

Theological Wordbook of the Old Testament

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Wordbook
of the
Old Testament**

**Harris
Archer
Waltke**

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N—D**



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OLD TESTAMENT
Volume 1

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Theological Wordbook of the Old Testament

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INTRODUCTION

The value of books for theological word study of the Old and New Testaments has long been recognized. W. E. Vine's word studies are well-known in the New Testament field. The major work, *Theological Dictionary of the New Testament*, is now being matched by an extensive *Theological Dictionary of the Old Testament*, which will run into many volumes.

Theological Wordbook of the Old Testament follows in this tradition, but approaches the matter from a practical and less exhaustive viewpoint than the major studies. The busy pastor or earnest Christian worker who has neither the time nor background for detailed technical study should yet have a tool for the study of the significant theological words of the Hebrew Bible. The editors and Moody Press are of the conviction that essential to the right understanding of the theological terms of the Old Testament is a belief in the Bible's truth. Spiritual things are "spiritually discerned" (I Cor 2:14). Therefore, about thirteen years ago, they enlisted the help of some forty evangelical scholars who would write essay definitions of the important theological terms in the Old Testament that would be helpful to their brothers in the work of interpreting Scripture.

Word study does not lead to a total understanding of the Old Testament text—or any text. Words must always be taken in context. They have an area of meaning, thus *'amar* may sometimes mean "speak," sometimes "command." Thus, it overlaps with *dābar* on the one hand and *šawā* on the other. Also, the etymologies of words are not always determinative of meanings. In English we use words every day that are of pagan origin but no longer bear any such connotation. We derive the names of our months from Roman deities and our weekdays from the Norse mythologies, but we believe in neither. The Hebrews also did not invent their language. It was used in Canaan before the Conquest. Therefore, some Hebrew words may be of Canaanite origin, which is not to suggest that the Hebrews used them with the original Canaanite connotation. Biblical usage is therefore the best criterion of the meaning of a word, and to that end our authors have depended heavily on their concordances. But usage is often limited, and all the evidence available was evaluated, we think judiciously. There will be differences of opinion among our readers as to some of the conclusions here presented. Such differences will arise in part from different viewpoints brought to bear on the subject. Obviously these studies are neither complete nor final, but the editors and authors believe that the definitions given can be well defended. We hope that the work may result in the edification of the church of Christ through the assistance it may give to her ministers and His servants.

Often it was not easy to decide which words would be defined, and of those, which ones would receive lengthy discussion. In many cases, the decisions made could be questioned. Partly because of this and partly because of the convenience of having all the Old Testament words at least touched upon in one reference book, it was decided to include also the vocables not chosen for essay treatment and give them one-line definitions—usually following the lead of the long-time standard, *Hebrew and English Lexicon of the Old Testament*, by Francis Brown, S. R. Driver, and C. A. Briggs.

It was decided not to include the Old Testament names, except for a few of special theological import, like Abraham, Jerusalem, Jordan, and so on. For the principles of name formation in the Hebrew world, one may consult the work of Dr. Allan A. MacRae, "The Semitic Names in the Nuzi Tablets," in *Nuzi Personal Names*, ed. I. J. Gelb, University of Chicago, 1943.

The bibliographies following many of the articles were supplied largely by the contributors, but the editors also attempted to supplement their material. Dr. Tom Finch, a recent graduate of Dallas Theological Seminary, combed leading theological journals of the past thirty years, especially those in English, for articles bearing on the meaning of the words under discussion.

INTRODUCTION

The editors then checked those articles as to their applicability. Other sources have often been noted, such as the *Theological Dictionary of the New Testament* (which has an index of Hebrew words discussed) and the *Theologisches Handbuch zum Alten Testament*. The *Theological Dictionary of the Old Testament* was not largely available.

The listing is arranged according to the consonants of the Hebrew alphabet (see "Suggestions for Use" for details). The Wordbook collects related words and defines nouns, adjectives, and so on, together with the root from which they are derived. Grouping together related words has the advantage of convenience and economy. It perhaps has a disadvantage of overemphasizing etymology above usage. It has a further disadvantage in that nouns with prefixes appear out of their alphabetical order. To obviate this problem, any word whose spelling differs from that of its root is listed in the proper alphabetical sequence with a numerical cross reference to the root. (Again, for details see "Suggestions for Use.")

In Hebrew, as is well known, most of the roots are verbs, and they are built on a tri-consonantal pattern. With only twenty-two consonants, a system of tri-consonantal roots is somewhat limited. The Hebrew vocabulary was far less than the rich English vocabulary of around 750,000 words. And the biblical vocabulary is only a percentage—an unknown percentage—of the words in use in the living language. Even so, some combinations of letters form one, two, or even more roots using the same consonants. These roots are marked as I, II, III, and so forth. Actually, the various authorities sometimes differ as to whether one root has two somewhat divergent meanings or whether two separate roots are involved. In such cases, the writers usually discuss the question.

The value of the Wordbook is largely due to the faithful work of the forty-six contributors who agreed to study the words assigned them and compress their study into the allowed format. Their articles are signed.

The contributors were asked to study their words from the viewpoint of biblical usage, etymological background, comparison with cognate languages, translations in the ancient versions, synonyms, antonyms, and theological significance. Also, they were to consider the use of their words in passages of special difficulty. Naturally, not all of those items were applicable to every word. And the writers felt the pressure of fitting their study into the narrow limitations of a two-volume book of this nature. Many things they would have liked to include could not be worked in.

It should be explained that although the contributors held the same high view of the truthfulness of the Bible and the reliability of its text, they were of different denominational and exegetical traditions. The editors in general have allowed the writers to speak for themselves. Some variations in treatment may therefore be expected. For instance, some use the name "Yahweh" for Israel's God, some the word "Lord," some "Jehovah." (This matter is discussed under the possible root of the name, *hāyâ*.) In a number of cases where a writer gave only one opinion on a particular question, the editors for the sake of completeness mentioned a different view. In cases of significance, these additions were submitted to the contributors and approved. In less significant cases, the editors themselves added such additional material, believing that it did not violate the integrity of the author. If in any such case, time and circumstances prevented conference and the authors' views have not been fairly represented, the editors can only express sincere regret and hope that no harm has been done. In some cases when helpful additional material, perhaps speculative, or other views were available, the editors have added bracketed material with their own initials.

All the articles were read by the editor. Also, the two associate editors each read about half of the articles. So all were double-checked. Final responsibility for what may be amiss rests with the editor.

The work has taken much longer than expected. Selecting authors and encouraging them to meet deadlines was a long process. A number of the authors, as well as the editors, were

INTRODUCTION

heavily involved in the translation of the *New International Version* and gave it priority. But the contributors were careful and faithful, and the material in time became voluminous. We are indebted to Chrisona Peterson (now Mrs. Julian Schmidt), our copy editor, for her very extensive work in editing, styling, alphabetizing, cutting, pasting (ad infinitum), and proofreading. Dr. Tom Finch has already been mentioned in connection with his work on the bibliographies. Two students at Covenant Seminary, Jeffrey Weir and Ken Wolf, worked on the Index of Correspondence, between the numbers of the Wordbook and those of Strong's Concordance, found at the back of the book. Moody Press and its representatives, first David R. Douglass, then William G. Crider, were most helpful and supportive at every turn. Finally, hearty thanks are due to the Xerox machine and the process of computer tape printing, which greatly assists in producing a book of complicated typography and considerable extent like this one.

With gratitude to the Lord for the completion of this work, we pray for His blessing upon it (Psalm 90:17).

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SUGGESTIONS FOR USE

The Wordbook is essentially a Hebrew lexicon and can be used like any other Hebrew lexicon. However, it has certain special features which are designed to facilitate its use, especially for those less at home in the Hebrew language. It is primarily intended to be a ready tool for the pastor and the serious student, who want to study carefully and understand more fully the sacred text.

Transliteration of the Hebrew Letters

One feature of the Wordbook is its use of transliteration of the Hebrew into English letters. This is not only in line with the practice in Ugaritic and Akkadian studies, but will doubtless be of assistance to the non-specialist to whom the Hebrew characters are unfamiliar. The system of transliteration used does not claim to be final or scientific; it is practical. Actually, there is not full agreement on early Hebrew pronunciation, the length and quality of its vowels, etc. But this system aims to give an English equivalent for every consonant; its vowel notation, too, gives a one-to-one equivalence which will allow the Hebrew to be fully reproduced from any transliterated form.

As is well known, only the consonants were written in early Hebrew and, in general, the consonants are of more importance in carrying the meaning of a Hebrew word while the vowels are more significant in marking the form. There are twenty-two consonants (twenty-three if Sin and Shin are distinguished) and most of these have a parallel in the English alphabet. The Hebrew letters Zayin, Lamed, Mem, Nun, Samekh, Qoph, Resh and Shin are easily represented as the English letters z, l, m, n, s, q, r, and sh. See the transliteration table.

There are six Hebrew consonants whose pronunciation may be "hard" or "soft." These are the so-called Beghadh-Kephath letters, b, g, d, k, p, t: the Hebrew letters Beth, Gimel, Daleth, Kaph, Pe and Taw. When written with a hardening dot in the middle, these letters are pronounced like their English equivalents. If there is a vowel sound before them (and if they are not doubled) they are pronounced differently, but mean exactly the same thing (i.e. they differ phonetically, but not phonemically). Technically speaking, these six letters are stops, but they receive a fricative pronunciation, i.e. the point of articulation is not entirely closed, if a vowel sound precedes them. This variant pronunciation may be represented approximately as b/v, g/gh, d/th (as *th* in "that"), k/kh, p/f, and t/th (as *th* in "thin"). Some systems of transliteration represent this variation of these six stops. But since it makes no difference at all in the meaning of the words, it has been judged better to represent all these letters always by their sound as stops—the "hard" pronunciation. So Beth is always b; Gimel, g; Daleth, d; Kaph, k; Pe, p; and Taw, t. (In some systems of transliteration the soft pronunciation is represented thus: bh, gh, dh, kh, ph, th; in others it is b, g, d, k, p, and t.)

Two consonants are called emphatics. Their ancient pronunciation is difficult to determine accurately, but the Teth is some kind of a "t" and the Tsadhe some kind of an "s." They are represented as ṣ and ṭ respectively. (In some systems of transliteration the Tsadhe is written "ts".)

Three more consonants have no equivalent in English. They are guttural sounds made in the larynx. They are usually represented thus: 'Aleph by an apostrophe ('), and 'Ayin by a reverse apostrophe ('), and Heth by a ḥ. There is another kind of "h" used in Ugaritic, Arabic and Akkadian, not in Hebrew, which is made with the tongue not quite against the roof of the mouth (technically a voiceless palatal fricative). This is represented, when it occurs, by ḥ.

SUGGESTIONS FOR USE

A second “s” apparently was pronounced exactly like Samekh, “s,” though it looks like Shin (having a dot over the left upper corner instead of the right). To distinguish this letter Sin from the Samekh we use an acute accent over the Sin, thus: *ś*.

The remaining three consonants He, Waw, and Yodh are sometimes pronounced and sometimes silent, being used in conjunction with vowels. When they are pronounced, their pronunciation is like that of their English equivalents, He, h; Waw, w; and Yodh, y. In some systems of transliteration the Waw is called Vav and pronounced “v” because of past German influence on Hebrew studies. If, however, these letters are used as vowels, the long vowel resulting is always (and only then) marked with a circumflex accent *ˆ*. Examples will be given below.

All double consonants (those marked in Hebrew by a doubling dot in the middle of the letter) are simply written twice in the transliteration.

The consonantal transliterations may be listed as follows:

'Aleph	א	'
Beth	ב or בּ	b
Gimel	ג or גּ	g
Daleth	ד or דּ	d
He (pronounced <i>hay</i>)	ה or הּ (final consonantal ה)	h
Waw	ו	w
Zayin	ז	z
Heth (or Het)	ח	h
Teth	ט	t
Yodh (or Yod)	י	y
Kaph	כ כּ or ק	k
Lamedh	ל	l
Mem	מ or מּ	m
Nun (pronounced <i>noon</i>)	נ or נּ	n
Samekh	ס	s
Ayin	ע	'
Pe (pronounced <i>pay</i>)	פ פּ or פּה	p
Tsadhe	צ or צּ	ś
Qoph (English q, but not qu)	ק	q
Resh	ר	r
Sin (pronounced <i>seen</i>)	ש	ś
Shin (pronounced <i>sheen</i>)	שׁ	sh
Taw	ת or תּ	t

There are thirteen full vowels in Hebrew and four half-vowels. Another sign, which marks the end of a syllable (the silent shewa) has no sound and is not marked in the present system. The transliterations of these vowels and also their pronunciation following the letter “m” are as follows:

Pathah	-	a	מַ	ma as in man
Qameṣ	ִ	ā	מָ	mā as in ma
Final Qameṣ with vocalic He	ִהּ	â	מָה	mā as in ma
Hiriq	ִ	i	מִ	mî as in pin
Hiriq with Yodh	ִי	î	מִי	mî as ee in seen
Seghol	ֵ	e	מֶ	me as in met
Sere	ֵ	ē	מֶ	mē as ay in may
Sere with Yodh	ֵי	ê	מֶי	mê as ay in may

SUGGESTIONS FOR USE

Qameṣ-Hatuph (in closed syllable)	ֶ	o	קֶ	mo as au in naught
Holem	ֹ	ō	מֹ	mō as in mole
Holem with Waw	וֹ	ô	מֻ	mô in mole
Qibbuṣ (short in closed syllable)	ֻ	ū	מֻ	mū oo in nook
Shureq (always with Waw)	וּ	û	מֻ	mû as oo in fool

Various other combinations of vowels and silent consonants are self-explanatory:

Qameṣ with final consonantal He	ֶה	āh	מָה	māh
Qameṣ with final vocalic 'Aleph	ֶא	ā'	מָא	mā'
Sere with final vocalic He	ֶה	ēh	מֶה	mēh
Seghol with final vocalic He	ֶה	eh	מֶה	meh

The half-vowels are all pronounced virtually alike—like “o” in Democrat:

Shewa		e	מֶ	m ^e
Hateph-pathah	ֿ	ă	מֶ	mă
Hateph-seghol	ֿ	ě	מֶ	mě
Hateph-qames	ֿ	ō	מֶ	mō

A few examples of transliterated words are: דָּבָר *dābar*, דֹּבֵר *dōbēr*, דֹּבֶרָה *dōb^era*, דַּבֹּר *dābūr*, מְדַבֵּר *m^edabbēr*, אֲדַבֵּר *'ādūbbar*.

For those less familiar with the use of Hebrew in transcription, a little attention to the above tables will make the visualization of the equivalent Hebrew letters easy. For those less familiar with the Hebrew characters, the use of transcription will make the word studies fully usable.

It may here be added that the transliteration is the same for Aramaic and similar for Arabic, Ugaritic, and Akkadian. In Ugaritic and Arabic there are a few extra consonants: Ha, ḥ for another kind of palatal “h” already mentioned; Ghain, ġ or ğ for another kind of ‘Ayin; ḍ and ḍ for other kinds of “d”; ṣ for another emphatic sibilant; and š often used for “sh.” The system found in L.H. Gray, *Introduction to Semitic Comparative Linguistics* (Columbia Univ., 1934) is followed.

The asterisk preceding a verbal root indicates that although this root is quoted in the Qal form, it only appears in the derived stems, Piel, Hiphil, etc.

The dagger before a word indicates that this word is specifically treated in the discussions of meaning below.

Finding Words in the Lexicon

In the standard Hebrew lexicon, Brown, Driver and Briggs (BDB) printed in 1905, the words are arranged under the roots from which they are derived. Thus for *mizbēaḥ* “altar,” one must look under the verb *zābaḥ* “to sacrifice.” In the more recent lexicons, like Koehler and Baumgartner, the words are arranged alphabetically. So the word *mizbēaḥ* is found under “m.” In the Theological Wordbook of the Old Testament, the advantages of both of these systems appear. The words, indeed, are arranged under the roots; the verbal root and the derived words are discussed together. But all the derivatives are also listed in their proper alphabetical position with a convenient numerical cross reference to lead the user to the root verb where, if it is theologically important, a discussion of the meaning of the root verb and all its derivatives will be found.

SUGGESTIONS FOR USE

An effort has been made to list alphabetically all the derivatives whose consonants differ from those of the verbal root even if their proper alphabetical position is close to the root itself. The exception to this practice is the treatment of feminine forms of masculine nouns, which end in "â." These are given as derivatives in their proper place under their root verb, but they are not usually cross referenced if there is a corresponding masculine form. Thus, מָגוֹר (*māgôr*) from גָּוַר (*gûr*), no. 332, will be found under מ "m" and will have a cross reference, no. 332a under *gûr* no. 332. But the feminine form מְגוֹרָה (*m'gôrâ*) does not have a cross reference. It will be found by looking for מָגוֹר (*māgôr*) no. 332a which refers to the root no. 332 under which both the masculine and feminine nouns appear. Nouns with consonants identical to the verb are not cross referenced.

In the alphabetical arrangement, the vowels are completely disregarded, except that the vowel letters He, Waw, and Yodh are treated as consonants. For instance, מָדָה is followed by מְדוּ then מְדוּה then מְדוּי then מְדוּיָה מְדוּיָהּ and מְדוּיָהּ.

Note that in the transcription, the letters with circumflex always include the Hebrew vowel letters, He ה, Waw ו, or Yodh י and these letters are considered in the alphabetization; but the vowels without vowel letters are not considered. The doubling of letters also is not considered in the alphabetic arrangement. Of course, the order of the Hebrew alphabet as given above in the transliteration chart is the one followed.

In Hebrew there is considerable freedom in writing the Holem with Waw (full writing) or without Waw (defective writing). The same applies to the Hiriq with or without the Yodh. In most cases, both forms are given and are alphabetized accordingly in two different places. Sometimes, however, if the variant spelling is quite minor it may have been overlooked. So if, for instance, חֹר *hôr* is not found under Heth, Waw and Yodh, it would be advisable to look under חֹר *hôr* where it does appear. Remember always that to find a word in the Hebrew alphabetization that has been transcribed into English, it is necessary to consider only the consonants, but this includes the vowel letters which are indicated by the circumflex. Thus, *m'gôrâ*, mentioned above, would be alphabetized under Mem "m," Gimel "g," Waw "w," Resh "r," and He "h."

In cases where there is a difference in the Hebrew text between the written consonants (the Kethib) and the vowels attached (the Qere), both forms are not always noted, but an effort has been made to list one or the other reading.

All of the biblical Hebrew vocables are included in the Wordbook. Those judged for one reason or another to be of theological significance are given essay-type definitions. The rest, on which there is no special disagreement or theological question, are given one-line definitions, usually following BDB. Proper names of people or places are not included except in cases like Abraham, Jerusalem, Jordan where there is special theological interest. It is not, perhaps, necessary to apologize for the brevity of the definitions. Scholars who wish to do extensive research on individual words will want to look elsewhere, and the bibliographies usually appended should give some assistance. But the Wordbook is already large enough to fulfill its purpose—to help the serious Bible student and pastor in his work of interpreting the Word of God. Valuable material for further study of Hebrew words may be found in Kittel's *Theological Dictionary of the New Testament* and Colin Brown's *New International Dictionary of New Testament Theology*. Both of these works have indexes to the Hebrew words treated at various places.

In order to make the material in the Wordbook more accessible, there is a numerical index at the back which correlates the numbers of the Hebrew words as given in *Strong's Exhaustive Concordance of the Bible* with the numbers of the roots and derivatives as given in the Wordbook. If a word is being studied in any verse of the Old Testament, that word can easily be found in Strong and its Hebrew number noted. Then one may enter the index at the back of the Wordbook and find the number used in the Wordbook listing and easily turn to it. For further details, consult the heading of the Index. The Strong numbers of names are normally omitted, but the

SUGGESTIONS FOR USE

Strong entries marked “Chaldee” (i.e. Aramaic) are listed. They all are found in the Aramaic section in the back of the Wordbook.

In a work of this nature perfection is unattainable. The comparison with Strong even brought to light misprints remaining after years of use and many reprintings. But an effort has been made to proofread the Wordbook carefully. As errors and omissions are brought to our attention they will be corrected in future printings.

ABBREVIATIONS

General Abbreviations

adj.	adjective	inf.	infinitive
adv.	adverb	inf.abs.	infinitive absolute
Akk.	Akkadian	inf. const.	infinitive construct
Aram.	Aramaic	MS, MSS	manuscript (s)
BA	Biblical Aramaic	masc.	masculine
c.	<i>circa</i> (about)	op.cit.	<i>opus citandum</i> (previously cited)
cf.	<i>confer</i> (compare)	part.	participle
chap.	chapter	pf.	perfect
fem.	feminine	pl.	plural
Gr.	Greek	q.v.	<i>quod vide</i> (which see)
Heb.	Hebrew	sing.	singular
impf.	imperfect	Ug.	Ugaritic
impv.	imperative	v., vv.	verse (s)

Books of the Bible

<i>Old Testament</i>	Isa	Acts
Gen	Jer	Rom
Ex	Lam	I Cor
Lev	Ezk	II Cor
Num	Dan	Gal
Deut	Hos	Eph
Josh	Joel	Phil
Jud	Amos	Col
Ruth	Ob	I Thess
I Sam	Jon	II Thess
II Sam	Mic	I Tim
I Kgs	Nah	II Tim
II Kgs	Hab	Tit
I Chr	Zeph	Phm
II Chr	Hag	Heb
Ezr	Zech	Jas
Neh	Mal	I Pet
Est		II Pet
Job	<i>New Testament</i>	I Jn
Ps	Mt	II Jn
Prov	Mk	III Jn
Eccl	Lk	Jude
Song	Jn	Rev

Books and Journals

AB	Anchor Bible (cited by author and book)	AOOT	K. Kitchen, <i>Ancient Orient and the Old Testament</i> , 1966
AI	Roland deVaux, <i>Ancient Israel: Its Life and Institutions</i> , trans. 1961	ASV	American Standard Version of the Bible
AisWUS	J. Aistleitner, <i>Wörterbuch der ugaritischen Sprache</i> , 4th ed., 1974	AV	Authorized (King James) Version of the Bible
ANET	<i>Ancient Near Eastern Texts</i> , ed. J. Pritchard, 3d rev. ed. 1969	BA	<i>Biblical Archaeologist</i>
		BASOR	<i>Bulletin of the American Schools of Oriental Research</i>

ABBREVIATIONS

BDB	Brown, Driver, Briggs, <i>A Hebrew-English Lexicon of the Old Testament</i> , 1905	JTOT	E. Jacob, <i>Theology of the Old Testament</i> , 1958
BETS	<i>Bulletin of the Evangelical Theological Society</i> (later the Journal)	KAI	H. Donner and W. Rollig, <i>Kanaanäische u. aramäische Inschriften</i> , I, II, III 1964-66
Bib	<i>Biblica</i>	KB	L. Koehler and W. Baumgartner, <i>Lexicon in Veteris Testamenti Libros</i> , 2d ed., Eng.-Ger., 1958
BL	H. Bauer and H. Leander, <i>Historische Grammatik der hebräischen Sprache des A. T.</i> , 1922	KD	K. Keil and F. Delitzsch, <i>Commentary on the Old Testament</i>
BS	<i>Bibliotheca Sacra</i>	KJV	King James Version of the Bible
BWANT	<i>Beiträge zum Wissenschaft vom Alten und Neuen Testament</i>	LAP	J. Finegan, <i>Light from the Ancient Past</i> , rev. ed., 1959
CAD	<i>The Assyrian Dictionary of the Oriental Institute of the Univ. of Chicago</i> , 1956ff.	Lis	G. Lisowsky, <i>Koncordanz zum hebräischen Alten Testament</i> , 2d ed., 1958
CBQ	<i>Catholic Biblical Quarterly</i>	LXX	The Septuagint Version of the Old Testament in Greek
DBT	<i>Dictionary of Biblical Theology</i> , ed. X. L. duFour, 1967	Moscatti	S. Moscati, <i>An Introduction to the Comparative Grammar of the Semitic Languages</i> , 1964
DSS	Dead Sea Scrolls	MT	The Masoretic Text of the Hebrew Bible
DTOT	A. B. Davidson, <i>Theology of the Old Testament</i> , 1904	NASB	New American Standard Version of the Bible
EQ	<i>Evangelical Quarterly</i>	NBC	<i>New Bible Commentary</i> , 2d ed., ed. F. Davidson, A. Stibbs, E. Kevan, 1954
ETOT	W. Eichrodt, <i>Theology of the Old Testament</i> , I, II, trans. 1965	NBD	<i>New Bible Dictionary</i> , ed. J. Douglas, 1962
Exp	<i>The Expositor</i>	NEB	New English Bible
ExpT	<i>The Expository Times</i>	NIV	New International Version of the Bible
FSAC	W. Albright, <i>From the Stone Age to Christianity</i> , rev. ed. 1957	NTS	<i>New Testament Studies</i>
GB	W. Gesenius, F. Buhl, <i>Hebräisches und aramäisches Handwörterbuch</i> , 17th ed. 1915	Or	<i>Orientalia</i>
GKC	W. Gesenius, E. Kautzsch, A. Cowley, <i>Hebrew Grammar</i> , 2d English ed., 1910	OTOT	G. Oehler, <i>Theology of the Old Testament</i> , rev. trans. G. E. Day, 1883, repr. Zondervan
HCHL	W. Holladay, <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i> , 1971	OTS	<i>Old Testament Studies</i>
HDB	<i>Hastings Dictionary of the Bible</i> , 1911	PEQ	<i>Palestine Exploration Quarterly</i>
HIOT	R. K. Harrison, <i>Introduction to the Old Testament</i> , 1969	PTOT	J. B. Payne, <i>Theology of the Older Testament</i> , 1962
HUCA	<i>Hebrew Union College Annual</i>	PTR	<i>Princeton Theological Review</i>
IB	<i>Interpreter's Bible</i>	RB	<i>Revue Biblique</i>
ICC	<i>International Critical Commentary</i> (cited by author and book)	RSP	L. Fisher, <i>Ras Shamra Parallels</i> , I, II, 1972-75
IDB	<i>Interpreter's Dictionary of the Bible</i> , ed. G. Buttrick, 1962	RSV	Revised Standard Version of the Bible
IEJ	<i>Israel Exploration Journal</i>	RTWB	A. Richardson, <i>Theological Word Book of the Bible</i> , 1950
ISBE	<i>International Standard Bible Encyclopedia</i> , ed. J. Orr, 1929	SJT	<i>Scottish Journal of Theology</i>
JAOS	<i>Journal of the American Oriental Society</i>	SOT	R. Girdlestone, <i>Synonyms of the Old Testament, their Bearing on Christian Doctrine</i> , 1897, repr. Eerdmans
JBL	<i>Journal of the Society of Biblical Literature and Exegesis</i>	SOTI	G. Archer, <i>Survey of Old Testament Introduction</i> , 2d ed., 1974
JBR	<i>Journal of Bible and Religion</i>	TDOT	H. Botterweck and H. Ringren, <i>Theological Dictionary of the O. T.</i> , I-III, 1974ff.
JETS	<i>Journal of the Evangelical Theological Society</i> (formerly Bulletin)	THAT	E. Jenni u. C. Westermann, <i>Theologisches Handbuch zum Alten Testament</i>
JNES	<i>Journal of Near Eastern Studies</i>		
JQR	<i>Jewish Quarterly Review</i>		
JSS	<i>Journal of Semitic Studies</i>		

ABBREVIATIONS

ThT	<i>Theology Today</i>	WBC	<i>Wycliffe Bible Commentary</i> , ed. C. Pfeiffer and E. Harrison, 1962
TOT	<i>Theology of the Old Testament</i> (author specified for different titles)	WBE	<i>Wycliffe Bible Encyclopedia</i> , ed. C. Pfeiffer, H. Vos, J. Rea, 1975
TS	<i>Theological Studies</i>	WJT	<i>Westminster Theological Journal</i>
UT	C. H. Gordon, <i>Ugaritic Textbook</i> , 1965 (Grammar cited by chapter and section; texts cited by chap (16) and no. of line. Glossary cited by chap (19) and no. of word)	YBIs	E. J. Young, <i>The Book of Isaiah</i> , vols. I, II, III, 1965–72.
Vos,BT	G. Vos, <i>Biblical Theology</i> , 1948	YGC	W. Albright, <i>Yahweh and the Gods of Canaan</i> , 1968
vRTOT	G. von Rad, <i>Theology of the Old Testament</i> , Eng. ed. I, II, 1962–65	ZAW	<i>Zeitschrift für alttestamentliche Wissenschaft</i>
vS.AkkH	W. vonSoden, <i>Akkadisches Handwörterbuch</i>	Zor	F. Zorrell and L. Semkowski, <i>Lexicon hebraicum et aramaicum V. T.</i> , 1940ff.
VT	<i>Vetus Testamentum</i> (Supplements, Supp VT)	ZPEB	<i>Pictorial Encyclopedia of the Bible</i> , ed. M. Tenney, Zondervan, I–V, 1975
Vulg	The Vulgate version of the Bible in Latin		





- אָב ('āb). See no. 4a.
 אֶב ('ēb). See no. 1a.
 אֹב ('ōb). See no. 37a.

- 1 אָבב ('bb). Assumed root of the following.
 1a אֶב ('ēb) *freshness, fresh green.*
 1b אֶבֶב ('ābib) *barley.*

'ābib. *Barley.* This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted (KB). The ASV and RSV agree (but see Lev 2:14). The seventh plague brought ruinous hail upon Egypt's barley crop at least two weeks before it was fully ripened and ready for harvest (Ex 9:31). Abib was also the early name (later, Nisan) of the first month of the Jewish calendar (the month of Passover). In that month the barley came to ear, but the usual time of harvest was the second month (Iyyar). According to Lev 2:14 the grain offering was to consist of the firstfruits of 'ābib. This root occurs ten times.

Bibliography: Smick, E. B., "Calendar," in WBE.

L.J.C.

- 2 אָבַד ('ābad) *perish, be destroyed*; Piel and Hiphil *destroy*.

Derivatives

- 2a אָבַד ('ōbēd) *destruction* (Num 24:20, 24 only).
 2b אֶבֶדָּה ('ābēdā) *lost thing* (e.g. Deut 22:3; Ex 22:8).
 2c אֶבְדָּן ('abdān) *destruction* (Est 8:6; 9:5).
 2d אֶבְדָּוֹן ('ābaddōn) *destruction, ruin, Abaddon.*

The verb 'ābad is a common word for to die, or, in the case of things, reputation, etc., to pass away. (The cognates in Akkadian, Arabic, and Ugaritic express similar ideas.) In the Piel and Hiphil it is used transitively in the sense of kill or break down (houses, idols, kingdoms). Egypt was destroyed (Ex 10:7: KJV, NASB; "ruined," RSV, NIV) though Pharaoh would not admit it. Joshua warned that if Israel sinned they would soon perish from the land (Josh 23:16). Jonah's gourd came up in a night and perished in a night (Jon 4:10). The foolish and senseless people perish (Ps 49:10 [H 11]). The man without understanding will perish like the beasts (Ps 49:20 [H 21]).

Probably the main theological question about this root is whether it refers merely to physical

death or also to eternal punishment. It is not an easy question. Obviously the word usually refers to some great loss, in most cases death. Esther's famous self-dedication, "If I perish, I perish" (4:16), had her self sacrificing death in view—only that.

The verses that may look beyond the grave to further affliction for the wicked may be listed: Ps 49:10 [H 11]; cf. vv. 12, 20 [H 13, 21]; 73:27 (cf. vv. 18, 19); 83:17 [H 18]; Prov 10:28; 11:7 (cf. 24:20); and Ezk 28:16. These verses, like many others, can be interpreted to refer only to death of the body. But they are in a context of consideration of the hereafter. One's conclusion will doubtless be influenced by general considerations. If the OT "has no belief in any life beyond the grave worthy of the name," as N. Snaith says (DIOT, p. 89), then these verses will not be pressed to speak of eternal destruction of the wicked. But if immortality is found repeatedly in Ps, Prov, etc. as M. Dahood argues, then they may (See *Psalms*, III, in AB, pp. xli-lii and Smick, E. B., in Bibliography).

Psalms 49 and 73 are frequently cited as referring to a future life. Psalm 49:15 [H 16] uses the significant phrase "he will take me," the verb used for Elijah's translation to heaven and also used in Ps 73:24, "take me to glory." It is not far-fetched therefore to think that terms like "perish," ('ābad or dāmā II q.v.), or "their tombs their houses forever" or "decay in the grave" (NIV) or "death will feed on them" may well refer to everlasting destruction. Psalm 83:17 [H 18] is perhaps not as clear as the others, but the emphasis on the total overthrow of the wicked is impressive. Ezekiel 28:16, if it refers as many think to Satan who inspired the prince of Tyre, does not bear on the punishment of the wicked, but on Satan himself. He who once walked in the holy mountain of God, in the midst of the stones of fire will be disgraced (*hālāl*) and destroyed ('ābad) and in the process removed from (*min*) the mountain of God and the stones of fire. It sounds like eternal punishment.

'ābaddōn. **Destruction, Abaddon.** This word is transliterated in Rev 9:11 and used as the Hebrew name of the devil, called in Greek Apollyon. This usage is not identical with the OT usage, but is an interesting commentary on it. The word is used six times in the OT. Twice it is in parallel with *sh'ōl* (q.v.), (Prov 15:11; 27:20) and once with *qeber* "grave" (Ps 88:11 [H 12]). The sixth time (Job 31:12) the word stands alone. It is obvious that the word refers to the destruction of the grave, but the contexts are not clear enough to

3 אָבָה ('ābā)

prove that it refers to eternal destruction. The passages in Job and Prov are poetic personifications and do not clearly refer to sinners more than to the righteous. Psalm 88 refers to the troubles of the Psalmist and though it is highly poetic, can hardly be referred to a place of torment. On such matters other passages must also be consulted (e.g. Job 27:13–23; Isa 66:22–24).

Bibliography: Heidel, A., "Death and the Afterlife," in *The Gilgamesh Epic*, 2d ed., Univ. of Chicago, 1949, pp. 137–223. Harris, R. L., *Man—God's Eternal Creation*, Moody, 1971, pp. 162–177. Smick, E. B., "The Bearing of New Philological Data on the Subjects of Resurrection and Immortality in the OT," WTJ 21:1, pp. 12–21.

R.L.H.

- 3 אָבָה ('ābā) I, *accede to a wish, accept (a request), want to, be willing, consent to* (ASV and RSV similar except in cases where secondary implications predominate).

Derivatives

- 3a אֶבְיוֹן ('ebyōn) *needy person*.
 3b אֶבְיוֹנָה ('ābīyōnā) *caperberry*.
 3c אֶבְהָה ('ēbeh) *reed, papyrus*.
 3d אֶבְיָה ('ābōy) *oh!* (etymology dubious.)

The primary meaning of this root is "the willingness (inclination) to do something under obligation or upon request." It is to be distinguished from *nāḏab* which implies volunteering, *rāṣon* denoting a willing pleasurable to the doer, *hāpaš* implying a compliance suiting what is fitting, or a favorable disposition, and *yā'al* indicating an exertion of one's will to do something. Also, compare *'āwā*, *yā'ab*, and *tā'ab*. Our root occurs 112 times. The verbal form occurs only in the Qal and all but twice with a negative particle (Isa 1:19; Job 39:9). Because in some cognate languages the root means "to be unwilling," G. J. Botterweck concludes that "the primary emphasis here is not on the intention as a psychological factor in the inner man (cf. *'āwā*, usually with *nepesh* as subject!) but on the main behavioral patterns and actions in which the intention is manifested" (TDOT, I, p. 24). But possibly the cognates are only showing a polarity of meaning.

The basic meaning of the verb is set forth in those two cases where it is used positively (perhaps originally only with negative significance, B. Johnson, TDOT, I, pp. 24–26). Job 39:9 speaks of a wild ass whose natural inclination is to refuse man's service. In Isa 1:19, Israel is urged to show a positive intention toward God and not to "refuse" (*mā'an*) and "rebel" (*mārā*), Isa 1:20. Here, as often elsewhere, *'ābā*

occurs with *shāma'*. Botterweck contrasts the two: "The difference seems to be that *'ābā* denotes the first beginnings of a positive reaction, whereas *shāma'* indicates complete obedience" (TDOT, I, p. 25).

The idea of exercising the will is expressed when one is asked to acquiesce to another's request (e.g. in II Sam 13:25, David is not willing to go with Absalom). Another dimension is added in cases where the will is exercised against God's law or command (Ex 10:27; II Sam 13:14). Finally, the refusal to comply may carry overtones of perversity as when Israel will not hearken to God (Isa 30:9) in spite of his warning in Lev 26:21. The refusal of the people is summed up in the words, "but you would not" (Deut 1:26; Isa 30:15; cf. Mt 23:37).

This word is also used of God's unwillingness to destroy his people owing to his love for prominent men of faith (e.g. Moses, David, Deut 10:10; II Kgs 8:19; 13:23), and of his unwillingness to pardon them when his love and patience are repeatedly spurned (II Kgs 24:4).

Most interesting is Deut 2:30. Sihon will not let Israel pass. The scripture enigmatically explains that this unhampered exercise of his will is due to God's having hardened his heart in order to deliver him into Israel's hand.

'ebyōn. *One in the state of wanting, a needy or poor person.* The etymology is uncertain. ASV and RSV translate similarly. *'ebyōn* emphasizes "need" and thus is to be distinguished from *'oni* "afflicted," *dal* "poor," and *rāsh* "weak" (the Qal participle of *rish* "destitute"). This noun has a questionable connection with Ugaritic *'byn(t)*. Some scholars say *'ebyōn* is of Egyptian derivation (Paul Humbert, *Revue de l'Histoire des Religions*, 32, 1, pp. 1–6), and others of general Semitic derivation (G. J. Botterweck, " *'ebyōn*," in TDOT, I, pp. 27–41).

The *'ebyōn* is poor in a material sense. He may have lost his ancestral land (Ex 23:11). It may be that he has reverted to borrowing (Deut 15:7, 9, 11). He may be the recipient of special gifts on Purim (Est 9:22). He may be without clothing (Job 31:19) or lacking food (Ps 132:15). Certainly, used in this sense of material want the "poor" is one who has fallen on hard times (Job 30:25).

This noun is used socially of those needing protection. In the Mosaic legislation God provides protection for the needy among his people by commanding that they be treated fairly and that payment of loans should be forgiven them in the year of release (Deut 15:1–4). God commands his people to loan liberally to the needy (Deut 15:7, 9, 11) in spite of the release. And if a brother sells himself into slavery to pay his debts, he is to serve as a hired man only until the year of jubilee when he would go out free and return to the

property of his fathers (Lev 25:39–41). Finally, God himself helps the righteous needy when there is no other helper (I Sam 2:8; Job 5:15; Ps 132:15; note the description of their plight in Job 24:2–14).

This social sense is found throughout the OT. In Prov the needy are those oppressed by the wicked (30:14). The king is to minister justice for them (31:9), and the good woman sees to their need (31:20). In the prophets (Jer, Ezk, Amos) the needy are those who are oppressed (contrary to Mosaic legislation) by the wicked (Amos 4:1) or who receive just treatment from the godly (Jer 22:16). Amos especially has a major concern for their rights. Cf. further Amos 2:6; 5:12; 8:4, 6). King Josiah is praised because "he judged the cause of the poor and needy" (Jer 22:16).

Isaiah refers to the needy as the firstborn (favored ones) of God. He tells us that God is their stronghold (Isa 25:4). The psalms (where thirty-three of the sixty occurrences appear) usually use the word in the sense of the righteous whose destitution is caused by enemies and who see their help in God alone. Hence, David can describe himself as needy (Ps 9:18 [H 19]; 86:1). The needy are the godly who walk uprightly (Ps 37:14). God's true spiritual people are the needy (Ps 72:4) who are oppressed by the wicked (Ps 12:5 [H 6]) within Israel and whose stronghold is God himself (Ps 109:31). Consequently, they cry to God for help (Ps 12:5 [H 6]; 70:5 [H 6]), and he delivers them (Ps 40:17 [H 18]).

Psalms 72:12 represents the Messiah as the fulfiller of God's promise to help the needy (cf. Isa 29:19).

Bibliography: Fensham, F. Charles, "Widow, Orphan, and Poor in Ancient Near Eastern Legal and Wisdom Literature," JNES 21: 129–39. Honeyman, A. M., "Some Developments of the Semitic Root 'by,'" JAOS 64: 81–82. Lambdin, Thomas O., "Egyptian Loan Words in the Old Testament," JAOS 73: 145–55. Patterson, Richard D., "The Widow, the Orphan, and the Poor in the Old Testament and the Extra-Biblical Literature," BS 130: 223–34. Richardson, TWB, p. 168. Van der Ploeg, J., "Les Pauvres d'Israel et leur Piété," OTS 7: 237–42. Ward, William A., "Comparative Studies in Egyptian and Ugaritic," JNES 20: 31–40. TDOT, I, pp. 24–41. THAT, I, pp. 20–24.

L.J.C.

4 אבה ('bh) II. Assumed root of the following.

4a אָבָה ('āb) *father, forefather*. ASV, RSV similar, except that *bēt 'āb* "father's house," may be rendered "family."

4b אַבְרָהָם ('abrāhām) *Abraham*, "father of a multitude."

'āb. *Father, forefather*. This primitive noun apparently is derived from such baby sounds as

abab (cf. "Papa," in TDNT, V, p. 960), rather than from the verbal root 'bh, Assyrian, *abū* "decide" (suggesting that the father is the "decider," BDB, p. 3). It designates primarily "begetter," though by extension, ancestor, and metaphorically, an originator, chief, or associate in some degree.

The noun 'āb occurs 1191 times in the Hebrew OT, plus nine times in the Aramaic (the form 'ābī, Job 34:36, כִּנְיָ "my desire," is probably a verb, "I desire," from *bāyā*, KB, cf. ASV, "would that"). Most instances refer to a literal father (from Gen 2:24, even before the fact of paternity, 4:1, down to Mal 1:6); but 'āb may designate any man who occupies a position or receives recognition similar to that of a father: the "father" of a servant is his master (II Kgs 2:12); "a father to the poor" (Job 29:16) is their protector; "a father to the inhabitants of Jerusalem" (Isa 22:21) is their governor; and "a father to Pharaoh" (Gen 45:8) is his advisor. The title "Father" is thus used for one in authority (II Kgs 2:12), whether prophet (II Kgs 6:21), priest (Jud 18:19), or king (I Sam 24:11 [H 12]), or even—as a personification—the grave, "Thou art my father" (Job 17:14).

In other passages 'āb refers to a grandfather (Gen 28:13; 32:9 [H 10]) or more remote ancestor (Gen 10:21; I Kgs 15:11; cf. Ex 10:6, "fathers' fathers"), especially if founding a tribal unit, e.g. Abraham as the father of the Hebrews (Deut 26:5; Isa 51:2; Jn 8:39), although Jacob is probably their "first forefather [who] sinned" (Isa 43:27; cf. v. 28 and cf. McKenzie, J., *Second Isaiah*, in AB, p. 59). If a clan congregated in one area, its ancestor could then be called, for example, the father of Tekoa or of Hebron (I Chr 2:24, 42). From this it was but a step to father as the founder of a group or guild, e.g. "the father of all who play the lyre and pipe" (Gen 4:21).

So Yahweh became the Father of Israel his son (Isa 63:16) when he formed the nation (Isa 64:8 [H 7]; Deut 32:18). Yet his fatherhood concerns primarily that covenantal, saving relationship, in which he loved Israel (Hos 11:1; Jer 31:20), "bought" them by redemption from Egypt (Deut 32:6), and continued to remember his "firstborn son" (Ex 4:22; Jer 31:9) with providential direction and fatherly care (Jer 31:9–10). He shows particular paternal concern for the fatherless (Ps 68:5 [H 6]), the poor, and the afflicted (cf. Prov 22:22–23).

Apostates could even "say to [an idol made from] a tree, 'You are my father'" (Jer 2:27). Occasionally the entire creation is related to God's fatherhood: his challenge to Job, "Has the rain a father?" (Job 38:28), suggests that, while man is not its "begetter," God is (vv. 4–5, 25–27; cf. the Ugaritic El's position as literal "father of mankind"). Yet just as in the NT, the or (apart

from the figurative "children" in Jer 3:19) never speaks of a universal fatherhood of God toward men (cf. G. B. Stevens's concession, *The Theology of the NT*, p. 70; cf. p. 68). Malachi's question, "Have we not all one father? hath not one God created us?" (2:10), is directed to those who inherit "the covenant of our fathers."

In a special sense David, Yahweh's anointed king over Israel and mediator of the Davidic covenant (Ps 89: 3, 28), appealed to God as his Father (v. 26 [H 27]); and the Lord replied, "I will make him my firstborn, the highest of the kings of the earth" (v. 27 [H 28]). But just as the next verse speaks of David's "seed . . . to endure forever," so the words, "I will be his Father, and he will be my son" (II Sam 7:14), refer to David (v. 12), and Solomon (v. 13a; I Chr 22:10a); but also they look beyond to the eternal Messiah (v. 13b) and speak of the unique fatherhood of Yahweh to his Son Jesus Christ (Heb 1:5). Similarly in Ps 2:7 (and I Chr 22:10b) the author David (Acts 4:25) sees beyond himself to God's future anointed one (Heb *Messiah*, Ps 2:2), the begotten Son of God. Christ would then, in turn, become an "eternal father" to his people (Isa 9:6, E. J. Young, *New International Commentary, Isaiah*, I, pp. 338–39).

But while Yahweh is to be "like a father . . . toward them that fear him" (Ps 103:13), i.e. toward the group of his "adopted [redeemed] sons," is he father also to the individual believer, as in the NT (Rom 8:15; Gal 4:6)? Jeremiah 3:4 says, "My Father, thou art the guide of my youth"; but this may well be the personified nation speaking (cf. H. Schultz' assertion of "nothing higher till the NT," *OT Theology*, II, p. 138). Yet individualization does appear in Ps 27:10, "When my father and mother forsake me, then the Lord will take me up" (cf. David's personal faith, I Sam 30:6; Ps 23), or in Prov 3:12, "Whom the Lord loves he reproves, even as a father the son in whom he delights." The infrequency of the divine name "Father" in the OT may have been due to its abuse in Canaanitish fertility cults (O. Baab, *The Theology of the OT*, p. 123, citing Jer 2:27; TDNT, V, p. 968).

Among the OT's proper nouns that employ the element 'āb, the most famous is Abraham, though at his call he bore the shorter name, Abram ('abrām, Gen 11:26–12:1), literally, "Father [God] (is) lofty." But when Yahweh established his covenant with Abram (17:1–2), he said, "Your name will be Abraham ('abrāhām), for I will make you the father of a multitude, ('ab-hāmôn) of nations" (v. 5). Some propose that the root rāham is no more than a variant of rūm "to be lofty" (E. A. Speiser, in AB, *Genesis*, pp. 124, 127). But in light of the known Arabic noun ruhāmūn, "multitude" (KB, p. 8), the change in meaning which the verse itself

teaches should be upheld. It thereby shifts the application of 'āb from God to Abraham, who hereafter becomes "father" of the faithful, both in respect to his subjective attitude (of faith, Gal 3:7; Rom 4:16) and his objective inheritance (of righteousness, Gal 3:29; Rom 4:11, 13).

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J.B.P.

אָבִי ('ābî). See no. 3d.

אָבִים ('ēbûs). See no. 10a.

אָבִיחִים ('ābāṭiḥîm). See no. 234a.

אָבִיב ('ābib). See no. 1a.

אָבִיּוֹן ('ēbyôn). See no. 3a.

אָבִיּוֹנָה ('ābiyônā). See no. 3b.

אָבִיר ('ābir), אָבִיר ('abbir). See nos. 13c,d.

5 *אָבָה ('ābak) *turn*. Occurs only in the Hith-pael (Isa 9:17; Jud 7:3).

6 אָבַל ('ābal) *I, mourn, lament*. (ASV and RSV translate similarly, but more uniformly "mourn," while RSV occasionally reads "grieve.")

Derivatives

6a אָבֵל ('ēbel) *mourning*.

6b אָבֵל ('ābēl) *I, mourning, mourn-er*; cf. Ugaritic.

'abal describes mourning rites for the dead, though often, in its thirty-nine occurrences, it is used figuratively, "The land mourneth" (Isa 24:4). Some propose a separate meaning, "to dry up," when 'abal parallels yābēsh (Jer 12:4; 23:10; Amos 1:2; KB, p. 6): but "mourning" is contextually preferable (Jer 12:11).

Biblical mourning for the dead (expressed by 'abal, sāpad, etc.) involved emotion, usually expressed audibly (Jer 22:18; 48:36) and visibly (Gen 37:34; Ps 35:14; Mic 1:8), especially for the decease of important leaders (II Chr 35:24–25; Ezk 31:15). Professional mourning women could be hired (Jer 9:17; Eccl 12:5), or the emotion could be merely simulated (II Sam 14:2, 'abal, Hithpael, "feign oneself a mourner"; Mt 11:17). Yet the or forbad such pagan exhibitions as tearing one's hair or flesh for the dead (Lev 19:28; 21:5; but see Jer 16:6; 41:5); for the or gave an underlying assurance of immortality (Ps 73:24; Job 19:25–27; Prov 15:24) and held out the prospect of bodily resurrection (Ps 16:9–11; Isa 26:19; Dan 12:2).

'ēbel. **Mourning.** "Mourning" might last seven days (Gen 50:10; I Sam 31:13; cf. II Sam 11:27) or even seventy (Gen 50:3–4; thirty in Num 20:29; Deut 34:8). From the first incident arose the place-name Abel-mizraim: 'ābēl the mourning, miṣrayim, of Egypt (Gen 50:11).

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7 אֶבֶל ('bl) II. Assumed root of the following.

7a אֶבֶלַת ('ābēl) II, *stream, brook* (KB, p. 6; cf. II Chr 16:4, 'ābēl māyim, literally, stream of water), was once derived from an assumed root, 'abal II "grow green" (?), suggesting "meadow" (?) (BDB, p. 5), but is now associated with an Aramaic type of participial form of yābal (q.v.) "to bring" (W. F. Albright, BASOR 89:15); cf. Isa 30:25, yiblē māyim, literally, "ditches of water"). 'ābēl occurs solely in four Jordanian or Transjordanian place-names: Abel-beth-maacah (II Sam 20:14–15, 18; I Kgs 15:20 = Abel-maim, II Chr 16:4), Abel-shittim (Num 33:49), Abeleramim (Jud 11:33, which KJV translates "plain of the vineyards"), and Abel-meholah (7:22). (But see Jer 12:4; Amos 1:2; Jer 12:11, NIV.) 'ābēl, found in I Sam 6:18 should be read, with some mss, 'eben "stone" (cf. vv. 14–15), as found in Genesis 50:11. See 'ābēl I.

J.B.P.

8 אֶבָל ('ābāl) *surely*. Adverb. Cf. *bal*, no. 246d, which also may have asseverative force.

9 אֶבֶן ('eben) *stone*.

Derivative

9a אֹבֶן ('ōben) *wheel, disk*.

'eben. **Stone.** The meaning of 'eben is almost singularly "stone," and in the cognate Semitic languages both meaning and usage are the same. Stones are common in the middle east, and the word occurs more than 275 times in the Hebrew and Aramaic of the Bible. In all but a few places, which are cited below, the meaning is simply "stone."

In its first occurrence, 'eben refers to precious stones (Gen 2:12). The usual meaning of 'eben hashshōham is "onyx stone," although "cornelians" (NEB), lapis lazuli (Torah and NAB), and others appear here and the half dozen other places where these two words come together. Our English word "sapphire" reflects the Hebrew *sappir*. This occurs with 'eben in Ezk 1:26 and 10:1. An indication that the stone is valuable is the word *millu'im*, which basically means "full." But the derived meaning is "consecrated." Notice this combination in Ex 25:7, where it means a jewelry "setting," and elsewhere. Sometimes y'qārā meaning "precious" or "costly" modifies it (II Sam 12:30 et al.). In I Chr 29:2, which includes several of the above combinations, the modifiers *pūk* and *riqmā*, translated in the KJV as "glistening" and "of diverse colours," appear. Others have "antimony" and "colored" (RSV), "coloured" and "striped" (JB), "carnelian" and "mosaic" (NAB). In Prov 17:8 is found the expression 'eben hēn, which is literally "stone of grace" and is usually rendered "precious" or the like. Isaiah 54:12 has two additional word combinations, 'eben 'eqdāh and 'eben hēpeš: "carbuncles" and "pleasant stones" (KJV), "garnet" and "jewels" (NEB), "crystal" and "precious stones" (JB). Ezekiel (28:14, 16) speaks of the "fire stone." From the context (especially v. 13 with its 'eben y'qārā), this easily translated expression probably refers to a stone which sparkles. Even today diamonds are frequently described as fiery.

A second major category is "stone" used in the natural state. Genesis 11:3 is the first usage of the word as building material. Jacob used a stone pillow (Gen 28:11) and Moses sat on a stone (Ex 17:12). Stones were used to cover wells (Gen 29:2–3) and seal caves (Josh 10:18). Stones also served as pillars or cairns (Gen 31:45–46). Naturally, stones were used for throwing (Lev 20:2) and slinging (Jud 20:16).

The word "stone" is used as a title for God

10 אָבָס ('ābas)

(Gen 49:24, cf. *šûr* "rock"), and for the Messiah (Isa 28:16).

Stones were made into tablets for writing, as for the Ten Commandments (Ex 34:1), or into bowls (Ex 7:19). From stone the images of false deities were carved (Deut 28:36). The phrase "hewn stone" ('*eben gāzîr*, Ex 20:25) refers to stones which were dressed or squared off.

The word '*eben*' is used to denote the characteristics it possesses. Exodus 15:5 refers to its weight and 15:16 to its motionlessness. Elsewhere its commonness is noted (I Kgs 10:27). Job refers to its strength (6:12) and firmness (41:24 [H 16]). Akin to this last reference is Ezekiel's allusion to a "stony heart" (11:19).

Stones were used for weights (Lev 19:36), although the denominations or counterparts are imperfectly known to us. Note the "royal stone" of II Sam 14:26 (κιν "king's weight").

The word refers to "hailstones" (e.g. Josh 10:11), and to "limestones" (Isa 27:9; κιν "chalkstones").

The word "stone" appears in place names. The best known (mostly from the hymn "Come, Thou Fount") is "Eben-ezer" (Heb '*eben hā'ēzer*, I Sam 7:12). There is also the "stone of Bohan" (Josh 15:6, יב, translated "stone of Bohan" in KJV and "Eben-Bohan" in NAB), and the "stone of Zoheleth" (I Kgs 1:9, KJV; translated "Serpent's Stone" in RSV, "Slippery Stone" in the Berkley Version, and "Sliding Stone" in יב). The word *azel* (I Sam 20:19) connected with "stone" may be a preposition or adjective, not a proper name.

Note that if an altar was built with stones, they were to be undressed stones, doubtless to make impossible the engraving of idolatrous representations on them (Ex 20:25; Deut 27:5).

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R.L.A.

אָבָס ('*abnēṭ*). See no. 256a.

10 אָבָס ('*ābas*) *feed, fatten*. Occurs only in Prov 15:17; I Kgs 5:3.

Derivatives

10a אָבָס ('*ēbūs*) *crib*.

10b מֶאֱבָס ('*ma'ābūs*) *granary*. Occurs only in Jer 50:26.

אָבָבֶט ('*āba'bū'ōt*). See no. 217a.

11 אָבָב ('*bq*) I. **Assumed root of the following.**

11a אָבָב ('*ābāq*) *dust*.

11b אָבָב ('*ābāqā*) *powder*. Occurs only in Song 3:6 in the phrase '*abqat rōkēl* "powders of merchant," i.e. scent powders.

12 אָבָב ('*ābaq*) II, *wrestle*. Occurs only in the Niphal (Gen 32:25-26).

13 אָבָר ('*br*). **Assumed root of the following.**

13a אָבָר ('*ēber*), אָבָר ('*ēbrā*) *pinions*.

13b אָבָר ('*ābar*) *to fly*.

13c אָבִיר ('*ābir*) *strong*.

13d אָבִיר ('*abbir*) *mighty*.

'*ēber*, '*ēbrā*. *Feather or wing*. These nouns are probably derived from the same root. A denominative verb, '*ābar* "to soar" or "to flutter," appears only in Job 39:26.

The adjective '*abbir* "mighty," "strong," or "brave," is also probably derived from this root.

'*ābir*. *Mighty, the Mighty One of*. This word occurs only in poetical passages. The first is Jacob's blessing on his son Joseph (Gen 49:24). The third stich of that verse, which contains this word, has the expression "the hands of the Mighty One," which is paralleled in the preceding line by the expression "hands were made strong." The following stich has "the stone of Israel" to parallel "the Mighty One of Jacob." The word "stone" is '*eben* which sounds something like '*ābir* "Mighty One" and emphasizes his strength further.

The two appearances of the word '*ābir* in Ps 132 (vv. 2, 5) are paralleled by the divine name YHWH. The same is true of its three appearances in Isaiah (1:24; 49:26; 60:16). Notice the distribution of the term throughout this book, often trisected by critics.

The name '*ābir* used as a substitute for deity may be compared with *paḥad* the "Fear" of Isaac (q.v., Gen 31:42, 53). This word "Fear" is also taken by some as a surrogate for deity used especially in patriarchal times. It is possible to be translated "Kinsman." (Albright, FSAC, p. 248; Dahood, in AB, *Psalms*, I, p. 81.)

It is undeniable that '*ābir* relates to the Akkadian *abāru* "be strong." Not so certain is the connection with the Ugaritic '*br* "bull" or "humped buffalo." However, as in Hebrew, it

may be an element in a divine name in Ugaritic. The Ugaritic form *ibrd* may mean "the Mighty One of Hadd."

'abbir. *Horse, stallion, bull, Apis, chief, mighty, strong, valiant, stout(hearted), stubborn.* See 'ābir for derivations and cognates in other Semitic languages and to that list add a New Egyptian cognate which definitely means "stallion" from the hieroglyph.

The word is used to denote strength or leadership in a man (I Sam 21:8; Job 24:22; 34:20; Jer 46:15; Lam 1:15), hardness of heart (Ps 76:5 [H 6]; Isa 46:12), angels (Ps 78:25), bulls (Ps 22:12 [H 13]; 50:13; 68:30; Isa 34:7; Jer 50:11), and horses (Jud 5:22; Jer 8:16; 47:3). Some in these last two groups may be interchanged. Isaiah 10:13 can be read as "strong man," "bull," or "Apis," the name of the sacred Egyptian bull (so rsv).

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R.L.A.

אֲבִרָה ('abrāhām). See no. 4b.

14 אֲבִרָה ('abrēk). *Meaning dubious* (Speiser, *Genesis* in AB, translates "attention!").

15 אָנָה ('gd). *Assumed root of the following.*
15a אֲנָה ('āgūddā) *band.*

16 אֲנֹז ('ēgōz) *nuts* (only in Song 6:11).

אֲנֹרָה ('āgôrā). See no. 23a.

17 אָנָל ('gl). *Assumed root of the following.*
17a אֲנָל ('ēgel) *drop* (only in Job 38:28).

18 אָנָם ('gm). *Assumed root of the following.*
18a אֲנָם ('āgam) *troubled pool.*
18b אֲנָם ('āgēm) *sad* (only in Isa 19:10).

19 אֲנָמוֹ ('agmōn), אֲנָמוֹן ('agmōn) *rush, bulrush.*

20 אָנָן ('gn). *Assumed root of the following.*
20a אֲנָנָה ('aggān) *bowl.* ASV and RSV translate somewhat differently.

An 'aggān is probably a large deep two-handled, ring-based bowl. This word occurs three times.

In Ex 24:6 Moses holds the blood of victims in 'aggānôt. He dips a bunch of hyssop into the

blood in order to sprinkle the people. In Isa 22:24 'aggānôt are common household vessels which can be hung on nails. The word appears in Assyrian *agan(nu)* "bowl" and Ugaritic (A. H. Honeyman, "The Pottery Vessels of the Old Testament," *Palestine Exploration Fund*, 1939, pp. 78–79).

R.L.A.

21 אָנָה ('gp). *Assumed root of the following.*
21a אֲנָה ('āgap) *band, army* (occurs only in Ezk (12:14; 17:21; 38:6, 9, 22; 39:4).

22 אָנָר ('āgar) I, *gather* (food, Prov. 6:8; Deut 28:39; Prov 10:5).

23 אָנָר ('gr) II. *Assumed root of the following.*
23a אֲנֹרָה ('āgôrā) *payment* (I Sam 2:36).
23b אֲנֹרָת ('iggetet) *letter.*

'iggetet. *Letter.* ASV, RSV translate the same. This word means "letter" (royal and general). It may be a loan word from Akkadian *egirtuligirtu* which parallels the Hebrew word in usage and refers to legal documents such as deeds (perhaps related to Persian *angira*, *angara* [R. Köbert, *Orientalia* 14: 478–79]). Hence, 'iggetet may be a letter written on a clay tablet. Biblical Aramaic attests 'iggetā "letter." In Esther 'iggetet is used synonymously with *sēper*, the usual Hebrew word for "letter" (cf. Est 9:20, 26). Another synonym is the Persian loan word *nisht'wan*. 'iggetet occurs ten times in later passages containing historical connections with Babylonia or Assyria.

The 'iggetet could be open or closed (Neh 6:5). If we are right in equating 'iggetet with Akkadian *egirtuligirtu*, then it refers to the ancient practice of writing the full text on a clay tablet and covering the tablet with an envelope of clay upon which a summary of the contents was written. Finally, it was properly sealed.

Bibliography: CAD 4, 45 "egirtu."

L. J. C.

אֲנֹרָתָל ('āgarātāl). See no. 380a.

אֲנֹרָה ('egrōp). See no. 385a.

אָד ('ēd). See no. 38d.

24 *אָדָב ('ādab) *grieve.* Occurs only in the Hiphil (I Sam 2:33).

אָדוֹם ('ēdôm). See no. 26e.

אֲדוֹמִי ('ādōmī). See no. 26f.

אָדוֹן ('ādōn). See no. 27b.

אֲדִיר ('addir). See no. 28b.

25 אדם ('*dm*) I. Assumed root of the following.25a אָדָם ('*ādām*) *man, mankind, Adam.*25b אֲדָמָה ('*ādāmā*) *ground, land.*

'*ādām*. *Man, mankind; also human (adj.), someone (indef.); Adam (the first man).* The ASV and RSV translate the same with notable exceptions. In Job 31:33 the RSV obscures the reference to Adam. Although the etymology of '*ādām* cannot be explained with certainty (cf. TDOT, I, p. 78), the word probably relates to the original ruddiness of man's complexion (cf. F. Maas, '*ādām* TDOT, I, pp. 78–79). This word for man has to do with man as being in God's image, the crown of creation. It should be distinguished from '*ish* (man as opposite of woman, or as man distinguished in his manliness), '*enōsh* (man as weak and vulnerable), '*geber* (man as mighty and noble), and '*m' tim*. Ugaritic '*adm* normally means 'people,' and is parallel to '*im*, or is used in the appellation '*ab 'adm*, 'father of mankind.' '*ādām* occurs exclusively in the singular absolute, 562 times.

'*ādām* also refers to generic man as the image of God and the crown of creation or is a personal name. Hence in Gen 1–3 it is the word usually used for man. (In later passages of Scripture it is difficult to distinguish in meaning from '*ish*.) Here, man is distinct from the rest of creation in that: he was created by special and solemn divine counsel (Gen 1:26); his creation was an immediate act of God; he was created after the divine type; he was created with two distinct elements (Gen 2:7); he was placed in an exalted position (Gen 1:28); he was intended for a still higher (in the sense of a permanent and fulfilled) position. Hence, man (as '*ādām*) was the crown of creation. Genesis 1 sets forth '*ādām* as the goal and vice-regent of creation, while Gen 2 shows how the creation was formed as the scene of man's activity, i.e. it was formed around '*ādām*. In the first three chapters of Gen there is a wordplay on man, mankind, and the first man "Adam." '*ādām* connotes man in the image of God as to: soul or spirit (indicating man's essential simplicity, spirituality, invisibility, immortality), physical powers or faculties (the intellect and will with their functions), intellectual and moral integrity (true knowledge, righteousness, and holiness), body (as a fit organ of the soul sharing its immortality, and as the means through which man exercises his dominion), and dominion over the lower creation.

The image of God in man has been much discussed. Engnell, Wildberger, and von Rad refer it to man's dominion over the non-human world. Humbert and Koehler contend that it indicates man's external form, which seems inappropriate in view of the repeated assertion of God's spirituality. Brunner, Kierkegaard, and Berkhouwer

think it refers to man's exceptional relationship with God. F. Horst declares that man is a creature who "hears the word of God, speaks to God in prayer and obeys him in service" (TDOT, I, p. 85). In contrast to these somewhat neo-orthodox approaches the image of God in the narrow sense refers to man as a rational-moral creature (cf. Deut 4:10–12). Significantly God's first words to man are both a command and a prohibition (Gen 2:16–17); man alone is responsible for his decision, man alone determines his destiny by volitional choice, and only man is judged as righteous or sinful by God's law. An older biblical theology holds that the "divine likeness is rather to be referred to the whole dignity of man in virtue of which human nature is sharply distinguished from that of the beasts; man as a free being is set over nature, and designed to hold communion with God, and to be his representative on earth" (G. F. Oehler, *Old Testament Theology*). Payne remarks that "the terms 'image' and 'likeness' . . . are used interchangeably. . . . The image thus connotes 'freedom' and 'blessedness', as it reflects within man the cosmic, ethical and beneficent sovereignty of the Testator himself. . . . The divine image thus implies all the various aspects of God's reflected glory and honor. . . . It may be defined, in summary, as the totality of man's higher powers that distinguish him from brute creation" (PTOT, p. 227). The apocryphal book of Ecclesiasticus says of the creation of man: he "made them according to his image, and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. Counsel and a tongue, and eyes, ears, and a heart, gave he them to understand. Withal he filled them with the knowledge of understanding, and showed them good and evil . . . and they shall praise his holy name, that they may search out his marvelous works" (Eccles 17:3–9).

Even after the fall '*ādām* is used of man! The image of God is still the central distinction. Hence, murder is an attack on the image of God (Gen 9:6). However, the fall lowered man's position before God (Gen 6:5–6; 8:21), ruptured his communion with God, and brought the curse of death on him so that he did not fulfill his intended exaltation. That part of the divine image consisting of true knowledge, righteousness, and holiness was destroyed. Only in and by Christ, the new Adam (Rom 5:12–21), can the original divine promise be realized.

'*ādāmā*. *Ground, land, earth.* The ASV and RSV reflect the difficulties in deciding which of the English words to use in translation. Originally this word signified the red arable soil. From this it came to denote any cultivated, plantable ground and/or landed property. At times it approaches the meaning "home country" (see especially Jon

4:2), but probably not in a political sense (however, Isa 14:2; 19:17, and especially Ezekiel's almost exclusive "land of Israel," et al.). One should compare and distinguish 'ereš "earth, land," and 'āpār, "dry earth, dust." Also, contrast *helqā* "portion, field," *yabbāshā* "dry land, dry ground," and *śādeh* "field, land, open country." 'ādāmā occurs 224 times.

The Bible makes much of the relationship between man ('ādām) and the ground ('ādāmā). That this might be vivid in the mind of the reader we will transliterate the words in the following discussion. Initially, God made 'ādām out of the 'ādāmā to till the 'ādāmā (Gen 3:23, to bring forth life?). The 'ādāmā was God's possession and under his care (Gen 2:6). Thus, the first 'ādām (the man, Adam) and his family were to act as God's servants by obeying him in maintaining the divinely created and intended relationships vertically and horizontally. As long as this condition was sustained God caused the 'ādāmā to give its fruitfulness (blessing) to 'ādām.

Then came sin. The unit 'ādām (Adam and Eve; see also Rom 5:12) violated the created structure. The 'ādāmā, henceforth, brought forth thorns and thistles rather than freely giving fruit (Gen 3:17). Since 'ādām had disrupted the paradisiacal life-producing state, he was driven off the paradisiacal 'ādāmā and sentenced to return to the 'ādāmā (Gen 3:19). He was driven to it rather than it being given to him. He was to go down rather than up. His life moved in and toward death rather than in and toward life. However, the gracious Creator did not completely destroy 'ādām. He promised to bring forth from 'ādām a lifegiver (Gen 3:15). As a token of that promise the Creator caused the 'ādāmā to give of its fruit (blessing) to 'ādām (note the curse on Cain, Gen 4:12, 14, whereby the 'ādāmā was no longer to give its strength to him). Because of disobedience 'ādām received a curse from the 'ādāmā rather than life. Thus, we see that 'ādām/'ādāmā are deeply involved in the pattern creation-fall-redemption.

This pattern is repeated throughout the OT. After the flood God said he would never again curse the 'ādāmā because of 'ādām (Gen 8:21). He made a new covenant (creation) with Noah (Gen 9:1-17) who became the father of 'ādām (since only Noah and his immediate family were in the ark, Gen 7:7). Noah became a tiller of the 'ādāmā (Gen 9:20), and God blessed his efforts. However, Noah sinned. In Abraham the promise (redemption) given by God through Noah to Shem emerges in the form of Paradise regained, i.e. the promised land ('ādāmā, Gen 28:14-15).

In the Mosaic legislation God gives the 'ādāmā or takes it away according to the obedience of his people (Lev 20:24). Its fruitfulness depends upon their obedience (Deut 11:17). Solomon repeats

this creation-fall-redemption pattern around 'ādām/'ādāmā (I Kgs 8:34, 40). This cycle governs the history of Israel (I Kgs 13:34; 14:15; II Kgs 21:8; 25:21). Nehemiah recognizes the same theological pattern (Neh 10:37 [H 38]).

In the eschaton God will change the inner constitution of 'ādām (fully restore the divine image) so as to eliminate the possibility of a fall and assure eternal possession of the 'ādāmā which yields its fruit freely (Ezk 36:25-30; cf. Jer 31:33-34; II Cor 5:17; Heb 8:8-12)—the return to the garden of Eden (Ezk 36:35).

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L. J.C.

26 אדם ('dm) II. Assumed root of the following.

- 26a אדם ('ādōm), אדם ('ādēm) *be red.*
 26b אדם ('ādōm) *red.*
 26c אדם ('ōdem) *carnelian.*
 26d אדם ('ēdōm) *name of condiment.*
 26e אדום ('ēdōm) *Edom.*
 26f אדומי ('ādōmī) *Edomite.*
 26g אדמדם ('ādāmiddām) *be reddish.*
 26h אדמוני ('admōnī) *red, ruddy.*

'ādōm, 'ādēm. *To be red.* The RSV and ASV translate the same.

Ugaritic 'adm is the rouging done by the nobility after bathing. Also note Old Akkadian 'adāmu "dark red," as of a garment, Akkadian adamātu "dark red soil" and adamu "red blood," and Aramaic 'adam, as of blood. The biblical stative describes the color of skin (like coral, Lam 4:7), war shields (parallel to scarlet, Nah 2:3 [H 4]), fermented wine (Prov 23:31), sin (Isa 1:18), and tabernacle curtains (Ex 25:5). The verbal form occurs ten times.

'ēdōm. *Edom, Edomite.* This name was given to Esau, who desired red pottage more than his

birthright (Gen 25:30; 36:1). He is described as having been "ruddy," *'adderet*, at birth (Gen 25:25). His descendants were identified by either of his names (Edom, Gen 36:9, or Esau, Jer 49:8, 10) or by Seir, the mountain where he settled (cf. II Chr 20:22-23). The Edomites assimilated some of the peoples settled in the land when they arrived (Deut 2:22, *hōrī*, q.v.). In the Bible the area assumed the name of its Edomite inhabitants. This word occurs ninety-eight times.

The history of Edom is an outworking of God's statements. In Gen 27:27-29, 39-40 Isaac prophetically blesses Jacob and Esau. The latter is to live in a desolate place (cf. N. Glueck, "Trans-jordan," in D. W. Thomas, ed., *Archaeology and Old Testament Study*, pp. 429-53), to live by the sword, and to serve his brother. Subsequently, he is to shake and cast off Jacob's yoke. Esau's immediate reaction was hostility.

Israel was not to force their way through Edom to the promised land (Num 20:14), and neither were they to despise their brother (Deut 23:7-8). When God did lead them through or past the borders of the land he strictly protected the rights of the Edomites to whom he had given the area (Deut 1:4-5). But the Edomites acted in a very "unbrotherlike" fashion, gathering themselves to repulse Israel. When Balaam the prophet was summoned by Balak, Balaam reiterated "Jacob's" supremacy, stating their future subjugation and possession of Edom (Num 24:18). The history of Israel attests repeated subjugations of and rebellions by Edom. So bitter was the Edomite hostility toward "Jacob" that they rejoiced when their brother was destroyed and led captive by the Babylonians (Ps 137:7). They gleefully joined in the fray (Amos 1:6, 9, 11), doing violence to Israel. They scornfully appropriated Jacob's land for themselves (Ezk 36:5). The prophets reaffirmed God's order. Edom was to be punished at the hands of the Babylonians and subjugated by Israel (Isa 11:14; Jer 27:3-6, Ob 1:1-21).

Such was and would be the pattern of Edom's history, that the Lord may be magnified beyond the border of Israel (Mal 1:5). What a clear illustration of divine election, "Jacob I loved and Esau I hated" (Rom 9:13).

'ādōmī. Edomite. This adjective is the gentile of *'ēdōm*. It occurs eleven times.

Bibliography: Woudstra, M. H., "Edom and Israel in Ezekiel," *Calvin Theological Journal* 3: 21-35.

L.J.C.

אֲדַמִּידָם ('ādamiddām). See no. 26g.

אֲדַמֹּנִי ('admōnī). See no. 26h.

27 אֲדֹנִי ('dn). **Assumed root of the following.**

27a אֲדֵנָה ('ēden) *pedestal*.

27b אֲדֹנָה ('ādōn) *lord*.

'ēden. Pedestal, base, or socket. The ASV and RSV translate the same except in Song 5:15 (ASV "pillars," RSV "bases") and Job 38:6 (ASV "bases" RSV "foundation"). The *'ēden* was a base into which pegs were inserted in order to hold planks and pillars upright. The word occurs fifty-four times and all but twice in Mosaic legislation regarding the tabernacle. The word emphasizes solidity, coming from a root meaning "be strong."

These bases were to be made of various metals depending on their location in the tabernacle. God's concern over such detail regarding worship is a principle that can hardly be ignored. In the OT, the ritual and the equipment connected with worship was no light thing. Every detail was prescribed by God and those who desired to please him were obligated to obey. It is not true, however, that attention to external detail at the expense of the appropriate inner spiritual disposition pleased God (see also *'ānā* "afflict, oppress, humble," Deut 6-11).

Job employs our word to describe the creating activity of God (38:6). It is paralleled with "cornerstone." Hence, comparing himself to a builder, God infers that he is the one who established the earth's footings, laid creation's cornerstone, and saw to the securing of the creation.

'ādōn. Lord, Lord, LORD, master, owner. No doubt exists about the meaning of this word. The Ugaritic *'adn* means "lord" or "father" and the Akkadian *adannu* carries a similar meaning, "mighty."

In the simple unsuffixed form or when pointed *'ādōnī* or *'ādōna(y)*, for the first common singular suffix or with other pronominal suffixes, *'ādōn* usually refers to men. Sarah used it in reference to her husband (Gen 18:12), Lot used it in addressing the angelic visitors (Gen 19:2). Abraham's servant repeatedly called his master by it in Gen 24. The pharaoh of Egypt was called by this title (Gen 40:1), as well as Joseph his "vizier" (Gen 42:10). Ruth used it of Boaz before they were married (2:13). Hannah addressed Eli the priest by this term (I Sam 1:15). Saul's servants called him by the title as well (I Sam 16:16). Likewise, officers less than the king, such as Joab, had this appellation (II Sam 11:9). In I Kgs 16:24 there is the unique reading "Shemer, 'owner' of the hill, Samaria." The prophet Elijah bore the title "lord" (I Kgs 18:7).

However, there are numerous passages, particularly in Psalms, where these forms, which are the only ones to apply to men, refer to God. Exodus 34:23 combines "the Lord, YHWH, the God of Israel" (*hā'ādōn yhwh 'ēlōhē yisrā'ēl*).

Deuteronomy 10:17 uses both the singular and plural in the construction "Lord of lords" ('ādōnē hā'ādōnīm; cf. Ps 136:3). In Ps 8:1 [H 2] God has the title "YHWH our Lord" (yhwh 'ādōnēnū). The Messiah bears this title in Ps 110:1.

Several personal names include the element 'ādōnī: Adoni-bezek (Jud 1:5); Adonizedek (Josh 10:1); Adonijah (three men, I Kgs 1:8; II Chr 17:8; Neh 10:17); Adonikam (Ezr 2:13); and Adoniram (I Kgs 4:6).

When 'ādōn appears in the special plural form, with a first common singular pronominal suffix ('ādōnā(y)), it always refers to God. It appears in this form more than three hundred times, mostly in Psalms, Lamentations, and the latter prophets. Just as 'ēlōhim (God) is plural in Hebrew, so this word might also be called an intensive plural or plural of majesty. Only rarely is the suffix translated (cf. Gen 18:3; Isa 21:8; Ps 16:2).

To avoid the risk of taking God's name (YHWH) in vain, devout Jews began to substitute the word 'ādōnā(y) for the proper name itself. Although the Masoretes left the four original consonants in the text, they added the vowels *ē* (in place of *ā* for other reasons) and *ā* to remind the reader to pronounce 'ādōnā(y) regardless of the consonants. This feature occurs more than six thousand times in the Hebrew Bible. Most translations use all capital letters to make the title "LORD." Exceptions are the ASV and New World Translation which use "Jehovah," Amplified which uses "Lord," and JB which uses "Yahweh." What those cautious Jews did was similar to our custom of saying "that is" when we see the abbreviation "i.e." in the text. Later the Jews substituted other words such as "the name," "the blessed," or "heaven" (cf. Mk 14:61–62).

In those places where 'ādōnā(y) yhwh occurs the latter word is pointed with the vowels from 'ēlōhim, and the English renderings such as "Lord GOD" arose (e.g. Amos 7:1).

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R.L.A.

- 28 *אֲדַר ('ādar) to be majestic (occurs twice in the Niphal and once in the Hiphil).

Derivatives

- 28a אֲדַר ('eder) glory, magnificence; mantle, cloak.
 28b אֲדַר ('addir) majestic.
 28c אֲדַרֶּת ('adderet) glory, cloak.

Basically, this root connotes that which is superior to something else, and, therefore, that

which is majestic. Because of the infrequent verbal usage in Hebrew and its occurrence in predominantly poetic passages, 'ādar may be a North Canaanite loanword. Phoenician attests 'ādar as a verb ("to be mighty"), in the Piel, "to make great," an adjective ("great, mighty"), and a noun ("noble, upper class"). In Ugaritic 'dr means upper class or mighty. As an adjective it refers to the material from which Aqhat's bow is made (2 Aqht 6:20–23.) The noun 'eder should be differentiated from ḥōrim "nobles," and sārīm "princes." As an adjective 'addir should be compared to words like 'āmīš, gā'ōn, 'ayil et al. The root occurs forty-six times.

This root is frequently used in reference to God. Moses sings that God showed that he was mighty in holiness by delivering the people from Egypt (Ex 15:10). Here the idea of superior power is set forth (cf. v. 6). His demonstrated power over Egypt made his majesty known and feared by the Philistines (I Sam 4:8). Although the sin of the Israelites caused sporadic defeats, God's eternal sovereignty subsequently overcame those kings who claimed temporary superiority (Ps 136:18). God's name is acclaimed as glorious over all in power and majesty (Ps 8:1 [H 2]). His exclusive lordship (power) over oceanic waves (Ps 93:4) and mountains (Ps 76:4 [H 5]) is rightly expressed by 'ādar.

Not only is God exalted, but he sovereignly exalts other things, e.g. his law (Isa 42:21) whose majesty God will vindicate. God raised up Israel and clothed her with majesty. Ezekiel uses the figures of a vine and tree to describe how God cuts off and exalts Israel at will (Ezk 17:8, 23; cf. Zech 11:3).

'addir. *Mighty, majestic (adj.); noble, principal, stately.* When used substantively, 'addir parallels "mighty ones" (Jud 5:13), "rulers" (Jer 30:21), and is sandwiched between "captains" and "governors" (II Chr 23:20) as the leaders of postexilic Israel. In the difficult verse Ps 16:3 it seems to refer to the saints. In the eschaton the Messiah is described as the one who will be over Israel (Jer 30:21) as the 'addir. This is to be none other than Jehovah himself (Isa 33:21).

'adderet. *Mantle, cloak, majesty (noun); noble, majestic (adj.).* The noun and adjective are used interchangeably (Ezk 17:8, 23; Zech 11:3). The noun "mantle" is at first surprising, but it refers to a costly robe (Josh 7:21) or prophets' mantle, etc. (II Kgs 2:8).

Bibliography: Ahlstrom, G., "'OR," VT 17: 1–2.

L.J.C.

- 28.1 אֲדַרְכֹּן ('ādarkôn) *daric.* This Persian loan word is probably to be distinguished from *darkē mōnīm* "drachma," no. 453c. (So KB.)

29 אָהַב ('āhēb)

29 אָהַב ('āhēb) *love, like, be in love, lovely.*

Derivatives

29a אָהַב ('ahab) *love.*

29b אָהַב ('ōhab) *love.*

29c אָהָבָה ('ahābā) *love.*

There is little variation in the basic meaning of this verb. The intensity of the meaning ranges from God's infinite affection for his people to the carnal appetites of a lazy glutton.

The verb appears in all moods of the Qal stem plus Niphal participle and Piel participle. The sixteen Piel forms are not intensive, but usually refer to illicit "lovers." The prophets Jeremiah (22:20, 22; 30:14), Ezekiel (16:36; 23:5, et al.), and Hosea (2:5–13) use the word to speak of Israel's adulterous relations. Zechariah has the word in the presumably messianic passage, "I was wounded in the house of my friends" (13:6).

'āhēb frequently describes love between human beings. The love of father for son is exemplified by Abraham and Isaac (Gen 22:2) and Israel and Joseph (Gen 37:3). A slave might "love" his master and wish to indenture himself to him for the rest of his life (Ex 21:8). This is the word used in the rule "love your neighbor as yourself" (Lev 19:18). "Love" of the stranger is also incumbent on the faithful (Deut 10:19). Samson had apparently told Delilah that he "loved" her (Jud 14:16; 16:15). Ruth "loved" Naomi her mother-in-law (4:15). Elkanah "loved" his wife Hannah (I Sam 1:5), and Rebekah "loved" her son Jacob (Gen 25:28). Hiram's "love" for David illustrates international friendship or irenic politics between the two (I Kgs 5:1). Notice that nowhere is the love of children toward parents mentioned. Rather, they are to honor, revere, and obey.

People may love things concrete or abstract. Isaac "loved" savory meat (Gen 27:4); others are said to "love" oil (Prov 21:17), silver (Eccl 5:9), and gifts (Isa 1:23). The Psalmist "loved" God's commandments (Ps 119:47), law (v. 97), testimonies (v. 119), and precepts (v. 159). Men can "love" evil (Ps 52:3 [H 5]), or death (Prov 8:36), vanity (Ps 4:2 [H 3]), cursing (Ps 109:17), or a false oath (Zech 8:17). Or they can "love" good (Amos 5:15), truth and peace (Zech 8:19), salvation (Ps 40:16 [H 17]), and wisdom (Prov 29:3).

God has commanded man to "love" him (Deut 6:5), and the Psalms contain testimonies of obedience to that commandment (116:1; 145:20). Conversely, God "loves" men, especially his people Israel (Deut 4:37; Isa 43:4; Mal 1:2). The Lord also "loves" other things, such as the gates of Zion (Ps 87:2), righteousness and judgment (Ps 33:5), and the holy temple (Mal 2:11). In a few places the verb introduces an infinitive. Jeremiah (14:10) accused the people of loving to wander,

while Isaiah charged them with loving to sleep (56:10). The verb itself is sometimes an infinitive, as in Josh 22:5 and Isa 56:6. At least once it is a gerund, "a time to love" (Eccl 3:8).

The participles often translate as "friend." From II Chr 20:7 comes the notion that Abraham is the "friend" of God. As noted above, the English word "lover," translating the Piel participle, often carries a derogatory connotation implying prostitution (Hos 2:7; 9:12; Ezk 16:33, 36–37; Jer 22:20, 22; 30:14; Lam 1:19; Zech 13:6, etc.).

'ahab. *Love, lovely, lovers.* (קִיַּן and most others.) Berkeley translates "love-gifts" in Hos 8:9 and יָב renders "fair" in Prov 5:19. This word occurs only in these two passages and is plural in both. The passage in Prov carries a good connotation, "lovely doe," but in Hosea the connotation is negative, "hired lovers."

'ōhab. *Love.* The יָב translates "delight" in Prov 7:18.

This word means the object of love in Hos 9:10, where it is parallel to "shame" and "Baal." There it may be parsed as an infinitive construct. In Prov 7:18, its only other occurrence, 'ōhab also has an illicit overtone.

'ahābā. *Love.* Typical of abstractions in Hebrew this noun is feminine. Like the cognates which share the same root letters, the meaning is "love."

The noun 'ahābā describes the love of husband toward wife, as that of Jacob for Rachel (Gen 29:20). God's "love" for his people is designated by the same word (Deut 7:8; II Chr 2:11; et al.). Jonathan's affection for David is also 'ahābā (I Sam 18:3; 20:17; cf. II Sam 1:26).

'ahābā occurs frequently in the wisdom literature and a few times in the latter prophets. Proverbs uses the word in its most abstract form: "love covers all sins" (10:12), "better a dinner where love is" (15:17; cf. Eccl 9:1, 6). Naturally, the word is used in the Song of Solomon. It is the term for "love" in several familiar verses. "His banner over me is love" (2:4). "I am sick of love" (2:5; 5:8). "Love is strong as death" (8:6). "Many waters cannot quench love" (8:7).

Famous passages in the prophets use this word as well. "I have loved you with an everlasting love" (Jer 31:3). "I drew them . . . with bands of love" (Hos 11:4). "And what does the Lord require of you but to do justice and to love mercy" (Mic 6:8), lit. "the love of mercy" ('ahābat ḥesed).

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Deuteronomy and the Father/Teacher-Son/Pupil Relationship," VT 22: 426-35. Moran, William L., "The Ancient Near Eastern Background of the Love of God in Deuteronomy," Interp 19: 399-411. Torrance, T. F., "The Doctrine of Grace in the Old Testament," SJT 1: 55-65. TDNT, I, pp. 21-35; IX, pp. 124-27, 154-59. TDOT, I, pp. 99-117. THAT, I, pp. 60-72.

R.L.A.

- 30 אָהָה ('āhāh) *alas, ah* in most translations, but also "*oh*" (JB, Joel 1:15), "*O*" (NEB, Jer 4:10), and "*oh no*" (NAB, Ezk 4:14).

This interjection is common to both Hebrew and English; the translation "ah" is practically a transliteration (though the Oxford English Dictionary does not suggest a Hebrew derivation of "ah." Its origin is obscure). In most places it is used with "Lord GOD" (Josh 7:7; Jud 6:22; Jer 1:6; 4:10; 14:13; 32:17; Ezk 4:14; 9:8; 11:13; other occurrences are Jud 11:35; II Kgs 3:10; 6:5, 15; Joel 1:15).

Bibliography: THAT, I, p. 73.

R.L.A.

- 31 אֵי ('ēhi) *where* (Hos 13:10, 14).

- 32 אָהַל ('āhal) *I, to pitch a tent.* Denominative verb.

Parent Noun

- 32a אֹהֶל ('ōhel) *tent, dwelling.*

Derivatives

- 32b אֹהֶלָה ('ohōlā) *Oholah.*

- 32c אֹהֶלִיבָה ('ohlōlibā) *Oholibah.*

This verb occurs in the Qal (Gen 13:12, 18) and Piel (Isa 13:20).

'ōhel. *Dwelling, home, tabernacle, tent* (ASV and RSV similar).

'ōhel, a masculine noun, occurs 340 times and is used for the animal skin or goat's hair (Song 1:5) dwelling of nomadic people (Gen 4:20; 13:5; 18:16; 25:27; etc.), shepherds (Jer 6:3), women (Gen 31:33; Jud 4:17; cf. Isa 54:2), warriors (I Sam 17:54; Jer 37:10; etc.), and cattle (II Chr 14:14). It is also used for the bridal tent (II Sam 16:22).

The word 'ōhel continued to be used for a habitation or home (I Kgs 8:66; 12:16; Ps 91:10; Jud 19:9), including David's palace (Isa 16:5) long after the Israelites had adopted more permanent dwellings. 'ōhel is figuratively used for the people of Edom (Ps 83:7), Qedar (Ps 120:5; Song 1:5), Judah (Jer 30:18), Cushan (Hab 3:7), and others. The "tent of the daughter of Zion" (Lam 2:4) is a figure for Jerusalem.

The tabernacle was essentially a tent, composed of two layers of cloth and two layers of skins stretched over a wooden framework (Ex 26:7, 14-15). It is designated "tent of meeting" ('ōhel mō'ēd, Ex 33:7-11, etc.), as well as "tent of testimony" ('ōhel 'ēdūt, Num 9:15; 17:22-23, etc.).

'ohōlā, 'ohōlibā. *Oholah, Oholibah.* Ezekiel uses these nouns as symbolic names for Samaria and Jerusalem: Oholah ("her tent") and Oholibah ("my tent is in her," Ezk 23:4, etc.). The names Oholiab (tent of the father, Ex 31:6) and Oholibamah (tent of the high place, Gen 36:2, 41) are from this noun.

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J.P.L.

- 33 *אָהַל ('āhal) II, *to be clear, shine.* Occurs once (in the Hiphil), in Job 25:5.

- 34 אָהַל ('hl) III. *Assumed root of the following.*

- 34a אָהַל ('āhāl) *aloes.*

אֹהֶלִיבָה ('ohōlibā). See no. 32c.

- 35 אֶהְרֹן ('ahārôn) *Aaron.* The older brother of Moses. A Levite and the first high priest.

The Bible records that Aaron was the son of Amram (I Chr 6:3). Aaron was the spokesman for Moses, who had complained to God that he was slow of speech (Ex 4:10-14).

Aaron married Elisheba the daughter of Aminadab the sister of Nahshon (Ex 6:23) and they had four sons: Nadab, Abihu, Eleazar, and Ithamar. The first two "offered strange fire" and died near the tabernacle (Lev 10:1-2; Num 3:4). The other two served as priests under Aaron until he died, and then Eleazar became the high priest (Num 20:26).

With Hur, Aaron held up Moses' arms, bearing the rod of God, during the battle with Amalek (Ex 17:12).

According to Ex 30, Aaron's duties included burning sweet incense daily (v. 7), lighting the lamps nightly (v. 8), and making atonement yearly (v. 10). Leviticus 16 outlines more responsibilities. He was to bring certain sacrifices for the atonement when he entered the holy place (v.

3). He wore the holy linen coat, linen underwear, a linen sash, and a linen mitre (v. 4). The actual procedures are described in the verses which follow in Lev 16.

It was Aaron who was culpable in the golden calf incident (Ex 32:35). One hears a note of insincerity in his protest, "I cast it (i.e. the people's gold) into the fire, and out came this calf" (Ex 32:24).

Aaron survived most of the wilderness journey and died at the age of 123 (Num 33:39). Moses and Eleazar witnessed his decease on Mount Hor (Num 20:25–29).

His name occurs only a few times in the historical books, once in the prophets (Mic 6:4), and only eight times in the Psalms. The best known is Ps 133:1–2 (cf. Ex 30:25, 30):

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments.

It was, of course, the oil not the beard that ran down to the skirt of his garments (cf. the NIV).

In the NT, Luke (1:5) makes a note of Elizabeth's descent from Aaron. Stephen refers to his outstanding sin of idolatry in the sermon recorded in Acts 7:40. And, naturally, references to Aaron appear in Hebrews (5:4; 7:11; 9:4). In this epistle, which stresses the superiority of Christ to various other divine institutions and or personages (angels, Moses, the priesthood), Christ is superior to Aaron. Jesus, the Son of God, is called the great high priest (4:14) who though personally without sin, is touched with the feelings of our infirmities (4:15). As the argument develops, the apostle asserts that Christ is of the lineage of Melchizedek, a pre-Levitical priest-king (Heb 7:11). Through chapter 9 of the Epistle to the Hebrews its author underscores the superiority of Christ's work and continual ministry, "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (vv. 11–12).

R.L.A.

36 יֵן ('ô) *or, whether, not the least, if, otherwise, also, and, then.*

The Ugaritic cognate is 'u and the Akkadian is 'û.

This conjunction occurs almost three hundred times in the Hebrew Bible. Three-fourths of these

are in the books of Moses and particularly in the legislation. Usually it introduces an alternative situation or an exception to a general principle. In Lev 13:47–49 'ô is used ten times.

R.L.A.

יֵן ('aw). See no. 40a.

37 אוֹב ('wb). **Assumed root of the following.**
37a אוֹבִי ('ôb) *one that hath a familiar spirit* (KJV and ASV).

Modern versions have a variety of terms including medium, ghost, spirit, spirit of the dead, necromancer, and wizard. In Job 32:19 the word means wineskin or bottle (NEB "bellows").

Hoffner lists the following cognates: Sumerian *ab(lâl)*, Hittite *a-a-bi*, Ugaritic *'eb*, and Assyrian *abu* (see bibliography).

The pair 'ôb and *yiddê'ôni* (q.v.) often appear together (Lev 19:31; 20:6, 27; Deut 18:11; I Sam 28:3, 9; II Kgs 21:6; 23:24; II Chr 33:6; Isa 8:19; 19:3). Since the former, which is feminine, refers to women who practice this variety of sorcery, and the other, which is masculine, refers to such men. The word *yiddê'ôni* is derived from the root "to know" (*yâda'*).

God's people were commanded to stay away from these occultists (Lev 19:31). In fact, the punishment for turning to such "mediums" was death by stoning (Lev 20:27). Naturally, 'ôb is included in the complete list of similar abominations in Deut 18:10–11. All of these occupations deal with the occult. Man has desired, from time immemorial, to know the future. In those days some occultists read cloud formations, others examined livers (Ezk 21:21 [H 26]), while still others consulted ghosts.

The word 'ôb apparently refers to those who consulted ghosts, because I Sam 28 describes one in action. The famous "witch" of En-dor is an 'ôb. Although Saul had outlawed "witches" and "wizards," he nevertheless consulted her. Disguising himself, he had the "medium" bring up Samuel from the dead. She was successful, and although he complained of being disturbed, he announced to Saul the bad news that God was displeased and that Saul and his sons would die the next day.

One explanation of this phenomenon is that God responded to the weakness of men and accommodated himself to what he himself had forbidden. It may have been that the woman was a bona fide and successful 'ôb and that her other successes were not hoaxes. Apparently this diabolical device was a real threat to the faith of God's people. On the other hand, the interview may have come by way of a waking vision, sent

by God but without involving any actual transportation of Samuel from the dead, even though his appearance in this vision conveyed an authentic message from God. Note, the woman was herself surprised.

Isaiah discredits these "necromancers" and implies by his choice of words that the sounds of spirits so raised are nothing more than ventriloquism: "The mediums and the wizards who chirp and mutter" (8:19). Isaiah makes two more analogies to the sounds made by an 'ōb: "From low in the dust your words shall come . . . your speech shall whisper out of the dust" (29:4).

There is apparently no connection between the kind of black magic implied by the word 'ōb and Elihu's use of it in Job 32:19. The near-universal judgment that 'ōb means "wineskin" in this verse indicates that any relationship between the words is very tenuous. They may simply be chance homonyms.

One of the stops during the wilderness wanderings was Oboth ('ōbôt) which looks like a plural of 'ōb (Num 21:10–11; 33:43–44). Yet it might be translated as "place of waterskins" or the like, which sounds more suitable for the name of a place than "sorcerers."

Other terms for diviners and divination are: 'itti, 'anan, 'ashshap, ḥarṭôm, yidd'ōni, kâshap, nahash, qâsam.

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אֹבֵל ('ūbal). See no. 835g.

38 אֹד ('wd). Assumed root of the following.

- 38a אֹד ('ūd) *brand, firebrand* (Amos 4:11; Zech 3:2; Isa 7:4).
 38b אֹדָה ('ōdā) *cause*.
 38c אֵד ('ēd) *distress, calamity*.
 38d אֵד ('ēd) *mist*.

'ōdā. *Because, cause, concerning, sake, about, of, that, on account of*. This feminine noun occurs only in the plural ('ōdôt or 'ōdôt) and is always preceded by the preposition 'al meaning "for" (except in II Sam 13:16 where most assume the 'al is an orthographic irregularity). Otherwise the word appears in Gen 21:11, 25; 26:32; Ex 18:8; Num 12:1; 13:24; Josh 14:6; Jud 6:7; and Jer 3:8.

'ēd. *Calamity, destruction, ruin, disaster, distress, vengeance, trouble, misfortune, doom, terror, downfall, peril*. Apart from one reference in Ezk 35:5), all twenty-two occurrences of 'ēd appear in poetical sections. Its use in Deut 32:35 is part of the Song of Moses, and II Sam 22:19 is identical to Ps 18:18 [H 19].

The expression "day of calamity" constitutes one-third of the references. It is parallel to "doom" ('ātidôt) in Deut 32:35, "day of wrath" ('ābārôt) in Job 21:30, and "the time of their punishment" (p'qūddātām) in Jer 46:21. Note that Ezk 35:5 has "the time of their calamity" parallel to "the time of their final punishment" ('āwôn qēs). In Ob the expression "day of their calamity" appears three times in one verse (13).

In Job 31:23, 30:12, and Ps 18:18 (parallel to II Sam 22:19), the righteous sufferer is in view. Otherwise the wicked person or nation deserves "destruction." Proverbs 1:26–27 and 6:15 illustrate the former while Jer 48:16 and 49:32 picture the latter.

This word is to be distinguished from the Sumerian loan word 'ēd (𒂍), meaning "mist" or "flood" (see below).

'ēd. *Mist* (KJV, ASV, RSV,) *vapor* (Berkley Version) *flood* (JB, NEB) *stream* (NAB). These are the various translations of Gen 2:6. Most versions translate "mist" in Job 36:27.

Based on these two biblical contexts and the Akkadian and Sumerian cognates, *edû* and A.DÉ.A respectively, the meanings other than "mist" and "vapor" have been suggested. Earlier translators did not have access to the ancient cuneiform languages which help to determine the meaning of these difficult words. The LXX translators guessed at πηγῇ (spring) in Genesis and νεφέλῃ (cloud) in Job. The Akkadian *edû* refers to the annual inundation of Babylon by the Euphrates as well as to irrigation. If Eden was watered by floods and irrigation rather than rain, it may have been located in an area like southern Mesopotamia where it does not rain. Such a location would suggest that the paradisiacal situation was not worldwide but peculiar to Eden's immediate environs.

The Job passage is rich with meteorological details. However, "mist" is not demanded there; one of the several options such as "stream" would well fit.

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R.L.A.

39 אוה ('wh)

39 אוה ('wh) I. Assumed root of the following.

39a או ('i) I, *coast, region.*

40 אוה ('āwā) II, *desire, long, lust, covet, wait longingly, wish, sigh, crave, want, be greedy, prefer.*

Derivatives

40a או ('aw) *desire.*

40b אוה ('awwā) *desire.*

40c מאו (ma'āway) *desire.*

40d תאוה (ta'āwā) *desire.*

Often the subject of this verb is *nepesh* meaning variously "self," "soul," "appetite" (e.g. Deut 12:20; 14:26; I Sam 2:16; I Kgs 11:37; Job 23:13; Isa 26:9). Sometimes the object is "meat" (Deut 12:20), "fruit" (Mic 7:1), or delicate food (Prov 23:3, 6). The object may be "evil" itself (Prov 21:10) or a "kingdom" (II Sam 3:21; I Kgs 11:37). Occasionally the object is unspecific. According to Num 11:4 the people "lusted a lust" or "felt a gluttonous craving" (JPS). Other examples are Prov 21:26 and Eccl 6:2.

The last of the Ten Commandments in the form given in Deut uses this word: "Do not 'covet' your neighbor's house" (Deut 5:21b). In the phrase "do not 'covet' your neighbor's wife" (Deut 5:21a), the Hebrew verb is *ḥmd*. *ḥmd* is the only verb in the Ex parallel.

Of the twenty-seven occurrences of the word only four are in the prophets. Perhaps the best known is Amos 5:18, "Woe to you that 'desire' the day of the LORD."

Numbers 34:10 uses this verb (or another verb spelled identically) in a unique way. There it means "point out" (קנן), and many modern translations render "draw a line for" a border. Possibly this is derived from *tāwā* (q.v.) meaning in the Hiphil "make a sign."

'aw. *Desire.* Proverbs 31:4 has the only occurrence of 'aw. It may be a shortened masculine form of the feminine noun 'awwā (q.v.) also meaning "desire." Because it appears in construct it is pointed 'ēw (in the Qere text).

'awwā. *Desire, lust, will.* This feminine noun appears in Deut 12:15, 20–21; 18:6; I Sam 23:20; Jer 2:24; Hos 10:10. Note that 'awwā occurs in construct with *nepesh* (soul/mind) in all passages except the last one.

ta'āwā. *Desire, pleasant, lust, greed, dainty, desirable.* Like the other nouns built from the root 'wh ('aw and 'awwā), this noun has the meaning of "desire" extending to both good and bad objects.

In Num 11:34–35 and 33:16–17, this feminine noun forms part of the name of the station in the wilderness, *qibrôt-hatta'āwā* ("Graves of Greed"). In Gen 49:26 it means "boundary," but

that is probably a different word built instead on a root *tā'ā* "to designate" or it may be a noun from 'āwā II "a mark," therefore "a boundary."

R.L.A.

41 *אוה ('āwā) III, *sign, mark, describe with a mark.* Occurs only in the Hithpael (Num 34:10).

Derivative

41a אוה ('ōt) *sign, mark, token, ensign, standard, miracle, miraculous sign, proof, warning.*

'ōt. This is the general word for "sign," and it covers the entire range of the English term and the Greek word *semeion*. On the pedestrian end of the scale it includes what amounts to a "signboard" or "standard" (Num 2:2). It also includes such important concepts as the rainbow "sign" to Noah (Gen 9:12–13, 17).

1. 'ōt first occurs in Gen 1:14, where it refers to the luminaries serving as "signs" to distinguish the seasons. In Jer 10:2 it has a similar meaning.

