

**Il Corpo Direttivo dei testimoni di Geova, pur di sostenere la loro veduta circa la data del 607 a.C. come anno della distruzione di Gerusalemme, incorre a diversi “falsi” questo è un esempio:**

“Quindi Nabucodonosor si mosse una seconda volta per punire Joiakim. Ciò avvenne nel 618 a.C. – Vedere l’Harper’s Bible Dictionary di M. S. e J. L. Miller, edizione del 1952, pagina 306, sotto “Joiakim”. (La Torre di Guardia, 15/3/1965 p. 183)

Sembrerebbe, quindi, che il Corpo Direttivo abbia trovato un’autorità a sostegno della sua cronologia; ma non è così. Consultando “L’Harper’s Bible Dictionary” del 1952, p. 306, ogni lettore si può rendere conto che la durata del regno di Joiakim viene datata dal 609 al 598 a. C.; queste date non hanno alcuna relazione col 618 a. C. menzionato dalla Torre di Guardia. Perciò, non si spiega perché il Corpo Direttivo citi “L’Harper’s Bible Dictionary” dal momento che esso non sostiene il punto di vista cronologico del Corpo Direttivo.

**In questo caso, il Corpo Direttivo, si dà da solo del bugiardo:**

“Bugiardo non è chi, per sbaglio, dice involontariamente una falsità. Bugiardo è chi dice consapevolmente una menzogna, con lo scopo di ingannare e sviare. Menzogne e verità non vanno d’accordo”. (La Torre di Guardia 1/1/1972 p. 21)

Così pontificia lo “Schiavo fedele e discreto”:

“Bugia e bugiardi sono odiati da Geova”- Prov. 6:16-19 (La Torre di Guardia 1/10/1967 p.599)

“L’organizzazione non darà mai informazioni errate inconsapevolmente”  
(La Torre di Guardia, 15/6/1963 p. 381)

“Tutti i veri servitori di Geova Dio e i sinceri seguaci di Gesù Cristo dovrebbero perciò prestare molta attenzione a non attestare mai il falso. Sì, diamo sempre ascolto al consiglio di ‘dire la verità’” (Svegliatevi! 8/6/1971 p. 30)

**“Accuratezza nelle informazioni.** I testimoni di Geova sono un’ organizzazione di verità. Dovremmo voler dichiarare la verità ed essere sempre assolutamente accurati in tutti i particolari. Questo si dovrebbe fare non solo riguardo alle dottrine ma anche nelle citazioni, in ciò che diciamo intorno ad altri o nel modo in cui rappresentiamo, e negli argomenti che implicano dati scientifici o notizie di cronaca”. (Manuale per la scuola di Ministero Teocratico, 1992 p. 110)

“Oltre a controllare l’attendibilità delle fonti, considerate attentamente come pensate di usare le informazioni. Accertatevi di usare le citazioni e le statistiche in armonia col contesto da cui sono tratte. State attenti che, nel tentativo di esprimervi vigorosamente, “alcuni” non diventino “la maggioranza”, “molti” non diventino “tutti” e “in qualche caso” non si trasformi in “sempre”. Gonfiare una storia o una notizia per quanto riguarda numeri, portata o gravità fa sorgere dubbi sulla credibilità di chi parla”.

(Traete beneficio dalla Scuola di Ministero Teocratico, 2001 p. 225)

Tutte belle parole. Ma questa è ipocrisia! Ovvero simulazione di buone qualità a fine d’ingannare.

### JEHOIADA

Ezekiel had his vision of "abominations" (Ezek. 8). The Jews of the Exile dated events in such-and-such a year of the exile of King Jehoiachin, perhaps an indication of his royal status. It is also possible that the Babylonians looked upon Jehoiachin as Judah's legitimate ruler, who might some day be restored to his Jerusalem throne.

**Jehoiada** (jê-hoi'â-dâ) (R.S.V. Jolada, Neh. 3:6) ("Jehovah knows"). (1) The father of the Benaiah\* who served as commander of David's bodyguard (II Sam. 8:16, 18, 20:23) and under Solomon as army head (I Kings 4:4). Jehoiada's name is usually linked with that of his son, who was powerful enough to slay a lion on a snowy day (I Chron. 11:22 ff.). It was probably this Jehoiada, a leader "of the house of Aaron," who led many to join David at Ziklag (I Chron. 12:27). Some think the text of I Chron. 27:34 seems to confuse Jehoiada with Benaiah, which perhaps should read "Benaiah (son of Jehoiada)." But it is possible that a grandson of Jehoiada with the same name may here be intended as one high among David's officials.

