

I AM THAT I AM EXODUS 3:14

- I A response to Jehovah's Witnesses' proposal:
 - 1 That age, not identity, is in mind in John 8:58
 - 2 That Jesus was claiming to be the prophesied ruler of Micah 5:2 rather than deity
 - 3 That *ego eimi* in John 8:58 does not reflect or correspond to Exodus 3:14
- II An evaluation of whether John 8:58 is dealing with **merely** age as proposed by J.W. or the identity and nature of Jesus as evangelicals contend. In other words, does the passage deal with **who** Jesus is (evangelicals) or with merely how **old** He is (J.W.)? (Appendix 1B)¹
 - 1 V48-57 make it clear that it was His nature and identity that were in question.
 - (1) v48 They called Him a Samaritan and demon-possessed
 - (2) v49 Jesus rejected their characterization of who He was
 - (3) v51 Jesus puts His word on par with the Father's (God is the only giver of life)
 - (4) v52 The Jews again attack His being
 - A "You have a demon"
 - B They argue that even Abraham, the great progenitor of the Jewish race, "died and the prophets also" and Jesus claims to be able to cause people not to "taste death."
 - a Note: comparison with Abraham is one of nature not age; Jesus claimed to possess power over death, but they did not believe he was even on the same level with Abraham and prophets of God; hence, He is demon possessed.
 - (5) v53 Note that the comparison is with greatness, not age, "surely you are not *greater* than our father Abraham...whom do you *make yourself out to be*?" (italics added). Again, this last phrase deals with who He is, not how old He is.
 - (6) v56 The great Abraham rejoiced to see Jesus' day. This is speaking of the day of faith and salvation for all, Genesis 12:3, Galatians 3:16. Abraham was aware of some things concerning the coming of the Messiah and salvation, but they misunderstood that knowledge.
 - (7) v57 This is the first time that age is mentioned. It is mentioned as an argument against His claim in v56. In other words, how could Abraham, who had been dead for hundreds of years, see Jesus, or Jesus see him, since Jesus was less than 50 years old?
 - A This is still an attack on his nature, not merely age, since regardless of how old Jesus was, He would have to be more than a mere human to have seen or been seen by Abraham.
 - B If I said Moses saw me, either he didn't, and I am a liar or a lunatic—demon-possessed in this case—or if he did see me, then I am not merely a man.
 - 2 Vs58
 - (1) "...Before Abraham was born"
 - A Was born is *genesthai*, aorist middle infinitive of *ginoma* = to become, to come into existence, be born, entrance into existence.
 - (2) "I am"
 - A *ego eimi*, first person singular, present active indicative, verb.
 - a "It is a verb showing state of being, not action."²

¹ *Reasoning from the Scripture* Watch tower Bible and Tract Society of Pennsylvania. 1985, 1989, pp 417-418.

² *Essentials of New Testament Greek*, Ray Summers, p 44

- b A.T. Robertson says, "...I am (*ego eimi*). Undoubtedly here Jesus claims eternal existence with the absolute phrase used of God. The contrast between *genesthai* (entrance into existence of Abraham) and *eimi* (timeless being) is complete. See the same contrast between *en* in 1:1 and *egeneto* in 1:14.... See the same use of *eimi* in John 6:20; 9:9, 8:24, 28, 18:6."³
 - (A) Remember, some of these are translated other than I am for smoother reading, but we are not the ones who deny the meaning of the actual grammar.
 - (3) If age were the issue, another aorist infinitive would have been more than adequate (before Abraham came to be, I came to be). However, Jesus answered both the nature and the age issue with the first-person singular present active indicative verb *ego* (I) *eimi* (I am).
 - (4) He is greater than Abraham in nature because Abraham **became**, and Jesus is the **I am**, eternal in existence.
 - A That Abraham became necessitates that there was a time when he did not exist.
 - B In contrast, that Jesus is I am signifies that there never was a time when He did not exist (John 1:1; Phil. 2:6)
- 3 Vs59
 - (1) They stoned Him.
 - A There were 10 offences that warranted stoning. They were all capital offences. This was for blasphemy, like in John 10:31-34.
 - a Appendix 2⁴
- 4 Answering their arguments
 - (1) They say He was merely claiming to be older than Abraham.
 - A Vs48-56 never mention age, but rather focus specifically on Jesus' nature, who He is in comparison with Abraham
 - B V53, the Jews understood what Jesus was claiming and what they were accusing him of, so they responded, "Surely you are not *greater* than our father Abraham" (italics added).
 - C V57 mentions age, but it is still dealing with nature since, to precede Abraham, Jesus would have to be a superior being.
 - D If only age were the issue, then:
 - a The comparison with Abraham's greatness would not be necessary
 - b The change from the aorist infinitive in v58 to the present tense to be verb would be unnecessary. The aorist is the normal tense for Greek writing, and they change tenses for a distinct purpose. In other words, two aorist infinitives would have expressed age better than changing to a present tense to be.
 - (A) Before Abraham was born, I was born, or the NWT translation, ...came into existence I have been.
 - (a) *Genesthai*, was born, (literally to become) aorist tense, middle voice, infinitive of *ginomai* to become or begin, which signifies a beginning. This is used of Jesus referring to when He became a man in John 1:14 *egeneto* became, third person singular aorist middle indicative of *ginomai*.