2. According to Gen 4:15, the Lord set a "mark" on Cain. The meaning of this word is uncertain.

3. A third use of the word is illustrated by Gen 9:12–13, 17, according to which the rainbow is a "sign" of the covenant. Circumcision is the "sign" in Gen 17:11. Also, the Sabbath is to be a "sign," according to Ex 31:13, 17 and Ezk 20:12. It is this use of "sign" that is meant when Christians refer to the ordinances as outward "signs" of inward grace.

4. Most of the eighty occurrences of 'ōt refer to "miraculous signs." All the plagues on the Egyptians are called "signs." In these contexts the complementary word *môpēt* (q.v.) meaning "wonders" often occurs (Ex 7:3; Deut 4:34; 6:22; 7:19; 26:8; Neh 9:10; Isa 20:3; et al.). This word 'ōt is used in Isaiah's famous prophecy to Ahaz (7:11, 14). The shadow's advance on the palace steps was a "sign" for the ailing king Hezekiah (II Kgs 20:9; Isa 38:7). Likewise God showed Gideon a "sign" by igniting the offered food (Jud 6:17).

5. The word 'ōt sometimes means "token." For example, Aaron's rod was to be a "warning to the rebellious" (Num 17:25 NAB and Heb, v. 10 in other English versions). In the same category are the stones in the Jordan (Josh 4:6), the hammered plates on the altar (Num 16:38 [H 17:3]), and the witness pillar in Egypt (Isa 19:20).

6. A dreamer or a prophet, true or false, could produce "signs" according to Deut 13:1ff. The fulfillment of Jeremiah's threat of punishment was a true "sign" (Jer 44:29), while Isaiah speaks of "signs" of liars (44:25).

Naturally, these categories are artificial and overlap. The simple fact that one Hebrew word covers them all is proof of that. The word "sign" either signifies the unusual event itself or in some way points to that unusual event. Or it may point backward to a historical event such as the stones in the Jordan (Josh 4:6), or even forward to such a promise as a thornless future world (Isa 55:13).

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R.L.A.

42 אוי ('ōy). *Woe! Alas! Oh!*

This onomatopoeic interjection occurs twenty-two times in the OT. Often the preposition "to" with a first person pronoun ("me" or "us") follows to indicate despair. Isaiah 6:5 is an example: "Woe to me because I am undone!" With the second or third person pronoun it indicates threat or denunciation. Numbers 21:29 illustrates this: "Woe to you, Moab!"

Possibly the slang expression Oy! in English is a transliteration of this Hebrew word coming into English through Yiddish.

Bibliography: Wanke, Gunther, אוי und אוי," ZAW 78: 215-18.

R.L.A.

43 אוי ('wh) IV. *Assumed root of the following.*

43a אוי ('i) II, *jackal*.

43b אוי ('ayyā) *hawk, falcon, kite*.

אָויל ('ēwil), אָוילי ('ēwili). See no. 44a,b.

44 אויל ('wl) I. *Assumed root of the following.*

44a אָויל ('ēwil) *foolish*.

44b אָוילי ('ēwili) *foolish* (Zech 11:15).

44c אָוילת ('iwwelet) *folly, foolishness, foolish*. (ASV, RSV similar.)

'ēwil. *Fool, foolish, foolish man*, although the word is rendered "fool" in twenty of twenty-six usages (ASV same, RSV similar).

Some derive 'ēwil from yā'al "be foolish," while another possibility is from an Arabic word meaning "be thick," and therefore "thick-brained" or "stupid."

The NIV renders "fool" in Prov 1:7 with a footnote: "The Hebrew words rendered *fool* in Proverbs, and often elsewhere in the OT denote one who is morally deficient." Such a person is lacking in sense and is generally corrupt. If one can

posit a gradation in the words for fool, 'ēwil would be one step below k'ēsil and only one step above nābāl (q.v.). An even stronger word in Prov is lēš, often translated "scoffer." The 'ēwil is not only a k'ēsil because of his choices, but he is also insolent.

The 'ēwil identifies himself as soon as he opens his mouth. He would be wise to conceal his folly by keeping quiet (Prov 17:28). When he starts talking without thinking, ruin is at hand (Prov 10:14). While a wise man avoids strife, the fool quarrels at any time (Prov 20:3). He cannot restrain himself and will "display his annoyance at once," whereas a wise man overlooks an insult (Prov 12:16 NIV). A fool has no balance in his relations with others. The wisdom instructor indicates that while stones and sand are most burdensome, a fool's anger is even more intolerable.

As indicated, 'ēwil primarily refers to moral perversion or insolence, to what is sinful rather than to mental stupidity. This kind of a fool despises wisdom and is impatient with discipline. He who does not fear God is a fool and will be unable to grasp wisdom or benefit from godly discipline (Prov 1:7). While the wise accept godly instruction, the boastful or babbling fool who rejects it will fall down by the predicaments he makes for himself (Prov 10:8). Because a fool feels that his own way is without error, he does not seek or listen to counsel as the wise one does. The fool is overbearing in his attitude since he has all the answers (Prov 12:15). A fool despises his father's instructions, in contrast to the one who shows good sense in regarding reproof (Prov 15:5). This kind of fool is also licentious, taking sinful enjoyment with a wayward woman (Prov 7:22).

This moral perversion is seen in the statement, "Fools mock at guilt" (Prov 14:9). The word for guilt can also mean the trespass offering (Lev 5). Thus the fool scorns and despises restitution for the injuries and sins he commits (NIV, "mock at making amends for sin"). He flouts his responsibility to the community as a responsible person. On a contrary note the upright (or wise) have a good reputation and are well liked.

Even if a fool were pounded with a pestle in a mortar along with the grain, no desirable results would follow (Prov 27:22).

A deplorable situation was seen in the northern kingdom, when Hosea was called an 'ēwil by the general populace (Hos 9:7). The people had forgotten the law of God (Hos 4:6) and they considered the precepts of the law a strange thing (8:12). In their perversity they regarded the teaching of the prophet as being contrary to their world view. Actually, through their twisted judgment, they gave themselves away as fools. The adjectival use of foolish follows the same idea of the noun's moral insolence. The tragedy is that this condi-

tion will never lead the foolish to know the Lord (Jer 4:22).

'iwwelet. *Folly, foolishness*, each twelve times, is associated with a *k'sil* and overlaps in meaning. Thus, a fool displays his folly, i.e., his *'iwwelet* (Prov 13:16). The folly (*'iwwelet*) of fools is deceit (Prov 14:8). One is regarded a fool because of his folly (*'iwwelet*), since folly seems a special product of fools (*k'silim*).

But the aspect of moral insolence is prominent. A quick-tempered man acts foolishly and is likely to do things he might later regret (Prov 14:17). Likewise one who is quick-tempered makes his folly prominent to attract the attention of others (Prov 14:29). A foolish man perverts his own way. His kind of way is his own fault, not God's (Prov 19:3). Discipline is important to children because foolishness is part of a child's nature. A remedy for correction is the rod of discipline in order to drive the foolishness from him (Prov 22:15). One must keep in mind that this discipline is important to curb moral insolence that might lead in turn to rebellion against God. Proverbs emphasizes the necessity for discipline (13:24; 23:13–14; 29:15). But it is to be tempered with compassion and concern (1:8–9). The folly of a quick-tempered person is contrasted with the great understanding (*t' bânâ*, q. v.) of one slow to anger (Prov 14:29). Similarly, the senseless find joy in folly, while by contrast the one who walks straight is a man of understanding.

'ëwili. *Foolish.* Used only once in the sense of an overseer in Zech 11:15, describing the foolish shepherd who had no concern for the people to whom he was to minister.

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L.G.

45 אור ('wl) II. Assumed root of the following.

45a אור ('ül) I, *body, belly* (Ps 73:4).

45b אור ('ül) II, *leading man, noble* (II Kgs 24:15).

45c אור ('ülām) I, *porch*.

45d אור ('ayil) I, *ram*.

45e אור ('ayil) II, *door post, jambs, pilaster*.

45f אור ('ayil) III, *leader*.

45g אור ('ayil) IV, *terebinth*.

45h אור ('ëlâ) *terebinth*.

45i אור ('ëlôn) *terebinth*.

45j אור ('ëlām) *portico*.

45k אור ('ayyāl) *stag, deer*.

45l אור ('ayyālâ) *doe*.

'ülām. *Porch, hall.* (ASV uses "porch"; RSV has "porch, hall," or "vestibule.") Sometimes equated with 'ëlām. I occurs mainly in I Kgs and Ezk as part of a temple or palace. Apparently it was an enclosed porch or entrance hall, since it could have windows (Ezk 41:26) and is compared to a palace (I Kgs 7:8).

The question of the porch is bound up with the reconstruction of the temple, which is uncertain. The older view was that the temple had two rooms like the tabernacle, a main hall and the holy of holies. There was also a porch out front. The view favored by many today is that it was a three-room temple like Syrian temples that have been found. W. F. Albright held that the two pillars out front were free standing and totally outside the structure (*Archaeology and the Religion of Israel*, Johns Hopkins Press, 1946, pp. 143–48). More recent study would suggest that the front of the building was really a half-porch or vestibule with an open front. The two side walls may have had windows (though Ezk 41:26 may refer to windows in the front wall of the high main hall that rose above the porch). In any case, the front of the vestibule would have been open with the roof supported by the side walls and the two great pillars in front. This arrangement would have given a very imposing entrance similar to the palaces at Megiddo and elsewhere (D. Ussishkin, "King Solomon's Palaces," BA 36:85–98).

The height of the porch was surely not 120 (cubits) (II Chr 3:4, כנב) but 20 cubits (some LXX MSS). Probably the consonants for cubit 'mh became reversed and were read as one hundred m'h.

A "porch" or "hall" figures prominently in connection with Solomon's temple, his palace complex, and the temple of Ezk 40–48. It is never used in connection with any other building. According to I Kgs 6:3, the hall in front of Solomon's temple was twenty cubits wide and ten cubits deep. Its width equaled that of the temple proper. This entrance hall added a third section to the holy place and holy of holies of the tabernacle. In the front of this "porch" or "vestibule" were set up the two pillars, Jachin and Boaz (I Kgs 7:21). The excavators of Arad think that they have found a porch area in the sanctuary at that site. The altar of burnt offering was built in front of the porch (II Chr 8:12), and this juxtaposition of porch and altar is noted elsewhere also (II Chr 15:8; cf. Matt 23:55). In Ezk 8:16 wicked men are seen at the entrance to the temple, "between the porch and the altar," worshiping the sun with their backs to God. Joel 2:17 describes godly priests weeping and praying "between the porch and the altar."

The "porch" of Solomon's palace complex is not well understood. The "hall of pillars" is associated with the "house of the forest of Lebanon" (I Kgs 7:2, 6). This hall of pillars, a colonnade structure, measured fifty cubits by thirty, and may have functioned as an entrance hall to the larger "forest of Lebanon" building. Another porch or portico stood in front of the hall of pillars (v. 6). The same word is used of the "hall of the throne," also called the "hall of judgment" (v. 7). The exact relationship of this hall to the other "halls" or "porches" of v. 6 is problematical. It may have been directly adjacent to the royal residence itself. Verse 8 indicates that Solomon built for Pharaoh's daughter a house modelled after the "hall of the throne."

The largest number of references to "porch" occur in Ezekiel 40–46 in connection with the hard-visualize temple described by the prophet. Several times the phrase "the porch of the gate" occurs (40:7–8, 15, 39; 44:3). These porches were porticos of the gates between the city and the outer court and the similar gates between the outer court and the inner. These gates are so described that we can compare them to the typical Solomonic gateways unearthed in Megiddo, Hazor, and Gezer. The "prince" was to enter and leave the temple by way of this "porch of the gate" (44:3; 46:2, 8). There were two tables on each side of this porch where the burnt offering, sin offering, and guilt offering were to be slaughtered (40:39). Probably the porch was also the place where the prince ate bread before the Lord (44:3).

In 40:48–49 the dimensions of "the porch of the temple" are given as twenty cubits in length and eleven in width. These measurements are almost identical to those of the porch of Solomon's temple. To reach the porch, a staircase flanked by pillars was provided (v. 49).

While many of the details regarding Ezekiel's "porch" remain obscure, it is clear that greater prominence is attached to this area and that, unlike Solomon's temple, distinct activities are associated with it.

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The plan of the gateways to the courts is better shown in W. Zimmerli *Biblische Kommentar zum A.T.*, II, pp. 1006, 1040.

'ayil *I. Ram, male sheep.* Like the word for "porch" ('*âlām*), "ram" is probably derived

from '*ûl* "to be first, in front of," pointing to the ram as the leader of the flock. It is mentioned prominently in the Bible. The ram was valued for its wool (II Kgs 3:4) and its tasty meat (Gen 31:38). Jacob presented rams along with other animals as a gift to Esau (Gen 32:15). The ratio of ten female lambs to one ram is typical in raising animals; the males are used for meat and the females kept for the next generation. It is noteworthy that most animals sacrificed were males. The sacrificial laws too were given in a way that was not impractical. Rams or their wool were included in the tribute payments which the Moabite king Mesha made to Ahab (II Kgs 3:4) and which the Arabians gave to Jehoshaphat (II Chr 17:11). Areas noted for their rams were Bashan and Nebaioth, which is probably Nabatea, in spite of the linguistic problem of the *t* and *l*. Ram skins dyed red were an important covering for the tabernacle (Ex 25:5).

Rams were frequently offered as sacrifices. When God instituted his covenant with Abram, a ram was one of the animals slain (Gen 15:9). On Mount Moriah the ram caught in the bush became the substitute for the beloved Isaac (Gen 22:13). The "ram of ordination" was sacrificed at the consecration of Aaron and his sons to the priesthood (Ex 29:1, 22). When the altar of the tabernacle was dedicated, rams were among the offerings presented (Num 7:15, 21, etc.). Ezekiel visualizes a ram as a burnt offering at the dedication of a new altar (Ezk 43:23, 25).

Rams were offered as regular sacrifices throughout the year. Only a ram was to be used for a guilt offering (Lev 5:15f.; 19:21–22), called a "ram of atonement" (Num 5:8). Often rams were among the burnt offerings, linked with bulls and lambs. The order is usually given as bulls, rams, and lambs (Num 28:11; I Chr 29:21). Rams for burnt offerings were accompanied with grain offerings and liquid offerings, the amounts of which were less than those used for bulls but greater than those for lambs. They were offered at the new moon festival (Num 28:11–14), Passover (Num 28:19–20), Pentecost (Lev 23:18), and the Day of Atonement (Lev 16:3, 5). Rams were also slain as peace offerings (Lev 9:4f.). One ram for a peace offering was prescribed to fulfill a nazirite vow (Num 6:14, 17, 19).

Rams are mentioned in several passages that condemn the multiplication of sacrifices designed to please God automatically (I Sam 15:22; Isa 1:11; Mic 6:7). These familiar verses while demonstrating the importance of rams as sacrificial animals, indicate the importance of the worshiper's heart attitude.

In Dan 8, the ram symbolizes the kings of Media and Persia. In Ezk 34:17 "rams" are paired with male goats as symbols of the rich and powerful in Israel. These tyrants use their horns

to oppress the weak of the flock (v. 21). The implication is that God will conduct a sacrifice and will destroy these fat and strong ones.

'ayil II. Projecting pillar, pilaster. 'ayil occurs once in I Kgs 6:31 and twenty-one times in Ezk 40–41. According to I Kgs these "pillars" or "posts" were five-sided and were located at the entrance to the inner sanctuary of the temple. As depicted in Ezk, they feature palm tree ornaments (40:31) and are associated with the gates of the temple area and with the porch of the temple. Examples from the monarchy are described and pictured in Albright, *Archaeology of Palestine*, Pelican, 1961, pp. 125–26.

'ayil III. Mighty, leader. Some authorities consider 'ayil III to be a separate word from 'ayil I, ram (BDB), while others treat it as part of it (KB). There are only five possible usages of this word. The first, in Ex 15:15 (KJV, "mighty men"), compares the leaders of Moab with the chiefs of Edom. The plural form in each term shows that the reference is not restricted to the king.

In Ezk, where "ram" is used symbolically (see 'ayil I, there are three instances of metaphorical usage. Ezekiel 17:13 refers to the "mighty of the land," the leaders and skilled workmen deported from Israel by Nebuchadnezzar. A parallel passage is II Kgs 24:15, which also contains the word 'ēlē as the preferred reading (Qere), though the consonants in 'ūlē (Kethib) may preserve the original root 'āl (see 'ayil I). These "leading men" were exiled along with King Jehoiachin, his family, and officials.

The singular form occurs in Ezk 31:11, referring to the "despot of the nations," the king of Babylon who destroyed Assyria's power. There is some disagreement about Ezk 32:21. Many manuscripts have 'ēlē instead of 'ēlē. If the former is correct, the expression refers to the once "mighty leaders" who have gone down to Sheol.

'ayil IV. Terebinth, oak. Probably from 'ul "to be in front, prominent" (see 'ayil I). The "oak of Paran" (El-paran) of Gen 14:6 may have been an important landmark because of its size (cf. the "oak of Moreh" in Gen 12:6). Some scholars believe that 'ayil refers to a large tree, not a specific species. The terebinth grows to a thirty foot maximum.

The word is closely related to 'ēlā, another designation for the terebinth tree. In Isa 1:29–30 the two words seem almost interchangeable. Modern translations alternate between "oak" and "terebinth."

Of its five occurrences, the most important are in Isaiah. According to Isa 1:29, Zion will be ashamed of the oaks and gardens it has desired. This passage is clarified by Isa 57:5, which refers

to "burning with lust among the oaks." According to Hos 4:13–14, the shade provided by large trees made them desirable as "high places," i.e. cultic shrines.

Another metaphorical usage (Isa 61:3) calls the faithful in Zion "oaks of righteousness," firmly planted by the Lord to withstand evil.

A possible reference to 'ayil occurs in Ezk 31:14, where tall, proud trees, representing Assyria and Egypt, are felled by the Lord.

'ēlā. Terebinth (usually the same in ASV, RSV).

The exact identification of this tree is disputed. Most versions translate the word by the term "oak." The tree is infrequently mentioned in Scripture, being found in six distinct historical situations: where Jacob hid idols (Gen 35:4); where an angel met Gideon (Jud 6:11, 19); a valley where David fought Goliath (I Sam 17:2, 19); where Absalom caught his hair (II Sam 18:9); where the unnamed prophet rested (I Kgs 13:14); and where Saul's bones were buried (I Chr 10:12). It is used as a symbol of judgment (Isa 1:30; 6:13) and under its limbs Israel committed idolatry (Ezk 6:13; Hos 4:13).

'ēlōn. Terebinth, oak. (ASV and RSV usually translate "oak" with a marginal note "terebinth." The KJV erroneously translates as "plain.")

It is generally conceded to be the same as 'ēlā. The tree figures often in Abraham's travels (Gen 12:6; 13:18; 14:13; 18:1). A noted one is mentioned near Ebal and Gerizim (Deut 11:30). The RSV translates the term on one occasion "divining oak" (Jud 9:37), while ASV follows KJV in translating "the oak of Meonenim." Apparently certain such trees became so famous as landmarks that they were generally recognized by all as suitable for specifying rendezvous.

'ēlām. Porch, portico (KJV "arches"). Closely related are 'ūlām and 'ayil, II. 'ēlām occurs some sixteen times, only in Ezk 40:16–36 and always in the plural. These "porches," or "vestibules" or "colonnades" are associated with the guard rooms and side pillars of the gates of the temple (vv. 16, 21, 29, 33, 36). They were apparently side enclosures along the entire length of the gateway, or enlarged areas at the end of the gate. See the bibliography for suggested plans of these gateways.

'ayyālā. Doe, hind. This noun is the feminine of 'ayyāl "stag, deer." It is known in Ugaritic also ('ylt). All of its eleven occurrences are in poetic passages. Three times reference is made to the doe giving birth. In Ps 29:9 a thunderstorm called "the voice of the Lord" makes the doe go into labor (cf. Job 39:1). An alternative view as old as R. Lowth (1815) is cited by Dahood though rejected by him (in AB, *Psalms I*, p. 179). It

reads 'ayyālōt "does" as 'ēlōt or 'ēlōt "oaks" and translates the line "makes the oaks bend." It is not only difficult to have the reading that the storm makes the does bear prematurely, but also the parallel line speaks of the storm stripping the forests—which would favor the reading "oaks" (so the NIV). During a severe drought, the doe gives birth only to abandon her young (Jer 14:5). This is apparently unusual owing to the affectionate nature of the doe (Prov 5:19).

Another trio of verses refers to the doe as a surefooted animal, able to make its way on high, dangerous terrain. The Psalmist rejoices that God has made his feet like a doe's feet in preparation for battle (18:33 [H 34] = II Sam 22:34). Habakkuk uses the same imagery to exult in the security God gives (3:19). When Jacob blesses Naphtali, he predicts that the tribe will be "a doe let loose" (Gen 49:21), roaming free and secure. Naphtali's part in the victory over Sisera may be in view (Jud 4:6; 5:18).

Twice in the Song of Solomon (2:7; 3:5) the daughters of Jerusalem are adjured "by the gazelles or by the does of the field." This is probably a word play on taking an oath using "LORD of hosts" and "god." "Gazelles" is identical to "hosts" (š' bā'ōt) and "does" ('aylōt) is very close to 'ēlōhim.

The phrase "to the doe of the morning" introducing Ps 22 probably refers to the melody to be used.

Bibliography: Howie, Carl Gordon, "The East Gate of Ezekiel's Temple Enclosure and the Solomonic Gateway of Megiddo," BASOR 117: 13–19, esp. p. 16.

H.W.

46 אוּלַי ('ūlay) *perhaps, suppose.*

This adverb is often associated with personal or national crises. Sarah expressed hope that Hagar would produce a child for her (Gen 16:2), and Balak hoped to curse Israel through Balaam (Num 22:6, 11). Jacob feared that Isaac would discover his deceit (Gen 27:12), and Job wondered if perhaps his children had cursed God (1:5). 'ūlay also expresses mockery (Isa 47:12; I Kgs 18:27).

H.W.

אוּלָּם ('ūlām) I. See no. 45c.

47 אוּלָּם ('ūlām) II, *but, however, nevertheless.*

This strong adversative is found ten times in Job, where Satan argues that God should test Job (1:11; 2:5) and where Job and his friends voice deep differences (5:8; 11:5; 13:3). God's sovereign will can be expressed through this term (Gen 48:19; Ex 9:16). Contrasts between past and present are emphasized (Gen 28:19; I Kgs 20:23).

H.W.

48 און ('wn) I. **Assumed root of the following.**

48a אָוֶן ('āwen) *trouble.*

48b אָוֶן ('āwen) *toil.*

'āwen. *Trouble, sorrow, idolatry, wickedness, iniquity, emptiness.* (RSV and NEB prefer "evil," and "mischief" over KJV's favorite, "iniquity.") The primary meaning of the word seems to have two facets: a stress on trouble which moves on to wickedness, and an emphasis on emptiness which moves on to idolatry. The word is used eighty-five times. A noun from an identical root 'wn II is pronounced 'ōn and means "vigor, wealth" (q.v.).

The root does not occur in verbal forms; normally it functions as a masculine noun, sometimes as an adjective.

One of the basic meanings of 'āwen is "trouble" which is clearly shown in Gen 35:18. Just before she died, Rachel named her newborn son, Ben-oni, (son of sorrow). In Deut 26:14 and Hos 9:4 'āwen designates mourning in association with death. 'āwen is sometimes in proximity to 'āmal "toil, labor" (q.v.). In Job 5:6; Ps 90:10; and Hab 1:3, 'āwen is parallel to 'āmāl and emphasizes physical trouble. In Isa 10:1, Ps 7:14 [H 15] (cf. Job 4:8) 'āmāl is the result of 'āwen in the sense that sin brings trouble. The relationship between 'āwen and 'āmāl is shown further by the tendency of the latter to drift to the connotation of deceitful words as in Ps 140:10. Also, both words occur with other words for deceit in Job 15:35; Ps 10:7; 36:3–4; 55:11; and Isa 59:4. Observe in Job 36:21 that 'āwen is contrasted with another word for affliction 'ōnī and both here and in Job 34:36 'āwen would seem to point to deceptive planning or speaking which leads to sorrow or rebellion.

In this sense of deception, 'āwen is tied to thoughts and words in Prov 17:4; Isa 32:6; Ezk 11:2; Hos 12:12 and possibly Hos 6:8 (see LXX). From this base 'āwen becomes a label for idolatry in Isa 66:3 and the phrase "Beth-aven," probably a name of shame for Bethel (Hos 5:8; 10:5, 8; cf. Amos 1:5; Ezk 30:17). Also the word describes idols in Isa 41:29, and seems to denote non-existence in Amos 5:5.

This trend of meaning in 'āwen is reinforced by its proximity to standard Hebrew words for deception, fraud, and falseness in Prov 6:12, 18; 19:28; 22:8; Isa 29:20; Zech 10:2. It may be that this strand of meaning comes from a possible early kinship to 'āyin, which means "nothing."

In by far the greater numbers of instances, the versions prefer to translate 'āwen as "evil," "iniquity," or "wicked." But an interesting term occurs about twenty times in Job, Ps, and Prov; it is workers of iniquity ('āwen) and may designate men skilled in magic or idolatrous ritual.

Generally, biblical theologians have given little

attention to 'āwen as a contributor to an understanding of sin. Since the word stresses the planning and expression of deception and points to the painful aftermath of sin, it should be noted more.

t'ūnim. Toil. This masculine noun occurs in the plural, possibly to intensify the force of the word occurring only in Ezk 24:12. Translators have been unable to agree on its precise meaning, so we have "lies" (KJV), "in vain" (RSV), and "corrosion" (NEB).

Bibliography: Gelin, Albert, *Sin in the Bible*, Desclee, 1964. Guillaume, A., "The Root 'wn in Hebrew," JTS 34: 62–64. Porubcan, Stefan, *Sin in the Old Testament*, Rome: Herder, 1963. Quell, G., *Sin*, London: Adam and Charles Black, 1951. Smith, C. R., *The Bible Doctrine of Sin*, London: Epworth, 1953. TDOT, I, pp. 140–46. THAT, I, pp. 81–83.

G.H.L.

49 וָנ ('wn) II. Assumed root of the following.

49a וָנ ('ōn) *vigor, wealth.*

This root occurs as a noun only twelve times. In Gen 49:3; Deut 21:17; Job 40:16; Ps 78:51; 105:36, the word designates reproductive power as evidenced in the firstborn son. In Isa 40:26–27 the creative power of God is highlighted. Physical strength and/or wealth is denoted in Job 18:12; 20:10; Hos 12:9.

G.H.L.

50 וֹפִיר ('ōpīr) *Ophir.*

This proper name refers to the eleventh son of Joktan (Gen 10:29) and to a region famous for its gold. The name is mentioned with "Sheba" and "Havilah" in Gen 10:28–29 and I Chr 1:22–23. Since those two designations are place names, some authorities feel that the person "Ophir" must be connected with the place. Others disavow any relationship between the two.

Ophir is first mentioned in connection with David, who had amassed three thousand talents of gold from Ophir for the construction of Solomon's temple (I Chr 29:4). Solomon joined with Hiram of Tyre to send ships from Ezion-geber to Ophir in quest of the same gold (I Kgs 9:28). These ships also brought a large number of almug trees and precious stones (I Kgs 10:11), and quantities of silver, ivory, apes, and baboons (peacocks? I Kgs 10:22). Actually, v. 22 does not mention Ophir, but the ships of Tarshish were most likely the large vessels that traveled to Ophir every three years (cf. II Chr 9:21). In I Kgs 22:49 King Jehoshaphat built "ships of Tarshish" to journey to Ophir in search of gold, but this

venture in the century after Solomon came to grief before the ships could leave Ezion-geber. Some scholars believe that "Tarshish" normally means boats used for carrying ore or metals.

A reference to the gold of Ophir has been found on a preexilic sherd uncovered at Tell Qasileh. The inscription reads, "Gold of Ophir for Beth-horon, thirty shekels" (B. Maisler, "Two Hebrew Ostraca from Tell Qasile," JNES 10:265–67). This find indicates that at least one king after Jehoshaphat was successful in procuring additional Ophir gold.

The value of the gold of Ophir is implied in poetic passages. In Isa 13:12 it is compared to "pure gold" (cf. Job 28:15–16). In Ps 45:9 [H 10] the queen is depicted as clothed in gold from Ophir. In Job 22:24 the word "Ophir" is understood to mean "the gold of Ophir."

The site of Ophir has not been conclusively identified. Several theories have been formulated, taking into account the products identified with Ophir and the three-year length of the journey. Most likely the three years refers to one entire year and parts of two others. Perhaps the best case can be made for locating Ophir in the Somali Republic, a country on the horn of Africa, once called Punt. The products obtained in Ophir are known in Africa, and the Hebrew words for the two kinds of monkeys (apes and baboons?) are related to Egyptian words (*qf* and *ky*).

A different theory would place Ophir in India, where the commodities in question were also available, particularly if "almug" wood is sandalwood. Some identify Ophir with Supara, sixty miles north of Bombay. Trade between India and the Persian Gulf is attested from the second millennium B.C. Once Jerome translated Ophir as "India" (Job 28:16), reflecting a strong tradition in his day.

A third alternative is the southwestern coast of Arabia. The close relationship between Ophir and Sheba and Havilah in Gen 10:29 supports this identification. Ma'afir in Yemen has been suggested as a site for Ophir. This theory does not preclude the possibility that some of the commodities were originally brought to Ophir from India.

Bibliography: Albright, William F., *Archaeology and the Religion of Israel*, Johns Hopkins, 1953, pp. 133–35, 212.

H.W.

51 וָנָה ('ûš) *to hurry, urge, be pressed* (with the same meaning in Arabic).

This verb is used four times in Prov to discourage haste to get rich (28:20) and hasty words or actions (29:20; 19:2; 21:5). In the famous Josh 10:13 the sun was in no hurry to set.

One's territory can be too "confining" (Josh

17:15), and persons can be "urged" into action (Ex 5:13; Gen 19:15).

H.W.

אֹר ('ôšār). See no. 154a.

- 52 אֹר ('ôr) *to be or become light, shine*; in the Hiphil stem, *to give light, cause to shine*. Corresponds to Ugaritic 'r "to be bright; to illumine," and Akkadian *urru* "day."

It occurs infrequently in the Qal and Niphal but some forty-five times in the Hiphil. It refers to the shining of the sun, but its metaphorical usages are more common.

Derivatives

- 52a אֹר ('ôr) *light*.
 52b אֹר ('ôrâ) *I, light*.
 52c אֹר ('ôrâ) *II, herb* (only in II Kgs 4:39).
 52d אֹר ('ûr) *flame*.
 52e אֹרִים ('ûrim) *Urim*.
 52f מֵאֹר ('mā'ôr) *luminary*.
 52g מְאֹר ('m'ârâ) (*light*) *hole*.

The concept of light in Scripture is important, dealing with personal and impersonal forces on both literal and metaphorical levels. Light is closely related to life and happiness, which may account for the frequent comparisons between God and light. Since the ancient world often worshiped the sun, God's role as creator of light is stressed. Eventually, he will make the sun unnecessary (Isa 60:19–20).

Light is frequently used as an indicator of time, separating day from night (Gen 1:5). The emphasis is on the shining of the sun in the early morning (Gen 44:3; Jud 16:2), so that "light" can sometimes be translated "dawn" (Neh 8:3). A distinction may be drawn between "daybreak" and the "daylight" that follows (Jud 19:26) the rising of the sun (Isa 60:1–3). Amos (8:9) mentions a judgment of darkness that will strike Israel "in broad daylight."

Light is of course associated with light-bearing bodies, but it is distinct from them, as seen in its creation apart from the luminaries (Gen 1:3). The sun and the moon are the "greater light" and the "lesser light" (Gen 1:16; Ps 136:7), and the stars are closely associated as "stars of light" (Ps 148:3). "Every passage that speaks of the shining ('ôr in the Hiphil) or the light ('ôr) of the sun (Gen 1:14–16; Isa 30:20; 60:19; Jer 31:35; Ezk 32:8; Ps 136:7–9) also refers to the light of the moon and sometimes also of the stars" (TDOT, I, p. 151). These heavenly luminaries are an integral part of the wonder of the cosmos as founded by the Creator and serve as a clock to regulate the seasons (Gen 1:14; Ps 104:19; Jer 31:35f.). The OT

avoids isolating the sun as "the light" lest the Hebrews succumb to the tendency to worship it (cf. Job 31:26–27). Another of God's lights was the pillar of fire that illumined the night for the Israelites during the wilderness wanderings (Ex 13:21; Ps 105:39). This was probably more awesome than lightning, which also displayed the glory of God (Ps 77:18 [H 19]; 97:4; Job 36:32).

Manmade lights included the sacred lampstand in the tabernacle (Num 4:9, 16; 8:2) which cast its light in the holy place. Lamps burning olive oil were highly valued for use in people's homes (Prov 13:9).

'ôr is used metaphorically when a person's face or the eyes are viewed as light-bearing objects. Sometimes literal eyesight is intended (Ps 38:10 [H 11]), probably also the difficult I Sam 14:27), but more often the "light of the face" refers to a cheerful face expressing good will (Job 29:24). The favor of a king is seen in his face (Prov 16:15), and "the light of God's face" indicates divine approval (Ps 44:3 [H 4]; 89:15 [H 16]).

In the famous priestly blessing of Num 6:25, the Hiphil stem of the verb is used in a similar context: "The Lord make his face to shine upon you, and be gracious to you." This time-honored expression occurs five times in the Psalms, invoking God's saving and restoring presence on behalf of his servants (Ps 31:16 [H 17]; 67:1; [H 2]; 80:3, 7, 19 [H 80:4, 8, 20]; 119:135). In Dan 9:17 the great statesman implores the Lord of mercy to let his face shine upon his sanctuary and reverse the desolate conditions in Jerusalem. The expression finds a parallel in Ugaritic, "the countenance of the sun shines upon me," meaning "I enjoy the favor of the king."

Light can also symbolize general "life" or "prosperity." "To see the light" is "to be born" (Job 3:16), and the "light of life" is a poetic reference to being alive (Job 33:30; Ps 56:13 [H 14]).

Some, however, contend that this compound should be rendered "the land of the living" because this is the meaning of the word in Phoenician. It makes excellent sense in such passages as Job 33:30. The word "land" is found in Ps 116:9, a close parallel to Ps 56:13 [H 14]. Dahood (*Psalms, I, II* in AB) suggests the meaning "land of eternal life."

In Ps 36:9 [H 10] "light" is parallel to "the fountain of life." In line with this usage Dahood argues that "to see light" is often really to see the light of God's face in immortality (Ps 36:9 [H 10]; and contra Ps 49:19 [H 20]). This is the expression in Isa 53:11 when the LXX and DSS texts speak in this vein of immortality for the suffering servant (cf. Ps 17:15).

Job 22:28 describes prosperity as light shining on one's ways, and a few chapters later "good" is compared with "light" (30:26). Unfortunately,

Job has encountered "evil" and "darkness," a set of contrasts in line with Amos's portrayal of the day of the Lord as one of darkness and not light (5:18). A day without light speaks of trouble and calamity.

Prosperity and life are closely linked with joy, so it is appropriate to find "happiness" as a meaning for "light." The two concepts are parallel in Ps 97:11. In Est 8:16 (using 'ôrâ) "light" is one of several words describing the relief and joy felt by the Jews in Persia when the decree to destroy them had been rescinded. Proverbs 15:30 speaks of the light of the eyes that makes the heart happy.

Another prominent metaphorical usage relates light to instruction. When a man finds wisdom, his face lights up (Eccl 8:1). The teaching of one's parents (Prov 6:23) as well as the word of God are a lamp to one's feet, a light to one's path (Ps 119:105, 130). In Psalm 19, which compares the written Scriptures to nature and to the sun in particular, the commandments of the Lord are said to enlighten the eyes (v. 8 [H 9]). Most likely the challenge to Israel "to walk in the light of the Lord" denotes adherence to the laws and teachings of God (Isa 2:3, 5; cf. 51:4). In a word, whereas darkness is associated with death (Job 3:5; 10:21; Ps 88:6; 91:6), failure and suffering (Jer 28:12; Amos 5:18, 20; Lam 3:2), folly (Job 37:19; 38:2; Eccl 2:13), and sin (Job 24:16; Ps 74:20; Prov 2:13; Jer 49:9), light is associated with life (Mal 3:20 [H 4:2]), salvation and prosperity (Job 29:3; Isa 58:8; Ps 36:10 [H 9]), wisdom (Ps 19:9 [H 8]; 119:105, 130; Prov 6:23; Dan 5:11), justice (Isa 42:1-3, 6; 49:6; 51:4f.; Mic 7:8).

The ultimate development is to compare God himself with light. The Lord is my light and my salvation (Ps 27:1), though a flaming fire to purge out wickedness (Isa 10:17). Isaiah describes the Messiah as a great light shining in a land of deep darkness (9:2 [H 1]). He will be "a light to the nations" so that God's salvation may reach the ends of the earth (42:6; 49:6).

Though the OT is careful not to identify God and the sun, the shining glory of God is described in terms of the sun (Ezk 43:2). He is the resplendent one (Ps 76:4 [H 5]) with healing in his wings, or rays (Mal 4:2 [H 3:20]). In the future age of bliss the glory of the Lord will rise upon us (Isa 60:1-3) and he, not the sun, will be an everlasting light (Isa 60:19-20).

'ûrim. Urim. This word occurs seven times in the OT, only in the plural. A presumed singular 'ûr "light" (ASV "flame," Isa 50:11), whence "fire" (Isa 31:9; 44:16). 'ûrim meant also east, region of light (Isa 24:15 NIV, NASB marg.). In all but two cases the Urim appear with the Thummim. Both were placed in the high priest's "breastplate of judgment" (Ex 28:30; Lev 8:8;

see *hōshen*) and were involved in obtaining oracular judgments from God (Num 27:21).

Although 'ûrim probably derives from 'ôr "be light" (q.v.), Ugaritic 'r (so BDB, p. 22), other possibilities include 'ārār "curse," and 'ārâ "pluck off" (KB, p. 23). Only in postexilic times do Urim and Thummim occur without the article or its equivalent, indicating that despite כִּנְי capitalization, these were originally common nouns, meaning "lights and perfections" (see *tāmam*), as the LXX and later Greek *phōtismoi kai teleotētes*, or, more freely, *dēlōsis kai alētheia* "illumination and truth."

The Urim and Thummim appear in Scripture without explanatory identification, except that they were to be put "in the breastplate . . . and be upon Aaron's heart" (Ex 28:30), which may suggest that these are none other than descriptive terms for the twelve precious stones of the immediately preceding context, inscribed with the names of the tribes of Israel (vv. 17-21), and set in the breastplate of judgment upon Aaron's heart (v. 29). But cf. Lev 8:8 which seems to say they are additional to the twelve. Josephus assigns oracular characteristics to the twelve stones, claiming they would shine when Israel was to be victorious in battle (*Antiquities*, 3.8.9). Talmudic tradition suggests that the Shekinah would illumine letters in the tribal names to spell out revelations, (*Yoma*, 73a-b; although five of the twenty-two Hebrew letters do not appear in these twelve names). Actually, the combining of "dreams, Urim, and prophets" (I Sam 28:6) indicates that, even as the first and last terms denote revelations to the mind of the petitioner through a prophetic intermediary, so Urim denotes a correspondingly personal revelation, through the mind of that priestly intermediary who wore the shining stones of the breastpiece in Israel's sanctuary (cf. Moses' association of Urim and Thummim with the tribe of Levi, Deut 33:8, and David's seeking divine guidance through the man who wore the priestly surplice ('ēpōd, q.v.) I Sam 23:9-12; 30:7-8, to which, in turn, the breastplate was attached (Ex 28:25-28).

Negative critics presume that the 'ûrim were images, magical dice, or divining disks, flipped like coins, giving a "yes" answer should the light ('ûr) side come up (cf. IDB, IV, p. 739 and the RSV emendation of I Sam 14:41). But *tōm* does not mean "dark." And the priestly oracles were not limited to yes-or-no answers (Jud 18:5-6; II Sam 5:19) but provided detailed explanations (Jud 1:1; I Sam 10:22; II Sam 5:23). Scripture condemns pagan, mechanical divination (Hos 4:12). Mention of official oracles ceases after the time of David (replaced by prophets?), and the breastpiece with its Urim seems to have perished in the exile (cf. Ezr 2:63; cf. Josephus's claim of a Maccabean destruction, *Antiquities*, 3.8.9).

mā’ôr. *Light, luminary.* This masculine noun is a close synonym of ‘ôr, but occurs only twenty times. It is used of the lampstand in the tabernacle several times (Ex 35:14; Lev 24:2; Num 4:9, 16).

’ôrâ *I. Light, joy.* This feminine form of ‘ôr occurs only three times in the OT (Ps 139:12; Isa 26:19; Est 8:16).

Bibliography: Lindblom, J., “Lot-Casting in the Old Testament,” VT 12: 164–78. Mangan, Edward A., “The Urim and Thummim,” CBQ 1:133–38. May, H. G., “Ephod and Ariel,” AJSL 56:44–69. Richardson, TWB, p. 129. Robertson, Edward, “The ‘Urim and Thummim; What Were They?” VT 14: 67–74. TDNT, IX, pp. 316–27. TDOT, I, pp. 147–66. THAT, I, pp. 84–90.

H.W.

אֵוֹת (‘ôt). See no. 41a.

53 *אוֹתָהּ (‘ût) *consent, agree* (Niphal only).

אוֹרִיִּם (‘ûrim). See no. 52e.

54 אֵז (‘âz) *then*.

Derivative

54a מֵאֵז (mē’âz) *in time past, long since, since*.

This adverb appears 130 times. It is related to Ugaritic *idk* “then.” Its use in Hebrew is emphatic, occurring in many important contexts and often in poetic passages. As a temporal adverb, it can refer to both the past and present. After the great victory over Egypt at the Red Sea, “then Moses sang this song to the Lord” (Ex 15:1; cf. Num 21:17). “Then” introduces Joshua’s request for the sun to stand still (Josh 10:12). When the temple was dedicated “then Solomon assembled all Israel (I Kgs 8:1).

‘âz also occurs in future contexts, specifying the time when the eyes of the blind will be opened (Isa 35:5) or when the return from captivity will bring ecstasy (Isa 60:5). After Abraham’s servant had sought a wife among his relatives, “then” he would be free from his oath (Gen 24:41; Ex 12:44).

The victory songs of Ex 15 and Jud 5 use ‘âz emphatically. When news about Israel’s triumph was heard, “then the chiefs of Edom were dismayed” (Ex 15:15). In Jud 5:8, 11, 13 it is used to describe the sequence of the battle with the Canaanites.

“Then” can also express strict logical sequence. If Israel keeps the Sabbath, “then” they will find delight in the Lord (Isa 58:14). Apart from meditating in the law, David claims, “I would have perished” (Ps 119:92; cf. II Kgs 13:19).

mē’âz. *Since.* Derived from *min* ‘âz “from then,” as in Jer 44:18. It occurs eighteen times, seven times as a preposition or conjunction (Ruth 2:7; Gen 39:5). In the absolute it is used of the recent past (II Sam 15:34) or the more remote past. In Isa, a cluster of verses prove that God has “long since” predicted the future (44:8; 45:21; 48:3, 5, 7, 8). God’s throne was established “from of old” (Ps 93:2), which looks beyond creation (Prov 8:22).

H.W.

55 אֵזוֹב (‘ēzôb) *hyssop*. (ASV and RSV similar.)

This word occurs ten times, primarily in the Pentateuch. The English meaning is derived from the Greek ὕσσωπος, which is only an attempt to transliterate the Hebrew. Hyssop is a small plant that grows on walls (I Kgs 4:33 [H 5:13]), probably to be identified with marjoram of the mint family. It was used to apply blood and water in purification ceremonies.

The importance of hyssop stems from the Exodus. God told Moses to have each Israelite family slay a lamb, dip a bunch of hyssop in the blood in the basin and then smear some of the blood on the sides and top of the doorframe (Ex 12:22). When the Angel of the Lord passed by and saw the blood, he spared the firstborn son in that home. Thus, the hyssop functioned as a brush to apply the blood.

In Lev 14:4–6 hyssop is used in a purification ceremony for a man cured of leprosy. The hyssop, along with a live bird, cedar wood and scarlet yarn, was dipped in the blood of a bird killed over running water. The man being cleansed was then sprinkled seven times with this mixture of blood and water. The same procedure applied to a house which had a “leprous” outbreak (likely mildew, see *šara’at*). It too was to be sprinkled seven times with the same mixture (Lev 14:49–52).

Similar was the procedure for persons or objects contaminated by contact with a corpse. Special ashes for purification were prepared by burning the body of a sacrificed red heifer and throwing on top of it cedar wood, hyssop, and scarlet yarn (Num 19:6). Whenever anyone or anything had been near a dead body, running water was added to the purification ashes, and hyssop was used to sprinkle the contaminated person and objects on the third and seventh days of their ritual uncleanness (Num 19:17–19). Any unclean person who failed to comply with these regulations was to be cut off from Israel.

In the Mishnah (H. Danby, Oxford, 1933) there are seventeen pages of rules for preparing and sprinkling this water (pp. 697–714). Needless to say, some of the rules give minutiae even to the ridiculous. The spiritual character, however, is

lacking. These rules represent the ideas of the Pharisees of Jesus' day.

The combination of cedar, hyssop, and scarlet found in Lev and Num is intriguing. Cedar and hyssop seem to represent the most magnificent tree and most insignificant bush respectively (I Kgs 4:33 [H 5:13]). Cedar is a symbol of strength, splendor, and longevity and it may emphasize the importance of these rites.

In Heb 9:19 there is reference to Moses taking the blood of calves, water, scarlet wool, and hyssop in order to sprinkle the scroll of the covenant and all the people as he established the Sinai covenant, though the scarlet and the hyssop are not expressly mentioned in Ex 24:6-8.

When David in repentance cried out to God, "Purify me with hyssop, and I shall be clean" (Ps 51:7 [H 9]), he referred to the laws of Num 19. He knew that if he were not cleansed, he would be cut off from his people.

Perhaps the mention of the hyssop plant given to Christ on the cross (Jn 19:29) refers symbolically to the infinite purification that was accomplished through his death.

Bibliography: Harrison, R. K., "The Biblical Problem of Hyssop," EQ 26: 218-24. Shewell-Cooper, W. E., "Flora" ZPEB, II, p. 570.

H.W.

אָזֹר ('ēzôr). See no. 59a.

אֶזְכָּרְיָה ('azkārîyâ). See no. 551d.

56 אָזַל ('āzal) *to go away, about.*

This verb is used of a buyer who brags about his purchase after he goes his way (Prov 20:14). Israel also shifts its position, moving from one ally to another (Jer 2:36).

Three times the sense is "to be exhausted." Water "evaporates" (Job 14:11), Israel's strength was depleted (Deut 32:36), and Saul's bread was gone (I Sam 9:7).

Combined with 'ēz "goat" it makes the word 'āzā'zēl "Azazel," "the goat of going out" or "Scapegoat" of Lev 16.

H.W.

57 *אָזַן ('āzan) *I, listen, give ear.*

This verb is used only in the Hiphil stem, indicating it is denominative.

Parent Noun

57a אָזֶן ('ōzen) *ear.*

Derivative

57b אֵזֶן ('āzēn) *implements, tools.*

'āzan occurs primarily in poetic books as a parallel to the verbs *shāma* "to hear," and *hiq-shib* "to pay attention." Even where it is used in

basically non-poetic books, it occurs in poetic passages, such as the songs of Lamech (Gen 4:23), of Moses (Deut 32:1) and of Deborah (Jud 5:3). The vast majority of its forty-two occurrences are in imperative forms.

'ōzen. *Ear, hearing.* This noun occurs almost two hundred times and is applied most often to man, though it is used of a dog's ears (Prov 26:17) and of a sheep's ear, partially rescued from a lion (Amos 3:12). Anthropomorphically, God is said to possess "ears" or "hearing."

The ear can perhaps best be studied under three headings: as an organ of hearing, as a part of the body subject to symbolic actions, and as a sign of responsiveness and understanding. These usages are frequently interrelated.

The ear as the physical organ of hearing has been implanted by God (Ps 94:9), who himself can hear. The Psalmist uses a teleological argument for the nature of God from the human ear: "He who planted the ear, does he not hear?" (Ps 94:9). In contrast, the manmade ears of idols hear nothing at all (Ps 115:6; 135:17). When the physical organ is mentioned, frequently "hearing" is a good translation for "ears." "To speak in the ears" of someone is "to speak in his hearing" (Gen 44:18).

Since the ear represents hearing and obedience, it is involved in important symbolic actions. If a slave chose to serve his master permanently, his ear was pierced with an awl (Ex 21:6; Deut 15:17; cf. Ps 40:6 [H 7]). By this legal act, the slave was bound to obedience for his entire life. At the ordination of Aaron and his sons to the priesthood, some blood from the sacrificial ram was placed on the lobes of their right ears, thumbs, and big toes (Lev 8:23-24; Ex 29:20). Similar was the case of a person cleansed from leprosy. Blood as well as olive oil was applied to his right ear, thumb, and big toe on the eighth day of his purification ceremonies (Lev 14:14, 17).

Earrings were apparently given by the groom to the bride at a marriage (Ezk 16:12) (The "earring" for Rebekah [Gen 24:22 כִּינִי] was a nose ring), but they are associated with idolatry in Gen 35:4. The Israelites tore off their gold earrings so that Aaron could make a golden calf (Ex 32:2-3). As a sign of complete rejection, the ears and nose were mutilated by the rampaging enemy (Ezk 23:25).

Most references to the ear or hearing involve a response from the hearer. To hear, or to incline the ear, means to pay close attention, e.g. to the words of the wise (Prov 22:17). How often God pleads with wayward Israel to listen and heed his warnings in view of impending judgment (Hos 5:1; Jer 13:15). Even heaven and earth are called to listen as witnesses of the covenant promises of Israel (Deut 32:1; Isa 1:2). Predictions of national

disasters are said to make the ears ring or tingle, so shocking is the message (I Sam 3:11; II Kgs 21:12; Jer 19:3).

Twice, the term "hardness" or "heaviness" is applied to the ears of Israel. They have stopped their ears from hearing the word of God through the prophets (Zech 7:11–12), for God had brought on them judicial deafness (Isa 6:10; cf. II Chr 24:19; Neh 9:30). Like the idols, the nation had ears but could not hear (Jer 5:21). Once the people's ears are called "uncircumcised," closed to the words of their covenant God (Jer 6:10).

Hearing and understanding are closely linked on occasion (Job 13:1), and "ears" can almost mean "mind" (Job 33:15). Horst noted: "The ears are regarded as the instrument by which speech and orders are noted, not the brain, as with us. Hence the ear is the seat of 'insight'" (TDNT, V, p. 546). Proverbs 23:13 condemns refusal to hear the cry of the poor and thus remain ignorant of their plight. But the man who turns a deaf ear to talk of murder is commended (Isa 33:15). The importance of the organ to one's spiritual life is stated by Job: "Does not the ear test words, as the palate tastes food (Job 12:11).

Many references relate to God's ability to hear and take action. The arrogance of Assyria came to his ears and resulted in its destruction (Isa 37:29). Most passages deal with God's response to prayer. The Psalmist frequently pleads with God to hear his cry for help (Ps 80:1 [H 2]; 54:2 [H 4]) and save him from the enemy. At the dedication of the temple, Solomon asked that God's ears would ever be attentive to the prayers of his people (II Chr 6:40). Daniel turned toward that temple to ask God to incline his ear and do something about the ruins of Jerusalem (Dan 9:18). When prayer is not answered, it is not because God has become hard of hearing (Isa 59:1). The sin of Israel cut them off from his saving response (Deut 1:45).

"To uncover the ear" (*gālā 'ōzen*) is "to disclose important information," such as a plot against the king (I Sam 22:8, 17). In a legal context, it means "to bring a matter to one's attention" (Ruth 4:4). When God is the subject, "uncover the ear" means "to reveal" truth to his servants (I Sam 9:15; II Sam 7:27).

Bibliography: Richardson, TWB, p. 104. TDNT, V, pp. 546–51. THAT, I, pp. 95–97.

H.W.

58 *אָזַן ('āzan) *II, weigh, test, prove.* Only in the Piel (Eccl 12:9).

58a מִזְנֵן (*m'zn*) *balances, scales.*

Always occurring in the dual, *mō'z'nayim* indicates a pair of scales. Scales were used to weigh silver at a purchase (Jer 32:10). Accurate scales were God's delight (Lev 19:36; Prov 11:1), and

the prophets condemned cheating merchants (Amos 8:5; Mic 6:11).

Job wanted his case weighed by God (Job 31:6). God is able to weigh the hills on balances (Isa 40:12), and he regards nations as the dust on scales (Isa 40:15).

The balances of antiquity were a simple bar suspended at the middle with pans on each end. For a picture of an Egyptian balance, see L. M. Petersen, "Balance" in ZPEB.

The weights were called '*ābānim* (q.v.) stones, being usually made of stone shaped and ground. The chief opportunity for cheating lay in the weights used.

H.W.

אָזַק ('āzēq). See no. 577b.

59 אָזַר ('āzar) *to gird, clothe.* (ASV, RSV translate similarly.)

Derivative

59a אָזַר ('ēzôr) *waistband.*

This verb usually occurs in the Qal or Piel, once in the Niphal and three times in the Hithpael, primarily in the poetic books. Often military preparation is in view.

'ēzôr. *Waistband, belt.* Of its fourteen occurrences, eight are in Jer 13:1–11. Elijah wears a leather belt around his hairy garment (II Kgs 1:8), but Jeremiah dons a tight-fitting linen waistband (13:1, 11). He left it to rot by the Euphrates as a symbol of the corrupt nature of Israel (Jer 13:10–11).

The "belt" or "waistband" characterized soldiers' dress. The Assyrians did not wear a loose belt as they swept south (Isa 5:27; Ezk 23:15). God is the one who prepares or girds the Psalmist with strength for battle (Ps 18:32 [H 33], 39 [H 40] = II Sam 22:40). God girded Cyrus, perhaps equipping him with armor (Isa 45:5). The weak are armed with strength, but the arrogant are shattered (I Sam 2:4). God challenges the nations to gird themselves for battle, but they face certain defeat (Isa 8:9).

Sometimes the military significance is replaced by a more general "prepare for action." God commands Job to gird up his loins like a man and meet God's arguments (Job 38:3; 40:7). And Jeremiah is given the same order in preparation for a controversial ministry (Jer 1:17).

When God turned David's mourning into dancing, he clothed (girded) him with gladness (Ps 30:11 [H 12]). A similar metaphor characterizes the Messiah, who wears righteousness and truth around his waist (Isa 11:5).

In Ps 65:6 [H 7] God as Creator is said to be "girded with might." The King of the universe is "clothed with majesty," "girded with strength" (Ps 93:1).

Bibliography: Wright, G. E., "Israelite Daily Life," BA 18: 50-79.

H.W.

אֶחָדָא ('ezrōā'). See no. 583b.

אֶחָדָא ('ezrāh). See no. 580b.

60 אֶחָד ('āḥ) I, *alas!*

אֶחָד ('āḥ) II, III. See no. 66a, 62a.

אֶחָד ('ōāḥ). See no. 65a.

61 אֶחָד ('ehad) *one, same, single, first, each, once, fem. 'ahat* (אֶחָת).

This word occurs 960 times as a noun, adjective, or adverb, as a cardinal or ordinal number, often used in a distributive sense. It is closely identified with *yāhad* "to be united" and with *rō'sh* "first, head," especially in connection with the "first day" of the month (Gen 8:13). It stresses unity while recognizing diversity within that oneness.

'*ehad* can refer to a certain individual (Jud 13:2) or a single blessing (Gen 27:38). Solomon alone was chosen by the Lord (I Chr 29:1). The notion of uniqueness is also found in II Sam 7:23 and Ezk 33:24 (for this verse with reference to God, see below). The phrase "in a single day" can refer to the suddenness of judgment (Isa 10:17; 47:9) or blessing (Isa 66:8).

Adverbially, '*ehad* means "once" or "one time" (II Kgs 6:10). God solemnly swore to David "one time" that his descendants and throne would last forever (Ps 89:35 [H 36]). In Hag 2:6 the Lord warned that he would shake heaven and earth "once more in a little while." Yet this prediction of the overthrow of nations probably included a near as well as a far fulfillment (cf. Heb 12:26). The expression "in one day" denotes the swiftness of the Lord's acts (Isa 9:14 [H 13]; Zech 3:9).

Sometimes the phrase "as one man" can mean "all at once" (Num 14:15), but when Gideon was told he would defeat Midian "as one man" it probably meant "as easily as a single man" (Jud 6:16). The phrase can also refer to a nation aroused to take united action against gross injustice (Jud 20:8; I Sam 11:7). Zephaniah's mention of people serving God "with one shoulder" (3:9) likely means "shoulder to shoulder," solidly united. Likewise in Ex 24:3 "with one voice" expresses that all Israel was involved in entering into the Covenant with Yahweh.

The concept of unity is related to the tabernacle, whose curtains are fastened together to form one unit (Ex 26:6, 11; 36:13). Adam and Eve are described as "one flesh" (Gen 2:24), which includes more than sexual unity. In Gen 34:16 the men of Shechem suggest intermarriage with Jacob's children in order to become "one people."

Later, Ezekiel predicted that the fragmented nation of Israel would someday be reunited, as he symbolically joined two sticks (37:17). Once again Judah and Ephraim would be one nation with one king (37:22). Abraham was viewed as "the one" from whom all the people descended (Isa 51:2; Mal 2:15), the one father of the nation.

Diversity within unity is also seen from the fact that '*ehad* has a plural form, '*āhādīm*. It is translated "a few days" in Gen 27:44; 29:20, and Dan 11:20. In Gen 11:1 the plural modifies "words": "the whole earth used the same language and the same words." Apparently it refers to the same vocabulary, the same set of words spoken by everyone at the tower of Babel. The first "same" in Gen 11:1 is singular, analogous to "the same law" of the Passover applying to native-born and foreigner (Ex 12:49; cf. Num 15:16), or to the "one law" of sure death for approaching the Persian king without invitation (Est 4:11).

In the famous Shema of Deut 6:4, "Hear, O Israel . . . the LORD is one," the question of diversity within unity has theological implications. Some scholars have felt that, though "one" is singular, the usage of the word allows for the doctrine of the Trinity. While it is true that this doctrine is foreshadowed in the OT, the verse concentrates on the fact that there is one God and that Israel owes its exclusive loyalty to him (Deut 5:9; 6:5). The NT also is strictly monotheistic while at the same time teaching diversity within the unity (Jas 2:19; I Cor 8:5-6).

[The lexical and syntactical difficulties of Deut 6:4 can be seen in the many translations offered for it in the NIV. The option "the LORD is our God, the LORD alone" has in its favor both the broad context of the book and the immediate context. Deuteronomy 6:4 serves as an introduction to motivate Israel to keep the command "to love (the LORD)" (v. 5). The notion that the LORD is Israel's only God suits this command admirably (cf. Song 6:8f). Moreover, these two notions, the LORD's unique relation to Israel and Israel's obligation to love him, are central to the concern of Moses' addresses in the book (cf. Deut 5:9f.; 7:9; 10:14ff., 20f., 13:6; 30:20; 32:12). Finally Zechariah employs the text with this meaning and applies it universally with reference to the eschaton: "The LORD will be king over all the earth; in that day the LORD will be (the only) one, and His name (the only) one" (14:9 NASB).

In Job 31:15 and Mal 2:10 the word is used to denote that one and the same God created all men. The reference to the one Shepherd in Eccl 12:11 probably indicates that God is the only source of wisdom. B.K.W.]

Bibliography: Knight, A. F., "The Lord is One," Exp T 79: 8-10. TDOT, I, pp. 193-200. THAT, I, pp. 104-106.

H.W.

62 אח (‘hh). Assumed root of the following.

62a אח (‘ah) *II, brother.*

62b אחוה (‘ahāwā) *brotherhood.*

62c אחות (‘āhōt) *sister.*

‘ah. Brother, relative, fellow countryman, friend.

From a root common to all Semitic languages, ‘ah occurs 630 times in the OT. Owing to its wide range of meanings and the practice of polygamy, it is sometimes necessary to describe a full brother as the son of one's mother (Deut 13:6 [H 7]; Ps 50:20; Jud 8:19). The relationship between full brothers was extremely close, so the admonition to kill a brother who has become an idolater is severe indeed (Deut 13:6 [H 7]). Every man is expected to be his brother's keeper (Gen 4:9). The OT is replete with stories about half-brothers, those with different mothers. Abraham was Sarah's half-brother (Gen 20:5, 12), and his sons Ishmael and Isaac were born to Hagar and Sarah. The rivalry between Joseph and his half-brothers turned into hatred (Gen 37:2–5), and Absalom's hatred for Amnon resulted in murder (II Sam 13:29). Even full brothers like Cain and Abel, or Jacob and Esau had similar experiences. The Levites, however, properly put loyalty to God above family solidarity when they killed their own sons and brothers guilty of idolatry (32:29).

More remote descendants from a common father are called brothers. Thus “brother” occurs together with “children of Israel” (Deut 24:7). “Brother” is used more widely of Abraham's nephew Lot (Gen 13:8) and Laban's nephew Jacob (Gen 29:15). Members of the same tribe are also called “brothers,” fellow-Levites (Num 16:10) or Simeonites (Num 25:6). The “relatives” of Samson among whom he should have selected a wife probably refer to his own tribe of Dan (Jud 14:3).

The meaning also includes all the children of Israel generally, as the parallelism with “brothers” shows (Lev 25:46; Deut 3:18). This is doubtless the background of the NT usage of “brothers” as fellow believers. Moses' fellow countrymen slaving in Egypt were called “his brothers” (Ex 2:11; 4:18). All were descended from Abraham and Jacob. Israel's prophets (Deut 18:15) and kings (Deut 17:15) must be “brothers” and not foreigners. Israelites were not to take advantage of the financial distress of other Israelites (Lev 25:35; Neh 5:8), who were to be considered as “friends” (“neighbors,” *rēa'*) or “brothers” (Deut 15:2). The word is used as a parallel or synonym with “neighbor” (Lev 19:17; Jer 9:4 [H 3]). In Prov there is reference to a friend who is better than a brother (18:24; 27:10). When David eulogized Jonathan, he called him a “brother” in this deep sense (II Sam 1:26).

Sometimes various nations claimed “brother” status. Israel referred to Edom as “my brother”

(Num 20:14), partly because Esau and Isaac were sons of Abraham. Several times Edom is condemned for mistreating brother Israel (Amos 1:11; Ob 10, 12). Hiram, king of Tyre, called Solomon “my brother” (I Kgs 9:13), but it is also Tyre which is judged for ignoring a “treaty of friendship” (literally, “brotherhood,” Amos 1:9).

“Brother” is also used by Jacob to address strangers politely (Gen 29:4). The old man of Gibeah calls his perverted neighbors “brothers” (Jud 19:23), when Job's term would have been more appropriate: “I have become a brother to jackals” (30:29). In the Mari tablets and west semitic inscriptions, the word is used to address persons of equal rank and to refer to professional colleagues as well as kinsmen.

Some authorities have attributed the importance of brothers to a fratriarchal framework. Rule of brothers is known in the near east, and Laban's behavior toward his sister Rebekah may be an example of fratriarchy. Even though their father was still living (Gen 24:50), it was Laban who played the leading role.

Speiser likens the claims of Abraham and Isaac that their wives were “sisters” to a similar custom in Nuzi where a high-born wife was adopted to be also a sister. This gave her higher status and helps to explain the actions of these patriarchs. Unfortunately, the custom was not recognized in Egypt and Gerar. It was evidently derived from an old fratriarchate. For details see E. A. Speiser *Oriental and Biblical Studies* (Univ. of Pennsylvania, 1967, pp. 62–82).

The responsibilities of brothers are also known through the institution of Levirate marriage. If a man died without having a son, his brother was obligated to marry the widow and name her firstborn son after his brother to “build up his brother's house” (Deut 25:5–10; Gen 38:7–9). It was a serious sin, however, to have sexual relations with a brother's wife while he was still alive (Lev 18:16; 20:21). The oldest son was given a double portion of the inheritance (Deut 21:17). A priest was permitted to defile himself for the death of a sister or brother (Lev 21:2). Apart from these, no other laws involving brothers are mentioned in OT legal materials.

‘āhōt. Sister, relative, beloved. Derived from the same root as “brother” and with the same semantic range, it occurs only 114 times. Again, the distinction between full sister and half-sister is not clear (Gen 20:5). Usually to indicate the latter the father is said to be the same (Ezk 22:11).

“Sister” can also be used in the sense of “close relative” (Gen 24:60), a woman of the same nationality (Num 25:18), or a close friend (Prov 7:4). The meaning “beloved” or “darling” is clear in Song 4:9–12 and 5:1–2, where “sister”

occurs parallel to "bride" four times. This may stem from an earlier custom, according to which it was permissible to marry one's sister (Gen 20:5f.). In Hurrian society it was also the practice for husbands in the upper classes to adopt their wives as "sisters" to form the strongest marriage bond. This fratriarchal feature may explain the frequent wife-sister motif of Genesis (see 'āh "brother").

In Lev 18:9, 11 sexual relations with a sister or half-sister are forbidden. Amnon's rape of his half-sister Tamar, Absalom's full sister, must be understood in this light (II Sam 13:1f.). Since "sister" is used in the expression "one to another" (Ex 26:3), some scholars interpret Lev 18:18 as a condemnation of polygamy. Context strongly argues against this, however.

Israel and Judah are called "sisters" in Jer 3:7, and Jerusalem is castigated as a sister of Samaria and Sodom (Ezk 16:46).

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H.W.

63 אָהַז ('āhū) *reeds, rushes.*

אָהַוָּה ('āhāvā). See no. 62b.

אָהֹר ('āhōr). See no. 62c.

64 אָהַז ('āhaz) *to take hold of, seize, grasp.*

Derivative

64a אָהֻזָּה ('āhūzzā) *possession.*

Most of the verb's sixty-eight occurrences are in the Qal stem, but several Niphal forms are found. Its uses are rather evenly divided between the literal and metaphorical, both positive and negative.

The basic idea of the root is "to take hold of." Jacob "took hold" of Esau's heel (Gen 25:26); Samson "took hold" of the city gate (Jud 16:3); Ruth "held" the cloak as Boaz poured six measures of barley into it (Ruth 3:15). The curtains of Xerxes's palace were held by cords of linen on silver rings (Est 1:6). Men could "hold" or "wear" swords (Song 3:8).

Pertaining to architecture, it is used of the floors of the side rooms that were "attached" to the temple by cedar beams (I Kgs 6:10), or of the footstool attached to the throne (II Chr 9:18, the

only Hophal usage). Once it is applied to "bolt-ing" the city gates (Neh 7:3).

Sometimes "to take hold of" has the violent connotation of "seize" or "catch." The Israelites caught Adoni-bezek (Jud 1:6) and Jephthah caught and killed the men of Ephraim unable to pronounce "Shibboleth" (Jud 12:6; II Sam 2:21). A ram is caught in a thicket (Gen 22:13) and a fish in a net (Eccl 9:12). Job says that God has "grasped me by the neck and shaken me to pieces" (16:12).

"To take" can also refer to selection, as the men taken by lot (I Chr 24:6) or the two percent of the plunder taken as the Levites' share (Num 31:30, 47).

Metaphorically, the righteous man is said to "hold to his way" (Job 17:9). One can "grasp" an idea or "take hold" of folly (Eccl 7:18; 2:3). God in his grace will "take hold of my right hand" as a sign of his guidance and favor (Ps 73:23; cf. Isa 45:1, *hāzaq*). Psalm 139:10 speaks of God's right hand leading and "laying hold" of the Psalmist. In Deut 32:41 the Lord sharpens his sword "to take hold of justice."

A common idiom is to be seized by pain, sorrow or fear, often as a woman in childbirth. Anguish grips the enemies of Israel (Ex 15:14-15), but Israel herself suffers labor pains as she faces exile (Jer 13:21). King Saul was seized by the agony of death on the battlefield (II Sam 1:9), and the nations of the world endure pain and anguish as the day of the Lord approaches (Isa 13:8-9).

In the Niphal stem the verb usually means "to acquire property," thus overlapping with the noun 'āhūzzā "possession." Sometimes both noun and verb occur in the same verse (Josh 22:9, 19). The Niphal may arrive at this meaning through its reflexive use, "to take for oneself."

The property in view is almost always land. Hamor invited Jacob and his sons to "acquire property" in Shechem and Canaan (Gen 34:10). Later, Joseph gave his father and brothers possession of the best land of Egypt (Gen 47:11, 27), but only as a temporary residence.

'āhūzzā. Possession, property. (KJV and ASV consistently use "possession" but RSV occasionally renders "property.") The majority of its sixty-six uses pertain to the possession of land (the verb is so used only in the Niphal). The word is also used in conjunction with "inheritance" (*nahālā*).

Normally the property under discussion was located in the land of Canaan. All of that land had been promised to Abraham as "an everlasting possession" (Gen 17:8), a promise repeated to Jacob (Gen 48:4). Five times in Genesis, Abraham's purchase of the Cave of Machpelah is mentioned (23:4, 9, 20; 49:30; 50:13). By gaining possession of this burial site for Sarah, Abraham

made the down payment on the eventual full possession of the land. Canaan is called "the land of the LORD's possession" in Josh 22:19, to distinguish it from Transjordan where the tribes of Reuben, Gad, and Manasseh chose to settle (22:9).

Within Canaan each family had its individual property, considered its inheritance. Even if it had to be leased to others, or was consecrated to the Lord, the land always reverted to the original owner in the year of Jubilee (Lev 25:10, 13, 28; 27:24). The daughters of Zelophehad were successful in their bid to acquire property as an inheritance, since they had no brothers (Num 27:7).

The Levites received no land as a possession, but they did have cities and their surrounding fields (Lev 25:33). The Lord was the possession of the Levites; he was their inheritance and share (Ezk 44:28; Num 18:20).

It was the Lord who promised to the Messiah, son of David, that the ends of the earth would be his possession (Ps 2:8).

Once, in Lev 25:45-46, persons are called property. Israelites were allowed to keep resident aliens as their permanent possession.

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H.W.

65 אָהַר ('hḥ) I. Assumed root of the following.

65a אָהַר ('ōah) jackal. Occurs only in Isa 13:21.

66 אָהַר ('hḥ) II. Possible root of the following.

66a אָהַר ('āh) III, firepot, brazier.

67 אָהַר ('hl). Assumed root of the following.

67a אָהַר ('ahlā) ah that!

67b אָהַר ('ahlāmā) amethyst, jasper.

'ahlāmā. Amethyst. Found only in Ex 28:19 and 39:12, refers to a stone in the third row on the breastpiece of judgment worn by the high priest. "Amethyst" is a transliteration of the Septuagint word. The identification is not certain. Amethyst is a purple stone, perhaps corundum. KB favors a red or brown jasper.

68 אָהַר ('āhar) tarry, delay, defer. The RSV is similar, NIV "remain," "lose no time." The NIV uses "delay" usually in place of "tarry."

Derivatives

68a אָהַר ('āhēr) another.

68b אָהַר ('āhar) after, behind (of place); after, afterwards (of time); used as an adverb, "afterwards" and also as a conjunction with 'āshēr "after that." Often used in the plural form 'ahārē

especially with suffixes. A very common word.

68c אָהַר ('āhārāy) afterwards; only in Prov 28:23.

68d אָהַר ('āhōr) back part, the rear, mostly in adverbial phrases, "backward."

68e אָהַר ('āhōranīt) backwards.

68f אָהַר ('āhārōn) hindermost, west, behind (of place), latter, last, coming after (of time); the feminine 'āhārōnā is used adverbially.

68g אָהַר ('āhārīt) after part, end (of place), latter part, future (of time).

The verb 'āhar is only used seventeen times mainly in the Piel and is not as significant as its derivatives. It refers to situations of staying behind, delaying, waiting (but not waiting in hope like yāhal or qāwā).

'āhēr. Another. This word is often used in normal situations, "another place," "other seven years," etc. Of remark is only the frequent phrase in the plural "other gods." It is used in the first commandment (Ex 20:3), in the warnings of Deut 13:2 [H 3] ff., of the prophets' rebukes (Jer 7:6 ff.). It appears sixty-three times according to BDB. Only in Ps 16:4 and Isa 42:8 is it used absolutely. In the difficult verse Ps 16:4, we may perhaps take the word "sorrows" ('aššēbōtām) of the first stich from the root 'āšab II (as does the Targum) and read "their idols." This would make a better balance for "other [gods]" in the parallel.

'āhōr. Back part, backwards. This derivative is less used than others (forty-one times). The common meaning is just "backward." Enemies are turned backward. It is used ethically in Jer 7:24, "they went backward and not forward." Ezekiel's scroll was written within and without (i.e. on the back).

Theologically, the only instance that calls for discussion is Ex 33:23, "thou shalt see my back, but my face shall not be seen" (כַּן, most versions the same). But in no other place is the word used for the back of a person's anatomy. This is gab or gaw or 'ōrep. The word 'āhōr means "back" in the sense of direction. Joab saw the battle before and behind him (II Chr 13:14). Ezekiel saw the apostate twenty-five leaders facing the east with their backs toward the temple, i.e. it was behind them (Ezk 8:16). Is it not therefore probable that in the theophany of Ex 33:23 the emphasis is not on an extreme anthropomorphism saying that Moses could see God's back but not his face? Rather, it was meant that Moses could see the glory and afterglow behind the Lord as he passed by, but his very presence could not be seen. Of course the anthropomorphism is possible and not even objec-

tionable, but a semi-physical distinction between face and back is apparently not the strict meaning of the words.

'ahārit. *After part, latter part, future.* Used sixty-one times, this word is also not as common as some other derivatives, but has theological import. As is clear from other derivatives, the general meaning of the root is after, later, behind, following. H. W. Wolff has likened the Hebrew conception of time to the view a man has when he is rowing a boat. He sees where he has been and backs into the future (lecture notes). It is true that *qedem* means "before" as well as "ancient times." So the root *'āhar* refers to what is "behind" as well as to "future things." It might be observed that this is not necessarily due to the psychology of the Hebrews, for the usage was doubtless established in Canaanite before the Hebrews arrived. But *'ahārit* does refer to the future.

There are two theological questions at issue. First, does *'ahārit hayyāmim* (the end of the days) refer to the general future, or more specifically to the last days, the final segment of time? The writer has argued elsewhere that it usually refers just to the general future ("The Last Days in the Bible and Qumran," in *Jesus of Nazareth, Savior and Lord*, ed. C. F. H. Henry, Eerdmans, 1966, pp. 74–79). The second question is, does *'ahārit* alone sometimes refer to the future life?

As to the first point, the expression *'ahārit hayyāmim* is used fourteen times (Gen 49:1; Num 24:14; Deut 4:30; 31:29; Isa 2:2 = Mic 4:1; Jer 23:20; 30:24; 48:47; 49:39; Ezk 38:16; Dan 2:28 [Aram.] and 10:14; Hos 3:5). The KJV translates the Gen, Isa and Mic references with "last days," the rest with "latter days." The RSV uses "latter days" except for Gen and Deut 31:29 where it has "days to come." The NASB uses "latter days" seven times, "last days" six times and "days to come" in Gen and Num. The NIV uses "later days" in Deut 4:30; "last days" in Isa, Mic and Hos, "the future" in Dan 10:14 and "days to come" in the other passages.

It can be seen that none of these translations use the phrase as an invariable technical term for the final segment of time. The interpretation depends on the context. It is possible to use this phrase both for the eschaton and for the general future because obviously all eschatology is future, but not all future is eschatology. It does seem clear that Isa 2:2ff. (= Mic 4:1 ff.) refers to the eschaton ("last days" KJV, NASB, NIV), but that the reviving of Moab and Edom are simply prophesied for some future day (Jer 48:47; 49:39; cf. the Ammonites, 44:6). The above-cited article suggests that the corresponding NT phrase also often refers to the general future, not to the final segment of time. This brings into question the

idea that the NT church thought of itself as living in the "last days." The "perilous times" spoken of in I Tim 4:1 may just be a serious warning for the indefinite future (cf. Mt 24:6).

On the second question, does *'ahārit* alone ever refer to the future life, M. Dahood has claimed that it sometimes clearly does (*Proverbs and Northwest Semitic Philology*, Pontifical Biblical Institute, 1963, pp. 48–49, 51). There are several interrelated verses in Prov using our word. Proverbs 24:14 (parallel to 23:18) says there is an *'ahārit* (NIV "future hope") for the righteous. His hope (*tiqwā*) will not be cut off. Proverbs 11:7 says that when a wicked man dies, his hope (*tiqwā*) perishes. For the righteous, Prov 12:28 promises life and immortality (*'al mawet*, "no death", Dahood, *op. cit.* p. 28). But the evil man has no future hope (*'ahārit*) and the lamp of the wicked will be snuffed out (Prov 24:20, NIV). Dahood holds that Prov 20:20 refers to the afterlife: his lamp will be snuffed out in the sleep of darkness (i.e. death). There is thus an interlocking of the words *'ahārit* in the sense of a blessed future after death, *tiqwā* "hope" beyond death, and for the righteous *'al mawet* "no death." Dahood points out that the same collocation (except for *tiqwā*) occurs in Ugaritic, II Aqhat VI 11. 26–36 which H. L. Ginsberg translates, "Ask for life O Aqhat, the Youth, ask for life (*hym*) and I'll give it thee, for deathlessness (*bl mt* = Heb. *'al mawet*), and I'll bestow it on thee. I'll make thee count years with Baal. . . . But Aqhat, the Youth answers. . . . Further life (*'uhryt* = Heb. *'ahārit*)—how can mortal attain it? How can mortal man attain life enduring?" Certainly the collocation of verses in Prov along with the similar usage of the key words in Ugaritic seems to warrant Dahood's conclusion that the "affirmation of a future life . . . seems inescapable."

Bibliography: THAT, I, pp. 110–17.

R.L.H.

69 אֲחֶשְׁדָּרְפָּנִים ('āhashdarpēnîm) *satraps*.

70 אֲחֶשְׁרָן ('āhashrān) *royal*. Occurs only in Est 8:10–14.

אֵט ('at). See no. 72b.

71 אֶד ('ēd). Assumed root of the following.

71a אֶד ('āṭād) *bramble, buckthorn*.

אֶטוּ ('ēṭūn). See no. 73b.

72 אֶשֶׁת ('ēšet). Assumed root of the following.

72a אֶשֶׁת ('ēšet) *charmer* (KJV, ASV, NAB); *sorcerer* (RSV, Amplified); *magician* (Berkeley); *wizard* (JB); *oraclemonger* (NEB) (Ex 8:7 [H 3], 18 [H 14] and I Sam 24:4 [H 5]).

'itti. Charmer. This word, describing some variety of occultist, appears only in Isa 19:3 where it is plural (*'ittim*). Because of the context, a list including idols, mediums, and wizards, its meaning can be easily guessed. Furthermore, the adverb *'at* is formed of the same radicals meaning "slowly," "softly," "gently," or "secretly" (cf. Gen 33:14; II Sam 18:5; I Kgs 21:27; Job 15:11; Isa 8:6). There is an Arabic cognate which means "to emit a moaning or creaking sound." Isaiah 8:19 and 29:4 indicate that these various kinds of witches and wizards made low, chirping or muttering sounds. Although *'itti* does not appear in either passage, the general representation of necromancy in the Bible furnishes a satisfactory background to the understanding of *'itti* along these lines.

The Hebrew words *lā'at*, *la't*, and *lāt* may also shed light. The first is a verb probably derived as a by-form from *lūt* that occurs as a term for "cover" or "cover over" in II Sam 19:5. The second is perhaps an adverb appearing in Jud 4:21 only and meaning "softly" or "secretly." The KJV translates the third *lāt* as "with enchantments" in Ex 7:22; 8:3, 14, and as "softly," "secretly," and "privily" in Ruth 3:7; I Sam 18:22 and 24:5, respectively.

R.L.A.

אֵי (*'itti*). See no. 72a.

73 אָטָם (*'ātam*) *shut, shut up.*

Derivative

73b אָטון (*'ēṭūn*) *thread, yarn.* Occurs only in Prov 7:16.

74 אָטָר (*'ātar*) *shut up, close.* Occurs only in Ps 69:16.

Derivative

74a אָטָר (*'ittēr*) *shut, bound.* This adjective occurs only in Jud 3:15; 20:16.

75 אֵי ('ay) *where.*

Derivatives

75a אֵיִי (*'ayyēh*) *where?*

75b אֵיךָ (*'ēk*) *how?*

75c אֵיכָה (*'ēkā*) *how? where?*

75d אֵיכֹה (*'ēkō*) *where?*

75e אֵיכָכָה (*'ēkākā*) *how?*

75f אֵינִי (*'ayin*) *where?*

75g אֵן (*'ān*) *where?*

75h אֵיפֹהוּ (*'ēpōh*) *where?*

The interrogative adverb *'ay* is related to the Ugaritic *'y*. Most of its thirty occurrences are in rhetorical questions. It combines with other adverbs to form *'ek* "how"; *'ekā* "how, where";

'ekākā "how"; *'ēpōh* "where." The word *'ayyēh* is probably a lengthened form of *'ay*. The meaning and usage are almost identical. Parallel passages interchange *'ay* and *'ayyēh* (Isa 36:19 = II Kgs 19:13).

The interrogative adverb is sometimes used in requesting information (Gen 18:9; 22:7; I Sam 9:18), but more often no answer is expected. This is particularly true of poetic passages. If God is on your side, where is the fury of the oppressor (Isa 51:13) or, in Job 14:10, after man expires, where is he?

Frequently "where" is used by men questioning the existence and power of God. Individuals (Mic 7:10) as well as nations ask, "Where is your God?" (Ps 79:10; 115:2), or where is the word of God (Jer 17:15) or the God of justice? (Mal 2:17). Gideon, doubting, asked what happened to the miracles he had heard about (Jud 6:13). The same earnest longing characterizes the plea for God's action in Isa 63:11.

The Lord employed sarcasm to ask Judah where were her gods, when that idol-loving nation met distress (Deut 32:37; Jer 2:28). *'ay*, strengthened by the enclitic *zeh*, is used as the Lord asks where there is a house that could possibly contain him (Isa 66:1).

The strengthened interrogative also occurs in Est 7:5. The king asked where the queen's tormentor might be found. Rhetorical questions with *zeh* are illustrated by II Chr 18:23 and Job 38:19.

Combined with *mizzeḥ*, *'ay* (or *'ē*) means "where have you come from?" This construction is used by human beings (I Sam 30:13), angels (Gen 16:8), and even by God in addressing Satan (Job 2:2).

'ēk. How. This interrogative pronoun is used in simple questions, e.g. Jehoiakim's official asks Baruch, "How did you write these words?" (Jer 36:17). But usually it is used in rhetorical questions to indicate reproach ("how dare you say I love you," Jud 16:15), despair ("how the mighty have fallen," I Sam 1:19), amazement ("how the oppressor has ceased," Isa 14:4), horror ("how they are destroyed in a moment," Ps 73:19), or desire ("how I would set you among my sons," Jer 3:19).

'ēkā. How, where. A more emphatic form of *'ēk*, applied to reasoning (Jer 8:8), mocking (Ps 73:11), and exclamations (Jer 48:17). Laments in particular are stressed (Isa 1:21; Lam 1:1; 2:1; 4:1-2). The meaning "where" is also attested (II Kgs 6:13; Song 1:7).

'ēkō. Where. Found only in II Kgs 6:13, where the written text has *'ēkoh*. This is probably another example of *'ēkā* "where."

'ēkākā. How. Formed *'ē* plus *kākā*, "thus," it occurs twice in Song 5:3 in the sense of "must I."

In Est 8:6 the queen wonders how she can bear to see the destruction of the Jews.

'ayin. *Where.* Probably derived from 'ay. This adverb is always combined with *min* in *mē'ayin*. It is a synonym of 'ē mizzeh (see under 'āy). Often travelers were asked, "Where have you come from?" (Gen 29:4; Jud 19:17), as God asked Satan in Job 1:7. It occurs in rhetorical questions expressing frustration (Num 11:13; II Kgs 6:27) or distress (Jer 30:7). According to Ps 121:1-2, one's help comes from the Lord. In this famous verse, the original כִּי read, "I will lift up mine eyes unto the hills: from whence cometh my help." The "from whence" was interpreted by some as a relative pronoun, indicating that the help was thought of as coming *via* the hills. But it seems more likely that the Hebrew is a question, and the answer is in v. 2—that is, in the Lord himself.

'ayin may be contrasted to the form 'ān, which is not combined with *min*.

'ān. *Where.* Contracted from 'ayin, it often occurs with the locative with verbs of motion to ask, "where to" in questions directed to man (Gen 32:17 [H 18]) or God (II Sam 2:1). The compound 'ad 'ānā "how long," is used by God, complaining about Israel's prolonged lack of faith or obedience (Ex 16:28; Num 14:11). Men also ask God how long it will be before he responds (Hab 1:2; Ps 13:1-2 [H 2-3]).

'ēpō. *Where, what kind.* Infrequently used (nine times), it is compared with 'ay or 'ayyē. Once it means "what kind of men" (Jud 8:18). It is a combination of 'ay (q.v.) and pōh (q.v.).

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H.W.

76 א (i) **III, alas!** Occurs only in Eccl 4:10; 10:16.

77 א (i) **IV, not.** This adverb is used only once (Job 22:30). It is probably to be identified in the name 'i kābōd "No Glory."

א (i) **I, II.** See nos. 39a, 43a.

78 אֹיֵב ('āyab) **to be an enemy.** (ASV, RSV translate similarly).

Derivatives

78a אֶבְיָה ('ēbā) **enmity, hatred.**

78b אֵיבָה ('iyôb) **Job.**

The basic meaning of the verb is "to be hostile to," "to be or treat as an enemy." This meaning is evident in the only non-participial occurrence of the word, Ex 23:22, where God becomes an

enemy to Israel's enemies. In every other instance the word is used in the participial form 'ōyēb meaning "enemy."

The Ugaritic cognate 'b conveys the concept of hostility, as used in parallelism with šn "hate" in UT 16: Text 51.7.35,36.

While the word usually refers simply to the enemies of a nation or an individual, theological implications are inherent in a number of contexts. The defeated enemy was a mark of God's blessing on Israel (Lev 26:7-8; Deut 6:19). But when Israel forsook God she could expect to be defeated at the hands of her enemies (Lev 26:17, 25, 32 etc.; Num 14:42; Deut 1:42; II Kgs 21:14).

Israel's victory over her enemies was conditioned upon obedience, e.g. observing God's commandments (Lev 26:3; cf. v. 7) and repenting (I Kgs 8:33; II Chr 6:24).

The defeat of David's enemies was a mark of God's favor on him (II Sam 7:9; 22:18, 41).

The destruction of Israel's enemies was seen as a result of God's intervention and thus became evidence of God's sovereignty (Josh 23:1; Jud 8:34; I Kgs 8:46).

Even God has enemies, but they will experience certain retribution (Isa 66:6; Ps 37:20; 68:1 [H 2]).

The word occurs in several contexts in an ethical sense. One should not rejoice over the fall of an enemy (Prov 24:17). Even one's enemies will be at peace with him when his ways please the Lord (Prov 16:7).

'ēbā. Enmity, hatred. The meaning of this word, as shown by the root 'āyab, is "hostility" or "hatred." In most of its occurrences it connotes the hatred in which a hostile act is perpetrated whether in a legal context (Num 35:21-22) or a context describing the hostile acts of Israel's enemies (Ezk 25:15; 35:5).

'iyôb. Job. The etymology of the name Job is uncertain. Some have understood the name to be a derivative of 'āyab "to be hostile," the participial form of which is the common word for "enemy." This supposed derivation would have the literary significance of depicting Job's adamant attitude in the face of his trials as he refused to accept the suffering imposed on him. If seen as a passive form of 'āyab the name would connote the concept of "the object of hostility" (BDB) depicting Job as one who suffered at the hand of God. There is little linguistic evidence for these views however.

Another suggestion is that the name derives from the Arabic 'wb "turn" and connotes the concept of repentance (BDB).

The name has been attested in various forms in several West Semitic texts as a common proper name (KB in loc.) which may mean either "no father" or "where is (my) father?" It is quite

possible that the name bears no literary significance and is rather to be seen as the name of an ancient personage whose conduct in trial made him a worthy example of the godly man's attitude toward suffering.

Job is cited along with Noah and Daniel in Ezk 14:14,20 as an ancient worthy who was an example of righteousness.

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T.E.M.

אֵד ('ēd). See no. 38c.

אֵינִי ('ayyā). See no. 43b.

אֵינִי ('ayyēh). See no. 75a.

אֵינִי ('iyōb). See no. 78b.

אֵינִי ('ēk), אֵינִי ('ēkā). See no. 75.

79 אֵינִי ('ēyāl) *strength* (ASV "help").

The connotation of help is supported by the Syriac from which this word is probably borrowed. The root 'ul apparently occurs in Ugaritic, however, in parallelism with 'zm (UT 19: no. 164) "strength." In Ps 88:4 [H 5], the word occurs in a couplet in which the writer describes himself as reckoned among the dead, a concept which seems to support the connotation "strength" in the expression "no strength" of line two.

79a אֵינִי ('ēyālūt) *strength*. (ASV "succor"; RSV "help.")

The basic meaning of this word seems to be "strength" (see 'ēyāl. This feminine abstract use of the word occurs as a surrogate for God in Ps 22:20 (its only occurrence), where it is used in parallelism with the tetragrammaton. According to KB it is merely a feminine form of 'ēyāl above. For related words native to Hebrew see 'ūl.

T.E.M.

אֵינִי ('ayil). See no. 45d,e,f,g.

אֵינִי ('ayyāl), אֵינִי ('ayyālā). See no. 45k,l.

אֵינִי ('ēyālūt). See no. 79a.

אֵלָם ('ēlām). See no. 45j.

80 אֵינִי ('ym). *Assumed root of the following.*

80a אֵינִי ('āyōm) *terrible*.

80b אֵינִי ('ēmā) *dread*.

'āyōm. *Terrible* (RSV "dread"). In its occurrences (Song 6:4, 10; Hab 1:7), the word connotes the awesome dread inspired by a mighty army. It is used metaphorically in Song 6:4, 10.

'ēmā. *Dread, fear, horror, idol, terrible, terror*. (RSV similar except that it translates as "dread wrath" in Prov 20:2.)

In all of its occurrences the word 'ēmā connotes the concept of "fear." It occurs only once in a metaphorical sense in Jer 50:38 where it means "idol"; evidently in the sense of that which is to be feared.

Bibliography: TDOT, I, pp. 219–21.

T.E.M.

81 אֵינִי ('ayin) *else, except, to be gone, incurable, neither, never, no, nowhere, none, nor, nor any, nor anything, not, nothing, to nought, past, unsearchable, well nigh, without*. (ASV and RSV are similar.)

This word is basically a negative substantive used most frequently in the construct form ('ēn). The word therefore has no single meaning and the exact translation must be determined in each context. The negative concept is always present wherever the word is used. It is characteristically used to negate a noun or noun clause, cf. GKC par. 152 d and i-o.

As indicated above, the word is used in numerous negative expressions. Some basic usages of this negative root in the OT are noted below.

The word may express the idea of absence as in Gen 2:5, the lack of men to till. Related to this concept is the expression of non-existence (I Sam 10:14) or of that which is gone, has disappeared (I Kgs 20:40). We see this same idea in Eccl 3:14 where it expresses nothingness. Akin also is the usage in Isa 44:12, where the concept is that of fading out or failing, in reference to a man's strength. Finally, absence is seen as primary in the negative time concept of Ezk 28:19, "no more," "never more."

A second basic usage of this negative root is in the idea of alternatives. In Gen 30:1, the concept is that of either/or. In Gen 44:26 it is expressed as a condition (unless/except). Still in Gen (Gen 45:6), the negative alternative is expressed (neither/nor).

The third usage we shall note is that of impossibility. This is expressed in a variety of ways. The grain of Joseph, impossible to number, is so rendered (Gen 41:49). Limits which cannot be exceeded are similarly expressed (II Chr 20:25). Perhaps the most frequent use of the root to express impossibility is in negative compound concepts such as incurable (II Chr 21:18), unsearchable (Job 5:9), and infinite (Nah 3:9).

At times the root expresses the simple negative "not" as in Jud 14:3. It can also convey the concept "almost" as it does in Ps 73:2. In this latter usage it is close in function to the parallel word *kīm'at* also meaning "almost," "nearly."

Frequently the negative root is joined to inseparable

arable pronouns forming in one word both the subject and the negative as in Ps 59:13 [H 14], "they shall not be" (cf. Ps 73:5; Gen 5:24; Ex 5:10). Sometimes the simple negative root accompanies the independent pronoun as in Neh 4:17.

Other Semitic languages have similar words to convey this negative concept, although for the most part they are not cognates of our Hebrew word. Among Semitic cognates used in a similar way are the Moabite 'n, the Assyrian *iānu*, and particularly the Ugaritic 'yn (UT, 19: no. 99).

J.B.S.

אֵין ('ayin). See no. 75f.

- 82 אֵפָה ('êpâ) **ephah**. (ASV, RSV generally the same, but RSV sometimes supplies the word for clarification.)

It is a dry measure, frequently mentioned in the OT, estimated to be equivalent to from three-eighths to two-thirds of a bushel.

There were ten ephahs in a homer (which is thought to be a donkey load) and ten omers in one ephah. The seah was probably one-third of an ephah. The ephah was the same as the liquid measure, the bath.

There is much uncertainty in the size of the bath and ephah. Estimates vary from about twenty-two liters (twenty dry quarts) to about forty-five liters (forty-one dry quarts) with the former favored by most. Jar handles have been found stamped *btmkl* "bath of the royal standard." Unfortunately, no such jar has been found with enough pieces to reconstruct the jar and measure the capacity. Until that occurs, things are uncertain.

Moses had Aaron save one-tenth of an ephah of manna as a memorial (Ex 16:36). For a sin offering, one-tenth of an ephah of fine flour was required (Lev 5:11) and also for the offering on the day of Aaron's anointing (Lev 6:20 [H 13]; cf. Num 5:15; 28:5). In Ezk this is increased to one-sixth ephah for some offerings (Ezk 45:13; 46:14). Also, a cereal offering of one ephah was to accompany each bull or ram offered according to Ezk 45:24; 46:5, 11.

On one occasion a yield of an ephah for each homer planted indicated extremely hard times (Isa 5:10)—the yield being one tenth of the seed planted!

The ephah is used to measure such dry substances as flour, barley, and parched grain (Jud 6:19; Ruth 2:17; I Sam 17:17). Regarding the measurement of such grains, stern warnings were given. Different volumes of measure for the ephah were not allowed (Deut 25:14; Amos 8:5; Mic 6:10), rather, one just ephah was required (Lev 19:36; Deut 25:15; Ezk 45:10).

The ephah in Zech 5:6–10 is obviously figura-

tive and much larger than the normal measuring container.

Bibliography: AI, pp. 199–203. Ap-Thomas, D. R., "The Ephah of Meal in Judges 6, 19," JTS 41: 175–77. Huey, F. B., "Weights and Measures," in ZPEB. Segre, Angelo, "A Documentary Analysis of Ancient Palestinian Units of Measure," JBL 64: 357–75.

J.B.S.

אִישׁ ('êpôh). See no. 75h.

אִישׁוֹ ('êpô'). See no. 144.

- 83 אִישׁ ('ysh). **Assumed root of the following.**
83a אִישׁוֹ ('ish) **man, mankind, champion, great man, husband, person, whatsoever, whosoever.** (ASV, RSV similar.)

The word 'ish connotes primarily the concept of man as an individual and thus differs in that regard from the more general concepts inherent in the words 'ênôsh and 'ādām ("mankind").

Two possible roots have been suggested for the word, 'nsh and 'ysh('wsh). If from the latter, the word 'ish may be related to the Akkadian *ishānu* meaning "strong."

The word is used variously in the OT. Most commonly it denotes any individual male. Less frequently it has the more specific connotation of "male," emphasizing the male sex, as distinct from the female sex (Ex 35:29; Lev 13:29; II Chr 15:13) or man in his sexual role ("to know a man," Gen 19:8, etc.). Characteristically this is *zākār*.

It is used in many technical expressions such as "man of the earth" (Gen 9:20) meaning "farmer," "man of the field," connoting a hunter (Gen 25:27) and "man of God," referring to a prophet (Deut 33:1, etc.).

Frequently the word functions as an individualizing element connoting the concept "each" as in "each person" (Gen 10:5). It also functions in a broadly inclusive sense meaning "whoever" (Lev 15:5).

One of the most common usages of 'ish is in the sense of "husband." The word begins to achieve significance in this sense first in Gen 2:23–24 where the origin of woman is described. While the derivation of 'ishshâ from 'ish suggested by this passage is difficult philologically (there may be no more than a word play), there is no question that the words "This . . . is bone of my bones . . . She shall be called woman because she was taken out of man" (v. 23), communicate a close and intimate relationship that Adam could not find apart from one who shared his own station and nature; indeed, his own life. It reflects God's desire to provide man with a companion who would be his intellectual and physical counterpart. The permanency intended in the relationship is expressed in the assertion

that man should leave his parents and cleave to his wife.

A husband could divorce his wife under certain conditions (Deut 24:1-4) but divorce was not encouraged (Mal 2:16; Jer 3:1).

The relationship of husband to wife is used as a metaphor of God's relationship to his people. This relationship is the basis of assurance for the people of God in the book of Hosea where the marriage relationship forms a central motif (see Hos 2:16).

Man possesses great individual worth in the OT, for anyone who murders a man is himself to be put to death (Lev 24:17). God observes the ways of men (Job 34:21; Prov 5:21) and the invitation of wisdom goes out to all men (Prov 8:4) demonstrating God's concern for the individual.

As with 'ēnōsh a distinction obtains between God and man. Balaam observed that God was not man that he should lie (Num 23:19).

Bibliography: Hallevy, Raphael, "Man of God," JNES 17: 237-44. Hoffner, H. A., "Symbols for Masculinity and Femininity," JBL 85: 326-34. May, Herbert G., "Individual Responsibility and Retribution," HUCA 32: 107-20. TDOT, I, pp. 222-35. THAT, I, pp. 130-37.

T.E.M.

אִתֹּן ('itōn). See no. 188a.

- 84 אָכַל ('ak) *surely* (affirmative emphasis), *but* (restrictive emphasis), also as a particle of emphasis, not translated. (Great variety exists in actual translation due to the nature of this particle. Context and judgment of the translator will determine the word selected or whether to translate at all.)

This particle primarily conveys emphasis and often is not translated. When it is translated, the sense is either an emphatic affirmative (Gen 26:9; 29:14; Ex 31:13; Ex 31:13; Jer 19:19; Lam 2:16 etc.) or an emphatic restrictive (Gen 7:23; 9:4; 18:32; Ex 12:16; Lev 11:4; Num 22:20; Josh 22:19; I Sam 8:9, etc.).

At times either sense fits in the context, and translators differ in how they read it.

Many times no translation is preferable to either of the above alternatives. Only emphasis is intended, i.e. "Jacob was just gone out" (Gen 27:30); "the first day" (Ex 12:15); "on the tenth day" (Lev 23:27); "if the young men have kept themselves from women" (I Sam 21:4 [H 5]); "do not fret to do evil" (Ps 37:8).

Bibliography: Snaith, N. H., "The Meaning of Hebrew אָכַל," VT 14: 221-25.

J.B.S.

אָכַב ('akāb). See no. 970b.

אָכַר ('akzār), אָכַרִי ('akzārī). See nos. 971a,b.

אָכַרִיּוּת ('akz'ariyūt). See no. 971c.

אָכִילָה ('akilā). See no. 85c.

- 85 אָכַל ('akal) *eat, consume, devour, burn up, feed*. (ASV and RSV are generally the same. One notable exception is found in Ps 27:2 where RSV has "slander" instead of "eat my flesh" in accordance with an Akkadian and Aramaic idiom, "to eat a piece of me" meaning "to slander me.")

Derivatives

85a אָכַל ('ōkel) *food*.

85b אָכִילָה ('oklā) *food, fuel, meat, eating*, describing often the act of consuming.

85c אָכִילָה ('akilā) *an eating, a meal, meat*.

85d מֵאִכָּלָה (ma'ākālā) *food, fruit, meat*.

85e מֵאִכְלֵת (ma'ākelet) *knife*.

85f מֵאִכְוֵלֶת (ma'ākōlet) *fuel*.

85g מִכְּוֵלֶת (makkōlet) *food stuff, food*.

This same root occurs in Arabic, Assyrian and Aramaic as well as Ugaritic (UT 19: no. 104). Generally the meaning is the same but in the Aramaic as noted above, there is the idiomatic use with *qeraṣ* "to eat a piece of" meaning "to slander" (Dan 3:8).

The primary meaning of this root is "to consume." The object consumed depends on the subject. Predominantly, the subject is man or some animal and therefore the object consumed is some kind of food. If the subject is fire or some other non-animal consumer, then the object may be wood or other consumable material. Figuratively, droughts, famines, and pestilences are said to consume, meaning that they overcome. From this is also derived the usage of oppressors consuming their victims.

The basic meaning of "to consume" is used in at least six different ways. First, it occurs frequently in the context of hardship, whether deserved or not. Drought, fire, war, and other plagues devour the innocent as well as the guilty (Gen 31:40; Num 21:28; Jer 2:30; Joel 1:4; II Sam 18:8). Greedy oppressors, foreign nations as well as sinners in Israel, devour the innocent (Ps 14:4; Ps 79:7). Sometimes the devourer is an insect or an animal (I Kgs 21:23; Isa 51:8). Hardship is also associated with being forced to eat, actually or symbolically, what is unpleasant (Isa 36:12; Gen 3:14; Hos 10:13; Ps 127:2). This leads to the cause and effect relationship expressed in Ezk 18:2.

A second context for the root is in worship or devotion. Certain foods are either eaten (II Chr 30:18; Ex 23:15) or refused (Dan 1:12; 10:3) in devotion to the Lord. Sinners likewise eat before pagan gods (Ps 106:28; Ezk 18:11). The unbeliever is forbidden to eat in worship of the true God (Ex 12:48).

A third contextual use of the root, eating well, indicates prosperity (Joel 2:26; Gen 45:18; II Kgs 18:31; Prov 24:13; Deut 8:3) or the lack of prosperity when eating does not satisfy (Mic 6:14). Closely related to this is the circumstance of eating what others earned as a symbol of victory (Isa 61:6) but others eating of it symbolizes defeat (Isa 65:22).

A group of lesser contexts must also be noted. The root can denote being zealously involved or simply being consumed (Ps 69:9 [H 10]; Gen 31:15). Eating can also be indicative simply of reward for work done (Prov 27:18; Amos 7:12). One indication of the arrival of the blessed hope of believers is the time when no flesh, only vegetation, will be consumed (Isa 11:7), indicative of the state of blessedness before the fall of Adam into sin.

