

~BOOK (791)

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- The Hebrew word *se'pher*, **book, letter, writing**, is associated with the verb *sa-phar'* or count, and the noun *so-pher'*, scribe, copyist.
- This is the **book** of Adam's history. In the day of God's creating Adam he made him in the likeness of God. (**Genesis 5:1**)
- So he **wrote** in the **letter**, saying; Put Uriah in front of the heaviest battle charges, and you men must retreat from behind him, and he must be struck down and die. (**2 Samuel 11:15**)
- And the **book** must be given to someone that does not know **writing**, somebody saying; Read this out loud, please, and he has to say; I do not know **writing** at all. (**Isaiah 29:12**)
- And the houses of Jerusalem you will actually count. You will also pull down the houses to make the wall unattainable. (**Isaiah 22:10**)
- Out of Ephraim was their origin in the low plain, with you, O Benjamin, among your peoples. Out of Machir the commanders went down, and out of Zebulun those handling the **equipment** of a **scribe**. (**Judges 5:14**)
- Then I put Shelemiah the priest and Zadok the **copyist** and Pedaiah of the Levites in charge of the stores, and under their control there was Hanan the son of Zaccur the son of Mattaniah, for they were considered faithful, and upon them it devolved to do the distributing to their brothers. (**Nehemiah 13:13**)
- When used with reference to official writings, *se'pher* is variously rendered **written document, certificate, and deed**.
- But when Esther came in before the king he said with the **written document**; Let his bad scheme that he has schemed against the

- Jews come back upon his own head, and they hanged him and his sons upon the stake. (**Esther 9:25**)
- When I got to see that, for the very reason that unfaithful Israel had committed adultery, I sent her away and proceeded to give the **certificate of her full divorce** to her, yet treacherously dealing Judah her sister did not become afraid, but she herself also began to go and commit prostitution. (**Jeremiah 3:8**)
 - After that I took the **deed of purchase**, the one sealed according to the commandment and the regulations, and the one left open. (**Jeremiah 32:11**)
 - **Bi'blos** is the **Greek** term for **book**, its diminutive form *bi-bli'on* literally, **little book**, is rendered **book**, **certificate**, and **scroll**. **Int**
 - But concerning the dead, that they are raised up, did you not read in the **book** of Moses, in the account about the thornbush, how God said to him, I am the God of Abraham and God of Isaac and God of Jacob? (**Mark 12:26**)
 - For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the **book** itself and all the people. (**Hebrews 9:19**)
 - They said to him; Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her? (**Matthew 19:7**)
 - So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written. (**Luke 4:17**)
 - The word **Bible** comes from these **Greek** words.

See Also BIBLE

- An early **book** might be a tablet or a collection of tablets made of clay, stone, wax, wood covered with wax, metal, ivory, or perhaps even a group of potsherds or ostraca. Handwritten scrolls or rolls were formed of attached sheets of papyrus, of parchment or skin of animals, such as sheep and goats, or of the finer material vellum, made of the skin of young calves, and, still later, of linen, and linen paper.

- Finally a **book** became a collection of consecutive handwritten or printed, folded sheets, strung, sewn, glued, stitched, or otherwise fastened together **to form a bound volume**.
- Scrolls usually had writing on only one side, if made of leather, the originally hairy side. The writing material was sometimes wound on a stick. The reader would begin reading at one end, holding the scroll in his left hand and winding it around the stick with his right hand, if reading Hebrew, reverse if reading **Greek**.
- If the record was lengthy, the roll might be wound on two sticks, with the middle part of the text visible when picked up to read. Hence the word **volume**, derived from the **Latin** word *volumen*, meaning a **roll**.
- A common size for the sheets that were used in making scrolls was 23 to 28 centimeters (9 to 11 inches) long and 15 to 23 centimeters (6 to 9 inches) wide. A number of these sheets were joined together side by side with paste. However, the sheets of the Dead Sea Scroll of Isaiah, of the **Second Century B.C.E.**, were sewn together with linen thread.
- The scroll was made of 17 parchment strips averaging 26.2 centimeters (10.3 inches) in height and varying in width from about 25.2 centimeters (nearly 10 inches) to 62.8 centimeters (about 25 inches), totaling 7.3 meters (24 feet) in length in its present state of preservation. A common length of scroll in the time of Pliny, probably those on sale commercially, was 20 sheets.
- An Egyptian papyrus roll chronicling the reign of Ramses II, called the Harris Papyrus, is 40.5 meters (133 feet) in length. The Gospel of Mark would have required a roll 5.8 meters (19 feet) long, Luke, about 9.5 meters (31 feet)
- The edges of the roll were trimmed, smoothed with pumice stone, and colored, generally black. Dipping in cedar oil protected the scroll from insects. The writing was usually done on one side of the scroll unless there was more information than could be put on the inside.
- In that case, some writing might be on the outside, or the reverse side. The **visionary scrolls** containing judgments that were seen by the prophets Ezekiel and Zechariah and the apostle John had **writing on both sides**. This indicates that the judgments were **great, extensive, and weighty**.