³ Word Pictures in The New Testament, A.T. Robertson, vol. V, p. 158.

⁴ Zondervan Bible Dictionary Vol. 5 p. 524

- i. *Ginomai* is the Greek term used in John 1:14 and John 8:58 only in different tenses.
 - (b) The verb is used of Jesus' humanity but not of His deity because as God He is I am not I became (John 1:1; Phil. 2:6-7).
 - (2) They say Jesus was claiming to be the ruler of Micah 5:2
 - A Since this verse is never mentioned in the context
 - B Since Jesus does not claim to be ruler anywhere in the passage
 - C Since claiming to be ruler was not a capital offense (an offense worthy of stoning)
 - a This interpretation has no merit.
 - b This is reading into the text rather than gleaned from the text.
 - c Interestingly, this seems strangely similar to arguing for identity rather than age.
 - (3) They list a few translations that are similar to theirs in order to prove their translation is correct.
 - A This is a useless argument since:
 - a All J.W. and Christians agree that there are different kinds of translations: Dynamic, Formal, Paraphrase, etc., which result in different translations.
 - b All J.W. and Christians agree that there are good and bad translations.
 - c If their translation were deemed correct because a few translations read the same, then it would stand to reason that our translation must be more correct since we can actually list more translations that translate it *I am*.
 - (A) This includes the N.W.T. practice except in places where it testifies to the deity of Christ.
 - (4) They quote A.T. Robertson's "A Grammar of the Greek New Testament in Light of Historical Research"⁵ in order to prove their translation. (Appendix 1 A)
 - A Their quote from Robertson is, "The verb *eimi*... Sometimes it does express existence as a predicate like any other verb, as in *ego eimi* (John 8:58)." (Appendix 1 B)
 - B Their quote is from Chapter X, II, (g). The chapter is entitled "The Sentence." It is 55 pages long, and (g) deals with sentences where the "Verb [is] not the Only Predicate."⁶ Robertson deals with this subject after he has dealt with elliptical sentences (subject or predicate not required), predicate-only sentences (no subject), and subject-only (no predicate and/or only implied in the subject). In this section, he deals with the possibilities of a verb being or not being the predicate.
 - C Their quote does not reflect the intent of Robertson.
 - a They ignore the context. (See (4) B above)
 - b Note the context:
 - (A) Concerning the predicate, Robertson says, "The verb indeed is the usual way of expressing it, but not the only way." Now he gives examples of that truth.
 - (a) "The verb *eimi*... may be merely a 'form-word' like a preposition and not be the predicate." The meaning of this statement simply states that sometimes the verb is not the predicate—as the title of this section states.

⁵ A Grammar of the Greek New Testament in Light of Historical Research" p. 394.

⁶ The predicate asserts something about the subject.

