

## ~ILLEGITIMATE (241)

[Hebrew, *mam-zer'*, Greek, *no'thos*]

- **Not according to law.** The Hebrew word for an illegitimate child is *mam-zer'*, a word of uncertain etymology, possibly related to a Hebrew word rendered, ulcer at,
- There is no one pleading your cause, for your ulcer. There are no means of healing, no mending, for you. (**Jeremiah 30:13**)
- And Ephraim got to see his sickness, and Judah his ulcer. And Ephraim proceeded to go to Assyria and send to a great king. But that one himself was unable to give healing to you people, and he could not take from you an ulcer with any cure. (**Hosea 5:13**)
- And to an Arabic word meaning **putrefy, cause nausea**, pointing to corruptness.
- No **illegitimate** son may come into the congregation of Yehowah. Even to the tenth generation none of his may come into the congregation of Yehowah. (**Deuteronomy 23:2**)
- The Law reads; No **illegitimate** son may come into the congregation of Yehowah. Even to the tenth generation none of his may come into the congregation of Yehowah.
- The number ten represents completeness, thus **the tenth** generation would mean that such ones could never come into the congregation.
- The same Law is stated regarding the Ammonite and the Moabite, and there the words are added, **to time indefinite**, which makes the point clear.
- However, the Ammonite and Moabite were precluded, not, as some say, because their forefathers were born of incest, but because of the attitude they showed toward Israel when that nation was on its journey toward the Promised Land.
- No Ammonite or Moabite may come into the congregation of Yehowah. Even to the tenth generation none of theirs may come into the congregation of Yehowah to time indefinite.

**(Deuteronomy 23:3)**

- For the reason that they did not come to your aid with bread and water in the way when you were going out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia to call down evil upon you. **(Deuteronomy 23:4)**
- And Yehowah your God did not want to listen to Balaam, but Yehowah your God in your behalf changed the malediction into a blessing, because Yehowah your God loved you. **(Deuteronomy 23:5)**
- You must not work for their peace and their prosperity all your days to time indefinite. **(Deuteronomy 23:6)**

**See Also AMMONITES**

- Fornication, adultery, and incest are detestable to Yehowah. Under the Law the adulterer and the incestuous one were to be put to death, and none of the daughters of Israel were to become prostitutes.
- You people must not come near, any man of you, to any close fleshly relative of his to lay bare nakedness. I am Yehowah. **(Leviticus 18:6)**
- In case anyone does any of all these detestable things, then the souls doing them must be cut off from among their people. **(Leviticus 18:29)**
- Do not profane your daughter by making her a prostitute, in order, that the land may not commit prostitution and the land actually be filled with loose morals. **(Leviticus 19:29)**
- Now a man who commits adultery with another man's wife is one who commits adultery with the wife of his fellowman. He should be put to death without fail, the adulterer and the adulteress as well. **(Leviticus 20:10)**
- None of the daughters of Israel may become a temple prostitute, neither may anyone of the sons of Israel become a temple prostitute. **(Deuteronomy 23:17)**

- Furthermore, it would cause confusion and a breakdown of the family arrangement for the **illegitimate** son to inherit, he could have **no inheritance in Israel**.
- Some commentators claim that Jephthah was an **illegitimate** son, but this is not correct. The Bible does not say that he was **illegitimate**, it says that, he was the son of a prostitute woman.
- Now Jephthah the Gileadite had become a mighty, valiant man, and he was the son of a prostitute woman, and Gilead came to be the father of Jephthah. (**Judges 11:1**)
- Like Rahab, who had been a prostitute but who married the Israelite Salmon, Jephthah's mother doubtless married honorably, and Jephthah was no more an **illegitimate** son than was the son of Salmon and Rahab, who was a fleshly ancestor of Jesus Christ.
- Salmon became father to Boaz by Rahab. Boaz became father to Obed by Ruth. Obed became father to Jesse. (**Matthew 1:5**)
- Likely Jephthah's mother was a secondary wife of Gilead, and Jephthah may even have been Gilead's firstborn. He could not have been a member of the congregation of Israel had he been **illegitimate**, and his half brothers, who had driven him out, could not legally have asked him to become their head.
- And Gilead's wife kept bearing sons to him. When the sons of the wife got big, they proceeded to drive Jephthah out and to say to him; You must have no inheritance in the household of our father, for you are the son of another woman. (**Judges 11:2**)
- Then they said to Jephthah; Do come and serve as our commander, and let us fight against the sons of Ammon. (**Judges 11:6**)
- Consequently Jephthah went with the older men of Gilead and the people set him over them as head and commander. And Jephthah proceeded to speak all his words before Yehowah in Mizpah. (**Judges 11:11**)
- That Jephthah may have been the son of a secondary wife would not make him **illegitimate**. The son of a secondary wife had the same inheritance rights as the son of a favorite wife, as the Law states at;