- And he gradually spread it out before me, and it was **written upon in front and on the back**, and there were written in it dirges and moaning and wailing. (**Ezekiel 2:10**)
- Then I raised my eyes again and saw, and, look! A **flying scroll**. (**Zechariah 5:1**)
- So he said to me; What are you seeing? In turn I said; I am **seeing a flying scroll**, the length of which is twenty cubits, and the breadth of which is ten cubits. (**Zechariah 5:2**)
- Then he said to me; This is the curse that is going forth over the surface of all the earth, because everyone that is stealing, according to it on this side, has gone free of punishment, and everyone making a sworn oath, according to it on that side, has gone free of punishment. (**Zechariah 5:3**)
- And I saw in the right hand of the One seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals. (**Revelation 5:1**)
- Important documents were sealed with a lump of clay or wax having the impression of the seal of the writer or maker, and it was attached to the document by strings. The apostle John saw in vision a **scroll with seven seals**, handed by the one on the throne to the Lamb.
- And I saw in the right hand of the One seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals. (**Revelation 5:1**)
- And I saw a strong angel proclaiming with a loud voice; **Who is worthy to open the scroll and loose its seals?** (**Revelation 5:2**)
- But neither in heaven nor upon earth nor underneath the earth was there **a single one able to open the scroll** or to look into it. (**Revelation 5:3**)
- And I gave way to a great deal of weeping because no one was found worthy to **open the scroll or to look into it**. (**Revelation 5:4**)
- But one of the elders says to me; Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has **conquered so as to open the scroll and its seven seals**. (**Revelation 5:5**)

- And I saw standing in the midst of the throne and of the four living creatures and in the midst of the elders a lamb as though it had been slaughtered, having seven horns and seven eyes, which eyes mean the seven spirits of God that have been sent forth into the whole earth. (**Revelation 5:6**)
- And he went and at once took it out of the right hand of the One seated on the throne. (**Revelation 5:7**)
- Earlier **scrolls** appear to have had up to four columns per page, while **later** one's generally contained **one column**. Jeremiah's scroll consisted of page-columns. As three or four columns were read, King Jehoiakim cut that portion of the scroll and threw it into the fire.
- Then it came about that as soon as Jehudi had read three or four page-columns, he proceeded to tear it apart with the secretary's knife, pitching it also into the fire that was in the brazier until all the roll ended up in the fire that was in the brazier. (**Jeremiah 36:23**)
- The 17 strips of the **Dead Sea Scroll** of Isaiah **contain 54 columns of text, with an average of about 30 lines per column.**
- The scroll form of **book** served the Israelites down to the period of the Christian congregation. The records in the ancient national archives of Israel and Judah as well as the inspired writings of Yehowah's prophets, though sometimes called **books**, **were actually in this scroll form.**
- As for the rest of the affairs of Solomon and all that he did and his wisdom, are they not written in the **book** of the affairs of Solomon? (**1 Kings 11:41**)
- And the rest of the affairs of Jeroboam, how he warred and how he reigned, there they are written in the **book** of the affairs of the days of the kings of Israel. (**1 Kings 14:19**)
- And Jeremiah proceeded to call Baruch the son of Neriah that Baruch might write at the mouth of Jeremiah all the words of Yehowah that He had spoken to him, on the **roll** of the **book**. (**Jeremiah 36:4**)
- And you yourself must enter in and read aloud from the roll that

you have written at my mouth the words of Yehowah in the ears of the people at the house of Yehowah in the day of fast, and also in the ears of all Judah who are coming in from their cities you should read them aloud. (**Jeremiah 36:6**)