- (b) “Sometimes it does express existence as a predicate like any other verb, as in *ego eimi* (John 8:58)....”
 - i. This is the part they quote
 - ii. The clear meaning is that, in fact, *eimi* is sometimes a predicate signifying existence, and John 8:58 is an example of that truth.
 - (B) “But more commonly the real predicate is another word and *eimi* merely serves as a connective or copula.”
 - (a) Copula is basically equivalent to our linking verb.
 - (b) The apostle **is** a man.
- c Note several things from the fuller context
 - (A) Robertson does not address whether *eimi* in John 8:58 signifies deity or not. That is not the question being addressed in the section quoted or the chapter.
 - (B) The statement does testify to the facts.
 - (a) That *eimi* in John 8:58 is a predicate.
 - (b) That *eimi* commonly is a copula, preposition, etc. Hence, the way that Jesus used it of Himself is uncommon.
 - (c) That *eimi* does signify existence in John 8:58, not merely age.
 - (d) The contrast being made by Robertson is not between existence in time and eternity, but between a form-word and a predicate. Hence, since Robertson declares *ego eimi* is a predicate, it actually tells us something about the subject, which is Jesus. To infer that Robertson limits *eimi* to existence in time is to read into what he is saying, since that is not the subject under discussion.
 - i. However, in John 8:58, the contrast is between degrees of greatness, kinds of nature, and existence. Abraham **came to be**, Jesus is **I am**.
 - ii. Rather than just express prior existence, which an aorist infinitive would have done, this, the predicate, asserts something about Jesus that the aorist would not. The aorist infinitive would have presented Jesus as a **mere** man with a beginning like Abraham, but changing to the first-person present active **I am** asserts His eternity and inter-canonical connection with Jehovah in the Old Testament.
- D The J.W. interpretation that Robertson denied the eternity of John 8:58 is unfounded; in addition, it contradicts what Robertson says in his commentary on John 8:58 when he addresses the subject of *ego eimi* specifically saying, “I am (*ego eimi*). Undoubtedly here Jesus claims eternal existence with the absolute phrase used of God. The contrast between *genesthai* (entrance into existence of Abraham) and *eimi* (timeless being) is complete. See the same contrast between *en* in 1:1 and *egeneto* in 1:14.... See the same use of *eimi* in John 6:20; 9:9, 8:24, 28, 18:6.”⁷
 - a A slight oversight by the J.W. Maybe they should be a little more careful who they choose to quote.
- E John 8:58
 - a Jesus is the subject, nominative case
 - b Said, say, and I am are the verbs
 - (A) Am (*eimi*) is also a predicate (asserts something about the subject)
 - c Them is the direct object dative case

⁷ Word Pictures in The New Testament, A.T. Robertson, vol. V p. 158.

- d Abraham is the indirect object
 - F An example of the verb, not the predicate, from John 1:1
 - a "...the Word was God.
 - (A) Word is the subject
 - (B) God is the predicate (asserts something about the subject)
 - (C) Was is the verb, not in the predicate. Just a verb, showing existence, continuous existence, imperfect tense of *eimi*.
 - (D) If the predicate, God, was not there, then the verb, was, would be a predicate of Word; hence, Word would always have existed, which is an attribute of God.
 - (E) Since God, the predicate, is there, the verb does not have to act as verb and predicate.
 - (a) This is what Robertson is talking about, that normally the verb is a connector, etc., but can be the predicate, but it does not have to be.
- III The grammar of Exodus 3:14
- 1 They argue that because the LXX⁸ "reads *ego eimi ho ohn*, 'I am the being.' This is quite different from the simple use of the words *ego eimi* (I am) at John 8:58."⁹
 - (1) Their argument is predicated upon the idea that *ho ohn* is actually different from *eimi* and thus John 8:58 has no correlation to it.
 - 2 Response:
 - (1) Hebrew: the verb is exactly the same in all three instances in v. 14 *ehyeh* which means I am, I exist or I am being. (Appendix 4)¹⁰
 - (2) LXX:
 - A The first Hebrew, *ehyeh* is translated *Ego* (I) *eimi* (I am) lit. I, I am. This is precisely the same as John 8:58, meaning I am or I exist or I am being—the same is true of the Hebrew.
 - B The second Hebrew *ehyeh* is translated *Ho* (the) *ohn* (I am). This is a present active participle, masculine, nominative, singular of *eimi* (I am); hence it is the same as John's except it is in the participle form—being, existing.
 - a The word translated who in English and the in the LXX is the Hebrew relative pronoun *ashar*.
 - b In other words, *ohn* is exactly the same word as *eimi*. The only difference is that it is in the participle form. This allows for the expression of it being nominative and masculine. Thus, it tells you more not less.
 - (A) Greek words change spelling in order to show different tenses, voices, etc.
 - c Thus, their argument that it is not the same is inaccurate. Jesus just used the term *eimi* once rather than twice in a row. However, the singular formula is found in the last part of vs. 14, "I am (*ho ohn*, = *the eimi*) has sent me to you." (Same participle form as the previous one in this verse)
 - d In summary
 - (A) Old Testament, Jehovah said, tell them the (*ho*) I am (*eimi*) has sent you.
 - (B) New Testament, Jesus said, I am (*eimi*), He was claiming to be the I am eternally existent one.

⁸ This means the Septuagint

⁹ W74 9/1 526-7 How are God and Christ "One"? NOT ETERNAL LIKE HIS FATHER

¹⁰ The Complete Biblical Library in loc.