ʾōkel. *Food, meat, prey.* This noun is a basic word for food. It first occurs in Gen 14:11 referring to the spoils of war. The primary use of the term is in the Joseph account (Gen 41–47). It seems throughout to refer to food seen as a necessity of life, vital. It is used particularly of that which the Lord provides. We see this in three stages: first, that provided for men and beasts in Eden before the fall (Gen 1:29–30); second, that provided for Noah and his family during the flood (Gen 6:21); and third, that provided after the flood to all men (Gen 9:3). God is the provider (Ex 16:15; Lev 11:39). Sometimes, in judgment, men become the food of fire (Ezk 15:4, 6; 21:32 [H 37]) and of wild beasts (Ezk 34:5, 8).

ʾoklā. *Food, fuel, meat, eating, often describing the act of consuming.* This term is more general, anything which the Lord has determined to be edible.

ʾākilā. *An eating, a meal, meat.* Occurs but once (I Kgs 19:8) and perhaps refers to some unique nourishment in that it sustains Elijah forty days.

maʾākāl. *Food, fruit, meat.* This term is also quite general in meaning but is used frequently of more dainty foods or delicacies (Gen 2:9; 3:6; 40:17; I Kgs 10:5; Job 33:20, etc.). These three derivatives have specialized and quite limited use.

maʾākelet. *Knife.* This word is used to denote the knife by which Abraham intended to sacrifice Isaac (Gen 22:6, 10) and the knife used by the Levite to dismember his concubine (Jud 19:29). It also describes the teeth of devourers of the poor slicing them in greed. *maʾākōlet* (two times) is found only in Isa 9 and means “fuel,” occurring once in a passage of hope and once in a passage describing oppression (9:5 [H 4]; 9:19 [H 18]). *makkōlet* (once) apparently refers to a ration of food.

Bibliography: TDOT, I, pp. 236–41. THAT, I, pp. 138–41.

J.B.S.

- 86 אָכַן ('ākēn) *surely, truly, indeed.* (In ASV and RSV generally the same although not always translated.)

The word occurs in four basic contexts expressing a note of surprise or exasperation: fear (Gen 28:16; Ex 2:14; Isa 40:7; Jer 3:23; 4:10; 8:8), warning (Job 32:8; Ps 82:7; Jer 3:20; Zeph 3:7), self-confidence (I Sam 15:32), and faith in God (Ps 31:22 [H 23]; 66:19; Isa 45:15; 49:4; 53:4; Jer 3:23). Among the Semitic languages it appears to be unique to Hebrew.

Bibliography: Goldbaum, Fredric J., “Two Hebrew Quasi-Adverbs: לָכֵן and אָכַן,” JNES 23: 132–35.

J.B.S.

- 87 אָקַף ('ākap) *press, urge.* Occurs only in Prov 16:26.

Derivative

- 87a אָקַף ('ēkep) *pressure.* Occurs only in Job 33:7.
- 88 אָכַר ('kr). *Assumed root of the following.*
- 88a אָקַר ('ikkār) *plowman, husbandman.*
- 89 אָל ('āl) **I. Possible element of the following.**
- 89a אֵלְגָבִישׁ ('ēlgābīsh) *hail.* Occurs only in Ezk 13:11, 13; 38:22.
- 89b אֵלְגֻמִּים ('algūmīm) *a tree* (KJV “algum”) from Lebanon.
- 89c אֵלְמֻגִּים ('almūggīm) *a tree* (KJV “almug”) from Lebanon. Occurs only in I Kgs 10:11–12.
- 89d אֶלְקֻם ('alqūm) *band of soldiers* (Prov 30:31).
- 90 אַל ('al) **II, not, no, nor, neither** (this adverb of negation is usually reflected in ASV and RSV in the same general way, although the choice of negatives used varies).

This particle expresses the negative as either a wish (Gen 13:8; Jud 19:23) or a preference (Prov 17:12), thus indicating its more reserved intent than the very adamant *lōʾ*. Consistent with this concept, whenever it is used with a verb, the verb is in the jussive (which often is indistinguishable from the imperfect). Cf. GKC 109, c-e.

It can be also used in a command (II Kgs 9:15) but never with an imperative. The negative command is usually *lōʾ* with the indicative as in the Ten Commandments.

Finally, inasmuch as it expresses preference, it often occurs in prayers to God (Dan 9:19; Ps 31:1 [H 2]; 71:1), where it introduces a plea—“let me never. . .”

Bibliography: Bright, John, "The Apodictic Prohibition: Some Observations," JBL 92: 184–204.

J.B.S.

אֵל ('el). See no. 93a.

- 91 אֵל ('el) *unto, into, beside, against, in reference to.* (ASV, RSV are generally the same but varying in the specific English preposition used due to differing interpretations.)

The preposition expresses primarily motion toward someone or something. As such, it occurs in a wide variety of contexts expressing motion, attitude, direction, or location.

Physical motion "toward" is the primary concept expressed by this preposition with numerous examples (e.g. Gen 1:9; 14:7). The motion sometimes carries "into" that which is approached, as in Gen 6:18 "into the ark."

Closely akin is the concept of mental motion as seen in God's grief "into" his heart (Gen 6:6).

We see also its use to express motion toward, in the sense of "in reference to," a kind of unseen gesture (Gen 20:2) where Abraham speaks "in reference to" his wife, not "to" her (cf. also I Sam 3:21, "in reference to" the ark being taken).

At times the sense of motion is lost altogether and the description of a state or condition prevails, e.g. Gen 24:11, "by a well"; or II Sam 14:30, "by mine" rather than "unto mine." For this reason, apparently, the preposition came to be interchangeable with 'al at times, e.g. Gen 22:12, "upon the lad"; Josh 5:14, "upon his face." This interchange of 'al and 'el may have occurred in the living language but may partly be due to scribal changes. It was assisted by the circumstance that Aram has no 'el and uses 'al (from 'ālal "go in") in the sense of Hebrew 'el; cf. BDB, p. 41.

Finally, the preposition can also mean "against," although motion toward is evident, as in Gen 4:8, where Cain "rose up against Abel." Here 'el no doubt retains something of the original sense of both physical and mental motion toward.

J.B.S.

אֵלְגָבִישׁ ('elgābīsh). See no. 89a.

אֵלְגֻמִּים ('algūmmim). See no. 89b.

- 92 אֵלֶּה ('ēlleh) *these* (the same in most translations).

This demonstrative pronoun serves as the plural of *zeh*. When it stands alone, without an accompanying noun or pronoun, it has the sense of "these things" (Deut 18:12).

It is generally in apposition with a substantive, with or without a suffix (Ex 10:1). It may also

stand in the predicate position as an adjective, in which case the verb "to be" is understood (Gen 2:4, "These are the generations").

It takes the article only after substantives which are themselves determined by the article.

The pronoun occurs similarly in the cognate form in Arabic, Ethiopic, Syriac, and Aramaic.

J.B.S.

- 93 אֱלֹהִים ('lh). *Assumed root of the following.*

93a אֱלֹהִים ('ēl) *god, God.*

93b אֱלֹהִים ('ēlōah) *god, God.*

93c אֱלֹהִים ('ēlōhim) *gods, God.*

'lh is the assumed root of 'ēl, 'ēlōah, and 'ēlōhim, which mean "god" or "God." The Ugaritic term for "god" or the "chief god" is 'il, plural 'ilm, occasionally plural 'ilhm (cf. UT 19: no. 163). The Phoenician term is 'l "El"; the plural is 'lm which seems to be construed sometimes as a singular (cf. Z. Harris, *Grammar of the Phoenician Language*, Jewish Publication Society, 1936, p. 77). The Aramaic is 'ēlāh, plural 'ēlāhin. The Akkadian form is ilu.

The view that the three Hebrew terms come from one root is much disputed and a final verdict is lacking. Some hold that the two are distinct, deriving 'ēl from the root 'wl (strong). Others see 'ēlōhim derived from the root 'lh, together with 'ēlōah, that root meaning "fear." Still others hold that both 'ēl and 'ēlōhim come from 'ēlōah.

More probable is the view that 'ēlōhim comes from 'ēlōah as a unique development of the Hebrew Scriptures and represents chiefly the plurality of persons in the Trinity of the godhead (see 'ēlōhim).

'ēlōah is also a basic Hebrew term for the God of Israel, but is used less frequently (see 'ēlōah and 'ēl, a separate though perhaps related generic term for God).

'ēl. *God, god, mighty one, strength.* In the common use of the word to denote either the generic name "god" or "the God" of Israel, the ASV and RSV are usually alike. However, in some specialized uses of the term they differ from KJV and from one another, e.g. ASV and RSV treat Jud 9:46 as a proper noun "El-Berith" while KJV translates "god"; Ps 29:1, RSV translates "heavenly beings" while ASV has "sons of the mighty"; Ps 50:1, ASV and RSV have "mighty one," KJV "mighty God"; Ps 80:10 [H 11], ASV renders "cedars of God," RSV has "mighty cedars" and KJV simply "goodly cedars"; Ps 82:1, ASV says "congregation of God" but RSV translates "Divine counsel"; Ps 89:6 [H 7]) ASV and KJV "sons of the mighty" but RSV "Heavenly beings"; Isa 57:5, KJV has "idols" but ASV, RSV read as another Hebrew word, "oaks"; and finally, Ezk 32:21, KJV and ASV "strong among the

mighty" while RSV renders it simply "mighty chiefs."

The primary meanings of this root as used in Scripture are "god" (pagan or false gods), "God" (the true God of Israel) and less frequently, "the mighty" (referring to men or angels). By far the predominant usage is for the true God and it is to this usage that we will give major attention.

The name "El" is a very ancient Semitic term. It is also the most widely distributed name among Semitic-speaking peoples for the deity, occurring in some form in every Semitic language except Ethiopic. Pope, in his study of "El" in the Ugaritic, notes that it is the most frequently occurring name for the deity in proper names throughout the ancient Semitic world (Marvin Pope, *El in the Ugaritic Texts*, p. 1).

We must agree with Pope that etymologically the bottom of the barrel has been scraped with little success (Pope, *El in the Ugaritic Texts*, p. 19). Most frequently mentioned suggestions for an original meaning are "power" or "fear" but these are widely challenged and much disputed. [It may be noted that even if the origin of the word in Canaanite or proto-Semitic is from a root meaning power, this by no means indicates the connotation in Hebrew religious usage. Our word "deity" comes from a root known in Sanskrit to mean "sky" but we do not worship a sky-god. R.L.H.]

The question of the relationship between the biblical use of 'el and the Semitic concepts of El has received much attention particularly since the discovery of the Ugaritic texts, which have apparently established the fact that the term El was used in reference to a personal god and not merely as a generic term in the ancient Semitic world.

Space will not allow us to develop the various points of view on this matter. The article by Frank M. Cross, published in 1975, in the first volume of the *Theological Dictionary of the Old Testament*, gives much attention to this. Certainly we do not have to accept the view that assumes an ancient polytheism in Israel which was gradually refined so that various gods such as El, Shaddai, and Elyon were finally merged into Hebrew monotheism under the heading of Elohim or Yahweh. The bibliography following this article suggests further reading for those who would like to pursue this matter.

A. B. Davidson has observed the pronounced tendency in Scripture to accompany 'el with epithets. Indeed, as we study the word as used in Scripture, we must conclude that it is almost always qualified by words or descriptions which further define the word. This leads A. B. Davidson to conclude that these qualifications both elevate the concept of El in Scripture and distin-

guish the term as used biblically from others who might be so named (A. B. Davidson, *Theology of the Old Testament*, p. 61).

A study of the various accompanying descriptions of El where the name occurs in Scripture leads to the rather solid conclusion that, from the beginning of the use of this term in Scripture, it was intended to distinguish the true El (God) from all false uses of that name found in other Semitic cultures.

We note first the use of El in terms denoting God's greatness or superiority over all other gods: *hā'el haggādōl* "the great El" (Jer 32:18; Ps 77:13 [H 14]; 95:3); *hā'el 'ōsēh pele* "El doing wonders" (Ps 77:14 [H 15]); *'el 'elim* "El of els" ("God of gods," Dan 11:36); *'el 'ēlohē hārūhōt l'kol-bāšār* "El, the God of the spirits of all flesh" (Num 16:22; 27:16).

Next, consider epithets relating to El's position: *'el hashshāmāyim* "El of heaven" (Ps 136:26); *'el mimā'al* "El that is above" (Job 31:28); *'el 'elyōn* "El most high" (Gen 14:18–19, 20, 22; Ps 78:35).

Again, as a precaution against overfamiliarity with God because of the use of a common Semitic term, God is described as *'el mistatēr* "El who hides himself" (i.e. known only by self-revelation, Isa 45:15). Yet God does see us at all times as Hagar affirmed, *'el rō'i* "El who sees me" (Gen 16:13).

Most specially El is accompanied in Scripture by those epithets which describe him as the Savior God of Israel. As such he is called *hā'el hanne'ēmān* "Faithful El" (Deut 7:9); *hā'el haq-qādōsh* "Holy El" (Isa 5:16); *'el 'emet* "El of truth" (Ps 31:5 [H 6]; Deut 32:4); *'el shadday* "Almighty El" (Gen 17:1; 28:3; 35:11; 48:3; Ex 6:3; Ezk 10:5); *'el gibbōr* "El the heroic" (Isa 9:6 [H 5]; 10:21); *'el dā'ōr* "El of knowledge" (I Sam 2:3); *'el hakkābōd* "El of glory" (Ps 29:3); *'el 'ōlām* "El of eternity" (Gen 21:33); *'el-šaddiq* "Righteous El" (Isa 45:21); and *'el qannā* "Jealous El" (Ex 20:5; Deut 4:24; 5:9; 6:15; Josh 24:19; Nah 1:2).

In contradistinction from all false "els" (gods), he is declared to be *'el hay* the "Living El" (Josh 3:10; I Sam 17:26, 36; II Kgs 19:4, 16; Ps 42:2 [H 3]; 84:2 [H 3]; Isa 37:4; Jer 10:10, 23:36; Dan 6:20, 26 [H 21, 27]; Hos 1:10 [H 2:1]). In accord with strict biblical monotheism he is therefore *'el 'ehād*, the one El (Mal 2:10). And in the passage most quoted elsewhere in the Old Testament El is described in terms of those attributes by which God desired to be known by his people (Ex 34:5–7; cf. Deut 4:31; II Chr 30:9; Neh 9:17, 31; Ps 103:8; Joel 2:13, etc.).

The very personal relationship between the El of Scripture and his believers is seen in the following epithets: *hā'el bêt-'el* "the El of Bethel" (Gen 31:13; 35:7); *'el sal'i* "El my rock" (Ps 42:9

[H 10]); 'ēl y^eshū'ātī "El my Savior" (Isa 12:2); 'ēl hayyāy "El of my life" (Ps 42:8 [H 9]); 'ēl gōmēr 'ālāy "El the performer on me" (Ps 57:3); "the El of..." (Gen 49:25, etc.); 'ēlī "My El" (Ps 89:26 [H 27]; 102:24 [H 25]; 118:28); hā'ēl mā'ūzzī "El my fortress" (II Sam 22:33); hā'ēl ham'az'rēnī hāyil "El the girder of me with strength" (Ps 18:32 [H 33]); hā'ēl hannōtēn nēqāmōt lī "the El giving me vengeance" (Ps 18:47 [H 48]; II Sam 22:48).

Thus, in an evangelistic sense, he is described in such epithets as 'ēl m^ehōllekā "El who begat you" (Deut 32:18); 'ēl mōshī'ām "El their Savior" (Ps 106:21); 'ēl mōshī'ō mimmisraim "El his (their) bringer from Egypt" (Num 24:8; 23:22); 'ēl y^eshūrūn "El of Jeshurun" (Deut 33:26); and 'ēl 'ēlohē yisrā'el "El the God of Israel" (Gen 33:20).

Frequently therefore we find the term "El" combined with or associated with the personal name for Israel's God, Yahweh (Josh 22:22; Ps 85:8 [H 9]; 118:27; Isa 42:5, etc.) which testifies that he is indeed 'ēl nōsē "El who forgives" (Ps 99:8) and consequently hā'ēl y^eshū'ātēnū "El of our salvation" (Ps 68:19–20 [H 20–21]).

Whether or not the name El can be identified etymologically with the concept of fear, it is clearly often associated with this idea in biblical epithets. He is called hā'ēl haggādōl w^ehannōrā "El, great and terrible" (Neh 1:5; 4:14; 9:32; Deut 7:21; 10:17; Dan 9:4) or simply, 'ēl na'ārās "Terrible El" (Ps 89:7 [H 8]). He is also described as 'ēl g^emūlōt "El of recompenses" (Jer 51:56) or more severely 'ēl nōqēm "El the revenger" (Ps 99:8; Nah 1:2), and sometimes simply 'ēl nēqām "El of vengeance" (Ps 94:1). Being indignant is a continuous characteristic of El in Scripture (Ps 7:11 [H 12]).

Only in Job do we find extensive use of El without epithets. There the term is treated by Job and his friends as the common term for the true God and its use there, unlike other parts of Scripture, far outnumbers the occurrence of Elohim (q.v.).

'ēlōah. God, god (ASV, RSV similar). The exact relationship between this name for God in Scripture and 'ēl or 'ēlōhīm is disputed and far from settled. It occurs in some of the oldest OT poetry (Deut 32:15, 17) and very frequently (forty-one times) in the debates between Job (an ancient believer) and his friends. It appears therefore to be an ancient term for God which was later dropped for the most part until the time of the exile and after, when there was great concern for a return to the more ancient foundations. It is not frequently used outside Job. It occurs once in Isa, once in Prov, twice in Hab, four times in the Ps, and then in the postexilic books: II Chr, Neh, and Dan, a total of five times.

Marvin H. Pope in his Book, *El in the Ugaritic Texts*, has noted that 'ēlōah never has the article although it is once determined by the suffix (Hab 1:11) and found once in the construct (Ps 114:7). He further points out that it never occurs in combination with another divine name.

We shall first look at the usage outside Job. Three times it occurs in parallel to "rock" as a descriptive term for God (Deut 32:15; Ps 18:31 [H 32]; Isa 44:8). Once it is found in a context in which God is described as a shield to those who take refuge in him (Prov 30:5). Three times it is used in a context of terror for sinners (Ps 50:22; 114:7; 139:19).

This would suggest that the term conveyed to God's people comfort and assurance while conveying fear to their enemies. The concepts of strength and might conveyed by the term are further seen in the three successive verses of Daniel's vision about the great anti-god (Dan 11:37–39). Here the anti-god's god ('ēlōah) seems to be "strength" itself. In Hab 1:11 the term is used similarly.

In Hab 3:3, the prophet speaks of 'ēlōah coming from Teman. In Job, Teman is associated with one of Job's three friends, Eliphaz (Job 4:1). Interestingly, the term 'ēlōah, used for God, is predominantly used in Job by Job and Eliphaz in their debating. Only in one context does Zophar use the term (11:5–7). Bildad never does. Of course Elihu uses it, perhaps in imitation of the former speakers (six times in chapters 33–37). God himself, in speaking to Job, uses the term twice: once in a context of his providence and once in parallel to "the Almighty" (see our discussion on the concept of might associated with the name).

This term for God was usually clearly used for Israel's God, the true God. This is evident from the fact that the Levites in the postexilic period used the term in quoting the descriptive revelation of God given in Ex 34:6–7, where the original revelation to Moses had used El and Yahweh (Neh 9:17).

The Hebrew word is quite similar to the Aramaic 'ēlah, the usual name for God in Biblical Aramaic. It has been suggested that the term has come, via Aramaic, from two elements: El and Ah (a shortened form of Ahveh, Ex 3:14, "I shall be," the designation of Yahweh in the first person; Feigin, Samuel I., "The Origin of Elōh, 'God', in Hebrew," *JNES* 3: 259). This suggests the possibility that originally two separate gods were involved and later combined. Such a suggestion does not seem likely inasmuch as the term is in Scripture almost always used as a designation of the true God.

It is probably akin to the term El. It was in use quite early, then, after a period of neglect among God's people, the term was revived to a limited

use perhaps through the contacts with Aramaic, where a similar term was in constant use.

'ēlōhīm. God, gods, judges, angels. (Generally, agreement is found in ASV and RSV, however in some passages where the meaning is not clear they differ from KJV: Ex 31:6, where RSV has "God" but KJV "the judges"; similarly in Ex 22:28 [H 27] where RSV has "God" but KJV "the gods" or as a margin "judges.") This word, which is generally viewed as the plural of 'ēlōah, is found far more frequently in Scripture than either 'ēl or 'ēlōah for the true God. The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun 'ēlōhīm is consistently used with singular verb forms and with adjectives and pronouns in the singular.

Albright has suggested that the use of this majestic plural comes from the tendency in the ancient near east toward a universalism: "We find in Canaanite an increasing tendency to employ the plural Ashtorēt 'Astartes', and Anatōt 'Anaths', in the clear sense of totality of manifestations of a deity" (William F. Albright, *From the Stone Age to Christianity*, 2d ed., p. 213). But a better reason can be seen in Scripture itself where, in the very first chapter of Gen, the necessity of a term conveying both the unity of the one God and yet allowing for a plurality of persons is found (Gen 1:2, 26). This is further borne out by the fact that the form 'ēlōhīm occurs only in Hebrew and in no other Semitic language, not even in Biblical Aramaic (Gustav F. Oehler, *Theology of the Old Testament*, p. 88).

The term occurs in the general sense of deity some 2570 times in Scripture. Yet as Pope has indicated, it is difficult to detect any discrepancy in use between the forms 'ēl, 'ēlōah, and 'ēlōhīm in Scripture (Marvin H. Pope, *El in the Ugaritic Texts*, p. 10).

When indicating the true God, 'ēlōhīm functions as the subject of all divine activity revealed to man and as the object of all true reverence and fear from men. Often 'ēlōhīm is accompanied by the personal name of God, Yahweh (Gen 2:4-5; Ex 34:23; Ps 68:18 [H 19], etc.).

While the individual occurrences of the term 'ēlōhīm for God are far too numerous to treat here, some significant appositives and descriptive phrases or clauses associated with the name are given below. These descriptive words attached to the noun 'ēlōhīm really serve as titles and indicate the various titles by which God's people came to know him. The term 'ēlōhīm is the favorite term in titles. They are usually attached by means of the construct, the relative clause or by participial phrases rendered as titles.

The first category of titles pertains to his work

of creation: Isa 45:18, "God, Former of the Earth"; Jon 1:9 "God of Heaven Who Made the Sea and the Dry Land."

A second category of titles expresses God's sovereignty: Isa 54:5, "God of All the Earth"; I Kgs 20:28, "God of the Hills"; Jer 32:27, "God of All Flesh." The God of All the Kingdoms of the Earth" (cf. Isa 37:16); God of Heaven (Neh 2:4, 20); "Yahweh God of the Heaven" (Gen 24:7; II Chr 36:23); God in the Heaven (II Chr 20:6); "The Lord God of the Heaven and God of the Earth" (Gen 24:3; see Deut 4:39; Josh 2:11); and finally "God of gods and Lord of Lords, the Great, the Mighty, and the Terrible Who Does Not Regard Favorites and Does Not Take Bribes" (Deut 10:17). All of these titles may be subsumed under the rather brief "God Most High" (Ps 57:2 [H 3]).

As sovereign God, 'ēlōhīm is often described as Judge: simply "God Judge" (Ps 50:6; 75:7 [H 8]) or "God Judge in the Earth" (Ps 58:11 [H 12]).

Another category of titles focuses around God's majesty or glory. Among these we find "God of Eternity" (Isa 40:28); "God of Justice" (Isa 30:18); "God of Certainty" (Isa 65:16); "Living God" (Jer 10:10); and "This Holy God" (I Sam 6:20).

By far the most frequent category of titles are those pertaining to the Savior God. Here we include numerous constructs in which God is linked to individuals whom he has called: "Their God" (Gen 17:8); "The God of Abraham" (Gen 26:24); "The God of Abraham . . . and the God of Isaac" (Gen 28:13); "The God of Abraham, the God of Isaac, and the God of Jacob" (Ex 3:6), etc. (More than one hundred such titles are found in the Old Testament.) Sometimes to these titles is added the personal name, "Yahweh" (Gen 24:12).

Similarly, we find titles linking God by the construct grammatical form to Israel as a whole or to some part of it: "God of the Armies of Israel" (I Sam 17:45) or "God of Jerusalem" (II Chr 32:19).

All of these represent God as savior of his people as does the simple "God of Salvation" (I Chr 16:35; Ps 18:46 [H 47], etc.; cf. Ps 88:1 [H 2]).

Some titles reflect God's actions on behalf of his people in the past: "The Living God, Speaker from the Midst of the Fire" (Deut 5:23 [H 26]; cf. I Kgs 18:24); "God, the Bringer of Prisoners into Prosperity" (Ps 68:7); "God . . . the Bringer out to you Water from the Flinty Rock" (Deut 8:15); "Your God Who Separated You from the Peoples" (Lev 20:24).

And finally, we find titles expressing the intimacy of God with his people: "The God of Nearness" (Jer 23:23); "Your God in Whom you Trust" (II Kgs 19:10); "God Your Chastener" (Deut 8:5); The God Feeding Me My Life Long Until Now" (Gen 48:15); "God of My Righ-

teousness" (Ps 4:1 [H 2]); "God of My Mercy (Ps 59:17 [H 18]); "God of My Strength" (Ps 43:2) and "Our God Being Merciful" (Ps 116:5).

In reference to one particularly difficult passage from the point of view of interpretation, which therefore bears on the translation, Cyrus Gordon has said, "It is my contention that here (Ex 22:8-9 [H 7, 8]) 'ēlōhim does not mean God as the LXX translates, nor judges, which is the interpretation of Peshitto and Targum Onkelos, followed by Rashi and Ibn Ezra, by several English versions and by the Lexicon" (Cyrus H. Gordon, "'ēlōhim in its reputed meaning of rulers, judges," JBL 54: 140, 149). He goes on to demonstrate to his own satisfaction that from our knowledge of the Nuzi tablets we can conclude that "gods" is the better translation and that the passage refers to the "oaths of the gods" which he calls a well attested ancient oriental court procedure. He therefore sees this text as a heathen survival in the Mosaic legislation, one that was obliterated in the later Deuteronomic and priestly recensions.

This is unacceptable from the point of view of Scripture's attestation to being God's Word and its clear doctrine of the existence of only one God. The question of whether "God" or "judges" is to be used here is difficult. If "God" is correct, we understand by the passage that every man is ultimately answerable to God and stands or falls before God no matter what judgment men may make.

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J.B.S.

- 94 אָלָה ('ālā) II, to swear, make a solemn oath. (RSV is generally better in translation than ASV, i.e. "laid an oath on" preferable to "adjured," I Sam 14:24). The term is used in expressing solemn oaths between men and between God and man.

Derivatives

- 94a אָלָה ('ālā) an oath, solemn statement, promise, curse (for broken oath), occurring more frequently than the verb.

- 94b אָלָה (ta'ālā) curse (punishment for broken oath), only once, Lam 3:65.

'alā. Oath. In its most basic form we see the noun used in the sense of a solemn promise between men (Gen 24:41; 26:28). For that reason it is also applied to solemn statements of testimony given in court (Lev 5:1; Prov 29:24) and before God (Num 5:21ff.; Jud 17:2; I Kgs 8:31; I Sam 14:24; Neh 10:29 [H 30]; Ezk 16:59; 17:13ff.).

From this we can see how it was used to express the very solemn covenant between God and his people (Deut 29:12 [H 11]) and more particularly, the warnings of judgment attached to that covenant should the people prove to be faithless (Deut 29: 14-21 [H 13-20]). It is used in this latter sense also in Isa 24:6; Jer 23:10; 29:18; 42:18; 44:12 and Dan 9:11.

ta'ālā. Curse. (The same in ASV, RSV.) This noun occurs only once in Lam 3:65. It applies to the enemies of God's people and is described as dullness of heart.

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95 אֱלָה ('ālā)

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J.B.S.

- 95 אֱלָה ('ālā) **III, wail.** Only in Jon 1:8.
95a אֱלִיָּה ('alyā) **fat tail** (of sheep). (The same in ASV, RSV.)

This portion of the sheep was mentioned as a distinct part of the offering in the heave offering (Ex 29:22), in the peace offering (Lev 3:9; 9:19), in the guilt offering (Lev 7:3) and in the offering of consecration on the occasion of the ordination of Aaron and his sons to the priestly office. The fat tailed sheep are still the common ones in Palestine.

J.B.S.

- אֱלָה ('allā). See no. 100a.
אֱלָה ('ēlā). See no. 45h.

- 96 אִלּוּ ('illū) **if, though.** Only in Eccl 6:6, Est 7:4.

- 97 אֱלּוּל ('ēlūl) **Elul**, the sixth month. Occurs only in Neh 6:15. For other month names see no. 613b.

- אֱלּוֹן ('ēlōn). See no. 45i.
אֱלּוֹן ('allōn). See no. 100b.
אֱלּוּפ ('allūp). See no. 109b.

- 98 *אֱלָה ('ālāh) **be corrupt morally.** Occurs only in the Niphal.

- אֱלִיָּה ('alyā). See no. 95a.

- 99 אֱלִיל ('lil) **I. Assumed root of the following.**
99a אֱלִילִי ('ēlil) **something worthless** (particularly as an object of worship), **gods, idols.** (Generally the same in the ASV and RSV.)

This term comes perhaps from a root meaning "to be weak, deficient." It is used primarily in Scripture to describe vain objects of worship, i.e. the gods of this world, whether literal idols made with hands, riches, or deceitful men.

In Lev 19:4, its first appearance, the word is parallel to "molten gods" (cf. 26:1). It is also applied to any works of one's hands as an object of worship (Isa 2:8; Hab 2:18).

In Isaiah's day, Jerusalem and Samaria were described as kingdoms of idols, i.e. a people who worshipped vain things (Isa 10:10-11). Such idols were classed along with divination and lies (Jer 14:14). They were clearly good for nothing (Isa 2:20; 31:7).

They even included people in whom men

trusted but who were deceitful and of no value (Job 13:4; Isa 19:3; Zech 11:17).

In Scripture they are contrasted to the true God, the Lord, the Creator (Ps 96:5) and before him they tremble (Isa 19:1), are put to shame (Ps 97:7), and are destroyed (Isa 2:18).

Bibliography: TDOT, I, pp. 285-86. THAT, I, pp. 167-68.

J.B.S.

- 100 אֱלִיל ('lil) **II. Assumed root of the following.**

- 100a אֱלָה ('allā) **oak.**
100b אֱלּוֹן ('allōn) **oak.**

'allā. Oak. This word is apparently from the root 'll and occurs only once in Josh 24:26. The meaning of the passage is uncertain. It refers to an oak *in* the sanctuary of the Lord under which Joshua set up a stone for a witness against Israel, after the people affirmed obedience to God's covenant. The ASV gets rid of the difficulty by translating the preposition as "by" rather than "in." The RSV is more literal.

'allōn. Oak (same in ASV and RSV). The term refers to one of the great trees of the forest (Isa 44:14). Three times in particular it is associated with Bashan where it symbolized pride (Isa 2:13; possibly Ezk 27:6) and very thick forests (Zech 11:2). Elsewhere it is also used to symbolize strength (Amos 2:9).

In Isa 6:13, the stump of the oak is likened to the remnant of Israel which survives after it is cut down.

Once, the oak is referred to as a place of pagan worship (Hos 4:13). It was also the tree where Deborah, Rebekah's maid, was buried (Gen 35:8).

J.B.S.

- 101 אֱלָי ('allay) **alas! woe!** Occurs only in Mic 7:1; Job 10:15.

- 102 *אֱלָם ('ālam) **bind, be made dumb** (Niphal).

Derivatives

- 102a אֱלָמָה ('ālammā) **sheaf.**
102b אֱלֵם ('ēlem) **silence.**
102c אֱלֵם ('illēm) **dumb.**

- אֱלֻמְגִּים ('almūggīm). See no. 89c.

- 103 אֱלָמָן ('almān) **widowed, forsaken, forsaken as a widow** (the same in ASV, RSV).

The adjective occurs once in Jer 51:5 in the sense of Israel abandoned by God, as a widow, by her husband who had died.

J.B.S.

- 104 אֵלְמֹנִי (‘almōn) *widowhood*. (The same in ASV, RSV.)

This noun is used to describe the state of Babylon after God's judgment, in its one use, Isa 47:9. J.B.S.

- 105 אֵלְמָנָה (‘almānā) *widow*. (ASV and RSV the same.) The word has only one basic meaning, "widow."

The primary meaning, "widow," is seen throughout its usage in Scripture. The word first occurs in Gen 38:11 in the account of Judah's dealings with his daughter-in-law, called a widow after her husband's death.

The several contexts in which we see the term used in Scripture will help us to see its significance in God's Word. First, we note God's care and concern for widows. God hears their cry (Ex 22:21-22) and he executes justice on their behalf (Deut 10:18). Therefore God deals with them out of exceptional pity, as defenseless. He is their judge in a special way (Ps 65:5 [H 6]), treating them with the same tenderness he shows to the orphans (Ps 146:9). He also protects their inheritance (Prov 15:25). When others are judged, a special call to faith is issued to them (Jer 49:11). To the end of the OT period, God expresses his concern for widows (Mal 3:5).

But being widows, they were restricted in some relationships while not in others. They could not marry priests (Lev 21:14; Ezk 44:22) unless widows of priests. However, widows who were daughters of priests could return to their father's home and eat again of the holy food of the priests (Lev 22:13). Also being widows did not exempt them from vows made (Num 30:9 [H 10]). All of this indicates that they were a unique category in Israel according to God's legislation and due special regard from the people.

The existence of widows was not indicative of good times and the presence of many widows in the land indicated God's displeasure with the people and punishment of them (Ex 22:24 [H 23]; Jer 15:8). Indeed, on two occasions, cities under God's judgment are called widows: Isa 47:8 (Babylon); Lam 1:1 (Jerusalem).

Because of God's concern for the widows, the people were frequently commanded to protect and provide for them, being careful to execute justice on their behalf. The people were blessed when they had regard for widows (Deut 14:29). Leaders were responsible to defend them and to see that justice was done (Isa 1:17, 23).

The reason for this concern is obvious. Widows were often elderly, often without much income, and easy prey for the unscrupulous. In a similar social situation the NT church is com-

manded to care for those who are "widows indeed," i.e. widows in need (1 Tim 5:3-11).

Even in the time of Job the way one treated widows was indicative of his moral character. Job was accused of mistreating widows by Eliphaz who supposed that his troubles came from such evil conduct (Job 22:9). Job vehemently denied having mistreated them and claimed to have done them good (Job 29:13; cf. 31:16).

Thus oppression of widows became a frequent example of wickedness among men and nations (Ps 94:6; Isa 10:2, etc.).

The cognate root is found in Assyrian and Ugaritic (UT 19: no. 126) both for "widow" and "widowhood."

- 106 אֵלְמָנוּת (‘almānūt) *widowhood* (same in ASV, RSV).

Twice the term is applied to the garments of Tamar, widow of Judah's sons (Gen 38:14, 19). It applies to a state of living for the concubines of David, defiled by Absalom (II Sam 20:3); and also to Israel figuratively (Isa 54:4).

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J.B.S.

- 107 אֵלְמוֹנִי (‘almōnī) *someone, a certain one*.

- 108 אָלַף (‘ālap) *I, learn (Qal); teach (Piel)*. (ASV, RSV translate the same.)

Derivatives

- 108a אֵלֶף (‘elep) *cattle, oxen*.

- 108b אֵלֻף (‘allūp) *docile*.

'ālap is rare, occurring only four times (three in Job). In two contexts (Prov 22:25; Job 15:5) the teacher is evil. In the other two, Elihu uses the term, once describing himself as teacher, once putting words into the mouth of others (Job 33:33; 35:11). If his words are without knowledge (Job 38:2), then perhaps this word scripturally has only bad connotations and does not express teaching or learning that is valid.

'allūp *I. Docile* (adjective); *friend* (noun). (RSV and ASV differ considerably in some places where RSV translates "friend" while ASV prefers "guide" [Jer 3:4]). The primary sense is that of one who is always in company with another, i.e. a guide or companion or friend. As such, the companion is not expected to betray (Ps 55:13 [H 14]); he ought not to be forsaken (Prov 2:17); and it is

109 *אלף ('ālap)

tragic when such friends are divided (Prov 16:28; 17:9). However, times come when one cannot trust them (Mic 7:5).

J.B.S.

- 109 *אלף ('ālap) **II, producing thousands** (occurs only in the Hiphil, Ps 144:13). Denominative verb.

Parent Noun

109a אלף ('elep) **thousand** (same in ASV, RSV).

Derivatives

109b אלוף ('allūp) **chief**.

The verb, derived from the noun, is used only once (Ps 144:13), in a prayer asking God's blessings so that the sheep will produce thousands.

'elep. Thousand. This numeral, a feminine noun, usually precedes the noun it accompanies. When the accompanying noun precedes, it is plural. If other numbers are joined to 'elep they usually precede it. The basic meaning is one thousand but it is often to be taken as a figurative term.

This numeral is usually employed in tabulations, censuses, and other enumerations in the basic sense of the figure 1000 (Gen 20:16; 24:60; Ex 12:37; Num 1:21ff.).

There are, however, several specialized usages. One is in the basic sense of the largest basic division of leadership in political oversight or military leadership (Ex 18:21; Num 1:16; 31:4; Deut 1:15; 1 Chr 13:1; 27:1; Amos 5:3).

From this usage another which developed was the application of the term as representative of the extreme, i.e. Eccl 6:6, an extreme number of years. This in turn is related to the practice of making the numeral representative of the opposite extreme of that which is quite small or few in number (Deut 32:30; Josh 23:10; Job 9:3; Isa 30:17). At times the concept seems simply to represent that which is excessive (Mic 6:7; Song 8:12).

A notable use of the term is in connection with God. In such contexts the basic idea seems to be "indefinite" or "innumerable," e.g. God's mercy is to be shown to thousands (Ex 20:6; 34:7; Deut 5:10; Jer 32:18). This mercy is also to reach to a thousand generations (Deut 7:9), as is his command (Ps 105:8). The cattle on a thousand hills belong to God (Ps 50:10). A thousand years are but as a day in his sight (Ps 90:4).

These examples show that God uses the term in reference to himself figuratively, an indefinite or innumerable amount. This same practice is seen in the NT, e.g. II Pet 3:8-10 and probably also in Rev 20:2, 5.

The root occurs in several Semitic languages

besides Hebrew, e.g. Aramaic, Arabic, and Ugaritic (UT, 19: no. 133) with the same basic meaning of one thousand.

[It is occasionally alleged that since 'elep means a company of a thousand men it could mean any military unit, even of reduced strength. From there it came to mean a family unit or clan, even a small one. But this means that the 1000's of the mustering of the soldiers in Num 1 and 26 is reduced to a small figure in accord with the desire of the commentator. The wilderness wandering and its miraculous supply is also reduced to naturalistic proportions. But it should be remembered that the conquest of Transjordan and of Palestine was not accomplished by a handful of men. Also such juggling must alter the text of the Numbers passages which by the addition of their totals clearly speak of 1000's of soldiers. R.L.H.]

'allūp. Chief, ruler of a thousand. (Generally the same in ASV, RSV but in Zech 9:7; 12:5-6, RSV has "clan.") The word occurs exclusively to describe a rank in the families or clans of Edom (Gen 36:15ff; Ex 15:15; 1 Chr 1:51ff.). This usage probably also lies back of the Matt reading in 2:6 where "princes" of Judah reflects a pointing 'al-lup in Mic 5:2 [H 1].

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J.B.S.

- 110 *אלף ('ālay) **urge**. Occurs only once, in Jud 16:16 (Piel).

- 111 אם ('im) **if, not, whether, when, since**. (ASV, RSV vary considerably inasmuch as the context and interpretation of the text determine the exact translation of this particle.)

The basic meaning is "if" and this meaning can be seen in most of its occurrences. In the hundreds of passages where the word occurs, several basic types of contexts can be seen.

First, it occurs most often in conditional clauses, e.g. Gen 4:7; Jud 13:16; I Sam 20:14, etc.

Next we find many occurrences of 'im in oath contexts in which, in reality, a larger context is assumed. In the larger, assumed context is an oath, only rarely stated in full (II Kgs 9:26; cf. Job 1:11).

Sometimes the oath involves a negative as in II Sam 19:14. David is here promising to make Amasa his new commander in place of Joab. He calls on the Lord to judge him severely (the judgment is never spelled out, perhaps because it

is so awful as to be unspeakable) *if* Amasa is not to be David's commander.

Other examples of the full oath are found in I Kgs 20:10 (used by Ben-Hadad), II Kgs 6:31 (also Ben-Hadad). This suggests that the oath was in broader use than Israel alone, among the Semites at any rate.

From this fuller form of the oath, we see the practice frequently of abbreviating the oath, omitting "the Lord do so to me and more also." Thus in Gen 14:23, "If I shall take a thread or a sandal-thong or if I shall take from anything which is yours" or in other words "I will not take." Other examples of this abbreviated form, even at times apparently God swearing by himself, are as follows: Num 14:30 (God declaring that none except Caleb and Joshua will come in "_____ if you will come in" = "you will not come in"; I Sam 17:55, "_____ if I know" = "I do not know," etc.

The peculiar result of this idiom is that in such contexts *'im* has negative force; *'im lō'* is positive. This Hebrew idiom, coming through the LXX, is rightly interpreted in Heb 3:11, 18 (κῑν), but missed in 4:3, 5 (κῑν).

A third context in which *'im* occurs is that of alternatives. Frequently this idea is conveyed by a double use of *'im*, e.g. Ex 19:13, "if beast if man..." = "whether a beast or a man"; I Chr 21:12, "if three years... and if three months... and if three days..." = "whether... or... or...".

In some contexts *'im* seems to have the force of "when" as in Gen 38:9. Even here however, the meaning "if" is seen in the sense of a continuing condition: "whenever he came in... he would spill..." or "if he came in...", this is what he did. Here we see the waw joined to the verb as waw consecutive, making it in effect an imperfect.

We also find several cases of the use of *'im* in the sense of "since." In Job 14:5, for example, "since his days are numbered: may also be "if his days..." and in Job 22:20, "since our enemies are cut off" may equally read "surely our enemies..." (ASV, RSV) or even "if our enemies...". In Jer 23:38, we can read either "if you say" or "since you say."

Often we find *'im* used as an interrogative particle. In Gen 38:17, for example, we can read Tamar's response to Judah "will you give..." or "if you will give..." When the structure is accompanied by the sign of the interrogative as in Josh 5:13, then there is no uncertainty. Actually it is quite usual to have an interrogative *he* carried on by *'im* (cf. disjunctive and double questions, GKC par. 150, g. h).

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JAOS 54: 295. Lehman, Manfred R., "Biblical Oaths," ZAW 81: 74-92. Van Leeuwen, C. "Die Partikel אִם," OTS 18: 15-48.

J.B.S.

אִם ('ēm). See no. 115a.

- 112 אָמָה ('āmâ) *maid-servant, female slave.* (ASV and RSV generally the same but RSV prefers "female slave" in the Pentateuchal regulatory passages regarding slaves, while ASV prefers "servant" or "maid.")

The term is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission.

The first occurrence of the term is in reference to Abimelech's female servants (Gen 20:17). We see too that the patriarchs had such servants: Hagar (Sarah), Bilhah (Rachel), etc. Even returning Israelites after the Exile counted these servants among their possessions (Ezr 2:65). They were also found in Egypt (Ex 2:5) and in Nineveh (Nah 2:7 [H 8]).

God, in giving the Law to Israel, provided for servants, male and female. They had rights (Ex 21:7, 20, 26, etc.). God was clearly concerned for their wellbeing and physical as well as spiritual needs (Ex 20:10; Lev 25:6). They were to worship with their master's family in spiritual fellowship (Deut 12:12, 18). But they were a possession.

A distinction was made between foreign slaves and Hebrew servants. The latter had more rights and freedoms (cf. Lev 25:44 and Deut 15:12-18). But clearly, God expected his children to show kindness and consideration for the needs of these female slaves (Job 19:15; 31:13).

Several uses of the term in a figurative sense are also found in Scripture. A wife or prospective wife often referred to herself or was referred to in this way in respect to her man, e.g. Ruth to Boaz (Ruth 3:9); Abigail to David (I Sam 25:14); Bathsheba to David (I Kgs 1:17).

Sometimes a woman so referred to herself in conversation, as Hannah to Eli (I Sam 1:16—cf. II Sam 6:22; 14:15; I Kgs 3:20).

Finally, in the highest sense, devout women addressed the Lord, calling themselves God's servants in a fashion much as Paul did in the NT: so Hannah (I Sam 1:11). This same attitude is seen in the Psalmist who referred to his mother as God's maid-servant when addressing the Lord (Ps 86:16; 116:16; which, however, is taken by Da hood as from *'emet* and rendered your true son. "Psalms" AB *in loc.*, so also M. Mansoor JBL 76; p. 145 on the basis of a DSS text).

The cognate root is found in several Semitic languages, including Ugaritic (UT, 19: no. 147).

113 אָמון ('amôn)

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J.B.S.

אָמָה ('ammâ). See no. 115.

אָמָה ('ümmâ). See no. 115e.

- 113 אָמון ('amôn) *I, Amon*, an Egyptian God. (In Nah 3:8, rsv has "Thebes" and further translates "Nile" for "canal." ASV is more literal having "No-amon." In Jer 46:25, rsv translates "Amon of Thebes" while ASV has "Amon of No." These are the only two occurrences of the name.)

The term "Amon" refers to an Egyptian deity and therefore also to the city of that deity, i.e. "the city of Amon." Since one Egyptian term for "city" is "no" it is transliterated in ASV to "No-Amon," while RSV simply identifies it by the common opinion that the city was the famous Thebes.

As Thebes became prominent in Egypt, the god of the city became more generally acknowledged and finally identified with the great Egyptian god, Re or Ra, i.e. Amon Re.

In Scripture the city of this god is mentioned twice. In Jer 46:25, the city is mentioned as an object of God's wrath, sure to fall to Nebuchadnezzar because it symbolized the pride of Egypt. In Nah 3:8, it becomes an example by its fall of the sureness of the fall of all world cities, particularly of Nineveh.

J.B.S.

אָמון ('amôn). See no. 116l.

אָמֻנָה ('ēmûnâ). See no. 116e.

אָמוֹץ (āmôš). See no. 117c.

אָמִישׁ ('ammîš). See no. 117d.

אָמִיר ('āmîr). See no. 118d.

- 114 *אָמַל ('āmal) *to languish, be exhausted*. (Generally the same in ASV, RSV.)

Derivatives

114a אָמַלְלָה ('āmēlāl) *feeble*.

114b אָמַלְלָה ('ūmlāl) *feeble*.

The verb occurs primarily in the Pual conjugation, describing a state of exhaustion or extremity. It is used to express the state into which the objects of God's punishment and discipline come: the proud mother who boasts over her barren rival (I Sam 2:5); Moab (Isa 16:8); Egypt (Isa 19:8); the whole world (Isa 24:4).

Words associated with it are "wither," "mourn," and "lament" (Isa 24:4; 33:9; Jer 14:2).

Most particularly, it describes the state of Israel and its people after the punishment of God

has fallen (Isa 33:9; Jer 14:2), so also, Jerusalem after the fall (Lam 2:8). Clearly, God's objective in such discipline was to bring his people to their knees as a warning and to humble them (Hos 4:3; Joel 1:10, 12).

As an adjective, the term was therefore used by Israel's enemies as a term of derision (Neh 4:2 [H 3:34]) and by the truly humbled believer as an expression of his contrition and recognition of the need of God's help (Ps 6:2 [H 3]).

'ūmlāl. *Weak, feeble*. (ASV, "withered away." RSV "languishing.") The adjective is used once as an expression of the Psalmist's contrite heart before God (Ps 6:2 [H 3]).

'āmēlāl. *Feeble*. (The same in ASV, RSV.) It occurs once, an adjective describing the Jews, used by their enemies (Neh 4:2 [H 3:34]).

J.B.S.

- 115 אָמָה ('mm). *Assumed root of the following*.

115a אָמָה ('ēm) *mother*.

115b אָמָה ('ammâ) *I, mother city*.

115c אָמָה ('ammâ) *II, cubit*.

115d אָמָה ('ammâ) *III, only in Isa 6:4. Meaning doubtful*.

115e אָמָה ('ümmâ) *tribe, people*.

'ēm. *Mother, point of departure* (once). (ASV and RSV generally the same.)

The word always (except once) means "mother." In most occurrences it refers literally to the female parent. It is used at times in a figurative sense.

'ēm refers to Eve, figuratively as mother of all living beings (though she was also the literal mother, Gen 3:20); to Deborah as a mother in Israel (Jud 5:7); to a city as mother to its inhabitants (Isa 50:1; Ezk 16:44; Hos 2:2 [H 4]); and even to a worm as mother of Job (Job 17:14).

On some occasions the term is applied to non-human mothers: Ex 34:26; Deut 22:6.

In studying the contexts and senses in which the word is used we note several of particular interest, first, texts which relate to the duties of the mother. She is to be a source of comfort (Isa 66:13), a teacher (Prov 31:1), and a discipliner (Zech 13:3).

We note also what her children owe her. These obligations may be defined as positive duties and negative duties. On the positive side, her children owe her obedience (Gen 28:7), blessings (Prov 30:11), honor (Ex 20:12), fear (i.e. respect, Lev 19:3), and mourning when she has died (Ps 35:14). On the negative side, her children must not strike her (Ex 21:15), rob her (Prov 28:24), chase her away (Prov 19:26), bring her to shame (Prov 29:15; so Lev 18:7), set light by her (i.e. ridicule her, Deut 27:16), nor forsake her law

(Prov 1:8). This shows clearly the high standing of motherhood in a redeemed society.

Yet, the mother's role in her adult son's life was clearly subordinate to that of his wife (Gen 2:24). His duties to his mother could not supplant or take precedence over his duties to his wife.

A pagan mother could indeed love her son, and presumably the pagan son could feel a sense of duty to his mother (Jud 5:28).

The sense of guilt expressed by Job and the Psalmist (Job 31:18; Ps 51:5 [H 7]) does not indicate any particular blemish on their mothers but expresses the doctrine we call original sin.

The occurrence of the word in Ezk 21:21 [H 26] is unique and evidently means "the parting (fork) of the road" in the sense of the origin (mother) of the road.

The cognate root is found in most Semitic languages with the same basic meaning as the Hebrew: Phoenician, Arabic, Ethiopic, Aramaic, and Ugaritic (UT 19: no. 155).

'ammā. Cubit, a linear measurement. (The same in ASV and RSV except where used in a figurative sense, see Isa 6:4; Jer 51:13).

The term is basically used to describe a linear measurement used at least from the time of Noah. It is used throughout Scripture into the postexilic period.

The measurement is estimated to be approximately 17½ inches or the average distance from the elbow to the tip of the middle finger. This is somewhat confirmed by information in the Siloam Inscription stating that the tunnel (which measures 1749 feet) was 1200 cubits long. This would make the cubit then used (in Hezekiah's day) approximately 17½ inches.

The cubit was used in building the ark of Noah (Gen 6), the tabernacle and its furnishing (Ex 25ff.), the temple of Solomon (I Kgs 6:ff.), and the temple seen by Ezekiel (Ezk 40ff.). It also measured the distance between the ark of the covenant and the people as they went into the promised land (Josh 3:4).

Goliath was over six cubits tall (I Sam 17:4), and Haman's gallows was fifty cubits high (Est 5:14). A portion of the wall of Jerusalem repaired in Nehemiah's day was 1000 cubits long.

At times it is used figuratively as in Isa 6:4, where the measure stands for the foundation of the threshold of the temple in Isaiah's vision. Again in Jer 51:13, the term applies to the extent of covetousness or evil gain.

From its wide occurrence in other Semitic languages evidently this term was generally used as a standard measure throughout the ancient near east, but it varies somewhat from place to place and from time to time.

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Succession," EQ 29: 29–34. Huey, F. B., "Weights and Measures," in ZPEB.

J.B.S.

- 116 אָמַן ('āman) *to confirm, support, uphold (Qal); to be established, be faithful (Niphal); to be certain, i.e. to believe in (Hiphil)*. (ASV, RSV usually the same. One notable exception is Gen 15:6 where RSV has "believed," while ASV has "believed in.")

Derivatives.

- 116a אָמֵן ('ōmen) *faithfulness*.
 116b אֱמֵן ('āmēn) *verily, truly, amen*.
 116c אָמָן ('ommān) *steady-handed one, artist*.
 116d אֱמֹן ('ēmūn) *faithful, trusting*.
 116e אֱמֻנָה ('ēmūnā) *firmness, fidelity, steadiness*.
 116f אֱמֻנָה ('omnā) *I, bringing up, nourishment*.
 116g אֱמֻנָה ('omnā) *II, verily, truly*.
 116h אֱמָנָה ('āmānā) *faith, support, sure, certain*.
 116i אֱמֻנָם ('ūmnām) *verily, indeed*.
 116j אֱמֻנָם ('omnām) *verily, truly*.
 116k אֱמֶת ('ēmet) *firmness, truth*.
 116l אֱמוֹן ('āmōn) *II, artificer, architect*.

This very important concept in biblical doctrine gives clear evidence of the biblical meaning of "faith" in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in II Kgs 18:16, where it refers to pillars of support.

In the Hiphil (causative), it basically means "to cause to be certain, sure" or "to be certain about," "to be assured." In this sense the word in the Hiphil conjugation is the biblical word for "to believe" and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something possible, hopefully true, but not certain.

Following from this we find the word in the passive Qal participle used with a passive meaning "one who is established" or "one who is confirmed," i.e. "faithful one" (II Sam 20:19; Ps 12:1 [H 2]; 31:23 [H 24]).

In the Niphal conjugation the meaning is "to be established" (II Sam 7:16; I Chr 17:23; II Chr 6:17; Isa 7:9). The Niphal participle means "to be

faithful, sure, dependable" and describes believers (Num 12:7; 1 Sam 2:35; Neh 9:8). This form is also used to describe that upon which all certainty rests: God himself (Deut 7:9), and his covenant (Ps 89:28 [H 29]).

One interesting illustration of the relationship between "belief" and "being established" is seen in Isa 7:9. Ahaz is told that unless he believes (Hiphil) he will not be established (Niphal), i.e. without faith he has no stability.

The various derivatives reflect the same concept of certainty and dependability. The derivative 'āmēn "verily" is carried over into the New Testament in the word *amēn* which is our English word "amen." Jesus used the word frequently (Mt 5:18, 26, etc.) to stress the certainty of a matter. The Hebrew and Greek forms come at the end of prayers and hymns of praise (Ps 41:13 [H 14]); 106:48; II Tim 4:18; Rev 22:20, etc.). This indicates that the term so used in our prayers ought to express certainty and assurance in the Lord to whom we pray.

'ōmen. Faithfulness, truth (ASV, "truth"; RSV as an adjective, "true"). The noun is used once to describe God's counsel (Isa 25:1).

'āmēn. Verily, truly, amen. (Generally, the same in ASV, RSV.) The word expresses a certain affirmation in response to what has been said. It is used after the pronouncement of solemn curses (Num 5:22; Deut 27:15ff.; Neh 5:13; Jer 11:5) and after prayers and hymns of praise (I Chr 16:36; Neh 8:6; Ps 41:13 [H 14], etc.). Twice the term is used to describe the Lord (Isa 65:16), and once simply to approve the words of a man (I Kgs 1:36). Finally, Jeremiah uses the term once sarcastically in response to the false prophets (Jer 28:6).

'ēmūn. Trusting, faithfulness. (Basically the same in ASV, RSV.) The term is applied to nations as a measure of their righteousness and acceptability to God (Deut 32:20; Isa 26:2). It also applies to individuals who are contrasted to the bad (Prov 13:17) and the false (Prov 14:5). One to whom the term applies is rare indeed (Prov 20:6).

'ēmūnā. Firmness, faithfulness, fidelity. (ASV, RSV generally the same. Both give a marginal note in Hab 2:4 where they translate "faith" instead of "faithfulness" in accord with Paul's use of the verse in Rom 1:17; Gal 3:11.)

There are at least ten distinct categories in which this noun is used in Scripture. In its first occurrence in Scripture it expresses the sense of steady, firm hands, a very basic idea (Ex 17:12). From this mundane sense, Scripture moves almost entirely to a use of the word in connection with God or those related to God.

Basically, the term applies to God himself (Deut 32:4) to express his total dependability. It

is frequently listed among the attributes of God (I Sam 26:23; Ps 36:5 [H 6]; Ps 40:10 [H 11]; Lam 3:23). It describes his works (Ps 33:4); and his words (Ps 119:86; 143:1).

'ēmūnā is also used to refer to those whose lives God establishes. He expects to see faithfulness in them (Prov 12:22; II Chr 19:9). Indeed, such faithfulness or a life of faith is characteristic of those justified in God's sight (Hab 2:4). God's word of truth establishes man's way of truth or faithfulness (Ps 119:30).

From this we can also see the concept of a duty being entrusted to a believer which becomes his trust (faithful responsibility, I Chr 9:22; II Chr 31:15, etc.) or office.

'omnā I. Brought up, nurtured, sustained. (Same in ASV, RSV.) This noun speaks of Esther's having been sustained (strengthened and guided) by Mordecai as a child (Est 2:20).

'omnā II. Truly, verily, actually. (The same in ASV, RSV.) In the two contexts in which this adverb occurs, the speaker is perhaps seeking to excuse his wrong, therefore "actually" may be the best translation (Gen 20:12; Josh 7:20).

'āmānā. Settled provision, support. (ASV, RSV same.) This noun is used in connection with a firm commitment on the part of the people of Jerusalem in Nehemiah's day (Neh 9:38 [H 10:1]) and also applies to a fixed provision for the singers of that day (Neh 11:23).

'ūmnām. Indeed, really. (Same in ASV, RSV.) This word is always found in interrogative sentences and always suggests doubt on the part of the asker: Sarah's doubt of bearing a child (Gen 18:13); Balaam's doubt of Balak's power to promote him (Num 22:37); Solomon's doubt of God's dwelling only on earth (I Kgs 8:27; II Chr 6:18); the Psalmist's doubt that pagan gods judge righteously (Ps 58:1 [H 2]).

'ēmet. Truth, faithfulness, verity. (ASV and RSV usually the same.) This word carries underlying sense of certainty, dependability.

We find it used in several categories of contexts, all of which relate to God directly or indirectly.

First, it is frequently applied to God as a characteristic of his nature. In Gen 24:27, for example, it describes God who leads Abraham's servant to the right wife for Isaac. In Ex 34:6, it is given as one of the verbal descriptions of God which constitute God's goodness. Other examples are Ps 25:5; 31:5 [H 6]; Jer 4:2; 10:10.

It is a term fittingly applied to God's words (Ps 119:142, 151, 160; Dan 10:21).

As a characteristic of God revealed to men, it therefore becomes the means by which men know and serve God as their savior (Josh 24:14; I Kgs 2:4; Ps 26:3; 86:11; Ps 91:4; Isa 38:3), and

then, as a characteristic to be found in those who have indeed come to God (Ex 18:21; Neh 7:2; Ps 15:2; Zech 8:16).

Because it is an attribute of God which is manifest in man's salvation and life of service as God's child, the word is often coupled with another attribute of God related to our salvation, "mercy" or "love" (*hesed*, Gen 24:27; Ps 61:7 [H 8]; 85:10 [H 11]; 115:1; Prov 14:22; 16:6; 20:28).

And because these attributes of God's truth and mercy lead to God's peace toward sinful men, saved by God's grace, the word is also often coupled with peace (Isa 39:8; Jer 33:6).

As we study its various contexts, it becomes manifestly clear that there is no truth in the biblical sense, i.e. valid truth, outside God. All truth comes from God and is truth because it is related to God.

'āmôn II. Master-workman?, people? (There is considerable uncertainty about this word and its use and whether it is to be read as *'āmôn* or a variant of *hāmôn* "people." Therefore translations differ.) The word occurs only twice. In Prov 8:30, the meaning seems to be that of an artificer (one true in hand and skill). In Jer 52:15, it may mean simply "people" or perhaps "the skilled ones" (who remained in Jerusalem).

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J.B.S.

117 רַמֵּשׁ ('āmēš) *be stout, strong, alert, bold, be solid, hard.* (KJV, ASV, and RSV translate similarly.)

Derivatives

- 117a רַמֵּשׁ ('ōmeš) *strength.*
- 117b רַמֵּשׁ ('amšā) *strength.*
- 117c רַמֵּשׁ ('āmōš) *strong* or *piebald* from.
- 117d רַמֵּשׁ ('ammīš) *strong.*
- 117e רַמֵּשׁ (ma'āmāšā) *power, strength.*

This verb is found forty-one times in the OT. Ugaritic attests a parallel to the term.

In the Piel stem the verb can be rendered "make firm," "strengthen," "secure," "harden" (one's mind). The Hiphil stem manifests the force of "exhibit strength," "feel strong." In the Hithpael stem the translation is "strengthen oneself," "persist in," "prove superior to," "make oneself alert." The first occurrence of the verb is

in Gen 25:23 in the Qal stem. The Lord revealed to Rebekah, before her sons were born, that they would be progenitors of two nations, and that one would be stronger than the other. David sang a song of deliverance for the mercy which the Lord granted in delivering him from Saul, an enemy stronger than he (II Sam 22:18 with its parallel in Ps 18:17 [H 18]). David expressed a similar sentiment in his prayer in the cave (Psa 142:6 [H 7]). In the days of Jeroboam's revolt against the Davidic dynasty, the Lord defeated the northern kingdom and its forces at the hand of Abijah, and the Judean army "prevailed" despite a well laid ambush (II Chr 13:18).

As a parallel to the more usual verb *hāzaq*, the word is employed repeatedly in God's charge to Joshua to be strong for the arduous tasks he assumed at the death of Moses (Josh 1:6, 7, 9, 18). Moses spoke similar words of encouragement to his understudy (Deut 31:7, 23). He charged the people in like manner (Deut 31:6).

The Piel stem conveys the concept of making one's heart obstinate or hard against the right as in the case of Sihon, king of Heshbon (Deut 2:30). The hardening of Pharaoh's heart before the Exodus is described by two synonymous verbs. Amos employs the same stem in his warning to Israel that, when the Lord commences his visitation in wrath upon them, the strong will not be able to rely on their strength any more than the agile will be able to escape by flight (Amos 2:14).

In a remarkable poetic description of wisdom, the sacred writer indicates that Wisdom was present when God confirmed (made firm) the skies above (Prov 8:28). Joash's repairs on the temple were successful because of the devotion of the laborers who strengthened the structure (II Chr 24:13). *'āmēš* is used in the Piel stem in connection various subjects, including the physical strength of the virtuous woman for her numerous household tasks (Prov 31:17), power for the warrior to carry on his military duties (Nah 2:1 [H 2]), and the strengthening of Rehoboam's royal power at the defection of the northern tribes (II Chr 11:17). Isaiah's classic satire on idolatry speaks of how the idolator secures for himself the tree of his choice (Isa 44:14).

The Hithpael serves to designate the strength of the conspirators against Rehoboam (II Chr 13:7), and the determination of Ruth to follow Naomi (1:18).

The Hiphil expresses strength of faith and hope (Psa 27:14; 31:25).

'ōmeš. Strength. This noun is found only once, in Job 17:9, where it refers to the righteous growing stronger.

'amšā. Strength. The only OT reference to this word is Zech 12:5, expressing the reliance of Judean chiliarchs on the inhabitants of Jerusalem.

'āmōš. This adjective occurs only in the plural and only in Zech 6:3, 7 where it indicates horses harnessed to chariots. KJV renders "bay," RSV "dappled gray." The word is used to describe the fourth pair of horses in a series. The first three are given colors and it seems incongruous to call the last pair "strong." KB defines as "piebald" from a root *'āmēs* II witnessed to in Arabic.

'ammis (spelled defectively *'ammiš*) *Strong.* The first occurrence refers to Absalom's well-laid conspiracy (II Sam 15:12). Job speaks of God's power (9:4, 19). Isaiah speaks of God who is strong to chasten Israel (28:2), and shows his might in creation (40:26). Amos uses the term of one who survives God's judgment (2:16).

ma'āmāšā. *Power, strength.* This noun appears only once, in Job 36:19, in construct plural in Elihu's question to Job.

Bibliography: TDOT, I, pp. 323–27. THAT, I, pp. 209–10.

C.L.F.

- 118 אָמַר ('āmar) *say, speak, say to oneself (think), intend, command, promise.* (KJV, ASV, and RSV reveal similar renderings.)

Derivatives

- 118a אָמַר ('ōmer) *speech, word.*
 118b אִמְרָה ('imrā) *utterance, speech.*
 118c עִמְרָה ('emrā) *utterance, speech.*
 118d אֲמִיר ('āmīr) *top, summit of tree.*
 118e מֵאֲמַר (ma'amar) *word, command.*

The Niphal stem may be translated "it is said" and "be called." The Hiphil means "induce to say." The Hithpael conveys the force of "act proudly." The verb appears in the OT almost five thousand times. This common verb, as with its parallels in other languages, has a wide variety of meanings.

This verb shares with four others (pe-aleph verbs) the peculiarity of the quiescence of the initial consonant in a long *o*, revealing the loss of the consonantal value of the aleph.

The commonest usage of the verb is in direct conversation, whether the subject is God (Gen 1:3), the serpent in the garden of Eden (3:1), Adam, terrified, trying to hide from God (3:10), Balaam's ass in his attempt to divert the stubborn prophet (Num 22:28), the war horse eager for battle (Job 39:25), the sea disavowing Wisdom's abode in it (Job 28:22), the trees of the forest in search of a king (Jud 9:8). It is readily seen that the verb is pressed into service in literal contexts, personifications, allegories, and strict narratives. A variety of nouns, clauses, adverbs, prepositional phrases are employed after the verb. Even when synonymous verbs are used (*dibbēr*, *šāwā*,

'ānā, *shāba*'), *nādar*, among others), the verb *'āmar* can be used in the infinitive form with the preposition, i.e. *lē'mōr* to introduce the command, oath, response etc.

A usage often confused and incorrectly interpreted on the basis of a study of the English versions alone, is "say in the heart" (Deut 8:17; Ps 14:1). The meaning is "think," a subvocal speaking.

Although there are only a few examples of the use, the verb sometimes means "promise." Such is the force of the verb in a passage pointing to God's promise to David for a perpetual dynasty (II Kgs 8:19), the promise to Israel to possess the land of promise (Neh 9:15), or Haman's promise to Ahasuerus to pay the king for the opportunity to destroy all the Jews of his realm (Est 4:7).

Although the Hebrew language has a well attested and frequently used verb for "command" (*šāwā* q.v.), *'āmar* also serves for this meaning. This usage is found in God's command to Joshua (Josh 11:9), Hezekiah's command concerning the offerings after the cleansing of the temple (II Chr 29:24), and Ahasuerus's command by letters to reverse the edict to slaughter the Jews by hanging Haman and his sons (Est 9:25).

As in modern languages, the Niphal is employed to mean that which "is said" by way of a current saying (Gen 10:9; 22:14; Jer 16:14).

An interesting usage, though not a frequent one, is that of "avow," "induce to say." In his closing addresses, Moses reminded Israel that they had vowed through him to have God as their own (Deut 26:17–18).

The use of the verb as "act proudly" is found in Ps 94:4 (the Hithpael). In Isa 61:6 the sense appears to be "boast" in a good connotation.

The derivation of *'āmar* is said by Wagner (TDOT, I, p. 328) to be no longer disputed. The root occurs in all the Semitic languages with either the meaning "be visible," "make visible," "see" (Akkadian, Ethiopic, Ugaritic) or "say," "command" (Hebrew, Aramaic, Arabic). It seems probable that the meaning "to see" or "make visible" is the original meaning. The semantic development to "make plain" then "say" is natural.

Of the more than five thousand uses of the root, the majority hardly need comment. They are close to the equivalent English word, "say." Indeed, the infinitive with *l* becomes often just a mark of direct discourse somewhat like the quotation marks of English.

However, the word "say" gathers various connotations from the contexts in which it is used and some of these are of theological interest. It is a question, however, how many of these special meanings are inherent in the word *'āmar* and how many are due to the context.

For instance, *'āmar* sometimes means "to

command." These are cases where the word is spoken by God or some competent human authority. God commanded ('āmar) Abram to go (Gen 12:1). The Lord had spoken ('āmar) to Joshua and Joshua executed that word as a command (*šāwā*) (Josh 11:9). But in the case of the Ten Commandments the synonym *dābar* is used to introduce them. At their end the Lord said ('āmar) to Moses, "Thus you shall say ('āmar) to the Israelites." Thus the differences between 'āmar and *dābar* need not be overemphasized.

The word 'āmar is used repeatedly by God to introduce revelation. One would suppose that this usage emphasizes that God's revelation is a spoken, transmissible, propositional, definite matter. The "word" does not make it a revelation. God gives the revelation to persons as one person imparts knowledge to another—by spoken word. The word *dābar* is used in such a context also, "God spoke (*dābar*) unto Noah" (Gen 8:15). The formula is frequent in Lev, "The Lord spoke (*dābar*) unto Moses saying (*lē'mōr*), speak (*dābar*) unto the children of Israel" (Lev 12:1-2).

God's word is creative. Genesis 1 has the phrase "God said" ('āmar) some ten times. Half of these times it is "God said, let there be" and then it happened. At other times it says "God said, let there be" and then God proceeded to create. This creative word of God is signaled in Ps 33:9, "He spoke ('āmar) and it was done; he commanded and it stood fast." The parallel word, "he commanded" (*šāwā*), and the situation in Gen 1 may give us a word of warning against thinking that the "creative word does what it says" (TDOT, I, p. 336), as if the word had a power independent of God. Rather, it is God the Creator who does what he will. This will of God is expressed in words of command and they are effective because he makes them so.

[The word of God was given to prophets from Moses to Malachi and they spoke and wrote these words to the people. Especially the prophets of the monarchy cite the word with the formula, "Thus saith ('amar) the Lord." Since the work of H. W. Wolff and C. Westermann (*Basic Forms of Prophetic Speech*, trans. by H. C. White, Westminster, 1967) and others, this has been taken as a messenger formula similar to that in secular use when a messenger bearing a letter speaks the letter in the name of his sender. The emphasis is on the source of the prophets' messages. The message is not an invention of the prophet. This formula occurs over 130 times in Jeremiah alone. The formula indeed lays emphasis on God, the revelator. It must be remembered, however, that the commission to Jeremiah is given once at the beginning of the book. The whole book, and not just the pieces introduced by the formula, was the words of God through Jeremiah to his rebellious contemporaries. Note

the lack of a formula, yet the claim to revelation in the matter of the writing of the scroll, "All the words that I have spoken (*dābar*) unto thee against Israel . . . from the day I spoke (*dābar*) unto thee . . . unto this day" (Jer 36:2). There is no magic in the vocable 'āmar. The power is in God the speaker. R.L.H.]

'ōmer. *Speech, word, thing, something.* (KJV and ASV render in Job 22:28, *thing*; RSV, *matter*.)

A word of wide connotations (cf. *dābār*) is variously translated in different contexts. Thus, the term under consideration has been rendered utterance, saying, discourse, matter, promise, plan, purpose, decree, command, and appointment. It is found six times in the OT. The references (Job 22:28; Ps 19:2-3 [H 3-4]; 68:11 [H 12]; 77:8 [H 9]; Hab 3:9) appear only in poetic passages and the lofty language of prophecy (poetry). (It should be stated here that 'ēmer is used forty-nine times; some lexicons list the citations of both words together.) The parallels to the word are commandment, words, voice, meditation, prayer, and law (instruction). Unquestionably, the term most often employed for "word" is *dābār*, which is used of God 394 times with the force of commandment, prophecy, admonition, or encouragement. In Job 22:28 Eliphaz advises Job to find his delight and trust in God, so that if he decides on a "matter," it may be realized for him. The Psalmist in Ps 19:2-3 [H 3-4] refers to the "speech" of natural creation. The use in Ps 68:11 [H 12] possibly relates to the command of God pictured at the head of his army with the command relayed by heralds (fem of office) throughout the ranks. The force in Ps 77:8 [H 9] is to the "promise" of God to the righteous. The reference in the admittedly difficult Hab 3:9 seems to point to the "oaths" (that is, the promises) made to the tribes of Israel.

'imrā. *Word, utterance, speech, saying.* (KJV and ASV similar, "word"; RSV, "promise.")

There are thirty-six uses of the word, mostly in poetry (nineteen references in Ps 119; seven in other psalms) in the singular collective. Because the concept is a prominent one, it is natural that synonyms will be employed to avoid repetition.

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C.L.F.

119 אַמֹרִי ('ēmōrī)

- 119 אַמֹרִי ('ēmōrī) *Amorites* (collective).
(KJV, ASV, RSV similar, rendering Amorite[s].)

The name occurs eighty-seven times in the OT. It was employed of Palestinian settlers in general. They are designated in place of the Canaanites as the people whom Israel was to destroy (Gen 15:16; II Kgs 21:11). Older settlers of Judah were called Amorites (Josh 10:5-6). Amorites were located on the west shore of the Dead Sea (Gen 14:7), at Hebron (Gen 14:13), Shechem (Gen 48:22), Gilead, Bashan (Deut 3:10), and Hermon (Deut 3:8; 4:48).

The Amorites lived in the mountains, as did the Hittites and Jebusites (Num 13:29), their name perhaps signifying mountain dwellers.

In Abraham's time the Amurru were the prominent people of western Asia. In the third millennium B.C. the Amorite kingdom spread over the greater part of Mesopotamia and Syria-Palestine, the latter being designated as the "land of the Amorites." Thus the name belongs to the early Babylonian period of Near Eastern history. An Amorite dynasty ruled in northern Babylonia with Babylon as their capital, to which Hammurabi belonged. Amorite kingdoms lasted to the time of Israel's conquest of Canaan, a fact attested by the Amarna Tablets and Hittite records. After the defeat of Sihon, an Amorite king, their kingdom disappeared.

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C.L.F.

- 120 אֶמֶש ('emesh) *yesterday*.

אֶמֶת ('emet). See no. 116k.

- 121 אֵן ('ōn), אֹן ('ōn) *On*. (KJV, ASV, RSV render similarly.)

The name appears only three times in the OT: Gen 41:45, 50 and 46:20. It was a city in Lower Egypt where lived Potiphera, the priest of On and father-in-law of Joseph. The Egyptian name was An, Ant, and Annu; later the city was named Heliopolis, "sun-city." It was known for the worship of the sun god Ra. The name occurs in

Ex 1:11 in the LXX. Designated now by Tell Hisn and Matariyeh, On was from ancient times the important center of Egyptian sun worship. It has been suggested that Aven (the same Hebrew consonants as the fully written On) in Ezk 30:17 is the same as the On of Genesis (NIV Heliopolis). There were two Ons in Egypt, one in Upper Egypt and the other in Lower Egypt. The biblical On is the latter. It was about ten miles northeast of modern Cairo. The history of On is clothed in obscurity. In the era of the Pyramid Texts it boasted a great sanctuary. There was a temple of the sun to Ra and Atum. It is thought that Bethshemesh ("house of the sun") is a pseudonym for On in Jer 43:13. Figuring in Egyptian history in the uprising against the Assyrian Ashurbanipal, On has been deserted since 525 B.C.

C.L.F.

אָן ('ān). See no. 75g.

- 122 אַנָּה ('ānnā) *ah now! I beseech you*.

- 123 אָנָּב ('nb). **Assumed root of the following.**

123a אֶרְנֶבֶת ('arnebet) *hare*.

- 124 אָנָּה ('ānā) *I, mourn*.

Derivatives

124a אֲנִיָּה ('āniyā) *mourning*. This noun occurs only in Isa 29:2; Lam 2:5.

124b תִּאֲנִיָּה (ta'āniyā) *mourning*. Occurs only in Isa 29:2; Lam 3:5.

- 125 אָנָּה ('nh) **II. Assumed root of the following.**

125a אֲנִיָּה ('ōnī) *ships, fleet*.

125b אֲנִיָּה ('ōniyā) *ship*.

In I Kgs 10:11, KJV and ASV translate "navy"; RSV "fleet." The noun *ōniyā* appears thirty-one times. It is the common word for ship (Jon 1:3). It is already attested in the Tell el-Amarna texts. The singular of this noun, a feminine noun, designates a single ship. The plural of this noun and the short collective form ('ōnī "fleet") occur often. The phrase *'anshē 'ōnniyōt* "seamen" denotes those who manned them (I Kgs 9:27). Because the Israelites had no good harbors on the Mediterranean in the north and because the hostile Philistines controlled the coastal area toward the south, the sea was not an area of traffic for the Hebrews. However, during the illustrious reign of Solomon, the nation enjoyed maritime activity, not so much on the Mediterranean, but the Gulf of Aqabah. Israel's acquaintance with seagoing vessels dates from their contact with the Phoenicians.

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C.L.F.

126 אָנָה ('ānā) *III, be opportune, meet.*

The verb occurs only four times, three times in the Piel or Pual meaning "cause to meet," i.e. "deliver" or in the passive "be caused to meet," i.e. "happen." In the Hithpael it develops into "seek a quarrel."

Derivatives

126a אָנָה (ta'ānā) *occasion, time of estrous* (of a donkey Jer 2:24).

126b אָנָה (tō'ānā) *opportunity* (for a quarrel), Jud 14:4.

אָנֹשׁ ('ēnōsh). See no. 136a.

127 אָנַח (ānah) *sigh, groan, gasp.*

Derivative

127a אָנָחָה ('ānāhā) *sighing, groaning.*

'ānah occurs twelve times, only in the Niphal and mostly in poetic passages.

The term occurs in Ugaritic. This verb is not the most frequently used in the OT for the act of mourning. *sāpad* and 'ābal refer more to public acts of mourning and wailing as at a funeral. *bākā* refers to weeping in any sorrow as does 'ānah. So important was the duty of funerary mourning that its omission was a serious misfortune (I Kgs 14:13 *sāpad*). Those who were immediately involved in the mourning were the members of the deceased's family (Gen 50:10 *sāpad*). Apart from funerals, public mourning was connected with repentance (Ex 33:4 'ābal; Joel 1:13 *sāpad*; 2:12–13 *mispēd*). In pagan practices borrowed by Israel from her idolatrous neighbors lacerations and mutilations accompanied mourning (cf. the prophets of Baal on Mt. Carmel). Of the verb's twelve citations, four appear in Lam (1:4, 8, 11, 21) and four occur in Ezk (9:4; 21:11 (*bis*), 12). The remainder are in Ex 2:23; Prov 29:2; Isa 24:7; and Joel 1:18. The instances in Lam all relate to the destruction of Jerusalem in 587/86 B.C. Ezekiel's references point to exercise of heart on the part of those who sighed over Israel's desperate spiritual condition.

'ānāhā. *Sighing, sigh, groaning.* (KJV, ASV, RSV similar, "sighing.") This noun refers to groaning in either physical or mental distress. It occurs eleven times in the OT, only in the poetic (six times in Ps and Job) and prophetic books (three in Isa, one in Jer, and one in Lam).

C.L.F.

128 אָנַחְנוּ ('ānahnu) *we.* (KJV, ASV, RSV are similar, "we.")

The term occurs 188 times, fewer than would be expected (see the short form *nahnu*). As with other Hebrew pronouns, its use is often for emphasis (also in oblique cases) "just we." The first person plural pronominal suffix appears frequently. Ugaritic lacks an independent full form. It may be posited that the protosemitic form lacked the initial aleph and that this longer form with aleph developed in analogy to the singular 'ānî and 'ānōkî.

128a אָנַחְנוּ (*nahnu*) *we*, reading discernible as a short form of 'ānahnu. (KJV, ASV, and RSV render uniformly, "we.")

Ugaritic offers no parallel to this form, although it has a suffix related to it. The word appears only six times (Gen 42:11; Ex 16:7–8; Num 32:32; II Sam 17:12; and Lam 3:42). This short form of the pronoun may be the original.

C.L.F.

אָנִי ('ōnî). See no. 125a,b.

אָנִיָּה ('ānîyā). See no. 124a.

129 אָנִי ('ānî) *I.* (KJV, ASV, and RSV are similar.)

It is not surprising that the important first person singular pronoun occurs hundreds of times in the OT. Its presence is attested in Ugaritic, although the word was formerly thought to be a characteristic of the late "P" document. The longer pronoun 'ānōkî is also used in Ugaritic. In its independent form the pronoun is found as the subject in noun clauses. Because it is the pronoun of the speaker, it requires no further indication of gender. Since a participle manifests no elements of the finite verb, the personal pronoun is essential to indicate the subject of the clause. When the pronoun is added to the finite verb, it lends emphasis, as in II Sam 12:28, "Lest I myself capture the city." Though in later Hebrew the emphasis is not so clearly demarcated, in earlier Hebrew, in prose at least, the stress is unmistakable. Three areas of emphasis with the independent pronoun may be pointed out. 1. It is found after a verb with the pronominal suffix of the first person as in Gen 27:34 where Esau pleads, "Bless me, even me also." 2. It occurs after a noun with the first person pronominal suffix as in II Sam 18:33 (H 19:1): "Would I had died (lit., would my death, even mine)." 3. It appears after a preposition with the pronominal suffix in I Sam 25:24, "Upon me, even me."

Bibliography: THAT, I, pp. 216–19.

C.L.F.

129.1 אָנָךְ ('ānāk) *plummet.* Perhaps a loan word.

130 אָנֹכִי ('ānōkî)

130 אָנֹכִי ('ānōkî) *I.* (KJV, ASV, and RSV render alike.)

This form of the first person singular pronoun occurs more than two hundred times in the OT, but less often than the shorter form. It is found in Assyrian and Ugaritic and other Semitic languages, but is lacking in Aramaic, Arabic, and Ethiopic. It has been suggested that the longer and shorter forms of the pronoun had parallel growths, the longer adding a demonstrative element (like Heb *kōh* "here"). In certain instances both pronouns are used interchangeably. In other cases they manifest a definite choice on two counts, either because of the demands of the rhythm or because of the apparent preference of writers of the exilic period for the shorter form. When the pronoun is added to a verb for emphasis, the short form is almost always used (Deut 12:30; Jer 17:18). In the rhetorical style of Deuteronomy the longer form is employed. Particular phrases are found now with one pronoun, and now with the other. It is always the short form in the phrase, "as I live" (Num 14:21). The longer form is regularly employed with a predicate (II Sam 1:8). In exilic or books the usage of the short form far outstrips the long; Ezekiel employs the former 138 times and the latter once (36:28).

C.L.F.

131 אָנָן ('ānan) *complain, murmur.* Occurs only in the Hithpoel (Lam 3:39; Num 11:1).

132 אָנָס ('ānas) *compel, constrain.* Only in Est 1:8.

133 אָנֵף ('ānēp) *to be angry, to be displeased.* (ASV, RSV similar.)

Derivatives

133a אָפִי ('ap) *I, nostril, face, anger.* The double pe in the plural shows its derivation from 'ānēp.

133b אָנָפָה ('ānāpā) *an unclean bird* (Lev 11:19; Deut 14:18). Its derivation is uncertain.

'ānēp is used to express the Lord's attitude of anger toward the covenant people when they have sinned, e.g. Moses (Deut 1:37), Aaron (Deut 9:20), the people (Deut 9:8). Men acknowledge God's prerogative, but plead that he not continue to be angry.

'ap. *Nostril, face, anger.* The term 'ap in Hebrew refers first of all to a part of the body, specifically the nose, nostril, (snout of pigs, Prov 11:22) and also face (II Sam 25:23) or countenance (cf. UT 19: no. 264, an opening of the body, or possibly the body itself, e.g., nose, nip-

ple). It is considered a vital part of the body. God made man a living being by breathing into his nose/nostrils (Gen 2:7). The nose, although referred to as the organ for smelling (Deut 33:10) or a place for ornaments (Isa 3:21) or for hooks by which to lead captives (II Kgs 19:28), is also spoken of as an organ necessary if a man's or animal's life is to continue (Isa 2:22).

By the act of breathing, emotions can be expressed. Perhaps it was observed that the nose dilates in anger. God is said to be "'erek 'apayim" (lit. "long of anger," i.e. long before getting angry) in such passages as Ex 34:6; Num 14:18; Ps 86:15; Neh 9:17. The thought is that God takes a long, deep breath as he holds his anger in abeyance. A ruler is said to be persuaded by a display of forbearance, patience, i.e. "the long of breath" (Prov 25:15).

The main use of 'ap is to refer to the anger of men and of God. This anger is expressed in the appearance of the nostrils. 'ap gives specific emphasis to the emotional aspect of anger and wrath, whereas its synonyms and terms related to them give particular expression to other aspects.

The anger of God is particularly related to the sin of his people, which pains and deeply displeases him (II Kgs 13:3). Sin offends and wounds his love. The emotional response to this is divine anger. This anger, though fierce (Jer 25:37) is not sinful, evil, or the source of capricious attitudes or deeds. However, it is expressed in chastisement (Ps 6:1 [H 2]; Isa 12:1) and punishment (II Sam 6:7; Jer 44:6).

Man's anger can be legitimate (II Sam 12:5). But the OT Scriptures warn that anger can be outrageous (Prov 27:4) and stirs up strife (Prov 29:22). In contrast, it is said that the man slow to anger appeases strife (Prov 15:18) and a wise man turns from it (Prov 29:8).

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134 אָנָה ('ānāq) *cry, groan.*

Derivatives

134a אָנָה ('ānāqā) *I, crying, groaning.*

134b אָנָה ('ānāqā) *II, ferret or shrew-mouse.*

135 אָנָשׁ ('ānash) *I, desperate, incurable, desperately wicked, woeful, very sick.* (RSV similar except that it translates as "disaster" in Jer 17:16.)

The basic meaning of the word is "to be sick" (II Sam 12:15) but most frequently it is used to describe a wound or pain which is incurable as attested by the contexts of Jer 15:18; 30:12. It is used metaphorically in Isa 17:11; Jer 17:16. In Jer 17:9 it describes the desperate spiritual state of the heart in terms of illness.

136 אִנֹּשׁ ('nsh) II. Assumed root of the following.

136a אִנֹּשׁ ('ēnōsh) *man, mortal man, person.* (ASV, RSV similar).

The basic meaning of 'ēnōsh is "man" in the sense of "mankind." The word can refer to an individual only in the most general sense (e.g. "blessed is the man who does this [Isa 56:2]) and thus lacks the specificity of 'ish. It is used mainly in the poetic material.

The verbal root of 'ēnōsh is uncertain. If it is a derivation of 'ānash "to be weak, sick," the basic emphasis would be on man's weakness or mortality, a connotation permitted by some contexts, particularly those that emphasize man's insignificance (e.g., Ps 8:4 [H 5]; Job 7:17). The word may be derived from a different root 'ns unattested in Hebrew but found in Arabic and Ugaritic. It has the connotation of friendliness or sociality in Arabic and the similar concept of companionability in Ugaritic. If derived from this root the basic emphasis of 'ēnōsh would be on man as a social being.

While it is true that the word frequently emphasizes man's frailty and humanness, these concepts may derive from the theological framework in which the ancient Hebrews viewed mankind and not necessarily from an inherent root meaning. The word frequently has a general sense and its usage in parallelism with other general terms for man such as 'ādām (Ps 73:5), b'ne'ādām (Ps 144:3), and its use in association with "land of the living" (Job 28:13) would seem to argue for derivation from the unattested 'nsh. The stress would then be on man as he comprises the human race.

The basic meaning "mankind" is evident in such passages as Job 28:13; 36:24 [H 25]; Ps 90:3; Isa 13:12 and in Deut 32:26; Job 7:1; Isa 24:6 where it is used of man as the one who inhabits the earth.

A major theological concept underlying the use of this word is the fundamental distinction between God and man. Elihu sets forth this concept in his affirmation that God is greater than man (Job 33:12). The Psalmist calls on God to exercise his might so that man may recognize his insignificance before him (Ps 9:19–20 [H 20–21]). This fundamental difference is the basis of the affirmation in Ps 10:17–18 that "man who is of the earth" will no more strike terror. Man's sphere is

earth, not heaven. He is mortal, not divine, and so cannot prevail against God. The distinction is also evident in man's mortality (Ps 90:3) and God's immortality (vv. 2, 4). God's nature as opposed to man's is set forth in such questions as, "Do you see as man sees?" (Job 10:4) and, "Are your years the years of a man?" (Job 10:5).

Man's insignificance in view of the vastness of the universe is set forth in the question, "What is man?" (Ps 8:4). His lot on earth is difficult (Job 7:1; 14:19), but he does enjoy God's providences (Ps 104:15; cf. v. 14).

The word 'ēnōsh reminds man of his transience and of his lowly position before the Almighty.

Messiah is described as being like the son of man ('ēnōsh Dan 7:13) a term which describes his close relationship to the human race. (Note in the Daniel passage that there might be a studied contrast to the four preceding symbols of Kingdoms which are beasts.

Bibliography: TDOT, I, pp. 345–47.

T.E.M.

137 אִשָּׁה ('nsh) III. Assumed root of the following.

137a אִשָּׁה ('ishshā) *woman, wife, female, each, every.* (ASV and RSV similar.)

The word 'ishshā is the most common word for "woman" and "wife" in the OT.

The origin of woman is explained in Gen 2:23, 24. She is depicted as the physical counterpart of man, deserving of his unswerving loyalty. It is in this context (vv. 24–25) that the word is first used in the sense of "mate" or "wife."

The Bible holds woman in the highest regard and sets forth "graciousness" (Prov 11:16) and "worth" (Ruth 3:11) as womanly ideals. However, beauty without discretion is condemned (Prov 11:22).

Women held positions of prestige in the OT. The wise woman of Tekoa, Deborah, and Esther are only a few of the many women of influence in OT history.

There are, however, warnings against the adulterous woman and the harlot. Congress with them will lead to certain punishment (Prov 6:24–29) and even spiritual death (Prov 2:16–19).

The expression "born of a woman" y'lūd 'ishshā uses 'ishshā in a collective sense connoting man's mortality with its inherent frailties (Job 14:1; 15:14; 25:4).

Women were forbidden to wear men's clothing (Deut 22:5). See Hoffner (bibliog). They were permitted to be taken as booty in the conquest of a city (Deut 21:10–11).

The word 'ishshā occurs in a number of set expressions, e.g. 'ishshā n'bi'ā, a prophetess, and 'ishshā zōnā, a harlot.

Metaphorically, a noble woman represents wisdom, but a foolish woman (Prov 9:13) represents that which is opposed to wisdom.

The word is frequently used in the sense of "wife." The good wife is highly honored in the OT. He who finds one finds a source of blessing (Prov 18:22) and honor (Prov 12:4). A fruitful wife is a sign of blessing (Ps 128:3). Her honored position is evident in the fact that she is "from the Lord" (Prov 19:14). The classic picture of the ideal wife is set forth in Prov 31:10–31. A quarrelsome wife, however, may be a source of contention (Prov 19:13; 21:9, 19; 25:24; 27:15).

The legal role of the wife is clearly defined in the OT. Adultery is punishable by death for both parties (Deut 22:22). A woman suspected of adultery could be made to take an oath of innocence and subjected to a kind of lie detector test by her husband in the sacred precincts to determine her guilt or innocence (Num 5:11–31). Hebrew servants could have wives (Ex 21:3). If a servant's master gave him a wife, the servant stood in danger of being separated from his wife when his period of service ended (Ex 21:4–5). The newly married wife was not to be separated from her husband (Deut 24:5) and the widow was provided for in the Levirate system (Deut 25:5).

The role of the wife is used as a metaphor in a number of important passages. Adultery (Ezk 16:32) and divorce (Jer 3:1) figure strikingly in the prophetic message of denunciation. Israel was seen as the wife of the Lord, a figure expressive of the deepest love. Yet they spurned God, as a wayward wife spurns her husband. In Mal 2:14 the initiation of the marriage relationship between the Lord and his people is the Mosaic covenant.

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T.E.M.

138 אָסָה ('sh) **Assumed root of the following.**

- 138a אָסוֹן ('āsôn) *mischievous, evil, harm, hurt.* (KJV translates "mischievous"; ASV and RSV render similarly, "harm.")

The noun appears five times, always without the article. The passages in Genesis (42:4, 38;

44:29) relate to Jacob's concern for Benjamin's welfare. The references in Exodus (21:22–23) deal with injury to a pregnant woman.

C.L.F.

- אָסוֹן ('āsôn). See no. 138a.
אָסוֹר ('ēsôr). See no. 141a.
אָסִיף ('āsîp). See no. 140b.
אָסִיר ('āsîr), אָסִיר ('assîr). See no. 141b,c.

139 אָסָם ('sm). **Assumed root of the following.**

- 139a אָסָם ('āsām) *storehouse.* Occurs only in Deut 28:8; Prov 3:10.

140 אָסַף ('āsap) *gather, remove, gather in (harvest).*

Derivatives

- 140a אָסַף ('ōsēp) *gathering.*
140b אָסִיף ('āsîp) *ingathering, harvest.*
140c אָסוֹף ('āsōp) *what is gathered, store.*
140d אָסַפָּה ('āsēpā) *a collecting, gathering.*
140e אָסַפָּה ('āsūppā) *collection.*
140f אָסַפְּסָה ('āsapsūp) *collection, rabble.*

The Niphal is translated "be gathered" (by death), "assemble," "be removed," "perish." The Pual is rendered "be gathered," whereas the Hithpael has the force of "gather themselves." (KJV, ASV, and RSV render similarly.) The verb has the same meaning in Ugaritic.

This verb occurs 199 times. Ugaritic attests a cognate root. The two principal words for "gather" are 'āsap and qābaš. Transitivity, the verb under consideration denotes "to bring together," "collect"; intransitively, "to come together," "assemble." The phrase "gathered to his fathers" is frequently used for "to die" or "death" (Gen 25:8, 17; 49:29, 33; Deut 32:50; II Kgs 22:20).

There are some scholars who suggest that this phrase intimates, albeit indistinctly and vaguely, an early belief in life after death with recognition of loved ones in the afterlife. It may, however, be a euphemism for death without clear theological import. The transitive force can denote the gathering of a host (Ps 27:10; cf. Isa 52:12).

An important use of the word is connected with the harvest for which the usual word is qāšîr. Since Israel was an agricultural people, the harvest (qāšîr) held for them great significance (Gen 8:22; 45:6). Events were counted from or related to harvests (Gen 30:14; Josh 3:15; Jud 15:1; Ruth 1:22; 2:23; I Sam 6:13; II Sam 21:9; 23:13). The three main feasts of the Jewish religious calendar answered to three harvest seasons (Ex 23:16; 34:21–22). The Feast of Passover was at the time of barley harvest, the feast of Pentecost was at

the wheat harvest (Ex 34:22), and the Feast of Tabernacles at year's end came during fruit harvest. Between barley harvest and wheat harvest fall a few showers which increase the wheat yield (cf. Amos 4:7). From the time of wheat harvest until the fruit harvest there is no rain (II Sam 21:10; Jer 5:24). The Mosaic law surrounded the harvest with definite laws on gleaning (Lev 19:9), firstfruits (Lev 23:10), and the prohibition of harvesting a crop for which they had not labored (Lev 25:5).

The Gezer Calendar sets forth the harvest seasons in ancient Israel. Olives were harvested from the middle of September to the middle of November. Trees were beaten with long sticks (Deut 24:20; Isa 17:6). Flax was harvested in March–April by cutting it off at the ground, then allowing the stalks to soften (called retting) by dew or other moisture (Josh 2:6). In April or early May barley harvest took place with wheat harvest in May–June. The harvesting of figs, grapes, and pomegranates, summer fruits, was during August–September.

There are figurative usages also. Destruction of a harvest indicated God's punishment (Job 5:5; Isa 16:9; Jer 5:17). The "time of harvest" often denoted the period of destruction (Jer 51:33; Hos 6:11; Joel 3:13 [H 4:13]). The joy of harvest designated great rejoicing. The harvest of the Nile denoted an abundant ingathering (Isa 23:3). A harvest that was past indicated a lost and irretrievable opportunity (Jer 8:20).

A derived use of the verb occurs with the meaning of "withdraw" or "remove." When Saul heard the Philistine commotion in their camp (I Sam 14:19), he ordered the priest to withdraw his hand from the ark of God.

'āsip. Ingathering, harvest (of grain and fruits). This noun appears twice, in Ex 23:16 and 34:22. The first passage deals with the three pilgrimage feasts in Israel's sacred calendar; the second treats the same feasts in summary fashion.

'āsepā. Collecting, gathering, or collection. (KJV and ASV render "are gathered" [in the pit]; RSV translates "will be gathered together.")

This noun is a *hapax legomenon* (Isa 24:22), appearing in Isaiah's so-called apocalypse (chaps. 24–27) in connection with what some exegetes believe is an eschatological revelation. At least the resurrection is in view (Isa 25:8).

'āsapsup. Rabble. (KJV, ASV similar with "mixed multitude"; RSV "rabble.") This masculine collective noun occurs once in Num 11:4 in reference to the motley collection of people who followed Israel from Egypt.

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C.L.F.

141 אָסַר ('āsar) *tie, bind, harness, gird, imprison.* (KJV, ASV, and RSV render similarly, tie, bind, imprison.)

Derivatives

- 141a אָסַר ('ēsūr) *band, bond.*
 141b אָסִיר ('āsīr) *bondman, prisoner.*
 141c אָסִיר ('assīr) *prisoners.*
 141d אָסַר ('issār) *bond, binding obligation.*
 141e מָסֹרֶת (māsōret) *bond.*
 141f מוֹסֵר (mōsēr) *band, bond.*

This term occurs thirty-four times in the OT. The root is attested in Ugaritic with the force of "to bind." With *milhāmā* the meaning is "to begin the battle," "make the attack." In the Niphal the rendering is "to be bound," "imprisoned"; in the Pual stem the translation is "to be taken prisoner." Another usage refers to binding oneself with an oath or obligation.

A number of Hebrew words indicate the concept of binding, such as *rākas* "to fasten" (Ex 28:28) and *šūr* "tie up" (Deut 14:25). It is employed in the sense of making one a prisoner (Jud 15:10; Ps 149:8 [H 9]). Imprisonment is often mentioned in the OT, showing that this was a common form of punishment among the Israelites and foreign nations (Gen 40:3; 42:19; Num 15:34; I Kgs 22:27; Jer 37:15, 21). Among the Hebrews there were no special prison buildings until probably the postexilic era. In Assyria and Egypt such buildings existed. In Israel rooms or pits connected with the royal palace or the homes of court officials served in this capacity.

There are several cases in which the liberty of individuals was restricted: Joseph's brethren were kept for three days (Gen 42:19); Shimei was restricted to the city of Jerusalem (I Kgs 2:36); the man who gathered sticks on the Sabbath was confined (Num 15:34); Micaiah was imprisoned by Ahab (I Kgs 22:27); Hanani by Asa (II Chr 16:10); Hoshea, after his fruitless attempt to form an alliance with Egypt, by Shalmaneser (II Kgs 17:4); Jehoiachin and Zedekiah in Babylon by Nebuchadnezzar (II Kgs 25:27; Jer 52:11).

The book of Jeremiah has much to say about imprisonment in Israel during the later years of the Davidic dynasty. The prophet was put in fetters, at the upper gate of Benjamin (Jer 20:2), because he had forewarned the people of Judah's fall. During the siege of the capital, Jeremiah was imprisoned in the court of the guard in the king's residence (32:2), apparently in the quarters of the sentry who guarded the palace. Finally, the prophet was accused of treason and confined in the house of Jonathan the scribe. It is thought that the place was not a private residence, but rather a building of that name which had been taken over to serve as a prison. This has greater

cogency when one reads that the house had a dungeon and cells.

For a short time he was in the dungeon or pit (*bôr*) of Malchijah (Jer 38:6).

Prisoners were treated in conformity with the gravity of their offence. Samson was placed under hard labor (Jud 16:21) and physically mutilated by blinding. Adonibezek was incapacitated, his thumbs and large toes cut off (Jud 1:6). Special diet and garb were assigned prisoners (I Kgs 22:27; II Kgs 25:29). Punitive imprisonment was apparently unknown in the ancient near east, Greece, and Rome. In the Code of Justinian the custodial aspect of imprisonment was instituted with the position that "a prison is for confinement, not for punishment."

'āsir. Prisoner, captive. (KJV, ASV, and RSV translate similarly.) Parallels are attested in Ugaritic, Arabic, and Aramaic. Fourteen references appear in the OT, of which two are marginal readings (Gen 39:20, 22). Contrary to Western concepts of imprisonment, ancient law did not mete out incarceration as a punishment. Prisons served as a temporary confinement until further review and deliberation of a case. Places of confinement differed; some were private houses (Jer 37:15), underground dungeons (Jer 37:16), the court of the guard (Jer 32:2), or perhaps even a cistern (Jer 38:6). In Gen 39:20, 22 Joseph, wrongly accused, is imprisoned with two of Pharaoh's chief officers. Out of this situation by the overruling of God, Joseph is elevated to a position second to Pharaoh. Samson the judge was imprisoned by his enemies, the Philistines, in order to wreak vengeance on him for his successful campaigns against them (Jud 16:21, 25). Isaiah employs the concept figuratively as he describes the activity of the King of Babylon in his imprisoning multitudes of the earth (Isa 14:17). The postexilic prophecy of Zechariah likens the exiles to liberated prisoners of hope (Zech 9:11). Interesting are the parallels of the word: solitary (Ps 68:6 [H 7]); poor or needy (Ps 69:33 [H 34]); those appointed to death (Ps 102:20 [H 21]); inhabitants of darkness and deep gloom (Ps 107:10).

'assir. Prisoners (usually collective). KJV, ASV, and RSV render alike, "prisoners", except in Ex 6:24 where the translation is uniformly "Assir."