- Then it came about that as soon as Jehudi had read three or four page-columns, he proceeded to tear it apart with the secretary's knife, pitching it also into the fire that was in the brazier until all the roll ended up in the fire that was in the brazier. (**Jeremiah 36:23**)
- Each synagogue, a development after the Babylonian exile, kept and utilized scrolls of the Sacred Scriptures, and there was public reading from them on every Sabbath.
- For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every Sabbath. (**Acts of Apostles 15:21**)
- Jesus himself read from that type of scroll, probably one like the Dead Sea Scroll of Isaiah.
- Also, he began to teach in their synagogues, being held in honor by all. (**Luke 4:15**)
- And he came to Nazareth, where he had been reared, and, according to his custom on the Sabbath day, he entered into the synagogue, and he stood up to read. (**Luke 4:16**)
- So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written: (**Luke 4:17**)
- Yehowah's spirit is upon me, because he anointed me to declare Good News to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed one's away with a release. (**Luke 4:18**)
- To preach Yehowah's acceptable year. (**Luke 4:19**)
- With that he **rolled up the scroll**, handed it back to the attendant and sat down, and the eyes of all in the synagogue were intently fixed upon him. (**Luke 4:20**)

- **Cod Exodus** It appears that Christians used mainly the **roll**, or **scroll**, form of **book** at least until about the end of the **First Century C.E.** The apostle John wrote the Revelation about **96 C.E.**, and the book calls itself a **scroll** at (**Revelation Chapter 22:18-19**) But the scroll form of **book** was very unwieldy.

- After the transition of the codex from **notebook** to **book** form, the superiority of the **codex** over the traditional scroll became apparent. For example, a scroll 31.7 meters (104 feet) long might be needed to contain the four Gospels, whereas one compact codex could accommodate them all.

- In addition, the **codex** was more economical, since it was possible to **write on both sides of a page**. Furthermore, the lids afforded excellent protection for the contents, and various references could be **located quickly without the tedious manipulation of scrolls**.

- It would be inconvenient, in fact, practically impossible, to make quick reference to certain statements in a large scroll. The indications are that the Christians were quick to adopt the use of the codex, or leaf-**book**, because they were **interested in preaching the Good News and they consulted and pointed out many references in the Scriptures in their Bible study and preaching**.

- As to the fact that the Christians, if they did not invent the leaf-**book**, took the lead in the use of it, **Professor E. J. Goodspeed** in his book, **Christianity Goes to Press (1940, pp. 75,76)** says; There were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over that world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda.

- In doing this they began the use on any large scale of the leaf-**book**, now in universal use. Their gospel was not an esoteric, secret mystery, but something to be proclaimed upon the housetops, and they made it their business to carry into effect the old slogan of the prophets, **Publish good tidings**.

- The writing of the individual gospels was a great matter, of course, but the collecting of them, together with their publication as a collection, was an altogether different act, and **one of almost as much importance as the writing of some of them**. [Encyclopaedia Britannica, 1971, Vol. 3, p. 922]

- Based on an address by Professor Sanders [published in the University of Michigan Quarterly Review, 1938, p. 109], Professor Goodspeed sets forth in his book [p. 71] a table comparing the findings of classical and of Christian works of the Second, Third, and Fourth Centuries C.E, as to the number of fragments of roll-books and of codex, or leaf-books, found in each group:

	CLASSICAL		CHRISTIAN	
Century	Roll	Codex	Roll	Codex
II		1?	4	
III	291	20	9?	38
IV	26	49	6?	64

- Of early Christians as publishers of books, Professor Goodspeed goes on to say [p. 78]; They were not only abreast of their times in such matters, they were in advance of them, and the publishers of the subsequent centuries have followed them.