- (a) Jesus and the Jews knew this is what He was claiming.
- (3) God is assuring Moses of his presence, that He is the true God, and the God of their fathers v. 15
- IV Old Testament example of LXX translating the Tetragrammaton *ego eimi* or using the verb in direct connection with Jehovah.
- 1 **Isaiah 45:18 “...*Ego eimi* and there is none else”
 - (1) Hebrew “I Jehovah”
 - A Here *ego eimi* is the LXX translation of Jehovah.
 - (2) NWT “...I am Jehovah...”
 - 2 Isaiah 45:8 “*ego eimi* the LORD have created it”
 - 3 Isaiah 45:19 “...*ego eimi ego eimi* LORD speak righteousness...”
- V Old Testament usages and familiarity with the phrase *ego eimi* in the LXX.
- 1 Deut. 32:39 “See now that *ego eimi*...”
 - 2 Isaiah 41:4 “...I, the LORD, am the first, and with the last. *Ego eimi*”
 - 3 Isaiah 43:10 “...And understand that *ego eimi*....”
 - 4 Isaiah 43:25 “I, even I, am...” (*ego eimi ego eimi*) Hebrew *anokhi anokhi hu* I, I, he (personal pronoun first person singular) vs15-16, Jehovah is talking.
 - 5 Isaiah 46:4 “Even in your old age *ego eimi*...and even to your graying years, *ego eimi*...” 45:24-25 & 46:9-10 make it clear that Jehovah is speaking.
 - 6 Isaiah 48:12 “...*ego eimi* the first, *ego eimi* also the last.
 - (1) See Rev. 1:17 where Jesus makes the same claim, “...*ego eimi* the first and the last” vs13 & 18 make it clear that this is Jesus speaking.
 - 7 Isaiah 51:12 “*ego eimi ego eimi* who comforts you....”
 - 8 Isa 52:6 “...*ego eimi* the one who is speaking....”

slightly changed in form, if expressed, as *σκανδαλισθήσομαι* (Mk. 14 : 29), *ὑποτασάσθωσαν* (Eph. 5 : 24), *τίθμεν* (2 Cor. 3 : 13), etc. Sometimes again the affirmative is to be inferred from a negative as in 1 Cor. 7 : 19; 10 : 24. In Mk. 12 : 5 the principal verb has to be drawn from the idea of the two participles *δέροντες* and *ἀποκτεννύντες*. In particular with *εἰ δὲ μή* (or *μή γε*) the verb is always absent (as Mt. 6 : 1), so that the idiom becomes a set phrase (Lu. 10 : 6; 13 : 9). In Ro. 5 : 3 with *οὐ μόνον δέ, καυχώμεθα* is to be supplied, and in 5 : 11 *σωθησόμεθα*. In Ro. 9 : 10 the verb has to come from verse 9 or 12. In Ro. 4 : 9 probably *λέγεται* (cf. verse 6) is to be supplied. Often *εἶπεν* is not expressed, as in Ac. 25 : 22. In Ro. 5 : 18 Winer¹ supplies *ἀπέβη* in the first clause and *ἀποβήσεται* in the second. In 2 Cor. 9 : 7 he likewise is right in suggesting *δότω* from the context, as in Gal. 2 : 9 after *ἵνα* we must mentally insert *εὐαγγελιζώμεθα, εὐαγγελιζώνται*. In epistolary salutations it is not difficult to supply *λέγει* or *λέγει χαίρειν* as in Jas. 1 : 1; Ph. 1 : 1; Rev. 1 : 4. These are all examples of very simple ellipsis, as in 2 Pet. 2 : 22 in the proverb. Cf. also 1 Cor. 4 : 21; 2 Cor. 5 : 13; Gal. 3 : 5.

(g) VERB NOT THE ONLY PREDICATE. But the predicate is not quite so simple a matter as the subject. The verb indeed is the usual way of expressing it, but not the only way. The verb *εἰμί*, especially *ἐστὶ* and *εἰσίν*, (may be) merely a "form-word" like a preposition and not be the predicate. Sometimes it does express existence as a predicate like any other verb, as in *ἐγὼ εἰμί* (Jo. 8 : 58) and *ἡ θάλασσα οὐκ ἐστὶν ἔτι* (Rev. 21 : 1). Cf. Mt. 23 : 30. But more commonly the real predicate is another word and *εἰμί* merely serves as a connective or copula. Thus the predicate may be complex. With this use of *εἰμί* as copula ("form-word") the predicate may be another substantive, as *ὁ ἀγρός ἐστιν ὁ κόσμος* (Mt. 13 : 38); an adjective, as *τὸ φρέαρ ἐστὶ βαθύ* (Jo. 4 : 11); a prepositional phrase, as *ἐγγὺς σου τὸ ρῆμά ἐστιν* (Ro. 10 : 8); and especially the participle, as *ἦν διδάσκων* (Mt. 7 : 29). Other verbs, besides *εἰμί*, may be used as a mere copula, as *γίνομαι* (Jo. 1 : 14), *καθίσταμαι* (Ro. 5 : 19), *ἔστηκα* (Jas. 5 : 9), and in particular *φαίνομαι* (2 Cor. 13 : 7), *ὑπάρχω* (Ac. 16 : 3).² Predicative amplifica-

