

## ~BIRTHDAY (292)

[Hebrew, *yohm hul-le'dheth*, Greek, *ge-ne'si-a*]

- The day or anniversary of one's birth, in Hebrew, *yohm hul-le'dheth*.
- Now on the third day it turned out to be Pharaoh's **birthday**, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants. (**Genesis 40:20**)
- And in Greek, *ge-ne'si-a*.
- But when Herod's **birthday** was being celebrated the daughter of Herodias danced at it and pleased Herod so much (**Matthew 14:6**)
- But a convenient day came along when Herod spread an evening meal on his **birthday** for his top-ranking men and the military commanders and the foremost one's of Galilee. (**Mark 6:21**)
- The Hebrews kept records of the year one was **born**, as the Bible's **genealogical and chronological data reveal**.
- Take the sum of the whole assembly of the sons of Israel according to their families, according to the house of their fathers, by the number of names, all the males, head by head of them. (**Numbers 1:2**)
- From twenty years old upward, everyone going out to the army in Israel. You should register them according to their armies, you and Aaron (**Numbers 1:3**)
- And now here Yehowah has preserved me alive, just as he promised, these forty-five years since Yehowah made this promise to Moses when Israel walked in the wilderness, and now here I am today eighty-five years old. (**Joshua 14:10**)
- Apart from their genealogical enrollment of the males from three years of age upward, of all those coming to the house of Yehowah as a daily matter of course, for their service by their obligations according to their divisions. (**2 Chronicles 31:16**)

- This is the **genealogical enrollment** of the priests by the house of their fathers and also of the Levites, from the **age** of **twenty years upward**, by their obligations in their divisions. (**2 Chronicles 31:17**)
- The ages of Levites, priests, and kings were not left to guesswork.
- From thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting. (**Numbers 4:3**)
- Yehowah now spoke to Moses, saying; (**Numbers 8:23**)
- This is what applies to the Levites; From twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. (**Numbers 8:24**)
- But after the age of fifty years he will retire from the service company and serve no longer. (**Numbers 8:25**)
- Seven years old Jehoash was when he began to reign. (**2 Kings 11:21**)
- Sixteen years old he happened to be when he began to reign, and for fifty-two years he reigned in Jerusalem. And his mother's name was Jecoliah of Jerusalem. (**2 Kings 15:2**)
- Twenty-five years old he happened to be when he began to reign, and for twenty-nine years he reigned in Jerusalem. And his mother's name was Abi the daughter of Zechariah. (**2 Kings 18:2**)
- This was also true in the case of Jesus.
- Now when eight days came to the full for circumcising him, his name was also called Jesus, the name called by the angel before he was conceived in the womb. (**Luke 2:21**)
- Also, when the days for purifying them according to the Law of Moses came to the full, they brought him up to Jerusalem to present him to Yehowah. (**Luke 2:22**)
- And when he became twelve years old, they went up according to

the custom of the festival (**Luke 2:42**)

- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. (**Luke 3:23**)
- According to the Scriptures, the **day the baby was born** was usually one of **rejoicing and thanksgiving** on the part of the parents, and rightly so, for look! Sons are an **inheritance from Yehowah**, the fruitage of the belly is a reward.
- Look! Sons are an **inheritance from Yehowah**, the fruitage of the belly is a reward. (**Psalms 127:3**)
- Cursed be the man that brought Good News to my father, saying, There has been born to you a son, a male! He **positively made him rejoice**. (**Jeremiah 20:15**)
- The time now became due for Elizabeth to **give birth**, and she became mother to a son. (**Luke 1:57**)
- And the neighbors and her relatives heard that Yehowah had magnified his mercy to her, and they **began to rejoice with her**. (**Luke 1:58**)
- However, there is no indication in the Scriptures that faithful worshipers of Yehowah ever indulged in the pagan practice of annually celebrating **birthdays**.
- The Bible makes direct reference to only two **birthday** celebrations, those of Pharaoh of Egypt, **18th century B.C.E**, and Herod Antipas, **First Century C.E**. These two accounts are similar in that both occasions were marked with **great feasting and granting of favors**, both are remembered for **executions**, the **hanging** of Pharaoh's chief baker in the first instance, the **beheading** of John the Baptizer in the latter.
- Then Joseph answered and said; This is its interpretation. The three baskets are three days. (**Genesis 40:18**)
- In three days from now Pharaoh will lift up your head from off you and will certainly **hang you upon a stake**, and the fowls will certainly eat your flesh from off you. (**Genesis 40:19**)