- He further states [p. 99]; It was the publication of the Bible that had stimulated the development of the leaf-book for literary purposes in the second century, and it was the publication of the Bible that stimulated the invention of printing.

- Professor Goodspeed ventures [p. 81]: The curious remark in;

- When you come, bring the cloak I left at Troas with Carpus, and the scrolls, especially the parchments. (2 Timothy 4:13)

- Bring the books, especially the parchments, the Greek words are *biblia, membranes* makes one wonder whether the biblia does not mean the scrolls of Jewish scripture, and the *membranai* the newer leaf-books of Christian origin the gospels and Paul. Professor Sanders argument strongly suggests that north of the Mediterranean, leaf-books were at first more likely to be made of parchment.

.. Palimpsests

- Because of the cost or scarcity of writing material, it was sometimes reused. Manuscripts were at times partially erased by scraping, sponging, or using various preparations to remove as much as possible of the original.

- With papyrus, sponging was done if the ink was fairly fresh, otherwise the old writing was crossed out, or the back of the material was used for the writing surface. On some palimpsests, because of atmospheric action, and other conditions, the original writing might appear clearly enough to be deciphered.

- A number of Bible manuscripts are among these, a notable one of which is the **Codex Ephraemi**, containing, under what was probably **12th-Century** writing, a part of the Hebrew and Greek Scriptures in writing thought to be of the **5th century C.E.**

•• Other Books Referred To In The Bible

- A number of uninspired **books** are referred to in the Bible. Some were source material for inspired writers. Some appear to be journals compiled from state records. Among them are the following;

•• Book Of The Wars Of Yehowah

- Quoted by Moses at;

- That is why it is said in the **book of the Wars of Yehowah**. Vaheb in Suphah and the torrent valleys of Arnon. (**Numbers 21:14**)

- And the mouth of the torrent valleys, which has bent itself toward the seat of Ar and has leaned against the border of Moab. (**Numbers 21:15**)

- This **book** was undoubtedly a reliable record, or history, of the wars of God's people. It may have begun with Abraham's successful warfare against the four allied kings who captured Lot and his family.

- Now it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim. (**Genesis 14:1**)

- That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, that is to say, Zoar. (**Genesis 14:2**)

- All these marched as allies to the Low Plain of Siddim, that is, the Salt Sea. (**Genesis 14:3**)

- Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled. ([Genesis 14:4](#))
- And in the fourteenth year Chedorlaomer came, and also the kings who were with him, and they inflicted defeats on the Rephaim in Ashterothkarnaim, and the Zuzim in Ham, and the Emim in Shavehkiriathaim. ([Genesis 14:5](#))
- And the Horites in their mountain of Seir, down to Elparan, which is at the wilderness. ([Genesis 14:6](#))
- Then they turned about and came to Enmishpat, that is, Kadesh, and defeated the whole field of the Amalekites and also the Amorites who were dwelling in Hazazontamar. ([Genesis 14:7](#))
- At this point the king of Sodom went on the march, and also the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela, that is to say, Zoar, and they drew up in battle order against them in the Low Plain of Siddim. ([Genesis 14:8](#))
- Against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar, four kings against the five. ([Genesis 14:9](#))
- Now the Low Plain of Siddim was pits upon pits of bitumen, and the kings of Sodom and Gomorrah took to flight and went falling into them, and those who remained fled to the mountainous region. ([Genesis 14:10](#))
- Then the victors took all the goods of Sodom and Gomorrah and all their food and went on their way. ([Genesis 14:11](#))
- They also took Lot the son of Abram's brother and his goods and continued on their way. He was then dwelling in Sodom. ([Genesis 14:12](#))
- After that a man who had escaped came and told Abram the Hebrew. He was then tabernacling among the big trees of Mamre the Amorite, the brother of Eshcol and brother of Aner, and they were confederates of Abram. ([Genesis 14:13](#))
- Thus Abram got to hear that his brother had been taken captive. With that he mustered his trained men, three hundred and

eighteen slaves born in his household, and went in pursuit up to Dan. ([Genesis 14:14](#))