The root concept is found in Ugaritic. There are three references in the OT, all in the prophecy of Isaiah (10:4; 24:22; 42:7). Exodus 6:24, I Chr 6:22 [H 7] and 6:37 [H 22] have the proper noun, "Assir." In I Chr 3:17 the word *'assir* is taken by some as the first son of Jeconiah. Others translate it "Jehoniah (the captive)" which seems to fit the context better. The OT mentions Egyptian, Assyrian, Judean, Babylonian, and Philistine prisoners. Solomon imprisoned Shimei ben Gera in the city of Jerusalem (I Kgs 2:36-37). The cities

of refuge were provided for manslayers who were innocent of murder (Num 35). When Isaiah presented the bill of particulars of Israel's sins, he predicted that Assyria would be God's agent of wrath on Israel. Imprisonment and death would be the consequences (Isa 10:4). Isaiah in his well-known apocalyptic section (chaps. 24-27) foresaw the cataclysmic visitation of God upon the kings and leaders of the earth. They will be gathered as prisoners into the pit, confined there, and later punished with ultimate wrath (Isa 24:22). In the first of the Servant Songs, Isaiah predicts that Messiah will liberate Satan's prisoners, a figurative statement of Messiah's redeeming grace (Isa 42:7). Assir (Ex 6:24; I Chr 6:22 [H 7] 37 [H 22]), was a son of Korah, called son of Ebiasaph; he was named after his great-grandfather.

māsōret. Bond (construct). KJV and ASV are similar, with RSV giving rendering in footnote. The word appears only in Ezk 20:37 of Israel's judgment by God.

mōsēr. Band, bond. (KJV renders "bands" where ASV and RSV translate "bonds.") The Ugaritic offers a parallel to this term. Eleven usages of this word are found in the OT. The English translation "band" (or "bond") is a rendering of more than one Hebrew word in the Scriptures. In its literal sense a band is anything that connects, encloses, confines, or strengthens. Figurative usage denotes that which chastens or restrains. Jeremiah (5:5) sets forth Israel's wickedness in which the rulers of the nation have overstepped the restraints of God. Jeremiah uses literal bonds to convey God's warning to Israel that they, as well as surrounding nations, will be brought under the domination of Nebuchadnezzar (27:2).

Spiritual liberation from sin is in view in the case of Ps 116:16. In Isa 52:2 the bonds mentioned are those of Zion's captivity. In a strikingly clear eschatological reference in Ps 2:3 the allied nations of earth are pictured as definitely opposed to the restraint and sovereign rule of God. A singularly beautiful portrayal of redeeming lovingkindness is found in Ps 107:14, where the literal and spiritual emphases of bonds interchange.

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C.L.F.

𐤀𐤏 ('ap) I. See no. 133a.

142 𐤀𐤏 ('ap) II, also *yea*. (KJV, ASV, and RSV render similarly.)

The conjunction occurs over 120 times. It may denote that which is added to a preceding statement with the force of "also," "yea." A pointed example is found in the rebellious answer given to Moses in Num 16:14, "Also (moreover) you have not brought us into a land flowing with milk and honey." The conjunction is rare in prose; more often it is found in poetry as setting forth a new thought (I Sam 2:7). In elevated prose it appears in Lev 26:16 and following verses. With great intensity of feeling Isaiah builds up to a crescendo in Isa 48:12–13, 15 and elsewhere in chapters 40–48. What is often in view is something unexpected, "even," "indeed" (Job 14:3; 15:4). In both poetry and prose a previous statement is built into an a fortiori argument, "how much more" (after a positive sentence), or "how much less" (after a negative one). The usages may be summarized as additional use, "also"; emphatic, "I for my part"; antithetic, "but"; compounds, "yea, truly"; conditional, "when" *ki* follows the conjunction as in Prov 11:31, or interrogative as in Gen 3:1, "Is it indeed that God has said?"

C.L.F.

142.1 אֶפֹד ('ēpōd), אֶפֹד ('ēpōd) *ephod*.
(KJV, ASV, and RSV translate similarly.)

This word is found forty-eight times in the OT. Parallels are found in Assyrian and Ugaritic. In the Cappadocian texts *epadum* seems to mean a plaid robe. At Ras Shamra there was found a Ugaritic hymn (c. 1400 B.C.), which referred to an ephod, probably a garment of the goddess Anath. It is not certain that there is a correspondence to the Hebrew priestly garment. There is even some question as to the correctness of the translation of the passage. One scholarly view is that the OT ephod with the sacred ark was a kind of miniature temple. The ephod has even been compared to the tent-like shrine carried into battle by certain Arabian tribes. The prevailing view is still that the ephod was a garment for the high priest in Israel.

It was a sacred garment originally made for the high priest (Ex 28:4ff.; 39:2ff.). It was made of gold, blue, purple, scarlet and fine twined linen, fastened by two shoulder pieces and woven band for a girdle for the ephod. Two onyx stones, on which were engraved the names of the tribes of Israel, were placed on the shoulder pieces. The ephod may have extended below the hips or only to the waist. A breastplate with twelve precious stones in four rows was attached to the ephod with pure gold chains. Under the ephod was the blue robe of the ephod reaching to the feet of the priest.

Ephods were worn by others. Samuel was girded with a linen ephod while ministering under

Eli the priest (I Sam 2:18). The eighty-five priests at Nob were girded with linen ephods (I Sam 22:18). David was wearing a linen ephod when he accompanied the procession bringing the ark into Jerusalem (II Sam 6:14). Doubtless, the ephod of the high priest was more elaborate and ornamented than those worn by lay worshipers.

In time of crisis the will of the Lord was sought through the ephod (cf. David in I Sam 23:9; 30:7). In Israel both prophecy and the ephod were authorized means of ascertaining the will of God. The technical phrase for consulting the ephod with the Urim and Thummim is "to come before the Lord" (Ex 28:30; Jud 20:27; I Sam 14:18, 41).

When the Hebrews fell into idolatry, they used teraphim and graven images in conjunction with the ephod (Jud 17:5; 18:14, 15, 17, 20; Hos 3:4). It is safe to assume that in these instances the ephod was a priestly garment (cf. that made by Gideon, Jud 8:27), perhaps adorned with costly gems (as in the case of Micah, Jud 17:1–5).

After the captivity, the ephod did not serve the function described in the Pentateuchal legislation (Ezr 2:63; Neh 7:65). Some believe that the spiritual influence of the prophets served to overshadow this means of ascertaining the will of God.

Another form of the word is 'āpūddā, found in Ex. 28:8; 39:5; Isa 30:22. It has been suggested that the robe with the golden bells may have been included in the word "ephod."

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C.L.F.

142.2 אֶפֶדֶן ('appedden) *palace*. A Persian loan word.

143 אֶפֶה ('āpā) *bake*. (KJV, ASV, RSV translate similarly.)

Derivative

143a אֶפֶה (ma'āpeh) *something baked*
(Lev 2:4).

In the Qal, 'āpā is translated as indicated; in the Niphal it is rendered "to be baked" (with leaven). There are twenty-five references in the OT. The verb is attested in Ugaritic. The participle of the Qal is used substantively and rendered throughout as "baker."

The term and its derivative refer specifically to the baking of bread and cakes made with flour

and oil. Such baked food was a basic element in the daily diet of the Hebrews and their neighbors (Gen 19:3; 1 Kgs 17:12–13). Because bread was such an important commodity in the near east (cf. our "staff of life"), bakers were important officers, as in Egypt (Gen 40:1) and Assyria where the chief baker was singled out by an eponym. Baking was essential to the preparation of sacred meals (Gen 14:18) and certain bloodless offerings (Lev 21:6), especially in relation to the showbread of the sanctuary. The showbread and the baked offerings were an integral part of the worship of Israel (Lev 2:4ff.; 24:5). Bread was usually baked in an oven, a household duty of women. The Hebrew verb is often used synonymously with cooking in general (Ex 16:23).

C.L.F.

144 אֵפֶל ('ēpô), אֵפֶל ('ēpô'), אֵפֶל ('ēpô')
then, so.

It has been suggested that the word originally came from *pô* or *pôh*, a particle with a demonstrative force and a prosthetic aleph. The adverbial use of the particle is rendered "wholly," "so," "therefore." The word occurs fifteen times in the OT. When employed as an interrogative pronoun, it is translated "where." The particle is used in connection with interrogative pronouns and adverbs. In Gen 27:33 Isaac asks Esau, "Who then is he?" It is used with an interrogative adverb in Isa 19:12: "Where then are thy wise men?" Another use of the particle is in a command or wish, e.g. Job 19:23: "Would, then, that my words were written!" The term also appears after 'im. Gen 43:11 reads, "If it be so, then, do this."

To summarize, the particle is found in sentences containing a question, command, or wish. It appears after interrogative particles; apart from the interrogative; before the interrogative; after an expression of a wish, *mî yitên*; after the words 'im, or 'im-lô', "if now"; following 'im and apart from it; and in exhortations, meaning "then."

C.L.F.

אֵפֶל ('apûnâ). See no. 146c.

אֵפֶל ('āpîl). See no. 145d.

אֵפֶל ('āpîp). See no. 149a.

145 אֵפֶל ('pl). Assumed root of the following.

145a אֵפֶל ('ōpel) darkness, gloom.

145b אֵפֶל ('āpêl) gloomy.

145c אֵפֶל ('āpêlâ) darkness, gloominess.

145d אֵפֶל ('āpîl) late.

145e אֵפֶל (ma'āpêl) darkness.

145f אֵפֶל (ma'pêlyâ) deep darkness.

'ōpel. *Darkness, gloom* (poet.), *calamity*, (fig.).
spiritual darkness. (In Job 3:6 KJV renders

"darkness," whereas ASV and RSV translate "thick darkness.") For the figurative usage the KJV translates, as do ASV and RSV, as in the case of the literal use.

There are nine instances of the occurrence of the word in the OT. Most appear in Job, two references in the Psalms, and one in Isa. This noun is used less frequently than *hōshek*.

Light and darkness are well-known opposites in Palestine. In that land the light does not fade gradually after twilight. Sunset is preceded by brightness, which is soon changed with the disappearance of the sun. Within an hour, sunset has given way to the darkness of night.

There are symbolic uses of darkness as there are of light. As light presages glory, blessing, purity, so darkness foreshadows disaster.

The light of God is required to reveal man's darkness and expel it (Job 34:21–22; Ps 139:11–12; Mic 7:8–9).

Job (3:6) bewails the day of his birth and the night in which he was conceived. For that night he wishes that only the deepest darkness might overtake it, so that it would not be reckoned among the months or years. He pleads for a little respite before he goes to the place where only darkness is the order of the realm (10:22). He wishes (23:17) that he could have been cut off before calamity overtook him, so that he might have been spared the agony. The prowess of man in his research into the secrets and phenomena of earth, characterized by darkness, is presented in Job 28:3, whereas in 30:26 Job laments that whenever he looked for a source of hope (light), it always turned into misfortune (darkness).

The Psalmist is grieved at the extreme enmity which the wicked harbor against the upright, because they use the cover of darkness to make their onslaughts (Ps 11:2). In a psalm that breathes the protection of God over his own, the Psalmist assures the trusting heart that no pestilence of the night will strike down the soul abiding in God (Ps 91:6).

Isaiah looks to a day of God's blessing on Israel when God himself will dispel their ignorance (29:18).

'āpêlâ. *Darkness, thick darkness, calamity, gloominess*. KJV, ASV, and RSV are similar, "thick darkness" (with *hōshek*). The term is used literally, as when darkness fell upon the land of Egypt for three days during the time of the ten plagues (Ex 10:21–22). It is also used figuratively of calamity or distress. Darkness symbolizes moral failure and its punishment (Prov 4:9). Most of its ten usages occur in the prophetic books.

ma'pêlyâ. *Deep darkness*. (KJV renders "darkness"; ASV and RSV "thick darkness.") It occurs only in Jer 2:31 where Jeremiah remonstrates with Israel for their apostasy from God.

Bibliography: IDB, III, pp. 130–32. May, H. G., "The Creation of Light in Gen 1:3–5," JBL 58: 203–11.

C.L.F.

- 146 אָפֵן ('pn). **Assumed root of the following.**
 146a אָפֵן ('ōpan) אָפֵן ('ōpān) **wheel.**
 146b אָפֵן ('ōpen) **circumstance, condition** (only in Prov 25:11).
 146c אָפֵן ('apūnā) **despair** (meaning uncertain.) Occurs only in Ps 88:16.

'ōpan. **Wheel.** (KJV, ASV, and RSV render alike, "wheel.")

The noun for wheel, in the dual number, is attested in Ugaritic. Of the thirty-five references to wheel in the OT, twenty-five are found in the book of Ezekiel. The most frequent use of the term is in reference to the wheel of a chariot (Ex 14:25; Nah 3:2; Ezk 1:15ff.). The oldest wheels discovered are clay models of chariot wheels and parts of a potter's wheel (cf. Jer 18:3) from the fourth millennium B.C. Early wheels were made from wooden planks joined together by pegs. Lighter wheels came into use around 1500 B.C., along with horses. This gave the Egyptians a decided military advantage. The wheel was also used in connection with Solomon's temple. There the bronze stands had small chariot wheels with axles, hubs, rims, and spokes (1 Kgs 7:33). These wheels formed the bases of the temple's lavers. Both Ezekiel (1, 10) and Daniel (7:9) had visions of God's throne set on a platform with wheels. The celebrated wheels within wheels of Ezk 1 had axles set at ninety degree angles somewhat like a gyroscope, so that the platform could go at once in any of the four directions, without a steering mechanism. The whole picture symbolized the omnipresence of the Lord, and the rapidity with which he executes judgment in his rule of the earth. Wheels were employed with machinery for drawing water (cf. Eccl 12:6, *galgal*). The rollers of a threshing wagon or cart are mentioned in Prov 20:26 and Is 28:27. Later Hebrew commonly uses *galgal* as a synonym (q.v.) by metonymy for a wagon (Ezk 23:24).

C.L.F.

- 147 עֶפֶס ('āpēs) **fail, cease, come to an end.**

Derivatives

- 147a עֶפֶס ('epes) **ceasing.**
 147b עֶפֶס ('ōpes), dual עֶפְסִים ('opsayim) **the extremities**, i.e. the soles of the feet or the ankles (Ezk 47:3).

The KJV translates variously "faileth," "fail," "is at an end," "brought to nought"; ASV renders "faileth," "fail," and "brought to nought;" RSV prefers "is gone," "is no more," and "come to nought." The four OT references are Gen 47:15–16; Isa 16:4; 29:20. The root is common in the

noun form "ends of the earth" or "extremities of the land."

'epes. **Ceasing**, then **end**, **extremity**, **non-existence**, **cessation of**, **nought**. (KJV, ASV, and RSV render "ends of the earth"; when the word occurs as a particle the versions translate similarly.) The OT shows forty references to the term, including three more of the adverb 'apsi, the final vowel being understood by some as the *yodh* paragogic. Ugaritic texts contain the word in connection with the end of a throne, that is, its top.

Isaiah's use of the word to express nonexistence is indeed vivid. When he describes the apocalyptic cataclysm of the last times which will overtake the enemies of the Lord, he declares that nobles and princes will not be there for the roll call (34:12). When extolling the transcendent greatness of the Lord of earth, the same prophet evaluates all the nations as nothing compared to Him (40:17). In the most scathing denunciations of idolatry on record, Isaiah castigates the idols of the pagan nations, especially of Babylon, as being nothing. Their work is nothing, and their images are nonentities (41:12, 24, 29). Reviewing national history, he relates that Egypt took advantage of Israel when they came to sojourn there. The Assyrians oppressed them for nothing, that is, without sufficient cause (52:4).

'epes occurs as a particle of negation mostly in poetry. It is then synonymous with the usual particle 'ēn. Such usage is found in Isaiah's pronouncement of woe on the nation's ungodly in his song to the vineyard. They launch an all-out drive for the acquisition of as much property as possible, so that there is no room left for others (5:8). Amos uses the word in a similar fashion in describing the decimation that will attend Israel's captivity (6:10).

Because Israel was despondent over their subjugation by the idolatrous Babylonians, and might have been led to think that the gods of the heathen were mightier than the God of Israel, Isaiah reminds them repeatedly there is no one in the supernatural or natural realm who is His equal (47:8, 10), a good rendering being, "I am, and there is no one else beside me." Hear the beautiful refrain in Isa 45:5, 6, 18, 21.

'epes is also used as an adverb of limitation. Israelites were permitted to receive interest from foreigners. Nevertheless, they were not to take it from their brothers in the land, lest some fall into poverty (Deut 15:4).

The plural denotes the extremities of the earth in relation to the power of God against his foes (Deut 33:17), or the worldwide extent of God's salvation (Isa 52:10), or the outreach of Messiah's kingdom (Zech 9:10). The ultimate bounds of the earth known to the ancient Hebrews were

India and Ethiopia (Est 1:1). There is no evidence that the Israelites, even when in apostasy, ever worshiped the earth, as did the people of Ugarit and Phoenicia. Earth was one of the brides of Baal and the source of the creation of heaven and earth.

Bibliography: BDB, *sub voce*. Gaster, T. H., "Earth," in *Encyclopedia Judaica*, 1972, pp. 338–40. *Myth, Legend and creation in the Old Testament*, Harper and Row, 1969, pp. 56, 98, 103, 144, 188, 294. Gordon, C. H., *Ugaritic Textbook*, 1965, no. 309 in Glossary. IDB, vol. II, pp. 2–3. KB, *sub voce*.

C.L.F.

אָפּאָ ('epa'), אָפּאָפּ ('ep'ā). See nos. 1791a,b.

148 אָפּאָ ('āpap) *surround, encompass*.

149 *אָפּאָ ('āpaq) *hold, be strong*.

Derivative

149a אָפּאָ ('āpiq) *channel* (for water).

150 אָפּר ('pr) **I. Assumed root of the following.**

150a אָפּר ('ēper) *ashes*. (KJV, ASV, and RSV render alike, "ashes.")

The word is found twenty-one times in the OT. It has a wide variety of uses. It is often employed parallel to the similar-sounding word 'āpār (dust). It denotes that which is the result of burning. It is used figuratively for what is without value (Isa 44:20) or loathsome (Job 30:19). It signifies misery (Ps 102:9 [H 10]), shame (II Sam 13:19), humility before God (Gen 18:27; Job 42:6), and repentance and contrition (Dan 9:3; Mt 11:21). Ashes of a red heifer with so-called water of separation were used in the rite of purification (Num 19:9–10, 17). Ashes of sacrifices were mingled with running water to cleanse from pollution; they were also a sign of fasting (Isa 58:5; Jon 3:6). Sackcloth and ashes were the usual indications of repentance and humility, often coupled with fasting (Job 42:6; Est 4:1; I Macc 3:47). Ashes with dust were the customary signs of mourning (Isa 61:3). The mourner or penitent threw the ashes toward heaven, so that they fell back on himself, especially on his head, a custom attested among non-Hebrew also. In deep distress mourners sat on heaps of ashes (Job 2:8). Ashes on the head were also a token of humiliation and disgrace (II Sam 13:19). The king of Tyre (q.v.) mentioned in Ezk 28:18 was to be reduced to ashes by God's judgment.

Bibliography: De Ward, Eileen F., "Mourning Customs in 1, 2 Samuel," JJS 23:1–27, 145–66. Richardson, TWB, p. 70.

C.L.F.

151 אָפּר ('pr) **II. Assumed root of the following.**

151a אָפּר ('āpēr) *covering, bandage*. Occurs only in I Kgs 20:38.

151b אָפּר ('appiryōn) *sedan, litter, palanquin*. Occurs only in Song 3:9.

151c אָפּר ('eprayim) *Ephraim*.

'eprayim. *Ephraim*. (KJV, ASV, and RSV are similar, "Ephraim.") The name appears 139 times in the OT with various connotations, as will be shown below. The name is said to mean "double fruit," evidently from the presence of the dual ending. Ephraim was the younger of the two sons of Joseph and Asenath, who were born to them in Egypt. With his brother Manasseh he was adopted by Jacob, thus becoming the progenitor of an Israelite tribe. Jacob in blessing Ephraim above Manasseh (Gen 48) was predicting the coming prominence of the tribe that descended from him (Gen 41:50ff.; 48:20ff.). In Jacob's final blessing he included both grandchildren under the name of Joseph (40:22f.). At the Exodus the men of war from Ephraim totaled 40,500, but when they were mobilized a second time they were down to 32,500 (Num 1:33; 26:37). On the march in the wilderness, Manasseh and Benjamin joined Ephraim on the west of the tabernacle (2:18ff.). Hoshea the son of Nun was the Ephraimite among the spies sent into Canaan (13:8). When Moses blessed the tribes before his death, he pointed to the future ascendancy of this tribe (Deut 33:17).

Joshua, a member of this tribe, succeeded Moses as leader of the nation. Shechem and Shiloh, both in the territory allotted to the sons of Joseph, became the place of national assemblies and the focus of the people's worship. The leadership of Samuel the prophet further underscored the prominence of Ephraim. From the era of the conquest of Palestine the tribe was quite jealous of its prestige (Jud 7:24; 8:1; 12:1ff.). Their loyalty to and support of Saul as first king may be traced to the close ties between Joseph and Benjamin. However, they never appear to have been satisfied with the transfer of the royal prerogative to Judah in the rule of David (II Sam 2:8f.).

They saw in the revolt of Absalom an opportunity to weaken the influence of the tribe of Judah (II Sam 15:13). When Solomon's extravagance and the ineptness of Rehoboam brought about general disaffection with the Davidic dynasty, the Ephraimite Jeroboam took full advantage of the situation. From the disruption of the Solomonic kingdom to the captivity of Samaria (722/21 B.C.), Ephraim held such undisputed leadership that Ephraim and Israel were interchangeable as names of the northern kingdom.

The sons of Joseph had their allotment of territory in the central section of western Palestine,

and it appears that the territory of Ephraim and Manasseh was held in common (Josh 16; 17:14). They did not expel the Canaanites from their cities, but subjugated them (Josh 16:10; 17:13). The area was quite productive, so the people enjoyed a prosperous life. Unfortunately, the measure of their material blessing was not paralleled by spiritual strength, but rather decline and moral decay (Isa 28:1, 4; Jer 31:18; Hos 9:13; 10:11).

As noted, the territory of Ephraim was the hill country of central Palestine. Around the central valley are ridges, valleys, and spurs. The area is one of the most fertile in all the land. Currently it is planted with olive, carob, and pomegranate trees, among others. Before the Conquest the region was wooded (Josh 17:18), and beasts of prey roamed there during the time of the monarchy (II Kgs 2:24).

The gate of Ephraim was a chief gate in the wall of Jerusalem (Neh 8:16; 12:39).

Bibliography: Aharoni, J., *The Land of the Bible*, Westminster, 1967, pp. 236–237. Ewing, W., "Ephraim," in ISBE, II, 1952, p. 963. Roth, Cecil, "Ephraim," in *Encyclopedia Judaica*, VI, pp. 806–9.

C.L.F.

152 אִתָּה ('pt). **Assumed root of the following.**

152a מִוִּפְתִּי (mōpēt) *wonder, miracle, sign, portent.*

This masculine noun is of no certain etymology. No verb or other noun uses the same root letters. However, the meaning of *mōpēt* is not questioned. Often it is parallel to 'ōt (q.v.), which also means "sign," "symbol," "portent," "wonder," or "miracle" (Ex 7:3; Deut 4:34; 6:22; 7:19; 13:1ff.; 26:8; 28:46; 29:2; 34:11; Neh 9:10; Ps 135:9; Isa 8:18; 20:3; Jer 32:20, et al.). "Judgments" and "works" are parallel to *mōpēt* in I Chr 16:12 and Ps 105:5. The LXX renders *mōpēt* as *tērata* "prodigies," "marvels."

The first occurrences of *mōpēt* in the OT are in Ex 4:21; 7:3,9; 11:9–10. In these verses it refers to Moses' rod changing into a snake (7:9), as well as to the ten major plagues on the Egyptians. Most of the usages in the Deuteronomy passages refer both to the miraculous punishments and the wonderful provisions God made for his people in the wilderness (e.g. water, manna, quails, and the pillar of fire). In this connection also note Neh 9:10; I Chr 16:12; Ps 78:43; 105:5, 27; 135:9; Jer 32:20.

Deuteronomy 13:1ff. and 28:46 are exceptions. In the former pericope *mōpēt* refers to a "portent" or perhaps a prediction that a questionable prophet or dreamer gives. Depending on whether the 'ōt (sign) or the *mōpēt* (wonder) comes to pass, the would-be prophet is authenticated or condemned. The Deut 28:46 passage is in the

curse section. Israel as a nation will become a "sign" or "wonder," i.e. a spectacle or demonstration of the rewards of disobedience. Psalm 71:7; Isa 8:18; 20:3; Ezk 12:6, 11; 24:24, 27; and Zech 3:8 use the word similarly. The psalmists or the prophets are themselves the object lesson.

Other miracles described by this word are the rending of the altar to authenticate the prediction about Josiah's advent (I Kgs 13:3, 5), the recovery of Hezekiah from mortal illness (II Chr 32:24, 31), and the restoration of Ezekiel's speech (Ezk 24:24, 27). Joel uses the word to describe celestial and terrestrial manifestations of God's power in "the great and terrible day of the LORD" (2:30 [H 3:3–4]). Peter paraphrases this verse in Acts 2:19, using the Greek plural synonyms *terata* and *sēmeia*.

R.L.A.

אָשַׁל ('āšil), אָשַׁל ('aššil). See no. 153b,c.

153 אָשַׁל ('āšal) *lay aside, reserve, withdraw, withhold.* Denominative verb.

Parent Noun

153a אֶשֶׁל ('ēšel) *beside, by, near.*

Derivatives

153b אָשַׁל ('āšil) *side, corner, chief.*

153c אָשַׁל ('aššil) *joining, joint.*

'ēšel. *Beside, by, near.* A preposition appearing fifty-nine times in the OT. There is no particularly outstanding or unique use of the word. It is used simply, as its meaning suggests, to indicate proximity: of place (by Gibeah, Jud 19:14; by En-rogel, I Kgs 1:9; beside the plains of Moreh, Deut 11:30; by Bethlehem, Jer 41:17); of position (beside the altar, Lev 1:16; the lion standing by the carcass, I Kgs 13:25; two lions standing beside the arms of the throne, I Kgs 10:19; beside his house, Neh 3:23); to some other person (lay my bones beside his bones, I Kgs 13:21; he came near where I stood, Dan 8:17; I remained there with the kings of Persia, Dan 10:13; brought them to their brothers, II Chr 28:15; the queen was sitting by him, Neh 2:6; beside Ezra, Neh 8:4).

Several times the preposition is used in a metaphorical context, at least three times in Prov. Proverbs 7:8 refers to the unsuspecting man who carelessly saunters through the street "near" the corner where dame folly lives. As a matter of fact she lies in wait "at" every corner (7:12). Wisdom, on the contrary, has been "by" God's side from the beginning (8:30).

In the days of Samuel the Philistines captured the ark from the Israelites and attempted to place it in one of their temples "beside" Dagon (I Sam 5:2). The result was nothing short of disastrous.

154 אָזַר ('āšar)

And so it always has been. God challenges any false god I try to place beside him in my life.

V.P.H.

- 154 אָזַר ('āšar) *to store, lay up*, used minimally in the OT, once in the Qal, Amos 3:10 (although KB³, p. 80 adds II Kgs 20:17/Isa 39:6); once in the Niphal (Isa 23:18); once in the Hiphil (Neh 13:13).

Derivative

- 154a אוֹצָר ('ōšār) *treasure, treasury, storehouse*.

(Eighty times in the OT according to KB³ p. 23), most often in I Chr (thirteen times) and II Chr (eight times). It is unnecessary to accept the frequent emendation (as in RSV and JB) in Zech 11:13 of "cast it into the treasury ('ōšār)" for "cast it to the potter (yōšēr)" in the celebrated passage about thirty pieces of silver (see Torrey in bibliography).

There are at least nine words in biblical Hebrew for "treasure" of which this is one. It is used in either a literal sense, referring to the treasure in the king's house or in the temple or one's individual acquisitions, and secondly in a cosmic sense, the source of God's possessions and blessing. Specifically there are ten references to "treasures/treasury of the king's house" (e.g. I Kgs 14:26) and nine references to "treasures/treasury of the temple of the Lord" (e.g. I Kgs 7:51).

Many of these references are in a military context. A defeated nation was obliged to give up her treasures to the victor. Both Asa (I Kgs 15:18) and Joash (II Kgs 12:19) gave to the Arameans Benhadad and Hazael treasures from both the temple and the royal treasury. Nebuchadnezzar helped himself to both (II Kgs 24:13), as did the Egyptian Pharaoh, Shishak, much earlier (I Kgs 14:26).

At the individual level, treasure is to be happily accepted and used, not abused (Prov 8:21) but if it becomes an end in itself the consequences are dire (Prov 10:2; 15:16; 21:6, 20).

There are several references to divine storehouses, e.g. Ps 33:7; 135:7; Job 38:22. God's treasure house is in the heavens (Deut 28:12). In Jer 50:25 reference is made to God's "armory."

Bibliography: Torrey, C. C., "The Foundry at Jerusalem," JBL 55: 247-60. Wolf, C. U., "Treasure, Treasurer, Treasury," in IDB, IV, pp. 693-94.

V.P.H.

- 155 אֶקֶי ('aqqō) *wildgoat*. Occurs only in Deut 14:5, in list of clean animals.

אֶרִיֵּל ('ārī'ēl). See no. 159a.

- 156 אָרַב (ārab) *to lie in wait, ambush*.

Derivatives

- 156a אָרַב ('ereb) *a lying in wait*.
 156b אָרַב ('ōreb) *ambuscade*.
 156c אֶרְבָּה ('orbā) *artifice*.
 156d אֶרְבָּה ('ārūbā) *window, sluice*.
 156e מְאָרַב (ma'ārāb) *ambush*.

The verb is used forty times in the OT, most frequently in Jud (fourteen times) and Joshua (seven times). In the majority of these twenty-one instances, ambush as a method of warfare is described.

As Yadin has pointed out, there were five ways to conquer a fortified city: (1) penetration by force from above the fortifications; (2) penetration through the barriers; (3) penetration under the barriers (tunneling); (4) siege; (5) penetration by ruse.

There are at least two illustrations of this last method in the OT, both using the verb 'ārab. One is the capture of Ai (Josh 8), the other is the holy war conducted against the Benjamites by their fellow Israelites for the shameful act of the former in condoning the actions of one of their own who had violated the Levite's daughter (Jud 20). In both instances the strategy is the same: (1) the positioning of an ambush behind the city; (2) the deceptive flight by the assault force to draw the defenders out of the city and after them in pursuit; (3) the storming of the city by the ambush party; (4) the "fleeing" assault force turns now to counterattack.

Frequently the enemies of the pious are described as those who "lurk," lie in wait for the unsuspecting: Ps 10:9; 59:3 [H 4]; Lam 4:19; Ezr 8:31. Even God is viewed as a "lurking" bear who has turned against his people (Lam 3:10). The verb may describe the actions of criminals before they strike: I Sam 22:8,13; Mic 7:2; Prov 1:11,18; 7:12; 12:6; 23:28. Against such there must be constant vigilance.

'ārūbā. Window, chimney, floodgate. Twice the word is used to describe one of the two sources of the waters in the deluge (Gen 7:11; 8:2). In addition to rain from above there was also an auxiliary source, "the fountains of the great deeps," i.e. subterranean water. The phrase "windows of heaven," in the deluge context, is in some of the more recent Bible translations rendered "sluices," (NIV "floodgates"). There is no reason not to believe that the writer in Gen when using the phrase "window of heavens" was well aware of his own figurative language to describe the torrential downpour.

If God channels the waters of judgment and cleansing through these windows, he also sends his blessing through these same windows (Mal 3:10). Similarly compare II Kgs 7:2, 19 where

Elisha has made predictions of an incredible reduction in the price of food, much to the disbelief of the king's squire. Thus, such apertures are the means of God's cleansing or his blessing.

Two unique uses of *'ārūbā* are (1) window, in the sense of a "chimney" through which smoke passes (Hos 3:13), and (2) the small opening in a pigeon loft (Isa 60:8).

The reference to "those who look out of windows are darkened" (Eccl 12:3) is probably not a poetical reference to the eyes which become dim with old age, but to some funeral practice (Dahood), or some disaster of unidentifiable nature (Sawyer).

Bibliography: Dahood, M., "Canaanite-Phoenician Influences on Qoheleth," Bib 33: 213–15. Gaster, T., "Cosmogony," in IDB, I, pp. 702–9. ——— "Old Testament Notes," VT 4: 79. Sawyer, J.F.A., "The Ruined House in Ecclesiastes 12: A Reconstruction of the Original Parable," JBL 94 519–31. Harris, R. L., "The Bible and Cosmology," JETS 5:15. Yadin, Y., *The Arts of Warfare in Biblical Lands*, McGraw-Hill, 1963, vol. I, pp. 16, 100, 110–11; vol. II, pp. 262–63.

V.P.H.

157 אָרַג ('ārag) weave.

Derivatives

157a אָרַג ('ereg) loom. Only in Jud 16:14; Job 7:6.

157b אָרְגָמָן ('argāmān) purple.

'argāmān. Purple, including most likely all shades of this color from deep red-black to violet. It is common in the English language to associate colors with moods or feelings. Thus traditionally purple is associated with anger, red with shame, yellow with cowardice, green with nausea, and so forth. The OT comes closest to this when it frequently expresses God's anger as "his nose turned red." Purple, however, is never used in this way.

As is well known, purple has been symbolically the dress of gods, royalty, and sometimes nobility. Classical sources certainly bear this out (Homer, *Iliad* 4, 141–145, and Suetonius, *Life of the Twelve Caesars* 6. 32 for the opinion of the infamous Nero on the subject). The same is said of the kings of Midian in the days of Gideon (Jud 8:26). Mordecai was similarly decorated by the Persian Ahasuerus (Est 8:15). Anyone who is capable of informing the distraught Belshazzar on the significance of the "writing fingers" is promised, among other things, that he will be dressed in purple (Dan 5:7, 16, 29). In the KJV the word is translated "scarlet." It is the Aramaic word *'arg'wān*, some shade of red-purple. In the Apocryphal books it is recorded that purple

clothing is worn by the high priest and prince (1 Macc 10:20, 62, 64; 11:58; 14:43; 2 Macc 4:38). The NT associates purple with imperial and pagan Rome, dressed as she was in this particular clothing (Rev 17:4; 18:16). In a fiendish attempt to make Jesus look as ludicrous as possible, his accusers dressed him in purple at his trial (Mk 15:17; Jn 19:2, 5). Jesus apparently dressed like everybody else and was indistinguishable at this point—so much so that his accusers had to hire Judas to point him out—no purple and no halo.

In the OT, it should be observed that purple is fairly well reserved for liturgical settings. The curtains in the temple were purple (Ex 26:1), as was the veil (Ex 26:31) and the ephod, a kind of a breastplate, of the high priest (Ex 28:6).

Such purple was obtained from mollusks along the eastern shores of the Mediterranean. The pigment was secreted by a gland in the lining of the stomach. The very name "Canaan" means "the land of purple" and the name "Phoenicia" is to be related to the Greek word *phoinos* "red-purple." It is in this kind of dye-work that Lydia, the first European convert to Christ, was employed, "a seller of purple" (Acts 16:14). Preparation of the royal purple of classical times is detailed in "The Magic Lure of Sea Shells," by P. A. Zahl and V. R. Boswell (*National Geographic*, 135: 401).

The root *argmn* appears in Ugaritic definitely with the meaning "gift to an exalted personage" but whether it may also mean "purple" is open to question (Rabin).

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V.P.H.

158 אָרָה ('ārā) I, pluck, gather.

Derivatives

158a אָרִי ('ārī), אָרְיָה ('aryēh) lion.

158b אָרְיָה ('ūryā) manger, crib.

'ārī, 'aryēh. Lion. These are two of the seven words which are translated "lion" in the OT. There is no demonstrable difference between the two. Thus I Kgs 10:19 refers to the decorative lions ('ārāyōt) by the arms of Solomon's throne. For the twelve lions referred to in the following verse (10:20) 'aryēh is used.

God is likened to a lion (Isa 38:13) who has broken the bones of Hezekiah, and similarly in the anonymous Lamentations (Lam 3:10). The "lion," however, can become the lion chaser against those who stalk Israel as a lion (Jer 49:19; 50:44). This is a natural figure of speech to designate Israel's enemies, a picture of pride, strength,

and rapacity: Jer 4:7; 5:6 (Nebuchadnezzar?); Joel 1:6; Nah 2:11–13 [H 12–14]. But again, God can send lions against the lions: II Kgs 17:25–26. In the psalms of lament the writer's enemies are frequently described as lions: 7:2 [H 3]; 10:9; 17:12; 22:13, 21 [H 14, 22].

In the NT Satan is described as a "roaring lion" (I Pet 5:8), but even there he is outdone by the "lion out of the tribe of Judah" (Rev 5:5). The thrust here is not ferociousness, but regality.

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V.P.H.

159 אֶרֶה ('rh) II, Assumed root of the following.

159a אֶרֶיֶל ('*ari'el*) *Ariel*; אֶרְיֶל ('*ari'el*) *hearth*.

These two words can be considered together. The latter one is used in Ezk 43:15–16. It is a cultic object, an altar hearth that is superimposed on the base of the altar, having horns at its four corners. It may also be the top two sections of a three tiered altar. Comparison has been made with this word in Ezekiel and the expression in the Mesha Inscription, '*r'l dwdh*, which Mesha, the king of Moab, claimed to drag before his national god Chemosh. Was it an altar he dragged, or is '*r'l*' a personal name, "my light is God," or what? It is difficult to be sure. Cf. II Sam 23:20 and I Chr 11:22.

In both of these verses in Ezekiel there is both a *Kethib* ("written") tradition and a *Qere* ("spoken") tradition. The *Kethib* is '*ari'el* and the *Qere* is '*ari'el*.

The word "Ariel" occurs in a prophetic oracle in Isa 29:1,2,7. It is a name given to Jerusalem. God will bring disaster upon Ariel (Jerusalem) and make her like an Ariel.

There are at least three possible etymologies for Ariel as used in Isa. One is to connect it with the Hebrew words '*ari* and '*el*, "the-lion-of-God." The second is to connect it with a verb, not used in Hebrew, '*arâ* "to burn" with a "I" affirmative. The third is to relate it to the Akkadian word *arallû*, the name for both the netherworld and the world mountain. Although the etymology in Isaiah's oracle is unclear, the meaning is clear. Israel shall become, under the judgment of God, an Ariel, an altar hearth, that is, the scene of a holocaust. It will not be an animal that is burned, but Israel herself will be the victim. But, God's intervention will prevent total annihilation (29:7).

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V.P.H.

אֶרֶז ('*arûz*). See no. 160e.

אֶרֶן ('*arôn*). See no. 166a.

160 אֶרֶז ('rz). Assumed root of the following.

160a אֶרֶז ('*erez*) *cedar*.

160b אֶרְזָה ('*arzâ*) *cedar panels* (Zeph 2:14 only).

160c אֶרֶז ('*arûz*) *firm, strong* (Ezk 27:24 only).

'*erez*. *Cedar*. A tree of the pine family, one which grows best in a high and dry region. The Talmud (*Rosh Hashana* 23a), says that the inhabitants of Palestine called ten different trees cedar. It is, however, the *cedrus libani*, the cedar of Lebanon, that is most widely referred to when the word '*erez* is used in the Bible.

Not only the Israelites saw fit to make use of this timber. As far back as the reign of Ur-nammu—late 2000s B.C.—ancient kings from Mesopotamia came here to arrange for the export of the cedar of Lebanon to their home. Lebanon is called, in a text of Naram-sin, "the cedar mountain" (ANET, p. 268). In Egyptian literature, Wenamon, an official of the Temple at Amon at Karnak, is sent to Byblos to procure Lebanon's cedars for a ceremonial barge of the god Amon-Re. This takes place in the late Kingdom Period, at the close of the twentieth dynasty. In Canaanite poetry of the second millennium B.C. when a palace of Baal was to be built, workers went "to Lebanon and its timbers, to Shirion and its choicest cedars," (*Ilbnn w' sh lšryn mħmd arzh*) UT 16: Text 51:VI: 20–21.

The average height of such cedars is about eighty-five feet, though some have measured over one hundred feet. In trunk circumference the cedar may reach forty feet. Not infrequently the tree's horizontal spread of branches equals its height. It is also common for this tree to spread its roots among the rocks and thus secure a stronghold.

The Lebanon cedar in the Bible is used primarily in building. A particular oil in the cedar prevents destruction by dry-rot and insects. Such cedar was used on the inside of the temple (I Kgs 6:15, 18); the outside too (I Kgs 7:12); the altar of incense (I Kgs 6:20). Similar wood was used in the second temple (Ezr 3:7; Song 1:17(?)). In addition to buildings cedar was used in the mak-

ing of ship masts (Ezk 27:5) and in religious rites (Lev: 14:4, 49, 51-52; Num 19:6).

It is only natural that this lofty, firmly-rooted tree should be used as a metaphor to describe a person's or nation's moral character. It can be used both positively and negatively. Balaam describes Israel as a "cedar beside the waters" (Num 24:6). She is both secure and prosperous. The opposite effect is achieved through the metaphor of Jer 22:23. Jehoiachin assumed his "nest among the cedars" made him inviolate and immune to judgment. Israel, by God's grace, has proliferated, as extensively as the branches of a cedar (Ps 80:10 [H 11]). Other strong "cedars," however, have flourished by violence, not by God's good grace (Isa 2:13; Ezk 31:3; Zech 11:1-2). Such cedars, strong as they may be, must be broken by God's power (Jer 22:7; Ps 29:5).

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V.P.H.

161 אָרַח ('ārah) *to wander, journey, keep company with.*

Derivatives

161a אָרַח ('ōrah) *way, path.*

161b אָרַחָה ('ārūhā) *meal, allowance* (of food).

161c אָרַחָה ('ōrhā) *caravan.*

The verb is used five times in the OT. Job is accused of "keeping company" with the workers of iniquity (34:8). Normally it means "traveller," one who is on the move (Jud 19:17; II Sam 12:4; Jer 14:8, where it is applied to God; Jer 9:2 [H 1]).

'ōrah. Way, path. Although the word appears fifty-eight times in the OT, forty-five of them are limited to three books: Prov, nineteen times; Ps, fifteen times; Job, eleven times. Most often 'ōrah is used in a figurative way, describing the way to life or to death. It often is parallel with the word *derek*, meaning "way, lifestyle." "Teach me your way (*derek*), O Lord, and lead me in a plain (?) path ('ōrah)," (Ps 27:11). "Do not enter the path ('ōrah) of the wicked, nor go in the way (*derek*) of evil men" (Prov 4:14; cf. Ps 139:3; Prov 2:8; 12:28; Job 6:18; Isa 30:11).

The contrast is between the way of sin/death and the way of obedience/life. These exhaust the options available to man. Man makes his own choice but he cannot choose his own consequences. The path of life (Ps 16:11; Prov 2:19; 5:6; 10:17; 15:24) corresponds with the path of integrity (Ps 27:11), the path of uprightness (Prov 2:13), the path of justice (Prov 2:8; 17:23; Isa 26:8; 40:14), the path of righteousness (Prov

8:20). Conversely, one is to spurn the path of evil (Ps 119:101) for it is a false path (Ps 119:104, 128).

To follow the path of truth and life is to follow God's own path (Ps 25:4, 10; 44:18 [H 19]; 119:115, where the word is a synonym for God's Torah; Isa 2:3).

The way which one chooses determines one's destiny. There is such a thing as the "road" of no return (Job 16:22). Bildad speaks of the "fate/path" of all that forget God (Job 8:13). Interestingly, the LXX translates 'ōrah here as *ta eschata* "the end." Proverbs 1:19 indicates, "Such is the 'way/end' for those who are after dishonest gain," that consequences of evil behavior are intrinsic to that action and are not superimposed as a penalty. Thus the Bible can say that the way (*derek*) of the transgressor is hard.

When Jesus contrasts the two ways, the two doors and the two destinations in the Sermon on the Mount (Mt 7:13-14), he is basically repeating the concept of 'ōrah and *derek*, as taught in Hebrew wisdom literature. Our Lord's reference to himself as "the way, the truth, the life" means that Jesus is the way to the truth about life. He is not the answer. That would be an oversimplification. He is the way that leads to the answer. Only after one steps out on the way does he discover that Jesus is the truth about life. Wisdom literature too challenges us to step out on the right way, the way of life, the way that leads to life.

V.P.H.

אָרִי ('āri), אָרִיָּה ('āryēh). See no. 158a,b.

אָרִיָּא ('āri'ēl). See no. 159a.

אָרִיָּה ('ūryā). See no. 158b.

162 אָרַךְ ('ārah) *to be long.*

Derivatives

162a אָרַךְ ('ōrēk) *length.*

162b אָרַךְ ('ārēk) *long.*

162c אָרַךְ ('ārōk) *long.*

162d אָרַכָּה ('ārūkā) *healing.*

The verb is used only three times in the Qal stem: Gen 26:8; Ezk 12:22; 31:5. The remaining thirty-one occurrences are in the Hiphil stem, with the meaning "make long, prolong." As we will see, the verb is found most frequently in Deut, eleven times, mostly in the formula, "That (it may be well with you and that) you may 'prolong' your days in the land."

It cannot be denied that God intended for his creatures, among other blessings, the blessing of long life. Premature deaths in the Bible are the exception. 'ārah is used first in this context of long life in the fifth commandment, "Honor your father and mother (caring for the elderly?) so that you may have a long life in the land the Lord your God has given you" (Ex 20:12).

It is in Deut that one finds the heaviest proliferation of the phrase, "That you may prolong your days/your days may be prolonged" (Deut 4:26, 40; 5:33 [H 30]; 6:2; 11:9; 17:20; 22:7; 25:15; 30:18; 32:47). In every instance the promise is prefixed by a moral contingency. It is only as Israel keeps God's laws and commandments (Deut 4:40) that she is guaranteed security in her land.

To be sure, longevity itself is not sacred. The antediluvians (Gen 5) were bad enough in the first century of their lives, worse in the second and third century of their lives, but by the eighth and ninth centuries they were so hopelessly incorrigible that God had to cleanse the earth. Long years did not produce repentance but hardness of heart.

The obituaries of the patriarchs reveal the same. At the end of Abraham's life (175 years) it is recorded that "he died at a ripe old age, an old man who had lived his full span of years" (Gen 25:7-8). Virtually the same is said of Isaac (180 years old, Gen 35:28-29). But, by contrast, Jacob says that his own life (130 years) consisted of only a few years and unhappy ones at that (Gen 47:8-9). This may be the Bible's way of saying that life's donation is more important than life's duration, not how long one lives, but how well one lives.

'ōrek. Length. Frequently as a measurement of some edifice such as the ark (Gen 6:15), the tabernacle or some part of the same, or a city. In the latter case one recalls Zechariah's vision of the man going forth to measure the "length" and breadth of Jerusalem about to be rebuilt (Zech 2:2 [H 6]). An angel calls the man back, for God is going to make Jerusalem larger than the human blueprint calls for. It will be a city without walls. The noun also is used often with the word "day(s)" to express a protracted period of time: Ps 21:4 [H 5]; 91:16; Prov 3:2, 16; Deut 30:20. "Length of days" might in some contexts signify the everlasting afterlife, according to Dahood (Ps 23:6; 91:16; Isa 53:10, *yā'arik*).

'ārēk. Long. Appears only in the construct form *'erek*, never in the absolute. It is used fifteen times. It is used ten times in connection with God, four times in connection with man (Prov 14:29; 15:18; 16:32; Eccl 7:8), once in connection with the wingspread of a bird (Ezk 17:3).

Applied to either God or man it is used most frequently in construct to the word *'appayim*, and is translated "longsuffering, slow to anger/wrath." Literally, when the Bible says God is "longsuffering" (Ex 34:6; Num 14:18; Ps 86:15, etc.) it reads "God is long of nose." When he is angry, his nose becomes red and burns. It may be questioned whether in the living language the idioms had not already dropped their etymologi-

cal associations and did not merely mean to be longsuffering and to be angry. When he is compassionate his nose becomes long, so long in fact that it would take forever to burn completely.

'ārōk. Long, protracted. Is used only three times. "There was a 'long' war between the house of Saul and of David" (II Sam 3:1; compare Jer 29:28; Job 11:9).

V.P.H.

163 אָרָם (*ārām*) *Aram, Syria*. The latter translation is found in most English versions, the KJV for example.

The origins of the people called Arameans is clouded in mystery, but the prevailing view is that they were a group of western Semitic, Aramaic speaking tribes who infiltrated the Fertile Crescent as early as the third quarter of the second millennium B.C. Their original home was probably the Syro-Arabian desert.

It is not until much later, however, the last half of the tenth century B.C. to be specific, that the Arameans reached the climax of their political domination in Upper (northwest) Mesopotamia. The climax of Aramean power in Syria comes in the ninth century B.C., and parallels and interrelates with early developments in the divided monarchy.

Biblically and geographically, Aram is associated with Upper Mesopotamia in the Patriarchal period. Abraham is the brother of Nahor the grandfather of Aram (Gen 22:20-21). Both Isaac (Gen 25:20) and Jacob (Gen 28:5) marry Aramean wives. Jacob himself is described as a "wandering Aramean" (Deut 26:5). Finally we may note the extraordinary reference in Amos 9:7. Here it is related that God not only brought the Israelites from Egypt (south), but also the Philistines from Caphtor (the west) and the Arameans from Kir (northeast, Elam?). Once again one finds the scriptural affirmation that it is God who controls the movements and destinies of all nations.

After the three generations of these patriarchs no further references in the Bible are to be found until the time of Saul, a gap of five hundred years at the bare minimum. The Israelites first come into hostile contact with the Arameans towards the end of the eleventh century B.C. in the reign of Saul (I Sam 14:47, king(s) of Zobah), the action having shifted now to Syria (Damascus). This skirmish was to be an ominous harbinger of things to come between these two peoples. Although David was successful in subjugating the Arameans (II Sam 8:3; 10:6-19) they regained their autonomy a generation later under Rezon during Solomon's period of decline (I Kgs 11:23-25). Again, God had raised Rezon as a "satan" (adversary) against Solomon (I Kgs 11:23).

Asa, the third king of Judah, was the first to seek the support of these Arameans against Baasha king of Israel (I Kgs 15:16–22). Apparently the anomaly of the situation never dawned on Asa: squabbling believers appealing to unbelievers as a supportive force. Such policies of foreign alliance were to perturb the prophets to no small degree.

Perennial strife between the Arameans and the northern Israelites really begins during the reign of Ahab (874–853, I Kgs 20, 22). In the latter case Ahab is goaded into action by four hundred clergy of Baal. In opposition to these religious hirelings, a “four-hundred and first” prophet, Micaiah, urged non-involvement, but was ignored by Ahab. Such irruptions between these contiguous peoples, halted only by a common threat to both from the Assyrians, were to last for over a hundred years, down to the time of Jeroboam II (783–743 B.C., II Kgs 14:25, 28).

It is no coincidence that the literary prophets emerge precisely on the heels of this century-old war, a war that produced in Israel at least a society deeply divided between the impoverished masses and the wealthy few. It is to this cleavage, with all the accompanying social corruption, that the early prophets addressed themselves. The war and its aftermath had created more problems than it had solved.

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V.P.H.

164 אָרֹם ('rm). Assumed root of the following.

164a אָרְמוֹן ('armôn) *citadel, palace*.

This noun is always translated as “palace” in KJV except Prov 18:19 where the translation is “castle.” It describes a fortified dwelling, usually a part of the royal complex. Speiser has connected Hebrew 'armôn with the Assyrian root *ramû* which means principally “to found a dwelling, to dwell.”

Of the thirty-two uses of 'armôn, twenty-two of them are in the prophetic books, and eleven of these are found in Amos (1:4, 7, 10, 12, 14, etc.). In each the essence is that God will burn up “the palaces” of a certain individual or nation in di-

vine judgment. It may be the Aramean Ben-Hadad (Amos 1:3); the Philistine city of Gaza (Amos 1:7); the Phoenician city of Tyre (1:10); of Edom (Amos 1:12); of Ammon (1:14). One cannot miss the holy war imagery in such passages. Because of its arrogance, the nation is deprived of one or some of its most imposing edifices.

This is not, however, something from which God guarantees immunity to his own. The citadels of Jerusalem too will be burned (Amos 2:5; cf. Hos 8:14). Israel's will suffer the same fate (Amos 3:11). God even hates her citadels (Amos 6:8) for they are filled with violence and extortion (Amos 3:10; cf. Lam 2:5, 7; Jer 17:27). Divine judgment does not spare the house of God; in fact, it begins there.

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V.P.H.

165 אָרֶן ('rn) I. Assumed root of the following.

165a אֹרֶן ('ōren) *fir or cedar*. Occurs only in Isa 44:14.

166 אָרוֹן ('rn) II. Assumed root of the following.

166a אָרוֹן ('ārôn) *ark, chest, coffin* (ASV and RSV similar).

The LXX renders *kibōtos*, Vulgate *arca*. A masculine noun which occurs 193 times, it is assumed to derive from the root 'rn.

The noun designates a box used for several purposes. The remains of Joseph were placed in a coffin in Egypt for eventual burial in Palestine (Gen 50:26). Sums of money for the repair of the temple were collected in a chest (II Kgs 12:10–11; II Chr 24:8, 10–11).

'ārôn is most frequently used for the ark of the covenant. Noah's boat, called an “ark” in the English Bible, is in Hebrew *tēbā*, not 'ārôn. As described in Ex, Bezaleel made the ark of acacia wood. There were gold rings on the corners through which staves were placed for carrying it (Ex 25:10–21; 37:1–9). In size the ark was 2½ by 1½ by 1½ cubits, and was overlaid inside and out with gold (Ex 25:11). It was surmounted by the mercy seat (*kappōret*) and cherubim with outstretched wings. The ark contained the tables of stone with the law (Deut 10:1–5; Ex 40:20), a pot of manna, and Aaron's rod which budded (Heb 9:4). The Damascus Document, fragments of which were found at Qumran, has the peculiar tradition that a copy of the Law was in the ark and it was sealed, which explains why David had not read it! (C.D.C. 5,3). The ark was set in the most holy place in the tabernacle.

In the wilderness the ark was carried by the Levites (Deut 10:8) before the line of march. A liturgical formula was recited when it was transported (Num 10:35–36). The ark was prominent

at the crossing of the Jordan (Josh 3-4) and in the capture of Jericho (Josh 6-7). It was at Gilgal (Josh 7:6), Shechem (Josh 8:33), Bethel (Jud 20:27-28), and later Shiloh (I Sam 3:3). It was carried into battle against the Philistines at Aphek. They captured it (I Sam 4:3-11) but it caused plagues in the Philistine cities (I Sam 6:3-4). It was returned to Israel and for twenty years remained in the house of Abinadab at Kiriath-jearim. Finally David brought it up to Jerusalem (I Sam 7:1-2; II Sam 6:1ff.; Ps 132:1-8). Helping move the ark, Uzzah fell dead for touching it (II Sam 6:6-11). After that incident, it remained three months at the house of Obed edom. Later it was carried on a military expedition against the Ammonites (on one interpretation of II Sam 11:11), but it remained in Jerusalem at Absalom's revolt (II Sam 15:24f.). Solomon placed it in the holy of holies of the temple (I Kgs 8). The ultimate fate of the ark is a mystery. Jeremiah 3:16-17 may imply its existence as late as the time of Nebuchadnezzar. It was the subject of later Jewish legend (II Macc 2:4f.; *T. Sota* 13:1; *The Lives of the Prophets*, ed. Torrey, I, p. 36). There was no ark in either Zerubbabel's or Herod's temple (cf. Josephus, *Wars* 5.5.5).

Often designated "the ark" (*hā-'ārôn*), it is also "the ark of the Lord" (Josh 4:11, etc.) and "the ark of God" (I Sam 3:3, etc.). It is called "the ark of the God of Israel" by the Philistines (I Sam 5:2-11, etc.). The ark is most often "the ark of the covenant" (*'ārôn habb'rit*, Num 10:33, etc.; 184 times), "the ark of the testimony" (*'ārôn hā-'ēdūt*, Ex 25:22, etc.; 13 times); "the ark of thy might" (Ps 132:8), and once "the holy ark" (*'ārôn haqqōdesh*; II Chr 35:3).

The Wellhausen school assigns the description of the ark to P and consequently considers it to be late. The effort to make the ark the empty throne of God is not based on concrete biblical evidence. First a container for the tables of stone, the ark was the visible sign of the presence of God at the sanctuary. But it was also an object carried into battle (Josh 6:11). As a powerful symbol of God's presence it had to be treated with proper respect. Calamity came to the Philistines, the men of Bethshemesh, and Uzzah for failure to show it proper reverence.

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Shemesh (I Sam 6) and Peres Uzza (II Sam 6; I Chron 13)," VT 1: 275-86. Woudstra, Marten H., *The Ark of the Covenant from Conquest to Kingship*, Presbyterian and Reformed, 1965. TDOT, I, pp. 363-73.

J.P.L.

אַרְנֶבֶת ('arnebet). See no. 123a.

167 עֶרֶץ ('eres) *earth, land, city (-state), (under) world.*

According to KB³ (p. 87), this word appears approximately 2400 times in the OT. More specifically, THAT I, p. 229, remarks that 'eres is the fourth most frequently used noun in the OT, appearing 2504 times in the Hebrew sections and 22 times in the Aramaic sections.

The first two meanings listed above are far and away the most crucial. That is, 'eres designates either (a) "the earth" in a cosmological sense, or (b) "the land" in the sense of a specific territorial designation, primarily the land of Israel.

In the former meaning, we are informed first (Gen 1:9-13) that God created the earth on the third day. All is done here by the divine fiat. The earth is not the product of a primordial substance, as is the case in the Babylonian Enuma Elish where the earth is formed from part of the cadaver of the fallen and slain deity Tiamat. It is a sphere that is totally under the control of divine sovereignty. The earth is the Lord's (Ps 24:1). He is its King (Ps 47:2, [H 3]), and its Lord (Ps 97:5). As such the world is good, and is not to be written off as intrinsically evil, the work of a demiurge. Absolutely no tinge of an "escapist mentality" is to be found in the OT. The reader of Scripture cannot but notice how relatively silent the OT is about the next life or another world. By contrast this is a dominating motif in other ancient near eastern literature. Can this be one of the Bible's ways of accentuating the goodness of the earth, the here and now?

Because the earth is the Lord's, it is answerable to him. As sin escalated, God determined to destroy the earth (Gen 9:11). But ultimately our righteous God is not happy with mere judgment, for this simply destroys the wicked. It uncreates. The ultimate expression of righteousness is neither dis-creativity nor turning the clock back. It is redemptive righteousness that is ultimate righteousness. This is why we have the rainbow covenant. God's intention is to establish a new heaven and a new earth (Isa 65:17; 66:22; Rev 21:1).

The second major use of 'eres is to designate a particular territory. Here the references to Palestine are of special significance. The boundaries of this new land, promised to Abraham and his seed, are first spelled out in Gen 15:18. It is of

interest that this promise has been fulfilled geographically only two times, briefly during the period of David, and again during the time of the Hasmonaeans during the intertestamental period.

This land belongs to the Lord, as does the earth at large. It is his heritage (I Sam 26:19). The land is holy only because the God of holiness has given it to his people. There is nothing intrinsically sacrosanct about this land any more than there is about the city of Jerusalem or the temple. If God departs, the sanctity leaves too.

The world of the Bible is divided into two sections, Israel and the nations. One is holy, the other is impure. Although God governs everywhere, the area of his sanctity and self-revelation are limited to the boundaries of the land of Israel. In alien lands the people were not even capable of worshiping the Lord (Ps 137). This is illustrated in the book of Jonah. While it is said by the prophet himself that the Lord of heaven rules the sea and the dry land (1:9), yet he attempts to flee from the presence of God (1:3, 10). This can only mean that Jonah attempts to flee from the area of divine revelation. Here he hopes the land of God will not come upon him. No wonder then that the prophet's messages to the exiles ring with the call that God will bring his people back to this land. The meaning "underworld" (not given in BDB) is uncertain and appears to depend on the comparison of the usage of some verses of the Psalms with similar concepts in pagan literature.

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V.P.H.

168 אָרַר ('ārar) to curse.

Derivative

168a מְעַרְרָה (m^e'ērā) *curse*. Used five times: Deut 28:20; Prov 3:33; 28:27; Mal 2:2; 3:9.

A striking fact is that there is such a proliferation of words in Hebrew which have been generally all translated "to curse." The list includes at least six: 'ārar, qālal, 'ālā, qābab, nāqab, zā'am. To group all of them together under the one general English equivalent, "to curse," is much too superficial. The distinctions between each have been thoroughly worked out in the monograph of Brichto (see bibliography).

The verb 'ārar occurs sixty-three times in the OT, most of which are in the Qal (fifty-four). In this particular stem the most popular form by far is the passive participle ('ārūr and related forms). It is used forty times, Deut 27:15ff. and 28:16ff. accounting for eighteen of those. The verb is also used twelve times as an antonym of bārak "to bless" (Gen 9:25–26; 12:3; 27:29, etc.).

On the basis of Akkadian arāru "to snare, bind" and the noun irritu "noose, sling" Brichto, following Speiser, advances the interpretation that Hebrew 'ārar means "to bind (with a spell), hem in with obstacles, render powerless to resist." Thus the original curse in Gen 3:14, 17, "cursed are you above all cattle" and "cursed is the ground for your sake" means "you are banned/anathematized from all the other animals" and "condemned be the soil (i.e., fertility to men is banned) on your account." Similarly, God's word to Cain, "you are cursed from the earth" means Cain is banned from the soil, or more specifically, he is banned from enjoying its productivity. Cf. also Josh 9:23; Jud 21:18; I Sam 26:19; II Kgs 9:34 (barred from proper burial); Mal 2:2. One recalls the passage where King Balak of Moab hires Balaam to "curse" the Israelites (Num 22:6ff.). The king wants the magician to say some word or recite some incantation that will "immobilize" the Israelites, giving the Moabite king the necessary opportunity to defeat his numerically superior foe. Of course such was not automatically effective. According to Kaufmann, "The Israelite idea stripped magical actions of their autonomous, metadivine potency and made them serve as vehicles for the manifestation of the will of God" (Y. Kaufmann, *Religion of Israel*, p. 84).

It will be observed that the majority of "curse" sayings with 'ārar fall into one of three general categories: (1) the declaration of punishments (Gen 3:14, 17); (2) the utterance of threats (Jer 11:3; 17:5; Mal 1:14); (3) the proclamation of laws (Deut 27:15–26; 28:16–19). It is interesting that all these curse-sayings are a reflex of one violating his relationship to God. To illustrate from Deut 27:15–26, idolatry (v. 15), disrespect for parents (v. 16), deceiving one's neighbor (vv. 17, 24), manipulating the disadvantaged (vv. 18–19), sexual aberrations (vv. 20, 21, 22, 23), bribery (v. 25), and not observing God's law (v. 26) all bring the condemnation of the curse.

That curse formulae existed throughout the ancient world no one will deny. But the difference between them and those of the OT are adequately illustrated in this quote from Fensham: "The mechanical magical execution of the treaty-curse... stands in glaring contrast to the ego-theological approach of prophetic writings... the ego of the Lord is the focal point of the threat, the execution and punishment of a curse... Curses of the ancient Near East, those outside the Old Testament, are directed against a transgression on private property... but the moral and ethical obligation in connection with his duty to one God and love to his neighbour is not touched on" (pp. 173-74).

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V.P.H.

169 אֶרֶרַט ('ārārāt) *Ararat*, famous as the name of the mountain on which Noah's ark came to rest.

In the Scripture Ararat is both a land and a mountain. We are told in II Kgs 19:37 and Isa 37:38 that the sons of the Assyrian king Sennacherib fled to this land (in Akkadian, *Urartu*) after murdering their father. Urartu was an important nation around Lake Van in Armenia. It is now divided between Turkey, the Soviet Union, Iran, and Iraq. Its period of significance and power was from the ninth century B.C. until its destruction in the next century by the Assyrian Tiglath-Pileser III. In 612 B.C. it fell to the Medes. Cf. Jer 51:27.

A careful reading of Gen 8:4 shows that the Bible does not say that the ark landed on "Mount Ararat." What it does say is that the ark landed on "the mountains (*hārê*) of Ararat." Hence the NEB translates Gen 8:4 as "a mountain in Ararat." In this range what is now called Mount Ararat is easily the most imposing, rising to 16,900 feet above sea level. After surveying the

historical and ancient textual evidence Cassuto concludes, "None of the identifications of the biblical Ararat with a specific mountain has any basis in the Scriptural text, for the expression *on the mountains of Ararat*, correctly interpreted, only connotes a mountain-unspecified-in the land of Ararat," (p. 105).

Debate still continues among "arkologists" whether or not there is an ark-or-anything-at the top of modern Mount Ararat. There are those who are both hopeful and optimistic (Montgomery, Morris) and those who are unconvinced and even cynical (Stiebing). The latter view says that the deluge story is an adaptation of its Babylonian counterpart, the Epic of Gilgamesh, in which it is said of Utnapishti's boat that "on Mt. Nišir the ship landed/Mt. Nišir held the ship fast, allowing no motion." Of course one need not be cynical, like Stiebing, to be reserved about what is being found on Mount Ararat. If the finds prove to be remains of the ark, this will be a wonderful confirmation; if they do not prove to be, the Gen story still stands.

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V.P.H.

170 אֶרֶשׁ ('āraś) *betrotte*.

171 אֶרֶשׁ ('ārash). Assumed root of the following.

171a אֶרֶשֶׁת ('āreshet) *desire, request*.
This feminine noun occurs only in Ps 21:3.

172 אֶשׁ ('ēsh) *fire*.

Derivative

172a אֶשְׁהָ ('ishsheh) *fire offering*.

'esh appears over 375 times in the Bible. Preponderantly, these references are in the context of either God's revelation of himself to man (theophany) or man's approach to God (worship and sacrifice).

According to Gen 3:24, the climax of creation is a sword of fire (*lahat haḥereb*) placed at the east of the garden of Eden. The only way man could get back in was to go through the fire. As a climax to God's covenant with Abraham, a flaming fire (*lappid 'ēsh*) moves between the separated pieces of animals (Gen 15:17) as God's sig-

nature to the contract. The Lord appears to Moses in/as a flame of fire (Ex 3:2), a fire which purged the bush of every bug on it and a fire which protected the bush from any landing buzzard or browsing goat. Moses' response was one of fear and attraction. He was "lashed with terror, leashed with longing." The nocturnal pillar of fire preceding and following the people of God in the wilderness guarantees the faithful that they are led and followed by the divine presence. It is not hard to believe that the pulse rate and heartbeat of Moses considerably accelerated when he ascended Mount Sinai, engulfed in smoke (Ex 19:18). To take another portion of Scripture, look at the prophetic literature, the first chapter of Ezk for example. The prophet's life begins with a vision of God which is determinative for the rest of his life. It is a vision dominated by fire (Ezk 1:26–27). We can appreciate Ezekiel's problem. He is trying to explain something he has never seen before, i.e. God.

What does fire symbolize in the OT? For one thing it symbolizes judgment. It separates from the tree of life (Gen 3:24). Sodom and Gomorrah are consumed by fire (Gen 19:24). Nadab and Abihu, the sons of Aaron, are consumed by fire for offering "strange fire" (Lev 10:1ff.). Was it because they took the fire from a place outside the altar area, or were they under the influence of alcohol, or what? The strategic thing is that they were disobedient at the point of worship. A similar experience befell the sons of Korah (Num 16:1ff.). Ezekiel sees the angelic being scattering coals of fire over backslidden Jerusalem (Ezk 10:2).

On the other hand fire may symbolize cleansing. On the heels of the war with Midian (Num 31) the priest says that anything that passes through fire will be clean (Num 31:21–24). Isaiah saw the temple filled with smoke, saw God's glory and was purified (Isa 6). Cf. Mal 3:2 for the phrase "refiner's fire." This means then that to one fire means death and to another life. To one it means eternal judgment and to another eternal blessing. God's wrath is against all that is impure.

'ishsheh. Fire offering, offering made by fire. The etymology of this word (from 'esh or something else) is debated (Driver). It can be applied to any offering which was wholly or partially consumed by fire. Thus it is applied to the burnt offering (Lev 1:9, 13); the cereal/grain offering (Lev 2:3); peace offering (Lev 3:3); the guilt offering (Lev 7:5); the consecration offering (Lev 8:28). It is used over sixty times in the OT.

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V.P.H.

173 אֵשׁ ('ish) *There is, there are.* Softer form for the usual yēsh. Is used in II Sam 14:19 and Mic 6:10.

174 אֶשֶׁד ('shed). *Assumed root of the following.*

174a אֶשְׁדָּי ('eshed) *bottom, slope.*

174b אֶשְׁדָּה ('āshēdā) *foundation.*

'eshed. Bottom, slope, lower part, which is the construct of 'āshēd (itself not found in the OT), appears only in Num 21:15, "and the 'slope' of the valley/ravine."

This is in a quote from the otherwise unknown "Book of the Wars of the Lord," another witness to the fact that the OT did not exhaust the literary output of ancient Israel.

In the plural it is 'āshēdōt! *ashdōt* "hillsides" (Josh 10:40; 12:8). One meets the transliteration "Ashdothpisgah" in the KJV in Josh 12:3; 13:20; Deut 3:17; 4:49. The reference is to the western slope of Mount Pisgah in Transjordan. From here Moses viewed the promised land before his death. [Probably also in Deut 33:2, cf. NIV. R.L.H.]

V.P.H.

175 אֶשְׁה ('shh). *Assumed root of the following.*

175a אֶשְׁיָה ('oshyā) *buttress.* Occurs only in Jer 50:15.

אֶשְׁה ('ishsheh). See no. 172a.

אֶשְׁה ('ishshā). See no. 137a.

176 אֶשְׁחֹר (ashshûr) *Asshur, Assyria,* one of the sons of Shem, the eponymous ancestor of the Assyrians (Gen 10:22).

The land of Assyria took its name from the city of Assur, a city on the west bank of the Tigris in modern Iraq. The city in turn took its name from the deity Ashur who was primarily a warrior and a conqueror and whose symbol was an archer with a winged disk. The god is the symbol of the city and the state. Assur the god is Assur the state.

Assyria first emerges, albeit briefly, as an independent state on the heels of the Ur III dynasty, c. 2000 B.C. After this period of autonomy the Assyrian state fell under the control of foreign rulers for about five hundred years, first the Amorites, then the Hurrians.

The first person to claim the title "king of the land of Assyria" was Assuruballit (c. 1362–1327 B.C.). The empire reached its zenith in its earlier expansion under Tukultinurta I (c. 1244–1208 B.C.), the period of the conquest and the judges,

but it had no apparent contact with Israel at this time. With the exception of the reign of Tiglath-pileser I (c. 1115–1077 B.C.) Assyria went once again into several centuries of weakness and eclipse. They were never a threat to Israel during the period of the United Monarchy.

It is, however, in the period of the divided monarchy, especially the ninth century B.C., that there takes place an Assyrian resurgence that is to present Israel with a threat she has never encountered before, something she never had to face from the earlier Philistines, Moabites, etc. That threat is the ominous appearance of a militant, hostile people with worldwide conquering ambitions. No longer is the concern simply border skirmishes. Now it is a fight for the right to existence. Surely it can be no accident or coincidence that shortly after this Assyrian resurgence there appears in Israel a new institution, the classical, literary prophets who will put these herculean nations into historical and theological perspective.

It is the Assyrian king Shalmaneser III (859–825 B.C.) who is the progenitor of this revitalization and the harbinger of still worse things to come for Israel. The initial sparks were lit at the battle of Qarqar (not mentioned in the Bible) on the Orontes River in Syria in 853 B.C. This was a confrontation between Shalmaneser and a coalition that included, among others, Syria and Israel (under Ahab). Any hopes Israel had for survival were virtually wiped out a century later by Tiglath-pileser III (745–727 B.C.). It is he who began the policy of incorporating the conquered territory into the empire as provinces. It was also he who used to a greater advantage than any before him the policy of transplanting conquered populations. Under Shalmaneser V Israel fell in 722 B.C., by now little more than a formality.

The literary prophets saw in these epochal events, culminating in 722 B.C., the first decisive fulfillment of their collective interpretation of history. Isaiah had viewed Assyria as the Lord's tool for chastening his people (5:26–29; 10:5–19). But interestingly, no specific Assyrian king is accorded a title as is the Babylonian Nebuchadnezzar ("my servant") or the Persian Cyrus ("my anointed one"). In the end Assyria destroyed God's people only after God's people had destroyed themselves.

V.P.H.

אֶשְׁחָר ('āshûr). See no. 183c.

אֶשְׁשִׁיחָ ('āshishā). See no. 185d.

אֶשְׁחָה ('oshiyā). See no. 175a.

177 אֶשֶׁק ('eshek) *testicle*. Occurs only in Lev 21:20, in phrase *m' rôaḥ 'āshek*.

178 אֶשְׁכּוֹל ('eshkōl) (*grape*) *cluster*.

Three times the word is used in the Song of Solomon to describe the physical attraction between the lovers: she about him (Song 1:14); he about her (Song 7:7–8 [H 8–9]).

Such "clusters" of grapes were either delicious for eating (Mic 7:1; Deut 32:32) or for preparation in the making of wine (Isa 65:8). Such clusters were used in the beverage served to the Egyptian Pharaoh, as indicated by the dream of Joseph's cellmate, the chief butler (Gen 40:10).

Numbers 13:23–24 refers to the brook Eshcol, a body of water near Hebron (probably to the north), discovered by the Hebrew spies who had been despatched by Moses to reconnoiter the land of Canaan. The name was given to this brook because of the "clusters" of grapes that there were, clusters so large that they had to be carried on a pole between two men. A characteristic of the land of promise is its lushness and fertility, a land flowing with milk and honey. It will be the same in the eschatological day, a land in which there will be abundance of wine.

Herdner claims to have found the same root in a Ugaritic text, 'utkl, but Gordon does not list such a word in his Ugaritic glossary.

Bibliography: Herdner, A., "Un nouvel exemplaire du rituel RS 1929 n°3," *Syria* 33: 104.

V.P.H.

179 אֶשֶׁל ('shl). **Assumed root of the following.**
179a אֶשֶׁל ('ēshel) *tamarisk tree*.

180 אֶשָׁם ('āsham) *be desolate, be guilty, to offend, to acknowledge offense, to trespass*. (ASV and RSV prefer the terms "guilt" and "guilty" more than "trespass," and NEB does not hesitate to use words like reparation, compensation, penalty and punishment.)

Derivatives

180a אֶשְׁמָם ('āshēm) *faulty*.

180b אֶשְׁמָם ('āshēm) *guiltiness*.

180c אֶשְׁמָה ('ashmā) *sin*.

The primary meaning of the word 'āsham seems to center on guilt, but moves from the act which brings guilt to the condition of guilt to the act of punishment. In any particular passage it is often difficult to determine which thrust the word has. The word is used with its derivatives 103 times. Synonyms such as 'āwōn and rāsha' often are translated with the word, "guilty," but normally their meanings are "iniquity" and "wicked," respectively. The word is used in Ugaritic in the cognate 'tm (UT 19: no. 422; Ais WUS no. 474).

The verb 'āsham occurs in the Pentateuch in Leviticus, chapters four, five and six, and in Numbers 5:6–7. The setting is cultic but also

ethical. Any individual who had sinned was a guilty person. A procedure of obliterating guilt is outlined. Normally, restitution must be made according to cash values, plus a twenty percent cash penalty. An animal of specified value was brought to the priest, sin was confessed and the animal sacrificed in a specific manner. The goal was atonement and forgiveness.

In Jud 21:22 the verb seems to represent the consequences of breaking a vow. In II Chr 19:10, the first use of *'āsham* stresses guilt as a result of breaking the law of God; whereas, the second applies to the judges who must warn people that sin has consequences.

A contrast between punishment and redemption is apparent in Ps 34:21–22 [H 22–23]. In this instance, *'āsham* is the punishment itself. The sting of an inner guilt feeling is absent in Prov 30:10 also, for it points to the possible falseness of an accusation made against a slave.

An exhortation (Hos 4:15) not to offend (RSV "be guilty," NEB "guilt offering") is directed to Judah. Was Judah not to play the harlot like Israel, or not to incur guilt? Compare with 5:15 where Ephraim is depicted as being punished by God but they need to realize their offence (RSV "guilt"), that they were sinners. The next verse, 6:1, indicates possible salvation.

Hosea 10:2 says Israel is found faulty (RSV "bear their guilt," note NEB "they are mad"). Guilt is understood as the consequence of idol worship and of a divided heart (NEB "crazy"), but punishment was yet to come. In Hos 13:1, "offended" (RSV "guilty") points to acts of sin, but the next verse shows Israel still sinning and punishment is not mentioned until 13:3. Isaiah 24:6 and Joel 1:18 depict *'āsham* as the end result of sinning, even affecting animals.

Jeremiah (2:3) declared that those who devour Israel shall offend (RSV "became guilty," NEB "no one... went unpunished"). Is the meaning of *'āsham* the act of sin, the condition of guilt, or the end result of punishment? Since the last phrase in verse three speaks of a future evil, RSV would seem to be correct. The same is true of Jer 50:7.

In Ezk 6:6 guilt is the condition after punishment has happened. On the other hand, in 22:4, guilt is the consequence of idol worship but before punishment (cf. v. 15). So also 25:12, and Hab 1:11. In response to Zechariah's preaching, the rulers claimed they are not guilty (11:5), even while killing people. But lack of a guilt feeling will not forestall judgment.

Throughout these passages, *'āsham* varies in stress. It may denote acts of sin, responsibility for sin, punishment, and even the aftermath of punishment. Perhaps, one may hold that the *'āsham* connotes the totality of alienation from God, including its consequences.

'āshām. Guiltiness, offering for sin, sin, trespass, trespass offering. With a few exceptions this masculine noun denotes the trespass offering (RSV, NEB "guilt offering"). In Gen 26:10 Abimelek refers to a possible sin and its resulting guiltiness (RSV "brought guilt," NEB "make us liable to retribution"). The NEB probably has caught the basic meaning here. KJV has "trespass," in Lev 5:7,15 but more correctly ASV "trespass offering," RSV "guilt offering." All other twenty-two times in Lev the meaning is "trespass offering." The same is true of Numbers 5:7–8; 6:12; 18:9, of I Sam 6:3–4, 8, 17; of II Kgs 12:16, and of Ezk 40:39; 42:13; 44:29; 46:20 and of Isa 53:10. But in Ps 68:21 [H 22] *'āshām* is sin (RSV "wrongs," ASV "guiltiness"), and punishment is threatened. What of *'āshām* in Prov 14:9? KJV has "mocks at sin," RSV has "wicked," NEB has "too arrogant to make amends." None denote guilt, *per se*.

'ashmā. Sin, cause of trespass, trespass offering. The KJV translates mostly "trespass" or "sin," i.e. the acts of sin, but marginal readings sometimes have "guiltiness" (ASV, RSV prefer "guilt" or "guilty") in Lev 4:3; 22:16. Joab argued that numbering of Israel was cause for trespass (ASV, "cause of guilt," RSV "bring guilt") in I Chr 21:3. In II Chr 24:18; 28:10,13; 33:23, KJV regards *'ashmā* as "sin or trespass," but ASV and RSV sometimes prefer "guilt." Does the noun designate the acts of sin or liability to penalty before God? The same observation holds true of Ezr 9:6–7,13,15; 10:10,19, but all three versions agree that sins (RSV "wrongs") are intended in Ps 69:5 [H 6] and Amos 8:14, though RSV and NEB simply transliterate the Hebrew as though it were the name of a goddess.

'āshēm. Faulty, that which is faulty. The KJV translates this adjective in Gen 42:21 as "guilty" (ASV, RSV, same) and is the rare instance where a feeling of guilt is associated with the word. II Samuel 14:13 is more legalistic. David is faulty (ASV, "guilty," RSV "convicts himself"). And probably in Ezr 10:19 being "guilty" (KJV, ASV) is better than "guilt-offering" (RSV).

In summary, the root *'āsham* includes acts of sin, responsibility for them, punishment and its aftermath or, as an alternative, atonement. The word denotes any breach of God's covenant with Israel and any divine act of dealing with it, whether punishment or atonement.

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181 אֲשַׁח ('ashshāp)

and the Guilt Offering," VT 15: 73-80. TDOT, I, pp. 429-37. THAT, I, pp. 251-56.

G.H.L.

- 181 אֲשַׁח ('ashshāp) *astrologer, enchanter, exorcist* (JB), *conjurer, necromancer* (BDB).

The word *'ashshāp* describing some variety of occultist appears in both Hebrew and Aramaic. In the Aramaic form the middle letter is not doubled. All occurrences are in the book of Daniel (1:20 and 2:2 [Heb]; 2:10, 27; 4:4; 5:7, 11, 15 [Aramaic]). The Assyrian *āshipu* means the same.

The meaning of this word must be determined solely by context, since no etymology is apparent. Perhaps it is a loan word from Babylonia and related to the Assyrian *shipu* ("conjuration"). Since the word is found only in Daniel, this is all the more likely. The Hebrew word *'ashpā* is made from the same letters and means "quiver" (Job 39:23; Ps 127:5; Isa 22:6, 49:2; Jer 5:16; Lam 3:13), but any connection of meaning would be a guess although arrows were sometimes used in divination (Ezk 21:21 [H 27]).

In Dan 1:20 *'ashshāpīm* are parallel to *ḥar-tummim* (magicians, q.v.), while in 2:2 they are also grouped with the *m'kashsh'pīm* (sorcerers) and *kašdim* (Chaldeans). The Aramaic word *gāz'rin* (soothsayers/astrologers) in the lists of Dan 4:7, 5:7, and 11 is the equivalent of the Heb *m'kashsh'pīm* used elsewhere.

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R.L.A.

- 182 אֲשַׁח ('shp). Assumed root of the following.

182a אֲשַׁח ('ashpā) *quiver for arrows*. Derivation uncertain

- 182.1 אֲשַׁח ('āshpār) *date cake*. Meaning uncertain.

- 183 אֲשַׁח ('āshar) *to go (straight), walk*.

Derivatives

183a אֲשַׁח ('esher), אֲשַׁח ('āshār)

happiness, blessedness.

183b אֲשַׁח ('ōsher) *happiness*.

183c אֲשַׁח ('āshūr), אֲשַׁח ('āshūr) *step, going*.

183d אֲשַׁח ('āshūr) *step, going*.

183e אֲשַׁח ('āshēr) *Asher*.

183f אֲשַׁח ('āshūrīm) *boxwood*.

183g אֲשַׁח ('āshshūr) *boxtree*.

183h אֲשַׁח ('āshērā), אֲשַׁח ('āshērā) *Ashera*.

The verb occurs in the Qal only in Prov 9:6, "go/walk in the way of understanding." In the

Piel it is used eleven times with several nuances of which the most prominent is "to bless, called blessed": Gen 30:13; Mal 3:12, 15; Job 29:11; Ps 72:17; Prov 31:28; Song 6:9; similarly in two cases in the Pual, Ps 41:2 [H 3]; Prov 3:18. The relationship, if any, between Qal "to go" and Piel "to bless" is not apparent. Two derivatives each come from the meaning "bless," and "to walk."

There are two verbs in Hebrew meaning "to bless." One is *bārak* and the other *'āshar*. Can any differences between them be tabulated? For one thing *bārak* is used by God when he "blesses" somebody. But there is no instance where *'āshar* is ever on God's lips. When one "blesses" God the verb is *bārak*, never *'āshar*. One suggestion to explain this sharp distinction, i.e. that *'āshar* is reserved for man, is that *'āshar* is a word of envious desire, "to be envied with desire is the man who trusts in the Lord." God is not man and therefore there are no grounds for aspiring to his state even in a wishful way. Similarly God does not envy man, never desires something man is or has, which he does not have, but would like to have. Therefore God never pronounces man "blessed" (*'ashrê*) (Janzen). It should also be pointed out that when *bārak* is used the initiative comes from God. God can bestow his blessing even when man doesn't deserve it. On the other hand, to be blessed (*'ashrê*), man has to do something. Finally, *bārak* is a benediction, *'āshar* more of a congratulation. The former is rendered by *eulogētos* in the LXX and the latter by *makarios*.

To be "blessed" (*'ashrê*), man has to do something. Usually this is something positive. A "blessed" man, for example, is one who trusts in God without equivocation: Ps 2:12; 34:8 [H 9]; 40:4 [H 5]; 84:5 [H 6]; 84:12 [H 13]; 146:5; Prov 16:20. A "blessed" man is one who comes under the authority of God's revelation: his Torah, Ps 119:1; 1:2; Prov 29:18; his word, Prov 16:20; his commandment, Ps 112:1; his testimony, Ps 119:2; his way, Ps 128:1; Prov 8:32. The man who is beneficent to the poor is blessed (Ps 41:1 [H 2]); Prov 14:21). Note the negative approach of Ps 1, "blessed is the man who does not." He isolates himself and shuns the company of certain people, the ungodly. The psalm ends by noting that it is precisely these ungodly who will in the end be isolated. They will not stand in the judgment. They will be conspicuous by their absence for they will perish.

'esher. Happiness, bliss. Always occurs as *'ashrê*, usually defined as the masculine plural construct of the noun *'esher* (which form is non-existent in the Hebrew Bible), "O the happiness(es) of." Perhaps "bliss" would be a better translation. It is used forty-four times in the OT, twenty-six of which are in the Psalter and eight in

Prov. It appears in the Pentateuch only in Deut 33:29, in the historical books only in I Kgs 10:8 (= II Chr 9:7), and in the prophets in Isa 30:18; 32:20; 56:2.

'*ōsher*. *Happiness*, a hapax legomenon, used in Gen 30:13, "What happiness is mine."

'*āshūr*, '*ashshūr*. *Step, going, feet*, the latter form occurring in Job 31:7 and Ps 17:11.

Both words are confined to Ps (six times), Job (two times), and Prov (once). Dahood (see bibliography) has argued for the existence of the word in Eccl 7:26, "The feet of her are dragnets" ('*āsher* > '*āshūrē*').

It should be observed that in the six Ps passages the noun is often used in parallel with a part of the body. In Ps 17:5 it is parallel with *pa'am* "foot"; in Ps 37:31 with *lēb* "heart"; in Ps 40:2 [H 3] with *regel* "foot" and again in 73:2; and finally in Job 31:7, here in conjunction with both *lēb* "heart" and '*ayin* "eye." All this lends credence to the possibility that '*āshūr* also refers to some part of the body, feet, or legs.

In Scripture the word is used metaphorically, meaning something like "lifestyle." It may emphasize the believer's fidelity to God's way: Ps 17:5; 44:18 [H 19]; 73:2; Job 31:7; Prov 14:15. The word may also be used in a context affirming God's faithfulness in helping one to keep in his way: Ps 40:2 [H 3]; 37:31.

'*āshēr*. *Asher*, Jacob's second son by Zilpah, the handmaid of Leah. Chronologically he is Jacob's eighth-born son. The name is to be related to the verb '*āshar* in the Piel meaning of "to bless," the "happy, fortunate one," akin to the name Felix in the New Testament.

The specific etymology is found in Gen 30:13: "And Leah said, what fortune (*b'e'ōshrī*, 'happy am I' in KJV) for the daughters will call me blessed ('*ishsh'rūnī*), and she called his name Asher ('*āshēr*)." Albright has discovered a related word, albeit feminine, analogous to Asher in a list of Egyptian slaves from the eighteenth century B.C. It appears there as '*sh-ra*. Further Pentateuchal references to Asher may be found in the blessing of Jacob (Gen 49:20) and in the blessing of Moses (Deut 33:24–26). The former passage underscores the fertility of the land as does the latter.

In the land partition section of Joshua the territory assigned to the tribe Asher comes third from the end (Josh 19:24–31) followed only by Naphtali and Dan. It was allotted territory in northwest Palestine, not far from the Phoenician cities of Tyre and Sidon. Biblical Israel does not appear to be homogeneous. Its systems of twelve tribes embraced populations with contrasting ways of life. Asher, along with Zebulun and Dan, were navigational. As such, they had more in common

with the Phoenicians and the Philistines than they did with the inland Hebrews who were landlubbers. Their likenesses to each other would be akin to those of a man from Kansas and a man from Maine.

The Asher tribe never produced any religious or political leader throughout her history, not even during the days of the frequent appearances of the charismatic judges. Deborah even has to reprimand them for their unwillingness to participate in the fight against the Canaanites. They preferred to stay in more familiar surroundings, the seacoast, rather than to commit themselves to battling the enemy and making themselves vulnerable (and not only have the Asherites been guilty of this!).

'*āshērā*. *Asherah*. Both a Canaanite goddess and a wooden cult object in the OT. The word is translated "groves" in the KJV presumably on the basis of the LXX *alsos* and *nemus* in the Vulgate. Before examining the OT itself we turn to the famous Ugaritic texts from Ras Shamra. It is they which tell us who Asherah was. Her name is a feminine participle of the Ugaritic verb '*tr* (Heb '*āshar* "to go"). One of her titles is *rabbatu atiratu yammi*, "Lady Atirat of the Sea," or "the lady who treads on the sea." She is the consort or wife of the divine El, and as such enjoys the title *qaniyatu elima*, "progenitress/creatress of the gods." Her most famous son was Baal. A characteristic of all mythological literatures is "in the beginning there were two." In the Bible, however, we meet "in the beginning there was one." The issue is not simply arithmetic. The fact that one does not read about Mrs. God in Gen 1 and 2 may be one of the Bible's ways of stating that only God finds fulfillment in himself.

In one of the famous mythological texts from Ugarit, the Kret epic, it is predicted to Kret of his bride that "she will bear you seven sons/and an eighth (daughter) 'Octavia'/she will bear you the lad Yasib/who will suck the milk of Asherah." Hence, (divine) life is guaranteed and bequeathed.

To turn to the OT, there is no actual description of an Asherah there. Was it a tree, a pole, some kind of tree symbol, an image? It apparently was not a natural object but one that was constructed by man, an artifact. It was "made": I Kgs 16:33; II Kgs 17:16; 21:3; it was "set up": II Kgs 17:10; II Chr 33:19; Isa 27:9; it was "built": I Kgs 14:23. Only once is the verb "to plant" used, Deut 16:21, and here the meaning is "implant." The conclusion then is that in the OT Asherah stands for the Canaanite goddess represented by a carved wooden image implanted into the ground, usually adjacent to an altar dedicated to the god Baal and located on a hilltop under a leafy tree (Patai).

It is in the period of the divided monarchy that the Asherah cult flourished both in Israel and Judah, though its existence before is documented by the command in Ex 34:13, the prohibition of Deut 16:21, and the incident at the threshold of Gideon's life of service to God, Jud 6:25ff. Rehoboam's career marks the beginning of this in Judah (I Kgs 14:23). In the north the cult received its greatest momentum from the incentive of Jezebel who was responsible for the presence of "four hundred prophets of Asherah" (I Kgs 18:19). Even a reform-minded king such as Asa (I Kgs 15:13) or later Hezekiah (II Kgs 18:4) was unable to liquidate the movement. It was knocked down, but not knocked out. There was an almost inevitable resurrection even in the wake of reform. Compare son Manasseh's policy (II Kgs 21:7, even to the point of placing the image in the temple) on the heels of father Hezekiah's reform (II Kgs 18:4). Apostasy and idolatry just behind revival! What one generation attempts to get rid of a subsequent generation may trot back in, however reprehensible it may be. All too frequently this has been the pattern in the human race.

Bibliography: 'āshar, 'āshrê: TDOT I, pp. 445-48. THAT I, pp. 257-60. Dahood, M., "Hebrew-Ugaritic Lexicography I," Bib 44: 298. Hillers, D. R., "Delocutive Verbs in Hebrew," JBL 86: 321-22. Kaser, W., "Beobachtungen zum alttestamentlichen Makarismus," ZAW 82: 225-250. Lipinski, E., "Macarismes et psaumes de congratulation," RB 75: 321-67.

'āshêr: Albright, W. F., "Northwest-Semitic Names in Light of Egyptian Slaves from the Eighteenth Century B.C.," JAOS 74: 229. Witfall, W., "Asshur and Eber, or Asher and Heber?" ZAW 82: 110-13.

'āshêrâ: TDOT I, pp. 438-44. Albright, W. F., *Yahweh And The Gods of Canaan*, Doubleday, 1968, pp. 121-24. Barr, J., "Seeing the Wood For the Trees? An Enigmatic Ancient Translation," JSS 13: 11-20. Patai, R., "The Goddess Asherah," JNES 24: 37-52. Reed, W. L., *The Asherah In The Old Testament*, Texas Christian University, 1949.

V.P.H.

the latter, sixty-eight times for the former according to BDB, p. 979b, but Dahood in Bib 33: 45 lists the ratio as 89/67).

Taking into consideration the prolific use of 'āsher in biblical Hebrew, it is of interest to observe that the equivalent has turned up only once in the Ugaritic texts: UT 16: Text 2060:34-35, 'atr it bqt w stn ly "find out what is available and write to me."

To be sure, the preponderant use of 'āsher is as a normal relative, usually with an expressed antecedent. But there are other nuances. Williams (see bibliography) lists seven syntactical uses of the particle and surely more could be added by other Hebrew grammarians. For example, one use of 'āsher is to express result: "'So that' if man could number the dust of the earth" (Gen 13:16). Another is to express purpose: "Keep his statutes . . . 'that' it may go well with you" (or is this result? Deut 4:40); "I am going out to the field to glean among the sheaves 'in order to' find favor in his eyes" (Ruth 2:2, a translation missed by both KJV and RSV; Sasson, *Interpretation* 30: 418). A third is to introduce a causal statement: "They plundered the city 'in reprisal for/because of' their sister" (Gen 34:27). A category not noticed by Williams is that in Ps 71:20, "'Although' you made me see troubles . . . you will restore me to life," a concessive use of 'āsher (note how the KJV inserts a word in italics to make sense once it has settled on the translation of 'āsher as "which").

On a number of occasions 'āsher is affixed to prepositions, for example *ba'āsher* (nineteen times), but much more often with *k'-ka'āsher* (see the adequate outline of meanings in BDB, p. 455).

Bibliography: BDB, pp. 81-84. Archer, G., *A Survey of Old Testament Introduction*, Moody, 1964, pp. 465-66. Gaenssle, C., "The Hebrew Particle 'shr," AJS 31: 3-66, 93-159. Gevirtz, S., "On The Etymology of the Phoenician Particle 'sh," JNES 16: 124-27. Gordon, C., *Ugaritic Textbook*, p. 369. Williams, R. J., *Hebrew Syntax: An Outline*, University of Toronto, 1967, pp. 77-78.

V.P.H.

184 אֲשֶׁר ('āsher) *who, which*, the relative particle used very frequently in the Hebrew Bible (Mandelkern's concordance uses almost twenty pages, small print, four columns to each page, to list all of the occurrences).

By contrast, the relative particle *she-* is used only sporadically in several books of the Bible, Jud, Ps, Song of Solomon for example. In Eccl the relative *she-*, however, is used almost as much as the relative 'āsher (eighty-nine times for

185 שֶׁשֶׁ ('shsh). Assumed root of the following.

185a שֶׁשֶׁ ('āshishâ) *raisin-cake*, which is consistently translated in the KJV as "flagons (of wine)."

The word occurs in Ugaritic as *'atit*, but the precise etymology is obscure. Driver connects it with an Arabic root meaning "inflorescence of the grapevine" and together with the translation in Aquila (*oinanthē*) suggests that 'āshishâ means: (1) the inflorescence of the palm studded

with numerous flowers and a grape vine covered with berries, and (2) a raisin-cake resembling such a clump of berries pressed into a solid mass.

The word is used only five times in the OT. In II Sam 6:19 (= I Chr 16:3) we are told that David, in the process of bringing the ark to Jerusalem, gave out a bread roll, some dates (?), and a raisin-cake to his people. That such a food item was delectable is substantiated by the third use of *‘āshishā*, Song 2:5, “Feed me with raisin-cakes . . . with apples.” See also Isa 16:7 (NIV).

The last reference is Hos 3:1, “As Yahweh loves the children of Israel although they turn to other gods and love raisin-cakes.” The last part of this verse may also be translated, “To other gods who love raisin cakes.” The meaning is not clear. Most likely the reference here is to similar “sacrificial cakes” (*kawwānim*) that the people made for or offered to the “queen of heaven,” i.e. Ishtar, the Assyrian goddess of fertility (Jer 7:18; 44:17–19). The point would be then that God’s love for his own is a longsuffering love. Even participation in obnoxious pagan rites by the covenant peoples does not move God to abrogate his love for them.

Bibliography: Driver, G. R., “Hebrew Notes on ‘Song of Songs’ and ‘Lamentations’” in *Festschrift Alfred Bertholet*, Tübingen: J.C.B. Mohr, 1950, p. 144.

V.P.H.

186 תְּ (‘ēṭ) I. Untranslated particle.

An untranslated particle in Hebrew often described in grammars (somewhat superficially) as the sign of the direct object after a transitive verb. Its origin is unknown. The prevailing view is that *‘ēṭ* was originally a noun meaning “essence, substance, self,” a significance which it subsequently lost in the historical development of the language.

When *‘ēṭ* is used to signify an accusative (*nota accusativi*) it is generally, though not always, in prose and when the object of the verb is determined by the definite article. More important than indicating an accusative, the function of *‘ēṭ* is to emphasize the word to which it is attached.

For this reason one observes that *‘ēṭ* is used not only with the accusative but with the subject (*nota nominativi*) of both intransitive and passive verbs. Copious illustrations could be offered but two will suffice. With *‘ēṭ* as subject of an intransitive verb compare II Kgs 6:5: “The axe-head fell into the water” (*wē‘et-habbarzel nāpal ‘el-hammāyim*). With *‘ēṭ* as subject of a passive verb compare Gen 17:5: “And your name (*‘et-shimkā*) shall no more be called Abram.”

To summarize, *‘ēṭ* was originally a substantive, and was used to emphasize the noun to which it was prefixed. In the course of time the

emphatic meaning was lost and *‘ēṭ* became a particle with no special meaning.

Bibliography: On a similar particle in other Semitic languages and texts: Andersen, F. I., “Moabite Syntax,” *Orientalia* 35: 117–18. Leahy, T., “Studies in the Syntax of IQS,” *Bib* 41: 152–54.

On Biblical Hebrew *‘ēṭ*: Hoftijzer, J., “Remarks Concerning the Use of the Particle *‘t* in Classical Hebrew,” *Oudtestamentische Studiën* 14: 1–99. MacDonald, J., “The Particle *‘t* in Classical Hebrew,” *VT* 14: 263–75. Saydon, P. P., “Meanings and Uses of the Particle *‘t*,” *VT* 14: 192–210. Walker, N., “Concerning the Function of *‘eth*,” *VT* 5: 314–15.

V.P.H.

187 תְּ (‘ēṭ) II, with, together with.

On occasions there is a different nuance. To illustrate, “I have gotten a man ‘from’ (*‘et-*) the Lord” (Gen 4:1). “The Lord . . . will fight for you (*lākem*), according to all he did ‘for’ you (*‘it-kem*) in Egypt” (Deut 1:30). “I have not sinned against you (*lāk*) but you are doing evil ‘against’ me (*‘itti*) to fight against me (*bī*)” (Jud 11:27).

To return to the basic meaning “with,” this preposition is used frequently in a particular theological context. This is (a) in the promises of God to man: “I am/will be with you”; (b) affirmations from man that God is indeed with them; (c) prayers of petition that God may be with them. The scripture then is replete with the idea that God calls his people to fellowship with himself, be it in the garden of Eden, in the odyssey of an Abraham, in a covenant situation at Sinai, in the tabernacle, in a wilderness, crossing a Jordan, entering a Canaan, and so forth. At this point we should observe that the NT is no different. It is Mark (3:13–15) who tells us that Jesus’ primary reason for calling the twelve was “that they might be with him.” The call to fellowship always precedes the call to service.

A glance, however, at biblical and post-biblical history shows that nothing is more difficult than walking with God. And we are not the problem—God is! Certainly Adam and Eve couldn’t succeed at it long. By Gen 3, they are longing for a past that is gone forever. Look at the Israelites. By 586 B.C. the song of God had gone and Ezekiel saw God’s presence leaving first the temple, then the city.

The reason lies in the nature of God, his holy and jealous love, and in the fact that everywhere God meets man, he places a moral demand on him. It is obedience and sensitivity to the Holy One that makes God and myself compatible.

Bibliography: Meek, Theophile J., “Translating the Hebrew Bible,” *JBL* 79: 328–35. TDOT, I, pp. 449–63.

V.P.H.

188 אָטאַ ('ātā)

אָט ('ēt) III. See no. 192a.

אָט ('at). See no. 189a.

188 אָטאַ ('ātā) to come.

Derivative

- 188a אִיתוֹן ('itōn) *entrance*. This masculine noun occurs only in Ezk 40:15.

The normal word for "come" is *bō* which is used over twenty-five hundred times in the OT. By contrast *ātā* is used only twenty times, twenty-one times if one accepts the emendation proposed by Dahood for Ps 74:9, "Our signs we do not see, there is no longer a prophet, and no one has 'come' ('itānū > 'ātānū) who knows how long." Eighteen of the twenty are in the Qal and two in the Hiphil (Isa 21:14; Jer 12:9) with the meaning "to bring." In the Aramaic sections of the OT, *ātā* occurs exclusively for "to come" and there sixteen times. Observe also that all of the Hebrew occurrences are in poetic passages, never prose.

Nine times the root appears in Isaiah, mostly in the latter half except for 21:12, 14. No particular continuity marks the seven remaining passages: the coming of the future (41:23; 44:7; 45:11); the coming of Cyrus (41:25); those who come to debauch themselves (56:12); the coming of wild beasts to devour God's people (56:9; cf. Jer 12:9) humanity in general (41:5).

The verb is used to describe the "coming" of God only in Deut 33:2. It is used for "coming" to God in Jer 3:22. The root appears four times in Job: 3:25; 16:22; 30:14; 37:22.

Bibliography: Dahood, M., "Hebrew-Ugaritic Lexicography I," Bib 44: 299. Gordon, *Ugaritic Glossary*, no. 407. TDNT, V, pp. 861-65. THAT, I, p. 267.

V.P.H.

189 אָטאַ ('attā) thou. (KJV, ASV, and RSV are similar, "thou.")

Ugaritic and other Semitic parallels are common. This second person singular pronoun occurs a few hundred times in the OT. It is appended to verbs for emphasis. Its use in oblique cases (genitive and accusative) is to afford stress to a preceding suffix.

Derivatives

- 189a אָט ('at) *thou* (feminine).
189b אָטאַ ('attem) *you* (masculine).
189c אָטאַ ('atten) *you* (feminine).

C.L.F.

אָטוֹן ('ātōn). See no. 190a.

אָטוֹק ('ātôq). See no. 191a.

אָטִיק (attiq). See no. 191b.

190 אָטוֹן ('tn) Assumed root of the following.

- 190a אָטוֹן ('ātōn) *she-ass, she-donkey*.

The she-ass is prized as a valuable possession: Gen 12:16; 32:16; Job 1:3; 42:12. Pope observes that she-asses ('ātōn) are listed among Job's possessions but not male asses (*hāmōr*). He observes, "Female asses are mentioned because they exceeded the male asses in number and in value, because of their milk and their breeding. They are also better for riding than male asses" (AB, *Job*, p. 7).

