

~ASS (387)

[Hebrew, *chamohr'*, *'a-thohn'*, she-ass, *'a'yir*, full-grown ass, Greek, *o'nos*, *o-na'ri-on*, young ass]

.. Wild Ass

- A hard-hoofed animal of the horse family, distinguished from the horse by its smaller size, shorter mane, longer ears, and shorter tail hair, only the end half of the tail having a brush. Since its small and sharp hooves make it more surefooted than the horse, the **ass** is better adapted to the rough and mountainous terrain so frequently encountered in Palestine.
- Although the **ass** stupidity and stubbornness are proverbial, its intelligence is actually considered to be superior to that of the horse, and it is a patient, long-suffering creature that, like other animals, has often experienced abuse at man's hand.
- The **ass**, *Equus asinus*, has long served man as a **beast of burden, a means of transport, and a draft animal**, first mention of it being made in the Scriptures in connection with Abraham.
- And he treated Abram well on her account, and he came to have sheep and cattle and **asses** and menservants and maidservants and **she-asses** and camels. (Genesis 12:16)
- So Abraham got up early in the morning and saddled his **ass** and took two of his attendants with him and Isaac his son, and he split the wood for the burnt offering. Then he rose and went on the trip to the place that the true God designated to him. (Genesis 22:3)
- And it came about that when she was going home, she kept inciting him to ask a field from her father. Then she clapped her hands while upon the **ass**. At this Caleb said to her; What do you want? (Joshua 15:18)
- Then the men that were designated by their names rose up and took hold of the captives, and all their naked one's they clothed from the spoil. So they clothed them and furnished them with sandals and fed them and gave them drink and greased them. Furthermore, in the case of anyone tottering, they gave them transportation on the **asses** and brought them to Jericho, the city

- of palm trees, beside their brothers. After that they returned to Samaria. (**2 Chronicles 28:15**)
- And the cattle and the **full-grown asses** cultivating the ground will eat fodder seasoned with sorrel, which was winnowed with the shovel and with the fork. (**Isaiah 30:24**)
 - Evidently from the standpoint of the hard work of burden bearing done by the **ass**, Jacob likened his son Issachar to this animal.
 - Issachar is a **strong-boned ass**, lying down between the two saddlebags. (**Genesis 49:14**)
 - On the other hand, reference is made to the sexual heat of **asses** in connection with the kingdom of Judah's prostituting herself to the nations.
 - And she kept lusting in the style of concubines belonging to those whose fleshly member is as the **fleshly member of male asses** and whose genital organ is as the genital organ of male horses. (**Ezekiel 23:20**)
 - In one of his visions the prophet Isaiah saw a war chariot of **asses**.
 - And he saw a war chariot with a span of steeds, a war chariot of **asses**, a war chariot of camels. And he paid strict attention, with much attentiveness. (**Isaiah 21:7**)
 - This would indicate that **asses** were also used in warfare, probably as pack animals, if not also to carry warriors into the actual fight. In this regard it is of interest that the Greek historian Herodotus IV, 129, tells of the use of **asses** by the Persian army.
 - According to the Law, the **ass** was an unclean animal. Hence, since all the firstborn belonged to Yehowah and the firstborn of an **ass** could not be sacrificed, it either had to be redeemed by substituting a sheep in its place or its neck was to be broken.
 - And every firstling **ass** you are to redeem with a sheep, and if you will not redeem it, then you must break its neck. And every firstborn of man among your sons you are to redeem. (**Exodus 13:13**)

- And the firstling of an **ass** you are to redeem with a sheep. But if you will not redeem it, then you must break its neck. Every firstborn of your sons you are to redeem. And they must not appear before me empty-handed. (**Exodus 34:20**)
- Although unclean, **asses** were eaten in Samaria because of the severity of the famine during King Ben-hadad's siege of the city, and even the most inedible part, the bony, thinly fleshed head of an **ass** became, in effect, a luxury food costing 80 silver pieces, if shekels, it equals \$176.
- And it came about afterward that Ben-hadad the king of Syria proceeded to collect all his camp together and to go up and besiege Samaria. (**2 Kings 6:24**)
- In time a great famine arose in Samaria, and, look! They were besieging it until an **ass's** head got to be worth eighty silver pieces, and the fourth of a cab measure of doves dung was worth five silver pieces. (**2 Kings 6:25**)
- God's Law prescribed humane treatment for domestic animals, such as the **ass**. An **ass** lying down under its load was to be relieved thereof, and an **ass** and a bull were not to be yoked together.
- Should you see the **ass** of someone who hates you lying down under its load, then you must refrain from leaving him. With him you are without fail to get it loose. (**Exodus 23:5**)
- You must not plow with a bull and an **ass** together. (**Deuteronomy 22:10**)
- Being inferior in size and strength and different in nature, the **ass** would have suffered as a result of such an unequal yoking.
- The number of **asses** the Israelites had must have been very great, in view of the fact that in their campaign against the Midianites alone they took a total of 61,000 asses as spoils of war.
- So Moses spoke to the people, saying, Equip men from among you for the army, that they may serve against Midian to execute Yehowah's vengeance upon Midian. (**Numbers 31:3**)
- And the booty, the rest of the plunder that the people of the expedition had taken as plunder, amounted to six hundred and