¹ W.-Th., p. 587. Cf. also Gildersleeve, Gk. Synt., pp. 41-44, for class. exx. of the omission of the pred. The ellipsis of the pred. is common in the Attic inser. Cf. Meisterh., p. 196.

² Cf. Delbrück, Vergl. Synt., 3. Tl., p. 12, for the origin of the copula, and pp. 15-22 for the adj., adv., subst. (oblique cases as well as nom. as pred.). Cf. also Gildersleeve, Gk. Synt., pp. 30-35.

Appendix 1B

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Which rendering agrees with the context? The question of the Jews (verse 57) to which Jesus was replying had to do with age, not identity. Jesus' reply logically dealt with his age, the length of his existence. Interestingly, no effort is ever made to apply *e-go' ei-mi'* as a title to the holy spirit.

Says *A Grammar of the Greek New Testament in the Light of Historical Research*, by A. T. Robertson: "The verb [*ei-mi'*] . . . Sometimes it does express existence as a predicate like any other verb, as in [*e-go' ei-mi'*] (Jo. 8:58)." —Nashville, Tenn.; 1934, p. 394.

See also *NW* appendix, 1984 Reference edition, pp. 1582, 1583.

Acts 20:28:

JB reads: "Be on your guard for yourselves and for all the flock of which the Holy Spirit has made you the overseers, to feed the Church of God which he bought with his own blood." (*KJ*, *Dy*, *NAB* use similar wording.) However, in *NW* the latter part of the verse reads: "the blood of his own [Son]." (*TEV* reads similarly. Although the 1953 printing of *RS* reads "with his own blood," the 1971 edition reads "with the blood of his own Son." *Ro* and *Da* simply read "the blood of his own.")

Which rendering(s) agree with 1 John 1:7, which says: "The blood of Jesus his [God's] Son cleanses us from all sin"? (See also Revelation 1:4-6.) As stated in John 3:16, did God send his only-begotten Son, or did he himself come as a man, so that we might have life? It was the blood, not of God, but of his Son that was poured out.

See also *NW* appendix, 1984 Reference edition, p. 1580.

Romans 9:5:

JB reads: "They are descended from the patriarchs and from their flesh and blood came Christ who is above all, God for ever blessed! Amen." (*KJ*, *Dy* read similarly.) However, in *NW* the latter part of the verse reads: "from whom the Christ sprang according to the flesh: God, who is over all, be blessed forever. Amen." (*RS*, *NE*, *TEV*, *NAB*, *Mo* all use wording similar to *NW*.)

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meaning. They indicate that the *logos* has the nature of *theos*." He suggests: "Perhaps the clause could be translated, 'the Word had the same nature as God.'" (*Journal of Biblical Literature*, 1973, pp. 85, 87) Thus, in this text, the fact that the word *the-os* in its second occurrence is without the definite article (*ho*) and is placed before the verb in the sentence in Greek is significant. Interestingly, translators that insist on rendering John 1:1, "The Word was God," do not hesitate to use the indefinite article (*a*, *an*) in their rendering of other passages where a singular anarthrous predicate noun occurs before the verb. Thus at John 6:70, *JB* and *KJ* both refer to Judas Iscariot as "a devil," and at John 9:17 they describe Jesus as "a prophet."

John J. McKenzie, S.J., in his *Dictionary of the Bible*, says: "Jn 1:1 should rigorously be translated 'the word was with the God [= the Father], and the word was a divine being.'" (Brackets are his. Published with nihil obstat and imprimatur.) (New York, 1965), p. 317.

In harmony with the above, *AT* reads: "the Word was divine"; *Mo*, "the Logos was divine"; *NTIV*, "the word was a god." In his German translation Ludwig Thimme expresses it in this way: "God of a sort the Word was." Referring to the Word (who became Jesus Christ) as "a god" is consistent with the use of that term in the rest of the Scriptures. For example, at Psalm 82:1-6 human judges in Israel were referred to as "gods" (Hebrew, *'elo-him*; Greek, *the-oi*, at John 10:34) because they were representatives of Jehovah and were to speak his law.

