LIBERTY

Scriptures, the Christian can be helped to avoid what displeases God and to do what pleases him.

LIBERTY. See FREEDOM; JUBILEE.

LIBNAH (Lib'nah) [from a root meaning "white"; or, possibly, "storax tree"].
1. An Israelite wilderness encampment. Its location is unknown.—Nu 33:20, 21.
2. A royal Canaanite city taken by Joshua before the conquest of Lachish. (Jos 10:29-32; 30; 12:15) Libnah was one of the cities in the territory of Judah given to "the sons of Aaron." (Jos 15:21, 42; 21:13; 1Ch 6:57) Centuries later King Josiah's father-in-law lived there.—2Ki 23:31; 24:18; Jer 52:1.

At the time of the Edomite revolt in the tenth century B.C.E., Libnah also rebelled against Judean King Jehoram. (2Ki 8:22; 2Ch 21:10) In 732 B.C.E., Assyrian King Sennacherib's army moved from Lachish to Libnah. He had sent a military detachment from Lachish to threaten Jerusalem. While at Libnah, the Assyrians received reports that Tirhakah the king of Ethiopia intended to fight them. Therefore, Sennacherib, to encourage Jerusalem's surrender, sent messengers a second time with intimidating letters to Hezekiah the king of Judah. Subsequently Jehovah's angel slew 185,000 of the Assyrian host, apparently still encamped near Libnah.—2Ki 19:8-35; Isa 37:2-36.

Tell es-Safi has been suggested as a possible identification of ancient Libnah. However, since the weight of evidence points to identifying Tell el-Safi with Gath, contemporary scholars tend to identify Libnah with Tell Bornoat (Tel Burena), about 8 km (5 mi) NNE of Lachish.

LIBNI (Lib'ni) [from a root meaning "white"].
1. A grandson of Levi and the son of Gershon (Gershom). (Ex 6:17; 1Ch 6:17) He was the founder of a Levitical family (Nu 3:13; 21; 1Ch 6:18, 20) and was evidently also called Ladan.—1Ch 23:6; 26:21.
2. A Levite who descended from Merari through Mahli.—1Ch 6:29.

LIBNITES [Of (Belonging to) Libni]. A family of Levites who descended from Gershon (Gershom) through his son Libni.—Nu 3:21; 26:59.

LIBYA (Lib'ya), LIBYANS (Lib'yans). Ancient Libya occupied an area of northern Africa W of Egypt. Its inhabitants are generally thought to have been designated by the Hebrew term Luvin'. (2Ch 12:3; "Libyans," LXX, NW, RS) If Luvin' is a variant of Lehavi'n (Lehabim), this may indicate that at least some of the Libyans descended from Ham through Mizraim. (Ge 10:13) The traditional Jewish view found in the writings of Josephus (Jewish Antiquities, 1, 130-132 [vi, 2]) makes the Libyans descendants of Ham through Put. (Ge 10:6) Also, the Greek Septuagint and the Latin Vulgate read "Libyans" in Jeremiah 46:9, Ezekiel 27:10, and 38:5 where the Hebrew text says "Put." It is possible, of course, that descendants of both Put and Mizraim settled in the geographic region of northern Africa that came to be known as Libya. This would mean that the designation "Libyans" is more comprehensive than the Hebrew term Luvin'.

Egypt's King Shishak, regarded as the founder of the "Libyan dynasty," captured numerous cities when he invaded Judah in the fifth year of King Rehoboam (933 B.C.E.). His powerful force of chariots and horsemen included Libyans. Although Jerusalem itself was spared, Shishak stripped the city of its treasures. (1Ki 14:25; 26; 2Ch 12:2-9) About 26 years later (967 B.C.E.), the Libyans were represented among the troops of Zerah the Ethiopian, which penetrated Judah but suffered humiliating defeat. (2Ch 14:9-13; 16:8) In the seventh century B.C.E., the assistance of the Libyans and others was seemingly of no avail in saving the Egyptian city of No-ammon from calamity at the hands of the Assyrians. (Na 3:7-10) It was foretold that the Libyans and Ethiopians would be at the "steps" of the "king of the north," implying that these former supporters of Egypt would come under his control.—Da 11:43.

In the year 33 C.E., among the Jews and proselytes at Jerusalem for the Festival of Pentecost were persons from "the parts of Libya, which is toward Cyrene," that is, the western part of Libya. Likely some of these were baptized in response to Peter's discourse and later carried the message of Christianity back to the land of their residence.—Ac 2:10.