- seventy-five thousand of the flock. (**Numbers 31:32**)
- And seventy-two thousand of the herd. (**Numbers 31:33**)
- And sixty-one thousand **asses**. (**Numbers 31:34**)
- The frequent mention of this creature in the Scriptures suggests that few households were without one.
- Neither must you desire your fellowman's wife. Neither must you selfishly crave your fellowman's house, his field or his slave man or his slave girl, his bull or his **ass** or anything that belongs to your fellowman. (**Deuteronomy 5:21**)
- You must not see the **ass** of your brother or his bull fall down on the road and deliberately withdraw from them. You should by all means help him raise them up. (**Deuteronomy 22:4**)
- Here I am. Answer against me in front of Yehowah and in front of his anointed one. Whose bull have I taken or whose **ass** have I taken or whom have I defrauded or whom have I crushed or from whose hand have I accepted hush money that I should hide my eyes with it? And I shall make restoration to you people. (**1 Samuel 12:3**)
- This is also borne out by the fact that there was one of these animals for about every six men, not including the slaves and singers, returning with Zerubbabel from Babylonian exile.
- And these were the sons of the jurisdictional district that went up out of the captivity of the exiled people whom Nebuchadnezzar the king of Babylon had taken into exile at Babylon and who later returned to Jerusalem and Judah, each one to his own city. (**Ezra 2:1**)
- Those who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel. (**Ezra 2:2**)
- The entire congregation as one group was forty-two thousand three hundred and sixty. (**Ezra 2:64**)
- Apart from their men slaves and their slave girls, these being seven thousand three hundred and thirty-seven, and they had

- two hundred male singers and female singers. ([Ezra 2:65](#))
- Their horses were seven hundred and thirty-six, their mules two hundred and forty-five. ([Ezra 2:66](#))
 - Their camels four hundred and thirty-five, their **asses** six thousand seven hundred and twenty. ([Ezra 2:67](#))
 - The entire congregation as one group was forty-two thousand three hundred and sixty. ([Nehemiah 7:66](#))
 - Apart from their men slaves and their slave girls, these being seven thousand three hundred and thirty-seven, and they had two hundred and forty-five male singers and female singers. ([Nehemiah 7:67](#))
 - Their horses were seven hundred and thirty-six, their mules two hundred and forty-five. ([Nehemiah 7:68](#))
 - The camels were four hundred and thirty-five. The **asses** were six thousand seven hundred and twenty. ([Nehemiah 7:69](#))
 - The recognition on the part of the **ass** of its place in relation to its master was employed as an example to rebuke unfaithful Israel, because of her failure to recognize Yehowah.
 - A bull well knows its buyer, and the **ass** the manger of its owner, Israel itself has not known, my own people have not behaved understandingly. ([Isaiah 1:3](#))
 - The **ass**, at death, was simply dragged unceremoniously outside the city and thrown on the refuse heap. Thus God's prophet foretold the debasement of proud and faithless Jehoiakim, son of Josiah, king of Judah:
 - With the burial of a **he-ass** he will be buried, with a dragging about and a throwing away, out beyond the gates of Jerusalem. ([Jeremiah 22:19](#))
 - Both men and women, even prominent Israelites, rode **asses**.
 - And it came about that when she was going home, she kept inciting him to ask a field from her father. Then she clapped her hands while upon the **ass**. At this Caleb said to her; What do you want? ([Joshua 15:18](#))

- You riders on yellowish-red **she-asses**, you who sit on rich carpets, and you who walk on the road, consider! (**Judges 5:10**)
- Then after him Jair the Gileadite rose up, and he continued to judge Israel for twenty-two years. (**Judges 10:3**)
- And he came to have thirty sons who rode on thirty full-grown **asses**, and they had thirty cities. These they continue to call Havvoth-jair down to this day, they are in the land of Gilead. (**Judges 10:4**)
- And he came to have forty sons and thirty grandsons who rode on seventy full-grown **asses**. And he continued to judge Israel eight years. (**Judges 12:14**)
- Then Abigail hastened and rose up and went riding on the **ass** with five maids of hers walking behind her, and she went accompanying the messengers of David and then became his wife. (**1 Samuel 25:42**)
- Solomon, the son of David, rode to his anointing to office on his **father's she-mule**, a hybrid offspring of a **male ass**.
- And the king went on to say to them; Take with you the servants of your lord, and you must make Solomon my son ride upon the **she-mule** that belongs to me and lead him down to Gihon. (**1 Kings 1:33**)
- And Zadok the priest and Nathan the prophet must anoint him there as king over Israel, and you must blow the horn and say; Let King Solomon live! (**1 Kings 1:34**)
- And you must come up following him, and he must come in and sit upon my throne, and he himself will be king in place of me, and him I shall have to commission to become leader over Israel and over Judah. (**1 Kings 1:35**)
- At once Benaiah the son of Jehoiada answered the king and said, Amen! Thus may Yehowah the God of my lord the king say. (**1 Kings 1:36**)
- Just as Yehowah proved to be with my lord the king, so let him prove to be with Solomon, and may he make his throne greater