- And by night he resorted to dividing his forces, he and his slaves, against them, and thus he defeated them and kept in pursuit of them up to Hobah, which is north of Damascus. ([Genesis 14:15](#))
- And he proceeded to recover all the goods, and he recovered also Lot his brother and his goods and also the women and the people. ([Genesis 14:16](#))

••Book Of Jashar

- This **book** is cited at,
- It was then that Joshua proceeded to speak to Yehowah on the day of Yehowah's abandoning the Amorites to the sons of Israel, and he went on to say before the eyes of Israel. Sun, be motionless over Gibeon, and, moon, over the low plain of Aijalon. ([Joshua 10:12](#))
- Accordingly the sun kept motionless, and the moon did stand still, until the nation could take vengeance on its enemies. Is it not written in the **book of Jashar**? And the sun kept standing still in the middle of the heavens and did not hasten to set for about a whole day. ([Joshua 10:13](#))
- Which passage deals with the appeal of Joshua for the sun and the moon to stand still during his fight with the Amorites, and at;
- And to say that the sons of Judah should be taught The Bow. Look! It is **written in the book of Jashar**. ([2 Samuel 1:18](#))
- The beauty, O Israel, is slain upon your high places. How have the mighty men fallen! ([2 Samuel 1:19](#))
- Do not, you people, tell it in Gath; Do not announce it in the streets of Ashkelon, for fear that the daughters of the Philistines may rejoice, for fear that the daughters of the uncircumcised men may exult. ([2 Samuel 1:20](#))
- You mountains of Gilboa, let no dew, let no rain be upon you, nor let there be fields of holy contributions, because there the shield of mighty one's was befouled, the shield of Saul, so that there

was none anointed with oil. (2 Samuel 1:21)

- From the blood of the slain, from the fat of mighty ones, the bow of Jonathan did not turn back, and the sword of Saul would not return without success. (2 Samuel 1:22)
- Saul and Jonathan, the lovable one's and the pleasant one's during their life, and in their death they were not separated. Swifter than the eagles they were, mightier than the lions they were. (2 Samuel 1:23)
- You daughters of Israel, weep over Saul, who clothed you in scarlet with finery, who put ornaments of gold upon your clothing. (2 Samuel 1:24)
- How have the mighty one's fallen in the midst of the battle! Jonathan slain upon your high places! (2 Samuel 1:25)
- I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women. (2 Samuel 1:26)
- How have the mighty one's fallen and the weapons of war perished! (2 Samuel 1:27)
- Setting forth a poem, called **The Bow**, a dirge over Saul and Jonathan. It is thought, therefore, that the book was a collection of poems, songs, and other writings. They were undoubtedly of considerable historical interest and were widely circulated among the Hebrews.

••Other Historical Writings

- Several other uninspired historical writings are referred to in the **books** of Kings and Chronicles, one being **the book of the affairs of the days of the kings of Israel**.
- And the rest of the affairs of Jeroboam, how he warred and how he reigned, there they are written in the **book of the affairs of the days of the kings of Israel**. (1 Kings 14:19)
- As for the rest of the affairs of Pekah and all that he did, there they are written in the **book of the affairs of the days of the kings of Israel**. (2 Kings 15:31)

