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TITUS MANIUS. See MANIUS.

TIZITE, tī'zīt (תִּיצִיט, ha-tīzī; B, ó 'Icauel, ho Icael, A, ó Θωραελ, ho Thōsael, Luc., Ἀθωρα, Athōsī): A gentile attached to the name "Joha" (1 Ch 11 45), one of the soldiers of David; the origin is totally unknown.

TOAH, tō'a. See NAHATH.

TOB, tob, tōb, THE LAND OF (טוֹב אֶרֶץ, 'ereq ṭōbh, "a good land"; γῆ Τῶβ, gē Tōb): Hither Jephthah escaped from his brethren after his father's death (Jgs 11 3), and perfected himself in the art of war, making forays with "the vain fellows" who joined him. Here the elders of Gilead found him, when, reduced to dire straits by the children of Ammon, they desired him to take command of their army (vs 5 ff). This country contributed 12,000 men to the forces of the allies, who with the Ammonites were defeated by Israel (2 S 10 8). In 1 Macc 5 13 we read of the land of Tubias where the Jews, about 1,000 men, were slain by the Gentiles, their wives and children being carried into captivity. The Tubieni, "men of Tob" of 2 Macc 12 17, were probably from this place. Ptolemy (v.19) speaks of Thaubā, a place to the S.W. of Zebah, which may possibly be Tob. The Talm (Neubauer, Géog. du Talm, 239) identifies the land of Tob with the district of Hippene. Tob would then be represented by Hippos, modern Susiyeh, to the S.W. of Fik on the plateau E. of the Sea of Galilee. Perhaps the most likely identification is that supported by G. A. Smith (HGHL, 587), with et-Taiyibeh, 10 miles S. of Umm Keis (Gadara). The name is the same in meaning as Tob. W. EWING

TOB-ADONIJAH, tob-ad-ō-nī'ja, tōb- (טוֹב אֲדוֹנִיָּה, ṭōbh 'ādōnīyāh, "good is the Lord"; B, Τωβαδωβειά, Tōbadōbeíá, A and Luc., Τωβαδωνά, Tōbadōnía): One of the Levites sent by King Jehoshaphat to teach in the cities of Judah (2 Ch 17 8). The name looks like a dittography arising from the two previous names, Adonijah and Tobijah.

TOBIAH, tō-bī'a (טוֹבִיָּה, ṭōbhīyāh; A, Τωβίας, Tōbías, omitted in B):

(1) An Ammonite slave (AV "servant"), probably of Sanballat, the governor of Samaria (Neh 2 10). He was grieved exceedingly when Nehemiah came to seek the welfare of the children of Israel. In two ways he was connected by marriage with the Jews, having himself married the daughter of Shecaniah, the son of Arah, and his son Jehohanan having married the daughter of Meshullam, the son of Berechiah (6 18). Because of this close connection with the Jews, the nobles of the latter corresponded by letter with him and also reported his good deeds to Nehemiah and reported Nehemiah's words to Tobiah. In consequence of the report, Tobiah sent letters to Nehemiah to put him in fear (6 17-19). Nehemiah seems to have considered him to be his chief enemy; for he put him before Sanballat in his prayers to God to remember his opponents according to their works (6 14). In 13 4 we are told that he was an ally of Eliashib, the high priest who had the oversight of the chambers of the house of God and had prepared for him as a guest chamber the room which had before been used as a storehouse for offerings of various kinds. Nehemiah, having heard during his second visit to Jerus of this desecration of the temple, cast out the household stuff of Tobiah and cleansed the chambers, restoring the vessels of God and the offerings as of old.

(2) The eponym of a family which returned with

Zerubbabel, but could not trace its descent (Ezr 2 60; Neh 7 62). R. DICK WILSON

TOBIAS, tō-bī'as:

- (1) The son of Tobit. See TOBIT, BOOK OF.
(2) Τωβίας, Tōbías, A, Τωβίω, Tōbīō, the father (according to Jos, grandfather) of HYRCANUS (q.v.) (2 Macc 3 11).

TOBIE, tō'bi. See TUBIAS.

TOBIEEL, tō-bī'el, tō'bī-el (Τοβιήλ, Tōbiēl, A, Τωβιήλ, Tōbiēl): The father of Tobit (Tob 1 1); another form of "Tabeel," "God is good."

TOBIJAH, tō-bī'ja (טוֹבִיָּה, ṭōbhīyāh, "Yahweh is good"):

- (1) A Levite in the reign of Jehoshaphat whom the king sent to teach in the cities of Judah (2 Ch 17 8; טוֹבִיָּהוּ, ṭōbhīyāhū; LXX omits).
(2) One of a party of Jews that came from Babylon to Jerus with gold and silver for a crown for Zerubbabel and Joshua, or for Zerubbabel alone (Zec 6 10.14). The crown was to be stored in the temple in remembrance of the donors (LXX in both passages translates טוֹבִיָּה by χρησισμοί, chrēsismoī, i.e. טוֹבִיָּה, ṭōbheyhā).

TOBIT, tō'bit, BOOK OF:

Table with 2 columns: 1. Name, 2. Canonicity, 3. Contents, 4. Fact or Fiction?, 5. Some Sources, 6. Date, 7. Place of Composition, 8. Versions, 9. Original Language, LITERATURE

The book is called by the name of its principal hero which in Gr is Τάβιτ, Tōbit, Τωβελτ, Tōbēlt and (N) Τωβελθ, Tōbēith. The original Heb

1. Name word thus transliterated (טוֹבִיָּה, ṭōbhīyāh) means "Yahweh is good." The Gr name of the son is Τωβίας, Tōbías, a variant of the same Heb word. In the Eng., Welsh, etc, trs, the father and son are called Tobit and Tobias respectively, but in the Vulg both are known by the same name—Tobias—the cause of much confusion. In Syr the father is called Tōbī, the son Tōbiya, following apparently the Gr; the former is not a transliteration of the Heb form given above and assumes a different etymology, but what?

Though this book is excluded from Protestant Bibles (with but few exceptions), Tob 4 7-9 is read in the Anglican offertory, and at one

2. Canon- time Tobias and Sarah occupied in the marriage service of the Anglican rubrics the position at present held by Abraham and Sarah. For the position of the book in the LXX, Vulg and EV, see JUDITH, 2.

The Book of Tob differs in essential matters in its various VSS and even in different MSS of the same VSS (cf LXX). The analysis

3. Contents of the book which follows is based on the LXX MSS BA, which EV follows. The Vulg differs in many respects.

The book tells of two Jewish families, living, one at Nineveh, the other at Ecbatana, both of which had fallen into great trouble, but at length recovered their fortunes and became united by the marriage of the son of one to the daughter of the other. Tobit had, with his brethren of the tribe of Naphtali, been taken captive by Ene-messar (=Shalmaneser), remaining in exile under his two successors, Sennacherib and Sarchedonus (Esarhaddon). During his residence in the Northern Kingdom (Israel) and after his removal to Nineveh (Assyria), he continued faithful to the Jewish religion and supported the observances of that religion at Jerus. Moreover, he fasted regularly, gave alms freely, and buried such of his fellow-countrymen as had been put to death with the approval or by the command of the Assy king. Notwithstanding this loyalty to the religion of his fathers and the fact that he buried Jewish corpses intended to be