No wonder then that Kish dispatched his son Saul to find the she-asses that had wandered off (I Sam 9:3, 5, 20; 10:2, 14, 16). Saul, however, did not find what he was looking for (as Columbus). He did not find the she-donkeys but he did find a crown for his head. Similarly it is on the back of a donkey (*hāmōr*), a colt, and the foal of a donkey (*ben-ātōnōt*) that the Messiah will ride into Jerusalem (Zech 9:9). Speiser (AB, *Genesis*, p. 362) connects this verse with the phrase in Gen 49:11, *b'ni 'ātōnō*, "the young/foal of his she-ass" which he translates "purebred." He relates it to the phrase in the Mari texts *mar atānim* "choice, purebred ass."

Finally it is on an *ātōn* that the diviner Balaam rides (Num 22ff.). The donkey even spoke to Balaam (Num 22:28; cf. talking snake in Gen 3:1ff.). It is unprofitable to pursue whether the ass gave forth an audible sound, or was merely an experience in the mind of Balaam, or both. What is important is that the story demonstrates that God's control over nature is so exhaustive and complete, and his word so powerful that he could use a dumb animal as the bearer of his word.

V.P.H.

- אָטנָה ('etnā) אָטנָן ('etnan). See nos. 2524a, 2529a.

191 אָטִיק ('iq). Assumed root of the following.

- 191a אָטִיק ('ātôq) *gallery, porch*. Occurs only in Ezk 41:15.
191b אָטִיק ('attiq) *gallery*. Occurs only in Ezk 41:15-16; 42:3, 5.

192 אָטַת ('tt). Assumed root of the following.

- 192a אָט ('ēt) III, *plowshare*.





193 בָּ (b^e).

A very common preposition with a wide range of meanings. BDB list mainly: in, at or by, with (of accompaniment or of instrument), a verbal complement of specialized meaning, and, used with the infinitive construct, to introduce a temporal clause. Currently the Hebrew prepositions are recognized as having an even wider range of meaning. Ugaritic evidence indicates that *b^e* also often means "from," as does the preposition *l^e* (Gordon, UT 19: no. 435; Ais WUS 486).

R.L.H.

בְּאֵר (bī'ā). See no. 212a.

194 בָּאֵר * (bā'ar) *declare, make plain.*

Derivatives

- 194a בְּאֵר (b^eēr) *well, pit.*
- 194b בְּאֵר לַחַי רֹאִי (b^eēr laḥay rō'ī) *well of the living one who sees me.*
- 194c בְּאֵר שֶׁבַע (b^eēr sheba') *Beersheba.*
- 194d בּוֹר (bō'r) *cistern, pit, well.*
- 194e בּוֹר (bōr) *pit, cistern, well.*

This verb occurs only in the Piel stem. It describes writing on tablets of stone made clear and distinct (Deut 27:8) or some writing upon tablets which is legible at a hurried glance (Hab 2:2). In figurative use the verb means to make clear by explaining (Deut 1:5).

b^eēr. Well, pit. A feminine noun possibly from *bā'ar* "to make plain," but connection uncertain.

Wells for water were dug in the earth (Gen 21:30; 26:18, 21–22, 25) and the discovery of water was an occasion for rejoicing, celebrated in song (Gen 26:32; Num 21:17–18). Ordinarily water had to be drawn (Gen 24:11, 20), and so a flowing well ("living water") was a particularly good fortune (Gen 26:19). In a land where water was scarce, wells were a source of contention (Gen 26:19–21). Israel promised that they would drink no water from the wells of Edom and Ammon if they were allowed to pass through their territory (Num 20:17). When not in use, the well could be protected with a stone covering (Gen 29:2ff.). So covered, the well served as a hiding place for David's informers (II Sam 17:18–21). Water was drawn by women, and so the well served as a meeting place for the servant of Abraham and Rebekah (Gen 24:11ff.), Jacob and Rachel (Gen 29:2ff.), and Moses and Ziporah (Ex 2:15ff.).

b^eēr also designates slime or bitumen pit (Gen 14:10) and the pit as a place of destruction (Ps 55:23 [H 24]; 69:15 [H 16]).

b^eēr is also used figuratively. The strange woman is like a pit (Prov 23:27), but one's beloved is a well of living water (Song 4:15). A man's wife is his own well (Prov 5:15).

The noun is also used in place names such as Beersheba, Beer (Num 21:16), and Beerelim (Isa 15:8).

b^eēr laḥay rō'ī. Well of the living one who sees me. This is the name of a particular site between Kadesh and Bered, as yet unidentified. It was the dwelling place of Isaac (Gen 24:62; 25:11) and the site of Hagar's deliverance from thirst (Gen 16:14). The name is connected with the phrase "thou art a God who sees" (Gen 16:13), but is the subject of much conjecture.

b^eēr sheba'. Beersheba. "Well of Seven" or "Well of the Oath," it marked the southern extremity of Palestine, "From Dan to Beersheba," and its converse (Jud 20:1; etc.; I Chr 21:2, etc.). It was a sanctuary (Gen 21:33; 46:1–5; Amos 8:14; 5:5). Two explanations for the name are given in Genesis. One derives it from the oath (*shebu'ā*) between Abraham and Abimelech attested by seven (*sheba'*) lambs (Gen 21:30–31). The second connects it with an oath (*shebū'ā*) sworn by Isaac (Gen 26:31). [This is probably an example of a name explanation which was not intended to be etymological but a word play for interest and easier memory of the incidents. The place may have been called Beersheba before the incidents were described. Another clear example of such a non-etymological word play is Babel in Gen 11:9. Babel in Akkadian means "gate of God." But it sounds somewhat like the verb *bālal* "to confound." R.L.H.]

bō'r. Cistern. This is a masculine noun from the root *bōr* (Jer 2:13 and *Kethib* of II Sam 23:15–16, 20; see *bōr*). A cistern dug in rock which stored water in the rainy season. In time the water stagnated, and earthquakes cracked the rock and plaster. Jeremiah contrasts Jehovah, an artesian well, with idolatry, a stagnant, leaky cistern.

bōr. Cistern, dungeon, fountain, pit, well. (ASV and RSV similar.) *bōr*, related to *bō'r* (cistern, Jer 2:13), as well as to *b^eēr* (well) to which it is parallel (Prov 5:15), is a masculine noun perhaps from the root *b'r* which means "to write plainly." It occurs sixty-five times.

bōr may refer to a large pit in the earth. One of

David's mighty men slew a lion in a pit (II Sam 23:20; I Chr 11:22). In the dry climate of Palestine (already in pre-Israelite times, Deut 6:11; Neh 9:25), cisterns were hewn from rock and then plastered. They stored water collected during the rainy season for use in the dry season. The time when plastering began is uncertain. Frequent allusion is made to digging cisterns or wells (II Chr 26:10) and drawing water from them (II Sam 23:16). Drinking water from one's own cistern is Rabshakeh's promise of life as it ought to be (II Kgs 18:31; Isa 36:16). *bōr* is to be distinguished from "spring" (*ma'yān*; Lev 11:36). Israel's laws recognized the danger of animals falling into an open pit, and made the owner of the pit liable for damages in such cases (Ex 21:33–34). Such danger is also recognized in Qumran (CDC 11, 13) where it is specified that an animal was not to be lifted out on a Sabbath.

Pits or cisterns with their steep smooth sides made excellent prisons (cf. Isa 24:22). Hence Joseph's brothers held him prisoner in a pit until they sold him to the Midianites (Gen 37:20–29). In Egypt he was kept in a dungeon (Gen 40:15; 41:14). The last plague on Egypt affected even such prisoners (Ex 12:29). Jeremiah's opponents threw him into a pit, but Ebedmelech rescued him (Jer 38:6–13). *bēt habbōr* (house of the pit) may also be a general word for dungeon (Ex 12:29; Jer 37:16). Cisterns served as convenient dumping areas for corpses (Jer 41:7, 9), and they served as hiding places in times of danger (I Sam 13:6).

Well-known cisterns serve as geographical locations, e.g. the well of Bethlehem (II Sam 23:15–16), the well of Sirah (II Sam 3:26), the pit of Beth-eked (II Kgs 10:14), and the well at the threshing floor of Secu (I Sam 19:22).

In figurative usage, the wicked who lays a snare is like a man who digs a pit and falls into it (Ps 7:15 [H 16]). One's wife is his own cistern and he should find satisfaction with her (Prov 5:15). Death is the breaking of the wheel at the cistern (Eccl 12:6). Sarah is the pit (quarry) from which Israel was hewn (Isa 51:1–2). Experiencing great danger may be compared to being cast alive into a pit from which one may cry to the Lord (Lam 3:53, 55) and be delivered (Ps 40:2 [H 3]). Deliverance from captivity is being set free from the waterless pit (Zech 9:11).

The state of death is a going down to the pit (Ps 28:1). Hence the dead are those who go down to the pit (Ps 88:4 [H 5], 6 [H 7]; 143:7). The pit is in some sense a synonym of Sheol (q.v.; cf. Prov 1:12; Isa 14:15, 19; 38:18). Ezekiel, however, distinguishes between them (32:18–32). The Psalmist in distress pleads for deliverance from the pit (Ps 30:3 [H 4]) and likens his recovery to being drawn up from the horrible pit (Ps 40:2 [H 3]). Peoples like Tyre (Ezk 26:20), Egypt (Ezk 31:14,

16; 32:18), Assyria (Ezk 32:23), Elam (Ezk 32:24), Edom (Ezk 32:29), and Sidon (Ezk 32:30) are threatened with being brought down to the pit.

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J.P.L.

195 בָּאֵשׁ (bā'ash) *stink, abhor.* (ASV, RSV similar.)

Derivatives

- 195a בָּאֵשׁ (bē'ōsh) *stench.*
 195b בָּאֵשׁ (bō'shā) (stinking things)
 stinking or noxious weeds.
 195c בָּאֵשִׁים (bē'ūshim) *stinking or worthless things, wild grapes.*

When Moses struck the water of the Nile, the fish died and the river became foul (Ex 7:18, 21). After the plague of the frogs, the land was foul (stank). When some tried to save their allotted share of manna, it bred worms and emitted a stink (Ex 16:20). But the double portion gathered on the sixth day did not become foul (Ex 16:24). This term, stink, is also used by the Hebrew foremen of the Israelite slave force who complained to Moses and Aaron that they had made Israel's savour odious in Pharaoh's presence (Ex 5:21).

Other usages for stink or foul: David cried out because his wounds were foul and festering on account of his folly (Ps 38:5 [H 6]). Jacob exclaimed to Levi and Simeon that their actions caused him to be odious to the people of Canaan with drastic consequences (Gen 34:30). Qohelet says that dead flies ferment and make perfumed oil stink (Eccl 10:1).

The idea of abhorrence is seen in David's decision to fight for the Philistines. They thought that David had made himself odious to the Israelites (I Sam 27:12). The affair of Absalom and his father's concubines was calculated to make Absalom abhorrent to David and to bring about misunderstanding between father and son (II Sam 16:21). Other shades of meaning are seen in the actions of wicked men who are loathsome (or act disgustingly, Prov 13:5).

Thus this word either describes objects that have a foul odor, bad relationships between people creating abhorrence, and the general principle that evil deeds are so rotten that they have a bad smell in God's nostrils.

L.G.

196 בָּבְרָה (*bābā*) *apple of the eye* (i.e. pupil).
Derivation uncertain.

197 בָּבֶל (*bābel*) *Babel, Babylon*.

Babylon is the Greek spelling of the name which in Hebrew is uniformly "Babel." The word occurs some 290 times and refers to an ancient city on the eastern bank of the Euphrates about twenty miles south of Bagdad, near the modern village of Hilla in Iraq. Akkadian seems to derive the name from *babili(m)* or from another earlier Sumerian source. But in both cases it means "Gate of God." Genesis 11:9 gives the name as Babel (perhaps from *bālal* "to confuse") but probably intended as a parody, a word play referring to what happened when the languages were confused.

The first definite occurrence of *bab-ili(m)* is in the texts of the Third Dynasty of Ur (2300–2200 B.C., approximately Abraham's day), although the Scriptures state that Babylon along with Erech and Akkad was one of the earliest cities in the South (Gen 10:10).

The city figured prominently under Hammurabi placed by some at 1792–1749, by others at 1728–1686 B.C. and noted for his legal code. The might of Assyria prevented Babylon from being prominent (from the 1100s), although Tiglath-pileser III (745–727 B.C.) gave the city luster, ruling in it as Pulu, a name that occurs in the Bible as "Pul" (II Kgs 15:19). Merodach Baladan at about 700 B.C. represented a figure of resistance to Assyria and no doubt was looking for allies (Isa 39:1). The city was destroyed by Sennacherib in 689 B.C. because of rebellions, but the city was rebuilt by the succeeding Assyrian king, Esarhaddon (680–669 B.C.).

The Chaldeans moved into Babylonia (the area) under Nabopolassar in 626 B.C. and with his great successor Nebuchadnezzar II, proceeded to build the Neo-Babylonian empire. In 612, Assur, capital of Assyria, fell. Nebuchadnezzar conquered Judah in 606–605 (Dan 1) and annexed it in 587–586 (II Kgs 25). The empire extended its rule to the borders of Egypt and under Nebuchadnezzar, Babylon was a magnificent city. Less able rulers followed, and in 539 the Persians conquered Babylonia (Dan 5). The Persian empire fell two hundred years later. Babylon retained some importance under the Seleucids and succeeding Parthians, but it eventually fell into ruins.

Its first occurrence in the Bible pertains to the Tower of Babel episode in which man in a titanic social revolt attempted to throw off the rule of God and achieve unity and peace without God. The symbol of their unity was the tower, and the strength of their unity was their common language. As a result, God judged them by confusing

their speech. According to the Sumerian Enmerkar Epic (141–46), at one time men praised Enlil "with tongue," possibly a reflection in secular history of this event.

Babylon's greatness and reputation is reflected in biblical sources (Isa 13; Mic 4:10), including Jeremiah's reference to Babylon's walls (51:12, 58), and of its religious system which venerated Marduk and/or Bel as gods of the city. Both names are known in the Bible (Isa 39:1?; Jer 50:2). Enuma Elish, the early Babylonian Genesis, mentions a pantheon of gods and goddesses. Even as late as the first century A.D., John referred to the religious system, Babylon, as the "Mother of harlots and of the abominations of the earth" (Rev 17:5). It is no wonder that God took Judah to Babylon so as to preserve a remnant of Judah by allowing them to experience first-hand the horrible folly of idolatry (for this reason more than half of all the biblical references are in Jer).

Whereas Nebuchadnezzar envisioned the proud city that usurped Jerusalem's headship as a head of gold (Dan 2), Daniel saw its true bestial character as a lion (Dan 7). Daniel based his prayer for Israel's release on Jeremiah's prediction that the captivity would last seventy years (Jer 25:11–12; 29:10; Dan 9:2ff.). But whereas Jeremiah predicted the length of the captivity, Isaiah foresaw the shape of Israel's exodus from Babylon through the conquest of Cyrus (Isa 41; 43:14; 45:1ff., etc.).

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L.G.

בָּגַד (*bag*). Qere is *baz*, no. 225a.

198 בָּגַד (*bāgad*) *deal (act) treacherously, deal deceitfully, (deal) unfaithfully, offend*. (ASV and RSV similar except most of ASV and RSV use "treacherous[ly]" in place of "transgress[or].")

Derivatives

- 198a בָּגַדָּה (*begeḏ*) *I, treachery*.
- 198b בְּגָדוֹת (*bōg'dōt*) *treacherous*.
- 198c בָּגָדוֹד (*bāgōd*) *treacherous*.
- 198d בָּגַדָּה (*begeḏ*) *II, garment*.

The various verb forms appear forty-seven times, twenty-one times using the participle as

verbal noun to describe the one who deals treacherously. He is one who does not honor an agreement. The root in South Arabic means "to deceive."

The verb is used to denote unfaithfulness in several different relationships. It is used in connection with unfaithfulness in marriage. The object of the faithlessness may be the wife (Ex 21:8, a slave wife; Mal 2:14, wife of one's youth), or the husband (Jer 3:20). The latter passage also illustrates that the word is used to describe Israel's unfaithfulness to the Lord (Jer 9:2 [H 1]). In addition to the metaphor of unfaithfulness in marriage to describe Israel's revolt against the Lord, the Lord or his covenant is sometimes the explicit object of the verb (I Sam 14:33; Ps 78:57; 119:158). Even to question his justice is an act of treachery (Ps 73:15). Involved in unfaithfulness to the Lord's covenant may be unfaithfulness to one's brother (Mal 2:10ff). Thus the word is also used of breaching man-made treaties and the social responsibilities expected in normal human relationships. The men of Shechem dealt treacherously against Abimelech whom they had made their king (Jud 9). Job felt betrayed by his friends (Job 6:15), and in Jeremiah's time property rights were violated by treacherous men (Jer 12:6).

Wine (according to MT), or riches (according to 1Q Hab 8:3) may cause men to behave this way (Hab 2:5).

The treacherous are sometimes rewarded in kind (Jud 9; Isa 33:1). In any case the Lord will judge such false folk (Ps 25:3; Prov 2:22; 11:6; 21:18).

beged. Treachery. Appears twice, in Isa 24:16, as part of a play on words and in Jer 12:1 referring to treacherous dealers in treachery.

bōg'dōt. Treacherous. (Zeph 3:4, rsv uses "faithless men"). It would seem that the idea of treacherous is more apropos since a strong rendering is needed to underscore false prophets as men of treachery who mislead an entire nation.

bāgōd. Treacherous (twice, Jer 3:7, 10).

beged II. Garment. The relation of this word to the above root is not clear. KB cite a corresponding semantic development in Arabic from the noun "dress" to a verb "disguise." But the details are not known.

beged is a general word and may be used in reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper. It is used for the holy robes of the high priest and also for cloth used to cover the tabernacle furniture (Num 4:6-13) or a bed (I Sam 9:13).

Bibliography: TDOT, I, pp. 470-72. THAT, I, pp. 261-63.

L.G.

199 בָּדַד (*bad*) I, white linen.

There is uncertainty as to the derivation of this noun. KB derive it from *bad* II (201a), a piece. It is used of the boy Samuel in his linen ephod (I Sam 2:18). The priests of Nob wore the linen ephod (I Sam 22:18). David danced before the Lord wearing a linen ephod (II Sam 6:14). The priests wore linen vestments, linen breeches, turbans, caps, tunics (Ex 28:42; 39:28; Lev 16:4). Angels appear clad in linen garments (Ezk 9:2-3; 10:2, 6).

L.G.

בָּדַד (*bad*) II. See no. 201a.

בָּדַד (*bad*) III. See no. 202a.

200 בָּדָא (*bādā'*) *devise, invent (bad sense).*

201 בָּדַד (*bādad*) *alone* (three times only). (ASV and RSV same except in one instance, "no straggler," Isa 14:31.)

Derivatives

201a בָּדַד (*bad*) II, *alone, by itself, a part, besides.*

201b בָּדָד (*bādād*) *alone.*

The core concept is "to be separate and isolated." It can also connote the idea of dividing into parts. This verb underscores the idea of isolation, e.g. the lonely bird on the housetop (Ps 102:8), the donkey (simile of Ephraim) wilfully going alone to Assyria (Hos 8:9), and the lone army straggler.

bad II. Alone. This derivative is used over one hundred times, usually in the compound *l'bad*. It may have a positive, a negative, or a neutral connotation. Positively, the word is used of the Lord's incomparability and uniqueness in his exclusive claim to deity as seen in his extraordinary works (Deut 4:35; 32:12; Job 9:8; Isa 44:24; Neh 9:6), or in his splendid exaltation (Ps 72:18; 148:13; Isa 2:11, 17). Also, positively, Balaam celebrated Israel's dwelling alone (Num 23:9), which seems to refer to his sole possession of the land of Canaan and to his security in it (cf. Jer 49:31).

But negatively, Israel's deplorable isolation is the result of the Lord's judgment on her (Isa 27:10; Mic 7:14; Lam 1:1). Commenting on the last passage Rudolph noted: "This is not the 'splendid isolation' of Num 23:9 and Deut 33:28, but the loneliness of a mother deprived of her children" (cited in TNDT, I, p. 476).

The word also has a negative connotation when a man is abandoned by his community or by God. Thus the unclean leper must suffer alone apart from human fellowship (Lev 13:46) and Jeremiah complained that because of his unique call he

cannot sit at the company of merry-makers (Jer 15:17). The psalmists under the chastening hand of God felt alone—separated from men and abandoned by God (Ps 102:1–7 [H 2–8]).

This contrast between loneliness caused by abandonment and uniqueness in exaltation help one to better appreciate the Lord Jesus Christ who by enduring the loneliness of the cross secured a throne at God's right hand (Phil 2:6–11).

Then too it is not good for a man to live alone without a wife (Gen 2:18) and a man alone may be exposed to personal danger (II Sam 17:2). One feels the cold solitude of Jacob as he waits alone at night before his encounter with Esau, and finds himself reassured only after he secures the angelic benediction (Gen 32:24 [H 25]).

The word is used more neutrally in these famous passages: "Man does not live by bread alone" (Deut 8:3) and "against thee, thee only, have I sinned" (Ps 51:4 [H 6]).

As an adverb of limitation there is "through thee alone do we confess thy name" (Isa 26:13) while *l'bad* followed by *min* becomes the preposition "apart from," "besides": the children of Israel... besides children (Ex 12:37), fortified cities... besides unwall'd villages (Deut 3:5). There are cases where the *min* is prefixed, e.g. *mill'bad* which might be an inverted *l'bad min*: there is no other besides him (*mill'badô*, Deut 4:35).

Still another rendering is that of a definite part, e.g. of each there shall be an equal part (*bad b'bad* Ex 30:34), as well as the plural (*baddim*) denoting: extended from something, e.g. strength (KJV; ASV "members," RSV "limbs," as from a man, Job 18:13); rods or branches of a vine (Ezk 17:6; 19:14); staves (RSV "poles") used in carrying the ark of the covenant (Ex 25:13), table of shewbread (Ex 25:27), or altar of burnt offering (Ex 27:6–7), altar of incense (Ex 30:4–5). It is also used of the bars of a fortress (Hos 11:6).

bādād. *Alone* (seven times), *solitary* (twice), *desolate* (Isa 27:10), *solitarily* (Mic 7:14), *only* (Ps 4:8).

The basic concept is solitariness: the leper is to live alone, in isolation (Lev 13:46), Israel dwells in safety alone (free from attack) (Deut 33:28), the Lord alone guided Israel (Deut 32:12).

L.G.

202 בָּדָד (bdd) II. Assumed root of the following.

202a בָּדָד (bad) III, *liar* (twice), *lie* (three times). Possibly from a root *bd'*

The etymology of this word is uncertain. Its basic meaning is empty, idle talk. Moab's idle boasts were false (Isa 16:6). The term "empty talkers" described false prophets, e.g., oracle

priests (diviners; Jer 50:36). The boaster's omens were idle talk (Isa 44:15).

L.G.

203 בָּדַל (bādal) *separate selves to, to be separated* (Niphal), *make a difference, divide, separate, sever* (Hiphil; RSV translates "went over" in I Chr 12:8, "banned" in Ezr 10:8, and "designated" in Ezr 10:16).

Derivatives

203a בָּדַל (bādāl) *piece, severed piece.*

203b מִבְּדָלָה (mibbdālā) *separate place.*

203c בְּדִיל (b'dil) *alloy, tin, dross.*

203d בְּדֹלָה (b'dōlah) *bdellium.*

This verb, used only in the Niphal and Hiphil, has the basic connotation "to be separated" or "to separate," "to divide." This connotation occurs in such passages as Gen 1:6 where the firmament separated the waters; Gen 1:14, 18 where the celestial luminaries are seen as creating the distinction between night and day; and Ex 26:33 where the veil is pictured as separating the two areas of the temple.

The word occurs several times in contexts in which Israel's separation from foreigners is set forth (Ezr 6:21; Neh 9:2; 10:28 [H 29]). This was an ideal of the postexilic community reflecting their desire to preserve the ethnic integrity of the nation. In Lev 20:24 the word is used similarly except that it was God who separated Israel from the nations to a place of privilege. As a result Israel is to make a distinction (*bādal*) between clean and unclean animals (v. 25).

The word was also used in a somewhat technical sense as well. It could mean to discharge an army (II Chr 25:10) or to designate cities for special purpose (Deut 4:41; 19:2, 7) or individuals for service (I Chr 25:1; Ezk 39:14). In Ezr 10:8 it is used in the sense of "ban" with reference to unfaithful members of the postexilic community.

The concept of separation inherent in *bādal* was used to describe God's special activity in setting apart Aaron to the consecration of the holy things (I Chr 23:13) and the setting apart of the Levites (Num 16:9; Deut 10:8). Israel was set apart to be God's heritage (I Kgs 8:53).

The word also describes the separation from God that is the result of sin (Isa 59:2).

b'dil. *Plummet, tin* (ASV similar, RSV "alloy.")

This word (to separate) denotes that which is separated from precious metal or metal ore and thus in Isa 1:25 refers to metal which in combination with precious metal reduces the precious metal to dross. It is used in that sense figuratively of Israel (Ezk 22:18). The word also means "tin" in a number of contexts. Tin with copper give the alloy bronze. Tin was therefore important in antiquity. Tarshish in Spain was ap-

parently its main source. The expression "stone of tin" refers to a plummet in Zech 4:10 (but is not the word used in Amos 7:7-8).

b^odōlah. *Bdellium.* Possibly a stone (pearl?) or maybe a resin (so KB), *b^odōlah* was a product from the land of Havilah (Gen 2:12). The color of manna was compared to bdellium (Num 11:7). The derivation is uncertain.

T.E.M.

בְּדִיל (*b^odil*). See no. 203c.

בְּדֹלָה (*b^odōlah*). See no. 203d.

204 בָּדָק (*bādaq*) *mend, repair.* Perhaps a denominative from the following noun.

204a בֶּדֶק (*bedeq*) *fissure, rent, breach.*

205 בָּהָה (*bhh*). *Assumed root of the following.*

205a בֹּהֹוּ (*bōhū*) *void, waste, emptiness.*

Always occurring with *tōhū* "waste" (q.v.), *bōhū* describes the primordial condition of the earth, "void" at the beginning of creation (Gen 1:2), or "made empty" by God's judgment (Isa 34:11; Jer 4:23). It is probable that the descriptions in Isaiah of the desolations of Edom and those in Jeremiah of Israel borrow this phrase from the Genesis picture of a primordial chaos.

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E.A.M.

בְּהִיר (*bāhir*). See no. 211b.

206 בָּהַט (*bahaṭ*) *a costly stone, perhaps porphyry.*

207 בָּהַל (*bāhal*) *be disturbed, disturb, alarm, terrify; to hurry.* (ASV renders "be troubled," "dismayed" but RSV frequently uses the more intensive "terrify," "panic," "alarm.")

Derivative

207a בְּהִלָּה (*behālā*) *sudden terror, alarm.*

The verb *bāhal* occurs fifty times, eleven of which are in the Aramaic section of Daniel with similar meaning. Synonyms are *hārad* "tremble, be afraid," *pāhad* "be afraid," and *yāgōr* a general word meaning "to fear." *yārē* refers to a reverential fear. *bāhal* usually expresses an emotion of one who is confronted with something unexpected, threatening or disastrous (e.g. Israel at the news of Abner's death, II Sam 4:1; or the Benjamites when ambushed, Jud 20:41).

God disturbs nations, sometimes to the point of panic. Thus Edom was alarmed when she heard how God intervened in Israel's behalf at the Sea of Reeds (Ex 15:15). The Psalmist anticipates the panic which will descend on his enemies as God moves against them (Ps 6:10 [H 11]; 83:17 [H

18]). The day of the Lord especially will be marked by nations such as Babylon being alarmed (Isa 13:8). With the appearing of the chosen king, God will address the conspiring nations and "terrify (*bāhal*) them in his fury" (Ps 2:5). Thus, the preliminary psychological defeat of the enemy is part of God's acts in that war.

But individuals also know disturbance emotionally at the hand of God (cf. Job 23:15). *bāhal* is frequent in Daniel in connection with dreams and visions, both of the prophet (4:5) and of the king (5:6).

This connotation of fear from confrontation with the supernatural is seen in Saul's terror at the appearance of Samuel (I Sam 28:21) and Israel's fear in the presence of sudden death (Lev 26:16; Ps 78:33).

An additional meaning of *bāhal* "hurry," "be hasty," is found in narrative literature (e.g. II Chr 35:21; Est 2:9; Dan 2:25) and wisdom material, where it is associated with rash acts or haste in securing wealth (e.g. Eccl 5:2 [H 1]; 7:9; Prov 20:21 28:22).

behālā. *Sudden terror.* In the four passages where *behālā* is employed, God is always the agent bringing terror on Israel. God threatens terror (Lev 26:16), or is said to have brought *behālā* on them (Jer 15:8; Ps 78:33) because of their disregard of him. It seems that both meanings of *bāhal* "alarm" and "haste" are brought together in the noun, *behālā* "sudden terror."

E.A.M.

208 בָּהֵם (*bhm*). *Assumed root of the following.*

208a בְּהֵמָה (*b^ehēmā*) *beast, animal, cattle.*

208b בְּהֵמוֹת (*b^ehēmôt*) *hippopotamus.*

b^ehēmā. *Beast, animal, cattle.* (ASV and RSV similar.) Used 137 times, *b^ehēmā* denotes four-footed animals and is distinguished from birds (Gen 6:7), fishes, and reptiles (I Kgs 4:33 [H 5:13]).

b^ehēmā is in contrast to man (*ādām*) (e.g. Ex 9:9-10) and though both are subsumed under living things (*hayyā*), there is nowhere a classification of man as animal. *b^ehēmā* can refer to both wild beast, though exclusive use as wild beast is less frequent (cf. Jer 7:33) and domestic animal. When referring to domestic animals, *b^ehēmā* usually includes both large cattle (*bāqār*, q.v.) and sheep (*šō'n*), but not the "creeping things" (*remes*) that creep along the ground. These are perhaps the smaller animals, lizards, rodents, etc.

b^ehēmā, often collective, are God's creation (Gen 1:26) and are preserved by him through his provision (Ps 36:6 [H 7]; cf. 104:14).

Man's rule over the animal world is not to be interpreted as exploitation. Ruthless treatment of

natural resources, including animals, brings judgment (Hab 2:17). Indeed, so intertwined is man's moral life with the world of nature that sins bring havoc also in the world of nature (Hos 4:1-4). Jeremiah states that human moral evil will bring about an absence of animals (Jer 9:10 [H 9]; cf. 9:4ff.). Righteous men have regard for beasts (Prov 12:10).

Several prohibitions relate to man with respect to beasts. He is not to make an image of God in their likeness (Deut 4:17). Human beings are not to have sexual intercourse with beasts on the penalty of death (Ex 22:10, 19 [H 9, 18]; cf. Lev 18:23). Certain animals, primarily but not only those that do not chew cud or have cloven hoofs, were unfit for food (Deut 14:4-8), likely for hygienic reasons (cf. Lev 11:46; 20:25, see R. L. Harris, *Man-God's Eternal Creation*, Moody, 1971, pp. 139-44).

In apocalyptic material, beasts become a symbol for bad nations, though another term is used there (e.g. Dan 7:7).

b^ehēmôt. Hippopotamus (ASV "hippopotamus"; RSV "behemoth").

Though used only once (Job 40:15), *b^ehēmôt* has evoked considerable discussion. As an extension of the plural of *b^ehēmâ* (q.v.) akin to the superlative in the English, *b^ehēmôt* refers to a large beast, the brute beast *par excellence*. Judging from the description in Job 40:15, *b^ehēmôt* is a land animal in distinction to leviathan (*liwyātān*, q.v.), likely a sea monster, though some have regarded *b^ehēmôt* as a water creature.

The debate centers on whether *b^ehēmôt* is to be regarded as a natural animal, the hippopotamus, or whether there is a reference to an animal monster which in myths of the ancient middle east, so it is maintained, functioned as the adversary of the hero whom the hero, divine-like, overpowered. *b^ehēmôt* is best thought of as a large land animal whose habits are known and described but which, as is the custom in poetry, may symbolize another meaning here as the strange beast of mythology. It is possible therefore that an allusion to a mythological beast exists in the Job passage, but such allusion is not to be interpreted as legitimating these myths as true. (See the discussion of such mythological allusions under *tūah*.) The pagan concept, if it is at all in view, is modified by the addition of "which I have made" (Job 40:15). The statement that *b^ehēmôt* is "first of the works of God" (Job 40:19) is a reference, not to chronology, but to the largeness of *b^ehēmôt* ("he ranks first among the works of God," NIV). [If *b^ehēmôt* is a real creature the description of a "tail like a cedar" is strange. Could it be that the word *zānāb* "tail" also can be used for other appendages—as the

trunk of an elephant? In this case the elephant would be an even more likely candidate. R.L.H.]

The mention of *b^ehēmôt* heightens the impact of the passage which is that even the strongest creature is God's creation. The Greeks, it has been remarked, were arrested with the beautiful as expressive of deity; the Hebrews were impressed with the huge, even the ugly, as representing the power of deity.

E.A.M.

בְּהֵמוֹת (*b^ehēmôt*). See no. 208b.

209 בָּהֵן (*bhn*). Assumed root of the following.

209a בָּהֵן בָּהֵן (*bōhen*) *thumb, big toe* (always used of both together).

Blood was applied to the thumb of the right hand and the big toe of the right foot at the consecration of the high priest (Ex 29:20) and his sons (Lev 8:23-24), and also to the right ear. The ritual would at least suggest that the priests were to hear, work, and walk for the Lord. Oil, in addition to blood, was similarly applied at the cleansing of lepers (Lev 14:14). In the conquest of Canaan. Adonibezek, the Canaanite king, was humiliated at his capture by the amputation of thumbs and big toes and thus rendered unfit to reign (Jud 1:6-7).

E.A.M.

210 בָּהֵק (*bhq*). Assumed root of the following.

210a בָּהֵק בָּהֵק (*bōhaq*) *harmless eruption of the skin* (Lev 13:39).

211 בָּהֵר (*bhr*). Assumed root of the following.

211a בָּהֵר בָּהֵר (*baheret*) *white patch of skin* (ASV "bright spot"; RSV "spot").

Found in Lev 13 and 14 only, *baheret* is a possible sign of a skin disease (*šāra'at*, q.v.). The checking of the symptom by the priest underscores the concern in the Bible for bodily hygiene.

E.A.M.

211b בָּהֵר (*bāhīr*) *bright, brilliant, of light*.

212 בּוֹא (*bô'*) *go in, enter*. In the Hiphil, "bring." (ASV and RSV generally similar.)

Derivatives

212a בָּאָה (*bi'ā*) *entrance*.

212b מְבוֹא (*mābô'*) *entrance*.

212c תְּבוּאָה (*t^ebū'ā*) *produce*.

bô', the fourth most frequently occurring verb in the OT, is used 2570 times, for the most part with everyday meanings of "go, arrive, enter a house," or, more idiomatically, "to die" (go to

the fathers) or for sexual relations (come in to her). A synonym is *hālak* "go"; an antonym is *yāšā* "go out."

Theologically the verb *bô'* appears in varied but significant contexts. Four aspects can be identified.

First, *bô'* is found with reference to YHWH as one who comes to his people. At the founding of Israel as a nation he came in thick clouds to Mount Sinai (Ex 19:9; 20:20). From Sinai he came with his ten thousands to fight for his people (Deut 33:2-5; Hab 3:3). In accordance with his promise that he would come to every place he chose to cause his name to be remembered (Ex 20:24), he came to Mount Zion with his ten thousands of holy ones (Ps 68:17 [H 18]). Thus he comes to fight for Israel throughout her history (Isa 30:27), which is an earnest that in the future he will give Israel an ultimate and universal victory over evil (Ps 96:13; 98:9). As in the past he fulfilled his promise to judge the nations (cf. Isa 19:1; Jer 25:31), so he will come in the future to judge the evildoers (Isa 66:15). He will come as a mighty warrior bringing back his people from the ends of the earth (Isa 40:9-11), and he will dwell in Jerusalem (Zech 2:10 [H 14]). The notion that the LORD is a God who comes with salvation is succinctly captured by Hosea: "Let us press on to know YHWH; his going forth is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth" (6:3). This anticipation which characterizes the OT finds its fulfillment in part in Jesus Christ of whom it can be enthusiastically heralded, "Blessed be he who enters (*bô'* "cometh," *asv*) in the name of the LORD" (Ps 118:26). God's coming to save is essentially an intervention and almost always regarded as imminent.

But he also comes to judge sinful Israel (Ps 50:3). In fact, one of the last prophecies of the OT is that YHWH will suddenly come to his temple as a refining fire (Mal 3:1).

But in addition to these statements regarding his personal coming, other texts reveal various ways in which he comes: in a dream to Abimelech (Gen 20:3); through messengers closely identified with him and yet distinct from him (Jud 6:11; 13:6-10); in connection with the ark (I Sam 4:6-7); and in the word of a prophet (Num 22:38; I Sam 2:27).

Secondly, "coming" (*bô'*) is associated with the promise-fulfillment motif. The verdict concerning the words (i.e. promises) of God by Joshua is that "all have come (*bô'*) to pass" (Josh 23:14). John Bright observes that as best he can tell, on every occasion when *bô'* is used of God's word or purpose, it has the force of "come to pass," "come true" (John Durkam & J. R. Porter, eds., *Proclamation and Presence*, John Knox, 1970, p. 206). The test of a true prophet is

that his words must come to pass (Deut 18:22). Of course, the words of a false prophet may also come true, and thus one must examine the theological content of the word as well (Deut 13:3).

By bringing to pass either his threats or his promises YHWH demonstrates his dominion over history (Josh 23:15; II Kgs 19:25; Isa 31:2). Frequently the predictions use the causative Hiphil stem with *bô'* showing clearly that it is YHWH who is sovereignly guiding history (Ex 11:1; I Kgs 21:29; *passim*). In a passage that extols YHWH above graven images one reads, "Behold the former things have come to pass" (Isa 42:9). Gods are challenged to declare "things to come" (*bô'*) (Isa 41:22). The promise of land and progeny to the patriarchs is only one of many promise-predictions that have come to fulfillment and which argue for the superiority of YHWH.

A characteristic expression referring to the future, but not necessarily to the final days of the world history, is "days are coming" (participle of *bô'*). Although employed by Amos (8:11; 9:13) and Isaiah (27:6; 39:6), it is Jeremiah who most frequently uses it as an introductory phrase, sometimes to announce judgment (e.g. Jer 9:26 [H 24]; 19:6; 48:12; 49:2) but also to announce salvation (Jer 16:14), including the establishment of the new covenant (Jer 31:31) and the appearance of a kingly messiah (Jer 23:5).

In a word *bô'* is used in the announcements of threat and promise. Thus even as *bô'* is used in the announcement of judgment against Eli (I Sam 2:31) and against Hezekiah (II Kgs 20:17), the pre-exilic prophets use it in the form of a prophetic perfect with reference to the judgment coming upon Israel (Amos 8:2; Hos 9:7; Mic 1:9; 7:12). For Zephaniah it is the coming day of the Lord's fierce anger (2:2); for Jeremiah it is a day of calamity also for Egypt (46:22) and Babylon (50:27); for Ezekiel it is the day of distress (Ezk 7:7,10); and for Joel a day of destruction from Shaddai (Joel 1:15). This judgment will come because the people refused to repent (Isa 5:19; Jer 25:8-11; Zeph 2:3).

Our verb is also used in the proclamations of salvation that Israel will come back to the land (Mic 4:8; Isa 35:10; 51:11; Zeph 3:20; Ezk 11:16; 34:13). Ezekiel, moreover, saw the glory of the LORD coming into the new temple (43:4) and Haggai foresaw the wealth of all the nations coming to the temple (2:7). Ezra was among those of the Diaspora who came back to the house of God (3:8).

Thirdly, the word is used in connection with the coming "Messiah" who will bring salvation. Although Gen 49:10 is fraught with text-critical matters, it is at least certain that Jacob speaks of a ruler that will come from the tribe of Judah. Ezekiel and Zechariah further this hope for the

"coming" one (Ezk 21:27 [H 32]; Zech 9:9f.). According to Zechariah this triumphant king is poor, and comes riding on a donkey, a symbol of his lowliness.

Finally, *bô'* is used with reference to the man who comes to the sanctuary in company with his community in order to pray and bring sacrifices (Deut 12:5; 31:11; II Sam 7:18; Isa 30:29; Jer 7:2, 10; Ps 5:7 [H 8]; 42:2 [H 3]). Whereas priests had to satisfy specific regulations in order to enter this sacred sphere (Ex 28:29f.; 29:30; etc.), all who enter must exhibit righteous behavior (Ps 15; 24). Foreigners also could come to pray (I Kgs 8:41), but eunuchs were excluded from the cultic community (Deut 23:1 [H 2]). When the people came to the sanctuary they also went to the priests (Deut 17:9). They also went to the prophet to inquire of the LORD (e.g. I Kgs 14:3, 5; II Kgs 4:42; Ezk 14:4, 7).

bi'â. Entrance. Used once, *bi'â* refers to an entryway within the temple area in which the offensive image of jealousy was erected (Ezk 8:5).

mābô'. Entrance, entry, setting (of sun). While *mābô'* refers concretely to the entrance of a city (Jud 1:24) or temple (II Chr 23:13) etc., it is used in an abstract sense in the phrase "going out and coming in" (II Sam 3:25) which in Hebrew idiom means "the whole range of a man's life" (cf. contexts: blessing Deut 28:6, surveillance I Sam 29:6, petition I Kgs 3:7, promise Ps 121:8, and judgment Isa 37:28).

r'bu'â. Produce, yield. (ASV often "increase"; RSV uses "increase" only once and prefers "produce," "harvest," "yield" or "gain." Both occasionally use "fruit.")

Used forty-two times with highest frequency in Lev, Deut and Prov, *r'bu'â* refers to the yield of the ground, crops both in the form of grain and fruit. Poetic and prophetic literature extends this meaning to refer to "result." The yield (*r'bu'â*) of wisdom is better than choice silver (Prov 8:19). The gain (*r'bu'â*) of the wicked is sin and trouble (Prov 10:16; 15:6). Jeremiah identifies Israel as the firstfruit of YHWH's harvest (*r'bu'â* Jer 2:3).

Three affirmations can be made concerning the produce of the ground. First, it is God who makes yield (*r'bu'â*) possible. Israel was assured that even in the sabbatical and jubilee year the yield would be sufficient to meet the need (Lev 25:3ff., 12, 19ff.). God is praised for bringing about a fruitful yield (Ps 107:37; cf. Deut 33:14). He promises blessing in the form of productivity (Deut 16:15; cf. Isa 30:23).

Secondly, the ingathering of produce (*r'bu'â*) was an occasion of celebration. There were two festivals of harvest in addition to the Festival of Unleavened bread. The feast of weeks (firstfruits of grain) was observed in May-June (Deut

16:9ff.). The end-of-the-year harvest in October, chiefly a fruit harvest, concluded with the observance of the festival of booths (Lev 23:39; cf. Deut 16:13ff.).

Thirdly, both in legal and wisdom literature the firstfruits of the produce (*r'bu'â*) are designated for YHWH (cf. Prov 3:9; Deut 14:22). Israel was to tithe (*āšar*) all the produce of the field annually. Every three years the agricultural tithe was designated particularly to the Levite, the sojourner, the fatherless, and the widow (Deut 26:12; cf. 14:28).

Bibliography: Blank, Sheldon H., "Some Observations Concerning Biblical Prayer," HUCA 32: 75-90. Driver, G. R., "Hebrew Notes," VT 1: 241-50. Speiser, E. A., "'Coming' and 'Going' at the City Gate," BASOR 144: 20-23. TDNT, V, 861-65. TDOT, II, pp. 20-49. THAT, I, pp. 264-68.

E.A.M.

213 בּוֹז (*bûz*) *despise, hold as insignificant.* (ASV and RSV usually similar, though RSV renders "scorn" in Song 8:7, Prov 30:17, and "belittle" in Prov 11:12.)

Derivatives

213a בּוֹזָה (*bûz*) *contempt.*

213b בּוֹזָה (*bûzâ*) *contempt.*

With derivatives, *bûz* appears twenty-four times, almost entirely in wisdom and poetic material. Synonyms are *bāzâ* "despise" and *nā'as* "despise to the point of rejection." An antonym is *yārē'* "reverence," "regard," *bûz* is probably a by-form of *bāzâ* (q.v.).

One may despise (*bûz*) either people or their sayings, or, to include a closely related synonym, one may despise (*bāzâ*) also oaths (Ezk 17:16), birthrights (Gen 25:34), or even God (Mal 1:6). But to do so incurs God's wrath. To despise (*bûz*) wisdom is characteristic of fools (Prov 1:7; 23:9). Destruction is the end result for those who disregard, i.e. despise (*bûz*) the law (Prov 13:13).

Youth is counseled, "Do not despise your mother" (Prov 23:22). The seriousness of belittling a neighbor is evident from another proverb which depicts such action as betraying lack of sense (Prov 11:12) or as sinful (Prov 14:21). Scripture emphasizes the dignity of man (Ps 8:5; [H 6]) and whoever undercuts that dignity, whether for reasons of racial difference, economic standing, or even age is guilty of sin. For this reason there is punishment, e.g. for one who scorns parents (Prov 30:17). To despise one's neighbor is failure to love the neighbor as one loves himself. Jesus' reason for persons to refrain from despising children (*kataphronēō*, Mt 18:10) is that in heaven their angels behold the face of

the Father, i.e. God has regard for them. It is sinful to despise the innocent.

bûz. *Contempt, put to shame.* (ASV and RSV similar, though RSV once "be laughed at" (Gen 38:23). The opposite of *bûz* is *hillêl* "praise" (Prov 12:8).

Contempt is characteristic of the wicked (Prov 18:3) and is often directed at the righteous (Ps 31:18 [H 19]), who then cry for God's mercy and intervention (Ps 123:3-4; cf. Ps 119:22). To be regarded by others as unimportant or insignificant is the luxury of those who are secure (Job 12:5) but it is irritable, if not hurtful, to those who are the objects of *bûz* and who understandably avoid it (Gen 38:23). Job was terrified by the "contempt of families" (clansmen?) so he sought God who would deal righteously with him (Job 31:34-35).

On the other hand, justice and the vindication of righteousness demands that the wicked be treated with contempt. Twice God is said to pour contempt (*bûz*) on princes. In the context of a description of God's greatness, Job uses the expression to indicate that God is not intimidated by princes (Job 12:21). The Psalmist calls on people to praise God for his deeds, among which is God's contempt on princes (Ps 107:40). Isaiah by faith warned the arrogant invading Assyrians that Jerusalem looked on their proud horde with contempt and scorn (II Kgs 19:21; Isa 37:22). This stance is consistent with the proverb "men with warped minds are despised" (Prov 12:8, NIV).

bûzâ. *Contempt.* Used in Nehemiah's prayer (Neh 4:4 [H 3:36]), *bûzâ* as illustrated by Tobiah's joking remark, is sufficient reason for a cry to God for intervention.

One may hold someone in such high regard in love that by contrast one despises (*bûz*) a house of wealth (Song 8:7). But apart from such usage of the verb, *bûz* is regarded as inappropriate, even sinful.

E.A.M.

214 בֹּזֵז * (*bûk*) *perplex, confuse.* Occurs only in the Niphal.

Derivative

214a מְבֹכָה (*m^e bûkâ*) *confusion, confounding* (Mic 7:4).

215 בֹּוֹל (*bûl*) *Bul, the eighth month.* Derivation uncertain. For other month names see no. 613b.

בֹּוֹל (*bûl*). See no. 835d.

216 בִּים (*bûs*) *trample down* (RSV and ASV similar).

Derivatives

216a יְבוּסִי (*y^e bûsî*) *Jebusite.*

216b מְבֹכָה (*m^e bûsâ*) *downtreading, subjugation.*

216c תְּבֹכָה (*t^e bûsâ*) *downtreading=ruin, downfall.*

This verb occurs twelve times. Often joined with "enemies," *bûs* is primarily destructive action (e.g. Zech 10:5), and differs from its synonyms *dârak* "march," "tread (winepress)," and *râmas* "trample," "tread (clay)," which may, but need not, denote destruction.

God is often the subject who is either asked to trample down (*bûs*) the enemy (e.g. Ps 44:5 [H 6]) or who himself promises to trample down (*bûs*) peoples (Isa 63:6) such as the Assyrians (Isa 14:25). *bûs* is used anthropomorphically, but one should not miss the accompanying emotion of anger (cf. Isa 63:6).

Metaphorically, *bûs* is used of "desecration" (e.g. sanctuary, Isa 63:18).

y^e bûsî. *Jebusite(s).* Descendants of Canaan (q.v.; Gen 10:16), these peoples lived in the hill country of southern Palestine (Num 13:29), and occupied the area which during the time of King David was captured and became known as Jerusalem (II Sam 5:6; cf. Josh 18:28). As inhabitants of the hill country, they are associated with the Amorites (cf. Josh 15:63; 10:5).

The Jebusites are listed nine times as members of a six-nation group (Ex 3:8, 17; 23:23; 33:2; Deut 20:17; Josh 9:1; 11:3; 12:8; Jud 3:5), whose good land God was giving to Israel (Ex 13:5). God promised to drive out the Jebusites before Israel (Ex 23:23). They were to be destroyed so that Israel would not learn their abominable practices (Ex 34:11). But instead Israel, particularly the tribe of Benjamin, failed to expel them (Jud 1:21). Consequently the Jebusites eventually intermarried with the Israelites and became the occasion in part for Israel's idolatry and apostasy (Jud 3:5ff.).

That the stronghold of the Jebusites under David became the place for the temple as well as the capital illustrates not only the fulfillment of God's promise but also the decisive overturn of a pagan enclave to bring about God's glory.

In Josh 15:63 it says also that Judah failed to drive out the Jebusites who lived in Jerusalem. Jerusalem was on the border of Judah and Benjamin. Both failed. It is not to the contrary that Judah had once taken Jerusalem and fired the city (Jud 1:8). There was a spot which changed hands so often in the Korean war that it was called "heartbreak ridge"! These are the fortunes of war. The Jebusites were not dislodged until David's campaign (II Sam 5:6-9).

Although presented negatively as a group and

described as *nokri* (foreigners, Jud 19:11), an individual Jebusite, such as Araunah (or Ornan, who offered his threshing floor to King David), is seen to be a man of generosity and grace (II Sam 24:18ff.; cf. I Chr 21:18ff.). Araunah is probably a Hurrian name meaning "lord," "nobleman" (see W. C. Kaiser, "Araunah," in ZPEB, I, pp. 257–58), which fits well with the presence of Hurrians (Horites) among the non-Israelite population of Jebus. Condemnation of a group does not preclude the uprightness of individuals within it. The view of some that the priest Zadok, inducted by David, was earlier a priest at a Jebusite sanctuary has insufficient evidence and is contrary to the biblical description (II Sam 8:17).

E.A.M.

- 217 בוע (*bw'*). Assumed root of the following.
217a אֵבַעַבַעַת ('*āba'bū'ōt*) *blisters, boils* (Ex 9:9).

- 218 בויז (*bwš*). Assumed root of the following.
218a בִּיצָה (*bēšā*) *egg*.

- 219 בניץ (*būš*) *Byssus, a fine, costly white fabric*.

A synonym is *shēsh*, an Egyptian loan word which occurs from earlier literature as late as Ezk. *būš* is found in late biblical writings only, including Chr. There are cognates in Akkadian and Phoenician. The word was borrowed into Greek as *byssus*.

būš, a costly cloth, was a luxury import (Ezk 27:16), and therefore fit for the royal court (I Chr 15:27; cf. Est 1:6, Mordecai went to the Persian king draped with a mantle of this cloth, 8:15). The veil in Solomon's temple was made of *būš* (II Chr 3:14) as were the garments of the priests (II Chr 5:12). Scripture does not exclude appreciation of finery.

Bibliography: Lambdin, Thomas O., "Egyptian Loan Words in the Old Testament," JAOS 73: 145–55.

E.A.M.

- 220 בוק (*bwq*). Assumed root of the following (a by-form of בִּקֵּק).
220a בִּיקָה (*būqā*) *emptiness* (Nah 2:11).
220b מְבִיקָה (*m'ēbūqā*) *emptiness* (Nah 2:11).

בוֹקֵר (*bôqēr*). See no. 274b.

- 221 בור (*būr*) *declare (?) explain, prove*.

Possibly a by-form of *bā'ar*. In Eccl 9:1, the Qal infinitive construct of *būr* is used as a finite verb (see Bauer-Leander, p. 435; GKC sec. 113, no. 4a). In the Mishnah, "to make clear," "to

prove" (Jastrow 197b). The root, form, and meaning are debatable. The LXX reads "my heart saw," כִּנָּן "to declare." The ASV and RSV, following the Vulgate, emend to *tūr* "to explore," "to examine."

J.P.L.

בֹּר (*bôr*). See no. 194e.

- 222 בוֹשׁ (*bôsh*) *be ashamed, put to shame, disconcerted, disappointed*. (ASV and RSV normally translate with the above, or in a few instances with "confound." Idiomatic usages such as "delay" and "cease" are discussed below.)

Derivatives

- 222a בִּוּשָׁה (*būshā*) *shame*.
222b בִּשְׁנָה (*boshnā*) *shame*.
222c בִּשְׁתַּת (*bōshet*) *shame*.
222d מְבוֹשָׁה (*mābôsh*) *private parts* (ASV "secrets"). Occurs only in Deut 25:11 as masculine plural *m'ēbūshim*.

The primary meaning of this root is "to fall into disgrace, normally through failure, either of self or of an object of trust." Along with its derivatives, it occurs 155 times, all but 25 times in the prophets or the Psalms. No less than 38 occurrences are found in Jeremiah and 20 in Isaiah. The word is often paralleled with *kālam* "to be humiliated," and less frequently with *hātāt* "to be shattered, dismayed." As these parallels suggest, the force of *bôsh* is somewhat in contrast to the primary meaning of the English "to be ashamed," in that the English stresses the inner attitude, the state of mind, while the Hebrew means "to come to shame" and stresses the sense of public disgrace, a physical state. Likewise, in Akkadian the G-stem of this root means "to come to shame" and the D-stem "to put to shame."

bôsh and its derivatives are used in five somewhat distinct ways. First, it is used idiomatically to express long delay or cessation. In Jud 3:25; II Kgs 2:17; 8:11 it is used to express the sense of confusion which either the waiter or the waited upon feel when a delay becomes excessively long. The two occurrences of the Polel form are also used to express this idiom, e.g. Ex 32:11 where the people of Israel say that Moses was "ashamed" (ASV and RSV "delayed") to come down from the mountain.

While the idiomatic use of *bôsh* to express cessation may be related to the above, it is more likely that it represents an interchange in meaning with *yābēsh* "to dry up." Four of the five occurrences of this usage are in Joel 1:10–17 where Hiphil forms indistinguishable from those of

yābēsh are used. (Cf. Gesenius-Kautzsch-Cowley, 2d ed., p. 220.)

The second usage of *bōsh* expresses that sense of confusion, embarrassment, and dismay when matters turn out contrary to one's expectations. Thus, Job speaks of the shame of the caravaneers when they do not find water in the expected place (6:20). So also, Israel will be shamed when God cuts off the rain (Jer 14:3). In a more profound sense, Israel and the nations will be shamed by their idols when they fail them (Isa 42:17; Jer 22:22; Hos 10:6).

The third usage and the one that is most common carries the above thought further expressing the disgrace which is the result of defeat at the hands of an enemy, either in battle or in some other manner. In particular, the awful shame of being paraded as captives is thought of (Mic 1:11; cf. also Jer 2:26). Involved here are all the nuances of confusion, disillusionment, humiliation, and brokenness which the word connotes. The prophets normally use the word with this sense, promising Israel that unless she repents and turns from her idolatrous ways, she will certainly experience the shame of defeat and exile. (Cf. Isa 1:29; 30:5; Jer 2:36; 9:19 [H 18]; Ezr 9:6; Dan 9:7, etc.)

Intimately associated with this third use of the word is the question of trust. If Israel seeks to insure her own glory by refusing to trust in God but rather trusts in idols (Isa 1:29) or in foreign nations (Isa 20:5; 30:3,5), she will not get glory, but shame and disgrace. On the other hand, if one will humbly submit to God, he will find his true glory, for God will not let that person come to shame (Isa 29:22; Joel 2:26, 27; Zeph 3:19). It is this promise of which the Psalmist continually reminds God (Ps 25:3; 31:17 [H 18]; 37:19; 119:46).

Similarly, although Israel's enemies may triumph over her for a period, they must inevitably, because of their idolatry and their lack of trust in God, be brought to abject shame (Isa 41:11; Jer 46:24; 51:47.) Again, it is the Psalmist's fervent expectation that because he trusts in God, those who are attempting to destroy him must themselves be brought low in disgrace (Ps 6:10 [H 11]; 22:6; 40:14 [H 15]; 109:28).

Fourthly, shame results from imprudent or immoral action. This use is found in I Sam 20:30. From Saul's perspective Jonathan made a fool of himself not only by committing a grave injustice against the reigning king, but also by jeopardizing his mother's position who would become part of David's harem. Likewise Joab accused David of not thinking things through and thus acting foolishly (II Sam 19:5 [H 6]). But this usage is largely restricted to Proverbs. All the occurrences are Hiphil participles in references which describe explicitly or implicitly the actions of

those who bring disgrace upon their parents or spouses (Prov 10:5; 12:4; 14:35, etc.).

The final use of *bōsh* is the one which coincides most closely with the common English connotation: a feeling of guilt from having done what is wrong. Jeremiah (6:15) is horrified that the people are not ashamed having committed abomination (idolatry). Similarly, Ezekiel (16:63) indicates that God's grace, manifested in the restoration, will not allay, but increase Judah's sense of shame. Not until then will she see what a terrible thing it was to trust idols instead of the living God. Ezra, discovering the situation in Jerusalem, cries out that he is ashamed because "our iniquities are higher than our heads."

Evidently this sense of horror over idolatry accounts for the transmutation of the names of Saul's sons Ishbaal (man of Baal) and Mephibaal (utterance of Baal) into Ish-bosheth (man of shame) and Mephibosheth (utterance of shame, II Sam 2:8; 9:6, etc.). This substitution of "shame" for "baal" has a further development in the substitution of the vowels of boshet in other words. Thus, it is probable that molech is the word for "king" *melek* (i.e. the divine king) with the substitution of other vowels. Indeed, it may have been pronounced boshet. In the same vein, sikkut and kiyyun may be vocalized from *shiqqûš* "abomination" (Amos 5:26).

In the few occurrences of the cognate in Uguritic, it seems to be used in the final sense. E.g., Asherah rebukes Baal for killing Yam, saying, "Shame, shame." It is then said that Baal is ashamed and goes out (68:28-31).

Bibliography: TDOT, II, pp. 50-59. THAT, I, pp. 269-71.

J.N.O.

בָּזָא (*baz*). See no. 225a.

223 בָּזָא (*bāzā'*) *divide, cut through* (occurs only in Isa 18:2, 7).

224 בָּזָא (*bāzā*) *to despise, disdain, hold in contempt*. (ASV and RSV similar.)

Derivative

224a בִּזְזָיוֹן (*bizzāyôn*) *contempt*.

bāzā appears with its derivatives forty-three times in the OT. The basic meaning of the root is "to accord little worth to something." While this action may or may not include overt feelings of contempt or scorn, the biblical usage indicates that the very act of undervaluing something or someone implies contempt.

The use of *bāzā* shows that disobedience to the Lord is based on "contempt, despising" of him. Thus David's adultery with Bathsheba is equated with contempt for the Lord (II Sam 12:10) and his

word (v. 19). Likewise to "despise an oath" is equated with breaking the Lord's covenant (Ezk 16:59; 17:16, 18). A person who despises the Lord is devious in his ways (Prov 14:2). The opposite of *bāzā* is *kābēd* "to honor" (I Sam 2:30), *yāre'* "to fear" (Prov 14:2), and *shāmar* "to keep" commandments (Prov 19:16).

The person who acts contrary to the community founded on the "fear of the Lord" must be cut off from it (Num 15:31); those who treat the Lord with contempt will themselves be held contemptible by him (Mal 1:6-7, 12:2:9) and will die (Prov 19:16). Those who treated his messengers with disrespect experienced his wrath (II Chr 36:16).

The Lord also condemns to insignificance those who despise what he chose: Esau for despising the birthright (Gen 25:34), worthless fellows for despising Saul's election (I Sam 10:27), Goliath for despising David's youth (I Sam 17:42), and Michal for despising David's religious enthusiasm (II Sam 6:16).

Bibliography: TDOT, II, pp. 60-65.

B.K.W.

בִּזָּזָה (*bizzā*). See no. 225b.

225 **בָּזָז** (*bāzaz*) to spoil, prey upon, seize, plunder. (ASV and RSV similar.)

Derivatives

225a **בָּזָה** (*baz*) spoil.

225b **בִּזָּזָה** (*bizzā*) spoil, plunder, prey.

The word and its derivatives occur seventy-seven times in the Hebrew Bible, of which occurrences seventeen are in Ezk, twelve in Isa, and twelve in the other prophetic books. It is always associated with warfare and violence, indicating the taking of goods or persons by force, usually as a concomitant of military victory.

This root is used in two ways. The first group of occurrences is found largely in the narrative literature. These usages simply report an event of plundering without indicating a necessary theological relationship. Such a usage appears in Gen 34:27, 29 where Jacob's sons are reported to have plundered Shechem. (Cf. also Est 3:13; I Sam 14:36, etc.)

The second group of usages is much larger than the first. In these occurrences plundering or being plundered is very closely connected to obedience to God. If Israel were obedient to God she would triumph over her enemies and would despoil them. This had been her experience during the latter part of the wilderness period and during the conquest of Canaan (Num 31:9, 32, 53; Josh 8:2, 27; etc.). God was pleased to give the spoil to them, only reserving to himself that

which was designated *herem*, devoted to God. By the same token, it is promised that in the latter days she will once again despoil her enemies (Isa 11:14; Zeph 2:9; etc.). God will act so mightily on Israel's behalf that even the lame will take spoil (Isa 33:23). However, this will not happen simply because Israel is Israel, but because she will then be obedient and because the fruit of her enemies' arrogance will have come to its full term (Ezk 26:5; 36:4; Jer 30:16).

In the meantime, however, a disobedient Israel and Judah were doomed to be spoiled not only by external enemies, but by one another (II Chr 28:8 [cf. v. 5]; Jer 20:5; Ezk 23:46; Amos 3:11). But at the end of time Israel will despoil those who spoiled them (Isa 42:22, 24; Jer 30:16; Ezk 39:10). To refuse to trust God was to be left helpless before ravaging wolves (Ezk 34:8).

In the truest sense, it was through his final and utter obedience that Christ was able to spoil the principalities and powers and lead them on a triumphal march through heaven's gates (Col 2:15).

baz. Spoil, plunder, prey. This noun is used as an object (cognate accusative) of *bāzaz* six times (lit. "to spoil the spoil," cf. Ezk 29:19). It also appears in the name of Isaiah's son *Maher-shalal-hash-baz*, "The spoil speeds, the prey hastes," two times (Isa 8:1, 3). In general its range of usages duplicates the verb.

Bibliography: TDOT, II, pp. 66-68.

J.N.O.

בִּזְיָוֶן (*bizzāyôn*) See no. 224a.

226 **בִּזָּק** (*bizq*) Assumed root of the following.

226a **בִּזְזָק** (*bāzāq*) lightning flash (Ezk 1:14). Meaning uncertain.

227 **בָּזַר** (*bāzar*) scatter.

בָּחֹן (*bahûn*). See no. 230c.

בָּחֹן (*bāhôn*). See no. 230d.

בָּחֹר (*bāhûr*). See no. 231a.

בְּחֹרִים (*b'e'hûrim*). See no. 231b.

בָּחִיר (*bāhîr*). See no. 231c.

228 **בָּהֵל** (*bāhēl*) I, to feel loathing. (RSV "de-test.")

This word occurs once, in Zech 11:8. There it expresses the reaction of the flock, Israel, to the Good Shepherd. The use of the cognate in Syriac, "to be nauseated by," suggests the real force of the usage. Israel's abhorrence of her Covenant-Lord is expressed elsewhere in the OT through the use of such words as *gā'al* and *bāzā* (q.v.).

J.N.O.

229 בָּהֵל (*bāhēl*)

229 בָּהֵל (*bāhēl*) II. Occurs only in the Pual, in Prov. 20:21, *nahālā m' bōhelet* an "inheritance gotten by greed."

230 בָּחַן (*bāhan*) to examine, try, prove. (ASV similar. RSV often translates "test.")

Derivatives

- 230a בֹּחֵן (*bōhan*) testing.
 230b בָּחַן (*bāhan*) watchtower.
 230c בָּחֹן (*bāhūn*) occurs only with suffix, *bāhūnāyw*, their siege towers.
 230d בָּחֹן (*bāhōn*) assayer.

This root and its derivatives occur thirty-two times in the OT, chiefly in Job, Ps, and Jer. It often appears in parallel with *nāsā* (נָסָה) and *šārap* (שָׁרַף), its meaning falling about midway between the two. *nāsā* means "to put to the test, tempt" (in the archaic sense), while *šārap* means "to smelt, refine." *bāhan* partakes of both of these in that it denotes examining to determine essential qualities, especially integrity. [Whereas *bāhan* usually has God as its subject, *nāsā* occurs almost equally with man as its subject. *šārap* when used in the religious sense has only God as subject and man as object. But *bāhan* in contrast to the other two, is used almost exclusively in the spiritual or religious realm. Furthermore, whereas *šārap* and *nāsā* denote attaining knowledge through testing, *bāhan* seems to denote attaining knowledge intellectually or intuitively. Thus it seems to have the most spiritual connotations of these three synonyms. B.K.W.]

In only five of the occurrences is *bāhan* used without explicit theological reference. These are found in Gen 42:15-16; Ezk 21:13 [H 18]; Job 12:11; 34:3.

All of the remaining occurrences (twenty-two times), except three, refer to God's examination of his people. In the exceptions, it is God who is tested. It is evident that this is abnormal procedure. In Ps 95:9 the people are reminded of the folly of testing God at Meribah. In Malachi, it is only because of the people's apathy that God calls them to test him (3:10, 15).

As is indicated in Hebrews (12:5-8), part of the privilege of being God's people is that of being tested (Jer 20:12; Ps 11:5; 139:23). Unlike the Egyptian doctrine where the heart is weighed after death, Yahweh continually assays the hearts of his people that in the end they may come forth as gold (Zech 13:9; Job 23:10).

bōhan. Testing. Appears only in Isa 28:16 where it is used adjectivally with 'eben "stone." In the NT (I Pet 2:4-6; Rom 9:33) this stone is interpreted as being Christ, the foundation stone of God's kingdom. Some writers believe that the word has nothing to do with "testing" being derived from a homonymous root meaning "for-

trass, tower," etc. Thus, this word would mean "strong, secure," etc.

Bibliography: TDOT, II, pp. 69-72. THAT, I, pp. 269-71.

J.N.O.

231 בָּחַר (*bāhar*) to choose, elect, decide for. (ASV and RSV similar.)

Derivatives

- 231a בָּחֹר (*bāhūr*) young man.
 231b בָּחֹרִים (*b' hūrim*) youth.
 231c בָּחִיר (*bāhīr*) chosen.
 231d מִבְּחָר (*mibhār*) choicest, best.
 231e מִבְּחֹר (*mibhōr*) choice.

The root and its derivations occur 198 times with this meaning. The root idea is evidently "to take a keen look at" (KB), thus accounting for the connotation of "testing or examining" found in Isa 48:10 and in the usage of the Niphal stem in Proverbs (e.g. 10:20 "choice silver"). It has also been suggested that the root is related to the Arabic *baḥara* "to cleave, till the ground, (in science) to penetrate," thus yielding some such meaning as "to distinguish." But the Akkadian *bērum* "to choose" and much rarer "to test" is the most important Semitic parallel.

bāhar is used only in a few instances without specific theological overtones. A typical example would be Gen 13:11, "Lot chose the plain." (Cf. also Ex 18:25; Deut 23:16 [H 17]; etc.). It is important to note, however, that it always involves a careful, well thought-out choice (cf. I Sam 17:40; I Kgs 18:25; Isa 1:29; 40:20).

Apart from these exceptions, the word is used to express that choosing which has ultimate and eternal significance. On the one hand God chooses a people (Ps 135:4), certain tribes (Ps 78:68), specific individuals (I Kgs 8:16; I Chr 28:5; I Sam 10:24; II Sam 6:21), and a place for his name (Deut 12:5; etc.). In all of these cases serviceability rather than simple arbitrariness is at the heart of the choosing. Thus Yahweh chose Israel to be holy and thereby to serve as his witness among the nations (Deut 14:6). But her election is not based on her own greatness but on the greatness of the Lord's love (Deut 7:7f.). The choice of Israel is confirmed by the exile and restoration, for in a new way Israel now bears witness of the Lord to the nations (Isa 41:8f.; 43:10; 48:10). The scriptural doctrine of divine capacity for choice demonstrates that purpose and personality, not blind mechanism, are at the heart of the universe. Since God carefully chooses certain ones for a specific task, he can also reject them if they deviate from that purpose (I Sam 2:27ff.).

bāhūr I. Young man. (ASV and RSV similar.) *bāhūr* and its derivative *b' hūrim* may both be

understood to be derivatives of *bāḥar* "to choose," in that the picked or chosen men in a military context are usually the young men. But while *bāḥūr* "young man," may sometimes be confused with *bāḥūr* "chosen one" (cf. Ps 78:31 marg.), its meaning is generally quite distinct, especially when it is used antonymically with *zāqēn* "old man," or paralleled with *b'ṭulā* "virgin." As a result, most lexicographers see two different root meanings.

In the majority of its occurrences, this word is used in the context of God's judgment upon Israel. The point is made that even the young man, symbol of vigor, strength, and indeed, the continued existence of the nation, will be destroyed.

bāḥūr II. Elected, chosen. A Qal passive participle used almost entirely in military parlance, e.g. Jud 20:15-16, "Seven hundred thousand chosen men." It is used fifteen times thus, all but two in conjunction with enumeration.

b'ḥūrim. Youth (period of). An abstract plural noun (cf. Ges § 124d), appearing once in the masculine (Num 11:28, KJV and ASV "young men," ASV marg. and RSV "youth") and twice in the feminine, *b'ḥūrôt* (Eccl 11:9; 12:1, all versions "youth").

bāḥir. Chosen, elect. This derivative is used exclusively to indicate the relationship of the subject to God. It commonly occurs in a direct quotation of God, having the first singular possessive pronoun suffixed to it. Thus, God himself attests that this person or nation is his own personal choice. (Cf. Isa 42:1; Ps 89:3 [H 4]; etc.)

mibḥār. Chosen, choice. This word usually appears in construct with a following noun. As such it is often translated as a superlative (GKC § 133g). Cf. Gen 23:6, "In the choicest of our sepulchres." The idea seems to be that which has been examined and found to be best or most serviceable.

mibḥôr. Chosen, choice. Occurs twice. Its usage is similar to *mibḥār*.

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J.N.O.

232 בָּטָא (*bāṭā*), מְבָטָא (*mibṭā'*) *speak rashly, thoughtlessly.*

Derivative

232a מְבָטָא (*mibṭā'*) *rash utterance.* Occurs only in Num 30:7, 9.

233 בָּטָח (*bāṭaḥ*) *I, trust in, feel safe, be confident, careless.* (ASV similar. RSV usually similar but occasionally "rely on.")

Derivatives

233a בִּטְחָה (*betah*) *safety.*

233b בִּטְחָה (*biṭṭāḥ*) *trust.*

233c בִּטְחָהוֹן (*biṭṭāḥōn*) *confidence.*

233d בִּטְחָהוֹת (*biṭṭāḥōt*) *security.*

233e מְבָטָח (*mibṭaḥ*) *trust.*

This is one of two words used in the OT to express trust or reliance upon, the other being *ḥāsā* (q.v.). There is no clear cognate in the other Semitic languages although KB sees a connection with Arabic *baṭaḥa* "to be stretched out, taut" (cf. especially the VII stem). The basic idea would then have to do with firmness or solidity. Be that as it may, in Hebrew, *bāṭaḥ* expresses that sense of well-being and security which results from having something or someone in whom to place confidence. It is significant that the LXX never translates this word with πιστεω "believe in" but with ἐλπίζω "to hope," in the positive sense "to rely on God" or περφομαι "to be persuaded," for the negative notion for relying on what turns out to be deceptive. This would seem to indicate that *bāṭaḥ* does not connote that full-orbed intellectual and volitional response to revelation which is involved in "faith," rather stressing the feeling of being safe or secure. Likewise, all the derivatives have the same meaning "to feel secure," "be unconcerned."

[The word *bāṭaḥ* has an ambivalent connotation when used of human relationships. The folk "living at ease" with their neighbors suffered for their credulity and gullibility, while those taking advantage of their careless posture are censured: cf. the false security of the Shechemites vs. the cruelty of Levi and Simeon (Gen 34:25), of Israel vs. Gog (Ezk 38:10-11). Proverbs 3:29 explicitly warns against taking advantage of a trusting neighbor. B.K.W.]

In general, the OT contrasts the validity of that sense of confidence which comes from reliance upon God with the folly of any other kind of security. It is made plain that all such trust will end in disgrace and shame (Ps 31:14 [H 15], see *bōsh*), whereas those whose hope is in God alone will be delivered from their enemies (Ps 22:4 [H 5]); their prayers will be answered (I Chr 5:20); they will walk in straight paths (Prov 3:5); will be given joy and gladness (Ps 16:9; 33:21); will know inner

peace and absence of fear (Ps 4:8 [H 9]; Isa 26:3); etc. Hence, the repeated admonition to trust in the Lord (Prov 16:20; Isa 30:15; Jer 17:7).

The Psalms, which show the largest number of occurrences (50 out of a total of 181), are most consistently expressive of the values of trust in God. They also make the point that the cause for hope is not in one's merit with God or in some sort of "tit-for-tat" arrangement, but only because of God's *hesed* (q.v.), his unswerving loyalty, his gracious kindness. Ezekiel 33:13 makes it plain that no one dare hope for life on the basis of his own righteousness and Jer 7:4, 8, 14 show the folly of trusting in sacred formulas and structures. In this sense the OT foreshadows the NT in its proclamation that there is hope for those who accept God's gift of eternal life through Jesus Christ.

This hope in God is not a sort of querulous wishing, but a confident expectation. Unlike the pagan religions where unremitting anxiety was the rule, the Hebrew religion knew a God whose chief characteristic was faithfulness and trustworthiness (Deut 33:28; I Sam 12:11; Ps 27:3). This contrast between anxiety and confidence becomes all the more striking when one recalls that the pagan was never left without mechanisms whereby he felt he had some control over his destiny, while the devout Hebrew knew himself to be utterly without personal resources. But better to be utterly dependent on a gracious and dependable God, than left to one's own devices in a sea of fickle gods, vengeful demons, and inscrutable magical forces. In view of these facts God's sovereign control of man's destiny and God's total dependability, putting one's confidence in anything but God is seen to be utterly groundless. However, trust in God is not an automatic guarantee of protection from any and all harm. Nor is refusal to trust God necessarily the road to poverty and deprivation. In the face of his comforters' bland assurances, Job points out these apparent contradictions in some biting sarcasms (12:6; 24:23). Yet, even Job in his anguish must admit that any other source of security is ultimately valueless (31:24; cf. 39:11; cf. also Isa 50:10).

The OT considers these sources of false security in some detail in order to show by contrast the excellence of hope in God. The list includes man (Ps 118:8; 146:3; Prov 25:19; Jer 17:5); wickedness (Isa 47:10); violence and oppression (Ps 55:23 [H 24]; 62:10 [H 11]; Isa 30:12); riches (Ps 49:6 [H 7]; 52:7 [H 9]; Prov 11:28); idols (Ps 31:6 [H 7]; 115:8; Isa 42:17; Hab 2:18); military power (Deut 28:52; Ps 44:6 [H 7]; Isa 31:1; Jer 5:17; Hos 10:13); religion (Jer 7:4, 8, 14); one's own righteousness (Ezk 33:13; Hos 10:13); foreign alliances (Isa 36:4ff; Ezk 29:16). In particular the Bible heaps scorn upon those who live in complacency,

never having evaluated the flimsy basis for such complacency (Isa 32:9–11; Ezk 30:9; Amos 6:1).

Perhaps the place where the central issues revolving around *bāṭaḥ* are seen most clearly in a brief compass is II Kgs 18 and 19 where the Assyrian Rabshakeh challenges the worth of Hezekiah's trust in God and where that trust is fully vindicated. The word occurs 20 times here and in the parallel passages (Isa 36–37; II Chr 32). In human relations, only one area of trust is commended: a husband in a wife of noble character (Prov 31:11, NIV).

betah. *Safety, security, carelessness.* Used almost exclusively in adverbial constructions. Used frequently with *yāshab* "to dwell," e.g. Jer 23:6, where it is promised that God will deliver Israel in the future and make her dwell securely. In general, the word is used in two ways: the promise that those who are rightly related to God will dwell securely (Lev 25:18; Ps 16:9); and indication of the transitory nature of any security other than God's (Jud 18:7; Isa 47:8; Ezk 30:9).

biṭhā. *Trust.* Appears only in Isa 30:15, where it is used in a context which expresses resignation and cessation of one's own efforts.

battūhot. *Security.* Job 12:6 where Job in sarcasm says that those who provoke God are secure.

mibtāḥ. *Trust, confidence.* Used in the same two ways as the previous. Appears only in poetic passages.

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J.N.O.

234 בטח (*bṭḥ*) II. Assumed root of the following.

234a אֲבַטְחִים (*'ābaṭṭiḥīm*) *watermelons*
(only in Num 11:5).

בִּטְחֹן (*biṭṭāḥōn*). See no. 233c.

235 בטל (*bāṭal*) *cease.* Occurs only in Eccl 12:3.

236 בטן (*bṭn*) I. Assumed root of the following.

236a בֶּטֶן (*beṭen*) *womb, belly, body.* (ASV and RSV similar, but both tend to translate "body" or utilize some periphrastic construction where KJV translates "belly.")

The basic meaning of this word according to the Semitic cognates is "interior"; in Hebrew it

denotes the "lower abdomen" and has the same meaning in the Amarna tablets. As such it can refer to a woman's womb, or to the stomach, or be used in a figurative sense to express man's physical nature. It has a considerably broader range of meaning than *rehem* "womb," with which it occasionally occurs in parallel. The reference to Ehud's plunging the sword into the *beten* of Eglon, king of Moab, suggests a touch of poetic justice, because this well-sated ruler, this "very fat man" lived off the spoils of his victims.

The prostration of one's *beten* on the ground expressed humiliation (cf. Ps 44:25 [H 26], Egyptian reliefs and the Amarna tablets).

The phrases "from the womb" and "fruit of the *beten*" are idiomatic, expressing "from birth" on the one hand and "issue from the body" or "children" on the other.

beten is used several times in the wisdom literature to express the deepest recesses of the person, and/or the seat of the desires (cf. Job 15:35; 20:20; Prov 18:8; 18:20; etc.). It is also used in parallel with *nepesh* "soul" to express the totality of the human person. "Body" is a rather colorless translation for the visceral quality of *beten* in these references (Ps 31:9 [H 10]; 44:25 [H 26]; Mic 6:7).

The references to God in connection with *beten* indicate that he is the one who shapes and forms the fetus (Job 3:3–11; 31:18; Ps 139:13; Jer 1:5; cf. Ps 51:15 [H 7]), who brings the child forth from the womb (Ps 22:9 [H 10]; Isa 46:3) and superintends its life from the earliest moments (Ps 71:6; Isa 49:1). The fruit of the womb is his reward (Ps 127:3; cf. Deut 7:13; 28:4, 11; 30:9). The wicked, however, go astray "from the womb *mērâhem* and speak lies" from birth *mibbeten* (Ps 58:3 [H 4]). And God curses the womb of the adulteress (Num 5:21).

Probably as a polemic against the Babylonian notion that their gods called their kings from the womb, Isaiah proclaims that it was the Lord who formed the Servant and called him from the womb (Isa 44:2, 24; 49:5).

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J.N.O.

237 בָּטַן (*bṭn*) II. Assumed root of the following.

237a בָּטָנִים (*boṭnim*) *pistachio* (Gen 43:11).

238 בָּיַי (*bāyay*), בִּי (*bay*) *entreat*.

238a בִּי (*bi*) *excuse me, please*. Particle of entreaty.

239 בִּין (*bîn*) *understand, consider, perceive, prudent, regard*.

There are seventeen other renderings in addition. (ASV almost the same; RSV varies the readings for the two most numerous, "understand" and "consider" by interchanging "perceive," "observe," "discern," et al.).

Derivatives

239a בֵּין (*bēn*) *between*.

239b בִּינָה (*binā*) *understanding*.

239c תְּבִינָה (*t'ḥūnā*) *understanding*.

The verb and its derivatives are used 247 times. Its main English usage is "understanding" or "insight." The background idea of the verb is to "discern," and this lies behind the derivative nouns and the close relation derived from the substantive *bayin* (see below) from which comes the preposition *bēn* "between." The combination of these words, "discern between" is used in I Kgs 3:9, "That I may discern between good and evil." *bîn* includes the concept of distinguishment that leads to understanding.

The verb refers to knowledge which is superior to the mere gathering of data. It is necessary to know how to use knowledge one possesses (*Pirke Abot* 3:12). The verb *yāda'* (q.v.) can also mean "understanding" in the sense of ability (e.g. Esau as a skilful hunter). It can also mean "to be perceptive," (Ps 73:22). However, *yāda'* generally describes the process whereby one gains knowledge through experience with objects and circumstances. *bîn* is a power of judgment and perceptive insight and is demonstrated in the use of knowledge.

A person can perceive pertinent data with his senses: with his eyes he can discern (Prov 7:73, with his ears he can understand words (Prov 29:19). Understanding can also be said to feel (Ps 58:10) and discernment can even be sensed through taste (Job 6:30).

It is possible to hear without perceiving. Daniel did not understand what he had heard (Dan 12:8). It is said in a derogatory sense that the wicked cannot understand the knowledge he knows (Prov 29:7). Other instances emphasize an attentive observation or consideration: Moses accusingly asked the people to consider diligently the years of experience of all generations (Deut 32:7), and David perceived the destination of the wicked (Ps 73:17).

The Hiphil stem especially emphasizes ability to understand. Ezra read the word of God in the presence of men, women, and those able to understand, i.e. old enough (Neh 8:3). God can make a person understand his ways (Ps 119:34, 73). His angel came to give understanding to Daniel (Dan 10:14). The participial form refers to a teacher, i.e. one who gives discernment to his students (Ezra 8:16).

From a number of instances, insight or moral

understanding is a gift from God (Dan 2:21) and is not the fruit of empiricism. It is ethical discernment. A person prays for it (Ps 119:34) and since this insight is uniquely God's, he can reveal or conceal it (Isa 29:14). The seat of insight is the heart and it is the heart which discerns (or fails to discern) the works of the Lord (Ps 28:5), the fear of the Lord (Prov 2:5), righteousness and justice (Prov 2:9), and his will as his word is obeyed (Ps 111:10).

While understanding is a gift of God, it does not come automatically. The possession of it requires a persistent diligence. It is more than IQ; it connotes character. One is at fault if he doesn't have it and in fact, not to pursue it will incur God's punishment (Prov 2:1f; Ruth 1:21f.). When one acts on the objective presentations of God's revelation, he will attain the ideal of the significance of understanding.

bên. *Between, among*, et al. From *bayin*, a substantive that expresses the notion "interval," "space between." It appears many times (BDB selects only twenty-four entries), and in a number of situations of doubling where the second usage of *bîn* in separating a pair is not translated into English.

It is used as a preposition, "in the interval," "between," e.g. between the pieces (Gen 15:7), between your eyes (Ex 13:9), between the two walls (Isa 22:11), et al. In one unusual instance it is used with a singular between the Ulai, i.e. on its banks (Dan 8:16). To indicate the space separating two objects, *bên* is repeated: in the interval of Bethel and in the interval of Ai (Gen 13:3). Sometimes this result is accomplished by using *bên* followed by the preposition / indicating an interval with respect to the object, e.g. between you and between your God (Isa 59:2).

bên is also used of a temporal notion, during the interval of ten days (Neh 5:18), as well as with a number of other prepositions, in between, in among (Ezk 31:10), amongst (Isa 44:4), with preposition *min* (Gen 49:10, et al). There is also the plural *bênôt* between the wheels (Ezk 10:2) and the dual *bēnayim*, the man from the intervening space between two armies, Goliath, i.e. a champion (I Sam 17:4).

bên is also used with verbs of judging, knowing, teaching, etc., involving the notion of distinguishing, e.g. discerning between good and evil (I Kgs 3:9), judging between the nations (Isa 2:4).

binâ. *Understanding.* This noun is used in a variety of ways. It refers to understanding, as in the prediction that Israel will never again be exposed to a foreign language difficult to understand (Isa 33:19), or in the statement that Daniel had understanding of every subject which Nebuchadnezzar asked (Dan 1:20). *binâ* also refers to the very faculty of understanding. One is

not to lean on his own understanding (Prov 3:5). A person should desist from his own understanding, thus trying to attain great wealth (Prov 23:4). People who have been involved in sin and iniquity are those of no understanding (Isa 27:11). People are encouraged diligently to seek this faculty of understanding (Prov 4:5, 7).

binâ is also used as the object of knowledge. Job inquired concerning the place of understanding (Job 28:12, 20) and then partially answered the question that to depart from evil is understanding (Job 28:28 where wisdom *hokmâ* [q.v.] and *binâ* are close synonyms). Wisdom advises that a person should go in the way of understanding (Prov 9:6) and that the knowledge of the Holy One is understanding (Prov 9:10).

Understanding and wisdom (*hokmâ*) are personified (Prov 2:3; 7:4 but primarily in Prov 8:14f. where there are important implications). This personification also appears in Ecclesiasticus 24:9, 23, where the function of God's spirit mediated between God as wholly other, and the world (it would appear). The question has been asked as to whether wisdom is some aspect of a hypostasis with God, or if it is an abstract principle which has been made personal in the use of poetry. There is a mysterious objectifying of God's word-concept in wisdom by which the world exists as well as by whom we receive wisdom and power.

ṭ'ḇûnâ. *Understanding.* (ASV is similar but RSV uses "intelligence" in a few instances for "understanding.")

Synonymous with *binâ*, it is used in the same variety of ways, although in different passages. By the act of understanding God shattered Rahab (Job 26:12). The faculty is such that a man of understanding walks in a path of uprightness (Prov 15:21). Then again, understanding can refer to the object of knowledge as when one gains understanding (Prov 3:13). *ṭ'ḇûnâ* is also personified as a woman lifting up her voice (Prov 8:1). Here understanding is parallel with wisdom and thus is seen as the teacher. In only one passage do *binâ* and *ṭ'ḇûnâ* appear in synonymous parallelism: as one cries for discernment one must lift up his voice for understanding (Prov 2:3); the nouns refer to the object of knowledge.

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L.G.

בֵּשָׂא (*bêšâ*). See no. 218a.

240 בֵּירָה (*birā*) *palace*.

BDB suggests that it is a loan word from Akkadian. The cognate appears in Biblical Aramaic (Ezr 6:2). It is used of the temple in Jerusalem (I Chr 29:1, 19). In Neh 2:8, "palace" (KJV) is rendered "castle" (ASV) and "fortress" (RSV), while at Neh 7:2 the ASV and RSV use "castle." In Neh 1:1 and Est 1:2, 5; 2:3, 5, 8, et al., in Shushan the "palace," the ASV renders "palace" while the RSV uses "capital." The wording of the latter, *b^cshūshān habbirā*, suggests "in a fortress in the city" (BDB). The form *birānit* is identified as a plural form in GB.

L.G.

241 בַּיִת (*bayit*) *house, household, home, place, temple, inward, family*, et al. (ASV and RSV similar generally, except that RSV renders house (hold) instead of family.)

Derivatives

241a בֵּית אֵל (*bēt'el*) *Bethel*.241b בֵּית לֶחֶם (*bēt lehem*) *Bethlehem*.241c בֵּיתָן (*bitān*) *house, palace*.

The word is common to Aramaic, Arabic, Akkadian, and Ugaritic. By contrast 'ohel is "tent," *me'ārā* "cave," *birā* "palace, castle," *hēkāl* "palace, temple," *hāsēr* "settlement," *mōshāb* "dwelling," *mā'ōn* "refuge," *miqdāsh* "sanctuary," and *mishkān* "tabernacle."

It is used as a dwelling or habitation. Archaeologists have uncovered some impressive houses with thick walls dating from the early Bronze Age (3000–2100 B.C.). At Debir were discovered thick walls of a house believed to be of the Middle Bronze period (2100–1500 B.C.). Lot's house at Sodom, also of the Middle Bronze Age, had well constructed walls which stopped the mob's assault. Other houses, not so well constructed, would not have lasted. For earlier house construction cf. Kenyon, K. M., *Archaeology in the Holy Land*, Praeger, 1961, pl. 5B and Mellaart, J., *The Neolithic of the Near East*, Scribners, 1975, esp. pp. 35–49.

The word is used of ordinary houses (Ex 12:7, et al.), dwelling houses (Lev 25:29), houses of solid materials with doorposts (Deut 11:20), walls (Lev 14:37) of stones, wood, and mortar (Lev 14:45). Possibly the walls were rectangular with a courtyard in front. For the door there was probably a wood beam as the lintel and two upright doorposts as jambs. There was also a room for domestic animals and a sleeping room. Cooking was usually done outside. Windows were probably open with a latticework covering while ceilings might have consisted of beams plastered with clay. Steps led to the roof. Larger houses or official buildings were supported by pillars (Jud 16:26f.). Albright shows a patrician house of the

time of the monarchy with the first story enclosed on three sides and the second story supported on the fourth side by four pillars (*Archaeology of Palestine*, Penguin, 1960, p. 141). A house with seven pillars would be rich indeed (Prov 9:1; cf. NIV). Some of the better houses were built on the walls of a city (Josh 2:15) and also had roofs where people could relax (II Sam 11:12). The word "house" is also used to designate the temple and king's house in Jerusalem (I Kgs 5:3; 7:51) as well as Ezekiel's temple (Ezk 40f.).

bayit can be used in the construct to denote distinct buildings or parts of a large building. Thus it can be used of the king's house (I Kgs 10:12), a prison (Jer 37:15), a treasury (Isa 39:2), but most significantly of a temple: the house of a deity.

Many Canaanite place names stem from the temple of the deity located in it; e.g. Beth-Shemesh = Temple of the Sun-god, Shemesh, Beth-horon, Beth-shan. Israel by contrast named sites after persons: Hinnom, etc.

The most important house in Israel, of course, was the Lord's house, first mentioned in extra-biblical literature in the Arad ostraca. (See Y. Aharoni, BA, 31: 16f.) Because the Lord was uniquely present here, the Psalmist celebrated Zion and longed to appear before him in worship (Ps 26:8; 122:1). But when Israel made it a den of robbers, God threatened to destroy it, even as he had destroyed his residence at Shiloh (Jer 7).

Rooms of a large house can be called a *bayit*. Thus the word is used in construct to designate the drinking hall of Ahasuerus (Est 7:8), his harem (Est 2:3), and the winter house, a particular quarter of the palace in Jerusalem (Jer 36:22).

House is applied to places, e.g. place of my father's tombs (Neh 2:3), or Bethel as the king's house (Amos 7:13). *bayit* is used peculiarly as "place" (KJV), holders or receptacles, holders for the staves (rings, Ex 25:27), perfume boxes (Isa 3:20).

Importantly, house is applied to a household or family: Jacob's household (Gen 35:2), family of descendants as a corporate group, also Abraham's house (Gen 18:19) and David's house (II Sam 7:11), the Hebrew people as house of Jacob (Gen 46:27) and house of Israel (Ex 16:31), the father's house in sense of a clan or family (Num 1:2). In the or there is a solidarity between a man and his house (Josh 2:12; 6:22; 7:1–5; I Kgs 7:15). So Joshua informs the Israelites that he and his house will serve the Lord (Josh 24:15).

By metonymy the word can denote what is in the house. This is the force of the tenth commandment prohibiting the coveting of a neighbor's house (Ex 20:17; cf. Gen 30:30; Num 22:18; 24:13, etc.).

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bêt 'ēl. House of God. Indicates the city and sanctuary whose name is read in English as one word, "Bethel." It is mentioned sixty-five times, more than any other city except Jerusalem.

Bethel was a Canaanite and Israelite town, located ten to eleven miles north of Jerusalem, at the intersection of the north-south road along the crest of the hill line and the east-west road to the plains of Jericho and the coastal plain. It was on the north boundary of Benjamin (southern boundary of Ephraim).

The settlement at Bethel appears to have been established at the turn of the third millennium B.C. In the early patriarchal period the town was called Luz (Gen 28:19). When Jacob stopped there, he was at "the place" (Gen 28:11), possibly where Abraham had sacrificed (Gen 18:8) and where he had viewed the Jordan valley (Gen 13:9f.), east of the town. Four nearby springs made settlement inevitable. When Jacob awoke from his sleep, he set up a pillar of stones on which he had slept, poured oil on them, and called the place *bêt-'ēl*, emphasizing God's revelation of himself there. Jacob revisited the area when he was returning from Paddan-Aram to meet with God (Gen 35:2–3,7). It was there that Rebekah's nurse, Deborah, died and was buried under "the oak" nearby (Gen 35:8).

There is a lot of history associated with Bethel. It was a Canaanite royal city (Josh 12:16), was captured by Joshua (8:7), and allotted to Benjamin (18:22). Bethel was probably recaptured by the Canaanites early in the period of the Judges, but taken again by the house of Joseph (Jud 1:22f.) to remain Ephraimite territory (I Chr 7:28).

Later the ark was located in Bethel (Jud 20:18) and it became an important center of worship (I Sam 10:3). It was on Samuel's circuit when he judged Israel (I Sam 7:16). While remaining prosperous, it temporarily lost prominence when Saul's Gibeah and David's and Solomon's Jerusalem were in the fore. When the kingdom divided, Jeroboam I designated Bethel as the northern kingdom's main sanctuary, challenging the temple in Jerusalem and weaning the people away (I Kgs 12:26–33). The golden calf ritual and

sanctuary at Bethel remained central as late as the time of Amos (3:14; 4:4; Hos 4:15). The northern revolt was thorough in every way, politically, etc., and especially in the synthesis of Yahweh worship and other cultic practices from Egypt, Canaan, and other middle eastern countries. God condemned the action, first in a warning by a man of God who pronounced doom upon Jeroboam (I Kgs 13) and by Amos and Hosea later who mocked Bethel as *bêt 'awen* (house of iniquity).

Apparently Bethel was spared when Samaria fell to Assyria (no archeological evidence suggests Assyrian destruction). It seems that priests still taught there after Samaria was destroyed (II Kgs 17:28). Josiah captured it, demolished the altar, and defiled the site (II Kgs 23:15), while the Babylonians destroyed the city in their second invasion (587–576 B.C.).

In the Persian period Bethel was included in the territory of Judah (Ezr 2:28; Neh 7:32). During the period of Hasmonean guerilla warfare, it was fortified by the Seleucids (I Macc 9:50; Josephus, *Antiquities*, 13.1.3). Vespasian captured it as he approached Jerusalem (Josephus, *Wars of the Jews*, 4.9.9).

Bethel is also associated with both sanctuary and deity. For the Canaanites *bêt-'ēl* was a city sanctuary dedicated to the deity 'ēl (q.v.). 'ēl was a general name for God in the ancient near east, but the Israelites identified 'ēl with Jacob's experiences (Gen 28:10–22; 35). Babylonian documents by Nebuchadnezzar use the word in personal names, while some Jewish people at Elephantine (Elephantine Papyri) had names in combination with *bêt-'ēl*, indicating various attributes of God.

There is also a place by the same name not far from Beersheba (I Sam 30:27) in the territory of Simeon (which was an enclave in Judah), although there is probably a textual error since this appears as *b' tūl* (Josh 19:4) and *b' tū'ēl* (I Chr 4:30). The site of the city is still unknown.

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bêt-lehem. House of bread. In English it is read as one word, "Bethlehem," designating the city. It appears forty-three times; four times, as *bêt-hallahmi* "Bethlehemite," designating one

belonging to Bethlehem. This name can refer to the place (house) of fighting (since the root *lhm* refers also to fighting or to the place (house) of the god *laḥamu* (probably from the Amarna letters, where a complaint is registered that *bit laḥamu* was in the hands of the invaders), but all this etymology is uncertain.

The area is first mentioned in Scripture when Rachel was buried by Jacob on the way to Ephrath, specifically at Bethlehem (Gen 35:19). It is located about five miles south of Jerusalem in Judean territory.

The city with the surrounding area was the center of the tribe of Judah. A well-known family, descendants of Perez, settled there and in the Judges period some of the family included Boaz the ancestor of, and Jesse the father of David. This area produced the godly family of Ruth and Boaz.

Bethlehem unfortunately was the abode of the Levite who became the priest of Micah in Ephraim and later of the Danites (Jud 17; 18). Jewish people to this day despise this one for while he was a grandson of Moses, he became a shame. Therefore, in order to conceal his genealogy, the biblical text reads Manasseh (with an *n* above the line) instead of Moses (Jud 18:30). The Levite of Ephraim had a concubine from Bethlehem, and it was her death at the hand of the Levite that caused the civil war between Israel and Benjamin (Jud 19).

Bethlehem's prominence in the OT was in its association with David. It was his home (I Sam 17:12; 20:6) and there Samuel anointed him king (I Sam 16:1, 13). Possibly Bethlehem was one of the worship centers on Samuel's circuit. Some of David's kinsmen who were his personal warriors, sons of Zeruiah, were born there also. Near the end of Saul's reign the Philistines were quartered there (II Sam 23:14–16). It was the burial place of Asahel, brother of Joab (II Sam 2:32).

The succeeding history can be brief. Rehoboam fortified it (II Chr 11:16). Some of Gedaliah's murderers stopped at Bethlehem on their way to Egypt (Jer 41:16–17). Ezra 2:21 and Neh 7:26 record more than one hundred Bethlehemite emigrants, some of the leading citizens. Jews continued to live in Bethlehem in NT and post NT times and *Lam Rabbah* 1:15 records that a Roman garrison was quartered there to destroy any remnant of Bar Kokhba's army. Today no Jews live in Bethlehem.

Because of the messianic passage (Mic 5:2 [H 1]), early Jewish believers who recognized Jesus as Messiah, emphasized Bethlehem as his birthplace (Mt 2:1, 5; Lk 2:4, 15; Jn 7:42). Justin Martyr mentioned that the birthplace of Jesus was in a cave.

Thus the Son of God humbled himself to be born in a cave housing animals in a town so small and

insignificant that when the land was distributed it was not even mentioned among the forty-six cities of Judah (Josh 15:20–63; Mic 5:2). In 325 Helena, mother of Constantine, had a church erected over the cave. It was destroyed in 529 A.D. in the Samaritan uprising against the Byzantines. Justinian (527–65) rebuilt it, and the Church of the Nativity today reflects the Justinian pattern. At the beginning of the 400s A.D., Jerome settled in Bethlehem and lived in a cave near the nativity cave. While in Bethlehem, Jewish scholars taught Hebrew to Jerome. His work in that cave, of translating the OT from Hebrew to Latin, became the basis of the Vulgate, in addition to his work of NT translation.

Bethlehem of Judah is not to be confused with a city of the same name in Zebulun (Josh 19:15). This is located about seven miles northwest of Nazareth.

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L.G.

242 בָּכָה (*bākā'*) *balsam tree* (II Sam 5:23–24 = I Chr 14:14–15; Ps 84:7).

243 בָּכָה (*bākā*) *to weep, cry, shed tears.* (ASV and RSV similar.)

Derivatives

243a בָּכָה (*bekeh*) *a weeping.*

243b בָּכִי (*b'ki*) *weeping.*

243c בָּכֻת (*bākūt*) *weeping.*

243d בָּכִית (*b'kit*) *weeping.*

This root occurs in all the major languages, including Arabic, Akkadian, and Ugaritic. It is used with approximately the same range of meaning. In Hebrew it means "to weep by reason of joy or sorrow, the latter including lament, complaint, remorse or repentance." The root is commonly paralleled with *dāma* "to shed tears" and with *sāpad* "to mourn." But, whereas tears are associated with the eyes, weeping is associated with the voice; Semites do not weep quietly, but aloud. These parallelisms occur frequently in Ugaritic (Fisher). However, in Ugaritic, as in Akkadian and Arabic, the stress upon repentance which is seen in the conjunction of *bākā* with *šum* "to fast" is absent. Another synonym is *'āhal* which emphasizes the formal mourning for the dead.

Throughout the OT weeping is the natural and spontaneous expression of strong emotion. *bākā* is especially prominent in the narrative literature

although it also occurs frequently in the poetic and prophetic books. The total number of occurrences is 141.

The root is used in five different ways. Although weeping is usually associated with distress or sorrow, it is also a sign of joy. Interestingly enough, all occurrences of this usage appear in the Jacob narrative. Jacob wept for joy when he met Rachel after his journey from Canaan (Gen 29:11). So did Jacob and Esau when they met again after the long separation (Gen 33:4). Joseph and Jacob wept with each other when they met in Egypt (Gen 46:29), etc.

A much more frequent usage is crying in distress. Thus the baby Moses began to cry in the Pharaoh's daughter's presence (Ex 2:6). Similarly Esau wept in bitterness and frustration at the discovery of Jacob's fraud (Gen 27:38). Job says that he deserves punishment if he has committed any of a number of sins, among which is causing the "furrows of the land" to weep through abuse (Job 31:38). Israel wept because of the threat of the enemy (I Sam 11:4; 30:4; etc.); they wept in the exile (Ps 137:1; cf. Jer 31:15); and the Psalmist wept for those who despised God's law (Ps 119:136). The distress need not be one's own, for weeping may be a sympathetic reaction at the distress of another (cf. Job 2:12; 30:25; Isa 16:9; Jer 48:5; Ezk 27:31).

A specific form of distress is that which is on account of death. The form of the lament is seen clearly in I Sam 1 where David weeps for the slain Saul and Jonathon. The magnanimity of David which is shown in his weeping for Saul is seen again when he weeps for Abner, the enemy general (I Sam 3:32). It is evident at several points that the time of lament was carefully prescribed (Gen 50:4; Deut 34:8; etc.). Professional mourners were called to weep at times of death (II Sam 1:24; Jer 49:3; Ps 78:64; Job 27:15). This served the twofold purpose of insuring that the dead person was mourned properly and also that the mourning did not continue interminably.