- The **book of the affairs of the times of the kings of Judah** is its counterpart for the kings of the southern kingdom, starting with Solomon's son Rehoboam. It is referred to 15 times.
- And the rest of the affairs of Rehoboam and all that he did, are they not written in the **book of the affairs of the times of the kings of Judah?** (**1 Kings 14:29**)
- As for the rest of the affairs of Jehoiakim and all that he did, are they not written in the **book of the affairs of the days of the kings of Judah?** (**2 Kings 24:5**)
- Another record of Solomon's rule is mentioned at;
- As for the rest of the affairs of Solomon and all that he did and his wisdom, are they not written in the **book of the affairs of Solomon?** (**1 Kings 11:41**)
- As the **book of the affairs of Solomon.**
- In compiling and writing Chronicles after the exile, Ezra refers at least 14 times to other sources, including the **Book of the Kings of Israel, the account of the affairs of the days of King David, and the Book of the Kings of Judah and of Israel.**
- As for all Israelites, they were enrolled genealogically, and there they are written in the **Book of the Kings of Israel.** And Judah itself was taken into exile at Babylon for their unfaithfulness. (**1 Chronicles 9:1**)
- Joab the son of Zeruiah had himself started to take the count, but he did not finish, and for this there came to be indignation against Israel, and the number did not come up into the **account of the affairs of the days of King David.** (**1 Chronicles 27:24**)
- And, look! The affairs of Asa, the first and the last, there they are written in the **Book of the Kings of Judah and of Israel.** (**2 Chronicles 16:11**)
- As for the rest of the affairs of Jehoshaphat, the first and the last, there they are written among the words of Jehu the son of Hanani, which were inserted in the **Book of the Kings of Israel.** (**2 Chronicles 20:34**)

- As for his sons and the abundance of the pronouncement against him and the founding of the house of the true God, there they are written in the exposition of the **Book of the Kings**. And Amaziah his son began to reign in place of him. (2 Chronicles 24:27)
- As for the rest of the affairs of Jotham and all his wars and his ways, there they are written in the **Book of the Kings of Israel and of Judah**. (2 Chronicles 27:7)
- As for the rest of the affairs of Manasseh and his prayer to his God and the words of the visionaries that kept speaking to him in the name of Yehowah the God of Israel, there they are among the **affairs of the kings of Israel**. (2 Chronicles 33:18)
- Ezra also made reference to **books** by previous inspired writers.
- As for the **affairs of David the king**, the first one's and the last, there they are written among the words of Samuel the seer and among the **words of Nathan the prophet and among the words of Gad the visionary**. (1 Chronicles 29:29)
- And the rest of the affairs of Uzziah, the first and the last, **Isaiah the son of Amoz the prophet has written**. (2 Chronicles 26:22)
- As for the rest of the affairs of Hezekiah and his acts of loving-kindness, there they are written in the vision of Isaiah the prophet, the son of Amoz, in the **Book of the Kings of Judah and Israel**. (2 Chronicles 32:32)
- Ezra notes that other prophets of Yehowah made written records that are not preserved in the inspired Holy Scriptures.
- As for the rest of the affairs of Solomon, the first and the last, are they not written among the words of Nathan the prophet and in the prophecy of Ahijah the Shilonite and in the record of **visions of Iddo the visionary concerning Jeroboam the son of Nebat**? (2 Chronicles 9:29)
- As for Rehoboam's affairs, the first and the last, are they not written **among the words of Shemaiah the prophet and of Iddo the visionary by genealogical enrollment**? And there were wars between Rehoboam and Jeroboam all the time. (2 Chronicles 12:15)

- And the rest of Abijah's affairs, even his ways and his words, are written in the exposition of the prophet Iddo. (2 Chronicles 13:22)
- A book of the affairs of the times is mentioned by Nehemiah.
- The sons of Levi as heads of the paternal houses were recorded in the book of the affairs of the times, even down till the days of Johanan the son of Eliashib. (Nehemiah 12:23)
- Persian governmental records are noted in the Bible. In these were included reports of services rendered to the king, such as Mordecai's disclosure of an assassination plot.
- That there may be an investigation of the book of records of your ancestors. Then you will find in the book of records and learn that that city is a city rebellious and causing loss to kings and jurisdictional districts, and within it there were movers of revolt from the days of old. For this reason that city has been laid waste. (Ezra 4:15)
- So the matter was sought out and eventually found out, and both of them got to be hanged on a stake, after which it was written in the book of the affairs of the days before the king. (Esther 2:23)
- During that night the kings sleep fled. Therefore he said to bring the book of the records of the affairs of the times. Thus there came to be a reading of them before the king. (Esther 6:1)
- At length there was found written what Mordecai had reported concerning Bigthana and Teresh, two court officials of the king, doorkeepers, who had sought to lay hand on King Ahasuerus. (Esther 6:2)
- As for all his energetic work and his mightiness and the exact statement of Mordecai's greatness with which the king magnified him, are they not written in the Book of the affairs of the times of the kings of Media and Persia? (Esther 10:2)
- The wise writer of Ecclesiastes warns against the endless procession of books that are a product of worldly reasoning and

conflict with godly wisdom, **books** that do not instill the fear of the true God and the keeping of his commandments.