(2) The chief priest of the Temple under Ahaziah, Athaliah\*, and Joash, and the husband of Jehoshabeath, daughter of King Jehoram and sister of King Ahaziah of Judah, who saved the seven-year-old heir Joash\* (Jehoshaphat) from the murderous rage of Athaliah (II Kings 11:2; II Chron. 22:11). After six years Jehoiada executed a *coup d'état* which not only helped save Judah from Israel, but put Jehoiada in a position to champion the religion of the Lord. He set Joash, descendant of David, on the throne (II Kings 11:4-16), made a covenant between the king, Judah, and God (vv. 17 ff.), and instituted reforms that included the destruction of Baal shrines (v. 18). He trained the young King Joash in the ways of righteousness (II Kings 12:2); and at his request repaired the Temple and financed it from offerings placed in a large chest which he put beside the altar (12:9-16). Jehoiada died at an advanced age, and as a tribute to his effective service to the state he was buried in David's original "city" of Jerusalem in the tombs of the kings (II Chron. 24:15 f.). But after his death Joash turned away from God, and when reproved by the priest's son Zechariah (v. 20) Joash had Zechariah stoned to death (v. 21), thus inviting God's judgment in the form of a Syrian invasion (v. 23), his own murder in the royal bed (v. 25), and his burial elsewhere than in the tombs of the kings.

(3) A priest in Jeremiah's era who was replaced by Zophaniah (Jer. 29:26). (4) Pascah's son, who took part in repairing the walls of Jerusalem, A.V. Neh. 3:6 (R.S.V. "Joiada"). (5) Eliashib's priestly son, who held office in the regime of Nehemiah (Neh. 12:10 f. "Joiada"), but whose son married a daughter of Sanballat the Horite (13:28).

**Jehoiakim** (jê-hoi'â-kim) (abbreviated "Joiakim" and "Yauqim," "Jehovah raises up"; originally "Eliakim"), king of Judah in Jerusalem; given this name by the Egyptian Pharaoh-nechoh; who placed him on the throne of Judah (II Kings 23:34) after

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deposing his brother Jehoahaz II (Shallum) after his three months' reign c. 609 B.C. (II Chron. 36:4). Jehoiakim was the 2d son of King Josiah of Judah. His mother was Zebudah, daughter of Pedaiab of Rumah (II Kings 23:36). His brother was the Zedekiah\* who later was set up as vassal king at Jerusalem by Nebuchadnezzar (II Kings 24:17; I Chron. 3:15). Determining to keep in the good graces of his Egyptian overlord, Jehoiakim levied heavy taxes on his people and turned them over to the pharaoh (II Kings 23:34 f.). However, within seven years Egyptian control was superseded by that of the Chaldeans. Jehoiakim's 11-years' reign (609-598 B.C.) was marked by apostasy from Yahweh which was repeatedly censured by the prophet Jeremiah (Jer. 25, 26) at the risk of his life. Jehoiakim's bold irreverence displayed itself in the manuscript-burning incident described in Jer. 36:1-26—a dramatic event whose sequel was the preparation of a fresh roll and appendix, pronouncing again the doom prepared by the Lord for the king and his evil subjects at the hand of the King of Babylon. Jeremiah's prophecy was fulfilled with the arrival of Nebuchadnezzar (II Kings 24:1), whom Jehoiakim served three years, but against whom he at length rebelled. The might of Chaldea, pressed heavily against the capital and the king died or possibly was assassinated (II Kings 24:6). He was succeeded (598 B.C.) by his young son Jehoiachin\*, who in his father's stead was carried captive to Babylon (597 B.C., II Kings 24:15), while Zedekiah, brother of Jehoiakim, became Nebuchadnezzar's puppet ruler.

**Jehonadab** (jê-hôn'â-dâb) (Jonadab) ("Jehovah is bounteous"), the son of the Kenite Rechab, whom Jehu of Israel took into his chariot and made his assistant in a religious reform aimed at exterminating Baal worshippers (II Kings 10:15, 23). Jehonadab, by emphasizing the values of the ascetic life of tent dwellers and of total abstinence from wine, decried the building of houses, cultivation of vines, and sowing of fields. Jeremiah saw in the obedience of Jehonadab's later disciples to their founder's precepts (Jer. 35:3-19), during the corrupt regime of King Jehoiakim of Judah, the model for Israel's obedience to the commands of the Lord.

**Jehonathan** (jê-hôn'â-thôn) ("Jehovah hath given"). (1) Son of Uziah, appointed by David as overseer of the king's treasures (I Chron. 27:25; R.S.V. "Jonathan"). (2) A Levite sent by Jehoshaphat to teach in Judah (II Chron. 17:8). (3) A priest in Jehoiakim's time (Neh. 12:18). See also JONATHAN.

**Jehoram** (jê-hô'râm) (abbreviated Joram, "Jehovah is exalted"), the name of two partly contemporaneous kings of Israel and Judah. (1) King of Israel (c. 849-842 B.C.), the son of Ahab (II Kings 3:1), succeeding the brief reign of his brother Ahaziah. He was a contemporary of three kings of Judah including Jehoshaphat (II Kings 3:1), who aided him in dealing with a revolt of Moab (II Kings 3:7-27). Events in connection with this revolt are commemorated in the Moabite Stone