This lamentation for the dead formed a specific part of the fertility cult, wherein the dead vegetation god was mourned in the fall of the year. Numerous references to this rite are found in the Ugaritic literature (e.g. texts 62; 67:VI, and cf. I Kgs 18:26–29 where a similar ritual was evidently performed). Ezekiel was horrified when he discovered that such practices were being carried on within the temple itself (8:14).

Another type of weeping would be that which is associated with pleading or complaint. Hannah wept with bitter tears as she pleaded with God for a son (I Sam 1:7–10). So also, Esther wept before the Persian emperor begging for her people's life (Est 8:3). Cf. also Hezekiah (II Kgs 20:3). This type of weeping can quickly become whining, as witness Samson's wife importuning him for the

answer to his riddle (Jud 14:16) and the crying of the Israelites for meat (Num 11:4–20).

The final usage of "weeping" is unique to the OT. It is the weeping of repentance. In other cultures of the ancient near east weeping out of remorse or sorrow for punishment is known, but never sheer sorrow over having offended the deity. Both of these occur in the OT. An example of the former would be found in Jud 21:2 where the Israelites weep because of their folly in decimating Benjamin. On the other hand is the weeping of Josiah at the reading of the Law (II Kgs 22:19), or the weeping of Israel when she returns to her God (Jer 31:9; 50:4). When the Law was read to the returned exiles and they saw how far short they had fallen, they had to be reminded that a holy day was not for mourning (Neh 8:9; cf. also Ezr 10:1; Hos 12:4 [H 5]). Such weeping was that of Peter when he realized how he had denied his Lord (Mt 26:75). It may be said that there is no genuine repentance apart from a bitter sense of sorrow over one's sins, a sorrow so deep that it may quite properly issue in weeping. In the eschaton God will make an end to all weeping (Isa 65:19; cf. 25:8).

bekeh. Weeping. At Ezr 10:1 where the people wept greatly (lit. "multiplied weeping").

b'ki. Weeping. Occurs thirty times, five of which are cognate accusatives (cf. Jud 21:2).

bākūt. Weeping. Name of the oak where Rebekah's nurse was buried (Gen 35:8).

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J.N.O.

- בָּכֹר (b'kôr). See no. 244a.
 בִּכְּרִים (bikkûrîm). See no. 244e.
 בָּכֹת (bākût). See no. 243c.
 בָּכִי (b'ekî). See no. 243b.
 בִּכְרִיָּה (b'ekirā). See no. 244d.
 בִּכְיָה (b'ekî). See no. 243d.

244 *בָּכַר (bākar) *to be born first.* (ASV and RSV similar.)

Derivatives

- 244a בָּכֹר (b'kôr) *firstborn.*
 244b בִּכְרִיָּה (bikrā) *young camel.*
 244c בִּכְרֹרָה (b'ekôrā) *birthright.*

244d בְּכִירָה (bēkirā) *firstborn (of women)*.

244e בִּכּוּרִים (bikkûrim) *firstfruits*.

244f בִּכּוּרָה (bikkûrā) *firstfruits*.

Of the 158 occurrences of this root and its derivatives, only four are in verbal form and these are all in derived stems. This suggests that the basic idea in Hebrew is the nominal "the firstborn" and that the verb forms are derivative. In the Arabic, the root *bakara* means "to arise, to be first, to come early" and this is probably the root idea from which the Hebrew connotation has sprung.

bēkôr. *Firstborn, firstling, eldest (son).* Arabic, Ethiopia, Aramaic, and probably Akkadian possess a nominal equivalent to Hebrew *bēkôr* for "firstborn" indicating that this is the original meaning of the noun. This noun form accounts for 118 of the total occurrences of the root. In the singular and the plural constructions, masculine forms are used. However, in the four places where an absolute plural form is used it is always in the feminine בְּכֹרִים: Deut 12:6; 14:23; Neh 10:37 [twice].

bikkûrim. *Firstfruits, firstripe.* Only appears in masculine plural and refers especially to the first products of grain and fruit, (bread, Ex 23:16; grapes, Num 13:20; figs, Nah 3:12), a portion of which were to be given to the Lord as a thank offering and for the support of the priesthood (cf. Lev 2:14; Num 18:12–13).

bēkôrā. *Birthright, primogeniture.* Appears only in feminine singular and always with this special meaning. Involves especially the legal claims of the firstborn to a double portion of the inheritance and to such other rights as might be his by virtue of his position as first born.

bēkirā. *Firstborn daughter.* The feminine counterpart of *bēkôr*. Appears only six times, five of which are in Gen. Of these, four are found in Gen 19 (vv. 31, 33, 34, 37) where Lot's firstborn daughter provokes her sister to join her in sexual relations with her father.

In Israel, as in much of the rest of the ancient near east, the firstborn son, Reuben, enjoyed a position of honor and favor. He is called "the first of the (procreative) strength" of the father (Gen 49:3). So noteworthy were departures from this rule, that they became, in C. H. Gordon's words, "worthy of saga." As such these departures constitute a literary theme in the Bible (Gen 25:23; etc.) and elsewhere (cf. Ug. Text 128: III:16). The Lord's choice of Abel over Cain, of Jacob over Esau, of Joseph and Judah over Reuben, of Ephraim over Manasseh, of Moses over Aaron, of David over his brothers, of Solomon over Adonijah, show that he is the Lord of sacred history and that he transcends cultural norms.

Many of the occurrences of *bēkôr* simply delineate a particular son as the firstborn, indicating the importance attached to this position (esp. in I Chr, but frequently elsewhere). Among other rights, the firstborn was entitled to a double portion of the inheritance (Deut 21:17), to the father's blessing (Gen 27; cf. also 48:17–19), and to preferential treatment (Gen 43:33). If there were two sons, the firstborn would receive two-thirds of the inheritance, if three, two-fourths, etc. The firstborn could sell this inheritance (as in Nuzi law—cf. Gen 25:31–34). This concept is transferred to the prophetic gift in the case of Elisha to show his superiority over the other prophets (II Kgs 2:3ff.). Israel is called the Lord's firstborn (Ex 4:22; cf. Jer 31:9) to show that though it was the youngest of the nations, it occupied the position of leadership and privilege over them.

At the same time, however, the Israelites seem to have held the belief, in common with the rest of the ancient near east, that the deity, as lord of the manor, was entitled not only to the best but to the first share of all produce. This meant that the firstfruits of plant, animal and man were his. Commonly this meant that these could only be used in the practices of and support of the deity's temple. At any rate, they were forfeited to the deity. This is the basic meaning of the Lord's smiting the firstborn of Egypt. It is not Pharaoh, or the Egyptian gods who have the right to Egypt's firstborn. It is the Lord. He is the true owner of Egypt. This Egyptian experience became fundamental for the Hebrew concept of the firstborn (cf. Ex 11:5; Num 8:17; etc.).

It is with regard to the firstborn, however, that Hebrew practice differs sharply from the pagan. Both treat the first plants and animals as *tabu* and thus only available for sacrifice. The pagans carried this logic further, commonly sacrificing the eldest son as well. Although the Hebrews fell back into this custom during the divided monarchy (e.g. II Kgs 16:3) and perhaps may have even so interpreted the Lord's commandment to dedicate the firstborn (Ex 11:5; Ezk 20:26), the Old Testament exhibits a special loathing for child sacrifice (see the discussion under *tōpet*). Wherever it is reported, it is with horror (cf. Josh 6:26; II Kgs 3:27; Jer 32:35; Mic 6:7). Rather, the paradigm for treatment of the firstborn is found in the account of Abraham's near sacrifice of Isaac. It is redemption by means of substitution. As such, it foreshadows the substitutionary atonement of Christ. By rights, this child's life is forfeited to God. But God does not want to take the child's life, so he makes a way of escape. The chief means of substitution after Sinai was via the Levites. The Levitical family was consecrated to God in place of the firstborn (Num 3:1–45). The extra firstborn sons beyond

245 בָּלַג (bālag)

the number of the Levites were redeemed at five shekels a head (Num 3:46–51). Apparently Num 18:15–16 refers to this transaction. Thereafter only the firstborn of animals was demanded (Deut 15:19).

Bibliography: AI, pp. 441–46; pp. 490–93. Gaster, T. H., "Sacrifices," in IDB, IV, p. 148. Kooy, V. H., "Firstborn," in IDB, II, pp. 270–72. Mendlesohn, I., "On the Preferential Status of the Eldest Son," BASOR 156: 38–40. Michaelis, W., "πρωτότοκος, πρωτοτοκεία," in TDNT, VI, pp. 872–76. Pedersen, J., *Israel, Its Life and Culture* III–IV, London: Oxford, 1940, pp. 300–22. Richardson, TWB, p. 83. TDOT, II, pp. 121–27.

J.N.O.

בָּל (bal). See no. 246d.

בֵּל (bēl). See no. 262c.

245 בָּלַג (bālag) *gleam, smile.*

Derivative

245a מְבִלִּיגִית (mablīgīt) *smiling, cheerfulness* (Jer 8:18).

246 בָּלָה (bālā) *become old, worn out.*

Derivatives

- 246a בָּלֵהָ (bāleh) *worn out.*
- 246b בָּלֹא (b'lo') *worn out things, rags.*
- 246c תְּבִלִּית (tablīt) *destruction.*
- 246d בָּל (bal) *not.*
- 246e בָּלִי (b'li) *wearing out.*
- 246f בְּלִמָּה (b'limā) *nothingness.*
- 246g בְּלִי'אֵל (b'liya'al) *worthlessness.*
- 246h בְּלִ'אֵדֶה (bil'adē) *apart from, except, without.*
- 246i בְּלֵת (bēlet) *not, except.*

bālā appears sixteen times and is attested in the Ugaritic text by *bly* (Ut 19: no. 474, *blym alpm*, "The oxen are worn out," i.e. unfit for plowing).

Its basic meaning is used of the Israelites' garments which did not wear out (Deut 8:4; 29:4; Neh 9:21) in the wilderness. The Gibeonites claimed the reverse concerning their garments in Josh 9:13.

The same idea is used in a figurative expression relating to the heavens and the earth (Isa 50:9; 51:6; Ps 102:27). While other Scriptures teach the perpetuity of the heavens and earth, this one refers to their worn-out condition. The new heavens and new earth will consist of the old ones renewed; similarly, our resurrected bodies will have many features of continuity with our present bodies.

Men and women are said to waste away through age, cares, or sickness (Gen 18:12; Job

13:28; Ps 32:3; Lam 3:4). In the grave, the bodily form wastes away (Ps 49:15). Wicked men or an attacking enemy can wear out or exhaust the righteous (I Chr 17:9; cf. II Sam 7:10; Dan 7:25, Aramaic).

Finally, *bālā* can mean "to wear out by use" or "to use to the full," as in Isa 65:22 or Job 21:13.

bāleh. Worn out. This adjective is used only twice, in Josh 9:4–5 and Ezk 23:43. The context in Joshua is the ruse employed by the Gibeonites. They showed Joshua their worn out sacks and wineskins (v. 4), and sandals and garments (v. 5). In Ezk 23:43, *bāleh* is used figuratively. The adulteress (Judah) is worn out by her adulteries. The RSV finds the Hebrew obscure here and Eichrodt calls it untranslatable, but it is possible to translate it as "old in adulteries."

tablit. Destruction. A noun found only once, in Isa 10:25. Six mss read *taklītām* "consumption," but are probably confusing it with a more familiar term. Shortly the indignation of the Lord would end against Israel and be turned toward (*al*) the destruction of the invading Assyrians. The axe had forgotten that the Lord was swinging it (Isa 10:15).

bal. Not. An adverb appearing sixty-nine times. Both Phoenician and Ugaritic attest this negative. It is used mainly in poetry instead of *lo'*, which normally appears in prose.

In Isa 40:24, *bal* may gather the meaning "scarcely" or "hardly." Some argue, however for a "neither, nor" construction (Hahn, Koenig) or the negative may simply be used in a hyperbolic structure.

Some have argued that *bal* has a positive meaning as in Ugaritic (UT 19: no. 466, "I shall surely put," or II Aqht 1:21, "He surely has no son"). Also cf. Dahood AB on Ps 10:15: perhaps 15b could be rendered: "Search out his wickedness—surely you will find it."

b'li. Wearing out. There are fifty-seven examples of this form. The only example of a substantive is found in Isa 38:17, "The pit of destruction," which refers to Sheol.

Usually it functions as an adverb of negation with adjectives or participles (II Sam 1:21; Ps 19:4; Hos 7:8). It is frequently joined to a substantive in the sense of "without" (Job 8:11; 24:10; 31:19, et al.). Rarely is it found with a finite verb (Gen 31:20; Isa 14:6).

When used with the preposition *min* it expresses the idea of causation and is rendered "from want of," "from lack of," or "because not." This combination occurs twenty times (e.g. Deut 9:28; Ex 14:11).

With the preposition *b'* it means "without"

(Deut 4:42; 19:4). The preposition *l'* makes it "in a state of" or "without, regardless," (Isa 5:14; Job 41:25). Finally, with *'ad* it means "until" or "in that not" (Ps 72:7; Gen 31:20; Mal 3:10). These prepositional phrases account for over half of the uses and every context has its own nuance of meaning.

b'limā. Nothingness. From *b'lii* and *mā*: "not-aught." Found only in Job 26:7. The Lord "hangs the earth upon nothing" (rsv), a remarkable vision of the earth being supported in space by the power of God.

b'liya'al. Worthlessness. Belial from *b'li* and *ya'al*: "not, without" and "to be of use, worth, or profit." Cf. Ugaritic *bl-mt*, "not-death" = "immortality" or *bl-mlk* "not-king" = "commoner." Others derive the name from *bl'*, "to swallow," hence the "swallower." (Cf. F. Cross, D. N. Freedman, JBL 22 (1953) and D. Winton Thomas in *Biblical and Patristic Studies*, eds. J. N. Birdsall and R. W. Thomson, Freiburg, 1963, pp. 11–19). See however the discussion below on Ps 18:5.

The term appears twenty-seven times. The KJV and Vulgate treated it as a proper name in sixteen and eight instances respectively. The LXX renders it according to the context by the terms *paranomos*, *anomia*, and *aphrōn*, i.e. "lawless, lawlessness, witless."

Usually it occurs in such expressions as "son(s) of Belial" (Deut 13:14; Jud 19:22; I Sam 2:12; II Chr 13:7), a "daughter of Belial" (I Sam 1:16), "man or men of" (I Sam 25:25; II Sam 16:7; I Kgs 21:13; Prov 16:27), or a "worthless witness" (Prov 19:28). It appears alone in II Sam 23:6 and Job 34:18.

In Prov 6:12, the "worthless man" is equated with the "wicked man," *'ish 'āwen*. He is a plotter of evil (Prov 16:27) as well as a "counsellor of villainy" (Nah 1:11) and a mocker of justice (Prov 19:28). In Psalms, *b'liya'al* is used for torrents of perdition or destruction which overwhelmed the Psalmist (Ps 18:5; cf. II Sam 22:5), for the "deadly" thing (Ps 41:9), or for anything base (101:3). Many connect David's reference in Ps 18:5 to the mythological motif of the Canaanite god of death, *Mot* with his open mouth, the "swallower" in the netherworld. If this is a proper connection it is only the verbiage which is borrowed in the context and not the ideology. The LXX more realistically understands the metaphor of "streams" or "waves" in Ps 18:5 to be another of the frequent scriptural references to enemies rushing in like torrents.

This concept of Belial became a proper name for the prince of evil, Satan, in the pseudepigraphal literature, the Zadokite Document, and the War Scroll of the Dead Sea Scrolls. See also II Cor 6:15 and II Thess 2:3.

bēlet. Not, except. It is used as an adverb, conjunction, and with prepositions to express purpose 110 times. In the meaning "failure," it does not appear in the OT.

It appears as the adverb "not" with an adjective in I Sam 20:26, with a substantive in Isa 14:6, and with a finite verb in Ezk 13:3.

When it follows a negative, it takes on the meaning of "except" (Gen 21:26; Ex 22:19; Josh 11:19; Hos 13:4).

The form *bilti* likewise follows an expressed or an implied negative. In Num 11:6, Isa 10:4, and Dan 11:18 it is used in the sense of "except to," i.e. "there is nothing but to," hence nothing left. Note also Amos 3:3–4 "unless."

The form also appears following infinitives with three different prepositions: negation of *l'* "so as not, in order not" (Gen 4:15); negation of *min* "on account of not, because not," (Num 14:16; Ezk 16:28); and *'ad* "until not" (Josh 8:22).

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W.C.K.

247 *בָּלָהַ (bālah) **trouble.** Occurs only in the Piel (Ez 4:4).

Derivative

247a בָּלָהָה (ballāhā) **terror, destruction.**

בָּלוֹא (b'lo'). See no. 246b.

בָּלִי (b'li). See no. 246e.

בָּלִיל (b'li'l). See no. 248a.

בָּלִימָה (b'limā). See no. 246f.

בָּלִיעַל (b'liya'al). See no. 246g.

248 בָּלָל (bālal) **mix, mingle, confuse, confound.**

Derivatives

248a בָּלִיל (b'li'l) **fodder.**

248b בָּלָל (bālal) **give provender. Denominative verb from b'li'l.**

248c שְׁבָלִיל (shabb'li'l) **snail.**

248d תִּבְלָל (tebel) **confusion.**

248e תִּבְלָל (t'ballul) **obscurity.**

A ritualistic term used of mixing oil into the flour or meal of the cereal offering until every

particle of flour was mingled or anointed with oil (*bālul bashshemen*; Ex 29:2, 40; Lev 2:4–5; and chap 7; and often in Num chaps 7, 15, 28, and 29).

An unusual form, expressing an extension of this idea, is found in Ps 92:11. The Psalmist exclaims, "I am anointed with fresh oil." While the verb is different, this idea is similar to the one in Ps 23:6.

A Hithpael form is found in Hos 7:8. There Ephraim "mixes himself among the peoples."

The only witness for the meaning of confounding is in the Tower of Babel narrative where the Lord said, "Let us go down and there confuse their language" (Gen 11:7). This incident provides the basis for a wordplay involving assonance (Gen 11:9). The place is named Babel because the Lord confused (*bālal*) the language of all the earth there. Babel itself does not mean "confuse"; it sounds enough like *bālal* for the paranomasia.

Probably the single example of the Hiphil in Isa 64:5 should be derived from the root *nāhal* "fade away" rather than *bālal*.

The form in Judg 19:21 is a denominative of *b'ilil* "fodder"; hence "to give provender."

tebel. Confusion. This word is only used twice in the OT. Both instances apply to a reversal of the divinely intended order of things in the sexual realm. Leviticus 18:23 calls bestiality a perversion (RSV) and Lev 20:12 uses this same term to apply to any sex relations with one's daughter-in-law, i.e. incest (RSV).

ṭ'ballūl. Obscurity. Only found in Lev 21:20. The NASB renders it "wall-eyed" while the NASB says "one who has a defect" (margin "slit") in his eye. The precise meaning remains unknown.

W.C.K.

249 בָּלָם (*bālam*) *curb, hold in* (Ps 32:9, only).

250 בָּלָם (*bālas*) *gather figs, tend sycamore trees* (Amos 7:14, only).

251 בָּלַע' (*bāla'*) *I, swallow down, swallow up.*

Derivatives

251a בָּלַע' (*bela'*) *swallowing.*

251b בִּלְאָם (*bil'ām*) *Balaam.*

251c בָּלַע' (*bāla'*) *II, confuse, confound.*

Used of men (Isa 28:4), fish (Jon 2:1), serpents (Ex 7:12), and animals (Gen 41:7, 24).

On two different occasions, the Lord caused the earth to open and swallow alive groups of men as a judgment: at the Red Sea (Ex 15:12) and at the Korah, Dathan, and Abiram rebellion (Num 16:30, 32, 34; 26:10; Deut 11:6; and Ps 106:17).

Frequently the word is used as a symbol of

destruction and ruin: Lam 2:2, 5, 8; Isa 3:12; 49:19, etc.

bela'. Swallowing, devouring. This noun occurs only twice in the OT. In Ps 52:6, David uses it to refer with disgust to Doeg's "words that devour" (RSV Lit. "words of devouring"). In Jer 51:44, the Lord says that he will take from the mouth of the idol Bel "what he has swallowed" (RSV).

bil'am. Balaam. Mentioned fifty-one times in Num 22–24; also in Num 31:8, 16; Deut 23:5, 6; Josh 13:22; 24:9–10; Mic 6:5; Neh 13:2; II Pet 2:15; Jude 11; Rev 2:14.

The older Gesenius lexicon analyzes the name as *bal* and *'am* "not-people" meaning "foreigner," i.e. (he who belongs) "not (to the) people." But this is impossible. To be preferred is the view of Simonis and Hengstenberg: *bela'* and *'ām* "destruction of people" which accords with his reputation as a charmer and conjurer. (Some have suggested that *Nikolaos* "conqueror of the people" in Rev 2:6, 15 is a translation of this name.) However, Albright sees the name as Amorite *Yabil'ammu*, "the (divine) uncle brings" (AJSL 44:31ff.; JBL 63: 232, n.142).

While Balaam was the source of authentic revelation of God (Num 22–24), he was not thereby approved in all he did or said, as is shown by the devious advice which he gave to the king of Moab and Midian (Num 31:16; cf. Num 25: 1–3; Ps 106:28–29). Balaam was a heathen diviner. Balaak, according to ancient custom and belief, would not fight Israel without a propitious omen. Such omens were often cast again and again to get the right time to attack. By overpowering Balaam the Lord prevented Balak's attack.

bāla', II. Confound, confuse. The Psalmist prays in Ps 55:10, "Confuse, O Lord, divide their speech," all of which is reminiscent of *bālal* (Gen 11:7, 9) at the tower of Babel. Also cf. Ps 107:27; Isa 9:15; 19:3; and 28:7.

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W.C.K.

בִּלְאָדִי (*bil'adē*). See no. 246h.

בִּלְאָם (*bil'ām*). See no. 251b.

252 בָּלַק' (*bālaq*) *waste, lay waste.* Does not occur in the Qal.

בִּלְעַת (*bēlet*). See no. 246i.

253 בָּמָה (bāmā) *ridge or height, high place, bamah* (technical name for cultic platform).

A cognate is found in Akkadian and Ugaritic. *bāmā*, which in eighty of the one hundred times refers to a worship area (or perhaps structure), has a basic meaning of "back," "ridge," or "height." So KB. In Ugaritic it means "back" of a person or animal (UT 19: no. 480). Where *bāmā* refers to a worship area, ASV and RSV use "high place." The idiom of "treading on the heights" conveys the notion of possessing key terrain and thus signifies "being in firm control." To tread *bāmā* is a promise given to Israel (Deut 33:29; cf. Isa 58:14); it is descriptive also of God (Mic 1:3).

A recent study relying heavily on Ugaritic and archeology, quite convincingly argues that the basic meaning is not "height" but "rib cage," "flank" with derived meanings of "hillsides," "cultic platform" (built of field stones), and by extension "altar" and even "sanctuary" (Vaughn). [Schrunk proposes as its primary meaning "cultic high place" or "cultic place" (see TDOT in bibliography).

The pagan cultic places were usually located on natural heights (I Sam 9:13ff.; 10:5; I Kgs 11:7; II Kgs 17:9, 29; 23:5, 8). They were supplied with idols (II Chr 33:19), an *āshērā*, a wooden pole symbolizing the goddess of fertility and a *maṣṣēbā*, one or more stone pillars symbolizing the male deity (II Kgs 3:2). The altar (II Kgs 21:3; II Chr 14:3 [H 2]) built of stones, was either separate from the *bāmā* or part of it. The *bāmā* contained a tent or room where the cultic vessels were stored and where the sacrificial meals were eaten (I Kgs 12:31; 13:32; II Kgs 17:29; 23:19). B.K.W.] All told, six activities may be traced: the burning of incense, sacrificing, the eating of sacrificial meals, praying, prostitution, and child sacrifice (cf. *bāmā* in the valley, Jer 7:31).

Aside from the usage for a "height" or "lofty spot" *bāmā* is essentially a place of worship. But what kind of worship? Critical thought in the past has argued that Israel normally worshipped in these local shrines until Josiah's reform centralized the worship in Jerusalem. All high places were legitimate and normal. The pejorative references to them are said to be due to post Josianic super-orthodox editors.

Prior to the monarchy during the time when the tabernacle of Shiloh was in ruins and prior to worship at the Jerusalem temple, worship was practiced at the *bāmā*, chief of which was Gibeon, where God communicated with Solomon through a dream (I Kgs 3:2ff). Before him, Samuel frequented high places, officiating there (I Sam 9:12ff.).

After the building of Solomon's temple, refer-

ences to *bāmā* are pejorative, for building *bāmā* represents Israel's sinful involvement in pagan worship. There is only one exception, during the upset days of Manasseh (II Chr 33:17). God's basic stance, already indicated in Lev 26:30, is one of "being against" *bāmā*. "I will destroy your *bāmā*" (Ezk 6:3; cf. I Kgs 13:2). Prior to their entry into the land, Israel was commanded to destroy pagan high places (Num 33:52; cf. II Kgs 17:11). The reason for God's judgment is that a *bāmā* represents competing allegiances. In instances Israel substituted pagan deities for the worship of YHWH, but at other times, as in Samaria following the northern captivity, an attempt was made to worship both YHWH and other gods simultaneously (II Kgs 17:29). God's action against *bāmā*, first threatened and then executed, stands as prime witness to the significance of the first command, "You shall have no other gods before me" (Ex 20:3).

God's displeasure with the *bāmā* is cited at the first mention of the construction of a *bāmā* in the nation of Israel. Solomon built high places for the gods Chemosh of Moab and Molech of the Ammonites in order to please his wives (I Kgs 11:7). Only in Josiah's time, three hundred years later, were these destroyed (II Kgs 23, a key chapter for information about *bāmā*). The unnamed man of God protested Jeroboam's institution of *bāmā* (I Kgs 13:2). The lengthy explanation in II Kgs 17 for the northern tribes' exile notes that the people built for themselves *bāmā* "at all their towns" (II Kgs 17:9). Though the prophet Isaiah is silent about cultic *bāmā*, likely because under Hezekiah they had been removed (II Kgs 18:4), Jeremiah in two prophetic judgment speeches announces that the *bāmā*, which in his day was the place for human sacrifice, constituted part of the reason for the coming catastrophe (Jer 19:5; 32:35).

In fact worship at the high places seems to be a decisive or climaxing action of evil. At the time of Rehoboam, Judah initiated high places, thereby committing more sin than their fathers (I Kgs 14:22-23). Jeroboam's large enthusiasm for high places and his practice of placing priests there, "became a sin to the house of Jeroboam, so as to cut it off" (I Kgs 13:34).

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E.A.M.

בֶּמֶלֶךְ (bē'mô). See no. 153.

254 בֵּן (bēn) *son, grandson, member of a group.*

Derivatives

254a בִּנְיָמִין (*binyāmin*) **Benjamin.**254b בַּת (*bat*) **daughter.**

Occurring almost five thousand times, *bēn* is basically but not exclusively a reference to the male offspring of human parents. It is also used idiomatically for children generally, for descendants, i.e. grandsons, for male offspring of beasts, for age designation (e.g. "son of eight days," Gen 17:12) and for people or items belonging in a category or group (e.g. "sons of prophets"). A synonym is *yeled* "child."

Along with other literature from the ancient near east, such as the Ugaritic epic of Keret, the OT places great value upon having a son. The original life from God and the image of God is passed on in the son (Gen 5:3; 9:6). A man achieves social continuance through his son (Deut 25:6; II Sam 18:8). It is against this value that the pain of the loss of an only son must be understood (Gen 22:2; Zech 12:10). The woman finds a great measure of fulfillment in childbearing (Gen 30:1; I Sam 1; Ps 113:9). A recurring motif from Genesis into the NT is the promise to childless parents, of a son (*bēn*). Features of such narratives include the appearance of a messenger, usually an angel, the promise, including either a description of the son's activities or his name, a response of surprise or even disbelief, and a report of the conception and birth (e.g. Gen 12:2; 17:6; Jud 13:7; II Kgs 4:16; Lk 1:13). Most striking is the promise to Isaiah: "Behold a young woman shall conceive and bear a son (*bēn*)" (7:14), see *'almā* which some hold had immediate fulfillment, but which was unquestionably fulfilled eventually in the coming of Jesus Christ (Mt 1:23; cf. Isa 9:6 [H 5]).

Godly parents are fully rewarded in a wise son (Gen 27:46; Prov 10:1). Great emphasis is placed on the parents' responsibility to instruct the son in the Law (Ex 13:14; 20:10; Deut 11:19; Josh 4:6). On their part, sons are to honor their parents. In this connection it is important to note that the verb "honor" elsewhere in the OT takes as its object a person or that which has a sacral character.

Another motif involving *bēn* is the adoption procedure (cf. Gen 15:2ff.), which was especially common in Nuzi law. Moses was taken into Pharaoh's daughter's house and "he became her son" (Ex 2:10). Certain statements which God directed both to people and to individuals are best appreciated in a figurative context associated with adoption or legitimation based on covenant promises, e.g. "Israel is my firstborn son" (Ex 4:22). Of David's descendant God declares, "He shall be my son" (II Sam 7:14) and of Israel it is to be said "sons of the living God" (Hos 1:10 [H 2:1]). Similarly of a king to be crowned, though with ultimate reference to Christ,

"You are my son, today I have begotten you" (Ps 2:7; see *māshâh*). Clearly in these contexts *bēn* specifies an intimate relationship (cf. Ps 103:13). This functions to show the distance between Yahweh and his "son," the subordinate position of the "son," and his right to share God's authority.

A further motif is that of blessing/curse upon the son. The patriarchs such as Isaac and Jacob speak blessings upon their sons (Gen 27:28–29; 48:14ff.), but so does Moses bless Israel prior to his death (Deut 33:1). Punishment, on the other hand, is destined for sons of the third and fourth generation of parents who do evil (Ex 20:5; 34:7; cf. Jer 6:21).

An important motif is that of setting apart the firstborn male child (cf. *b'kôr*) for the Lord. Of course children were not to be sacrificed as were the firstborn of animals, but children were to be redeemed (*pādā*, q.v.) for a redemption price of five shekels (Ex 13:13; 34:20; Num 18:16). Furthermore, the naming of children by the prophets to convey a message should be noted (e.g. "Not-My-People" Hos 1:9; cf. Hos 1:3; Isa 7:3; 8:3).

One characteristic formula with the term *bēn* is "sons of Israel," a phrase that occurs 630 times and is rendered as "children of Israel" by ASV and as "people of Israel" or "Israelites" by RSV and NIV. It is comparable in idiom to "sons of Ammon," i.e. Ammonites. Another important formulaic combination is "son of man" which is equivalent to "man" as the poetic parallelism makes clear (Num 23:19; Ps 8:4 [H 5]; Job 25:6; 35:8). *ben-ādām* ("son of man") occurs as a title for the prophet in Ezk (93 times), where the phrase designates simply "man" or "individual," but emphasizes the finiteness of the prophet *vis-a-vis* God's transcendence. Christ's appropriation of the title "Son of man" reaches back to its Aramaic usage in Dan 7:13 in which case (though interpretations vary) it underscores his identification with mankind and combines features of both suffering and glory. The "sons of God" (*'ēlōhīm*) mentioned in Gen 6 are either angelic beings, or rulers, i.e. kings (cf. Ps 82:6), or more likely the godly line of Seth. In contrast to other religions, "sons of God" occurs seldom in the OT—this identical phrase only three other times—and generally signifies heavenly creatures (Ps 29:1 *'ēlim* [with a parallel in 96:7]; Job 1:6 *'ēlōhīm*; 38:7 *'ēlōhīm*) or Israel (e.g. Deut 14:1; 32:19; also 32:8; cf. DSS).

binyāmin. Benjamin. literally, "son of the right hand," or "son of the south."

Benjamin, the youngest son of Jacob and Rachel, is important in the story of his elder brother Joseph (Gen 42–45). The Benjamin tribe settled in central Palestine (Josh 18:21–28) be-

tween Ephraim and Judah, but did not totally drive out the Canaanites (e.g. Jerusalem, Jud 1:21).

The story of the brutal and shameful treatment given by the Benjamite city of Gibeah to the travelling Levite and his concubine, while illustrative of social conditions, reflects negatively on the Benjamites (Jud 19–21). Confronted with their evil, the Benjamites threw their support behind Gibeah. When clan or family loyalty blinds men from moral indignation the situation becomes vicious and the resulting civil war almost annihilated Benjamin.

The size of Benjamin receives occasional mention in Scripture. Though renowned for its valiant soldiers (Jud 20:15; cf. I Chr 8:40; Gen 49:27), its population was never large nor was its territory impressive in size (cf. Ps 68:27, NIV). Israel's first king protests his appointment noting that he is from the least of the tribes of Israel (I Sam 9:21; cf. Ps 68:27 [H 28]). Yet God's choice of Saul illustrates the principle that he not infrequently bypasses those of high station and reaches for those esteemed as insignificant (cf. Deut 33:12).

It should not go unnoticed that Samuel's ministry was mostly in the Benjamite region and that to the Benjamites belong not only Saul, but also Jeremiah (Jer 1:1), Esther (Est 2:5), and the apostle Paul (Rom 11:1).

The name Benjamin occurs in the Mari letters of the eighteenth century designating a particular tribe which appears to be somewhat nomadic. There it doubtless means "sons of the south." Jacob chose the name for his son because of the other meaning.

bat. Daughter. As in most Semitic languages, the primary meaning in the 587 occurrences of *bat* is that of female child in the household. Hebrew may use the compound *bānīm ūbānōt* "sons and daughters" to express "children" (approximately 110 times). As with son (*bēn*), *bat* in the plural may refer to membership in a group, as in "daughters of the Philistines," i.e. Philistine women. In expressions such as "Heshbon and her daughters," the reference is to satellite towns and villages (Num 21:25). Personified, *bat* specifies land or city as in, "O virgin daughter of Babylon" (Isa 47:1).

Although less emphasis is placed on daughters than sons (c. 585 references to 4850 respectively), they were greatly valued. The continuation of life depended on daughters—Eve is the "mother of all the living," and a daughter was valuable for her labor (Gen 24:15; 29:9; Ex 20:10). At marriage a bride price was paid to the daughter's father, but he normally restored it to her as a dowry (Gen 31:15). The dowry may even have been higher than the price (cf. W. Plautz, "Die Form der Eheschliessung im AT," ZAW 76:

298–18). The love of a father for an only daughter is illustrated by Jephthah's sorrow at the loss of his daughter (Jud 11:34–40; cf. II Sam 12:3). If there were no sons, a man's daughters inherited his property, provided they married within the same tribe (Num 27:1–11; 36:1–12).

The birth of a daughter brought about a mother's uncleanness twice the duration of uncleanness in the birth of a son. The daughters of the Canaanite culture brought about Israel's ruin (Num 25:1ff.; Deut 7:3; Jud 3:6; I Kgs 11:1, etc.), but the Aramean daughters of Abraham's family embraced the faith of their husbands (Gen 21:6; 24:58; 27:46; 29:32), though in the case of Jacob's wives it was less than perfect (Gen 31:1ff.; 35:2). Lot's daughters fled from Sodom with him leaving their husbands behind (Gen 19:14–16), though later they had incestuous relations with him (19:30ff.). Daughters accompanied their parents at religious festivities, and in the promised age they will share equally with sons in the Spirit's gifts (Joel 2:28 [H 3:1]). The prophets through personification make three theological affirmations. The first relates to the expression "daughter (of) Zion," understood not as a daughter belonging to Zion but as the daughter who is Zion, or as the aggregate of the city's inhabitants. While the expression appears in historical material (II Kgs 19:21) and hymnic poetry (Ps 9:14 [H 15]), among the prophets it is Isaiah who uses it most frequently in connection with what is known as Zion theology. Zion, a portion of Jerusalem, is a poetic way of referring to Jerusalem as a whole, and in some passages is a symbol for the whole land of Israel. Zion was God's choice. His presence, blessing, and protection is upon Zion, and, while thought therefore by the people to be inviolable, the prophets pronounced judgment on Zion. Yet they also declare that her "salvation comes" (Isa 62:11). E. J. Young holds that the expression "daughter of Zion" is also intended to be one of tenderness. (*Isaiah*, vol. I, p. 55)

Jeremiah speaks of the "daughter of my people," an expression found in his book and in Lam thirteen times but seldom elsewhere, and mostly in the context of approaching or realized calamity. Jeremiah notes the wound which his people sustained (Jer 8:19, 21), and describes his sorrow at the destruction of "the daughter of my people" (Jer 14:17; cf. Lam 2:11; 3:48). John Bright renders "My Daughter-My People" explaining that the nouns are in apposition and comments, "The term is a poetic, and endearing, personification of the people, and is a favorite with Jeremiah" (*Jeremiah*, 1965, p. 32). R. K. Harrison says, "This unusual term expresses Jeremiah's sense of God's kinship with Israel" (*Jeremiah*, p. 71).

Ezekiel develops an elaborate analogy on the

daughter motif by referring to Jerusalem as daughter of a Hittite (Ezk 16:45). This figure of speech enables the prophet to discourse on the upbringing of the daughter, to capitalize on the proverb, "Like mother, like daughter" (Ezk 16:44), to stress the increasing degradation of playing the harlot and finally to compare the sisters, Samaria and Sodom, who when compared to Jerusalem seem righteous.

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E.A.M.

- 255 בָּנָה (*bānā*) **build, rebuild.** (ASV and RSV usually identical, but "rebuild" in the RSV is sometimes used where ASV uses "build," e.g. Ezk 36:36).

Derivatives

- 255a בִּנְיָה (*binyā*) **structure, building.**
255b בִּנְיָן (*binyān*) **structure.**

- 255c מִבְּנֶה (*mibneh*) **structure.**
255d תַּבְּנִית (*tabnit*) **pattern, plan.**

bānā as construction refers to houses, cities, towers, altars, etc. and idiomatically to bring about increase in offspring (Gen 16:2). *bānā* occurs 376 times in Qal and Niphal stems.

Synonyms are *kūn* "establish" (II Sam 7:13; Ps 89:4 [H 5]) and 'āsā "make." An antonym is *hāraṣ* "break down" (Jer 1:10; Ps 28:5).

The theological significance of the verb *bānā* can be exposed by considering the use of the verb first with God and then with man as its subject.

1. God as Builder. YHWH is presented in Scripture as the master builder of both the created and historical order. The word is used metaphorically of his final creative act for man's good when he "built" the rib which he had taken from Adam into a woman (Gen 2:22). Elsewhere the biblical poets describe the ordered universe as a building which YHWH designed and built (Amos 9:6; cf. Ps 104:2–3).

YHWH, the wise, powerful and good architect of the created order is also the sovereign and moral master builder of temporal history. His sovereignty over history is seen in Joshua's prediction that it would cost a man his first born son to rebuild Jericho (Josh 7:26); Hiel the Bethelite fulfilled this grim prediction eight hundred years later (I Kgs 16:34). As the designer of history he tears down the edifices of the wicked while he builds his own kingdom. Concerning his sovereignty in tearing down the works of the ungodly, Job proclaimed: "With him are wisdom and might; to him belong counsel and understanding. Behold, he tears down, and it cannot be rebuilt" (Job 12:13–14a). Because of his righteous perfection the Psalmist foresaw: "Because they [the wicked] do not regard the works of the Lord nor the deeds of his hands, he will tear them down and not build them up" (Ps 28:5). At the time of his judgment he will destroy the cities of the godless so that they will never be rebuilt. This was the fate of the Canaanites (Deut 13:16 [H 17]), and of Tyre (Ezk 26:14). In a doxology Isaiah exclaimed: "O LORD, you are my God; I will exalt you, I will give thanks to your name . . . ; a palace of strangers is a city no more; it will never be rebuilt" (Isa 25:1–2). In a word, that which is built through unrighteousness is unstable and will fall. Even Jerusalem will become a ruin because her leaders built Zion with bloodshed and Jerusalem with violence and injustice (Mic 3:10), and Jehoiakim will be buried like a stubborn donkey because he built himself a spacious house through unrighteousness and injustice (Jer 22:13–19; cf. Hab 2:12). YHWH subjected his chosen city to the same fate he inflicted on the Canaanites by giving its new houses to the enemy before Israel had ever used them (Deut 28:30;

Zeph 1:13). Though nations, such as Edom, may resolve to build in opposition to him his decrees, they will not succeed (Mal 1:4).

Other texts, however, affirm his sovereignty according to his righteous purposes in building up his kingdom through his elect. He also promised to build Jeroboam I an enduring house if he kept YHWH's statutes (I Kgs 11:38). Unlike David, however, Jeroboam I failed to behave as a true servant of YHWH.

In addition to building the houses of his faithful priests and kings, he is also the master builder of Zion and the temple. Even as in the days of Moses he gave instructions as to how his altars should be built (Ex 20:25; Deut 27:5). In the golden age of Israel's united kingdom, he chose the time, the place and the person to build his house (I Kgs 8:16–20). David promised Solomon that through YHWH's blessing, he would secure the necessary materials and craftsmen for its construction (I Chr 22:11; II Chr 2:7ff [H 6]). Thus he fulfilled his promise at the time he founded the nation to choose a place to put his name (Deut 12:5). A striking amount of detailed instruction is given about the building of these structures in which YHWH delights (cf. I Kgs 6; Ezk 40; Neh 3).

Moreover, though he chastens the house of David and Zion by tearing them down for a time, yet his purpose to bring salvation cannot be thwarted forever.

Jeremiah's use of the combination "build and plant," since it follows God's destructive act of judgment, illustrates that God in grace "builds again" (Jer 1:10; 18:7–10; 42:10). Impressive is YHWH's promise to the people destined for exile, "Again I will build you and you shall be built, O virgin Israel" (Jer 31:4; cf. 24:6; 33:7). In the metaphorical usages of this word pair it is always YHWH who is subject; and in Jeremiah, the object, when it is given, is always a group of people, primarily Israel. The word pair is linked with salvation history and emphasizes YHWH's initiative as well as his solicitude. Thus, he sent Cyrus to rebuild the temple (II Chr 36:23; Ezr 1:2–4) and promised to rebuild the house of David (Amos 9:11). (Perhaps as an indication of his intention to use Israel to bring universal salvation, he used the Phoenicians in building the first temple, and the uncircumcised Cyrus in building the second temple.)

Because God is sovereign over all, it is folly to build without his blessing. "Unless the LORD builds the house, they labor in vain who build it" (Ps 127:1). All houses and cities are at his disposal as he displayed when he promised to give to his elect cities and houses they did not build (Deut 6:10f; Josh 24:13) and threatened to destroy the cities of apostates (Deut 13:16 [H 17]). Siege equipment and fortifications are without

profit apart from him (Ezk 17:17; cf. 21:22 [H 27]). David appropriately depended on God to build the walls of Jerusalem (Ps 51:18 [H 20]).

2. Man as Builder. Structures built by man are judged by God as either good or bad according as they conform to his character and purpose. Thus he accepted the altars built by Noah (Gen 8:20); the Patriarchs (12:7–8; 13:8; 18; 22:9; 26:25; 35:7); Moses (Ex 17:15; 24:4); Joshua (Josh 8:30). In contrast, he rejected the high places and altars to foreign gods built by Aaron (Ex 32:5); Solomon (I Kgs 11:7); Rehoboam (I Kgs 14:23); etc.

Cities, the most frequent object of *bānā*, must also be evaluated by the same criteria. Thus he delights in the songs about Zion (Ps 122:3), but he found no delight in the city built by Cain (Gen 4:17) or in Assur's Nineveh (Gen 10:11). Though Tyre was famous for its beauty brought about by its expert craftsmen (Ezk 27:3ff), it was destroyed because of its sin (27:26ff). The same fate befell Samaria though it contained houses of dressed stone (Amos 5:1; cf. Isa 9:10 [H 9]) and decorated with ivory (I Kgs 22:39; Amos 3:15).

Building activity is frequently associated with God's saving activity. Under God's blessing, Solomon not only built up Zion but also built store cities and fortified others (II Chr 8:5). Ezekiel anticipates the day when Israel will again build houses (Ezk 28:26; 36:10, 33, 36), and the Psalmist calls upon heaven and earth to praise God because his servants will once again build the cities of Judah (Ps 69:35 [H 36]). The reader rejoices with the singers of Nehemiah's time who built for themselves villages around Jerusalem (Neh 12:29).

Houses became important in Israel's history when they became sedentary. The first notice that Jacob built a house and booths for his cattle occurs after he returned from Padan Aram and separated himself from Esau (Gen 37:18). Anticipating their settlement in the land, Moses instructed the people to make a parapet for their flat roofs lest someone might fall off (Deut 22:8); he excused a man from military service (20:5) who had not dedicated his new house.

The word is also used for women who build a family by bearing children. Rachel and Leah are mentioned in marriage blessing as having built the house of Israel (Ruth 4:11). Levirate marriage was instituted so a "house" or family would be built (Deut 25:9).

tabnit. *Pattern, plan, form, image, likeness.* (ASV and RSV often vary: e.g. ASV "pattern," RSV "plan," I Chr 28:11, 12, 18, 19; ASV "likeness" RSV "image" Ps 106:20). *tabnit* occurs twenty times.

Synonyms for *tabnit* are not easily differentiated from each other. *t'mūnā* from the root *min* "kind" suggests "resemblance," "rep-

resentation" (Num 12:8). *d'mūt*, from the root *dāmā* "like," is used in the sense of "copy," "likeness," or "image." *tō'ar* refers to "attractive form" (Gen 29:17; Jer 11:16). Wherever *tabnīt* refers to structures it is best understood as "plan," e.g. David supplied Solomon with *tabnīt* ("specifications," "blueprints") for temple items (I Chr 28:11, 19). In other contexts *tabnīt* is better rendered "likeness" and is not essentially different from *t'mūnā* (Deut 4:16–18; cf. Ex 20:4).

The tabernacle and its furnishings were to be made according to the *tabnīt* (plan) God had shown Moses in the Mount (Ex 25:9, 40). Specifications for the tabernacle, the ark of the covenant, the table for the bread of the presence, etc. included dimensions, material, design, and even color (Ex 26:1) though not always were measurements indicated (cf. lampstand, Ex 25:31).

Bibliography: TDOT, II, pp. 166–80. THAT, I, pp. 325–26.

B.K.W.

256 בנט (*bnt*). **Assumed root of the following.**

256a אֲבִנֶט (*'abnēt*) **girdle**. (KJV, ASV, rsv render alike, "girdle(s).")

The word denotes the girdle of the high priest, the ordinary priests, and high officials. There are nine occurrences of this term in the OT; all but one (Isa 22:21) are found in Exodus and Leviticus. The *'abnēt* was a ceremonial sash worn by the high priest and his assistants. It was made of embroidered linen in colors of blue, purple, and scarlet (Ex 28:4, 39–40). It was worn by high officials as well (Isa 22:21). *'abnēt* is one of five OT words translated "girdle." Only one other refers to priestly apparel. Josephus affords some details of the girdle as used in his day. It was wrapped around the chest and after a number of twinings it was tied, hanging freely to the ankles. Such was the girdle which the high priest wore while performing no service. While he was offering sacrifices, in order to allow greater freedom of movement, he threw the sash to the left and wore it over his shoulder (Josephus, *Ant* 3.7.2). Some OT scholars think of the girdle as a loosely woven scarf. Although Deut 22:11 expressly forbids mixing wool and linen in a garment, it was permitted in this case, at least in the embroidery wool, although Ex 39:2a calls it a girdle of linen. The girdle was a usual part of the garments of the priests. The "girdle of the ephod" (*hēsheb hā'ēpōd*) was specially embroidered and worn by the high priest.

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C.L.F.

בִּנְיָה (*binyā*). See no. 255a.

בִּנְיָמִין (*binyāmin*). See no. 254a.

בִּנְיָן (*binyān*). See no. 255b.

257 בסר (*bsr*). **Assumed root of the following.**

257a בֶּסֶר (*bōser*) **unripe or sour grapes**.

258 בער (*b'd*). **Assumed root of the following.**

258a בְּעַד (*ba'ad*) **behind, through, round about, in behalf of**.

Used primarily as a preposition, *ba'ad* is significant theologically. First *ba'ad* occurs in conjunction with petition "in behalf of" (*ba'ad*) someone. Persons request a spiritual leader to pray (usually Hithpael of *pālal*) in their behalf, e.g. Pharaoh to Moses (Ex 8:28 [H 24]); people to Samuel (I Sam 12:19); Hezekiah to Isaiah (II Kgs 19:4); representatives to Jeremiah (Jer 21:2; 42:2). Or, assertions are made of spiritual leaders that they have or will intercede, e.g. Abraham (Gen 29:7) and Moses (Num 21:7; Deut 9:20). Jeremiah is commanded not to pray for (*ba'ad*) the people (Jer 7:16; 11:14). The preposition throughout underscores the mediating function of leaders, including prophets, in intercession.

Instructions given to priests include the expression "make atonement for (*ba'ad*)." Aaron is instructed to make atonement (*kāpar*, q.v.) for himself and his house (Lev 9:7). In the temple which Ezekiel describes, sin offerings are to be observed "to make atonement for" (*ba'ad*) the people (Ezk 45:17, 22). Descriptions of the ritual for the Day of Atonement repeated the same expression (Lev 16:6, 11, 17, 24). It is perhaps presumptuous to argue merely from *ba'ad* that sacrifice is to be understood as substitutionary. The whole ritual must be considered. Prayer is also spoken of as "making atonement for" (Ex 32:30). Yet there can be no doubt that sacrifice, supremely Christ's sacrifice, is "for the benefit of" and "in behalf of" others.

Non-theological usages include: away from, behind, out from or out through in various appropriate situations.

E.A.M.

בְּעוּתִים (*bi'ūtīm*). See no. 265b.

259 בָּעָה (*bā'ā*) **seek out, swell**.

bā'ā suggests a search for what is covered or sealed (Isa 21:12; Ob 6). And it may suggest a swelling up as of boiling water (Isa 64:2) or the bulging of a wall (Isa 30:13). It has the same two meanings in Arabic.

E.A.M.

260 בעז (*b'z*). **Assumed root of the following.**

260a בְּעֹז (*bō'az*) **I, Boaz**.

A wealthy landowner from Bethlehem who figures prominently in the book of Ruth (Ruth 2:1–3). Through his considerate action for the widowed Ruth, Boaz exemplifies justice of which the Bible so often speaks (e.g. Deut 27:19). Since Boaz functions as a kinsman redeemer (*gō'el*, q.v.) his action has been regarded as pointing to Christ, the redeemer of mankind. As the great-grandfather of David, Boaz receives mention in genealogies (I Chr 2:12) including those of Christ (Mt 1:5; Lk 3:32).

Boaz was also the name of one of the two large pillars flanking the entrance to Solomon's temple. Boaz stood to the north; the other pillar (*yā-kin*) stood to the south (I Kgs 7:15–21). The majority of scholars believe that they had a purely decorative and symbolic function. But W. F. Albright suggested they were giant incense stands (*Archaeology and the Religion of Israel*, 1949, pp. 138–48). Others hold that they symbolized God's presence or that the pillars, together with the laver, symbolized Yahweh's lordship over the natural elements (land and water). R.B.Y. Scott appropriately notes that since the king "stood by the pillar" at important occasions (II Kgs 11:14; 23:3) the inscriptions may have dynastic significance. Boaz may recall: "In the strength (*b'ōz*) of Yahweh shall the king rejoice" (Ps 21:1 [H 2]; JBL 58: 143ff.). Jean Ouellette, however, has recently argued that they were not freestanding but had a functional value ("The Basic Structure of Solomon's Temple and Archaeological Research," in *The Temple of Solomon*, ed. by Joseph Gutmann, Scholars Press, 1976). See also D. Ussishkin, "King Solomon's Palaces," BA 36: 84–88. See Busink, T. A., *Der Tempel von Jerusalem* (Leiden, 1970), pp. 312ff. for a convenient survey of the extensive scholarly literature on the subject.

E.Ä.M.

261 בָּעַט (bā'at) *kick*.

בָּעִיר (*b'ir*). See no. 264a.

262 בָּעַל (bā'al) *possess, own, rule over, marry*. (ASV and RSV usually similar, though RSV prefers "rule" to ASV "have dominion" [e.g. Isa 26:13]).

Derivatives

- 262a בָּעַל (bā'al) *owner, husband, Baal*.
 262b בָּעֻלָּה (bā'ālā) *female owner*.
 262c בֵּל (bēl) *Bel*.

The verb with its derivatives, not counting its usage in compounds or as proper names, occurs more than one hundred times. One may own (*bā'al*) a house (Ex 22:7), or rule over (*bā'al*)

territory (cf. I Chr 4:22). A man may take (*lāqah*) a wife and marry (*bā'al*) her (Deut 24:1).

A focus on the verb *bā'al* from the theological standpoint leads to a consideration of marriage terminology employed by God in defining his relationship to his people. "For your Maker is your husband (*bā'al*), the Lord of hosts is his name" (Isa 54:5ff.). In Jer the existing marriage relationship becomes a motivation for repentance: "For I am a husband unto you" (Jer 3:14, ASV; RSV renders "I am your master"). In the justly famous new covenant passage the former covenant is described as a broken covenant, a situation which is the more sobering and shocking because "I was a husband (*bā'al*) to them, says Jehovah" (Jer 31:32, ASV; RSV similar; cf. Mal 2:11).

The future delights which God will have with his redeemed people are stressed in Isa where the land is said to be married (*bā'al*, Niphal), apparently to YHWH. The name of the land, Beulah (passive participle of *bā'al*), signifies both the intimacy and the joy of YHWH in conjunction with the land (*'ereš*, q.v.; Isa 62:4). The background which such language gives to the NT concept of Christ as the bridegroom or husband of his people, the church, should be obvious (cf. Eph 5:21ff.). In any case one must not miss the close covenantal tie which this metaphor suggests, not only of love but of loyalty between God and his people.

ba'al. Owner, possessor, husband, Baal. Ugaritic also has the double use of master and the name of a deity. The root in most semitic languages means either "lord" or, when followed by a genitive, "owner."

In addition to *ba'al* as owner of things, the noun in the plural is used for citizens (*bā'alim*) of a city (Josh 24:11). In Jud 9 where the noun occurs sixteen times, ASV consistently translates "men," but RSV in addition to "men" employs "citizens" (Jud 9:2) and "people" (Jud 9:46). *ba'al* can refer to partner or ally (Gen 14:13). Idiomatically *ba'al* as master of something characterizes the person (e.g. *ba'al* of wrath, Prov 22:24; of appetite, Prov 23:2; of dreams, Gen 37:19) or identifies occupation (e.g. officer, *ba'al* of the guard, Jer 37:13).

In addition to its appearance in compound names of people and places (e.g. Jerubbaal, Jud 9:16; Baalzephon, Ex 14:2), *ba'al* is the name of a great active god in the Canaanite pantheon and has other religious connotations.

The god Baal met in the OT is the West Semitic storm god, *b'l* (sing.) and *b'lm* (pl.), encountered in Egyptian texts (from fourteenth century B.C. on), Tell Amarna Letters (fourteenth century B.C.), Alalakh Tablets (fifteenth century B.C.), Ugaritic texts (fourteenth century B.C.), Amorite proper names from Mari, Tell al-Rimah, and

Chagar Bazar, and later in Phoenician and Punic texts. Both within the Bible and outside it the name appears either absolutely or in construct with place names; e.g. Baal-peor (Num 25:3, 5), Baal-berith (Jud 9:40), Baal-zebul (II Kgs 1:2). (Baal-zebul, "lord of flies," is a parody on his name found elsewhere, *b'l zbl*, "Prince Baal.") These names do not denote various gods with the epithet "lord," but local veneration of the same West Semitic storm and fertility deity called simply Baal, "Lord."

Scholars used to think that the plural form with the article, "the Baalim" denoted different local numina, but the plural form of the name occurs outside the Bible and the mention of "lovers" and "strangers" (Jer 2:25) suggest another use of the plural than that of a numerical plural. The article occurs frequently in Hebrew with proper names whose meaning is transparent.

Since the biblical writers did not intend to teach the Canaanite religion, we know more about Baal's roles, consorts, and cult from the extra-biblical literature than from the OT; but the picture of Baal presented in the OT comports well with the extra-biblical sources.

He was also called Haddu (=Hadad). He is above all the storm god who gives the sweet rain that revives vegetation. Dry years were attributed to his temporary captivity or even death. But at his revivification fields, flocks, and families became productive. In addition, he is a war god and fertility deity who consorts with Anat (is later equated with Astarte). Both by reciting the myth of his role in reviving life at the autumn new year festival and by magical ritual of sacred marriage represented in the cult by the king, the queen and a priestess, the West Semites hoped to ensure the earth's fertility. [This ritual is witnessed to in Babylon but not clearly in Canaan (cf. H. Frankfort *Kingship and the Gods*, also Kitchen, K. A., *Ancient Orient and the O.T.*, Inter-Varsity, 1966, p. 104). It should be noted that the identification of Baal as an annually dying and rising god with the Babylonian Tammuz has lately suffered. New Sumerian tablets published by S. Kramer show that Tammuz died once for all and C. H. Gordon has argued that Baal too had no annual death and resurrection. See the whole discussion with refs. in E. M. Yamauchi, "Tammuz and the Bible" JBL 84: 283-90. R.L.H.] Archaeological cultic objects with exaggerated sexual features, as well as the myths themselves, support the OT notices about the degraded moral features associated with the cult.

Throughout the period of the judges, Israel succumbed to this infectious cult (Jud 2:11ff.; 6:25) and had to be rescued from its tragic consequences by Yahweh's judges. During the period of the Omrides, Baal worship became the official

state religion of the northern kingdom (I Kgs 16:31). Leah Bronner has presented convincing argument that Israel's miracles by Elijah and Elisha served as a polemic for God against the very powers attributed to this pagan nature deity, namely, fire (I Kgs 18:17ff.; II Kgs 1:9-16), rain (I Kgs 17:1; 18:41-46), food (I Kgs 17:1-6, 8-16; II Kgs 4:1ff.); children (II Kgs 4:14-17); revivification (I Kgs 17:17-23; II Kgs 4:18-37; 13:20-22, *The Stories of Elijah and Elisha as Polemics Against Baal Worship*, Leiden, 1968.) But their miracles did not rid the land of this degraded cult and it brought about the captivity of the northern kingdom (Hosea).

It also infiltrated the southern kingdom (II Kgs 11:18; 21:2ff.), and in spite of Josiah's reform (II Kgs 23:4ff.), brought the nation into exile (Ezk 16: 23, etc.).

The Hosea discourse describes how Israel, who received gifts of grain and oil from YHWH, used these for the worship of Baal (Hos 2:8 [H 10]). The chapter fairly turns on the term *bā'al*, not only in the mention of the Canaanite god(s) (e.g. Hos 2:8 [H 10]; 2:13 [H 15]; and 2:17 [H 19]), but in the imagery throughout of God as Israel's husband. Israel will call the Lord her husband (*'ish*, Hos 2:16 [H 18]; cf. 2:2 [H 4]; 2:7 [H 9]) and no longer call him, apparently along with the list of other gods, my Baal (*bā'al*).

God's supremacy over Baal is constantly affirmed. However man's preoccupation from then and until this day is rather with sex and technology, than with devotion to the almighty God of history, who is also the covenant God.

B.K.W.

bā'ālā. Female owner. Used infrequently, *bā'ālā* signifies owner of something (e.g. a house, I Kgs 17:17). Or like *bā'al*, it is used to characterize a person (e.g. enchantress, lit. "possessor of charms," Nah 3:4; cf. I Sam 28:7). In contrast to *bā'al*, *bā'ālā* is not used in the OT of a goddess except as the feminine form appears in names of localities (e.g. Josh 15:9).

bēl. Bel. The name of an earlier Babylonian god of heaven, parallel perhaps to the Sumerian Enlil, who at a later date was merged with Marduk. Bel ("lord," cf. Hebrew *bā'al*) was then added as title to Marduk. Bel, Babylon's patron deity, is incorporated in names like Belshazzar (Dan 5:1). The Babylonian form of the name is due to the loss of laryngeals in the Akkadian language.

Bel, the Babylonian form, is mentioned only three times in two prophets. Despite repeated statements that no gods beside YHWH exist, the OT mentions pagan deities in order to contrast certain aspects of Yahweh (cf. I Cor 8:5-6).

Isaiah, strongly polemical concerning pagan gods and idols generally (cf. Isa 40:18f.; 41:20ff.;

45:20), names Bel and Nebo, both Babylonian deities, and describes them as unable to save their own statues in the hour of disaster.

In a passage that distinguishes most clearly between a god and the representation of him by an image, the writer contrasts the gods whose statues must *be carried*, with God who *carries* his people (Isa 46:1ff). Discussion of pagan deities emphasizes the contrast with YHWH. The statement about the defeat of Bel opens Jeremiah's oracle (Jer 50:2; cf. 51:44) and underscores another theme concerning pagan deities. Here and elsewhere the OT insists that no pagan deities are a match for YHWH; that YHWH is supreme and fully God.

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E.A.M.

263 בָּעַר (bā'ar) **I, to burn, consume, be kindled.** (ASV and RSV similar.)

Derivative

263a בָּעֲרָהּ (b'ērā) **fire.**

Of the several Hebrew words which are translated "to burn" two are most often used figuratively. These are *bā'ar* and *hārā*. The others, such as *šārap*, *yāqad*, and *yāsat* all have to do primarily with literal burning, whereas these two are commonly used to describe anger, passion, in-

trigue, etc. *hārā* is confined almost totally to usage with anger, while *bā'ar* stresses the consuming and contagious qualities of fire especially in the religious context.

In the derived stems (Piel, Pual, and Hiphil) the root is normally used literally. As might be expected from the nature of the stems, the emphasis is upon "causing to burn," or setting afire (e.g. Ex 22:6 [H 5]). Almost all of these, however, are special cases and have to do with ceremonial burning. So the priests are commanded to burn wood on the altar continually (Lev 6:12 [H 5]; Neh 10:35); the lamps in the sanctuary are to be burning at all times (II Chr 4:20; 13:11). The prototypes of these are the theophanies in which the Lord's appearances are associated with the continuously burning bush (Ex 3:2-3) and the burning on Mt. Sinai (Deut 4:11; 5:23; 9:15), both of which seem to represent the very character of the righteous and purifying God (II Sam 22:9; Isa 10:17; Ezk 1:13; cf. also Isa 33:14; Heb 12:29). Thus *bā'ar* is used with "fire" when it is God's instrument to consume the wicked (Num 11:1; Isa 1:31; 9:18 [H 17]). To be of an alien nature to God is to be as dry tinder before a flame (Isa 10:17). This, the prophets promised, was to be rebellious Israel's experience before a Holy God (Isa 30:27; Jer 7: 20; Ps 83:14 [H 15]; etc.).

The word is also used to describe intense emotions (Ps 39:3 [H 4] Jer 20:9).

b'ērā. Fire. Appears once in Ex 22:6 [H 5] where it is used as a cognate accusative with *bā'ar*, "the one who kindled the fire."

264 בָּעַר (bā'ar) **II, be brutish.** Denominative verb.

Parent Noun

264a בָּעִיר (b'ēr) **beasts, cattle.**

264b בָּעִירָהּ (bā'ar) **brutish person.**

The verbal forms of this root may well be denominative from the noun form "beast." In turn, it is tempting to see a connection between that word and the Piel form of *bā'ar* "to graze." However, such a connection must remain highly tenuous. The root seems to contrast man's ability to reason and understand with the beast's inability to do so (Prov 30:2).

b'ēr. Beasts, cattle. Does not seem to stress the brutish aspect of beasts, but is simply a synonym for *b'hēmā* or *miqneh*.

ba'ar. A brutish person. Occurs five times in Psalms and Proverbs. Such a person is one who stubbornly refuses to accept God's grace (Ps 73:22). The use of the figure in Prov 30:2 shows Agur's humility.

Bibliography: TDOT, II, pp. 201-204.

J.N.O.

264.1 *בָּעַר (bā'ar)

- 264.1 *בָּעַר (bā'ar) *III, to put away, take away, feed on, waste.* (ASV similar. RSV translates "purge" in Deut, elsewhere with a variety of words including "consume, destroy, exterminate, devour.")

This root occurs twenty-seven times, twice in the Hiphil and the rest in the Piel stem. Other lexicographers (cf. KB, GB, BDB) assumed that it was a derivative idea from the root meaning "to burn." Such a derivation would be easily understood, especially since *bā'ar* "to burn" seems to stress the consuming aspect of fire. However, most recent studies assume a separate root, especially since *bā'ar* "to burn" has a Piel form meaning "to kindle, set afire."

The most common usage of the word has to do with removing evil or evil influence from the land (20 times, 10 of which are in Deut). If a person has committed some flagrant sin (idolatry, murder, fornication, prostitution, adultery, intranational slavery) not only must he himself be removed, but through his execution the evil which he has set in train must be removed (Deut 13:1-5 [H 2-6]; II Sam 4:11; I Kgs 14:10 etc.). The necessity for this latter is seen in the provision made for purging the evil when a body is found and the murderer is not known (Deut 21:1-9). Evil cannot be explained away nor wished away. It must be dealt with and that in terms of life and death.

J.N.O.

- 265 *בָּעָתָה (bā'at) *to be overtaken by sudden terror, to terrify.* (Niphal and Piel only.)

Derivatives

- 265a בָּעָתָה (b'ātā) *terror, dismay.*
265b בְּעוֹתִים (b'ūtīm) *terrors, alarms occasioned by God.*

Half of the occurrences (of fifteen) are in poetry. Two synonyms are *pāḥad* "to tremble," and *ḥātat* "to be filled with terror." *bā'at* is closest to *ḥātat*, though RSV more consistently and appropriately renders *bā'at* with the stronger term "terrify." ASV occasionally uses "make afraid" (cf. Est 7:6; Job 13:11; 15:24).

Though men may be the occasion of terror (e.g. Est 7:6; cf. Job 13:11), it is primarily Yahweh that strikes terror. David is terrified (*bā'at*) when confronted with the sword-carrying angel (I Chr 21:30). Saul was terrorized (*bā'at*) by an evil spirit from Yahweh (I Sam 16:14). Visions, regarded as from God, bring terror, as shown in the account of Eliphaz (Job 4:14ff.) and Job's comment (Job 7:14).

The coming of God, even via the angel Gabriel, strikes terror into the heart of Daniel and this devout servant falls to his face (Dan 8:17). This experience is helpful in understanding the background against which Job makes his request, viz.,

that God not intimidate (*bā'at*) him with his power and dread (Job 9:34; 13:21). The wicked have every reason to be terrified because they stretch forth their hand against God (Job 15:24f.).

bā'at is the reaction of both saint and sinner who experience Yahweh. *bā'at* underlines the greatness and overpowering aspect of God. Before such a God reverence and awe at the least are demanded.

E.A.M.

- בָּעַשׂ (bōš). See no. 268a.
בִּשְׂשָׁה (biššā). See no. 268b.
בָּשִׁיר (bāšir). See no. 270f.

- 266 בָּשַׁל (bšl). *Assumed root of the following.*

266a בָּשַׁל (bāšāl) *onion* (Num 11:5).

- 267 בָּשָׂה (bāša') *to cut off, get, gain, be covetous, greedy, finish* (Piel).

Derivative

267a בִּשְׂשָׁה (beša') *profit.*

bāša' and its derivative occur thirty-nine times in the OT. Dalman has argued that it is a technical term used by weavers to designate the action of cutting a piece of cloth free from the loom after it has been woven (cf. also KB). Isaiah 38:12 bears this out when it has Hezekiah contemplating the end of his life in such terms. Job (6:9) also asks that God would cut off his life. This explains the Piel meaning "to complete, finish." However, the more common connotation of the root is based on a slightly different aspect of "cut off." That is to cut off what is not one's own, or in the slang of our day, to take a "rip-off," thus to be greedy, covetous.

The derived uses in the cognate Semitic languages suggest that "to cut," "cut off," was the original meaning.

beša'. *Profit, unjust gain, covetousness.* Personal advantage derived from some activity. Used largely in the negative sense, as in the case of the racketeer who takes his "cut" from the profits of an otherwise legitimate business. In seven occurrences (out of a total of 23) the negative connotation is less apparent. E.g., Judah queries his brothers as to the "profit" in killing Joseph (Gen 37:26) and Job's comforters argue that it is no *gain* to God even if Job were blameless (Job 22:3), etc. But the predominance of the negative usages indicates that it is very easy for the acquisition of personal gain to become the ruling motive of one's life, obscuring duty, honesty and the rights of others.

The contexts in which *bāša'* and *beša'* occur emphasize two points concerning the lust for personal gain. First, it is a special temptation to leaders, and those showing any predilection in

that direction should be disqualified (Ex 18:21). The leader who succumbs to this temptation to use his position for his own ends will certainly play his people false (Ezk 22:27). Again and again in the OT, it was the desire of the leaders for personal gain which led Israel into disaster (cf. I Sam 8:3; Isa 56:11; Jer 8:10; 22:17, etc.).

Secondly, lust for personal gain is in direct opposition to unselfish devotion to God (Ps 10:3; 119:36; Isa 33:15) and must inevitably destroy the person who succumbs to it (Prov 1:19; 15:27; Hab 2:9). Perhaps its most disastrous result is its tendency to dull the hearing of God's word (Ezk 33:31).

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J.N.O.

268 בָּשָׁשׁ (bāšš). **Assumed root of the following.**

268a בָּשָׁ (bāš) *mire* (Jer 38:22).

268b בָּשָׁה (bāšā) *swamp* (Job 8:11; Ezk 47:11).

269 בָּשַׁק (bāšaq) **to swell** (of feet) (ASV, RSV translate similarly.)

Derivative

269a בָּשֶׁק (bāšēq) *dough*.

bāšaq occurs twice (Deut 8:4; Neh 9:21) in parallel passages where God's care of the Israelites during the wilderness period is recounted. Despite all their walking, wandering from place to place, their feet did not even swell nor did their clothes or sandals wear out (Deut 29:5 [H 4]).

J.N.O.

270 בָּצַר (bāšar) **to gather, restrain, cut off, fence, fortify**. (ASV similar. RSV translates "fortified" where ASV and KJV read "fenced, walled," etc.)

Derivatives

270a בָּשָׂר (bešer) *precious ore*.

270b בִּצְרָה (bošrā) *enclosure*.

270c בִּצְרֹן (biššārôn) *stronghold*.

270d בִּצְרֵת (baššōret) *dearth*.

270e בִּצְרָה (baššārā) *dearth, destitution*.

270f בִּצְיִר (bāšīr) *vintage*.

270g מִבְּצָר (mibšār) *fortification*.

KB holds that at least three separate but homophonous roots are involved here, one meaning "to gather," another meaning "to reduce" or "humble" (only Ps 76:12 [H 13]; KJV "to cut off"), and yet another having only Niphal and Piel forms, meaning "inaccessible," "impossible." There may be yet a fourth root, meaning

"test, assay," as per Ugaritic 2067:3 (UT 19: no. 500; cf. Jer 6:27).

Of the seventy-three occurrences of *bāšar* and its derivatives, all but eight have to do with fortification (or inaccessibility). Of these eight, seven have to do with the grape harvest. In Jer 6:9; 49:9 and Ob 5 it is indicated that when God in judgment gathers the harvest from Israel his vineyard, there will not even be gleanings left (contra Deut 24:21).

For the most part, the term "fortified (or fenced) city" is utilized as a term of designation, indicating the largest and most important habitation sites (cf. II Kgs 17:9). Such cities were very important strategically since they were almost impregnable until the perfection of siege techniques by the Assyrians (Jer 5:17). This fact was of special significance to the Israelite conquest (cf. Josh 10:20, etc.).

Since fortified cities were so strong, it was a great temptation for the Israelites to put their trust in them instead of in their God. Thus the prophets are at pains to show the folly of such trust (Isa 17:3; Lam 2:5; Hos 10:13–14, etc.). God alone is mankind's stronghold (cf. Ps 27:1, mā'ōz).

Bibliography: Dahood, M., *Ugaritic-Hebrew Philology, Biblia et Orientalia*, XVII, Pontifical Biblical Institute, 1965, p. 53.

J.N.O.

בִּצְרֹן (biššārôn). See no. 270c.

בִּקְבֹּק (baqbūq). See no. 273a.

בִּקְיָה (b'qia'). See no. 271c.

271 בָּקַע (bāqa') **to cleave, divide, break through, break up, rip up, tear**. (ASV and RSV similar.)

Derivatives

271a בֶּקַעַת (beqa') *half shekel*.

271b בִּקְעָה (biq'ā) *valley, plain*.

271c בִּקְיָה (b'qia'), בִּקְיָה (bākia') *fissure, breach*.

This root with its derivatives appears seventy-three times in the OT. Cognates are found in Ugaritic (*bq'*), Arabic (*faqa'a*) and Ethiopic. The basic idea seems to be "a strenuous cleaving of recalcitrant materials" (Greenfeld, HUCA). As a result of the cleaving, the contents may "burst forth" (cf. Isa 58:8, etc.), but it is clear that this meaning is secondary and not primary as with such roots as פָּצַח (*pāšah*), or פָּרַץ (*pāraš*).

bāqa' is used in five situations, all of which express the forcefulness of the splitting action. Of these, only the first sees the splitting action as coming from within, as in the hatching of eggs (Isa 34:15; 59:5), the splitting of wineskins (Josh 9:4, 13), the dawn rending the heavens (Isa 58:8; cf. Mesha Insc. 1.15), etc.

The second usage expresses the splitting actions encountered in daily life as the splitting of wood (Gen 22:3; I Sam 6:14) or of stones (Ps 141:7).

Thirdly, the word is used with reference to the splitting of the earth. In all cases but I Kgs 1:40, where the splitting is attributed to the noise of jubilation over Solomon's coronation, this is the work of the Lord (Num 16:31, etc.). Two references here are of special importance, for they indicate that the earth will be split upon the return of the Lord (Micah 1:4; Zech 14:4). The creation will not be able to stand when the Creator returns in his glory.

Fourth, *bāqa'* is associated with warfare and violence. It is used several times to express the action of troops in breaking into a city, camp or territory (II Kgs 25:4; II Chr 21: 17; Ezk 30:16). The results of such a conquest were often horrifying. Captives and young children were frequently thrown from high places so that they were "split open" (כָּנַן "dashed to pieces") on the rocks below (II Kgs 8:12; II Chr 25:12). Pregnant women were all too commonly "ripped up" (II Kgs 15:16; Amos 1:13, etc.).

The final usage is associated with water production and behind that lies creation. These creative activities were directly paralleled by God's redemptive actions on behalf of Israel. The One who first cleaved open brooks and springs (Ps 74:15) was able to do it again in the wilderness of Sinai (Ps 78:13; Isa 48:21). The One by whose knowledge the great deeps were first split up (Prov 3:20) (and again in Noah's day [Gen 7:11]) could once again exercise his mastery over the waters by dividing the waters of the Red Sea for his people (Ex 14:16; Isa 63: 12, etc.). In the Akkadian creation epic, Marduk is said to have split the body of Tiamat, the Great Deep, as the basis for creation. Whether some relation exists between the biblical and Akkadian material is difficult to ascertain (cf. Ps 74:12-17; Isa 51:9-11). In any case God's creation was pictured as *ex nihilo* and not as the result of some warfare of the gods. However, the burden of these passages is not simply that God is possessed of such terrible power as to split rocks and waters, etc., but that the possessor of such power is able to redeem a lost creation. Of this the Akkadian knows nothing. See the discussion under *r'hôm*, no. 2495a.

beqa'. *Half-shekel.* A "cloven" shekel. Appears only in Gen 24:22 and Ex 38:26. It is also to be understood in the weight of Solomon's gold shields (II Chr 9:16) which according to II Kgs 10:17 weighed three minas each (150 shekels, 300 beqas).

biq'ā. *Valley, plain.* Originally a cleft in the mountains. Thus the plain of Megiddo (Zech 12:11) is that valley which lies between the Car-

mel range on the south and the highlands of Galilee on the north near the pass of Megiddo through the Carmel range. As such the word is to be distinguished from *'ēmeq* which means simply "low place." Of the twenty occurrences, eleven are used to designate places (as above). The remainder are often paralleled with "mountains," by which contrast, the entirety of the land is indicated (cf. Isa 40:4).

J.N.O.

272 בָּקַק (bāqak) *I, be luxuriant* (Hos 10:1).

273 בָּקַק (bāqak) *II, empty.*

Derivative

273a בִּקְבֹּק (baqbūq) *flask.*

274 בָּקַק (bāqar) *Seek, inquire* (only in the Piel stem). (ASV and RSV generally similar except Prov 20:25 where RSV renders "reflect.")

Derivatives

274a בָּקָר (bāqār) *cattle, herd, ox.*

274b בֹּקֵר (bôqēr) *herdsman.*

274c בִּקְרָה (bôqer) *morning.*

274d בִּקְקָרָה (baqqārā) *a care, concern.*

274e בִּקְקֹרֶת (biqqōret) *compensation.*

bāqar is found seven times. Much more frequent are synonyms *bāqash* "seek," "secure," and *dārash* "seek," "study," "seek (i.e. pray to) a deity."

bāqar, it is suggested, from the Arabic cognate, originally meant "split," "divide" and hence "discern." Its biblical use is largely in worship contexts, e.g. "checking" for ritual purity (Lev 13:36; cf. Lev 27:33) or "inquiry," in the sense of meditation, possibly self-searching (Ps 27:4; cf. II Kgs 16:15). Only in Ezk does *bāqar* refer to search of animals (Ezk 34:11-12).

In the Aramaic, *b'qar*, found only in Ezr, refers to "investigation," chiefly of records.

bāqār. *Cattle, herd, ox.* (ASV and RSV similar.) *bāqār* (180 times), often used collectively, is doubtfully to be linked with *bāqar* (see above) "to split," more particularly "to plow." It is used in the Mari letters, in Phoenician, Aramaic, and Arabic. Though *bāqār* refers to draught animals such as oxen, the term is used for domestic cattle, including bulls, cows, heifers, and calves. *bāqār* is distinguished from "flock" (*šō'n*) which denotes small cattle such as sheep and goats. *šō'n* and *bāqār* often denote all domesticated animals. *b'hēmā* also refers to livestock generally including sheep and goats.

For the peoples of the ancient near middle east, including the Hebrews, cattle were a form of wealth. Indeed for the semi-nomadic patriarchs,

wealth was measured in cattle. Hamor and Shechem of the hill country had cattle (Gen 34:28) and so did the patriarchs such as Abraham who were rich in cattle (Gen 13:2-7). Isaac was envied by the Philistines for his cattle (Gen 26:12-14). Nathan's parable described the rich man as one who owned *bāqār* (II Sam 12:2; cf. Eccl 2:7). Herds of cattle were a prize in war (Num 31:33; I Sam 27:9). In patriarchal times at least, cattle were given at the time of covenant making (Gen 21:27-31). *bāqār* are to be restored fivefold when stolen (Ex 22:1). Fertility among cattle was obviously important and the Canaanite gods, worshiped as fertility bringers, held an appeal to the Hebrews for that reason. But the Scriptures insist that increase of cattle is due to the Lord's blessing (Gen 24:35; Job 42:12).

As wealth, *bāqār* could be given as gifts (Gen 21:27). As a gesture of generosity Abraham prepared a calf for the angelic messenger (Gen 18:7). Joseph exchanged bread for cattle (Gen 47:17). David had royal herds (I Chr 27:29). *bāqār* were important in stewardship. A tithe of the herd (*bāqār*) was holy to the Lord (Lev 27:32). Of interest are the tallies recorded in Num 7:12ff. For Israel the tithe could hardly be an exclusively private affair about which the community was uninformed. The revival in Hezekiah's time brought a sense of stewardship and the voluntary gifts of *bāqār* (II Chr 31:6).

The existence of a family usually depended on its sheep and cattle. Thus Pharaoh felt secure in letting Israel go if they left their livestock behind (Ex 10:24). As part of the household, they participated in Nineveh's repentance (Jon 3:7) and the servants who tended them are mentioned after the animals (Gen 12:16; 26:14).

bāqār were given in sacrifice by the non-Israelite, Balak (Num 22:40). *bāqār* are designated by God as appropriate for sacrifice primarily no doubt because of the principle that the life of the flesh is in the blood (Lev 17:11), but perhaps also because *bāqār* represent a man's choice possession. Generally offerings were to be from the herd (*bāqār*), or flock (Lev 1:2; cf. Num 15), and for the most part, the animals were to be male, though not always (I Sam 16:2). Sometimes, as at the dedications, both a young bull from the herd (*bāqār*) and a ram from the flock were required (Ex 29:1; Lev 16:3). Burnt offerings for vows and free will offerings (Lev 22:17-19) but also sin offerings (Lev 4:3), required a male animal. The abundance of Solomon's sacrifice of *bāqār* at the temple dedication is a tribute both to his wealth and his piety (I Kgs 8:5, 63). The larger share of such offerings were eaten by the worshipers. The great numbers of sacrifices were commensurate with the crowds of people.

The *bāqār* were used as work animals for the

settled farmer (I Sam 11:5; I Kgs 19:19; Job 1:14) and as a source of meat and sour milk (Deut 32:14; Isa 22:13) in all economies in Palestine as early as the late Stone Age (F. S. Bodenheimer, *Animal and Man in Bible Lands*, 1960, p. 36f.). As clean animals (Deut 14:4), they were used for food on special occasions (Gen 18:7; I Kgs 1:9) at the royal court (I Kgs 4:23 [H 5:3]) and in general as a vital food supply (Joel 1:18). It is of some interest that the larger cattle were evidently more used in ancient Palestine than now. Cattle require more pasture and feed than do sheep.

Note should be taken, in keeping with the theology of ecology, of God's concern for animals. The book of Jonah cites God's pity not only for human beings but also for livestock (Jon 4:11). *bāqār* and flocks at Nineveh were involved in the fast proclaimed by the king (Jon 3:7). The coming age of bliss is depicted as one in which there will be a change also in the habits of the animals, for "the lion will eat straw like an ox" (*bāqār*, Isa 11:7; cf. 65:25).

bōqer. *Morning, dawn.* (ASV and RSV similar.) Linked with the root *bāqar*, *bōqer* (c. 200 times) denotes the breaking through of the daylight and thus dawn or more usually morning. This noun is peculiar to Hebrew though the assumed root is not.

Frequent in narrative portions of the OT, *bōqer* denotes a time marker as in the expression, "Joshua rose early in the morning" (Josh 3:1). *bōqer*, when combined with evening ('*ereb*') may refer either to a full day (Gen 1:5), or in phrases "from evening to morning" designate night time (Lev 24:3), or "from morning to evening" (daytime; Ex 18:13). Occasionally *bōqer* refers to "the morrow."

In poetry, *bōqer* is more often mentioned than evening ('*ereb*'). The voice of the worshiper will be heard in the morning, in praise (Ps 59:16 [H 17]) or in petition (Ps 88:13 [H 14]). The righteous are attentive to God in the morning through prayer and offerings (Ps 5:3 [H 4]); by contrast the wicked are also active but with evil schemes (Mic 2:1; cf. Isa 5:11).

bōqer may denote "early" or "promptly" as in "God will help her right early" (lit. "at the turning of morning," Ps 46:5 [H 6]; cf. Ps 90:14; 101:8), etc. but the case can not be proved. On the other hand in some of these passages *bōqer* may have a latent meaning, "the suitable time of salvation."

baqqārâ. *Care, concern.* A verbal form employed to compare God's care in his search for his flock with that of a shepherd (Ezk 34:12).

biqqōret. *Compensation, scourging(?)* (ASV "punishment"; RSV "inquiry.") If one may judge from an Akkadian root *baqāru* instead of

bāqar, compensation is to be paid in a case involving a man and a betrothed, though unmarried, slave girl (Lev 19:20; the only occurrence of the term—see M. Noth, *Leviticus*).

Bibliography: Delekat, L., "Zum Hebräischen Wörterbuch," VT 14: 7–66. TDOT, II, pp. 209–28.

E.A.M.

276 *בָּקַשׁ (*bāqash*) to seek, require, desire (Piel and Pual only.)

ASV and RSV the same, except at I Sam 20:16 (RSV inferior); Est 2:21 (RSV superior); Dan 1:8 (no preference). Both are inadequate at Zeph 1:6 ("have not sought Jehovah, indeed have not sought him"; cf. Deut 4:29).

Derivative

276a בָּקָשָׁה (*baqqāshā*) petition.

Our root basically connotes a person's earnest seeking of something or someone which exists or is thought to exist. Its intention is that its object be found (*māšā'*) or acquired (Ex 4:19). The object of this pursuit can be either specified or understood, either concrete or abstract. The specific meaning of *bāqash* is determined by its object in a given context. Unlike *dārash* (q.v.) its nearest synonym the activity of *bāqash* is seldom cognitive (but see Jud 6:29). Other words that are parallel (and hence, synonymous) are *rādap* "to pursue," *shā'al* "to ask," *pāqad* "to visit," *bāhar* "to choose," etc. Cf. Ugaritic *bqt*, UT 19: no. 505. Phoenician *bqsh*, KAI, p. 5.

The first significant theological theme of *bāqash* is rooted in the concept expressed in Deut 4:29 (cf. Deut 6:6; Mt 22:37; *dārash*) whereby God binds his people to love and serve him as the first principle of their living. Pharaoh was unable (or unwilling) to see the relationship between Moses' (Aaron's) request and the fact that its conditions were divinely stipulated (Ex 10:11). Hence, he was willing to let the men go "worship" their God, but considered the rest of their request to be an unwarranted ploy to escape slavery. God's covenants, however, require his people to seek him where and how he stipulates (Ex 33:7; cf. Isa 1:12). This "seeking" ultimately finds its object in the Lord (Ps 24:6; Zeph 1:6) and immediately in his covenantal provisions (Amos 8:12; Ps 34:14 [H 15]), promises (Ezk 7:26) and requirements (Zeph 2:3; Mic 6:8). Since false prophets direct "seekers" away from God (Lev 19:31) depriving them of true life, they are marked for capital punishment (Deut 13:10 [H 11]; cf. Gen 9:5). Israel eventually gave themselves to such false leaders but were repeatedly challenged to seek God wholeheartedly (Jer 29:13; 50:4; Deut 30:1–10). Their feigned pursuit of God (Ezk 7:25; Hos 5:6), his counsel (Ezk

7:26), and his word (Amos 8:12), was in vain since they did not seek him with pure hand (Ps 77:2 [H 3], *ngr*) and a clean heart (Ps 24:6). According to his grace God sought his people in their exile (judgment) reminding them of the ancient promise (Isa 45:19) and awakening them to repentance and restitution (Isa 51:1; 65:1). The NT attests the fullest sense of the preceeding (Rom 9:30; 10:20) when he not only appeared unexpectedly/suddenly in his temple (Mal 3:1; Jn 2:13ff.; Heb 12:22–24; 9:1–28), but resurrected the Gentiles to true life (Zech 8:21–22; Jer 31:31ff.). [Some will also hold that these spiritual fulfillments of the OT promises will be matched by literal fulfillments to Israel as well (Rom 11:26). R.L.H.]

It is noteworthy that Moses, who fled Egypt to escape those who were "justly" seeking to kill him (Ex 3:15; 4:19), had a confrontation with God whereby he sought his life (Ex 4:24). So, covenantal disobedience (Moses had not circumcised his son) deserved the death penalty, and the teaching also is (probably) that to exclude one's children from the covenant is tantamount to murder (cf. Gen 9:5). The idea of God "seeking" (requiring) one's life because of covenantal violation applies both to covenants God makes with man (e.g. creational covenant of life, Gen 9:5; the Mosaic covenant, Ezk 3:18, 20), and covenants sanctioned by God (I Sam 20:16; II Sam 4:11).

baqqāshā. Petition, request. (ASV, RSV similar.) Our noun, modelled on a Pael infinitive (Aramaic), is a technical term (frequently synonymously parallel to *sh'ēlā*) denoting a petition or request by a subject to a king that he grant a specific desire. It occurs seven times.

Bibliography: Sellers, O. R., "Seeking Good in the Old Testament," JBR 21: 234–37. TDOT, II, pp. 229–41. THAT, I, pp. 333–35.

L.J.C.

277 בֶּר (bar) I, son. (ASV and RSV similar.)

The common Aramaic noun meaning "son" (Ezr 5:1; Dan 3:25; etc.). Occurs only three times without question in the Hebrew OT, the more common word being *bēn* (q.v.). Three of the occurrences are in one verse, Prov 31:2, which forms the introduction to the instruction of Lemuel. Typical of such literature, the instruction is addressed from a father to a son (cf. Prov 1:8; 2:1, etc.).

The final occurrence is much more problematic. It is found in Ps 2:12, "kiss the son lest he be angry." This has been taken to be a reference to Christ since earliest Christian times. However, with the exception of Syriac, none of the ancient versions contain the reading (e.g. LXX "accept correction"). Yet there is little agreement among the versions on the basis of which to reconstruct

a Hebrew text, nor have any variants come to light at Qumran.

Secondly, it has been argued that since *bēn* appears in verse 7, *bar* in verse 12 must be a corruption. This assumes however that *bēn* and *bar* were never contemporary, one always having been used to the exclusion of the other. This assumes too much, given numerous uncertainties in our knowledge of the spread and usage of Aramaic.

The reading remains problematic, but until solid textual evidence comes to light, emendation is an unwarranted expedient. If the reading is accepted, the action involved probably is kissing the feet of the son, an act of homage well-attested in Babylonian and Egyptian sources.

Bibliography: Barnes, W. E., "The Psalms," I, in *Westminster Commentaries*, ed. W. Lock and D. C. Simpson, London: Methuen, 1931, p. 11f. Bertholet, A., "Eine Crux Interpretum," ZAW 28: 58-59 (cf. also p. 193). Briggs, C. A., "Psalms," I, in ICC, p. 23f. Dahood, M., "Psalms, 1-50," in AB, p. 13f. TDNT, VIII, pp. 340-62. TDOT, II, pp. 308-12.

J.N.O.

בָּר (*bar*) II, III. See nos. 288a,b.

בֹּר (*bōr*) I, II. See no. 288c,d.

בָּר (*bār*). See no. 288f.

278 בָּרָא (*bārā'*) I, *create, make, Creator* (Qal); *choose, cut down, dispatch*, (Piel); *be created, be done* (Niphal; RSV "yet unborn" in Ps 102:18 [H 19]; "clear ground" in Josh 17:15, 18; RSV and ASV "mark" in Ezk 21:19 [H 24]).

Derivative

278a בְּרִיאָה (*b'ri'ā*) *new thing*.

The root *bārā'* has the basic meaning "to create." It differs from *yāšar* "to fashion" in that the latter primarily emphasizes the shaping of an object while *bārā'* emphasizes the initiation of the object.

The question of the meaning of the root *bārā'* is complicated by its connotation in the Piel of "cut down" (Josh 17:15, 18; Ezk 23:47). This meaning may also obtain in the use of the word in Ezk 21:19 [H 24] where it need not connote carving a signpost, but simply the act of cutting down a branch or sapling as a marker). If this meaning attests to the concrete form of the Qal, the word may have meant "to form," "to fashion" in the sense of carving or cutting out. But it is possible that the Piel form may represent an entirely different root. KB (2d ed.) posits a second root used in the Piel meaning "to cut down." THOT (in loc.) follows KB (3d ed.) that there is one root

with the basic meaning "separate," "divide." This would explain the usages of the Piel, but, as is often the case, is not decisive for the nuance of the meaning "create" in the Qal. And, since the word is used in such a distinctive sense in the Qal it is best to consider the meaning of the root solely on the basis of usage.

The word is used in the Qal only of God's activity and is thus a purely theological term. This distinctive use of the word is especially appropriate to the concept of creation by divine fiat.

The root *bārā'* denotes the concept of "initiating something new" in a number of passages. In Isa 41:20 it is used of the changes that will take place in the Restoration when God effects that which is new and different. It is used of the creation of new things (*ḥādāšôt*) in Isa 48:6-7 and the creation of the new heavens and the new earth (Isa 65:17). Marvels never seen before are described by this word (Ex 34:10), and Jeremiah uses the term of a fundamental change that will take place in the natural order (Jer 31:22). The Psalmist prayed that God would create in him a clean heart (Psa 51:10 [H 12]) and coupled this with the petition that God would put a new spirit within him (See also Num 16:30; Isa 4:5; 65:18).

The word also possesses the meaning of "bringing into existence" in several passages (Isa 43:1; Ezk 21: 30 [H 35]; 28:13, 15).

It is not surprising that this word with its distinctive emphases is used most frequently to describe the creation of the universe and the natural phenomena (Gen 1:1, 21, 27; 2:3, etc.). The usages of the term in this sense present a clearly defined theology. The magnitude of God's power is exemplified in creation. This has implications for the weak (Isa 40:26; cf. vv. 27-31) and for the unfolding of God's purposes in history (Isa 42:5; 45:12). Creation displays the majesty (Amos 4:13), orderliness (Isa 45:18), and sovereignty (Ps 89:12 [H 13]) of God. Anthropologically, the common creation of man forms a plea for unity in Mal 2:10. And man is seen as created for vanity in Ps 89:47 [H 48].

THOT argues that this word is used only in the P document and other late literature. Of course this view can only be sustained by dividing and post-dating the documents.

The limitation of this word to divine activity indicates that the area of meaning delineated by the root falls outside the sphere of human ability. Since the word never occurs with the object of the material, and since the primary emphasis of the word is on the newness of the created object, the word lends itself well to the concept of creation *ex nihilo*, although that concept is not necessarily inherent within the meaning of the word.

b'ri'ā. New thing (RSV "something new"). The word connotes something new or extraordinary

279 בָּרָא (*bārā'*)

(Num 16:30). It thus reflects a basic connotation of the root *bārā'* (Ex 34:10; Isa 48:6; Jer 31:22).

Bibliography: Anderson, Bernhard W., "The Earth is the Lord's," *Interp* 9: 3-20. Arbez, Edward P. and Weisengoff, John P., "Exegetical Notes on Genesis 1:1-2," *CBQ* 10: 140-50. Hanson, Howard E., "Num. XVI 30 and the Meaning of Bara'," *VT* 22: 353-9. Knight, Harold, "The Old Testament Conception of Miracle," *SJT* 5: 355-61. Lane, William R., "The Initiation of Creation," *VT* 13: 63-73. Stuhmüller, Carroll, "The Theology of Creation in Second Isaias," *CBQ* 21: 429-67. Unger, Merrill F., "The Old Testament Revelation of the Creation of Angels and the Earth," *BS* 114: 206-12. TDNT, III, pp. 1005-28. TDOT, II, pp. 242-48. THAT, I, pp. 336-38.

T.E.M.

279 בָּרָא (*bārā'*) II, *be fat*.

Derivative

279a בָּרִיאַ (bārī') *fat, fatter, fed, firm, plenteous, rank*.

This word occurs with its basic connotation "fat" in Jud 3:17. While always retaining this original connotation it occurs with various nuances. It is used to describe healthy human beings (Dan 1:15), animals (Gen 41:2), and vegetation (Gen 41:5). It is used of the best portion of edible meats (Ezk 34:3) and also bears the secondary connotation of prosperity (Ps 73:4; Hab 1:16).

T.E.M.

בָּרְבִּירִים (*barbūrim*). See no. 288g.

280 בָּרַד (*bārad*) *to hail*. Probably a denominative verb.

Parent Noun

280a בָּרָד (*bārād*) *hail*.

Derivative

280b בָּרַד (*bārōd*) *spotted, marked*.

bārad is used as a verb in the Qal once (Isa 32:19).

bārād. Hail. Occurs twenty-nine times, of which twenty-two are in connection with the sixth plague in Egypt (Ex 9:18-33; Ps 18:13-14, etc.). Elsewhere, it is used either figuratively to describe destructive force, especially that coming upon disobedient Israel (Isa 28:2), or literally as a manifestation of God's power and glory (Ps 148:8).

J.N.O.

281 בָּרָה (*bārā*) I, *to eat*.

Derivatives

281a בִּרְיָה (*biryā*) *food* (II Sam 13:5, 7, 10; Ezk 34:20).

281b בָּרוֹת (*bārūt*) *food* (Ps 69:22).

282 בָּרָה (*brh*) II. Assumed root of the following.

282a בְּרִיתָ (*b'rit*) *covenant* (ASV and RSV); between nations: a treaty, alliance of friendship; between individuals: a pledge or agreement; with obligation between a monarch and subjects: a constitution; between God and man: a covenant accompanied by signs, sacrifices, and a solemn oath that sealed the relationship with promises of blessing for keeping the covenant and curses for breaking it.

The etymology of the word is uncertain. It may be related to the Akkadian word *burru* which means "to establish a legal situation by testimony with an oath" (CAD *baru*, p. 125); but some (O. Loretz, VT 16: 239-41) tie it to the Akkadian word *birtu* "a fetter" which is a derivative of the word meaning "between." L. Köhler claims the word was related to the root *brh* which has to do with the food and eating involved in the covenant meal (JSS 1: 4-7). The root is nowhere used as a verb in the OT nor is any other derivative of this root used, but the action involving covenant making employs the idiom "to cut a covenant" (Gen 15:18, etc.), that is making a bloody sacrifice as part of the covenant ritual. Köhler then would have the animal eaten in the covenant meal.

The covenant as a treaty or agreement between nations or individuals should be understood on the basis of whether the parties are equal or one is superior to the other. In Gen 14:13 Abraham and the Amorites were equal parties to a treaty but this is not true of Israel (under Joshua) and the Gibeonites (Josh 9). Here the oath aspect of the covenant is shown to be most important. Even though the Gibeonite vassals were subject to a curse for having lied (9:22-23), Joshua and Israel were still obligated to provide protection for them. Much later when Saul failed in this sworn covenant obligation, his family suffered punishment (II Sam 21).

It was common practice to set up a stela (stone) as a sign that a treaty had been established between two households or nations (cf. Jacob and Laban, Gen 31:44-47). On both sides appeal is made to the deity as a witness showing that the covenant is unalterable. Moreover, as in the case at Sinai, Jacob and Laban offered a sacrifice in the mountain and shared a common meal (Gen 31:54-55). Other signs which sealed such a treaty

were used, such as a marriage between two royal houses (I Kgs 9:16). But the greatest tool for covenant making came to be the written document on which the words of the covenant, its terms in the form of promises and stipulations were spelled out, witnessed to, signed and sealed. Such covenant documents abound (cf. D. R. Hillers, *Covenant: The History of a Biblical Idea*, Baltimore, 1969). Behm concludes: "There is no firmer guarantee of legal security peace or personal loyalty than the covenant" (TDNT, II, p. 115; cf. Amos 1:9).

Apart from blood ties the covenant was the way people of the ancient world formed wider relationships with each other (*Treaty and Covenant*, D. J. McCarthy, Rome, 1963, p. 175). The accounts of the relationship between David and Jonathan are the only unequivocal mention of a compact between two individuals in the OT (I Sam 18:3; 20:8; 23:18). It is spoken of as "a covenant of the Lord" because the Lord witnessed the transaction and protected the legal order.

In Israel's monarchy the covenant relationship between the people and the king provided a kind of limited constitutional monarchy which was unique in the world in that early age (II Sam 3:21; 5:3; I Chr 11:3).

All of this covenant procedure provides the cultural setting in which God's relationship with his people is formulated. Modern studies on the meaning and the form of "covenant" in biblical theology have been vigorous since the appearance of George Mendenhall's *Law and Covenant in Israel and the Ancient Near East* (Pittsburgh, 1955; see also BA 17: 27-46, 49-76 and *Old Testament Covenant: A Survey of Current Opinions*, D. J. McCarthy, Richmond, 1972). McCarthy includes an excellent bibliography of covenant studies, pp. 90-108. For an evangelical theological treatment of this subject based on the source materials see the volumes entitled *Treaty of the Great King* (Grand Rapids, 1963) and *By Oath Consigned* (Grand Rapids, 1967) by M. G. Kline. Here Kline shows the suzerainty treaty found in the ancient near east is the key to understanding the form of God's covenant with ancient Israel. He maintains the Ten Commandments and the entire book of Deuteronomy and such sections as Joshua 24 are all based on a covenant pattern which has: 1. A preamble in which the suzerain is identified, 2. An historical prologue describing previous relations between the parties, 3. Stipulations and demands of the suzerain, 4. Swearing of allegiance with curses and blessings, that is Covenant Ratification, 5. Witnesses and directions for carrying out the treaty (see *Treaty of the Great King*, pp. 14, 28). In addition to the stipulations there may be a clause providing for the preservation and regular re-reading of the covenant.

The notion that a covenant between God and man did not exist in the formative stages of Israelite history as presented in Genesis and Exodus cannot be taken seriously any longer. Yahweh as a tribal deity in early Israel bound to his people by natural but not ethical ties, as a covenant relationship implies, is also a fading viewpoint.

D. J. McCarthy warns that the covenant concept in the OT presents a very rich and complex tradition and that the covenant is not primarily legalistic or moralistic but cultic, that is, tied to religious practice. He sees other analogies besides the treaty form as important, especially the family analogy—the father and son relationship in the Davidic Covenant (II Sam 7) and the husband and wife relationship as in Hosea. Covenant theology which puts all biblical revelation in the covenant framework now has the support of OT specialists like W. Eichrodt who make the covenant concept the central and unifying theme of the OT (*Theology of the Old Testament*, London, 1967, cf. also J. Barton Payne, *The Theology of the Older Testament*). Eichrodt finds that the covenant concept proves Israel's religion was historical, that is, not the imagination of later generations. It also gave Israel great assurance of a beneficent God at a time when the deities were considered arbitrary originators of evil. Some scholars hold that the *h'erit* was sometimes monergistic, that is a one-sided unconditional promise. This view is opposed by Eichrodt and Kline, although espoused by J. Begrich, ZAW 60: 1-11 and Murray, *The Covenant of Grace*, London, 1954. Kline maintains that all divine-human covenants in the OT involve sanction-sealed commitment to obey. The law and promise aspects of God's covenant relationship with his people do not violate each other. Deuteronomy 29:13-14 shows the Sinaitic Covenant was an extension of the Abrahamic Covenant, both of which are called here "a sworn covenant." The Sinai renewal merely stressed man's responsibility where the Abrahamic Covenant emphasized God's promise. Many agree with Hillers (*Covenant*, pp. 129-31) that the covenant (treaty) tradition is carried into the writings of the prophets in the so-called lawsuit (*rib*) pattern. The prophets indict the people as covenant breakers, sometimes relating this to the covenant pattern by calling heaven and earth to witness (cf. Isa 1:2-3, 10-20; Jer 2:4-12; Mic 6:1-8; Ps 50).