- Now on the third day it turned out to be Pharaoh's **birthday**, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants. (**Genesis 40:20**)
- Accordingly he returned the chief of the cupbearers to his post of cupbearer, and he continued to give the cup into Pharaoh's hand. (**Genesis 40:21**)
- But the **chief of the bakers he hung up**, just as Joseph had given them the interpretation. (**Genesis 40:22**)
- And it turned out that just as he had interpreted to us so it happened. Me he returned to my office, **but him he hanged**. (**Genesis 41:13**)
- But when Herod's **birthday** was being celebrated the daughter of Herodias danced at it and pleased Herod so much (**Matthew 14:6**)
- That he promised with an oath to give her whatever she asked. (**Matthew 14:7**)
- Then she, under her mother's coaching, said; Give me here upon a platter the **head of John the Baptist**. (**Matthew 14:8**)
- Grieved though he was, the king out of regard for his oaths and for those reclining with him commanded it to be given. (**Matthew 14:9**)
- And he sent and had John **beheaded** in the prison. (**Matthew 14:10**)
- And his **head was brought on a platter** and given to the maiden, and she brought it to her mother. (**Matthew 14:11**)
- But a convenient day came along when Herod spread an evening meal on his **birthday** for his top-ranking men and the military commanders and the foremost one's of Galilee. (**Mark 6:21**)
- And the daughter of this very Herodias came in and danced and pleased Herod and those reclining with him. The king said to the maiden: Ask me for whatever you want, and I will give it to you. (**Mark 6:22**)

- Yes, he swore to her; Whatever you ask me for, I will give it to you, up to half my kingdom. (**Mark 6:23**)
- And she went out and said to her mother; What should I ask for? She said; The **head of John the baptizer**. (**Mark 6:24**)
- Immediately she went in with haste to the king and made her request, saying; I want you to give me right away on a **platter the head of John the Baptist**. (**Mark 6:25**)
- Although he became deeply grieved, yet the king did not want to disregard her, in view of the oaths and those reclining at the table. (**Mark 6:26**)
- So the king immediately dispatched a body guardsman and commanded him to bring his head. And he went off and **beheaded** him in the prison (**Mark 6:27**)
- And brought his **head on a platter**, and he gave it to the maiden, and the maiden gave it to her mother. (**Mark 6:28**)
- While the expression on the day of our king, at;
- On the day of our king, princes have sickened themselves, there is a rage because of wine. He has drawn his hand along with deriders. (**Hosea 7:5**)
- May possibly indicate a **birthday** party for the apostate king of Israel when the princes sickened themselves, because of wine, it could as easily **be the anniversary day of his accession** to the throne when similar festivities were held.
- When Job's sons held a banquet at the house of each one on his own day it should **not be supposed that they were celebrating their birthdays**.
- And his sons went and held a banquet at the house of each one on his own day, and they sent and invited their three sisters to eat and drink with them. (**Job 1:4**)
- Day in this verse translates the **Hebrew** word *yohm* and refers to a period of time from sunrise to sunset. On the other hand, **birthday** is

a compound of the two **Hebrew** words *yohm* for day, and *hul-le'dheth*. The distinction between **day** and one's **birthday** may be noted in,

- Now on the third **day** it turned out to be Pharaoh's **birthday**, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants. (**Genesis 40:20**)
- Where both expressions appear. Now on the third day *yohm* it turned out to be Pharaoh's **birthday**, literally, the day *yohm* of the birth *hul-le'dheth* of Pharaoh So it is certain that;
- And his sons went and held a banquet at the house of each one on his own **day**, and they sent and invited their three sisters to eat and drink with them. (**Job 1:4**)
- It **does not refer to a birthday**, as is unquestionably the case at;
- Now on the third **day** it turned out to be Pharaoh's **birthday**, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants. (**Genesis 40:20**)
- It would seem that Job's seven sons held a family gathering, possibly a spring or harvest festival, and as the feasting made the **week-long circuit**, each son hosted the banquet in his own house on his own **day**.
- With the introduction of Christianity the viewpoint toward **birthday** celebrations did not change. Jesus inaugurated a binding Memorial, **not of his birth, but** of his **death**, saying; Keep doing this in remembrance of me.
- Also, he took a loaf, gave thanks, broke it, and gave it to them, saying; This means my body which is to be given in your behalf. **Keep doing this in remembrance of me.** (**Luke 22:19**)
- If early Christians did not celebrate or memorialize the **birthday** of their Savior, much less would they celebrate their own day of **birth**. Historian Augustus Neander writes; **The notion of a birthday festival was far from the ideas of the Christians of this period.** [The History of the Christian Religion and Church, During the Three First Centuries, translated by H. J. Rose, 1848, p. 190]

Origen, a writer of the **Third Century C.E;** insists that of all the holy people in the Scriptures, no one is recorded to have kept a feast or held a great banquet on his **birthday**. It is only sinners, like Pharaoh and Herod, who make great rejoicings over the day on which they were **born** into this world below. [The Catholic Encyclopedia, 1913, Vol. X, p. 709]

· Clearly, then, the festive celebration of **birthdays** does not find its origin in either the Hebrew or the Greek Scriptures. Additionally, **McClintock and Strong's Cyclopaedia [1882, Vol. I, p. 817]** says; **The Jews** regarded **birthday** celebrations as parts of idolatrous worship, and this probably on account of the idolatrous rites with which they were observed in honor of those who were regarded as the patron gods of the day on which the party was born.