- In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (**Deuteronomy 21:15**)
- It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. (**Deuteronomy 21:16**)
- For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (**Deuteronomy 21:17**)
- In the **Christian Greek Scriptures**, the **Greek** word *no'thos*, **illegitimate child**, **NW**, **bastard**, **KJ**, **Int**, is used once, at;
- But if you are without the discipline of which all have become partakers, you are really **illegitimate children**, and not sons. (**Hebrews 12:8**)
- As shown by the context, the writer likens God to a father who disciplines his son out of love. The writer therefore says; If you are without the discipline of which all have become partakers, you are really **illegitimate children**, and not sons.
- Those claiming to be spiritual sons of God but practicing sin and disobedience are cut off from the congregation of God and do not receive the discipline that God gives his legitimate sons to bring them to perfection.
- **Illegitimate** Fire and Incense
- Later on Aaron's sons Nadab and Abihu took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Yehowah **illegitimate fire**, which he had not prescribed for them. (**Leviticus 10:1**)
- The **Hebrew** word *zar* feminine, *za-rah'*, literally, strange, is used with regard to **illegitimate fire**, which God had not prescribed for them, but which Aaron's sons Nadab and Abihu presented before Yehowah and for which he executed them by fire.

- At this a fire came out from before Yehowah and consumed them, so that they died before Yehowah. (**Leviticus 10:2**)
- However, Nadab and Abihu died before Yehowah when they offered **illegitimate fire** before Yehowah in the wilderness of Sinai, and they did not come to have any sons. But Eleazar and Ithamar continued to act as priests along with Aaron their father. (**Numbers 3:4**)
- But Nadab and Abihu died for their presenting **illegitimate** fire before Yehowah. (**Numbers 26:61**)
- Subsequently, Yehowah said to Aaron; Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting, that you may not die.
- It is a statute to time indefinite for your generations, both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean, and in order to teach the sons of Israel all the regulations that Yehowah has spoken to them by means of Moses.
- And Yehowah proceeded to speak to Aaron, saying; (**Leviticus 10:8**)
- Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting, that you may not die. It is a statute to time indefinite for your generations. (**Leviticus 10:9**)
- Both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean. (**Leviticus 10:10**)
- And in order to teach the sons of Israel all the regulations that Yehowah has spoken to them by means of Moses. (**Leviticus 10:11**)
- This seems to indicate that Nadab and Abihu were in a state of intoxication, which condition emboldened them to offer fire not prescribed. Such fire was likely illegal as to its time, place, or manner of offering, or it could have been incense other than of the composition described at;

- **And Yehowah went on to say to Moses; Take to yourself perfumes, stacte drops and onycha and perfumed galbanum and pure frankincense. There should be the same portion of each. (Exodus 30:34)**
- **And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, something holy. (Exodus 30:35)**
- **Their inebriated condition did not excuse their sin.**
- **The same word, *zar*, is used at,**
- **You must not offer upon it illegitimate incense or a burnt offering or a grain offering, and you must not pour a drink offering upon it. (Exodus 30:9)**
- **With reference to the burning of illegitimate incense on the altar of incense in the Holy Place. NW Footnote**