The Priestly Covenant of Num 25:12-13, the Davidic Covenant of II Sam 7 and the New Covenant of Jer 31:31 are all administrative aspects of the same covenant, God's Covenant of Grace. This covenant reaches its climax at the Incarnation where Christ representing his people fulfilled all the stipulations of the covenant and bore the curse they deserved for breaking it (cf. F. C. Fensham, "Covenant, Promise and Expec-

tation in the Bible," *Theologische Zeitschrift* 23:305–22).

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E.B.S.

ברוש (*b'erōsh*). See no. 289a.

ברות (*bārūt*). See no. 281b.

283 ברז (*brz*). Assumed root of the following.

283a ברזל (*barzel*) iron.

A loan word from Sumerian *BAR.ZIL* via Akkadian *parzillum* or possibly from Hittite. The use of terrestrial iron (as opposed to meteorite iron which has a different nickel content) has now been attested in the third and fifth millennia B.C. Thus it appears legitimately in Gen 4:22. The wide use of iron, the Early Iron Age, in Palestine evidently coincided with the coming of the Philistines about 1200 B.C. Their military successes were doubtless due in part to "the Philistine iron monopoly" (Albright, W. F., *Archaeology of Palestine*, Penguin, 1960, p. 110). This apparently was due to their use of iron tempering which they kept as a military secret from the Hebrews (1 Sam 13:19). In twenty of the seventy-five occurrences of iron it is used in a figurative sense, usually in construct with other nouns to denote affliction (Deut 4:20; 1 Kgs 8:51; Jer 11:4), slavery (Deut 28:48; Jer 28:14), barrenness (Deut 28:23), and obstinacy (Isa 48:4).

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of Genesis I-XI," in *New Perspectives on the OT*, ed. J. Barton Payne, Word, 1970, p. 55, nn. 30-33. Wright, G. E., "Iron in Israel," BA 1:5-8. W.C.K.

284 בָּרַח (bārah) *flee, run away, chase, drive away, put to flight, reach, shoot (extend), hurry away.*

Derivatives

284a בָּרִיחַ (bāriah) *fleeing.*

284b בָּרִיחַ (b^eriah) *bar.*

284c מִבְּרַח (mibrah) *fugitive.*

Basically *bārah* means to go or pass through, and to flee or hurry. It occurs mostly in narratives, referring to flight from an enemy.

[In Phoenician-Punic, Donner and Röllig interpret a root *brh* to mean "to flee" or "to lose," while Cyrus Gordon proposes "to control, rule over." For Ugaritic and Hebrew, Gordon UT 19: nos. 514-516 proposes three homophonous roots: *brh* I, "to flee," *brh* II "evil" (= *bāriah* in Isa 27:1; cf. Arabic *barh* "evil"), and *brh* III "shaft, bar" (= *bāriah* in Jon 2:7). Although Gordon's analysis is contested, as seen below, it is obvious that more than one Semitic root may be behind the verbal, adjectival and nominal forms discussed in this entry. B.K.W.]

Almost all sixty-six uses of the verb refer to fleeing from an enemy, enemies, or a place. The first exodus is described as a "flight" from Egypt (Ex 24:5). Perhaps Isaiah's command to the exiles "to flee" Babylon (48:20) was a rhetorical device to arouse the exiles to the new miraculous opportunity to go home and rebuild Jerusalem. In some instances the flight is to a person or place (e.g. I Sam 22:20).

The verb has its basic meaning of "going through" in Ex 26:28; 36:33 where the middle bar holding together the boards of the walls of the tabernacle extend through the boards the length of the wall.

The causative form of the verb describes driving the residents of Gath out of their city (I Chr 8:13), the people of southern Palestine out of their valleys (I Chr 12:16), Nehemiah's driving away a son-in-law of Sanballat (Neh 13:28), Leviathan who cannot be driven away by arrows, and a shameful son driving away his mother (Prov 19:26).

bārah is used synonymously with *hālak* "go" (Ps 139:7), *mālaṭ* "escape" (I Sam 19:12, 18) and *nās* "flee" (Jud 9:21).

bāriah. Possibly an adjective meaning "fleeing," "crooked" or "piercing." In Isa 43:14 as a substantive it has been variously translated: nobles, KJV; the bars, RSV, NAB; prison bars, JB; and as they flee, NEB. It is used to describe a serpent in Job 26:13 as "crooked" KJV; "fleeing" RSV, JB;

"fugitive" NAB; and "twisting" NEB. But in Isa 27, KJV translates *bāriah* "piercing" and *ʾaqallātōn* as "crooked," while others translate *bāriah* here as "fleeing" or "twisting."

[The passage in Isa 27:1 has a close parallel in Ugaritic (67 I:1-2) where it is applied to a "fleeing: serpent *ltn* (see discussion under *liw^eyatan*). Gordon (UT 19: no. 595) holds that there is a *barah* II meaning "be evil," because of an Arabic root, but others question this, pointing out that the context of the Ugaritic reference is also unclear (L. Fisher, *Ras Shamra Parallels*, I, p. 36). The biblical authors use the name Rahab as a symbol for Egypt (Job 26:12 RSV; Ps 87:4; Isa 30:7, מִיִּצְרָיִם), Leviathan may sometimes be so used. It seems to be the same as *ltn* with different vowels. It was some kind of serpent and obviously evil. Either adjective "fleeing" or "evil" would be applicable, but the meaning "fleeing" in Job 26:13 and Isa 27:1 seems satisfactory.]

In Job 26:13 Geroni (TDOT, II, p. 252) thinks it means a constellation presumably because of the parallel and a root *brh* in Akkadian meaning "to shine, to be radiant" and sometimes used with the determinative for star (CAD, II, 101). His suggestion, however is difficult to fit into the immediate clause. B.K.W.]

b^eriah. *Bar, something thrust through.* Refers to the bars which hold together the upright boards forming the walls of the tabernacle (Ex 26:26, 27, 28, 29; 35:11; 36:31, 32, 33, 34; 39:33; 40:18; Num 3:36; 4:31), and the bars to strengthen and lock city gates. The bars for the boards of the tabernacle were five on each side, set in gold rings and overlaid with gold.

The bars for the city gates were doubtless mostly timbers, though some are mentioned as bronze and others as iron. They invariably refer to cities as strongly defended or enclosed or lacking such defense if they are absent. When Jerusalem is destroyed her bars are broken (Lam 2:9) and when restored her gates are rebuilt with bars (Ps 147:13; Neh 3:3, 6, 13, 14, 15).

The bars of city gates are used figuratively for the stability of the earth (Job 38:10; Jon 2:7) or stubbornness (Prov 18:19). In Isa 15:5 some grammarians and commentators translate *b^eriah* either as fugitives or in Isa 15:5; Amos 1:5 NEB as nobles or great men.

mibrah. A masculine noun meaning "flight" or "fugitive" (Ezk 17:21) and so in KJV, but from contextual notions, NAB has "crack."

Bibliography: Rabin, C., "Bari^h," JTS 47: 38-41. TDOT, II, pp. 249-52.

E.S.K.

בָּרִיָּא (bārī). See no. 279a.

בָּרִיָּא (b^eri'ā). See no. 278a.

בִּרְיָא (biryā). See no. 281a.

285 בָּרַךְ (*bārah*)

- בָּרִיחַ (*bāriah*). See no. 284a.
 בָּרִיחַ (*b^eriah*). See nos. 294a,b.
 בָּרִית (*b^erit*). See no. 282a.
 בֹּרִית (*bōrit*). See no. 288d.

285 בָּרַךְ (*bārah*) *to kneel, bless, praise, salute, curse* (used euphemistically). (ASV and RSV similar.)

Derivatives

- 285a בָּרַךְ (*berak*) *knee*.
 285b בְּרָכָה (*b^erākā*) *blessing*.
 285c בְּרִכָּה (*b^erēkā*) *pool, pond*.

This root and its derivatives occur 415 times. The majority are in the Piel stem (214) which is translated "to bless." The Qal passive participle "blessed" occurs sixty-one times. The meaning "to kneel" appears only three times, twice in the Qal (II Chr 6:13; Ps 95:6) and once in Hiphil (Gen 24:11). On this basis some argue that *bārah* "to kneel" is a denominative verb from *berak* "knee" and is unrelated to *bārah* "to bless." However, there may have been a felt association between kneeling and the receiving of a blessing (cf. II Chr 6:13, also Arabic *baraka*, which shows the same range of meaning). To bless in the OT means "to endue with power for success, prosperity, fecundity, longevity, etc." It is frequently contrasted with *qālal* "to esteem lightly, curse" (cf. Deut 30: 1, 19).

berak. *Knee.* Used in relation to submission and obedience (Isa 45:23), fear and weakness (Nah 2:10 [H 11]), prayer (I Kgs 8:54), motherly care (the lap) (II Kgs 4:20), etc.

The great formula of blessing, the Aaronic benediction still used on some occasions in churches today, was primarily a prayer for the Lord's presence, grace, and keeping power. It was summed up in the expression "they shall put my name upon the children of Israel," i.e. God himself would be their God (Num 6:23-27).

In general, the blessing is transmitted from the greater to the lesser. This might involve father to son (Gen 49), brothers to sister (Gen 24:60), king to subjects (I Kgs 8:14). The blessing might be conveyed at departures on special occasions (II Chr 6:3) or upon introduction (Gen 47:7, 10). Its major function seems to have been to confer abundant and effective life upon something (Gen 2:3; I Sam 9:13; Isa 66:3) or someone (Gen 27:27f.; Gen 49). (In this respect, notice that Michal, despising her husband's blessing, was afflicted with barrenness, II Sam 6:20-23). It could, however, become merely a form. This was especially true of the greeting (I Sam 13:10; 25:14; Ps 118:26).

The verbal blessing, as just discussed, was normally futuristic. However, it could be descriptive, an acknowledgement that the person ad-

dressed was evidently possessed of this power for abundant and effective living (Gen 14:19; I Sam 26:25, etc.). This address becomes a formalized means of expressing thanks and praise to this person because he has given out of the abundance of his life. Very commonly, the Lord is addressed in this way. It is significant that *hesed* "kindness" and *'emet* "faithfulness" are very frequently those attributes for which God is praised (e.g. Ps 31:21 [H 22]; 106:48). It is clear that for the OT the abundant life rests directly upon the loving and faithful nature of God.

Whatever may have been the ancient near eastern conception of the source of blessing, the OT sees God as the only source. As such he controls blessing and cursing (Num 22f.). His presence confers blessing (II Sam 6:11-20), and it is only in his name that others can confer blessing (Deut 10:8, etc.). Indeed, God's name, the manifestation of his personal, redemptive, covenant-keeping nature, is at the heart of all blessing.

As a result, those who are wrongly related to God can neither bless (Mal 2:2) nor be blessed (Deut 28) and no efficacious word can alter this. Those who are blessed manifest God's *hesed* and *'emet* (Deut 15:14; I Sam 23:21; I Kgs 10:9; etc.). To rely upon the existence of the covenant between oneself and God without manifesting his nature is to bless oneself and to court disaster (Deut 29:18f.).

The transposition of blessing and cursing with life and death in Deut 30:19 and elsewhere reaches the heart of the OT concept of blessing. From Adam mankind has been under the curse of death, in all his works, in all his relationships. The power to beget life was understood by even the pagan to be a supernatural blessing (cf. Ug. 128:III:17; II Aq 1:35; etc.). God demonstrates from Gen 12 onward that he alone has power to bestow this blessing. In the patriarchal narratives, blessing is linked very specifically to reproductive powers. The lesson is clear. God gives life. Neither god, nor man, nor rite can do so. Nor does God have to be cajoled to give his blessing. He wishes to give it to all who will trust him (Gen 12:3). From this base the understanding of God as the lifegiver is expanded to its ultimate expression in Jn 3:16f.; 10:10; etc.

b^erākā. *Blessing.* Either the verbal endue-ment with good things or a collective expression for the good things themselves (Ezk 34:26; Mal 3:10, etc.). Sixty-seven occurrences.

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J.N.O.

- 286 בָּרַם (br̄m). Assumed root of the following.
286a בָּרָמִים (b^erōmīm) *variegated cloth* (Ezk 27:24).

- 287 בָּרַק (bāraq) *cast forth* (lightning).

Derivatives

- 287a בָּרָקָה (bārāq) *I, lightning*.
287b בָּרָקָה (bārāq) *II, Barak*.
287c בָּרַקְתָּ (bareqet) *a gem*.
287d בָּרַקְתָּ (bār^eqat) *a gem*.
287e בָּרַקָנִים (barqānīm) *briers*.

In MT *bāraq* occurs only once (Ps 144:6), but BDB and others suggest that the Hebrew text followed by LXX had *bāraq* also in II Sam 22:15 and Ps 18:14 [H 15] (KB also in Ezk 21:33). KJV seems to follow LXX in Ps 18:14 by translating "he shot out lightnings." RSV translates by "flash forth."

The verbal form of the root *brq* in Akkadian, Arabic and Ethiopic means "it lightens"; the Egyptian cognate denotes "glitter (of water)." Its Ugaritic and Hebrew nominal forms mean "lightning." Indeed, the Arabic verb *baraqa* may mean "to emit bolts of lightning (from a cloud)."

bārāq. *Lightning, glittering, bright.* The noun form is used much more widely than the verb. In the KJV it is fourteen times as "lightning," and, in a figure of speech, as "glittering" or "glitter" six times, and once as "bright."

Regarding the noun *bārāq*, BDB rightly distinguish its literal use to denote "lightning" from its metaphorical use to denote the "glitter" of a weapon: of a sword (Ezk 21:10, 15, 28 [H 15, 20,

33]), of a spear (Nah 3:3), of the metal tip of an arrow (Job 20:25) and of a chariot (Nah 2:4 [H 5]).

Its fourteen occurrences to denote "lightning" are theologically significant because in all of these instances lightning is associated with the LORD. This awe-inspiring phenomenon in the heavens reveals God's greatness and separation from mortal man and accompanies him in his theophanies.

To humble the intrepid fault-finder, Job, the LORD challenged him with the question: "Can you send forth lightnings?" (Job 38:35). Daniel was left without strength when the LORD appeared to him in a vision as a man whose face had the appearance of lightning (Dan 10:6ff.).

Lightning accompanied the LORD when he gave his righteous law to his people at Sinai (Ex 19:16). Elsewhere it is associated with his coming in judgment against his wicked enemies. In Ezekiel's famous vision, the lightning flashing forth from among the living creatures spoke of the LORD's righteous judgment on the earth (Ezk 1:13). Likewise Israel's poets describe the LORD of Hosts' epiphanies when he judges his enemies as being accompanied by lightning. Probably with reference to the LORD's numerous victories over his enemies by which he displayed his universal reign, the Psalmist celebrates the lightning that accompanied these victories (Ps 97:4; cf. Ps 135:7). More specifically his victory over Egypt at the Exodus (Ps 77:18 [H 19]), through David over his foes (II Sam 22:15 = Ps 18:14 [H 15]), and of Israel over Greece (Zech 9:14) are all heightened by being described as having occurred with lightning.

The association of lightning with the LORD also serves as a polemic against Baal, the principal Canaanite nature deity. The Ugaritic texts and artifacts portray Baal as the god of lightning, fire and rain. Thus one text reads: "Baal flashed his thunderbolts" ('nt, IV, 70), and another says: "He flashed lightning to the earth" (*Text* 51, V, 71). In a stele he is pictured as brandishing a club in one hand, and holding a stylized thunderbolt ending in a spearhead in the other (C. F. A. Schaeffer, *The Cuneiform Texts of Ras Shamra-Ugarit* (1936), plate XXXII, fig. 2). The stele indicates that Baal had power over the fire and lightning. It is against this background that one must read Jeremiah's warning: "Do not learn the ways of the nations, and do not be dismayed at the signs in the heavens. . . . But the LORD is the true God; he is the living God, an everlasting King; at his wrath the earth trembles. . . . The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. . . . When the LORD utters his voice there is a tumult of waters in the heavens. . . ; he makes lightnings for the rain, and bringeth forth the wind out of his treasures" (Jer 10:2-13; cf.

51:16). Indeed Baal has perished from the earth, but the LORD, the Creator-Redeemer continues to be worshiped as King:

bārāq. Barak. The name of the son of Abinoam, a military commander from Kedesh in Naphtali who was summoned by the prophetess Deborah to form an army of northern Israelites to wage war against the Canaanites.

The man Barak mentioned ten times in Jud 4 and three times in chapter 5 called out ten thousand men from the northern tribes of Zebulun and Naphtali and with this army routed and destroyed the Canaanite armies of Jabin under the command of Sisera. Though Barak has suffered in comparison with Deborah and Jael, two notable women of that time, his prowess and victory is extolled in the Song of Deborah and Barak, and in the New Testament book of Hebrews where he is listed in the roster of men of faith, doubtless as one who "conquered kingdoms" (Heb 11:32).

bāreqet. A gem, carbuncle? This noun occurs twice (Ex 28:17; 39:10) to designate the third gem in the first row of precious stones in the breastplate of the high priest.

bār'qat. A gem, carbuncle. Doubtless the same noun as the one above with alternate vocalization. It is a gem in the covering of the prince of Tyre (Ezk 28:13). KJV translates these words as carbuncle but most moderns consider them to be emerald.

B.K.W.

בְּרָקָנִים (*barqānīm*). See no. 287e.

288 בָּרַר (*bārar*) *purge, purify, choose, cleanse or make bright, test or prove.*

Derivatives

- 288a בָּרָא (*bar*) *II, pure, clean.*
- 288b בָּרָא (*bar*) *III, grain.*
- 288c בֹּר (*bōr*) *I, lye, potash, alkali used in refining metals.*
- 288d בֹּרָא (*bōr*) *II, cleanness, pureness.*
- 288e בֹּרִית (*bōrit*) *lye, alkali, potash, soap, used in washing.*
- 288f בָּר (*bār*) *field.*
- 288g בְּרָרִים (*barbūrim*) *birds fattened for table of Solomon.*

Whereas BDB relate our verb to the Arabic *barra* "to be reverent, dutiful, devoted; to be kind, charitable, benevolent, virtuous, good," GB think that this Arabic word in turn goes back to the Arabic *barira*, "to be free, clear (with 'from' esp. of guilt or blame)." The Akkadian verb *barāru* means "to glitter" and its adjective *barru* means "pure" (of metal). The Ugaritic cognate means "to be pure, clean" and is related

by Gordon to two other roots, *brr* I and *brr* II, meaning "metal" and "be free" respectively but he suggests that all the meanings may be derived from the one root (UT 19: no. 526). In Old South Arabic *brr* (causative) means "to purify." The Medieval Hebrew and Aramaic cognates meaning "to separate, select" are probably a secondary development, a meaning attested both in the OT and at Qumran. There is another Arabic root *bwr* "be uncultivated," possibly the root of the noun *bār* "field." Although the situation is obscure, we may present the derivatives under one root as does BDB.

"Purge" or "purify" is found in Ezk 20:38 where the Lord God says he will purge the rebellious transgressors out of scattered Israel. In Dan 11:35; 12:10 it is said that many people in the future will purify themselves. Zephaniah speaks of a pure language (3:9). But in Job 33:3, while כִּנַּח translates Elihu as saying that his lips know that they speak clearly, *asv* and later translators render *bārar* as "sincerely." In David's Song of Deliverance *bārar* occurs twice, with a fine word play juxtaposing the Niphal and Hithpael "with the pure thou wilt show thyself pure" (*'im nābār titbārār*) (II Sam 22:27; Ps 18:26 [H 27]), and in his statement that the Lord had rewarded him according to the cleanness of his hands and recompensed him according to his cleanness in God's eyes (II Sam 22:21, 25; Ps 18:20 [H 21], 24 [H 25]).

The chronicler and Nehemiah use participial forms to indicate "choice" or "chosen" men or sheep (I Chr 7:40; 9:22; 16:41).

Isaiah uses *bārar* to depict the servant as the "polished" shaft of an arrow (49:2), a figure that Jeremiah also uses in 51:11. Here GB and Holladay CHL cite these passages under *brr* II "to sharpen" possibly related to the Arabic *bary* sharpen (a pen, etc.). The ministry of the servant would then be likened to a sharp arrow—equally fitting. Isaiah 52:11 declares that those who bear the vessels of the Lord should be "clean." An enigmatic command not to cleanse is found in Jer 4:11.

While כִּנַּח translates *bārar* as "manifest" in Eccl 3:18, *asv* and modern versions speak of God proving or testing men so that they can see that they are like beasts.

bar. (Noun or adjective) *kernel, grain of wheat; or clean, pure.* The noun *bar* is fourteen times in various places a "kernel" or a "grain of wheat." In Ps 65:13 [H 14]; 72:16 it refers to grain standing in the field.

The psalmists use the adjective to describe those with a single mind toward God as "the pure in heart" (Ps 24:4; 73:1), and to praise the LORD's commands as *pure* (Ps 19:8). Zophar reproves Job for his claim that his ethical behavior

is pure (free from moral fault) (Job 11:4—here it is parallel to *zkk* “to be bright, pure, clean”). Whereas in all these three passages the adjective denotes a quality of moral purity, the disputed *bar* in Prov 14:4 is translated by the NIV as “empty” with reference to a manger.

Bibliography: TDOT, II, pp. 308–12.

E.S.K.

289 בִּרְשָׁה (*brsh*). **Assumed root of the following.**

289a בְּרוֹשָׁה (*bʿrôsh*) *fir, cypress, juniper, pine*. *bʿrôt* is an Aramaic form of the same.

An evergreen anciently common in Palestine and Lebanon. KJV consistently translated “fir.” Modern translators give fir, juniper, cypress and pine, but are not consistent. The word is attested also in Akkadian. The Aleppo Pine because of usefulness and size best fits the biblical data, though KB prefers Phoenician Juniper.

Hiram the Tyrian king sent *bʿrôsh* and cedar to Solomon for temple construction. It was used for flooring the temple (I Kgs 6:15) and for the double doors of the entrance (6:34). The main temple was ceiled with *bʿrôsh* overlaid with gold (II Chr 3:5).

The pines of Hermon were used for ships at Tyre (Ezk 27:5) and for making musical instruments (II Sam 6:5).

These trees are mentioned as the house of the stork in Ps 104:17. Isaiah says that Sennacherib destroyed the choice pine trees of Lebanon (II Kgs 19:23; Isa 37:24), that the pine trees will rejoice over Babylon’s fall, and in a time of restitution the pine trees, among others, will be set in the desert (41:19) and will come up instead of the thorn (55:13).

When Israel returns to the LORD, Ephraim will say, “I am like a luxuriant pine tree” (Hos 14:8), but in Zechariah there is howling because “the pine is fallen” (11:2).

In Nah 2:4 *bʿrôsh* evidently refers to a spear shaft, though recent translators, following LXX, read *pārāshim* “horsemen.”

E.S.K.

290 בָּשֶׂם (*bśm*). **Assumed root of the following.**

290a בִּשְׂמָה (*bśēm*), בָּשֶׂם (*bśēm*), בָּשָׂם (*bāšām*) *spice, sweet, sweet smell, sweet odor*. Its cognates in Aramaic and Akkadian mean “be sweet,” “be pleasant” respectively. KB derive Greek *balsamon* from the Arabic root *bsh̄m*.

bōśēm usually means “spice” but when used with a particular spice is “sweet” (KJV). In Ex 30:23,25 where the ingredients of the holy anointing oil are given, KJV has sweet cinnamon, and

sweet calamus (RSV “sweet-smelling” cinnamon and “aromatic” cane; NEB “fragrant” cinnamon and “scented” cane). GB identifies the *qinnemon bešem* and the *qʿnēh bešem* as fragrant pure cinnamon and *calamus odoratus* of the Greeks and Romans respectively.

Isaiah prophesies (3:24, KJV) that Zion will have instead of a “sweet smell,” a stink (RSV, NEB, NAB “perfume”). Where KJV says that the girls of King Ahasuerus are purified six months with sweet odors (Est 2:12), NAB, NEB have “perfumes”; RSV, JB “spices.”

Moses’ request for materials for the tabernacle, its furnishings and its service included spices (especially for the anointing oil, Ex 25:6).

Spices were a significant part of the luxury and riches of the time. The Queen of Sheba gave Solomon an abundance of spices as a royal gift (I Kgs 10:2,10; II Chr 9:1,9,24), and Solomon received spices annually as tribute (I Kgs 10:25). Hezekiah showed his riches including spices to the envoys from Babylon as a token of his wealth (II Kgs 20:13), and spices are part of the merchandise coming to Tyre (Ezk 27:22). Levites returning from Babylon are made overseers of stores of spices.

Asa was laid in death on a bed of spices (II Chr 16:14).

Spices are often mentioned as alluring in the Song of Solomon (Song 4:10–16; 5:13; 6:2; 8:14). BDB, G-B, KB and Holladay HCHL all identify *bāšām* in Song 5:1 with the balsam shrub *Balsamodendrum Opolbasamun*. Some of these lexicons also think balsam is in view in 5:13; 6:2; and 8:14 (cf. Immanuel Löw, *Die Flora der Juden*, I, p. 299ff.).

E.S.K.

291 בָּשָׂרָה (*bāsar*) *publish, bear* (good) *tidings, preach, show forth*. (ASV and RSV similar.)

Derivatives

291a בָּשָׂרָה (*bāšār*) *flesh*.

291b בָּשָׂרָה (*bʿšārā*) *tidings*.

This root and its derivative occur thirty times in the OT. Sixteen of these are in Samuel-Kings and seven are in Isaiah. The root is a common one in Semitic, being found in Akkadian, Arabic, Ugaritic, Ethiopic, etc. The root meaning is “to bring news, especially pertaining to military encounters.” Normally this is good news, but (contra Friedrich, TDNT, II, p. 707) it need not necessarily be so (I Sam 4:17; II Sam 18:20 where *tōb* is specifically appended). The Akkadian bears this out, for the word is largely neutral there.

In the historical literature, the occurrences of *bāšār* cluster around two events: the death of Saul (I Sam 31:9; II Sam 1:20; 4:10), and the de-

feat and death of Absalom (II Sam 18:19f.) Although David received them differently, both were felt by the messenger to be good news.

This concept of the messenger fresh from the field of battle is at the heart of the more theologically pregnant usages in Isaiah and the Psalms. Here it is the Lord who is victorious over his enemies. By virtue of this success, he now comes to deliver the captives (Ps 68:11 [H 12]; Isa 61:1). The watchman waits eagerly for the messenger (Isa 52:7; cf. II Sam 18:25f.) who will bring this good news. At first, only Zion knows the truth (Isa 40:9; 41:27), but eventually all nations will tell the story (Isa 60:6). The reality of this concept is only finally met in Christ (Lk 4:16–21; I Cor 15:54–56; Col 1:5, 6; 2:13–15).

bāšār. *Flesh* (rarely *skin, kin, body*). (ASV and RSV similar.) This word occurs 273 times in the OT. One hundred fifty-three of these are found in the Pentateuch. It seems to be a West Semitic root, no clear cognate existing in Akkadian (contra BDB and TDNT, cf. Chicago Assyrian Dictionary B 270a). In Arabic *bašara* means "skin" and there is a corresponding verb meaning "to peel off," etc. The Ugaritic cognate (*bšr*) occurs only four times, but it shows a range of meaning quite similar to that of the Hebrew. In Hebrew the word refers basically to animal musculature, but by extension it can mean the human body, blood relations, mankind, living things, life itself and created life as opposed to divine life.

bāšār occurs with its basic meaning very frequently, especially in the Pentateuch, in literature concerning sacrificial practices (e.g. Lev 7:17), but also in the prescriptions for dealing with skin diseases (Lev 13, etc.) The common paralleling with *ʿešem* "bone" to convey the idea of "body" denotes the central meaning of the word clearly (cf. Job 2:5, etc.).

But *bāšār* can be extended to mean "body" even without any reference to bones (Num 8:7; II Kgs 4:34; Eccl 2:3, etc.). As such it refers simply to the external form of a person. This is seen as one of the components of the human being, the others being especially *lēb* "heart" and *nepesh* "soul" (Ps 16:9; etc.). However, it would be inappropriate to think that the Hebrews conceived of a living soul inhabiting an otherwise dead body. Rather they saw the human reality as permeating all the components with the totality being the person.

Thus "soul" and "body" are directly paralleled in several places, notably in the Psalms (cf. 84:2 [H 3], "My soul longs, yea faints for the courts of the Lord, my heart and my flesh cry out for the living God"). In this way, to refer to someone as being of one's own "flesh and bone" (Gen 2:23) was to say more than that they shared the same bodily heritage. Again, to say that a

man and woman become one flesh in the sexual embrace (Gen 2:24) is to say more than that they are united bodily.

If "body" can refer to man, it can also refer to mankind (Isa 66:16, 24, etc.) and even further to all living things (Gen 6:19, etc.). It is in this sense that "flesh" is seen in contrast to the spirit (*ruah*) of God (Gen 6:3; Ps 56:4 [H 5]; Isa 31:3; 40:6; Jer 17:5). Flesh is transitory, weak, mortal. How then shall those who are fleshly exalt themselves against God? This does not mean that the OT uses "flesh" as the symbol of man's rebellion, however. The problem is not with man's flesh, it is with his "heart" (Ezk 11:19; 44:7), a will to rebel which forgets that it is only flesh (Eccl 5:5). To be sure, the basis for Paul's NT usage of "flesh" is present in the OT in the sense that the spiritual God is contrasted with fleshly man. However, the idea that the principle of sin is somehow resident in the flesh is an intertestamental idea.

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J.N.O.

- 292 בָּשָׁל (*bāshal*) *seethe, bake, boil, roast, and grow ripe*. KJV translates *bāshal*, when it means boil, as seethe, sod, sodden or boil. A cognate verb in Akkadian, Ethiopic and Arabic (IV stem) means "cooked" and in Syriac and Akkadian means "ripe."

Derivatives

292a בָּשָׁל (*bāshēl*) *cooked, boiled*.

292b מִבָּשָׁלוֹת (*m'bashsh'lot*) *cooking places*.

In the more than a dozen places where *bāshal* is used to describe the preparation of cakes or animals in the sacrificial system, it can describe any kind of cooking procedure: "baking" (Num 11:8), "roasting" (Deut 16:7; II Chr 35:13) or "boiling" (Lev 8:31; Ezk 46:20, 24). This does

not mean that the word is used indiscriminately. The passover must be roasted (*bāshal*) with fire (II Chr 35:13), but the holy offerings should be boiled (*bāshal*) in pots. Even clearer distinction is made in Ex 12:9 where boiling in water (*bāshal*) is contrasted with roasting with fire (*šālā*), which is required for the passover.

The sons of Eli broke the law by demanding raw flesh as their part of certain sacrifices rather than accepting the boiled meat (I Sam 2:13, 15). Some women arranged to boil and eat their children during the Syrian siege of Samaria (II Kgs 6:29) and in the final siege of Jerusalem the same kind of gruesome event took place (Lam 4:10).

Where *bāshal* relates to a ripe stage (Gen 40:10; Joel 3:13 [H 4:13]), the reference seems to be to the harvest or grapes being ready for use, just as cooking makes the meat ready to be eaten.

bāshēl. Boiled. This adjectival form, occurs only twice in the sense of boiled (Ex 12:9; Num 6:19).

E.S.K.

293 בָּשָׁן (*bshn*) **Assumed root of the following.**

293a בָּשָׁן (*bāshān*) *smooth, fertile, Bashan.*
Sixty occurrences.

The fertile country bounded by the Jabbok River on the south, the Sea of Galilee on the west, a line from Mount Hermon eastward on the north and the Hauran range on the east. This was the country of Og before capture by Israel under Moses. It became the territory for the half-tribe of Manasseh or Machir (Josh 13:30; 21:6). Golan was a city of refuge for that area (Josh 20:8). Levitical cities were also there (Josh 21:6). Though controlled by David and Solomon, it later was subject to changing rulership under the northern kingdom and Syria. Jeremiah prophesies that Israel will feed again in Carmel and Bashan (Jer 50:19).

Range animals and oak trees are subjects of figurative expressions. In the Song of Moses (Deut 32:14) reference is made to "rams of the breed of Bashan" and in Ps 22:12 "the strong bulls of Bashan," are a figure of the vicious enemies of the Messiah. Ezekiel prophesies that in the overthrow of Gog and Magog the flesh and blood of people and animals "as the fatlings of Bashan" shall be devoured by birds and beasts (Ezk 39:18).

Tyre made oars from "the oaks of Bashan" (Ezk 27:6). Isaiah 2:13 says the proud like the oaks of Bashan will be "brought low" in the day of the Lord.

E.S.K.

בִּשְׁנָה (*bōshnā*). See no. 222b.

294 בָּשָׂם (*bashas*). Occurs only in Amos 5:11, *bōshas'kem* "your trampling."

בִּשְׁת (*bōshet*). See no. 222c.

בַּת (*bat*) I, II. See nos. 254b, 298a.

בַּתָּה (*battā*), בָּתָה (*bātā*). See nos. 298 b, c.

בְּתוּלָה (*b^etūlā*). See no. 295a.

בְּתוּלִים (*b^etūlim*). See no. 295b.

295 בתל (*btl*). **Assumed root of the following.**

295a בְּתוּלָה (*b^etūlā*) *virgin.*

295b בְּתוּלִים (*b^etūlim*) *virginity.*

b^etūlā. Virgin, maid, maiden; probably from an unused verb *bātal* "to separate." Although Hebrew lexicons and modern translations generally translate *b^etūlā* as "virgin," G. J. Wenham ("B^etūlāh 'A Girl of Marriageable Age,' VT 22: 326-48) and Tsevat (TDOT II, p. 338-43) contest this as the general meaning but prefer "a young (marriageable) maiden." But whereas Wenham does not concede the meaning "virgin" in any text, Tsevat allows this meaning in three out of its fifty-one occurrences (Lev 21:13f; Deut 22:19; Ezk 44:22). In any case, a strong case can be presented that *b^etūlā* is not a technical term for *virgo intacta* in the OT, a conclusion that has important bearing on the meaning of 'almā in Isa 7:14.

The Cognate Languages. A study of the word in the cognate language sustains C. H. Gordon's contention that *b^etūlā* in the near eastern languages by itself does not mean *virgo intacta* (JBR 21: 240-41).

The Egyptian word especially parallel to our Hebrew word is *hwn.t*. While the word may denote "girl," "virgin," it can also denote a young marriageable woman, or a young woman who has had sexual relations. Thus the word is used in the Pyramid Texts of the king's protectress who is explicitly called his mother, and of Isis, of whom it is said in a sarcophagus oracle that she is mysteriously pregnant. Tsevat concluded: "It can be stated that *hwn.t* is not used to denote biological virginity, but rather youthful vigor and potential motherhood" (P. 339).

The Akkadian cognate, *batultu*, denotes "primarily an age group: only in specific contexts . . . does it assume the connotation 'virgin'" (CAD II: 174). J. J. Finkelstein ("Sex Offences in Sumerian Laws," JAOS 86: 355:72) and B. Landsberger "Jungfräulichkeit: Ein Beitrag zum Thema 'Beilager und Eheschliessung'" in *Symbolae juridicae . . . M. David . . . edid.* J. A. Ankum . . . II (Leiden, 1968, pp. 41-105) have underscored in independent studies that the word is normally best understood as "young (unmarried) girl." In fact, there is no one word for "virgin" in

Sumerian or Akkadian; that concept is expressed negatively by "who is not deflowered."

In Ugaritic *bilt* is a frequent epithet for Anat, Baal's wife, who repeatedly has sexual intercourse (cf. A. van Selms, *Marriage and Family Life in Ugaritic Literature*, London, 1954, pp. 69, 109).

In a Shiite tradition, Fatima, though the mother of Hasan and Hussein along with other children, bears the title *batûl* (C. Virolleaud, *Le Théâtre Persan*, Paris, 1950, p. 37). And in an Aramaic text from Nippur, Montgomery interprets the phrase, *btwlt* "travailing and not bearing," to denote a hapless wife suffering from miscarriages and other female complaints (*Aramaic Incantation Texts from Nippur*, Philadelphia, 1913, p. 131).

Tsevat concluded that the word "does not mean 'virgin' in any language exclusively (Aram.), mainly (Heb.), or generally (Akk. [and Ugar. ?])" (p. 340).

OT usage. Whether *b^etûlâ* is used in a general sense, "young woman" or a more particular sense "virgin" cannot be decided for Ex 22:16f. [H 15f.]; Deut 22:28–29; Lev 21:2–3; etc. But in Lev 21:13–14 and Ezk 44:22 where *b^etûlâ* is contrasted with various classes of women who have had sexual experience, it seems probable that the concept of "virgin" is in view.

Wenham's argument that qualifying clauses of *b^etûlâ*, such as "that has had no husband" (Lev 21:2–3) or "whom no man had known" (Gen 24:16; Jud 21:12), are pointless if the word means "virgin" is less than convincing, for it cannot be decided whether these are non-restrictive or restrictive clauses, cf. II Sam 14:5 for a somewhat similar repetition.

But Wenham does call into question the conclusion that our word must mean "virgin" in Deut 22:13–21 because he offers a plausible interpretation assuming the general meaning of "nubile adolescence." In the first place, *b^etûlim* "tokens of virginity" (vv. 14, 15, 17, 18) is morphologically the regular form for abstract nouns in biblical Hebrew designating age groups (cf. *n^eûrim* "youth" *z^eqûnim* "old age"). Moreover, according to him, the "tokens of virginity" called for by the elders are not the sheets of the wedding night but garments stained by blood during her last period, and by producing these the girl's parents could refute the jealous husband's complaint that his wife was with child by another man while she was still in her father's house. Finally, he argued that this interpretation admirably suits the sentence that if such tokens could not be produced she should be stoned to death "because she wrought folly in Israel by playing the harlot in her father's house" (Deut 22:21). Thus the "tokens" served as a test, proving that she was not pregnant when she was married. If she was not pregnant, she was pre-

sumed to be a virgin. If this interpretation of *b^etûlim* is correct then this would further sustain the thesis that *b^etûlâ* is a "girl of marriageable age," since the onset of menstruation would be the clearest sign that she had attained that age.

Since Wenham has presented a strong case that the interpretation test is not one of virginity but chastity, one must concede that *b^etûlim* or *b^etûlâ* does not clearly speak of virginity in this disputed text.

In eight places our word *b^etûlâ* is contrasted to or combined with the Hebrew word for young man (Deut 32:25; II Chr 36:17; Ps 148:12; Isa 62:5; Jer 51:22; Lam 1:18; 2:21; Zech 9:17). In these places the phrases signify no more than young men and women. In Ezk 9:6 it (in plural) refers to girls together with little children and women who will be killed because of Israel's wickedness.

But in Joel 1:8, where the *b^etûlâ* is called upon to lament the death of her *ba'al* "husband," it probably does not mean "virgin" for elsewhere *ba'al* is the regular word for "husband" and its usual translation by "bridegroom" in the versions is otherwise unattested. Likewise in Est 2:17 the *b^etûlôt* who spent a night with King Ahasuerus are not virgins, unless it is a "shorthand" for "those who had been virgins." In a parable Ezekiel speaks of Oholah and Oholibah playing the harlot and their *b^etûlim* breasts being handled (23:3). Here too the notion of virginity would be inaccurate. Finally in Job 31:1 even the NEB translated our word by "girl" because it would not be sinful for Job to look on a virgin. Unless it is an epithet for a Canaanite goddess it probably designates a young married woman (cf. vv. 8ff).

Like Greek *parthenos*, Latin *virgo* and German *Jungfrau*, *b^etûlâ* originally meant "young marriageable woman" but since she was normally a virgin it was not difficult for this meaning to become attached to the word. This more technical meaning is a later development in Hebrew and Aramaic and is clearly its meaning by the Christian era. When the change took place is not clear.

What is clear is that one cannot argue that if Isaiah (7:14) in his famous oracle to Ahaz had intended a virgin he could have used *b^etûlâ* as a more precise term than *almâ*.

b^etûlâ is used in a number of figurative expressions referring to cities or countries as young women: Zion (Isa 37:22); Babylon (Isa 47:1); Israel (Jer 18:13) etc. Cf. the frequent expression "the daughter of Zion."

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B.K.W.

296 *בָּתַק (bātaq) *cut, cut off, cut down*. Occurs only in the Piel, in Ezk 16:40.

297 בָּתַר (bātar) *cut in two* (Gen 15:10).

Derivative

297a בֶּתֶר (*beter*) *part, piece*.

298 בתת (*btt*) **Assumed root of the following.**

298a בַּת (*bat*) *a liquid measure, about twenty-two liters*. See ZPEB, V, p. 916.

298b בַּתָּה (*battā*) *precipice, steep* (Isa 7:19).

298c בַּתָּה (*bātā*) *end, destruction* (Isa 5:6).





נָּא (gē'). See no. 299a.

299 נָּא (gā'ā) *rise up, grow up, be exalted in triumph.* (RSV and ASV are similar.)

Derivatives

- 299a נָּא (gē') *proud.*
- 299b נָּא (gē'eh) *proud.*
- 299c נָּא (gē'ā) *pride.*
- 299d נָּא (ga'āwā) *majesty, pride.*
- 299e נָּא (gā'ōn) *exaltation.*
- 299f נָּא (gē'ūt) *majesty.*
- 299g נָּא (ga'āyōn) *proud.*
- 299h נָּא (gēwā) *pride.*

The primary meaning of this root is "to rise." It occurs seven times in the OT. In two of these passages (Ezk 47:5; Job 8:11) the traditional rendition is preserved. The root also appears four times in the "Song at the Sea," i.e. Ex 15:1; 15:21. In this case we encounter a familiar phenomenon of the Hebrew language in which for emphasis the finite form of the verb is preceded by the infinitive absolute. Thus most of our versions translate the two verbal forms together as "triumphed gloriously." The sense is that God has "risen up (like a wave)" over his enemies. The seventh usage of this root is Job 10:16. The exact translation is problematical. Literally the passage reads, "If he lifts himself up, you (God) hunt me as a lion."

The basic idea of rising or growing is reflected in the following passages: (1) Isa 9:17 refers to an ascending "column" (gē'ūt) of smoke, a metaphor of the effects caused by sin on anything it touches; (2) Ps 46:3 [H 4] refers to the "raging" or "tumult" (ga'āwā) of mountains in a scene of cataclysmic disturbance; (3) Ps 89:9 [H 10] talks of the "raging" (gē'ūt) of the sea, a territory ruled by the Lord. Job 38:11, part of God's speech to Job, refers to "proud" (gā'ōn) waves. In connection with these references to frothing waters, one may also compare the phrase the "swelling jungle (gā'ōn) of the Jordan," in Jer 12:5; 49:19; 50:44; and Zech 11:3. The latter is a description of the area of rich and thick vegetation on both sides of the southern sections of the Jordan valley. (Cf. N. Glueck, *The River Jordan*, p. 63.) The jungle may be so called because of high growth or high water in flood. The Arabic name is the *Zor*.

The word "pride" (or its synonyms) can be used either positively or negatively in the Old Testament. In the positive category one can dis-

cern two applications of this. First would be those verses that speak of the land of Israel in terms of excellency, Ps 47:4 [H 5]; Ezk 24:21; Deut 33:29; Nah 2:3; Isa 4:2. In each of these cases the land's significance becomes such only because of her relationship to Yahweh. This is not an indigenous characteristic.

In the second place we could list those verses that speak of God's "pride/majesty/excellency": Ex 15:7; Isa 2:10, 19, 21; 24:14; Mic 5:3; Job 37:4; 40:10 (gā'ōn); Deut 33:26; Ps 68:35 (ga'āwā); Ps 93:1; Isa 12:5; 26:10 (gē'ūt). In most of these passages the particular Hebrew word is translated in the LXX by *doxa* or an equivalent and not by *hubris*. Finally we may note the name of the spy sent out by Moses from the tribe of Gad, Geuel (Num 13:15), "El is majestic."

Preponderantly, however, it is in the negative sense that the OT uses this concept. The sections of the Bible that employ the term most frequently in a condemnatory context are (1) the prophets, Isa, Jer, and Ezk, and (2) Ps, Prov, and Job. There are fifty-three examples of this in these six books. The charge is laid often against noncovenant peoples such as: Moab (Isa 16:6); Egypt (Ezk 30:6); the Philistines (Zech. 9:6); Assyria (Zech 10:11) and so forth.

It is Israel, however, that comes under heaviest judgment. The attitude is as old as Sodom (Ezk 16:49 and cf. Ps 10:2). The precise charge is arrogance, cynical insensitivity to the needs of others, and presumption. It is both a disposition and a type of conduct (both of which are inextricably connected). Pride inevitably leads to destruction (Prov 15:25; 16:18; Jer 13:9; Isa 13:11, et al).

Thus we can observe that pride is not intrinsically wrong. It describes a part of God's character. It is to become a part of the life style of the believer (Job 40:10; Deut 33:29). Sin enters the picture when there is a shift of ultimate confidence from God as object and source to oneself as object and source.

gē'ā. Pride. This word is found only in Prov 8:13.

gē'eh. Proud. The adjective is descriptive of the presumptuous man.

gē'. Proud. This word is found only in Isa 16:6 and is obviously to be related to gē'eh as the exact parallel in Jer 48:29 will indicate.

ga'āyōn. Proud. Only in Ps 123:4.

Bibliography: Driver, G. R., "Another Little Drink" in Isaiah 28:1-22, in *Words and Mean-*

ings, eds. P. Ackroyd and B. Lindars, Cambridge: The University Press, 1968, pp. 48–50. On the use of the root *g'h* in Ugaritic, 2 Aqht VI, 42–45, cf. S. Loffreda, "Raffronto fra un testo ugaritico (2 Aqht VI, 42–45) e Giobbe 40, 9–12," *Bibliotheca Orientalis* 8: 103–16. TDNT, VIII, pp. 299–305. TDOT, II, pp. 344–49. THAT, I, pp. 379–82. TWNT, VIII, pp. 299–302. M. Har-El, "The Pride of the Jordan," BA 41:68–69.

V.P.H.

גָּאֵל (*ga'āwā*). See no. 299d.

גָּאֵל (*g'e'ūlay*). See no. 300a.

גָּאֵן (*gā'ōn*). See no. 299e.

גָּאֵל (*gē'ūt*). See no. 299f.

גָּאֵל (*ga'āyōn*). See no. 299g.

- 300 גָּאֵל (*gā'al*) **I, redeem, avenge, revenge, ransom, do the part of a kinsman.** (ASV and RSV similar, except that they translate "avenger of blood" instead of "revenger of blood.")

Derivatives

300a גָּאֵל (*g'e'ūlay*) **redemption** (Isa 63:4 only).

300b גָּאֵל (*g'e'ūllā*) **redemption, right of redemption, price of redemption, kindred.**

300c גָּאֵל (*gō'ēl*) **I, redeemer.**

The participial form of the Qal stem of the verb has practically become a noun in its own right though it may properly be considered as merely a form of the verb.

The primary meaning of this root is to do the part of a kinsman and thus to redeem his kin from difficulty or danger. It is used with its derivatives 118 times. One difference between this root and the very similar root *pādā* "redeem," is that there is usually an emphasis in *gā'al* on the redemption being the privilege or duty of a near relative. The participial form of the Qal stem has indeed been translated by some as "kinsman-redeemer" or as in KJV merely "kinsman." The root is to be distinguished from *gā'al* II, "defile" (which see).

The root is used in four basic situations covering the things a good and true man would do for his kinsman. First, it is used in the Pentateuchal legislation to refer to the repurchase of a field which was sold in time of need (Lev 25:25 ff.), or the freeing of an Israelite slave who sold himself in time of poverty (Lev 25:48ff.). Such purchase and restitution was the duty of the next of kin. Secondly, but associated with this usage was the "redemption" of property or non-sacrificial animals dedicated to the Lord, or the redemption of the firstborn of unclean animals (Lev 27:11ff.).

The idea was that a man could give an equivalent to the Lord in exchange, but the redemption price was to be a bit extra to avoid dishonest exchanges. In these cases, the redeemer was not a relative, but the owner of the property. Thirdly, the root is used to refer to the next of kin who is the "avenger of blood" (RSV "revenger") for a murdered man. The full phrase "avenger of blood" is almost always used (cf. Num. 35:12ff.). Apparently the idea is that the next of kin must effect the payment of life for life. As a house is repurchased or a slave redeemed by payment, so the lost life of the relative must be paid for by the equivalent life of the murderer. The kinsman is the avenger of blood. This system of execution must be distinguished from blood feuds for the *gō'ēl* was a guiltless executioner and not to be murdered in turn.

Finally, there is the very common usage prominent in the Psalms and prophets that God is Israel's Redeemer who will stand up for his people and vindicate them. There may be a hint of the Father's near kinship or ownership in the use of this word. A redemption price is not usually cited, though the idea of judgment on Israel's oppressors as a ransom is included in Isa 43:1–3. God, as it were, redeems his sons from a bondage worse than slavery.

Perhaps the best known instance of redemption of the poor is in the book of Ruth which is the most extensive OT witness for the law of levirate marriage. According to Deut 25:5–10, a widow without issue should be taken by her husband's brother to perpetuate seed and thus insure the succession of the land which was bound to the male descendants. The near relative here is called a *yābām*. The root *gā'al* is not used. In the situation in Ruth two things are mentioned, the field and the levirate marriage. The near kin was willing to buy the field, but not to marry Ruth.

The point is that when Naomi in her poverty had to sell the field the next of kin was obligated to buy it back for her. This he was willing to do for his brother's widow without issue. The land would presumably revert to him anyway at last. When he learned that he must marry Ruth and raise children who would maintain their inheritance, he refused and Boaz stepped in. But the two things, kinsman redemption and levirate marriage, are to be distinguished. The word *gō'ēl* "redeemer," does not refer to the latter institution.

In the famous verse Job 19:25 the word *gō'ēl* is translated "redeemer" in the AV and some have taken it to refer to the coming of Christ in his work of atonement. This would be expressed more characteristically by the Hebrew word *pādā* (which see). This word in Job 19:25 is now more accurately referred to the work of God who as friend and kinsman through faith will ulti-

mately redeem Job from the dust of death. The enigmatic "after my skin" of v. 26 could well be read with different vowels "after I awake" (see NIV footnote and Job 14:12–14 where Job's question about resurrection is climaxed by his hope that God will have regard for him at last and that Job like a tree will have a second growth—*hālîpâ*, v. 14, which answers to the *hālap* of v. 7). In any case Job expects with his own eyes to see God his *gō'ēl* at last.

Bibliography: A. R. Johnson, "The Primary Meaning of the Root *g'l*," *Supp VT* 1: 67–77. AI, 11–12, 21–23. Leggett, Donald A., *The Levirate Goel Institutions in the OT*, Presbyterian & Reformed Press. TDOT, II, pp. 350–55.

R.L.H.

- 301 גָּאֵל (*gā'al*) II, *defile, pollute*. (ASV, RSV similar.)

Derivative

- 301a גָּאֵל (*gō'ēl*) *defiling*, used only in Neh 13:29, the "defiling of the priesthood" by the faithless priests.

This root doubtless is to be distinguished from *gā'al* I, "to redeem." It appears that this root is a secondary formation from the similar root *gā'al* found also in Aramaic, meaning "abhor," "loathe." It is used twelve times.

The pollution specified by the verb is due to the blood of murder (Isa 59:3; Lam 4:14), the blood of vengeance (Isa 63:3), or by sin in general (Zeph 3:1; Neh 13:29). The word is used of the ceremonial pollution of imperfect sacrifices (Mal 1:7, 12), of the pagan king's diet (Dan 1:8), and of the uncertain lineage of the priests after the exile (Ezr 2:62; Neh 7:64). Thus the pollution specified is from any breach of moral or ceremonial law. The classification of Job 3:5 is uncertain. AV translates it "stain," taking it as *gā'al* II. ASV and RSV translate it "claim," taking it as *gā'al* I. The context perhaps favors the latter translation. The dark day of his birth is, according to Job's curse, to be "purchased" by darkness and dwelt in by the shadow of death.

R.L.H.

- גָּב (*gab*). See no. 303a.
גָּב (*gēb*) I. See no. 304a.
גָּב (*gēb*) II, III. See nos. 323a,b.

- 302 גָּבַח (*gbh*). Assumed root of the following.
302a גָּבַח (*gebe'*) *cistern, pool* (Isa 30:14; Ezk 47:11).

- 303 גָּבַח (*gbb*). Assumed root of the following.
303a גָּבַח (*gab*) *back*.

The substantive is used thirteen times in the OT. Seven of these are in Ezk (1:18; 10:12; 16:24, 31, 39; 43:13). The word may be either masculine or feminine in gender. Thus, Ezk 1:18 reads: "As for their rings/rims (*gabbēhem*)... and their rings/rims (*gabbōtām*) were..." In the singular it is always masculine. In the plural it is masculine six times but feminine twice (Ezk 1:18 and Lev 14:9).

Although the meaning given above for *gab* was "back" this translation appears only in Ps 129:3. The poet, speaking for Israel, complains of the roughshod treatment to which she has been subjected by her enemies: "They have plowed upon my 'back'." Similar sentiment and phraseology are used in Isa 51:23 but there the word for "back/body" is *gaw*, a synonym for *gab*.

The basic meaning seems to be something like "curved" or "rounded." Job 15:26 mentions God's thickened-bossed shield (*gabbē māginnāw*) and the futility of Job's attempt to run headlong into it. In the visions of Ezekiel this word describes the rims (כִּנּוּי "rings") on the wheels of the chariot drawn by the four living creatures: Ezk 1:18; 10:12; and cf. I Kgs 7:33.

Three times in Ezk (16:24, 31, 39), Judah is condemned for building for herself, in the fashion of a harlot, a "vaulted chamber" (כִּנּוּי "eminent place") and a lofty place (*rāmā*). This may be a reference to an artificially constructed hill on which illegal cultic acts were performed (perhaps a word play between *rāmā* and *bāmā*). Thus the LXX translates *gab* here as *oikēma pornikon* "brothels."

gab appears in Job 13:12, "Your 'defenses' (כִּנּוּי "strongholds") are 'defenses' of clay." In the context Job is refuting the idea that there is any substantiality to his critics' diagnoses and solutions.

Bibliography: Cohen, A., "Studies in Hebrew Lexicography," *AJSL* 40: 153–85, esp. 165–66, connects *gab* in Job 13:12 with the rabbinic root *gbb*, "to rake leaves," and translates Job 13:12b as "like useless bits of clay is your array of arguments." Guillaume, A., "The Arabic Background of the Book of Job," in *Promise and Fulfillment*, Edinburgh: Clark, 1963, pp. 106–27, esp. p. 112, translates Job 13:12b as "your replies are dusty answers."

V.P.H.

- 304 גָּבַח (*gbh*). Assumed root of the following.
304a גָּב (*gēb*) I, *locust* (Isa 33:4 only).
304b גָּב (*gōb*) *locusts* (Nah 3:17, only).
304c גָּבִי (*gōbay*), גָּבִי (*gōbāy*) *locusts* (Amos 7:1; Nah 3:17).

- 305 גָּבַח (*gābah*) *be high, exalted*.

Derivatives

- 305a גָּבַהַּ (*gābōah*) **high, exalted.**
 305b גִּבְהָהּ (*gōbah*) **height, exaltation.**
 305c גִּבְהוּת (*gabhūt*) **haughtiness** (Isa 2:11, 17, only).

The root *gābah* and its derivatives are used ninety-four times in the OT. The verb appears in the Qal twenty-four times, meaning basically "to be high or lofty" and in the Hiphil ten times, meaning "to make high, to exalt." *gābōah* appears forty-one times, the noun *gōbah* seventeen times, and the noun *gabhūt* twice. The root is used only three times in the Pentateuch (Gen 7:19; Deut 3:5; 28:52); but by contrast in the prophets cf. Isa. fourteen times; Jer, seven times; Ezk, twenty-two times.

As the root is used in its basic sense it describes the height of persons, objects, places, and natural phenomena. Thus, the verb *gābah* signifies the growing of a tree (Ezk 17:24; 31:5, 10, 14); the stem of a vine (Ezk 19:11); the heavens in respect to the earth (Ps 103:11; Job 35:5). Saul is described as being "taller" than any of his people (I Sam 10:23). It describes the high wall Manasseh built around Jerusalem (II Chr 33:14). It may mean "to fly high" as an eagle (Jer 49:16; Ob 4).

Similarly the adjective *gābōah* describes a high mountain(s) (Gen 7:19; Isa 30:25; 40:9; 57:7; Jer 3:6; Ezk 17:22; 40:2; Ps 104:18); high hills (I Kgs 14:23; II Kgs 17:10; Jer 2:20; 17:2); the high gates of Babylon (Jer 51:58); high battlements (Zeph 1:16); high towers (Isa 2:15); the high gallows intended for Mordecai (Est 5:14; 7:9); the horns in Daniel's vision (Dan 8:3). Similar documentation could be made for the use of the noun *gōbah*.

In several places the word is used in a very positive sense both with respect to man as a quality of life worthy of possession and as descriptive of God himself. In the former category compare God's word to Job, "Deck yourself with majesty (*gā'ōn*) and dignity (*gōbah*)" (40:10; cf. 36:7) and II Chr 17:6, "Jehoshaphat's heart was lifted up ('encouraged') in the ways of the Lord." Secondly, God's position is said to be "on high" (Ps 113:5; Job 22:12) and his ways are "higher" than those of mankind (Isa 55:9).

The usual nuance behind the words under discussion is pride or haughtiness. Of interest is the negative usage of this word in connection with some part of the human body. For example, pride is linked with the heart in: Ezk 28:2, 5, 17; Ps 131:1; Prov 18:12; II Chr 26:16; 32:25 (all with the verb); Prov 16:5; II Chr 32:26 (with adjective and noun). Isaiah 2:11; 5:15 and Ps 101:5 connect pride with the eyes. Proverbs 16:18 and Eccl 7:8 tie pride with man's spirit, and Ps 10:4 with man's "nose"/countenance. On a few occasions individuals are said to be guilty specifically of this sin of pride: Uziah (II Chr 26:16); Hezekiah (II Chr

32: 25–26); the prince of Tyre (Ezk 28:2, 17). Conversely, Isaiah speaks of the suffering servant who will be exalted (*rām*), lifted up (*nāša'*) and be very high (*gābah*) (52:13).

In the LXX the word is translated as *hupsos* or *hupsēlos*, but never as *hubris*.

Bibliography: TDOT, II, pp. 356–60. THAT, I, pp. 394–97.

V.P.H.

306 גָּבַהַּ (*gbh*). Assumed root of the following.

306a גִּבְהָהּ (*gibēah*) **having a bald forehead** (Lev 13:41, only).

306b גִּבְהַת (*gabbaḥat*) **bald forehead** (Lev 13, only).

גִּבְהוּת (*gabhūt*). See no. 305c.

גִּבּוּל (*g'bul*), גִּבּוּלָהּ (*g'būlā*). See nos. 307a,b.

גִּבּוֹר (*gibbôr*). See no. 310b.

גִּבּוֹרָה (*g'burā*). See no. 310c.

גִּבְיָהּ (*gōbay*). See no. 304c.

גִּבְיָנָהּ (*g'binā*). See no. 308b.

גִּבְיָהּ (*g'bia'*). See no. 309b.

גִּבְרִיָּהּ (*g'birā*). See no. 310d.

גִּבְיָשׁ (*gābish*). See no. 311a.

307 גָּבַל (*gābal*) **to border**. Denominative verb.

Parent Noun

307a גִּבּוּל (*g'bul*) **border**.

307b גִּבּוּלָהּ (*g'būlā*) **border**.

307c גִּבּוּלָהּ (*gablūt*) **twisting**.

307d מִגְבָּלוֹת (*migbālōt*) **the twisted, i.e. cords**.

The verb appears only five times: Deut 19:14; Josh 18:20; Zech 9:2, Qal; Ex 19:12,23, Hiphil "to set bounds."

The root *gbl* is found in the place name Gebal or Byblos, the Phoenician maritime city on the coast of the Mediterranean, probably in the sense of Arabic Jebel "mountain"—mountains making a natural boundary.

g'bul. Border, boundary, territory. Very frequently used in the books of the Old Testament in which a significant amount of attention and detail is devoted to geographical divisions such as the last half of Joshua.

This substantive appears 216 times in the OT. It is found most frequently in Josh (66 times); Ezk (39 times, and preponderantly in 40–48); and Num (25 times). The noun is used to designate either a geographical boundary or the territory as a whole. On a few occasions it is used in a figurative sense.

There are three major usages of *g'bul*.

1. *g'bul* indicates a boundary at one of the four major points on the compass: "south" Num 34:3; Josh 15:2,4; "north" Num 34:7; Josh 15:5;

"east" Num 34:10; Ezk 45:7; "west" Num 34:6; Josh 15:4,12.

2. A boundary formed by a body of water: Num 22:36, the Arnon; Josh 15:5, the sea.

3. A boundary of a land belonging to a nation or to a subdivision within that nation. Here it may take on the meaning of "border" as in the case of Egypt (I Kgs 4:21 [H 5:1]); Edom (Josh 15:1); Moab (Num 21:13); Ammon (Num 21:24).

The noun may also be translated by "territory" as in Gen 47:21 (Egypt); Jud 11:18 (Moab); Jud 1:36 (Amorite). We may also note the references to the expression "in (all) the *g'bul* of Israel: (Jud 19:29; I Sam 11:3,7; 27:1 *inter alia*) which are always to be translated "in (all) the territory of Israel," except for II Kgs 14:25. Hence the phrase is synonymous with the expression "the land (*'ereš*) of Israel."

4. The word can designate the boundary or farthest extension of possessions of individuals or groups of individuals: "area of your land" (Deut 19:3); "the boundary of their inheritance" (Josh 16:5); "the territory of their lot" (Josh 18:11); "the bounds of his city of refuge" (Num 35:26).

5. Whenever *g'bul* is used with a city name it is to be translated as "territory": Ashdod: I Sam 5:6; Tiphseh: II Kgs 15:16; Gaza: II Kgs 18:8; *inter alia*.

6. Figuratively the word is used to describe "the territory of darkness" (Job 38:20); "the territory of wickedness," (Mal 1:4); "the territory of God's holiness" (Ps 78:54).

In the ancient near east there was, at least on paper, a great respect for another's boundaries whether these were national boundaries or individual and private boundaries. To violate them is to violate something God has ordained. He has established the boundaries of all peoples (Deut 32:8). He has arranged the borders of the whole earth (Ps 74:17; 104:9). He has placed the sands as a boundary to the sea (Jer 5:22).

It is little wonder then that the Bible prohibits the moving of a neighbor's ancient landmark (*g'bul*) (Deut 19:14). Whoever does this is to be "cursed" (Deut 27:17). The offense, of course, was not violation of tradition, but stealing of real estate—and unalienable real estate at that. Nothing less than a biblical imprecation leveled against the violator is strong enough. Cf. also Hos 5:10; Job 24:2–4; Prov 22:28; 23:10. In such crimes the perpetrators are the strong and the wealthy and the victims the weak, the orphans and the widow. From the various scrolls found at the Dead Sea we have learned that those who defected from the Qumran sect were known as "removers of the landmark."

In light of the Ugaritic root *gbl* and the Arabic cognate several instances of Hebrew *g'bul* may be more accurately translated as "mountain": I

Sam 13:18, "The mountain which looks over Zeboim," and Ps 75:54, "So he brought them to His holy mount, the mountain which his right hand had created."

***g'bulā*. Border, boundary, landmark.** With the exception of Isa 28:25 all usages of this word are in the plural.

Bibliography: Dahood, M., "Hebrew-Ugaritic Lexicography II," Bib 45: 383–412, esp. p. 396. Elon, M., "hassagat ge'vul," in *Encyclopedia Judaica*, VII, pp. 1460–66. Rabin, C., *The Zadokite Documents*, Oxford, Clarendon, 1954, pp. 4, 20, 42. Ross, J. F., "Landmark," in IDB, III, pp. 66–67. TDOT, II, pp. 361–66.

V:P.H.

308 גִּבְנוֹ (*gbn*). Assumed root of the following.

308a גִּבְנוֹ (*gibēn*) *humpbacked* (Lev 21:20, only).

308b גִּבְיָה (*g'binā*) *curd* (cheese, Job 10:10, only).

308c גִּבְנוֹן (*gabnōn*) *peak, rounded summit* (Ps 68:16, only).

גִּבְנוֹן (*gabnōn*). See no. 308c.

309 גִּבְעָה (*gb'*). Assumed root of the following.

309a גִּבְעָה (*gib'ā*) *hill*.

309b גִּבְיָה (*gābiā'*) *cup, bowl*.

309c מִגְבַּעֹת (*mighbā'ōt*) *turban*.

309d גִּבְעָה (*gib'ōl*) *bud*.

***gib'ā*. Hill.** The noun, used sixty times in the OT, may refer to a natural eminence smaller than a mountain but most often, as we shall see, it becomes a place of illicit worship. The same spelling is also used for the place name Gibeah, the Benjamite city and birthplace of Saul.

Of the sixty uses of *gib'ā* in biblical Hebrew the heaviest clusters are to be found in the prophets (Isa thirteen times, Jer nine times; Ezk eight times). Particularly interesting here is the use of the phrase "on every high hill (*gib'ā*) and under every green tree," or its variants, as a reference to the location of fertility cult practices in Israel and Judah.

This phrase occurs sixteen times in the OT. Some of these passages are: Deut 12:2; I Kgs 14:23; II Kgs 16:4; 17:10; Jer 2:20; 17:2; Ezk 6:13; Hos 4:13; II Chr 28:4. Each of these verses condemns a pagan Canaanite practice which has been adopted by the Hebrews.

If this unorthodox practice is to be equated with similar practices in which the Israelites engaged in connection with the "high place(s)" (*bāmā*), then the reason for the prophetic denunciation becomes clear. There is nothing inherently wrong with worshiping God on "hills." The people's experience in the wilderness would substantiate that! But in this case it appears that the

Israelites adopted immoral cultic rites, popular among agricultural groups who pinned their faith to the Baal(s), the god of fertility and the giver of rain and crops, and to Asherah, the goddess of fertility. Why such indulgences were viewed by the prophets with abomination and horror is not difficult to surmise.

migbā'ôt. *Turban, head gear,* is used only four times: Ex 28:40; 29:9; 39:28; Lev 8:13, convex in shape perhaps, translated by the rsv as "cap." It is worn by the ordinary priests and is to be differentiated from the turban worn by the high priest (*mišnepet*).

Bibliography: Albright, W. F., "The High Place in Ancient Palestine," *Supp VT* 4: 242–58. Hamlin, E. John, "The Meaning of 'Mountains and Hills' in Isa. 41:14–16," *JNES* 13: 185–90. Holladay, W. L., "On Every High Hill and Under Every Green Tree," *VT* 11: 170–76. McCown, C. C., "Hebrew High Places and Cult Remains," *JBL* 69: 205–19.

V.P.H.

גִּבְעוֹל (*gib'ōl*). See no. 309d.

310 גָּבַר (*gābar*) *prevail, be mighty, have strength, be great.* (ASV and RSV similar.)

Derivatives

- 310a גֵּבֵר (*geber*) *man.*
- 310b גִּבְיֹר (*gibhōr*) *mighty man.*
- 310c גִּבּוּרָה (*g' būrā*) *might.*
- 310d גְּבִירָה (*g' birā*) *lady, queen* (masc. lord, Gen 27:29,37).
- 310e גְּבֵרֶת (*g' beret*) *lady, queen.*

This root and its derivatives occur 328 times in the OT, of which the verb accounts for but 26. The cognate is well attested in the Semitic languages, appearing in Akkadian, Arabic, Aramaic, Phoenician, and Moabite. At present it is only known in a proper noun in Ugaritic. In general the same meaning is shared throughout. In Arabic the basic meaning of the root is "to rise, raise, restore," with the idea of being strong, or prevailing over coming only in the derived stems. That the Hebrew may share a similar range of meaning is seen in the Hithpael where the idea is not so much to make oneself prevail over God, as it is to raise oneself up in arrogance and stand in his face (Job 15:25; 36:9; Isa 42:13). The Hebrew root is commonly associated with warfare and has to do with the strength and vitality of the successful warrior.

In the first analysis, might and mighty men were causes for celebration in the OT. During much of the biblical period Israel was in a heroic age. Thus the feats and exploits of her champions

were causes for delight and storytelling. Such an exploit was that of David's three mighty men as they broke through the Philistine lines to bring him water from Bethlehem (I Chr 11:15–19). I Samuel 1 is a lament for the fallen heroes, Saul and Jonathan, extolling their valiant deeds. Similarly II Sam 23 records the glories of various mighty men. I and II Chronicles contain many references to the mighty men of Israel, commonly employing the phrase *gibhōr hayil* "mighty man of valor" to describe them. Although Chr generally uses the term to express "warrior" or "soldier," there are indications that originally this was a technical term for men of a certain social class, "nobles" who had the privilege of bearing arms for their king (cf. Ruth 2:1; I Sam 9:1; II Kgs 15:20, etc. where "warrior" is too narrow a translation).

It is not surprising that in such a society God was often depicted as a warrior. God is the true prototype of the mighty man, and if an earthly warrior's deeds are recounted, how much more should God's be. Thus the psalmists recount God's mighty acts (106:8; 145:4,11,12; etc.) and in various places those attributes which a warrior-king might be expected to possess—wisdom, might, counsel and understanding—are attributed *par excellence* to God (Job 12:13; Prov 8:14). Isaiah (9:6; cf. 10:21) indicates that these will be the attributes of the Coming King, whose name is the Mighty God as well as the Prince of Peace, but he also makes it plain that justice and righteousness will accompany his might (cf. Ps 89: 13–14 [H 14–15]).

God's might draws the limits to man's might, for man's prowess is to be gloried in just so long as it does not overstep itself. When man sees his might as all he needs for successful living, he is deluded (Ps 33:16; 90:10; Eccl 9:11). When he, in the arrogance of his strength, pits himself against the Warrior-God, he will be destroyed (Ps 52; Jer 9:22; 46:5; etc.). Rather might must be tempered with wisdom (I Sam 2:9; Prov 16:32; 21:22) and the greatest wisdom of all is to trust God. Thus it is said that he is a *geber* (a male at the height of his powers) who trusts God (Ps 40:4 [H 5]). The man possessed of might who yet distrusts his own powers and instead trusts those of God is most truly entitled to the appellation "man" (Job 38:3; Jer 17:7; Mic 3:8). This is the "new man" of Paul, for he will have discovered that although transgressions have prevailed over him (Ps 65:3 [H 4]), the Lord's mercy will prevail over them (Ps 103:11) and that the Lord is indeed "mighty to save" (Ps 80:3).

geber. Man. As distinct from such more general words for man as *'ādām*, *'ish*, *'enōsh*, etc., this word specifically relates to a male at the height of his powers. As such it depicts humanity

at its most competent and capable level. Sixty-six occurrences.

gibbôr. Mighty, strong, valiant, mighty man. (RSV often translates "warrior.") The heroes or champions among the armed forces. Occurs 156 times.

g'bûrâ. Might. Refers especially to royal power. As such it is commonly ascribed to God. Sixty-three occurrences.

Bibliography: Fredriksson, H., *Jahwe als Krieger*, Lund: Gleerup, 1945. Kosmala, Hans, *Hebraer-Essener-Christen*, Brill, 1959, pp. 208–39. ———, "The Term *geber* in the Old Testament and in the Scrolls," *Supp VT* 17: 159–69. Kraeling, E. G., "The Significance and Origin of Gen 6; 1–4," *JNES* 6: 193–208. Miller, Patrick D., "The Divine Council and the Prophetic Call to War," *VT* 18: 100–107. ———, "God the Warrior," *Interp* 19: 39–46. Palache, J., *Semantic Notes on the Hebrew Lexicon*, Leiden: Brill, 1959, p. 18. Van der Ploeg, J., "Le sens de gibbor hail," *RB* 50: 120–25. Wright, G., *The Old Testament and Theology*, Harper, 1969, pp. 121–50. TDOT, II, pp. 367–81. THAT, I, pp. 398–401. J.N.O.

311 גִּבְשׁ (gbsh). **Assumed root of the following.**
311a גְּבִישׁ (gābish) *crystal* (Job 28:18, only).

312 גָּג (gāg) *roof, housetop.*

This word appears thirty times in the OT and it usually signifies the highest point of an edifice, except for Ezk 30:3; 37:26 (the 'top' of the altar of incense) and Ezk 40:13 (the measuring of the outer court's east gate from the 'back' of one side to the 'back' of the other).

The roof that is referred to is flat, not peaked. This is obvious from several passages. The returned exiles erected booths and observed the feast of tabernacles on the roofs of their houses (Neh 8:16). Saul slept on the roof when, as a young lad, he visited Samuel (I Sam 9:25–26). It was from this vantage point that David spied Bathsheba bathing, and lust was spawned in his imagination (II Sam 11:2). Uriah's house was built most likely around a central courtyard which was left open to the sky. David's palace, the highest building of the complex, would command a view of the houses below. In the case of Samson (Jud 16:27) the roof was large enough to support 3,000 people. Rahab hid the spies among the stalks of flax on her roof (Josh 2:6,8). Probably she had laid out the flax to be retted by the dew.

Perhaps the Hebrew word means more than the roof itself. Proverbs 21:9 and 25:24 suggest (or affirm!) that it is better to accept solitariness

and discomfort (in Hebrew, *pinnaṯ gāg* "a corner of the housetop") than to put up with a nagging (NIV: quarrelsome) wife. This might well mean it is better, in such a situation, to be perched precariously on the corner of a roof (cf. the LXX *hupaithrou* "in the open air"). Or it may be a reference to a cramped attic such as a guest might use in an emergency (cf. I Kgs 17:19; II Kgs 4:10 though the root *gāg* is not used here).

The roof is a place where idolatry is invoked: Isa 15:3; 22:1; Jer 19:13; 32:29; 48:38. Three times (Ps 129:6; II Kgs 19:26; Isa 37:27) in the form of a curse, appears the formula "let them be like the grass on the 'housetops'." The analogy is to grass which springs up quickly on the flat roof of homes which are covered with packed earth. Having no depth of soil to take strong root in, the grass withers and dies (cf. Jesus' parable of the sower in Mt 13:3f.).

Bibliography: On the use of the root *gg* in Ugaritic, see Gordon, UT, 19: no. 556. Koehler, L., "Hebräischen Etymologien," *JBL* 59: 35–40, esp. pp. 37–38 derives both Hebrew and Ugaritic *gg* from Egyptian 𓆎𓆏𓆑 "head, roof."

V.P.H.

גָּד (gad) I, II. See nos. 313c,d.
גָּד (gād). See no. 313e.

313 גָּדַד (gādad) *cut, invade.*

Derivatives

- 313a גָּדָד (g'dūd) I, *marauding band.*
313b גָּדָד (g'dūd) II, גְּדָדָה (g'dūdā)
furrow, cutting.
313c גָּד (gad) I, *coriander.*
313d גָּד (gad) II, *fortune.*
313e גָּד (gād) *Gad.*

This verb is used eleven times in the OT. Seven of these are in the Hithpoel stem, and with two exceptions, they all refer to an act of self-laceration in an act of worship or to a custom of mourning. The most familiar passage will be the dramatic episode on Mount Carmel between Elijah and the prophets of Baal. In an attempt to invoke the power of Baal the prophets cried aloud and "cut themselves" after their custom with swords and lances (I Kgs 18:28). What exactly was the praxis behind these self-inflicted wounds is not sure. Everything has been suggested from the idea that this act was a substitute for human sacrifice to the idea that the effusion of blood established a covenant bond between the deity and the worshiper. More likely, since blood was so vital, the self-laceration was an act of imitative magic, and as the worshipers have relinquished a part of their essential self, so

the deity will be prompted to unleash his power in whatever fashion it is called for at the moment (in this case, fire).

Since the Bible rejects the pagan idea that God can be coerced, it will also forbid such practices as are described in I Kgs 18:28. Thus, cf. Deut 14:1, "You shall not cut yourself." Three times there is a reference to this behavior in Jeremiah: 16:6; 41:5; 47:5, in the latter case with reference to the Philistines.

Two times in the Hithpoel stem the verb has nothing to do with the idea of cutting oneself. These are: (1) Jer 5:7, "And they 'trooped' to the houses of harlots," and (2) Mic 5:1 [H 4:14], "Now gather yourself in troops, O daughter of troops (*g^edūd*)."

(For the NIV footnote here, "Strengthen your walls, O walled city," cf. the Aram. *gūddā* "wall"—Heb root *gādā*?) This reference from Micah is the usual nuance of *gādā* when it is used in the Qal: cf. Mic 6, Ps 94:21. Both times it is the invader who speaks of the invader in a situation of uncertainty. Finally, we may note the use of the verb *gādā* in Gen 49:19 in connection with the "blessing of Jacob" upon Gad. The text reads: "As for Gad (*gād*), a troop (*g^edūd*), shall raid him (*y^egūdenū*), but he shall raid (*yāgūd*) at the rear (*'āqēb*)."

***g^edūd*. A marauding band, troop.** This noun appears thirty-two times in the OT excluding Ps 65:10 [H 11] where *g^edūd* is to be translated as "ridge," and is parallel to *lāmeyhā*, "its furrows," and Jer 48:37, *g^edūdōt* "cuttings."

The word usually refers to those who take part in a military raid, but occasionally it may refer to the raid itself: II Sam 3:22. More often than not, the noun refers not to Israel's own troops but to those of her enemies: I Sam 30:8,15,23; I Kgs 11:24; II Kgs 5:2; 6:23; 24:2. In certain situations God may allow these unbelievers to inflict damage on his own people for chastisement (Jer 18:22).

A *g^edūd* could operate officially under royal sponsorship: II Sam 3:22 (David); II Sam 4:2 (Ishbosheth); II Chr 22:1 (Ahaziah); II Chr 25:9–10 (Amaziah); II Chr 26:11 (Uzziah). The function of such troops, perhaps mercenaries, was not to acquire land, but rather to put pressure for conformity on peoples already reduced to vassalage. In some cases these bands became primarily looters. This is the case of the "band" of the Amalekites mentioned in I Sam 30:8,15,23. There are a few references in the Bible to *g^edūd* who operate independently; thus, "troop of robbers" in Hos 6:9; 7:1.

Two times the book of Job refers to God's *g^edūd*: 19:12; 25:3, analogous to *Yahweh š^ebā'ōt*, "Lord of hosts/armies." Job says that he him-

self was once like a king among his "troops" (Job 29:25).

***gad* II. Fortune.** This word appears only twice in the OT. In Gen 30:11 it is a word play on the name of Gad. And Leah said, "Good fortune!", or as the KJV has it, "a troop comes" dividing the MT *bāgād* into something like *bā'gad*. Speiser's translation in the Anchor Bible is "how propitious!" It seems preferable to translate it as an appellative and to connect it with such proper names as Gaddiel (Num 13:10), "El is my fortune"; Gaddi (Num 13:11), "my fortune"; Gadi (II Kgs 15:14–17); and the prophet Gad (I Sam 22:5).

The only other place where this word is used is Isa 65:11, "You who forsake the Lord... who set up a table for Gad (rsv "Fortune"), and fill cups of mixed wine for Meni (rsv, "Destiny")." Gad here seems to be a reference to a deity of fortune equivalent in meaning to the Greek Tyche. The rite described here is lectisterium, i.e. one in which food was spread before an image of the deity.

***gād*. Gad.** The name of the first child born to Jacob by Zilpah, the maidservant of Leah and subsequently, one of the tribes to settle in the Transjordan area. His name is to be connected with *gādā*/*g^edūd*. We have already discussed Gen 49:19 which points to Gad's capabilities in the area of military exploits. Deuteronomy 33:20 compares Gad to a crouching lion, ready to tear his victim to pieces. According to I Chr 5:18, Gad is "expert in war." Gad's leonine appearance is also stressed in I Chr 12:8. They were also as beautiful and swift as a gazelle.

V.P.H.

314 גדה (*gdh*). Assumed root of the following.

314a גָּדָה (*gādā*) *bank of river*.

314b גָּדִי (*g^edī*) *kid*.

314c גָּדִיָּה (*g^edīyā*) *kids*, only plural.

***g^edī*. Kid, a young goat.** The etymology of the word is uncertain. In the husbandry of Israel a young male kid was the most expendable of the animals, less valuable than, say, a young lamb. The young males were used for meat; the females kept for breeding. Thus, a kid served admirably as a meat dish: Gen 27:9,16; Jud 6:19; 13:15; 15:1; I Sam 10:3; 16:20 (and cf. Lk 15:29, although as far as delicacy goes, not in the same class as a "fatted calf"). The kid could also serve as a present as in the case of what Judah gave to his daughter-in-law Tamar (Gen 38:17,20,23). When Isaiah gives us a glimpse of the eschatological age he says that "the wolf will lie down with the lamb (*kebeš*) and the leopard shall lie down with the kid (*g^edī*, Isa 11:6).

Of special interest is the thrice repeated injunc-

tion against boiling "a kid in its mother's milk" (Ex 23:19; 34:26; Deut 14:21). Until recently the reason for this prohibition was enigmatic. This law is the basis for the Jewish Kashrut prohibition against preparing or consuming any food in which meat or milk or certain derivatives of the two are mixed.

Kids could be used for sacrifice as Num 15:11ff. indicates. But they could not be boiled in milk. The answer comes from the Canaanite Ugaritic texts, especially the story now popularly known as "The Birth of the Gods" or "The Story of Shahr (dawn) and Shalim (dusk)," in Gordon *UT*, 19: no 52. Lines 15, 16 of this story are:

15: 'l · 'išt · šb'd · ḡzrm · ṭb(h · g)d · bhlb ·
'nnh · bhm't

15: Over the fire seven times the sacrificers cook a kid in milk, a lamb/mint (?) in butter.

The context indicates that a kid is cooked in milk at certain pagan sacrifices, possibly of first fruits, as part of a sacrificial meal to ensure good crops for the ensuing years. The Bible will repudiate this orientation to fertility cult practices. The blessing of fertile soil is from God, not magic.

Bibliography: Daube, D., "A Note on a Jewish Dietary Law," *JTS* 37: 289-91. Radin, M., "The Kid and Its Mother's Milk," *AJSL* 40: 209-18. TDOT, II, pp. 382-89. TWBAT, I, pp. 922-26.

V.P.H.

גָּדַד (g'dād). I, II. See nos. 313a, b.

גָּדוֹל (gādōl). See no. 315d.

גָּדוּלָה (g'dūlā). See no. 315e.

גָּדוּפָה (g'dūpā). See no. 317a.

גָּדוּפִים (g'dūpim). See no. 317b.

גָּדִי (g'dī). See no. 314b.

גָּדִיָּה (g'diyā). See no. 314c.

גָּדִישׁ (gādish). See nos. 319a, 320a.

- 315 גָּדַל (gādal) *grow up, become great or important, promote, make powerful, praise, (magnify), do great things.* (ASV and RSV similar.)

Derivatives

315a גָּדַל (gādēl) *becoming great, growing up.*

315b גָּדֵל (gōdel) *greatness.*

315c גָּדִלִים (g'dilim) *twisted threads.*

315d גָּדוֹל (gādōl) *great.*

315e גָּדוּלָה (g'dūllā) *greatness.*

315f מִגְדָּל (migdāl) *tower.*

315g מִגְדֹּל (migdōl) *tower.*

The root is used for physical growth of people and other living things as well as for the increase of things tangible and intangible whether objects,

sounds, feelings or authority. It overlaps in meaning with *rābab* and *rābā* but unlike these roots it never refers to being numerous, only to being great in size, importance etc. It is combined with the divine name to form personal names, the most frequent form being Gedaliah meaning "the LORD is great" (II Kgs 25:22-25). In I Sam 26:24 the word means to set a high value on one's life. In Job 2:13 it is used for expressing intense grief while in I Kgs 10:23 it refers to the importance (greatness) of a king. It often speaks of God's greatness (II Sam 7:22) and Messiah is described as one who "will be great unto the ends of the earth" (Mic 5:4 [H 3]).

The meaning "cause to grow" or "rear" children, plants etc. is limited to the Piel stem. In both Piel and Hiphil stems, however, it bears the meaning "to magnify" or "consider great." This is how the psalmists frequently use the word, calling on the worshiper to ascribe greatness to the Lord and to his name (Ps 35:27; 40:16 [H 17]; 70:4 [H 5]).

In Ezk 38:23 the verb is used reflexively to show how God magnifies himself by means of his acts in nature and in history, to show the nations that he is the Lord. But in Isa 10:15 the same form is employed to show how evil man attempts to magnify himself against the Lord and in Dan 11:36-37 this is precisely the word used to describe what the Antichrist will do at the end of the age as he seeks to show himself omnipotent.

גָּדַל. *Becoming great, rich* (Gen 26:13), growing up (I Sam 2:26).

גָּדַל. *Greatness* of a king or a tree (Ezk 31:2-7, 18), the arm of God (Ps 79:11), the mercy of God (Num 14:19), and of God himself (Deut 3:24; 5:21 [H 24]; 9:26; 11:2; 32:3; Ps 150:2). Isaiah uses the word for the pride (insolence) of the human heart (Isa 9:8; 10:12).

גָּדוֹל. *Great*, an adjective with somewhat the same range of meanings as the verb (above) meaning "many" in number and other intensified concepts like "loudness," in sound, being old in years, great in importance.

גָּדוּלָה. *Greatness*, especially as an attribute of God.

מִגְדָּל. *Tower*, probably deriving from early times when the tower was the largest (greatest) structure in a town.

Bibliography: TDOT, II, pp. 390-415. THAT, I, pp. 402-408.

E.B.S.

- 316 גָּדַד (gāda') *hew down, cut off, cut in two, shave off.*

Derivative

316a גִּדְעוֹן (gid'on) *Gideon.*

The verb *gāda'* frequently refers to the hewing down of idols (Ezk 6:6; Deut 7:5; 12:3; II Chr 14:2; 31:1; 34:4, 7). In Deut 7:5 and II Chr 14:2; 31:1 the objects that are to be hewn down are the Asherah poles, cult objects in honor of this Canaanite fertility goddess. Isaiah uses the verb to describe the cutting down of the king of Babylon who makes himself a god (Isa 14:12). The wicked treasurer Shebna is likened by Isaiah to a securely fastened peg that will be hewn down. On the other hand Isaiah predicts that the iron bars of cities will be cut in two so Cyrus can conquer them (Isa 45:2). In other places the verb simply means to cut down trees (Isa 9:9; 10:33). Isaiah also uses it to mean shave off the beard as a sign of mourning (Isa 15:2).

gid'ôn. *Gideon*, the judge (Jud 6–8). Several other proper names are derived from this root: Gideoni from the tribe of Benjamin (Num 1:11; 2:22; 7:60, 65) and Gidom, a place in the territory of Benjamin (Jud 20:45).

We may safely assume that Gideon's name came from the fact that he was a *gibbôr hayil* which is rendered "a mighty man of valor" in כִּיָּו. This term could also be rendered "a hero of the army." His name, Gideon, is connected with this occupation, that is, he was a "hacker" or "one who hewed down" the enemy. He was certainly not living up to his name at first when the angel of the LORD appeared to him in Jud 6:11, 12. But Gideon's breaking down the altar of Baal was much in keeping with his name. But then as a taunt to the followers of Baal his name was changed to Jerubbaal ("let Baal plead"). He became one of the major judges or rulers of Israel after his long-remembered victory over Midian (Isa 10:26; Ps 83:11).

E.B.S.

גִּדְוֹן (gid'ôn) See no. 316a.

317 גָּדַפַּ (gādap) *revile men, blaspheme God.*

Derivatives

317a גִּדְוֹפָה (g' dūpâ) *taunt.*

317b גִּדְדֻפִּים (giddūpim) *reviling words.*

The verb appears to derive from a root which means to cut or to wound.

Psalms 44 tells us what the believer's attitude should be when God allows him to become an object of "scoffing and derision" (v. 13 [H 14]) from "the voice of him who reproaches and reviles" (v. 16 [H 17]). "While all this happened to us," the Psalmist says to the Lord, "We did not forget you, nor were we untrue to your covenant. Our hearts did not turn aside, nor did our steps leave your way . . . No, for your sake we are killed all day long and considered as sheep to be slaughtered" (vv. 17 [H 18], 18 [H 19], 22 [H 23]).

This latter verse contains the very words Paul quoted in Rom 8:36 when he presents the ultimate spirit of Christian triumph over the world, the flesh and the devil, saying, "Nay in all these things we are more than conquerors through him that loved us" (v. 37).

The root *gādap* also means "to blaspheme," that is revile God. The classic illustration of this is in the parallel passages in II Kgs 19:22 and Isa 37:23. There the servants of the king of Assyria stood outside the walls of Jerusalem and preached a whole sermon of blasphemy in the Hebrew language against the God of Israel. The LORD's oral response came through his prophet in Isa 37:22–36 (II Kgs 19:21–34). His historical response came through his angel that destroyed the army of Sennacherib.

g'dūpâ. *Taunt.* Compare Ezk 5:15 where of Jerusalem the prophet says, "She shall be a reproach and a taunt . . . to the nations round about. . . ."

giddūpim. *Reviling words.* God warns through the prophet Isaiah that he will allow Israel to be abused with reviling words (Isa 43:28). But God also comforts the nation when it becomes the object of such abuse (Isa 51:7). He even promises to punish those nations that do it. Through Zephaniah he says, "I have heard . . . the revilings of Ammon . . . they shall become as Gomorrah" (Zeph 2:8).

Bibliography: TDOT, II, pp. 416–18.

E.B.S.

318 גָּדַר (gādar) *wall up or off.*

Derivatives

318a גִּדְרָה (gādēr) *wall.*

318b גִּדְרָה (g' dērâ), גִּדְרֵת (g' deret) *wall.*

319 גָּדַשׁ (gdsh) I. Assumed root of the following.

319a גִּדְיֵשׁ (gādish) *heap, stack* (Ex 22:5; Jud 15:5; Job 5:26).

320 גָּדַשׁ (gdsh) II. Assumed root of the following.

320a גִּדְיֵשׁ (gādish) *tomb* (Job 21:32, only).

321 גָּהָה (gāhâ) *be cured, healed.* Based on Aramaic usage the root means "to be set free from guilt, pain or disease" (cf. Hos 5:13).

Derivative

321a גִּהָה (gēhâ) *a cure, healing.* This noun is used in Prov 17:22. "The happy heart brings about a good

cure," or "A happy mind is good medicine" (Beck).

322 גָּהָר (*gāhar*) *bend, crouch* (I Kgs 18:42; II Kgs 4:34–35).

323 גֹּבַב (*gûb*) *dig* (II Kgs 25:12).

Derivatives

323a גֵּב (*gēb*) *II, pit, ditch, trench* (e.g. Jer 14:3; II Kgs 3:16).

323b גֵּב (*gēb*) *III, beam, rafter* (I Kgs 6:9, only). Meaning uncertain.

גֹּבַב (*gôb*). See no. 304b.

324 גֹּג (*gôg*) *Gog* is the ruler of the land of Magog and prince of Rosh, Meshech and Tubal (Ezk 38 and 39). Gog is also the name of a Reubenite in I Chr 5:4.

324a מַגּוֹג (*māgôg*) *Magog*, the name of the land ruled by Gog (q.v.).

Ezekiel envisions this prince as the leader of a vast horde of armed troops that includes people from Persia, Cush, Put, Gomer, and Beth-togarmah. They will march against Israel at a time when the people of God have returned to their land and live in peace completely undefended. But this will all be allowed by the Lord that he might display his holiness among them. The people of God will not have to fight, for God himself will destroy the armies of Gog (Ezk 38:19–23). Revelation 20:7–9 places this event after "the thousand years are over," when "Satan will be released... and deceive all the nations... Gog and Magog, and mobilize them for war."

All attempts to trace the origin of the name Gog must be held to be tentative. Some see the name in Gyges of Lydia who drove away the Cimmerians (Gomer). Others see it in a name mentioned in Assyrian records, Gāgu, the chief of a mountain tribe north of Assyria (cf. BDB). It is not important theologically that we be able to trace the name linguistically or identify it historically. Most Christians interpret these passages eschatologically. Precise interpretations differ. Some see the passage as highly symbolic of the final struggle between the Church and the forces of evil. Others taking it quite literally say the nation Israel will be attacked after the millennium when Satan is released only to be finally destroyed by being cast into the lake of fire. Others consider the references in Rev 20:7–9 to be allusions, not decisive as to the time of fulfillment and they identify the time of fulfillment as the battle of Armageddon before the millennium.

Magog. *Magog*. It is used in Ezk 32:2; 39:6 and Rev 20:8 in this eschatological sense. However, in the table of nations in Gen 10 (paralleled by I Chr 1:5) Magog is the name of a nation that descended from Japheth (v. 2). Here Magog has some connection with others related to Japheth, such as Gomer (Cimmerians?), Madai (Medes?), Javan (Ionians), Tubal, Meshech, and Tiras, some of whom are also mentioned in Ezk 38 and 39. They are all people who lived north of Israel, more or less, and who are of non-semitic origin.

Bibliography: TDOT, II, pp. 419–25.

E.B.S.

325 גָּדַד (*gûd*) *invade, attack* (e.g. Gen 49:19; Hab 3:16).

גָּו (*gaw*). See no. 326a.

גָּו (*gēw*). See no. 326b.

326 גוה (*gwh*). Assumed root of the following.

326a גָּו (*gaw*) *back*.

326b גָּו (*gēw*) *back, midst*.

326c גָּוָה (*gēwā*) *back*.

326d גִּוְיָה (*g'wiyā*) *body, corpse*.

326e גֹּיִם (*gôy*) *nation, people*.

g'wiyā. Body, carcass, corpse, dead body. The term refers to a body as an object, whether dead (as in the case of the lion's body, Jud 14:8–9, and Saul's corpse, I Sam 31:10,12), or else as alive (Egyptians so speak of themselves in Gen 47:18). Living bodies of creatures (Ezk 1:11, 23) and the angelic "man" (Dan 10:6) appear in visions; thus the objectivity of a vision is supported.

gôy. Gentile, heathen, nation, people. ASV and RSV differ and agree in various instances, e.g. Gen 10:5; *goy* appears twice. Both translate "nations" in one instance, but RSV has "peoples" in the other. It is difficult to ascertain the exact definition of the term. However, if one takes the various usages into consideration, as well as some seemingly related terms, *gaw*, *gēw*, *gēwā*, the back part of the body; *gēw*, Aramaic for midst; and *g'wiyā*, living body or corpse (see below), one must conclude that the basic idea is that of a defined body or group of people, or some specific large segment of a given body. The context will generally indicate the specific quality or characteristic which is to be understood.

[The synonym *'am* is used largely for a group of people or for people in general. However sometimes, especially in poetic parallel with *gôyim*, it may refer to a nation, whether a foreign nation or Israel. *gôyim* on the other hand more usually refers to nations, especially the surrounding pagan nations. *l'ōm* is mainly used as a poetic synonym of either of the above words in either of their usages. R.L.H.]

The term *gôy* is used especially to refer to specifically defined political, ethnic or territorial groups of people without intending to ascribe a specific religious or moral connotation. Thus, in Gen 10:5 the writer speaks of defined groups of people according to their territories. When God speaks to Abraham about Egypt as a strong nation the term *gôy* is used. Elisha prayed that invading Syria, this *gôy*, might be blinded (II Kgs 6:18). In this general ethnic sense the term may even be used of Abraham's seed. Thus God said to Abraham, "I will make of you a great nation," i.e. a political, territorial, identified people (Gen 12:2; 17:20; 21:18). In Ex 33:13 Moses, referring to Israel, a distinct body of people, says, "This *gôy* (i.e., nation) is thy people ('am')." In Deut 4:6-7, Moses speaks of the Israelite nation as a political, ethnic body (*gôy*) which is a wise and understanding people ('am), existing as, and recognized by other nations as, a specific national identity (Ps 83:4 [H 5]). It is necessary to stress that the Scriptures speak of Israel's existing as a distinct nation in Moses' time because of the widespread misapprehension that Israel became a nation only after entering Canaan. Israel was a nation in Moses' time, just as it was in Joshua's time (Josh 3:17; 4:1; 5:6). So also in Jeremiah's time and thereafter, in spite of the exile (Jer 31:36).

The term (*gôyim*) is used in a number of specific ways. When a number of specific nations are referred to, it is this plural form that is used and the translators have rendered it as "nations" (Gen 10:31; Jud 2:23; Isa 61:11) or as "people" (Zech 12:3, קִיּוּ). The plural form is employed also to refer to the people dwelling in and around Canaan; these were definite ethnic, political, territorial groups, whom Israel as a nation was to dispossess (Deut 4:38; Josh 23:13) or among whom, for testing and judgment, Israel was to live (Jud 2:21, 23). But the plural form is also used occasionally to refer to the various national entities that were to proceed from Abraham (Gen 17:4-6). Sarah also was to be a mother of nations (Gen 17:16).

Once the descendants of Abraham had become a distinct, recognized, political, and ethnic group of people who were in a specific covenant relationship with Yahweh, the term *goy* and *gôyim* increasingly takes the meaning of "gentiles" or "heathen," in reference to the non-covenant, non-believing peoples considered as national groups. However, Israel is still repeatedly spoken of as *goy* also, e.g. when Israel is spoken of as taking possession of territory (Josh 3:17) or when foreigners speak of her (Deut 4:6). Israel is spoken of as a holy nation (*gôy*,) because of her covenant status, her redemption and circumcision (Josh 5:8). However, the rule is that the uncircumcised are the *goyim* (Jer 9:25).

The surrounding nations exhibit their heathen character by their wickedness (Deut 9:4-5), their abominations (Deut 18:9; II Chr 33:2), and the making of their own gods (II Kgs 17:29). These nations are said to rise up against God and oppress his covenant people, yet the Lord holds them in derision (Ps 59:8 [H 9]) and causes them to perish (Ps 10:16). Moses, and the prophets particularly, warned Israel that if they lived and worshiped as the *gôyim*, they would share in the judgment due the heathen (Deut 32:28; Isa 1:4; Mal 3:9).

It must not be concluded from the fact that the surrounding nations, the *gôyim*, although referred to as gentiles and heathen, are to be considered *per se* as helplessly lost, without God and hope. Rather, they are eventually to participate in all the blessings God promises to give to Abraham and his progeny upon condition of faith. The covenant people of Israel are God's people, but through them the *gôyim* are destined to be blessed of God in future days (Gen 12:1-3). In the meantime God will use the nations to punish his unfaithful covenant people (Jer 4:7; Hab 1:5ff.); on the other hand they will some day contribute to the glory of Israel (Isa 60:10ff.; Hag 2:6ff.). They too are invited to seek the Messiah that he may be a light to them (Isa 11:10; 42:6). Indeed, the *gôyim* are to join in the great procession to Mount Zion (Isa 2:2ff.) and of their children it is said that this one and that one were born in her (Ps 87:4 [H 5]). Thus there will be basically just one people of God, made up of believers from every tribe, tongue, people and nation; however, in or times, it was through the covenant people, the 'am, that the blessings of God were revealed to and bestowed upon the *gôyim*.

Bibliography: Cody, Aelred, "When Is the Chosen People Called a Goy?" VT 16: 1-6. Girdlestone, R. B., *Synonyms of the Old Testament*, Eerdmans, 1951. Moran, William L., "A Kingdom of Priests," in *The Bible in Catholic Thought*, Herder and Herder, 1962, pp. 7-20. Rost, L., "Die Bezeichnungen für Land und Volk im Alten Testamentum," in *Festschrift Otto Procksch*, Leipzig, 1934. Speiser, E. A., "'People' and 'Nation' of Israel," JBL 79: 157-63. Watts, John D., "The People of God," Exp T 67: 232-37. TDNT, II, pp. 364-69. TDOT, II, pp. 426-37.

G.V.G.

גֵּזֶה (gēwâ). See nos. 299h, 326c.

327 גֹּזִים (gûz) **bring, cut off.** (ASV and RSV similar.)

gûz conveys the idea (in various Semitic languages, such as Arabic *ḡāza*) "to pass." The life of aged people passes away (Ps 90:10). A wind

made the quail pass over (Num 11:31). In the OT this verb refers to an acting source other than man.

G.V.G.

גִּזְלָה (gôzâl). See no. 337c.

גִּוּחַ (gûah). See no. 345.

גִּוּיָהּ (g'wiyâ). See no. 326d.

גִּוִּי (gôy). See no. 326e.

גִּלְלָה (gólâ). See no. 350a.

328 גָּוַעַת (gāwā') *be dead, die, give up the ghost, perish, yield up the ghost, ready to die.*

It is often used in connection with *mût* (Gen 25:8,17; 35:29; cf. 49:33; Num 20:29; Job 3:11, 14:10; Lam 1:19). In Num 17:12f. [H 17:27f.] it is parallel to *ābad*.

Abraham was "well on in years," i.e. facing death, when he sent Eliezer to Padan-Aram to find a wife for Isaac (Gen 24:1; 25:8). Isaac "knew not the day of his death" when he attempted to bless Esau (Gen 27:2). Speiser suggests that Isaac did not necessarily consider that his end was near, but was in effect making a will using legal terminology paralleled in Nuzi. However, he had death in prospect. Jacob expired after setting out certain prospects for his sons (Gen 49:1,33).

Job was prepared to die if anyone could bring charges against him (Job 13:19) and promised his false friends that he was ready to maintain his integrity until he died (Job 27:5). God's afflictions, when resisted, end in death, a fate Israel at first feared after the Lord had vindicated Moses and Aaron against their complaint (Num 17:12–13 [H 27:27–28]), but a fate they later longed for when the water failed at Zin (Num 20:3). Achan died because of his iniquity (Josh 22:20), and all life is dependent upon God (Ps 104:29).

Bibliography: TDOT, II, p. 438. Speiser, E. A., "I Know Not the Day of My Death," *Oriental and Biblical Studies*, Univ. of Penn., 1967, pp. 89–96.

H.G.S.

329 *גָּוַחַ (gûp) *shut, close.* This verb occurs only once, in the Hiphil (Neb 7:3).

Derivative

329a גִּוּפָה (gûpâ) *body, corpse.*

330 גִּיר (gûr) *I, abide, be gathered, be a stranger, dwell (in/with), gather together, remain, sojourn, inhabit, surely, continuing.*

Derivatives

330a גֵּר (gēr) *sojourner.*

330b גֵּרֻת (gērût) *lodging (place).*

330c מִגֵּרָה (māgôr) *I, sojourning place.*

330d מִגֵּרָה (m'gûrâ) *storehouse, granary.*

330e מִמִּגְרוֹת (mamm'gûrôt) *storehouse, granary.*

The root means to live among people who are not blood relatives; thus, rather than enjoying native civil rights, the *gēr* was dependent on the hospitality that played an important role in the ancient near east. When the people of Israel lived with their neighbors they were usually treated as protected citizens; foreigners in Israel were largely regarded as proselytes.