See also *NW* appendix, 1984 Reference edition, p. 1579.

John 8:58:

RS reads: "Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am [Greek, *e-go' ei-mi'*].'" (*NE*, *KJ*, *TEV*, *JB*, *NAB* all read "I am," some even using capital letters to convey the idea of a title. Thus they endeavor to connect the expression with Exodus 3:14, where, according to their rendering, God refers to himself by the title "I Am.") However, in *NW* the latter part of John 8:58 reads: "Before Abraham came into existence, I have been." (The same idea is conveyed by the wording in *AT*, *Mo*, *CBW*, and *SE*.)

Watch Tower Bible and Tract Society of Pennsylvania, *Reasoning from the Scriptures*, Watch Tower Bible and Tract Society of New York, 1989, pp. 417-418.

cipitation has meant the production of odd erosional forms, including some with the appearance of pillars of salt (cf. Gen 19:26). Earthquake activity which is common along the length of this rift valley, is prob. also responsible for the rockfalls from limestone cliffs which have temporarily blocked the River Jordan near Adam, about twenty-four m. N of its entrance into the Dead Sea (Josh 3:13-16).

BIBLIOGRAPHY. E. M. Blaiklock (ed.), *The Zondervan Pictorial Bible Atlas* (1969), 1-35, 438-452.

D. R. BOWES

STONES, PRECIOUS. See JEWELS AND PRECIOUS STONES.

STONING (אבן, *to stone, kill by stoning*; אבן *stone, put to death by stoning*; NT *λιθοβολέω throw stones at, stone to death*; *λιθάω, stone someone*; *καταλιθάω, stone someone to death*). The act of throwing stones at someone, often a means of capital punishment.

The most common form of capital punishment prescribed by Biblical law was stoning. It usually took place outside the city (Lev 24:23; Num 15:35, 36; 1 Kings 21:13). The prosecution witnesses (the law required two or more, Deut 17:6) placed their hands on the offender's head (Lev 24:14) to transfer the guilt of the whole community to the offender. The witnesses then cast the first stones, and the rest of the people followed (Deut 17:7). All this was done to purge out evil from the community (22:21).

The following ten offenses were punished by stoning: (1) worship of other gods or any heavenly bodies (Deut 17:2-7); (2) enticement to worship other gods (Deut 13:6-11); (3) blasphemy (Lev 24:14-23; 1 Kings 21:10-15); (4) child sacrifice to Molech (Lev 20:2-5); (5) spirit divination (Lev 20:27); (6) breaking the sabbath (Num 15:32-36); (7) adultery (Deut 22:21-24); (8) disobedience of a son (Deut 21:18-21); (9) violation of the *herem* (Josh 7:25, burning also occurs here); (10) homicide by an ox (Exod 21:28-32). The last case is the only one concerning an animal, though Exodus 19:13 threatens both man and beast with stoning if either touches Mount Sinai. Finally, though stoning is not mentioned, it may be implied when the death penalty is prescribed for the prophet who prophesies in the name of another god (Deut 13:1-5).

The abundance of stones in Pal. made stoning the most common death penalty. It was also a convenient way to express anger or hatred. It was often threatened (Exod 17:4; Num 14:10; 1 Sam 30:6), esp. against Jesus and Paul (John 10:31-33; 11:8; Acts 14:5, 19). Sometimes it went beyond threats to death by stoning (Adoram, 1 Kings 12:18; Zechariah, 2 Chron 24:21; and Stephen, Acts 7:58, 59).

BIBLIOGRAPHY. TDNT, IV (1967), 267, 268; R. de Vaux, *Ancient Israel* (1965), 143-163; W. Crowsant, *A Dictionary of Life in Bible Times*

(1960), 261; H. E. Goldin, *Hebrew Criminal Law and Procedure* (1952).

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STOOL. The KJV rendering of כִּסֵּא (ASV SEAT, RSV CHAIR) in 2 Kings 4:10 and of מִבְּנֵי (ASV, RSV BIRTHSTOOL) in Exodus 1:16. The stool consisted of two stones or bricks on which a woman sat during childbirth. Archeological remains show that the use of such seats existed in ancient Egypt.

STORAX. See STACTE; POPLAR.