than the throne of my lord King David. (1 Kings 1:37)

- And Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites proceeded to go down and make Solomon ride upon the she-mule of King David, and then brought him to Gihon. (1 Kings 1:38)
- Zadok the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the horn, and all the people broke out saying; Let King Solomon live! (1 Kings 1:39)
- After that all the people came on up following him, and the people were playing on flutes and rejoicing with great joy, so that the earth was split by the noise of them. (1 Kings 1:40)
- It was therefore most appropriate that Jesus, the one greater than Solomon, fulfilled the prophecy of.
- Be very joyful, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king himself comes to you. He is righteous, yes, saved, humble, and riding upon an **ass**, even upon a full-grown animal the son of a **she-ass**. (Zechariah 9:9)
- By riding, not a horse, but an **ass** colt on which none of mankind ever sat.
- Saying; Go into the village that is within sight of you, and in it after you pass in you will find a colt tied, on which none of mankind ever sat. Loose it and bring it. (Luke 19:30)
- And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon it. (Luke 19:35)
- Some consider the Gospel accounts to be at variance with respect to the animal Jesus rode on his triumphal entry into Jerusalem.
- And they brought the **colt** to Jesus, and they put their outer garments upon it, and he sat on it. (Mark 11:7)
- And they led it to Jesus, and they threw their outer garments upon the **colt** and set Jesus upon it. (Luke 19:35)
- But when Jesus had found a young **ass**, he sat on it, just as it is

written: (John 12:14)

- Have no fear, daughter of Zion. Look! Your king is coming, seated upon an **ass's colt**. (John 12:15)
- Indicate that Jesus rode upon a colt or a young **ass**, but they make no mention of the presence of an older ass. Yet
- And they brought the **ass** and its **colt**, and they put upon these their outer garments, and he seated himself upon them. (Matthew 21:7)
- Writes that the disciples **brought the ass and its colt**, and they put upon these their outer garments, and he seated himself upon them.
- Jesus obviously did not seat himself on the two animals, but upon the garments that were laid upon the **colt**. Evidently, since he did not ride the **ass**, but rather its **colt**, Mark, Luke, and John do not mention the presence of the parent **ass** in their accounts.

.. Wild Ass

- The wild **ass** Hebrew, '*a-rohdh*', Aramaic, '*aradh*' is distinguished from the **domestic ass**, not by its appearance, but by its wild and intractable disposition. This harmonizes completely with the Bible's description of an animal with loosened bands, as it were.
- Who sent forth the zebra free, and who loosened the very bands of the **wild ass**. (Job 39:5)
- The home of the **wild ass**, *Equus hemionus*, is the desert plain and the salt country, far away from the turmoil of a town. It instinctively avoids places inhabited by man, so the noises of a stalker it does not hear. Not that the **wild ass** cannot hear well, it is **exceedingly wary because of its keen senses of hearing, sight, and smell**.
- Should a man try to stalk this creature, it would dart off with utmost rapidity. Restlessly **wild asses** migrate in search of greenery, even exploring mountain areas for pasturage. **They feed on every sort of green plant, gnawing even down into the roots. Salt also constitutes a part of their diet.**
- Who sent forth the zebra free, and who loosened the very bands of the **wild ass**. (Job 39:5)

- Whose house I have appointed the desert plain and whose dwelling places the salt country? (**Job 39:6**)
- It laughs at the turmoil of a town, the noises of a stalker it does not hear. (**Job 39:7**)
- It explores mountains for its pasturage and after every sort of green plant it seeks. (**Job 39:8**)
- The preference of the **wild ass** for free and unrestricted life far from human habitation adds significance to the fact that Nebuchadnezzar's dwelling was with these creatures during his seven years of insanity.
- And from the sons of mankind he was driven away, and his very heart was made like that of a beast, and with the **wild asses** his dwelling was. **Vegetation they would give him to eat just like bulls, and with the dew of the heavens his own body got to be wet,** until he knew that the Most High God is Ruler in the kingdom of mankind, and **that the one whom he wants to, he sets up over it.** (**Daniel 5:21**)

See Also ZEBRA