:24; Ne. 1:3), may refer to tribute. In several passages the Heb. *hā* may refer to tribute, as RSV in 2 Sa. 8:2, 6, brought by conquered Moabites and Syrians to David, or 2 Ki. 17:4, sent by Egypt to Assyria, but it is clearly a gift in Job. 20:12, for *Merodach-baldan was no vassal of Hezekiah. That tribute is not given greater prominence in the OT may be due to the fact that Israel, being a small nation, had few opportunities of imposing tribute. The gifts that Hiram, king of Tyre, brought to Solomon were the gifts of an ally and a friend, and it was probably in recognition for granted that Solomon could reciprocate (1 Ki. 5:10 and Job. 22:26; 9:11).

* TAX; * TEMPLE; * MONEY; * MEASURE.)

BIBLIOGRAPHY. W. J. Martin, *Gift und Tributleistungen bei den*

Assyrern, 1936; J. N. Postgate, *Neo-Assyrian Royal Grants and Decrees*, 1969, pp. 9-16; J. Nougaryol, *PRU*, 3, pp. 31-32. W.J.M. A.R.M.

TRINITY. The word Trinity is not found in the Bible, and though used by Tertullian in the last decade of the 2nd century, it did not find a place formally in the theology of the church till the 4th century. It is, however, the distinctive and all-comprehensive doctrine of the Christian faith. It makes three affirmations: that there is but one God, that the Father, the Son and the Spirit is each God, and that the Father, the Son and the Spirit is each a distinct Person. In this form it has become the faith of the church since it received its first full formulation at the hands of Tertullian, Athanasius and Augustine.

I. Derivation

Though it is not a biblical doctrine in the sense that any formulation of it can be found in the Bible, it can be seen to underlie the revelation of God, implicit in the OT and explicit in the NT. By this we mean that though we cannot speak confidently of the revelation of the Trinity in the OT, yet once the substance of the doctrine has been revealed in the NT, we can read back many implications of it in the OT.

a. In the Old Testament

It can be understood that in ages when revealed religion had to hold its own in the environment of pagan idolatry, nothing that would imperil the oneness of God could be freely given. The first imperative, therefore, was to declare the existence of the one living and true God, and to this task the OT is principally dedicated. But even in the opening pages of the OT we are taught to attribute the existence and persistence of all things to a threefold source. There are passages where God, his Word and his Spirit are brought together, as, for example, in the narrative of the creation where Elohim is seen to create by means of his Word and Spirit (Gn. 1:2-3). It is thought that Gn. 1:26 points in the same direction, where it is stated that God said: 'Let us make man in our image, after our likeness', followed by the statement of accomplishment: 'So God created man in his own image', a striking case of plural and singular interchanged,

suggesting plurality in unity.

There are many other passages where God and his Word and Spirit are brought together as 'co-causes of effects'. In Is. 63:8-10 we have the three speakers, the covenant God of Israel (v. 8), the angel of the presence (v. 9) and the Spirit 'grieved' by their rebellion (v. 10). Both the creative activity of God and his government are, at a later stage, associated with the Word personified as 'Wisdom' (Pr. 8:22; Jb. 28:23-27), as well as with the Spirit as the Dispenser of all blessings and the source of physical strength, courage, culture and government (Ex. 31:3; Nu. 11:25; Jdg. 3:10).

The threefold source revealed in creation becomes still more evident in the unfolding of redemption. At an early stage there are the remarkable phenomena connected with the angel of Yahweh who receives and accepts divine honour (Gn. 16:2-13; 22:11-16). Not in every OT passage in which it appears does the designation refer to a divine being, for it is clear that in such passages as 2 Sa. 24:16; 1 Ki. 19:35, the reference is to a created angel invested with divine authority for the execution of a special mission. In other passages the angel of Yahweh not only bears the divine name, but has divine dignity and power, dispenses divine deliverance, and accepts homage and adoration proper only to God. In short, the Messiah has deity ascribed to him, even when he is regarded as a person distinct from God (Is. 7:14; 9:6).

The Spirit of God is also given prominence in connection with revelation and redemption, and is assigned his office in the equipment of the Messiah for his work (Is. 11:2; 42:1; 61:1), and of his people for the response of faith and obedience (Joel 2:28; Is. 32:15; Ezk. 36:26-27). Thus the God who revealed himself objectively through the Angel-Messenger revealed himself subjectively in and through the Spirit, the Dispenser of all blessings and gifts within the sphere of redemption. The threefold Aaronic blessing (Nu. 6:24) must also be noted as perhaps the prototype of the NT apostolic blessing.

b. In the Gospels

By way of contrast it must be remembered that the OT was written before the revelation of the doctrine of the Trinity was clearly given, and the NT after it. In the

■ TRIGON
See Music, Part 2.