STORE-CITIES (ערי מִסְכְּנוֹת, "cities of storage"; i.e. "magazines"). Under the lashes of taskmasters the Israelites built Pithom and Raamses as "store-cities" for Pharaoh (Exod 1:11). Pithom has been identified as Tell et-Retabah and Raamses as ancient Tanis. Solomon built a number of "store-cities" in Hamath (1 Kings 9:19) and in places throughout his realm not recorded in the Bible (1 Kings 9:19; 2 Chron 8:4, 6). During Baasha's reign Ben-hadad concentrated upon and took the "store-cities" of Naphtali along with other cities (2 Chron 16:4). Jehoshaphat, in a program of strengthening Judah, built both "store-cities" and fortresses (17:12). Hezekiah also promoted the construction of "storehouses" (*miskenoṭ*; i.e., storage facilities, 2 Chron 32:28).

The "store-city" apparently had its background in the practice of Egypt to provide storage for the excessive yield of a "fat" year as a reserve against the poor yield of a "lean" year, as was the case in Joseph's time. The storage facilities or "store-cities" are perhaps illustrated in the long, rectangular, room-like structures found at Beth-shemesh, Lachish, and other places. Beginning with Solomon and throughout the reigns of the later kings, these cities were used for storing grains and oil to be sent later to the palace personnel in Jerusalem or Samaria (for Jerusalem, see 1 Kings 4:7, 22, 23) or to be collected as an important part of government revenue, as is known from the ostraca of Samaria and other sources.

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STOREHOUSE (בית האוצר, *house of the store, treasure*; i.e. *treasury, storehouse*). Malachi charged that the people of his day had robbed God because they had failed to bring their tithes into the "storehouse" of God (Mal 3:10); he evidently had reference to the Temple treasury. In Nehemiah's time the high priest and the Levites were to receive tithes from the laity. The Levites then were to take a tithe of the tithes to the "storehouse" of the Temple (Neh 10:38). "Storehouse" in this passage thus seems to refer to a special treasury-chamber of the Temple. In Jeremiah's time Ebed-melech

John 5:57 - a ge
not identical?

*** w74 9/1 526-7 How Are God and Christ "One"? ***

NOT ETERNAL LIKE HIS FATHER

The oneness or unity that Jesus enjoyed with his Father is, of course, far greater and grander than that enjoyed in any human father-and-son relationship. Even before the creation of the physical universe the Father and the Son were "one."

With reference to his prehuman existence, Jesus said to unbelieving Jews: "Before Abraham ever was, I Am." (John 8:58, *Jerusalem Bible*) Did Jesus thereby identify himself as being Jehovah?

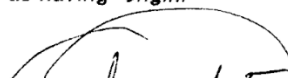
Did not God tell Moses, "I Am who I Am. This" he added "is what you must say to the sons of Israel: 'I Am has sent me to you'" (Ex. 3:14, *Je*) Many translations use the expression "I Am" both at John 8:58 and Exodus 3:14. But do both texts express the same thought?

No. We know that they do not because at Exodus 3:14 the Greek *Septuagint Version* (the translation that was often quoted by the apostles in the first century C.E.) reads, *e-go' ei-mi' ho Ohn'*, "I am the Being." This is quite different from the simple use of the words *e-go' ei-mi'* (I am) at John 8:58. The verb *ei-mi'*, at John 8:58, is evidently in the historical present, as Jesus was speaking about himself in relation to Abraham's past. Numerous translators indicate this in their renderings. For example, *An American Translation* reads: "I existed before Abraham was born!"

Jesus' pointing to his prehuman existence should have come as no surprise to the Jews.

Centuries earlier, Micah's prophecy said of the Messiah: "You, O Bethlehem Ephrathah, the one too little to get to be among the thousands of Judah, from you there will come out to me the one who is to become ruler in Israel, whose origin is from early times, from the days of time indefinite." (Mic. 5:2) Thus while Jesus existed long before Abraham, he is not without beginning. Unlike his Father, who is "from time indefinite to time indefinite," the Son is spoken of as having "origin."—

Ps. 90:2.