- As regards anything besides these, my son, take a warning; To the making of many **books** there is no end, and much devotion to them is wearisome to the flesh. (**Ecclesiastes 12:12**)
- The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man. (**Ecclesiastes 12:13**)
- An example of such was found in Ephesus, where spiritism and demonism were rampant. After the preaching of the Good News about Christ, the believers brought their **books** of magic and burned them publicly, the calculation of their price being 50,000 pieces of silver, if denarii, or \$37,200.
- Indeed, quite a number of those who practiced magical arts brought their **books** together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. (**Acts of Apostles 19:19**)
- Yehowah now said to Moses; Write this as a memorial in the **book** and propound it in Joshua's ears, I shall completely wipe out the remembrance of Amalek from under the heavens. (**Exodus 17:14**)
- Is Yehowah's command to write his judgment against Amalek in **the book**, indicating that the writings of Moses, the first writings known to be inspired, were already under way in **1513 B.C.E.**
- Some other references to the Bible or parts of it are. **The book of the covenant**, apparently containing the legislation set out at.
- And Yehowah went on to say to Moses; This is what you are to say to the sons of Israel, You yourselves have seen that it was from the heavens I spoke with you. (**Exodus 20:22**)
- They should not dwell in your land, that they may not cause you to sin against me. In case you should serve their gods, it would become a snare to you. (**Exodus 23:33**)
- Finally he took the **book** of the covenant and read it in the ears of

the people. Then they said; All that Yehowah has spoken we are willing to do and be obedient. (**Exodus 24:7**)

- And the roll of the **book**, the Hebrew Scriptures.
- Then I said; Look! I am come, in the roll of the **book** it is written about me, to do your will, O God. (**Hebrews 10:7**)

•• Figurative Use

- Several times **book** is used figuratively, as in the expressions **your or God's book**.
- But now if you will pardon their sin, and if not, wipe me out, please, from your **book that you have written**. (**Exodus 32:32**)
- **Book of remembrance**.
- At that time those in fear of Yehowah spoke with one another, each one with his companion, and Yehowah kept paying attention and listening. And a **book of remembrance** began to be written up before him for those in fear of Yehowah and for those thinking upon his name. (**Malachi 3:16**)
- And **book of life**.
- Yes, I request you too, genuine yokefellow, keep assisting these women who have striven side by side with me in the Good News along with Clement as well as the rest of my fellow workers, whose names are in the **book of life**. (**Philippians 4:3**)
- He that conquers will thus be arrayed in white outer garments, and I will by no means blot out his name from the **book of life**, but I will make acknowledgment of his name before my Father and before his angels. (**Revelation 3:5**)
- Furthermore, whoever was not found written in the **book of life** was hurled into the lake of fire. (**Revelation 20:15**)
- It appears that these are all basically the same, that is, they are all God's **book** of remembrance with a view to rewarding with eternal life, in heaven or on earth, the one's whose names are written in it. God's **book** evidently receives names conditionally, since the Scriptures indicate that a persons name can be wiped out of it.

- But now if you will pardon their sin, and if not, wipe me out, please, from your **book that you have written**. (**Exodus 32:32**)
- However, Yehowah said to Moses; Whoever has sinned against me, I shall wipe him **out of my book**. (**Exodus 32:33**)
- He that conquers will thus be arrayed in white outer garments, and I will by no means **blot out his name from the book of life**, but I will make acknowledgment of his name before my Father and before his angels. (**Revelation 3:5**)
- So only if a person continues faithful is his name retained in the book.

See Also LIFE