LIE. The opposite of truth. Lying generally involves saying something false to a person who is entitled to know the truth and doing so with the intent to deceive or to injure him or another person. A lie need not always be verbal. It can also be expressed in action, that is, a person may be lying about a lie. The Hebrew verb that conveys the idea of speaking that which is untrue is kə-azav'. (Pr 14:5) Another Hebrew verb sha-qa'ar means "deal or act falsely," and the noun form is rendered "lie; deception; falsehood." (Le 19:11; Ps 44:17; Le 19:12; Ps 33:17; Isa 57:4) Hebrew shaw'ah, at times rendered "untruth; falsehood," basically refers to something worded 5:20; Ps 50:11; Esh 21:8 connoting "prove false or misrepresent in speech," with lying and false testimony.
The father, or Devil. (Joh 8:44) serpent to the first death to her and and 16-19) That first wrong desire. It and obedience of who had also been a refection People have taken profit, gain or maintainer, or the practice of Especial seri as they are deceived by the scribes and Pharisees and when he is for Gehenna twi 23:15) The exact falsehood of become a practical—Ro 1:24-32.
The case of t the time of Jesus can happen wh wh was he was before God had guarded the truth and spared Jesus' body. —Mr 14:1; Lu 20:28; Jehovah Gad and he hates a to the Israelites: resulting from 16:2-7; 19:11. 12 testimony was t to infin lies. (De 19:15-3 as reflected in desiring to gain practice of lying 3:11; Re 21:8, 2 lies, claiming to 1:10. (Le 4:20; 7
something worthless, vain, valueless. (Ps 12:2; De 5:20; Ps 60:11; 89:47; Zec 10:2) The Hebrew verb ke'chasch (deceive) evidently has the basic meaning "prove disappointing." (Le 19:11; Ho 9:2) The Greek term pseud'os and related words have to do with lying and falsehood.

The father, or originator, of lying is Satan the Devil. (Job 8:44) His lie conveyed by means of a serpent to the first woman Eve ultimately brought death to her and to her husband Adam. (Ge 3:1-5, 16-19) That first lie was rooted in selfishness and wrong desire. It was designed to divert the love and obedience of the first human pair to the liar, who had presented himself as an angel of light, a benefactor. (Compare Co 11:14.) All other malicious lies uttered since that time have likewise been a reflection of selfishness and wrong desire. People have told lies to escape deserved punishment, to profit at the expense of others, and to gain or maintain certain advantages, material rewards, or the praise of men.

Especially serious have been the religious lies, as they have endangered the future life of persons deceived by them. Said Jesus Christ: "Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much as yourselves." (Mt 23:15) The exchange of God's truth for "the lie," the falsehood of idolatry, can cause a person to become a practitioner of what is degrading and vile.

Re 1:24-32.

The case of the religious leaders of Judaism in the time of Jesus' earthly ministry shows what can happen when one abandons the truth. They schemed to have Jesus put to death. Then, when he was resurrected, they bribed the soldiers who had guarded the tomb so that they would conceal the truth and spread a lie about the disappearance of Jesus' body. (Mt 12:14; 27:1, 2, 62-65; 28:11-15; Mr 14:1; Lu 20:19.)

Jehovah God cannot lie (Nu 23:19; Heb 6:13-18), and he hates "a false tongue." (Pr 6:16-19) His law to the Israelites required compensation for injuries resulting from deception or malicious lying. (Le 6:2-7; 19:11, 12) And a person presenting false testimony was to receive the punishment that he desired to inflict upon another by means of his lies. (De 19:15-21) God's view of malicious lying, as reflected in the Law, has not changed. Those desiring to gain his approval cannot engage in the practice of lying. (Ps 5:6; Pr 20:19; Col 3:9, 10; 1Ti 3:11; Re 21:8, 27; 22:15) They cannot be living a lie, claiming to love God while hating their brother. (JJo 4:20, 21) For playing false to the holy spirit by lying, Ananias and his wife lost their lives. (Ac 5:1-11.)

However, persons who are momentarily over-reached in telling a lie do not automatically become guilty of an unforgivable sin. The case of Peter, in denying Jesus three times, illustrates that if a person is truly repentant, God will forgive him. (Mt 26:69-75.)

While malicious lying is definitely condemned in the Bible, this does not mean that a person is under obligation to divulge truthful information to people who are not entitled to it. Jesus Christ counseled: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Mt 7:6) That is why Jesus on certain occasions refrained from giving full information or direct answers to certain questions when doing so could have brought unnecessary harm. (Mt 15:1-6; 21:23-27; Joh 7:3-10) Evidently the course of Abraham, Isaac, Rahab, and Elisha in misdirecting or in withholding full facts from nonworshippers of Jehovah must be viewed in the same light. (Ge 12:10-19; chap 20; 26:1-10; Jos 2:1-6; Jas 2:25; 2Ki 6:11-23.)

Jehovah God allows "an operation of error" to go to persons who prefer falsehood "that they may get to believing the lie" rather than the good news about Jesus Christ. (2Th 2:9-12) This principle is illustrated by what happened centuries earlier in the case of Israelite King Ahab. Lying prophets assured Ahab of success in war against Ramoth-gilead, while Jehovah's prophet Micaiah foretold disaster. As revealed in vision to Micaiah, Jehovah allowed a spirit creature to become "a deceptive spirit" in the mouth of Ahab's prophets. That is to say, this spirit creature exercised his power upon them so that they spoke, not truth, but what they themselves wanted to say and what Ahab wanted to hear from them. Though forewarned, Ahab preferred to be fooled by their lies and paid for it with his life. (1Ki 22:1-38; 2Ch 18.)

LIFE. The principle of life or living; the animate existence, or term of animate existence, of an individual. As to earthly, physical life, things possessing life generally have the capabilities of growth, metabolism, response to external stimuli, and reproduction. The Hebrew word used in the Scriptures is chay'ym, and the Greek word is zo'ē. The Hebrew word ne'phesh and the Greek word psyche', both meaning "soul," are also employed to refer to life, not in the abstract sense, but to life as a person or an animal. (Compare the words "soul" and "life," as used at Job 10:1; Ps 66:9; Pr 3:22.) Vegetation has life, the life principle