Appendix 4

Exodus 3:13–16

881, 435 do, art, n mp אֶת־הָאֱלֹהִים 'eth-hā'elōhīm God	6142 prep עַל 'al on	2098 art, n ms הַהָר hāhār the mountain	2172 art, dem pron הַזֶּה hazzeḥ the this	13. 569.121 cj, v Qal impf 3ms וַיֹּאמֶר wayyō'mer and he said	5057 pn מֹשֶׁה mōsheh Moses	420, 435 prep, art, n mp אֶל־הָאֱלֹהִים 'el-hā'elōhīm to God
2079 intrj הִנֵּה hinnēh if	609 pers pron אֲנֹכִי 'anōkhi I	971.151 v Qal act ptc ms בָּא vā' coming	420, 1158 prep, n mp אֶל־בְּנֵי 'el-b'bnē to the children of	3547 pn יִשְׂרָאֵל yisrā'el Israel	569.115 cj, v Qal pf 1cs וָאֲמַרְתִּי w'āmarti and I say	3937 prep, ps 3mp לָהֶם lāhem to them
435 n mp אֱלֹהֵי 'elōhē the God of	1 n mp, ps 2mp אֲבוֹתֵיכֶם 'āvōthēkhēm your ancestors	8365.111 v Qal pf 3ms, ps 1cs שָׁלַחַנִּי sh'elāchanī He sent me	420 prep, ps 2mp אֵלֵיכֶם 'alēkhēm to you	569.116, 3937 cj, v Qal pf 3cp, prep, ps 1cs וָאֲמַרְוּ־לִי w'āmēru-lī and they say to me	4242, 8428 intrg, n ms, ps 3ms מַה־שְּׁמוֹ mah-sh'ēmō what his name	
4242 intrg מָה mah what	569.125 v Qal impf 1cs אֹמַר 'ōmar will I say	420 prep, ps 3mp אֲלֵהֶם 'alēhem to them	14. 569.121 cj, v Qal impf 3ms וַיֹּאמֶר wayyō'mer and He said	435 n mp אֱלֹהִים 'elōhīm God	420, 5057 prep, pn אֶל־מֹשֶׁה 'el-mōsheh to Moses	2030.125 v Qal impf 1cs אֲנִי 'ehyeh I AM
866 rel pron אֲשֶׁר 'āsher Who	2030.125 v Qal impf 1cs אֲנִי 'ehyeh I AM	569.121 cj, v Qal impf 3ms וַיֹּאמֶר wayyō'mer and He said	3662 adv כֹּה kōh thus	569.123 v Qal impf 2ms תֹּאמַר thō'mar you will say	3937, 1158 prep, n mp לְבְנֵי livnē to the children of	3547 pn יִשְׂרָאֵל yisrā'el Israel
2030.125 v Qal impf 1cs אֲנִי 'ehyeh I AM	8365.111 v Qal pf 3ms, ps 1cs שָׁלַחַנִּי sh'elāchanī He sent me	420 prep, ps 2mp אֵלֵיכֶם 'alēkhēm to you	15. 569.121 cj, v Qal impf 3ms וַיֹּאמֶר wayyō'mer and He said	5968 adv עוֹד 'ōdh further	435 n mp אֱלֹהִים 'elōhīm God	
420, 5057 prep, pn אֶל־מֹשֶׁה 'el-mōsheh to Moses	3662, 569.123 adv, v Qal impf 2ms כֹּה־תֹאמַר kōh-thō'mar thus you will say	420, 1158 prep, n mp אֶל־בְּנֵי 'el-b'bnē to the children of	3547 pn יִשְׂרָאֵל yisrā'el Israel	3176 pn יְהוָה yḥwāh Yahweh	435 n mp אֱלֹהֵי 'elōhē the God of	
1 n mp, ps 2mp אֲבוֹתֵיכֶם 'āvōthēkhēm your ancestors	435 n mp אֱלֹהֵי 'elōhē the God of	80 pn אַבְרָהָם 'avrahām Abraham	435 n mp אֱלֹהֵי 'elōhē the God of	3437 pn יִצְחָק yitschāq Isaac	435 cj, n mp וְאֱלֹהֵי w'elōhē and the God of	3399 pn יַעֲקֹב ya'āqōv Jacob
8365.111 v Qal pf 3ms, ps 1cs שָׁלַחַנִּי sh'elāchanī He sent me	420 prep, ps 2mp אֵלֵיכֶם 'alēkhēm to you	2172, 8428 dem pron, n ms, ps 1cs זֶה־שְּׁמִי zeh-sh'ēmī this my Name	3937, 5986 prep, n ms לְעֹלָם l'e'olām forever	2172 cj, dem pron וְזֶה w'zeh and this	2228 n ms, ps 1cs זִכְרִי zikhrī my memorial	
3937, 1810 prep, n ms לְדֹר l'edhōr to a generation	1810 n ms דֹּר dōr generation	16. 2050.131 v Qal impv 2ms לֵךְ lēkh go	636.113 cj, v Qal pf 2ms וְאִסְפַּתָּ w'āsaphā and you will assemble	881, 2292 do, n mp אֶת־זִקְנֵי 'eth-zīqōnē the elders of	3547 pn יִשְׂרָאֵל yisrā'el Israel	