Often because of famine the people of Israel lived as protected citizens outside the promised land: Abraham in Egypt (Gen 12:10); Israel in Egypt (47:4); Isaac with Abimelech of Gerar (26:3). In the case of the Patriarchs, however, they became "protected" citizens in the promised land through the call of God (Gen 17:8; 20:1; 23:4). Hebrews 11:9,13 describes them as pilgrims and strangers, evidence that they did not regard themselves as members of the sinful world. Many passages illustrate this meaning. Abraham, Isaac, and Jacob only sojourned in Canaan (Ex 6:4), although Isaac and Jacob were born there. The land had not been given to them because the iniquity of the Amorites was not yet full (Gen 15:16). The Israelites are called sojourners (*gērîm*) in Egypt (Deut 10:17–19; Ex 22:20); being outsiders at the beginning and virtual slaves at the end of their stay.

Jacob describes his stay with Laban as a sojourn, for he expected to return to Canaan. Lot dwelled in Sodom, but when he quarrelled with the men of Sodom he was scornfully called a sojourner, i.e. a foreigner, one without voice in community affairs (Gen 19:9).

Israel in exile in Mesopotamia was said to sojourn there (Ezr 1:4) because exiled from their covenant home. The Canaanites became *gērîm* after the conquest (Ex 20:10; 22:20; 23:9), because their sin had voided any privileges conferred upon them under the common grace of God. Even Israel is termed a sojourner in the sense that their tenure in the land was effective only as long as they honored the Covenant.

In the age to come the wolf will be the protected citizen of the lamb (Isa 11:6). Evil never enjoys that status with God (Ps 5:4 [H 5]); but the Psalmist regards himself as such before the Lord (Ps 39:1–13; I Chr 29:15). Indeed, even after the Conquest Israel is still a sojourner in the land, for the land belongs to the Lord (Lev 25:23).

gēr. *Alien, sojourner, stranger,* referring to someone who did not enjoy the rights usually possessed by the resident. The clearest sense of the noun *gēr* is seen when used of Israel in their sojourn in Egypt (Ex 23:9; Gen 15:13). Moses named his son Gershom in memory of his stay in

Midian (Ex 18:3), for he had been exiled from both Egypt and Canaan. Abraham, Isaac and Jacob lived as strangers in Canaan (Ex 6:4) meaning that they had no property rights there.

The *gêr* in Israel was largely regarded as a proselyte. He was to be present for the solemn reading of the Law (Deut 31:12) showing that he was exposed to its demands. The law concerning "unleavened bread" applied to him as well as the native (Ex 12:19), and a circumcised *gêr* could keep Passover (Ex 12:48f.; Num 9:14). He was also included in the festival of the Great Day of Atonement (Lev 16:29) and was expected to celebrate the Feast of Booths (Deut 16:14). With the native he was threatened with the death penalty if he offered a sacrifice to a foreign god (Lev 17:8f.) and was forbidden to eat blood (17:10,12,13). Though in contrast to the native he was allowed to eat what had died or was torn (Deut 14:21), like the native Israelite he underwent special cleansing (Lev 17:15f.). He was also included in the rites of cleansing with the ashes of the red heifer (Num 19:10). The laws of sexual chastity applied to him as well as the native (Lev 18:26) along with the Sabbath laws (Ex 20:10; 23:12). In a word he was to show the same fidelity to the Lord (Lev 20:2).

He also enjoyed many of the same rights as the native and was not to be oppressed (Ex 22:21 [H 20]; Lev 19:3; Jer 7:6; 22:3). He is mentioned in connection with the poor (Lev 19:10; cf. 23:22) and with orphans and widows (Deut 14:29; 16:11, 14; 24:17; 26:13; 27:19). With them he shared the sheaf left in the field (24:19) and the gleanings in the olive trees and in the vineyards (24:20–21) along with the tithe every three years (14:27; 26:12). He was to be treated righteously in judgment (1:16; 24:17; 27:19) and the six asylum cities were also cities of refuge for him (Num 35:15). In a word the LORD loves the *gêr* (Deut 10:18). Israel should not oppress him because they themselves were oppressed and know his soul (Ex 22:21; [H 20]; Deut 10:19). They were to love him as themselves (Lev 19:34).

David employed them as stonecutters (I Chr 22:2) and they served in the army (II Sam 1:13). Solomon made them stonecutters and burden-bearers (II Chr 2:17f. [H 16f.]). In the curse formulae of Deut 27 it is predicted that the social order would be reversed and the *gêr* become the head, the Israel the tail.

māgôr. *Dwelling, pilgrimage, where they sojourn, wherein one is a stranger.* It occurs only in the plural, *m'gûrim*. This is used of the places where Abraham, Isaac, and Jacob dwelled in their pilgrimage (Gen 36:7). Job's figure of an empty house as a judgment (Job 18:19) indicates it has become a place of pilgrimage, a temporary abode. Psalm 119:54 shows a similar usage. The

point seems to be that wherever man lives, his existence is essentially transient, and dependent on the grace of God. But when he lives in obedience to the divine will, his life is full of expectancy and assurance of that eternal life to come (cf. Heb 11:9–10, 13–14, 16).

Bibliography: TDNT, V, pp. 8–28, 842–51; VI, pp. 728–42. TDOT, II, pp. 439–49. THAT, I, pp. 409–12. Levison, Nahum, "The Proselyte in Biblical and Early Post-Biblical Times," SJT 10: 45–56. Marmorstein, Emile, "The Origins of Agricultural Feudalism in the Holy Land," PEQ 85: 118–23. Neufeld, Edward, "The Prohibitions against Loans at Interest in Ancient Hebrew Laws," HUCA 26: 355–412. North, Robert, "Biblical Jubilee and Social Reform," *Scripture* 4: 323–35.

H.G.S.

- 331 גִּיר (*gûr*) II. (The rsv variously translates seven occurrences of this root as band selves together, gather together, gash, stir up wars, stir up strife.)

Derivatives

- 331a גִּוֵּר (*gôr*) *whelp.*
331b גִּוֵּר (*gûr*) *whelp, young.*

In Arabic this root means "to act wrongfully against." It is probably a subordinate form of *gārâ* "to attack."

The root means to stir up trouble or difficulties for someone or among people.

In Isa 54:15 the infinitive absolute with the imperfect occurs, but is indistinguishable in form from *gûr* I (q.v.), so that it could be translated either "gather together" or "stir up strife." The "crowd together" of KD favors the former. But cf. NIV "attack."

The rsv translation of "band together" in Ps 56:6 [H 7]; 59:3 [H 4] would be more expressively translated as "stir up strife," along with "they have waited for my life." Cf. the Arabic expression *gâr 'al* "to act wrongfully against" with Ps 59:3 *gûr*.

In Ps 140:2 [H 3] the rsv "stir up strife" agrees well with the other half of the parallelism, "plan evil things in their heart."

In Hos 7:14, the rsv translates *yitgôrârû* as "gash" as though from *gādâ*, which is based on reading *daleth* for *resh*.

H.G.S.

- 332 גִּיר (*gûr*) III, *be afraid, fear, stand in awe.* It is probably a by-form of *ygr* "to be afraid." The rsv translates in addition "be in great dread, tremble."

Derivatives

- 332a מִגִּוֵּרָה (*māgôr*) II, *fear, terror.*
332b מִגִּוֵּרָה (*m'gôrâ*) *fear, terror.*

This root means to be intimidated before a stronger or superior being or thing. It is used of fear toward men, animals and God. The Moabites feared the Israelites when the Moabites appeared on the horizon, because of their great numbers (Num 22:3).

Judges are instructed not to fear "the face of men," i.e. not to let the social position of any adversary in litigation intimidate them nor sway them in judgment (Deut 1:17).

The threats of a false prophet were not to turn the people from God (Deut 18:22).

Although David was only a stripling, the gifts bestowed on him impressed and then frightened Saul (I Sam 18:15).

Job rejects the implied charge of secret sin, avowing his innocence and claiming that he would see God in the flesh; therefore his slanderers should fear judgment (Job 19:29).

Leviathan strikes fear in even the mighty men of the earth (Job 41:25 [H 17]).

The Lord is pictured as fearing the boasters of the heathen if they chasten Israel (Deut 32:27). But Samaria is to fear the consequences of the idols in Bethel (Hos 10:5).

māgôr, m^egôrâ. *Fear, terror.* This noun, "horror," in KB, occurs less frequently than *yārē'* or *pāhad*. *māgôr* has the more extreme sense of terror, in contrast to *yārē'* which is more restrained (Ps 31:13, [H 14]; cf. Ps 111:10 and 19:9 [H 10]; Jer 20:4; cf. Prov 14:26. Deliverance from the terror of human caprice rests in God (Ps 34:4 [H 5]; cf. v. 1 [H]; cf. also the familiar phrase in Jeremiah, *māgôr missābīb*, terror on every side, 6:25, etc.).

H.G.S.

גֹּרָל (*gôrāl*). See no. 381a.

גֻּמָּשׁ (*gūmaš*). See no. 362a.

333 גֹּשׁ (*gwsh*). **Assumed root of the following.**

333a גֹּשׁ (*gūsh*) *clod, lump* (Job 7:5, only).

גָּזַ (*gēz*). See no. 336a.

334 גִּזְבָּר (*gizbār*) *treasurer* (Ezr 1:8, only).

335 גָּזַא (*gāzâ*) *cut, cut off, sever.*

Derivative

335a גָּזִית (*gāzît*) *a cutting, hewing*

The word is used especially of hewn stones. This kind of stone was forbidden on the original altar prescribed in Ex 20:25. Lifting up a tool to shape the stones of the altar was polluting it. The reason was not that iron was a tabu metal as some have suggested on the basis of Deut 27:5 (note that Ex does not mention iron), but simply that a

graven and ornamental altar might become the object of worship instead of the Lord of the altar. A similar idea is present in I Kgs 6:7 where the shaping of the stones of the temple was to be done before they were brought to the site. "So that there was neither hammer nor axe nor any tool of iron heard in the house, while it was being built." Such stones were used in Solomon's palace (I Kgs 7:9, 11) as in all large buildings of OT times (Amos 5:11; Isa 9:10). The only reference to hewn stone in Ezekiel's visionary temple is in 40:42 where four tables of hewn stone were prescribed for preparing the burnt offering.

E.B.S.

גִּזָּא (*gizzâ*). See no. 336b.

336 גָּזַז (*gāzaz*) *shear* (a sheep), *mow* (grass), *cut off* (hair or a nation).

Derivatives

336a גָּזַז (*gēz*) *shearing.*

336b גִּזְזָא (*gizzâ*) *fleece.*

gēz. *shearing or mowing.* Amos 7:1 may refer to either but Ps 72:6 clearly refers to mowing.

gizzâ. *fleece.* Used only of Gideon's fleece in Jud 6:37-40.

Job tore his garments and cut off his hair as a symbol of mourning when he received word of the violent death of his children. Likewise Micah (1:16) calls on the nation, and Jeremiah (7:29) calls on Jerusalem to cut off the hair and be bald in mourning over pending destruction. Nahum uses the verb *gāzaz* to describe the cutting off (destruction) of Assyria. Isaiah uses the term to illustrate the meekness with which the Suffering Servant receives punishment in behalf of those who have gone astray into sin. "Like a ewe that is dumb before those who shear her so he does not open his mouth" (Isa 53:7).

E.B.S.

גָּזִית (*gāzît*). See no. 335a.

337 גָּזַל (*gāzal*) *seize, tear off, pull off, take away by force, rob.*

Derivatives

337a גָּזֵל (*gāzēl*) *robbery* (Lev 5:21; Ps 62:11; Isa 61:8), *something plundered* (Ezk 22:29).

337b גָּזֵלָה (*g^ezēlā*) *robbery* (Ezk 18:7), *stolen goods* (Ezk 33:15; Isa 3:14; Lev 5:23).

337c גֹּזָל (*gōzāl*) *young* (of birds). Derivation uncertain.

In Jud 9:25 the picture is one of people who lie in wait and rob those who come along the road.

This root has in its meaning the violence that goes beyond mere stealing or taking another's belongings but includes robbing by force, tearing off. One of the most violent horrors of the ancient world was the practice of flaying people, that is, literally skinning them alive. It was one of the atrocities committed by the armies of Assyria. Although using the verb somewhat figuratively the prophet Micah has such flaying in mind when he uses this verb in Mic 3:2, "You who hate good and love evil, who tear the skin from off them . . . and who flay their skin."

In other contexts the verb refers to deeds of similar horror. For example, tearing a fatherless child from the breast (Job 24:9), seizing by violence wells of water (Gen 21:25), houses (Job 20:19), and fields (Mic 2:2). As noted above, Eccl uses the root to speak of political violence, the tearing away of justice and righteousness in a country (5:8). Proverbs 4:16 describes the truly wicked people as "those who are robbed of their sleep unless they do evil and cause someone to fall."

Bibliography: TDOT, II, pp. 456–60.

E.B.S.

338 גזם (*gzm*). **Assumed root of the following.**

338a גַּזָּאם (*gāzām*) **locust.**

A name derived from the verb *gāzam* "to cut off." It occurs in but three passages: Joel 1:4; 2:25; Amos 4:9. The KJV translates it as the "palmerworm," i.e. a processional caterpillar like a "palmer" or a pilgrim with a palm branch. The LXX translates the term as *kampē* "caterpillar."

The *gāzām* may be an immature locust in a certain stage of development. Ordinarily locusts do not attack olive leaves until everything else has been consumed. Thus Amos 4:9 describes a situation of complete devastation.

E.M.Y.

339 גזע' (*gz'*). **Assumed root of the following.**

339a גֵּזַע' (*geza'*) **stock, stem** (Isa 11:1; 40:24; Job 14:8).

340 גָּזַר (*gāzar*) **cut down, cut off, cut in two, divide, snatch, decree.** (ASV and RSV similar.)

Derivatives

340a גֵּזֶר (*gezer*) **part.**

340b גְּזֵרָה (*g'zērā*) **separation.**

340c גִּזְרָה (*gizrā*) **cutting, separation.**

340d מַגְזֵרָה (*magzērā*) **cutting instrument, ax.**

The root with its derivatives occurs forty-one times, sixteen of which are represented by the proper noun Gezer, a Levitical city on the border

of Ephraim. Like its synonym *kārat*, this root has the basic meaning "to sever."

The verb describes the division of an object into parts (I Kgs 3:25; II Kgs 6:4) and even the chewing of food (Isa 9:19). When followed by the preposition *min* (from) it connotes a violent severance from a former way of life. The cutting off might be from the fold (Hab 3:17), worship (II Chr 26:21), the protective care of God (Ps 88:5 [H 6]), or life itself (Isa 53:8). The Niphal without the preposition refers more generally to death or destruction (Ezk 37:11; Lam 3:54). In Est 2:1 and Job 22:28 the verb has the connotation common in Aramaic, of making a pronouncement; cf. our English word "decide" from the Latin, "to cut off from."

gezer. *Part, piece, in sunder.* Used only in the plural of the halves of animals (Gen 15:17) and the divided portions of the Red Sea (Ps 136:13).

g'zērā. *Separation, not inhabited.* Used in Lev 16:22 of the "land of separation" (ASV and RSV "solitary land") into which a live goat was taken and abandoned on the day of atonement.

It was so called because the area was cut off from water (KB) or from habitation. Later Jewish teachers interpreted *g'zērā* to mean a precipice from which the goat was to be hurled down.

J.E.S.

גָּחֹן (*gāhōn*). See no. 342a.

341 גַּחַל (*ghl*). **Assumed root of the following.**

341a גַּחְלֵת (*gahelet*) **coal, burning coal, coals of fire, hot coals.** (ASV and RSV similar except once "hot embers" and once "glowing coals.")

Wood coals (as opposed to *pehem*, black coals, charcoal) were used for cooking (Isa 44:19), heating (Isa 47:14), and burning incense (Lev 16:12). Burning coals are figurative of lightning (Ps 18:9), a single heir of a dying house (II Sam 14:7), strife (Prov 26:21), shame (Prov 25:22), and divine judgment (Ps 120:4; 140:10 [H 11]).

Bibliography: TDOT, II, pp. 461–65.

J.E.S.

342 גָּחַן (*ghn*). **Assumed root of the following.**

342a גָּחֹן (*gāhōn*) **belly, of reptiles** (Gen 3:14; Lev 11:42).

343 גַּי' (*gay'*) **valley.**

Several Hebrew words are used to designate the various kinds of valleys which are part of the topography of Canaan. The larger plains are called *biq'ā* and 'ēmeq. *naḥal* suggests a valley which has a gully. *gay'* seems to be restricted to elongated and flat-bottom depressions.

Perhaps the most famous valley in the OT is the

Valley of Hinnom just south of Jerusalem. Here Moloch was worshiped with immolations of children (II Chr 28:3; 33:6). After Josiah abolished this practice and desecrated the valley (II Kgs 23:10), it came to be associated with the judgment of sinners (Jer 7:32; 19:6). Later the place was made a garbage dump. The NT writers transliterated *gay' hinnôm* (via Aramaic) into Greek and applied the term *gēenna* to the place of eternal punishment.

gay' is used figuratively of an obstacle which must be overcome (Isa 40:4) and of a grave danger which one might experience (Ps 23:4). In OT eschatology the "valley of passengers" (RSV "travelers") east of the Dead Sea is designated as the burial site for the hostile armies of Gog (Ezk 39:11, 15). A valley-like escape route is provided for the people of God at the Second Coming of Christ (Zech 14:4–5).

J.E.S.

344 גִּיד (gyd). **Assumed root of the following.**

344a גִּיד (gid) *sinew* (e.g. Gen 32:33; Isa 48:8).

345 גִּיחַ (giah), גִּוּחַ (gûah) **burst forth.**

Derivative

345a גִּיחֹן (gihôn) **Gihon**. A proper noun derived from a root signifying "to burst forth or draw forth" (BDB), and hence has the meaning "the Gusher" or "the Bubbler."

Gihon is used once of a river and five times of a spring of water. The second-named of the four tributaries which joined to form the river of Eden is called Gihon (Gen 2:13). It is said in the KJV to compass the whole land of Ethiopia (ASV and RSV Cush). While *kûsh* in the OT usually refers to Ethiopia, the reference here is to the land of the Kassites located east of the Tigris. The verb *sābab* rendered "compass" (KJV, ASV) or "flow around" (RSV) is better rendered "to wind through or meander." The primeval Gihon river must have been one of the several rivers which descend from the eastern mountains to join the Tigris river in the Mesopotamian plain. Most likely the Gihon is to be identified with either the Diyala or the Kerkha river.

By the spring Gihon, on the eastern side of Jerusalem, Solomon was proclaimed king (I Kgs 1:33ff.). From earliest times this spring was a prominent part of the waterworks of Jerusalem. Hezekiah constructed a rock hewn tunnel which carried the water of Gihon into the fortifications of the city (II Chr 32:30). Gihon is usually identified with the Spring of Steps which gushes intermittently throughout the day.

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79. Simon, J., *Jerusalem in the Old Testament*, Brill, 1952. Speiser, E. A., "The Rivers of Paradise," in *Oriental and Biblical Studies*, University of Pennsylvania, 1967, pp. 23–34. TDOT, II, pp. 466–68.

J.E.S.

גִּיחֹן (gihôn). See no. 345a.

346 גִּיל (gil) **rejoice, be glad.**

Derivatives

346a גִּילָה (gil) **I, rejoicing.**

346b גִּיל (gil) **II, circle, age.**

346c גִּילָה (gilâ) **rejoicing.**

Root meaning is "to circle around" from which such ideas as "to circle in joy" are readily derived. The root meaning is more applicable to vigorous, enthusiastic expressions of joy; but, in the OT, it and its derivatives serve as poetic and prophetic terms for various kinds of joy.

gil most often refers to rejoicing at God's works or attributes. Typical examples are rejoicing at God's work in general (Ps 118:24), his restoration of his people (Isa 49:13), his delivering from enemies (Ps 9:14 [H 15]) and protection from enemies (Ps 31:7–8), God's glory and judgment (Ps 97:8), and God's rule (I Chr 16:31). Other occasions for such rejoicing are a wise son (Prov 23:25), a beautiful bride (Song 1:4), dividing the spoils (Isa 9:3 [H 2]), and the enemy's misfortune (Ps 13:4 [H 5]). The wicked rejoice in evil (Prov 2:14).

"Rejoice with trembling" (Ps 2:11, ASV) may allude to the physical movement associated with the term's root meaning.

gil. *Joy, rejoicing, gladness* (in the prepositional phrase, "for joy," it may be translated "greatly" or "exceedingly," Prov 23:24). This term expresses a wide range of joys ranging from the exuberant joy of an oriental wedding procession (Ps 45:15 [H 16]) to the quieter joy of the discouraged whose woes are ended by death (Job 3:22). Other joys expressed by this term are those of the satisfied father (Prov 23:24), the worshiper of God (Ps 43:4), and God-given prosperity (Ps 65:12 [H 13]). It also expresses the joy removed by judgment (Isa 16:10; Joel 1:16).

gil. *Age* (from "to circle"; כִּנָּה "sort"). Refers to Daniel's circle of contemporaries (Dan 1:10).

gilâ. *Joy, rejoicing.* Feminine of *gil* above. Twice refers to the joys to come when God restores his people (Isa 35:2; 65:18).

J.P.L.

347 גִּיר (gyr). **Assumed root of the following.**

347a גִּיר (gir) *chalk, lime* (Isa 27:9, only).

348 גלב (*glb*)

גַּל (*gal*). See no. 353a.

גֵּל (*gēl*). See no. 353b.

348 גלב (*glb*). Assumed root of the following.

348a גַּלָּב (*gallāb*) **barber** (Ezk 5:1).

גַּלְגַּל (*galgal*). See no. 353i.

גִּלְגָּל (*gilgāl*). See nos. 353j,k.

גִּלְגֹּלֶת (*gūlgōlet*). See no. 353l.

349 גלד (*gld*). Assumed root of the following.

349a גֵּלֶד (*geled*) **skin** (of man, Job 16:15).

350 גלָּה (*gālā*) **uncover, remove**.

Derivatives

350a גֹּלָה (*gōlā*) **captivity**.

350b גִּלּוּת (*gālūt*) **captivity**.

350c גִּלְיֹן (*gillāyōn*) **table, tablet**.

Hebrew *gālā* in its transitive meaning "to uncover" has its closest connections with Northwest Semitic (cf. Phoenician in the Ahiḥam Inscription, "... and *uncovered* this sarcophagus," and Imperial Aramaic in the Word of Ahiqar, "Do not *reveal* your secrets to your friends") and with Arabic *ḡalā* "to make/become clear."

In its intransitive meaning "to remove, go into exile" it is remotely related to the Ugaritic verb of motion *gly* "to leave" (Gordon) or "to arrive at" (Aistleitner), as well as to the Arabic *ḡalā* "to emigrate." It occurs as a loan word with this meaning in late Aramaic and Akkadian.

The meaning "to uncover" occurs in the Qal, Niphal, Piel, Pual and Hithpael stems, and the meaning "to depart, to go into exile" occurs in the Qal, Hiphil and Hophal stems.

In the light of this evidence it must remain at this point an open question whether we are dealing with one or two roots. In any case, we will discuss the verb under these two main meanings: "to uncover," and "to depart, to go into exile."

"To uncover." In the Qal the verb is used frequently with the organs of sense as the object: the ear (I Sam 9:15, *passim*) and the eye (Num 24:4).

The idiom "to uncover the ear" means simply "to show, to reveal" and occurs with either man or God as its subject. With man as its subject it occurs in connection with Saul to Jonathan (I Sam 20:2), of Jonathan to David (I Sam 20:12–13), of aides to Saul (I Sam 22:8), of priests to Saul (I Sam 22:17); of Boaz to the nearer kinsman (Ruth 4:4). With God as its subject: to Samuel (I Sam 9:15); to David (II Sam 7:27 = I Chr 17:25) to ordinary humans (in the Elihu speech—Job 33:16; 36:10). Since it is used of men as well as of God, it must not be thought of as a technical term for God's revelation. To Samuel

he reveals himself directly (cf. Isa 22:14) and to David he sometimes mediated his revelation through the prophet Nathan. To ordinary folk he reveals himself in dreams or visions (Job 33:16) and in trying experiences (Job 36:10).

Amos used *gālā* with *sōd* "secret" as its object in this classic statement about God's revelation to his prophets: "Surely the LORD God will do nothing but he *revealeth* his secret unto his servants the prophets" (Amos 3:7). (The verb also has *sōd* as its object in Prov 20:19.)

When God revealed himself to Balaam it is said that Balaam's eyes were "uncovered," "opened" (Num 24:4,6). It appears that in this manner Balaam saw something which he otherwise could not see.

In addition to these private disclosures, the Qal of *gālā* is used for widespread communication. During the intrigue and contest between Haman and Mordecai the letters of the king were published to all the people of the provinces proclaiming what both Haman (Est 3:14) and Mordecai (8:13) had written. The Qal passive participle is used in Jer 32:11, 14, to denote an "open" document in contrast to a sealed one.

In the Niphal the action happens to the subject itself in either a passive or reflexive way. Thus in a passive sense it means "to be uncovered": of nakedness (Ex 20:26; Isa 47:3), of skirts (Jer 13:22), and of foundations (II Sam 22:16 = Ps 18:16) where it is parallel to the Niphal of *rā'a* "to be visible." Thus it also means "to be known" (Isa 23:1) and "to be revealed"—of a word from God to Daniel (Dan 10:1).

In the reflexive sense it means "to expose oneself" (three times of David in II Sam 6:20) or "to show/reveal oneself," of Jonathan to the Philistines (I Sam 14:8), of the gates to death to Job (Job 38:17) and of God. With God it is used to designate his theophany to Jacob (Gen 35:7; cf. Gen 28). The word is also used of God's revelation three times in the stories of Samuel's childhood: of his revelation to Eli's fathers (I Sam 2:27), to Samuel (I Sam 3:21; cf. I Sam 3:7). Here, as in the idiom "to uncover the ear" and in Amos' classic statement it denotes the revelation of God to a prophet.

The Niphal participle with a passive notion is used in Deut 29:28 to denote God's open threats and promises revealed to Israel in that book. According to Isa 40:5 the glory of the LORD—his triumphant victory on earth through his rule in Israel—will be revealed to all flesh. It has the same meaning in Isa 56:1. It is used in Isa 53:1 for the revelation to mankind of God's work through the Suffering Servant.

Thus, though not a technical term for divine revelation, the verb *gālā* frequently conveys this meaning.

Likewise in the Piel it always denotes "to un-

cover" something which otherwise is normally concealed. Thus it means "to open" the eyes—to see an angel (Num 22:31) or wonderful things in the law (Ps 119:18); "to make known, revealed, manifest": of Jeremiah in his complaint to the LORD (Jer 11:20; 20:12), of the LORD in his revelation of peace and truth to Israel (Jer 33:6) and his righteousness to them (Ps 98:2); "to betray": of fugitives (Isa 16:3), of secrets (Prov 11:13; 25:9); "to uncover, expose": of Esau's hiding place (Jer 49:10), the mysteries of darkness (Job 12:22), foundations (Mic 1:6), sin (Job 20:27; Lam 2:14; 4:22), and feet (Ruth 3:4,7).

But it is used most frequently in this stem for designating proscribed sexual activity. It occurs twenty-four times in Lev 18 and 20 in the expression "to uncover the shame" which denotes sexual intercourse in proscribed situations, usually incest, also Deut 22:30 [H 23:1]; 27:20. It is also used of uncovering or removing that which covers: the woman's skirt (Isa 47:3; Nah 3:5), of Judah's protective covering (Isa 22:8), and Leviathan's outer armor (Job 41:13 [H 5]). In many passages, then, it has the connotation "to shame."

Alongside of Lev 18 and 20 it occurs in the prophetic complaint that Israel has "uncovered her nakedness," a metaphor denoting that she threw off her loyalty to the LORD. Against this, the LORD or her former lovers will "expose the nakedness" = "to shame" of the faithless nation (Hos 2:12; Ezk 16:36); cf. the threat against Nineveh (Nah 3:5) and against Babylon (Isa 47:3).

"To remove, go into exile." The basic meaning of the intransitive *gālā* appears in Ezk 12:3 where the prophet receives the commandment "go forth" and in the lament of Phineas's travailing wife: "The glory of Israel is departed." A similar meaning is found in Isaiah's lament: "The mirth of the land is gone" (Isa 24:11) and in this description by Zophar of the fate of the wicked: "The increase of his house shall depart" (Job 20:28). It also has this simple meaning "to depart" in Prov 27:25 and Hos 10:5.

In the remaining twenty passages in the Qal it has the more precise meaning "to be led into captivity." In addition it occurs thirty nine times in the Hiphil with the meaning "to carry away into exile" and seven times in the passive Hophal with a similar meaning as in Qal. The verb figures prominently in the announcement of judgment by Amos (1:5; 5:5,27; 6:7; 7:11,17) and Jeremiah (13:19; 20:4; 22:12; 27:20; cf. Lam 1:3; see also Isa 5:13).

In several passages the LORD is designated as the subject who leads Israel into captivity (Jer 29:4,7,14; Ezk 39:28; Amos 5:27; Lam 4:22; I Chr 5:41—the only place where the human agent [Nebuchadnezzar] is explicitly mentioned; cf. of

other people in II Kgs 17:11). Usually, however, Israel (Judah) or its glory is the subject of the verb.

The LORD's judgment of leading Israel out of the land into captivity functions as an appropriate contrast to his carrying out his promise to give them the land as a gift at the beginning of their history. Likewise, his repeated promises to the fathers to give them the land stand out sharply against his repeated warnings through the prophets to lead them out of the land. In II Kgs 17:11 Israel's expulsion from the land is explicitly paralleled with the fate of the Canaanites whom he expelled in favor of Israel when they entered the land.

It is instructive to note that the verb never occurs in Deuteronomy. In this book the threat of eviction from the land is expressed by other expressions such as "to perish quickly" (*'bd*) from upon the land" (Deut 4:26; 11:17), and *pûš* (Hiphil) "to scatter." If the putative Mosaic addresses contained in Deuteronomy are in fact of late origin, as is commonly alleged, it seems strange that *gālā*, the common term for eviction from the land in the ninth to seventh century prophets, does not occur.

gôlā. Captivity, captive, those carried away, or removing. This feminine noun referring to anyone carried away captive or to captivity itself occurs forty-one times scattered throughout the prophets and Kgs, Chr, Ezr, Neh, and Est. The reference for the most part is to the Babylonian captivity of the kingdom of Judah, which was the result of their sinful disobedience to God.

gālūt. Captivity, captive, or carried away captive. In the fifteen occurrences of the feminine noun *gālūt*, reference is made to a group of captives (Isa 20:4; 45:13; Jer 24:5; 28:4; 29:22; 40:1; Amos 1:6,9; Ob 20) or a period of captivity variously specified as the captivity of Jehoiachin (II Kgs 25:27; Jer 51:31; Ezk 1:2) or our captivity (Ezk 33:21; 40:1), almost all of which refer to the captivity of Judah in Babylon.

Bibliography: TDOT, II, pp. 476–88. THAT, I, pp. 415–17.

B.K.W.

גָּלָה (*gullā*). See no. 353c.

גָּלְלָה (*gillūl*). See no. 353h.

גָּלוּם (*g'lôm*). See no. 354c.

גָּלוּת (*gālūt*). See no. 350b.

351 גָּלַח (*gālah*) *poll, shave, shave off.*

(ASV and RSV similar, except "cut" replaces "poll.") The root seems to mean "to be bare, smooth, naked." It is broader in meaning than *qārāh* which refers to baldness of the head. The verb occurs twenty-two times in the intensive stems.

Among Semites shaving off hair or the beard was a sign of lamentation and distress (Jer 41:5; cf. Amos 8:10). Israelite priests, however, were forbidden to follow these mourning customs (Lev 21:5; Ezk 44:20). Sometimes shaving symbolized purification, as in the case of a person cured of a skin ailment (Lev 13:33; 14:8) or a captive woman who was about to marry an Israelite (Deut 21:12). At the time of his consecration, a Levite was to "cause a razor (*he'ēbir ta'ar*) to pass over his whole body" (Num 8:7). Opinions differ as to whether he was to merely trim his hair or shave it off completely. When a Nazirite terminated his vow, the hair of his head was shaved off and burned in the fire of the altar (Num 6:18–19).

Under other circumstances, shaving of the beard was considered a great indignity (II Sam 10:4). A different custom, however, prevailed in Egypt (Gen 41:14). It is not altogether clear why Absalom shaved his head periodically (II Sam 14:26).

Used figuratively, shaving referred to the complete stripping of a land by the enemy (Isa 7:20).

Bibliography: Fensham, F. Charles, "The Shaving of Samson: A Note on Judges 16:19," EQ: 97–98.

J.E.S.

גליון (*gillayôn*). See no. 350c.

גליל (*gālil*) I, II. See nos. 353e,f.

גלילָה (*g'elilā*). See no. 353g.

352 גלל (*gll*) **I. Assumed root of the following.**

352a גלָל (*gālāl*) **account.** Occurs only in the construct state with the preposition *b'.* *biglal* "on account of," "for the sake of."

353 גלל (*gālāl*) **II, commit, remove, trust, run down, seek occasion, wallow, roll, and roll down, away or together.**

Derivatives

353a גָּל (*gal*) **heap, wave.**

353b גֵּל (*gēl*) **dung.**

353c גִּלְלָה (*güllā*) **basin, bowl.**

353d גָּלָל (*gālāl*) **dung.**

353e גָּלִיל (*gālil*) **I, turning, folding.**

353f גָּלִיל (*gālil*) **II, cylinder, rod, circuit.**

353g גִּלְלָה (*g'elilā*) **circuit, boundary, territory.**

353h גִּלְלֹל (*gillāl*) **idols.**

353i גִּלְגָּל (*galgāl*) **wheel, whirl, whirlwind.**

353j גִּלְגָּל (*gilgāl*) **I, wheel.**

353k גִּלְגָּל (*gilgāl*) **II, Gilgal.**

353l גִּלְגֹּלֶת (*gulgōlet*) **skull, head.**

353m מִגְלָל (*m'gillā*) **roll.**

gālāl means to roll some object on, upon, away, in, against, from, together, unto, or down.

This figure is used for rolling oneself on the Lord and so to trust the Lord (Ps 22:8 [H 9]) or to commit one's behavior or life to the Lord (Ps 37:5; Prov 16:3) or remove such non-material things as reproach and contempt (Ps 119:22).

The physical act of the rolling of something or someone (*gālāl*) appears in only four episodes and possibly two or three observations. The first is in the story of Jacob meeting Rachel at the well in Paran, mentioning the necessity of rolling the stone from the well and of Jacob doing this (Gen 29:3,8,10).

When Joshua caught the five Amorite kings in a cave during the Gibeonite battle, he ordered his men to roll great stones on the mouth of the cave to incarcerate them until the battle's end (Josh 10:18).

Saul, knowing his hungry people were eating meat with blood still in it, directed his men to roll a great stone to him upon which the animals could be slaughtered (I Sam 14:33).

After Joab had thrust his sword treacherously through Amasa, Amasa wallowed in his blood in the road (II Sam 20:12).

Jeremiah in a figure likens Babylon to a mountain when he says of her, "I will roll thee down from the rocks" (30:14). Surely the wise man writes metaphorically, "He that rolleth a stone, it will return upon him" (Prov 26:27). When Isaiah employs the verb in two effective figures: the heavens shall be "rolled together like a scroll" (34:4) and "garments rolled in blood" (9:5), depicting warfare in contrast to the reign of the prince of peace.

Joshua used *gālāl* symbolically when he said, after the circumcision of the Israelites, "This day have I rolled away the reproach of Egypt" (Josh 5:19) and the place was named Gilgal—a word play on *gālāl*.

Close to the meaning of rolling an object is Amos's metaphor, "But let judgment run down as waters and righteousness as a mighty stream" (Amos 5:24).

Other uses of *gālāl* are more remote from rolling an object. Among the indignities that Job suffers is the action of young men who rolled themselves upon him—probably as an army breaking through defenses (Job 30:14). Joseph's brothers fear that Joseph is seeking occasion (*gālāl*) against them to enslave them (Gen 43:8).

gālāl becomes trust, commit or remove in four places. The thought is to "roll one's trouble" upon someone or away from oneself (cf. KB). Those who stigmatize the victim of Ps 22 says, "He trusted on the Lord that he would deliver him, let him deliver him" (v. 8 [H 9]) while in Ps 37:5 and Prov 16:3 we are urged to commit our works and way unto the Lord. In Ps 119:22 the Psalmist requests, "Remove from me reproach and contempt: for I have kept thy testimonies."

gal. *Heap, wave, billow and spring.* A masculine noun apparently coming from the idea of rolling, piling or heaping one thing upon another. It is used of a heap of stones as the wreckage of a city (II Kgs 19:25) or as a memorial (Gen 31:46–52). In the same fashion water pushed up into waves or billows (Ps 42:7 [H 8]; Isa 48:18; Jer 5:22; Jon 2:3) and the bubbling up of a spring can be indicated by *gal* (Song 4:12).

The parting place of Laban and Jacob was a heap of stones which Jacob's men piled up as a witness to the covenant between Laban and himself. Jacob called the place Galeed "the heap of witness" (Gen 31:46–52). Laban's name for it means the same thing in Aramaic. A great heap of stones was placed over the remains of Achan and his family (Josh 7:26). The king of Ai received the same treatment after his capture (Josh 8:29) and so did Absalom after he was killed (II Sam 18:17).

The Lord sent a message through Isaiah and Hezekiah to Sennacherib telling him that the Lord used him to make "fenced cities into ruinous heaps" (II Kgs 19:25; Isa 37:26).

Isaiah praises the Lord because it was he who "made of a city an heap" (25:2), and Jeremiah says both Jerusalem and Babylon will become heaps (51:37) while Hosea declares that Gilgal's "altars are as heaps in the furrows of the field" (12:11).

gullā. *Springs, bowls or pommels.* Rolling water in Josh 15:19; Jud 1:15 describes springs or pools (or possibly so called from being round pools).

At the top of the pillars in front of the temple bowl-like capitals or mouldings were placed (bowls I Kgs 7:41, but pommels II Chr 4:12,13); cf. bowl on Menorah (Zech 4:2,3). In Eccl 12:6 "the golden bowl be broken" describes death in old age.

gālil. *Folding or rings.* An adjective describing the leaves of the doors of the temple in Jerusalem (KJV "folding," but variously translated in modern versions) (I Kgs 6:34).

A masculine noun translated "rings," to which decorative hangings were fastened (Est 1:6). In Song 5:14 the bridegroom's hands are gold "rings" (KJV; KB, BDB cylinder or rod).

gillūl. *Idols, images.* One of about ten basic words for idol in the OT. The word means logs, blocks, shapeless things (BDB). Thus it is used as a polemic against pagan religion. This masculine plural form occurs sparingly (nine times) outside of Ezk (thirty-eight times).

In Lev 26 KJV Moses at Sinai warns the Israelites about turning from the Lord and worshipping idols, saying if this happens, the Lord will throw their carcasses on the carcasses of their idols (26:30). The NEB freely translates, "I will pile your rotting carcasses on the rotting logs that

were your idols." In Deut Moses speaks in this vein when he renews the covenant and refers to the idols (*gillūlim*) of Egypt, and those of wood, stone, silver and gold which they saw on their journey (29:17).

Asa, a grandson of David, removed out of the land all the idols that his father Abijam had made (I Kgs 15:12). To the contrary Ahab did very abominable things at the instigation of Jezebel in following idols as the Amorites did (I Kgs 21:26).

The northern kingdom is indicted for serving idols, specifically disobeying the Lord's command not to do so (II Kgs 17:12). Later, Manasseh was more wicked than the Amorites in making Judah sin with his idols, and Amon his son did the same (II Kgs 21:11, 21). Josiah, however, in obedience to the Lord put away these idols after he had read the book which Hilkiah found in the temple (II Kgs 23:24).

Jeremiah says that Babylon's images (*gillūlim*) would be destroyed. Here *gillūlim* translated images (only place in KJV) is parallel with 'āšabbīm translated idols or images and cognate with a verb meaning to grieve or cause sorrow.

Ezekiel who has thirty-eight of the forty-seven occurrences of *gillūlim* denounces idolatry as infidelity and prostitution (16:36; 37:23). Good Israelites have not "lifted up their eyes to idols," while the wicked have done so (18:6,12,15). Ezekiel reminds the people that God told them not to defile themselves "with the idols of Egypt." Nevertheless "their heart went after" them (20:7,8,16,18,24). They were not to "pollute themselves" with idols (20:31). In dramatic irony the prophet says: "Go ye, serve ye everyone his idols" (20:39). Again he declares that Israel works against herself by idolatry and defiles herself (22:3,4; 23:7). They are polluted with idols of Babylonia and Assyria (23:30) and have followed heathen idolatry to the extent of killing their children in sacrifice to idols and so they will "bear the sins of their idols" (23:39, 49), but the Lord will destroy the idols of Egypt (30:13).

When Ezekiel hears that Jerusalem is destroyed, he says that the people do not possess the land because of their idolatry (33:25; 36:18, 25). Only twice more does Ezekiel refer to idols and in quite a different vein. He predicts that Judah and Israel will be united in their land and will not defile themselves any more with idols (37:23). In the restoration the priests and Levites who went astray will be punished by a lowering of rank and given a less important activity in the new sanctuary. Only the Zadokite priests who remained true to the Lord will serve in the high office of priest (44:10,12). [There is not any one word for "idol" in the OT. The idols are named variously by the prophets depending on the characterization they felt would be most effective at the time. Five words are mainly used: 1)

gillūl "logs, blocks" (though KB suggests that it is a pejorative word calling the idols dung pellets); it is used the most often, but mainly in Ezk. 2) *pesel*, "carved image." 3) *massēkā* "cast image." 4) *maššēbā* "standing stone image." 5) *āšāb* "thing of grief." It is of interest that the first four are characterizations arising from the physical nature of the image, especially referring to how it was made. The prophets scorned the idols as things made by the hand of men. Indeed, that phrase is sometimes used as a substitute for the word idol (e.g. Isa 2:8). They did not admit that the idol was a mere representation of the god. They declared that the material object itself was the pagan's god—and with the prevailing animism, they were doubtless correct. In this vein, Isaiah pours scorn on the idolater who uses half a log for firewood and the other half to make a god (Isa 44:9–20).

Other words for idols are: *šelem* "image," which emphasizes its representational character (used seven times); *sēmel* of uncertain etymology (used five times); *t' rāpim*, apparently meaning a "thing of shame" used for Laban's household gods stolen by Rachel; *mipp' lešet* "thing of horror"; *ēlil* "empty or meaningless thing"; and *āwen* "sinful thing" BDB (KB suggests, a "thing of mystery" from a possible etymology, but BDB is better on the basis of the usage of *āwen*). Also to be mentioned are the *āshērā*, which are indeed cult objects, perhaps sacred poles, but are more symbols of the goddess *āshērā* rather than idols in the normal sense. R.L.H.]

galgal. *Wheel.* Nine times in KJV, but Isa 17:13 is "a rolling thing" and Ps 77:18 [H 19] in the heavens. Modern translations in Ps 77:18 [H 19] generally, use whirlwind (NEB has "thistle down" in Ps 83:13 [14]); NIV has tumbleweed).

Various wheels are: those for war chariots (Isa 5:28; Jer 47:3; Ezk 23:24; 26:10), for drawing water (Eccl 12:6) and wheels of Ezekiel's vision of departure of God's glory (Ezk 10:2,6,13) though more often Ezekiel uses another word for these wheels of his vision (see *'ōpān*).

gilgāl II. Gilgal (a circle of stones?). There seem to be five places called Gilgal. Deuteronomy 11:30 locates Ebal and Gerizim "over against Gilgal" which appears to be near Shechem.

The Gilgal of Elijah and Elisha is near Bethel (II Kgs 2:1; 4:38). Here Elisha purifies the "death in the pot" food for the sons of the prophets.

The king of the nations of Gilgal is thought to have lived on the border of the plain of Sharon.

A border city of Judah mentioned in Josh 15:17 is on the road from Jericho to Jerusalem (Josh 18:17).

The Gilgal most often referred to was the first camping place after the Israelites crossed the

Jordan. It was east of Jericho (Josh 4:19), but its exact location is still uncertain. Muilenburg proposed Khirbet el-Mefjir on the basis of the OT, the onomastica in Josephus and Eusebius and the archaeological remains (BASOR 140: 11–27). Here a pile of twelve stones from the Jordan memorialized their crossing. Here also that generation was circumcised and "rolled away the reproach of Egypt," the first Passover in the new land was celebrated and the manna ceased (5:9–12). The Gibeonites came to Joshua's headquarters here and later Joshua divided part of the country by lot in Gilgal (Josh 9:6; 10:6,7,9,15,43; 14:6).

In Jud 2:1 the angel of the Lord goes up from Gilgal to Bochim to prophesy against the Israelites. Gilgal is on Samuel's circuit (I Sam 7:16; 10:8) and remains an important center during the time of Saul (I Sam 11:14,15; 13:4,7,8,12,15; 15:12,21,33) and David (II Sam 19:15,40).

Hosea and Amos refer disparagingly to the sinful and wicked worship at Gilgal in their day (Hos 4:15; 9:15; 12:12; Amos 4:4; 5:5).

[In harmonizing the accounts of the conquest found in Joshua with the ensuing settlement of the land presented in Judges, Y. Kaufmann makes the salient point that Joshua's wars aim to destroy and exterminate the enemy and not to occupy the land. He wrote: "Joshua separates the wars entirely from the occupation of the territory. He keeps the people in camp [for some time at Gilgal] for the whole duration of the war. No matter where the army fights, it always returns to the camp. . . . He is compelled to prevent the people from occupying its portions until the end of the war, because he cannot be sure that he will be able to muster them for the general war if they are engaged in claiming land" (*The Biblical Account of the Conquest of Palestine*, 1953, p. 92). B.K.W.]

gūlgōlet. *Skull, head or person.* The Akkadian cognate, i.e. *gulgullu* and *gulgullāti*. In KJV every man, poll, skull, or head. Usually used for counting people (Ex 16:16; 38:26; Num 1:2, 18; 3:47; I Chr 23:3, 24). But it also refers to the breaking of Abimelech's skull (Jud 9:53), Jezebel's skull (II Kgs 9:35), and Saul's head when it was fastened to the wall of the temple of Dagon (I Chr 10:10). Cf. the Aramaic Golgotha in the Gospels (Mt 27:33; Mk 15:22; Jn 19:17).

m'gillā. *Volume, roll* (KJV), *scroll.* *m'gillā* occurs with *sēper* "book," the scroll of the book (Jer 36:2,4; Ezk 2:9; Ps 40:7 [H 8]).

Jehoiakim cut and burned Jeremiah's scroll (Jer 36). Ezekiel sees a scroll at his call (2:9; 3:1–3) and Zechariah a flying scroll containing God's curse against wickedness (5:1,2). Ezra mentions the scroll recording Cyrus's decree to rebuild the temple (6:2).

Egyptian scrolls and probably many of those used in Palestine were made of papyrus (note how easily Jeremiah's scroll burned). The Dead Sea Scrolls were made of skins stitched together. The book (codex) came into use in the first and second centuries after Christ. The Scroll was written "within" (recto) and, when necessary, "without" (verso) (cf. Ezk 2:10).

E.S.K.

- 354 גָּלַם (*gālam*) *to wrap up, fold, fold together* (II Kgs 2:8; only).

Derivatives

- 354a גָּלֹם (*g'lôm*) *wrapping, garment* (Ezk 27:24; only).
 354b גֶּלֶם (*gôlem*) *embryo* (Ps 139:16; only).
 354c גַּלְמוֹד (*galmûd*) *hard, barren* (i.e. Isa 49:21; Job 15:34).

גַּלְמוֹד (*galmûd*). See no. 354c.

- 355 גָּלַע' (*gāla'*) *to expose, lay bare*. Occurs only in the Hithpael (e.g. Prov 17:14; 18:1).

- 356 גִּלְעָד (*gil'ād*) *Gilead*.

Derivative

- 356a גִּלְעָדִי (*gil'ādi*) *Gileadite*.

Gilead sometimes refers to the area in Transjordan between the Arnon and Jabbok rivers, sometimes to that between the Jabbok and the Yarmuk and sometimes to the whole area.

Laban overtook Jacob as Jacob returned to Canaan at Mount Gilead (Gen 31:21, 23, 25), and Ishmaelites from Gilead bought Joseph and took him to Egypt (Gen 37:25).

Because Gilead was good pasture land, Gad and Reuben got the southern part (Num 32:1, 26, 29). Moses gave northern Gilead to Machir, son of Manasseh (Num 32:39,40). This allocation is corroborated in Deut 3:13,15,16; 4:43.

Sihon, King of the Amorites, ruled over half Gilead (Josh 12:2) and Og, King of Bashan, over the other half (12:5). Joshua 13:25 says that Moses gave Gilead to Gad, but verse 31 says half was given to Machir.

The song of Deborah and Barak makes a disparaging reference to the men of Gilead for their failure to join in the battle against Jabin King of Hazor (Jud 5:17).

Jair, a Gileadite, judged Israel for twenty-two years (Jud 10:4).

The men of Gilead, seeking a man to lead them against the Ammonites, appealed to Jephthah whose father was Gilead and whose half-brother had thrust him out of the country years before

(Jud 11:1,2; 10:8–18, 11:5–29). Jephthah, successful in defeating the Ammonites, incurred the opposition of the Ephraimites in the process, so the Ephraimites fought him. During this fray the Gileadites identified the Ephraimites by their inability to pronounce shibboleth properly (Jud 12:4,5,7 see E. A. Speiser, "The Shibboleth Incident," *Oriental and Biblical Studies*, Univ. of Penna., 1967, pp. 143–50).

The men of Gilead served in the war against Benjamin (Jud 20:1). However, because no men from Jabesh-gilead fought in those battles, the Israelites killed all its citizens except four hundred young unmarried women, to provide wives for some Benjamites who survived the war (Jud 21:8–14).

Gilead was ruled by Ishbosheth during David's reign in Hebron (II Sam 2:9), but David took refuge there during Absalom's rebellion and the battles leading to Absalom's death were fought in Gilead (II Sam 17:26). Gilead was among the places in which David's sinful census was taken.

Jabesh-gilead had cause to favor Saul because he broke an Ammonite siege and saved the men and the city from debasing humiliation and agony (I Sam 11:1,9). The men of Jabesh-gilead, in turn, rescued the bodies of Saul and his sons from the wall of Beth-shan (I Sam 31:11; II Sam 2:4, 5; I Chr 10:11). Later David brought the bones of Saul and Jonathan up from Jabesh-gilead and buried them in the sepulchre of Saul's father.

Ramoth-gilead was prominent in the wars with the Syrians and Ahab was killed near there (I Kgs 4:13; 22:3–29; II Chr 18:2–28). Ahab's son Joram was wounded at Ramoth-gilead (II Kgs 8:28; II Chr 22:5). A young prophet is sent by Elisha to Ramoth-gilead to anoint Jehu king (II Kgs 9:1, 4, 14; I Chr 6:80). Later Jehu loses Gilead to Hazael (II Kgs 10:33) and still later Tiglath-pileser captures Gilead from Pekah (II Kgs 15:29).

Jeremiah cries out, "Is there no balm in Gilead?" to emphasize the availability of the Lord's healing (8:22). Gilead's balm itself, however, will not heal the people (46:11). In any case its balsam was proverbial. Rich woodlands covered its hills and served as a symbol of luxury along with Lebanon and Carmel (Jer 22:6; 50:19; Zech 10:10). Its goats also were famous (Song 4:1; 5:5).

Amos curses the Ammonites for ripping up the pregnant women of Gilead (1:13), and the people of Damascus because they threshed Gilead with iron threshing instruments. Hosea says that Gilead is a wicked city (6:8).

When Israel returns from captivity Gilead will be possessed again (Ob 19; Zech 10:10) and they will feed in Gilead (Mic 7:14) and be satisfied there (Jer 50:19). In Ezekiel's vision of reconstruction, Gilead is on the eastern border.

Mention is made of Gilead the Gadite (I Chr

357 גָּלַשׁ (*gālash*)

5:14) and Gilead son of Machir son of Manasseh (Num 26:29,30; 27:1; 36:1; Josh 17:1,3).

gil'ādī. Gileadite. The patronymic occurs eleven times (Num 26:29; Jud 10:3; 11:1,40; 2:7; II Sam 17:27; 19:31; I Kgs 2:7; II Kgs 15:25; Ezr 2:61; Neh 7:63).

Bibliography: Kraus, Hans-Joachim, "Gilgal," VT 1:181-99. Mauchline, John, "Gilead and Gilgal: Some Reflections on the Israelite Occupation of Palestine," VT 6:19-33. Muilenburg, J., "The Site of Ancient Gilgal," BASOR 140: 11-27. Baly, Denis, *The Geography of Palestine* Harper, 1957, pp. 225-31.

E.S.K.

357 גָּלַשׁ (*gālash*) *to sit, sit up, possibly to recline.* Occurs only in Song 4:1; 6:5.

גָּם (*gam*). See no. 361a.

358 *גָּמָא (*gāmā*) *swallow (liquids).* Occurs in the Piel (Job 39:24) and Hiphil (Gen 24:17).

Derivative

358a גָּמָא (*gōme'*) *rush, reed, papyrus* (e.g. Isa 18:2; Job 8:11).

359 גָּמַד (*gmd*). *Assumed root of the following.*

359a גָּמַד (*gōmed*) *cubit* (Jud 3:16, only).

359b גָּמַדִּים (*gammādīm*) *valorous men* (Ezk 27:11).

גָּמַל (*g^cmûl*). See no. 360a.

360 גָּמַל (*gāmāl*) *to deal, to recompense, to ripen* (ASV: do, deal, requite, reward; RSV: deal, requite, deal bountifully.)

Derivatives

360a גָּמַל (*g^cmûl*) *recompense.*

360b גָּמַל (*g^cmûlâ*) *recompense.*

360c תָּגְמוּל (*tagmûl*) *benefit.*

360d גָּמָל (*gāmāl*) *camel.*

This verb occurs in the Qal and Niphal stems. In the Qal it signifies to render either good or evil to someone. In some passages the two are contrasted (Prov 31:12; I Sam 24:17 [H 18]); in others evil is done (Gen 50:15,17; Prov 3:30); in still others good is done (Isa 63:7). At times the idea is to deal bountifully with (Ps 13:6; 116:7, etc.), or to deal out reward (II Sam 19:36 [H 37]). At times there is a recompense or a requital in a bad sense (Ps 7:4 [H 5]); Deut 32:6; Ps 137:8).

The Qal form may mean to wean a child (I Sam 1:23-24; I Kgs 11:20; Hos 1:8) so that one reads of the weaned child (*gāmûl*; Ps 131:2) or the child weaned from milk (*g^cmûlê mēhālāb*).

gāmāl in the Qal may also mean to bear ripe almonds (Num 17:8 [H 23]) or to ripen, of grapes (Isa 18:5).

gāmāl occurs in the Niphal three times, twice of the weaning of Isaac (Gen 21:8) and once of Samuel (I Sam 1:22).

g^cmûl. Recompense, reward, benefit, dealing. This noun occurs eighteen times. It is the recompense given by God (Isa 3:11; 35:4; 59:18; 66:6; Jer 51:6; Lam 3:64; Ob 15; Joel 3:7 [H 4:7]) and by man (Joel 3:4 [H 4:4]; Ps 137:8); the benefits God has given (Ps 103:2; II Chr 32:25), and the deeds one does (Jud 9:16; Prov 12:14; Isa 3:11). The Psalmist invokes God, the God of recompense (Jer 51:56; cf. Deut 28), to give the wicked his due (Ps 28:4; 94:2).

g^cmûlâ. Dealing, recompense. This feminine noun is used of the reward which David offered to Barzillai in return for a favor which he showed to David when he was fleeing from Absalom (II Sam 19:37). A plural form in the prophets describes God's retribution to his adversaries (Isa 59:18), in particular to Babylon, for the Lord is a God of recompense (Jer 51:56).

tagmûl. Benefit. This is an abstract masculine noun (GKC 85r) from the root *gāmāl*. It occurs in the plural with an Aramaic suffix, *tagmûlôhî* (GKC 911; Ps 116:12). The ASV renders "benefits," and the RSV, "bounty." Having recovered from an illness, overwhelmed with God's goodness toward him, the Psalmist asks what he should return for such benefits. He answered with self-dedication, sacrifice, and payment of vows.

gāmāl. Camel. LXX, *kamēlos*. A beast of burden mentioned throughout the OT, from the patriarchal accounts to the postexilic age. Used primarily for riding (Gen 24:61,63; 31:17; I Sam 30:17; Isa 21:7) and carrying loads, camels were also milked (Gen 32:15-16). Camel flesh is considered edible by Arabs. But Israel's dietary laws prohibited it, since the camel chews the cud, but has no parted hoof (Lev 11:4; Deut 14:7).

The camel's ability to go long periods without water suited him for the spice trade (II Chr 9:1), carrying food some distances, transporting products of Gilead to Egypt (Gen 37:25), transporting tribute (II Kgs 8:9f.; I Chr 12:41), and transporting gifts to the Lord (Isa 60:6). Caravans were of various sizes (Gen 24:10). Making the camels kneel (Gen 24:11), unloading them, and providing food for them (Gen 24:32) was a regular part of the trip. Drawing water for camels at a well at a stopping place was a big task; Rachel's willingness to do it showed her character and answered Eliezer's prayer (Gen 24:10, 19, 20, 44, 46).

Raiders rode camels (Jud 6:5; 7:12; 8:21,26) and often seized the camels of their enemies (Job

1:17; Jer 49:29, 32; I Sam 15:3; 27:9; II C r 14:15 [H 14]); Isa 30:6). One episode lists a booty of fifty thousand camels (I Chr 5:21). Sennacherib lists camels among the booty he took from Judah. Camels were a means of rapid escape (I Sam 30:17). Rabbah of Ammon is threatened with becoming a pasture of camels (Ezk 25:5).

The wealth of men like Abraham (Gen 12:16; 24:35), Jacob (Gen 30:43), and Job was counted (along with other livestock) in the number of their camels. Job had three thousand before his affliction, but six thousand afterward (Job 1:3; 42:12). David had a special overseer of camels (I Chr 27:30). Like other livestock, camels were victims of the plague in Egypt (Ex 9:3; cf. Zech 14:15). Those who returned from exile are said to have had 435 camels (Ezr 2:67; cf. Neh 7:68).

Albright has argued that the camel was not extensively domesticated until the Iron Age (about 1200). He holds that the patriarchal references are somewhat anachronistic and that the common nomad of that day depended on the ass (SAC, p. 164–65). He does, however, allow that "partial and sporadic domestication may go back several centuries earlier." J. P. Free gathered evidence of earlier use of domesticated camels, though his proof need not be pressed to say that ass nomadism was not the more common (J. P. Free, JNES 3: 187–93.) K. Kitchen since then has brought out additional evidence to demonstrate that the camel was domesticated already in the Early Bronze Age (see Andre Parrot, *Syria* 32: 323).

Bibliography: Free, Joseph P., "Abraham's Camels," JNES 3: 187–93. Isserlin, B. S., "On Some Possible Occurrences of the Camel in Palestine," PEQ 50–53. Lambert, W. G., "The Domesticated Camel in the Second Millennium: Evidence from Alalakh and Ugarit," BASOR 160: 42–43. THAT, I, pp. 426–28.

J.P.L.

361 גָּמַם (*gmm*). **Assumed root of the following.**

361a גָּמַם (*gam*) **again, alike.**

361b גָּמָה (*m'gammā*). **Meaning uncertain, perhaps "hordes"** (Hab 1:9).

gam. *Again, alike, as, but, even, likewise, in like manner, so much as, then, though, with, yea.* A particle occurring over 750 times, *gam* denotes addition. It is often repeated in a sentence, in which case the most frequent translations are both... and; either... or; nay... neither; so... and. Sometimes in English translations *gam* is completely ignored.

gam has at least ten distinctive usages in the OT. (1) Sometimes *gam* simply serves as a particle of addition or accumulation (Gen 7:3). (2) When two or more persons or objects are viewed as functioning together, *gam* may serve as a

comprehensive particle (Jud 9:49; Prov 17:15). (3) Like the connective particle *waw*, *gam* may function conjunctively to join two nouns (Joel 1:12) or two verbs (Ps 137:1) or two clauses (Jud 5:4). (4) Like 'ap, *gam* may serve as an intensive particle at the beginning of an emphatic statement (Prov 17:26; Joel 2:29 [H 3:2]). (5) As an emphatic particle *gam* is used to stress a particular word within the sentence, especially pronouns and nouns with pronominal suffixes (Gen 4:26; 10:21; 27:34).

(6) In addition *gam* has a correlative use which indicates correspondence between two actions (Gen 20:6). (7) Sometimes *gam* has a consequential force and is used to introduce an action which is a logical consequence of some antecedent action. *gam* is frequently used to introduce the just and appropriate response of God to transgression (Jud 2:21; Jer 4:12) or repentance (II Sam 12:13). In the same sense *gam* is used to indicate man's reasonable response to God's grace (Josh 24:18; I Sam 1:28). (8) *gam* also has an adversative use in which it introduces contrariety or antithesis (Ezk 16:28; Ps 129:2). (9) In its confirmatory use *gam* serves to underscore or confirm a direct statement or an impression which has just been made (Gen 29:30; Hos 9:12). (10) *gam* is also used to indicate a climax (Gen 27:33; Deut 23:3–4). [An interesting use of *gam hū* in I Sam 19:19–24. Saul had sent messengers to Ramah three times to arrest David. Each time the messengers saw Samuel and the others prophesying they also prophesied, or, better, even they prophesied. Finally, Saul "also he" went and "also he" prophesied and "also he" lay down naked all night. But the use of *gam hū* does not necessarily mean that the others also stripped themselves when they prophesied, nor that such behavior is inherent in prophesying. The phrase may be used here for emphasis and mean that even Saul prophesied and even Saul stripped himself. Probably KJV is too extreme in saying that he lay down naked. He had thrown off his royal robes and especially his sword and armor thus allowing David to get away with a twelve hour start! Saul's action was a special case for a special purpose and the *gam* merely emphasizes this fact. R.L.H.]

J.E.S.

362 גָּמַץ (*gms*). **Assumed root of the following.**

362a גָּמָץ (*gūmāš*) **pit** (Eccl 10:8; Prov 26:27).

363 גָּמַר (*gāmar*) **cease, come to an end, fail, perfect, perform.** (ASV similar; RSV renders "fulfill" instead of "perfect" or "perform.")

Derivative

363a גֹמֶר (*gōmer*) *Gomer, a proper name.*

gāmar occurs only five times (all in the book of Psalms), and has the basic meaning "to complete or finish." It is similar in meaning to *āpēs*, *pāsas* II, and *shābat*. Negatively, the verb refers to the abrupt and seemingly permanent termination of that which previously existed.

The Psalmist is concerned that godly men have ceased to be in the land (Ps 12:1 [H 2]). He prays that God will terminate wickedness (Ps 7:9 [H 10]) and wonders if the promise made to Abraham has been permanently canceled. Positively, *gāmar* refers to how the Lord finishes or accomplishes in the life of his saints all that he undertakes (Ps 57:2 [H 3]; 138:8).

Gomer was the name of Hosea's unfaithful wife (Hos 1:3). His relationship to her was symbolic of God's relationship to wayward Israel. Japheth's eldest son also bore the name Gomer doubtless from a non-semitic original (Gen 10:2-3). His descendants are usually identified as the Cimmerians who moved onto the stage of history from the area north of the Black Sea in the eighth century B.C. Gomer is named as one of the confederates of Gog in the eschatological battle against the people of God (Ezk 38:6).

Bibliography: Dahood, Mitchell, "The Root GMR in the Psalms," TS 14: 595-97.

J.E.S.

גָּן (*gan*). See no. 367a.

364 גָּנַב (*gānab*) *carry away, steal, steal away.* (ASV and RSV similar except the latter renders once "outwit" and twice "cheat.")

Derivatives

364a גְּנָבָה (*g' nēbā*) *theft, thing stolen.*

364b גַּנָּב (*gannāb*) *thief.*

Basically the verb means "to take that which belongs to another without his consent or knowledge." It is restricted to acts of theft done secretly. The related verbs *gāzal* and *'āshaq* emphasize the violent aspect of seizing the property of another. *gānab* and its derivatives occur some sixty times.

The eighth commandment condemns stealing (Ex 20:15; Deut 5:17) including burglary (Ex 22:2) and kidnapping (Ex 21:16). Thievery was regarded with the utmost disdain in Israel (Lev 19:11; Jer 2:26; cf. Prov 6:30). In one case alone is *gānab* commended (II Kgs 11:2).

Punishment for theft in Israel was not as severe as that of some neighboring nations, where the death penalty was inflicted. The Law required the thief to return to his victim twice the amount he had stolen (Ex 22:7). Thus the thief lost the

exact amount he had hoped to gain. The penalties were doubled and more if the thief slaughtered or sold a stolen animal. Only in the case of kidnapping (Ex 21:16) or theft of "devoted things" (Josh 7:11, 25) was a thief executed.

gānab is used figuratively to describe wind sweeping something away unexpectedly (Job 21:18; 27:20). In the Hithpael the word is used to depict the thief-like movements of military deserters (II Sam 19:4). "To steal the heart" is an idiom which means "to deceive." It is correctly rendered by the RSV in Gen 31:20 ("outwit") but missed by both RSV and ASV in Gen 31:26-27 and II Sam 15:6.

J.E.S.

גָּנָה (*gannā*). See no. 367b.

365 גָּנָז (*gnz*). **Assumed root of the following.**

365a גְּנָזִים (*g' nāzīm*) *chests* (meaning uncertain, Ezk 27:24); *treasury* (Est 3:9; 4:7).

366 גָּנָזַק (*ganzak*) *treasury* (I Chr 28:11). Persian loan word.

367 גָּנָן (*gānan*) *defend.* (ASV and RSV also render "put a shield about," and "protect.")

Derivatives

367a גָּנָן (*gan*) *enclosure, garden.*

367b גָּנָה (*gannā*) *garden.*

367c מַגֶּנֶת (*māgēn*) *shield.*

367d מְגִנָּה (*m'ginnā*) *covering.*

367e מַגָּן (*māgan*) *deliver up.* Denominative from *māgēn*. Occurs only in the Piel.

The verb and its derivatives occur about 130 times. The basic idea of the verb is to cover over and thus shield from danger.

gānan is used only in reference to the protective guardianship of God. Of its eight occurrences, six have to do with the Assyrian crisis in the days of Hezekiah. Isaiah assured the king that God would care for Jerusalem like a mother bird hovering with wings spread over her young in the nest (Isa 31:5). God would protect Jerusalem in this crisis for his own sake and for the sake of David (Isa 37:35). The deliverance of Jerusalem would demonstrate to the world that God was faithful to his promises and mighty to deliver his people from their oppressors. Zechariah twice uses the same verb to describe the divine protection of God's people in their wars against the sons of Greece (9:15) and of Jerusalem in the last days (12:8).

gan, gannā. Garden. A garden (*gan, gannā*) is a plot of ground protected by a wall or a hedge.

These areas were often irrigated (Isa 58:11) and were used to cultivate flowers, fruits, and vegetables (Song 5:1; 6:2). During the hot summer months such gardens provided a refuge from the stifling heat (Song 5:2; 8:13). The king's residence probably included an elaborate garden or private park (II Kgs 25:4). Frequently gardens were used as burial places (II Kgs 21:18, 26). Isaiah condemned the people of his day for turning their gardens into centers for pagan worship (Isa 1:29; 65:3; 66:17). An enclosed and fruitful garden became the figure of a chaste woman (Song 4:12) and of national prosperity (Num 24:6; Jer 29:5; Amos 9:14). The destruction of such gardens typified desolation (Amos 4:9).

The primeval garden of Gen 2-3 is perhaps the most famous garden in the OT. This garden was located in an area called Eden (q.v.; Gen 2:8, 10) and consequently came to be known as the garden of Eden (Gen 2:15; 3:23-24). A careful study of the geographical details of Gen 2 suggests that the garden was located near the mouth of the Persian Gulf. It is not unlikely that the original site lies under the waters of the gulf. In later times this garden, known also as the "garden of the LORD," came to be used as a symbol of land that was covered with lush vegetation (Gen 13:10; Isa 51:3; Ezk 36:35; Joel 2:3). In one passage the "garden of God" represents the created world and the trees of the garden, the kings of the earth (Ezk 31:8-18). A primeval garden appears in Ezk 28:12-19. This passage is notoriously difficult. It is probably best regarded as a mocking allusion to a corrupt Canaanite version of the Eden story.

māgēn. *Shield, buckler, defense, ruler, armed, scales,* now also *suzerain* is suggested. The noun *māgēn* refers to an object which provides covering and protection to the body during warfare. Of the six Hebrew words rendered in KJV as "shield" or "buckler" only *māgēn*, *šinnā*, and possibly *sheleṭ* refer to what may properly be called shields. It is obvious that *māgēn* and *šinnā* refer to different types of shields, but English versions have not consistently maintained the distinction, rendering both words indiscriminately as "shield" or "buckler." *māgēn* refers to the smaller and more common type of round shield carried by light infantry and officers. *šinnā* is the rectangular shield which covered the whole front of the body.

In view of the fact that God is always the one who protects (*gānan*) his people, it is no surprise that he is so often called the shield (*māgēn*) of Israel. He is the shield about his servants (Gen 15:1), the house of Aaron (Ps 115:10), the nation of Israel (Deut 33:29) and all those who walk uprightly and put their trust in him (Prov 2:7; 30:5). The word *māgēn* is also used figuratively of princes

as protectors of the realm (Ps 89:18 [H 19]; 47:9 [H 10]; Hos 4:18).

Though not specifically listed in the vocabulary of Gordon (UT 19) or Aistleitner (AisWUS), *māgēn* may also mean "suzerain." Dahood has argued the case convincingly in AB. Ps I (p. 17 and elsewhere, see indices). He argues from the meaning of *māgan* "bestow a gift" amply witnessed in Punic and Ugaritic (UT and AisWUS in loc.), that the noun refers to the giver of gifts, the suzerain, the benefactor (from the suzerain's viewpoint!). He remarks that the Carthaginian generals were called *māgōn*, translated into Latin by *imperator*. There are indeed places especially in the Pss, where the translation "suzerain" fits very well, though it is difficult to be sure, for a suzerain claims to be both a benefactor and a protector. So a passage like Ps 89:18 could be "shield" used figuratively of a prince, or could be translated directly as "suzerain."

m^ginnā. *Sorrow.* Occurs only once in the expression "sorrow of heart," a figure for obstinacy or blindness of heart (Lam 3:65). The ASV translates it "hardness of heart" and the RSV "dullness of heart."

māgan. *Deliver, deliver up.* (RSV "bestow," "hand over"; ASV "cast off"). A denominative from *māgēn* used only three times, all in the Piel, or, according to Dahood, a separate verb. The idea is that a person is so hemmed in that there is no way of escape from the particular danger envisioned. This verb is synonymous with the Piel of *sāgar*.

J.E.S.

368 גַּא' (gā'ā) *low* (of cattle, Job 6:5; I Sam 6:12).

369 גַּא' (gā'al) *abhor, loathe, be vilely cast away, fall.*

Derivative

369a גַּא' (gō'al) *loathing.*

This root indicates an intense aversion which is expressed often in punitive or adverse action.

If Israel kept the Lord's law, the Lord would not abhor them but continue to dwell among them (Lev 26:11), but if they abhorred the divine statutes, then God would bring judgments on the people (26:15). The attitude which the Lord would hold toward those on whom he would visit judgment is expressed by this root (26:30), indicating a rejection of those persons. The divine abhorrence is paralleled on the part of the people by their abhorrence and their contempt for the Lord's statutes and ordinances (26:43). But the Lord's abhorrence of them would not extend to their destruction in the land of their exile or to

forgetting them (26:44). The judgment predicted in Lev 26 finds its fulfillment in the time of Jeremiah who used this word to describe the Lord's attitude toward Israel when he afflicted them in accordance with the cursing formulae of the covenant. The abhorrence of the sanctity of marriage obligations is the root from which arises progressively deeper transgressions illustrated by the worsening spiritual state of the "daughters" Sodom and Jerusalem in comparison with their "father," the Hittite and their "mother," the Amorite (Ezk 16:45). David implies that the vile death of Saul and Jonathan is inconsistent with their status (II Sam 1:21), except that rejection of God may result in that kind of death.

B.K.W.

370 גָּעַר (*gā'ar*) *corrupt, rebuke, reprove.*

Derivatives

370a גָּעַרָה (*g'e'ārā*) *rebuke.*

370b מִגְעָרֶת (*mig'eret*) *rebuke.*

This root indicates a check applied to a person or peoples through strong admonitions or actions.

Jacob rebukes Joseph when he relates the dream of sun, moon, and eleven stars bowing to him (Gen 37:10). Aggressive nations flee before God when he checks their deed against his people (Isa 17:13). God rebukes Satan's attempt to hinder worship in Jerusalem (Zech 3:2).

Ruth is not prevented from gleaning in Boaz's fields even though she is from Moab (Ruth 2:16). God prevents the normal action of water and wave when he rolls back the Red Sea (Ps 106:9).

g'e'ārā. Rebuke, rebuking. The seas cannot prevent the revelation of secrets buried in their depths, for God's rebuke can roll them back to expose all that is there (II Sam 22:16). *g'e'ārā* describes the rejection of wise counsel by the scoffer (Prov 13:1). It likewise describes the power in the command of God to dry up the sea (Isa 50:2), to make the heavens tremble (Job 26:11), to overthrow the warrior (Ps 76:6 [H 7]), and to destroy morale which results in flight before the enemy (Isa 30:17). Wise rebuke is effective in the hearts of those who accept it (Prov 17:10; Eccl 7:5), but the scoffer rejects wise counsel. In contrast to the rich man who may have to ransom his life, the poor man does not even hear a threat (Prov 13:8).

mig'eret. Rebuke (RSV frustration). This noun is used once in parallelism with the words cursing and vexation (*hamm'erā* and *hamm'hūmā*, Deut 28:20), indicating the fruitless conclusion of the activities of a people which turns away from God.

Bibliography: Macintosh, A. A., "A Consid-

eration of Hebrew גָּעַר," VT 19: 471-79. THAT, I, pp. 429-30.

H.G.S.

371 שָׁעַשׁ (*gā'ash*) *shake, quake* (e.g. Ps 18:8; II Sam 22:8).

שָׁעַ (*gap*). See no. 373c.

372 גָּפֶן (*gpn*). Assumed root of the following.

372a גָּפֶן (*gepen*) *vine, vine tree.*

It has the same meaning in Ugaritic. In Akkadian it denotes a "shrub, plant with tendrils." This root designates the grape vine of whatever species (cf. Job 15:33; Jer 8:13).

Noah was the first after the flood to grow grapes, though this word is not used in that connection. The vine was cultivated in predynastic Egypt, and pictures of grape vines were shown laden with grapes.

The planting and care of a vineyard (*kerem* q.v.) is described in Isa 5:1-6, which indicates the grapes could be good (sweet) or wild (sour). Ground was prepared by gathering out the stones, the larger ones used to make up the encircling walls. Sometimes the vineyard was the only source of income, which would explain Naboth's refusal to sell to Ahab (I Kgs 21:1-4).

The Lord's favor is expressed in the gift of vines and vineyards (Hos 2:15 [H 14, 17]). The vine figures in visions (Gen 40:9-10) and parables (Jud 9:12), indicating its prominence; it is figurative for a fruitful wife (Ps 128:3). Vineyards could be rented. (These are not *gepen*). The grapes were preserved as raisins as well as being made into wine.

Behm notes that the metaphor of the vine is common in Israelite and Judaic literature. "It is used," he writes, "for the people of Israel in Hos 10:1; Jer 2:21, Ez 15:1ff.; 19:10ff; Ps 80:9ff. . . ; for the messiah which is like a vine"; for wisdom in Sir. 24:17; for the wife in Ps. 128:3" (TDNT, I, p. 342). It is against the failure of Israel to produce the fruit that the Lord was looking for, namely, justice and righteousness (Isa 5:1-6), that Jesus' proclamation that he is the true vine must be interpreted (John 15:1ff.).

Bibliography: Brown, J. P., "The Mediterranean Vocabulary of the Vine," VT 19: 146-70. Forbes, R. J., *Studies in Ancient Technology* 3: 70-78.

H.G.S.

373 גָּפָה (*gpp*). Assumed root of the following.

373a גָּפָה (*gap*) *body, self* (Ex 21:3-4); *height, elevation* (Prov 9:3).

374 גֹּפֶר (*gōper*) with גֹּפֶר (*'ēš*) *gopher wood*. Meaning unknown.

The only use of this word in the OT occurs in Gen 6:14. Because it is similar to *kāpar* "to cover over," some have believed that the *g* is miswritten for *k*, and that therefore *gōper* should be translated resinous wood, like fir or pine (cf. BDB; A. Heidel, *Gilgamesh Epic and O.T. Parallels*, Univ of Chicago Press, p. 233). If the word were derived from Akkadian *gipāru*, it might be a Sumerian loan word (Heidel, *ibid.*), but the equivalent in Hebrew would be *gipār*. Hebrew *gōper* presumes an Akkadian form *gūpru* (analogues: *kūpru*: *kōper*, Gen 6:14). *gūpru* has been found in two or three passages (Heidel, p. 234) but with the meaning "tables"; and once in the Old Babylonian version of the Gilgamesh Epic, Tab II, col 2, line 33 (*ibid.*, p. 28; *Orientalische Literaturzeitung* 24: col 269). The use of the wood in Noah's ark (q.v.) may be explained as follows: the word "nests" (כַּנִּי "rooms") should perhaps be translated "reeds" since other uses of the root for this word are in the singular, and since construction in general is under consideration. If "reeds" were accepted, it would follow that gopher wood was the framework with reed interlacing. Actually the brief biblical account can hardly be used to give the details of construction. (cf. Ullendorf, E. "The Construction of Noah's Ark," VT 4: 95-96).

H.G.S.

- 375 גִּפְרִית (*goprīt*) **brimstone** (e.g. Gen 19:24; Ps 11:6; NIV, sulfur).

גֵּרָ (gēr). See no. 330a.

גִּר (*gir*). See no. 347a.

- 376 גֵּרָב (*grb*). **Assumed root of the following.**

376a גָּרַב (*gārāb*) **itch, scab** (Lev 21:20; 22:22; Deut 28:27).

גָּרְגַּר (*gargur*). See no. 386c.

גָּרְגְרוֹת (*garg'rōt*). See no. 386d.

- 377 גָּרַד* (*gārad*) **scrape, scratch**. Occurs only once, in the Hithpael (Job 2:8).

- 378 גָּרָה (*gārā*) **stir up, be stirred up, contend, meddle, strive**.

Derivatives

378a גָּרוֹן (*gārōn*) **neck, throat**.

378b תִּגְרָה (*tigrā*) **contention, strife**.

The root is often used in connection with warfare. Thus Israel was commanded to involve himself in battle with Sihon, the Amorite, so that the Amorites should be dispossessed and his land taken by the Israelites (Deut 2:24). Warfare is also explicitly in view in Israel's relation with Moab at the time of the Conquest (Deut 2:9), and implied in its relation with Edom and Ammon

(Deut 2:5,19). However, Israel was prohibited from involving himself in battle with Edom, Moab and Ammon because they were blood relatives. Involvement in war is also the purpose of Amaziah of Judah in his challenge to Jehoash of Israel, that Amaziah (per Jehoash) might increase his territory (II Kgs 14:9-10). Likewise the uses in Dan 11 clearly point to warfare: in this case between Egypt and Syria (vv. 10, 25).

The word is used apart from war to denote the opposition of God's people to those who forsake God's law (Prov 28:4). A characteristic of the proud (Prov 28:25) or angry (15:18) is to stir up strife. Blinded by her strife against God, Babylon is caught unawares in a snare (Jer 50:24).

Psalms 39:10 [H 11] has the only use of *tigrā*, descriptive of the blow of God's hand levelled against David.

B.K.W.

גָּרָה (*gērā*) I, II. See nos. 386a,b.

גָּרוֹן (*gārōn*). See no. 378a.

גָּרוּשָׁה (*g'rūshā*). See no. 388b.

- 379 גָּרַז* (*gāraz*) **cut, cut off**. Occurs only once, in the Niphal (Ps 31:23).

Derivative

379a גָּרְזָן (*garzen*) **axe** (e.g. Deut 19:5; I Kgs 6:7).

- 380 גִּרְטָל (*grtl*). **Assumed root of the following.**

380a אֲגַרְטָל (*'āgarṭāl*) **basin, basket** (Ezr 1:9; II Kgs 10:7).

- 381 גִּרְל (*grl*). **Assumed root of the following.**

381a גִּוְרָל (*gōrāl*) **lot, portion**.

Occurs seventy-seven times (without Prov 19:19 Kethiv; Qere *gd*) and is always translated "lot" or "lots" (כַּנִּי). Probably the noun is related to Arabic *ḡarwal* "pebble" (KB) and by metonymy came to be used for "lot" because little stones were used in lasting lots. BDB call attention here to Greek *psēphos* = "pebble," "vote," and *kuamos* = "bean," "lot." It refers then to some article like a stone which was thrown or allowed to fall in a way to determine a choice. In some cases not only the lot itself but what was chosen is called lot (Jud 1:3), and one's circumstances or even life as a whole is one's lot (Ps 16:5). Recompense or reward may be one's lot (Isa 17:14; Dan 12:13).

While the Hebrew OT uses six verbs meaning throw, give or fall describing the method of determining choice by lot, כַּנִּי translates each of them as casting lots (Lev 16:8; Josh 18:6, 8; Prov 16:33; Isa 34:17; Joel 4:3). The lot is said to come up, out, upon, or for a person or thing.

Nowhere does the OT explain either what a lot

is or how casting lots was accomplished. Prov 16:33 mentions that "the lot is cast into the lap" and Micah speaks of casting "a cord by lot" (2:5); but these observations provide no real clues to the nature of the lot nor to the method of casting lots. Quite possibly we ought to assume differing techniques for various places, times and occasions. Its exact connection with Urim and Thummim is not known.

The use of the lot to determine the mind and the will of God continues throughout the OT and is explicitly declared to be in his control in Prov 16:33: "The lot is cast into the lap; but the whole disposing thereof is of the LORD."

One of the most important uses of the lot occurred in the division of the land of Palestine among the Israelites after the conquests of Moses and Joshua. Under Moses' direction, Reuben, Gad, and a half-tribe of Manasseh received land east of the Jordan. Under Joshua the land west of the Dead Sea, the Jordan and the Sea of Galilee was distributed by lot to the remaining tribes. This casting of lots was done partly at Gilgal (Josh 14–17) and partly at Shiloh (Josh 18, 19). The Levites were granted cities for themselves in various tribal areas. These cities also were apportioned by lot (Josh 21).

The retention of family patrimonies is illustrated in the case of Zelophehad's daughters who were not to marry outside their tribe so that their inheritance would not be taken from the lot of their father's tribe (Num 36:1–2). By metonymy the word is used for the portion of land assigned to a tribe or family and therefore becomes an equivalent for *nahālā* "inheritance," *heleq* "portion," *rūshshā* "possession," *āhūzzā* "possession," etc. From this the noun comes to denote in general "portion, fate, destiny" (cf. Isa 17:14; 34:17; 57:6; Jer 13:25; Ps 16:5). At the end of the days the resurrected man will stand in his lot (Dan 12:3).

On the day of atonement the destiny of two goats was determined by lot (Lev 16:8–10)—one lot for the LORD and the other lot for the scapegoat. The goat on which the LORD's lot fell was offered on the altar, while the sins of the Israelites were confessed over the other goat and the goat was sent away into the wilderness. This act indicated that the sins were taken away—removed from the Israelites. After this fashion atonement and removal of their sins was effected.

Victors cast lots in dividing the spoils of the booty in general, of Jerusalem (Ob 11), of the honorable men taken in Thebes (Nah 3:10), of the ravaged people of Israel (Joel 3:3 [H 4:3]) and of the Messiah's clothing (Ps 22:18 [H 19]; cf. Jn 19:24). Lots were also cast for assignment to service: of the men to fight against Gibeah (Jud 20:9), of the priests to serve in the temple (I Chron 24:5), of the people to dwell in Jerusalem

(Neh 11:1) and of those to supply wood for the altar fire (Neh 10:34 [H 35]). In addition, it was used to discover God's will for the detection of a guilty person: of Achan (Jos 7:14) (?) and of Jonah (Jon 1:7). Rooted in the awareness that God controlled Israel's history and the individual's portion, the lot served to settle disputes (Prov 18:18).

The casting of the lot to decide governmental or judicial matters was practiced by other ancient peoples, as by Haman in the time of Esther. It was by a decision called casting Pur (lot, *gōrāl*) that Haman, the enemy of the Jews, determined a proper time for their massacre, whereupon he sent word throughout the provinces ruled by Ahasuerus that the Jews should be destroyed (Est 3:7; 9:24). But because Mordecai with the help of Esther was able to frustrate this attempt of Haman, the day of Purim became a time of rejoicing rather than one of sadness. Throughout the book the providential timing of events decisively favors the Jews against Haman.

Bibliography: J. Lindlom, "Lot-casting in the OT." VT: 12: 164–66.

E.S.K.

382 גָּרָם (*gāram*) *lay aside, leave, save*. Occurs only in Zeph 3:3.

Derivatives

382a גֶּרֶם (*gerem*) *bone* (Prov 17:22), *strength*, (Gen 49:14), *self* (II Kgs 9:13).

382b *גָּרַם (*gāram*) *break bones*. This denominative verb occurs only in the Piel (Num 24:8; Ezk 23:34).

383 גֶּרֶן (*grn*). **Assumed root of the following.**

383a גֹּרֶן (*gōren*) *barn, barnfloor, corn, floor, threshingfloor, threshing place, void place*. This word signifies the place where grain was threshed from the stalk and chaff.

The threshing floor when full was at once the symbol of plenty and wealth and the target of raiders (I Sam 23:1). It was vulnerable to attack, because it had to be open to breezes which facilitated winnowing the grain. The threshing place of Arauna, which David bought and where Solomon later built the temple, was such a place. If near the town, the *gōren* was a communal thing and therefore near the gate (I Kgs 22:10, a "void place"). Ruth finds Boaz on the threshing floor, presumably guarding the newly harvested sheaves or threshed grain.

The blessing of God is symbolized by the full threshing floor (Joel 2:24). From it was taken the heave offering to the Lord (Num 15:20) and the

tithe of the increase (over what was planted 18:30).

The sheaves were spread out on the hard surface and either trampled by animals or by a sledge or roller machine to separate the kernels from the stalks, the whole being turned over a sufficient number of times to effect the separation.

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H.G.S.

גָּרַס (gāras). See no. 387.

384 גָּרַע (gāra') *clip, diminish, restrain, take from, withdraw, abate, do away, keep back.*

Derivative

384a מִגְרָעָה (migrā'ā) *recess.*

This root signifies a reduction of quantity of things or of social or religious activities.

The Israelites, during their bondage in Egypt, were not permitted to lower their production of bricks, even when they were forced to gather their own straw (Ex 5:7–8). The inevitable reduced count was attributed to idleness on their part (5:17).

Women were not allowed to marry outside their tribes if they were heirs to property, in order to avoid diminishing the tribe's economic standing (Num 36:1–7). A person who had become unclean from contact with a corpse was not prohibited from eating the Passover, but was to do so a month later (Num 9:7). The ordinances of God must not be diminished or added to in their smallest parts that Israel might have the larger blessing (Deut 4:2; cf. Rev 22:18–19). The many progeny promised to the faithful would be cut down if they turned away from God (Ezk 5:11).

Whereas Eliphaz accuses Job of repressing meditation before God and limiting wisdom to himself, Job learns that God does not forsake (withdraw from) the righteous, which widens his perspective. (Job 36:7).

In the marriage relationship the rights of a secondary wife to food, clothing or conjugal relations may not be diminished (Ex 21:10).

H.G.S.

385 גָּרַף (gārap) *sweep* (Jud 5:21, only).

Derivatives

385a אֶגְרֹף ('egrōp) *fist* (Ex 21:18; Isa 58:4).

385b מִגְרָפָה (megrāpā) *shovel* (Joel 1:17, only).

386 גָּרַר (gārar) *drag, drag away* (e.g. Hab 1:15; Prov 21:7).

Derivatives

386a גֶּרָה (gērā) *I, cud* (e.g. Lev 11; Deut 14).

386b גֶּרָה (gērā) *II, gerah, a weight, a twentieth part of a shekel* (e.g. Ex 39:13; Lev 27:25).

386c גָּרְגַר (gargar) *berry* (Isa 17:6, only).

386d גֶּרְגְּרוֹת (garg'rôt) *neck* (e.g. Prov 1:9; 3:22).

386e מִגְרָה (m'gērā) *saw* (I Kgs 7:9; II Sam 12:31).

387 גָּרַשׁ (gāraś) *be crushed* (Ps 119:20; Lam 3:16 there spelled with samekh).

Derivative

387a גֶּרֶשׁ (geres) *a crushing* (Lev 2:14, 16).

388 גָּרַשׁ (gārash) *cast up, drive out/away, divorce, expel, put away, thrust out, trouble.*

Derivatives

388a גֶּרֶשׁ (geresh) *thing put forth.*

388b גְּרוּשָׁה (g'rūshā) *act of expulsion.*

388c מִגְרָשׁ (migrāsh) *suburb.*

The root denotes an effective separation between persons or groups, expulsion. Ugaritic attests the meaning "to drive out."

Adam and Eve were driven from the garden of Eden and prevented from returning by the angel with the flaming sword (Gen 3:24). Cain was expelled from God's presence and forced to become a defenseless wanderer among men (Gen 4:14), the penalty of his fratricide. Israel was to dispossess the Canaanites from the promised land and eject them (Ex 23:31). Balak hoped to expel the Israelites (Num 22:11) by force. David used the word to describe his flight from Saul (I Sam 26:19) because it was affected by violent means (hence the word *gārash*, forcible or violent expulsion). The men who petitioned Pharaoh to release the Israelites were driven from his presence (Ex 10:11), probably whipped away by the royal bodyguard and his officers. It would appear that although the context must supply the method, the word does include some idea of the use of physi-

cal means. An illustration of the means used is seen in Josh 24:12, where the hornet is the means (figuratively) of spurring on the exodus of the Canaanites from before Israel. Of course the word of authority of king or judge was sufficient to effect expulsion from office. I Kings 2:27 states Solomon expelled Abiathar from the priesthood because of machinations against David. Deuteronomy 24:1-4 deals with the bill of divorce which separated husband and wife.

gārash expresses the execution of divine wrath in respect to the Canaanites' expulsion from the land (Ex 23:31) and later on, Israel's (Hos 9:15). Envy is the cause of the expulsion of Jephthah by his brothers (Jud 11:7). Fear and consternation led Pharaoh at last to expel the Israelites (Ex 11:1; 12:31).

gārash is applied figuratively to the wicked in Isa 57:20. They will not always be hidden, but as the sea casts up flotsam and jetsam on the beach, so will the wicked be exposed. Paul (Gal 4:29-30) refers to the expulsion of Hagar (Gen 21:10) allegorically, describing the basic difference between those who work for salvation and those who believe God's promises, inferring that in the same way the former will be ejected from the kingdom of God.

geresh. *Thing put forth, produced.* A poetic term, used of produce arriving in its season, as if produced by the sun or moon (Deut 33:14).

g'rūshā. *Act of expulsion, a violence.* Used of oppressive actions against peoples (Ezk 45:9).

migrāsh. *Suburb, cast out.* Descriptive of a principle city or town and used of the subordinate villages as separate entities around a principle city. Perhaps derived from *gārash* "drive," then the pasture land to which the flocks were driven. The relation to the root is unclear.

H.G.S.

- 389 *גָּשָׁם (gāsham). This denominative verb occurs in the Pual "be rained upon" (Ezk 22:24), and in the Hiphil "cause or send rain" (Jer 14:22).

Parent Noun

- 389a גֶּשֶׁם (geshem) *rain, shower* (e.g. Gen 7:12; Amos 4:7).

- 390 גֹּשֶׁן (gōshen) *Goshen.* A district in Egypt.

It is synonymous with the "land of Ramesses" (Gen 47:6,11). The location of the district depends on the location of the city of Avaris (also called Tanis), capital of the Hyksos dynasty. Later known as Pi-Ramesses, Avaris was the seat of the pharaohs during the time of Joseph. Therefore, the district of Goshen must have been near Pi-Ramesses, which some have located in the ruins of Khata'naQantir on the Bubastite Nile. The city Tanis on Lake Menzaleh is not a likely candidate since it was not founded until the Twenty-first Dynasty (1065 B.C. and later). The direct land connection to Asiatic areas of the capital city implied in the Joseph narrative would not be true of the latter Tanis.

It has been shown that the name "Goshen" is found in the name Phacusa (modern Faqus). This name, read by some from the Egyptian as *ššmt*, is actually to be read *gšmt*, Hebrew *goshem*, Greek *gesem*. According to the narrative of Abbess Astheria, Gaqus is only four miles from Pi-Ramesses (thus locating it), which places Goshen close to the Egyptian seat of government.

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H.G.S.

- 391 *גָּשָׁשׁ (gāshash) *feel with the hand, stroke.* This verb occurs only once, in the Piel (Isa 59:10).

גָּת (gat). See no. 841a.

גִּטִּית (gittit). See no. 841b.





392 דָּאֵב (dā'ēb) *become faint, languish* (Jer 31:13, 25; Ps 88:10).

392a דָּאֵבָה (d'ābā) *faintness, dismay* (Job 41:14).

392b דָּאֵבֹן (d'ābôn) *faintness, languishing* (Deut 28:65).

דָּאֵבֹן (d'ābôn). See no. 392b.

393 דָּאָג (dā'ag) *be afraid, careful.*

Derivative

393a דָּאָגָה (d'āgā) *care, anxiety.*

The root *dā'ag* signifies anxiety, with a shading toward the meaning of fear in some cases.

Saul left off searching for his father's asses because he feared that his father would feel anxiety, arising out of the time spent in the search (I Sam 9:5; 10:2). Jeremiah portrays the attitude of a man who trusts in God in the midst of invasion as untroubled (non-anxious) by such events (17:8, paraphrasing Ps 1), for he draws nourishment and strength from divine resources.

Zedekiah refuses to surrender to the Babylonians (Jer 38:19) because he is concerned about the Jews who have gone over to the Babylonians, fearing that they will harm him.

Isaiah asks the harlot, Israel, who it was that brought such fear and worry on her that she turned to idolatry without thinking of the Lord (Isa 57:11).

d'āgā. *Care, carefulness, fear, sorrow, heaviness.* The tribes which settled east of the Jordan expressed a proper anxiety that their children would forget God. Therefore they set up an altar, not for sacrifice, but rather to remind future generations of their duty to serve the Lord together with the tribes living west of the Jordan.

H.G.S.

394 דָּאָה (dā'ā) *fly swiftly, dart through the air* (e.g. Deut 28:49; Ps 18:11).

Derivatives

394a דָּאָה (dā'ā) *bird of prey* (Lev 11:14; Deut 14:13).

394b דָּיָה (dayyā) *bird of prey* (Isa 34:15).

דֹּב (dōb). See no. 396b.

395 דָּבָה (db'). Assumed root of the following.

395a דָּבָה (dōbē') *rest* (Deut 33:25).
Meaning uncertain.

396 דָּבַב (dābab) *move gently, glide, glide over.*

Derivatives

396a דֹּב (dōb) *bear.*

396b דִּבְבָּה (dibbā) *defaming, evil report.*

dōb. *Bear, Ursinus Syriacus (the Syrian bear).* When deprived of its cubs this animal is a dangerous creature (II Sam 17:8; cf. Prov 17:12); at times it roars out in frustration (Isa 59:11). On occasion they attacked people (cf. Amos 5:19); once they attacked in fulfillment of Elijah's curse on people who were insolent toward God (II Kgs 2:24).

The bear is used as a metaphor for the activity of both the wicked and of God. In the former use it denotes the wicked as essentially bestial—cruel, insensitive, self-seeking, and without a spiritual consciousness (Prov 28:15; cf. other passages where the wicked are described as bestial: Ps 22:12ff.; Dan 7:1–8). In the latter usage it denotes the ferocity of God's wrath unleashed against sinful Israel (Lam 3:10; Hos 13:8).

dibbā. *Defaming, evil report, infamy, slander.* This word refers to defamation, perhaps whispered slander, if the connection is with the root *dābab* "to move gently." It is used for a report of evil character (Gen 37:2). The fainthearted spies give a bad report on Canaan (Num 13:32). The utterance of *dibbā* marks the fool (Prov 10:18). Israel is a *dibbā*, a public scandal, and will be judged by God (Ezk 36:3).

The root in Akkadian means "to speak, charge, plot"; in an Aramaic compound "to slander"; in Egyptian "lawsuit."

H.G.S.

דִּבְבָּה (dibbā). See no. 396b.

דְּבוּרָה (d'bôrā). See no. 399f.

דְּבִיר (d'bîr). See no. 399g.

397 דָּבַל (dbl). Assumed root of the following.

397a דְּבֵלָה (d'bēlā) *lump of pressed figs* (e.g. I Sam 39:12; I Chr 12:40).

398 דָּבַק (dābaq) *cleave, cling, stick to, stick with, follow closely, catch, keep close to, join to, overtake.*

Derivative

398a דִּבְקָה (debeq) *joints, soldering.*

dābaq is used quite often in the OT of physical things sticking to each other, especially parts of

the body. Job says that his bone cleaves to his skin (19:20) and that formerly the tongue of leading men cleaved to the roof of their mouths when he was present (29:10). This figure of the tongue cleaving to the roof of the mouth in silence occurs also in Ps 137:6 and Ezk 3:26. In another place Job asserts his innocence by saying that nothing cleaved to his hands Job 31:7—a figure well-known in the modern world.

In God's description of Leviathan, he mentions that "the flakes of his flesh are joined together" (Job 41:23 [H 9]), referring to the plates of a crocodile's skin or the scales of a snake(?).

Elsewhere it is said of an unfortunate situation: "My bones cleave to my skin" (Ps 102:5 [H 6]) and "The tongue of the sucking child cleaveth to the roof of his mouth for thirst" (Lam 4:4), a figure also employed in Ps 22:15 for the suffering Messiah in his thirst (cf. Lk 23:36).

Parts of the body are said to stick to various objects. Psalm 44:25 says "our belly cleaveth unto the earth" and Ps 119:25, "My soul cleaveth unto the dust." Of one of David's mighty men it is said that he slew Philistines until "his hand clave unto the sword" (II Sam 23:10).

dābaq also carries the sense of clinging to someone in affection and loyalty. Man is to cleave to his wife (Gen 2:24). Ruth clave to Naomi (Ruth 1:14). The men of Judah clave to David their king during Sheba's rebellion (II Sam 20:2). Shechem loved Dinah and clave to her (Gen 34:3) and Solomon clave in love to his wives (I Kgs 11:2).

Most importantly, the Israelites are to cleave to the Lord in affection and loyalty (Deut 10:20; 11:22; 13:4 [H 5]; 30:20; Josh 22:5; 23:8) if his blessing is to be theirs. In Jer 13:11 it is said that the Lord caused the Israelites to cleave to him, and Hezekiah is approved because he clave to the Lord. In these verses parallel words and phrases that describe this proper attitude to the Lord are: fear, serve, love, obey, swear by his name, walk in his ways, and keep his commandments.

dābaq also means to keep close to someone, and doubtless this sense is included in references admonishing God's people to cleave to him. But God is never the subject of the verb.

Boaz counsels Ruth to keep "fast by my maidens" (2:8, 21) and so she did (v. 23). In the causative form, *dābaq* means to pursue or even overtake someone, usually in a hostile sense. Laban overtakes Jacob in Gilead (Gen 31:23), and Micah overtakes the children of Dan (Jud 18:22), but the Israelites "pursued hard" after a group of the Benjamites (Jud 20:45) and later, after the Philistines (I Sam 14:22). Also, the Philistines "followed hard" upon Saul (I Sam 31:2; I Chr 10:2).

Sickness or pestilence or evil, too, is said to overtake or adhere to people (Gen 19:19; Deut 28:21, 60; II Kgs 5:27). But the iron and the clay of

the toes of the image in Dan 2 will not stick to (KJV "cleave") each other (v. 43).

debeq. Joints, soldering. Occurs only three times; twice as the joints of the protective armor worn by Ahab when attempting to thwart God's prophecy of his death (I Kgs 22:34; II Chr 18:33) which BDB translates attachment of appendage between armor plates, and as soldering in Isa 41:7 describing the construction of idols. Reference is obviously to one thing attached to another.

Bibliography: THAT, I, pp. 421–32.

E.S.K

399 דָּבַר (*dābar*) to speak, declare, converse, command, promise, warn, threaten, sing, etc.

Derivatives

- 399a דָּבָר (*dābār*) word, speaking, speech, thing, etc.
- 399b דִּבְרָה (*deber*) pestilence.
- 399c דֹּבֶר (*dōber*) pasture.
- 399d דֹּבְרוֹת (*dōbrôt*) floats, rafts.
- 399e דִּבְרָה (*dibrâ*) cause, reason, manner.
- 399f דְּבוּרָה (*d' bôrâ*) bee.
- 399g דְּבִיר (*d' bîr*) I, oracle.
- 399h דְּבִיר (*d' bîr*) II, Debir, a city in Judah.
- 399i דִּבְבֵּר (*dibbēr*) speaker, word.
- 399j דַּבְּרֵת (*dabberet*) words.
- 399k מִדְּבָר (*midbār*) I, mouth.
- 399l מִדְּבָר (*midbār*) II, wilderness.

Some lexicographers distinguish two roots for the Hebrew *dbr*: I. "to be behind, to turn back" related to Arabic *dub[u]r* with the same meaning and Akkadian *dabāru* "to push back." Derivatives of this root include *d' bîr* "back chamber," *dōber* "(remote place) pasture," *dōberôt* "raft [dragged behind the ship]," and *midbār* "steppe." II. "word," mostly found in the noun *dābār* "word, thing" and the verb in Piel "to speak, address." Etymologically related to *dbr* II are *dibrâ* "thing," and *dibbēr* a rare nominal form of the verb, and *midbār* "mouth" with instrumental *mem*. Although Seeligman (VT, 14: 80) derives *dabberet* "word" from root I, it appears more plausible to see it as a derivative of root II. While BDB and GB do not differentiate *dbr* as occurring as a verb in two different roots, KB assigns *dbr* to root I in the Piel for Job 19:18; II Chr 22:10 and in Hiphil for Ps 18:47 [H 48] and 47:3 [4]. We will limit our discussion of the verb to the putative root II.

No convincing etymology for *dbr* has been offered to this time. Akkadian possesses the vocable *dabābu*—noun and verb—with meanings strikingly similar to those of Hebrew. As a substantive it means "speech," or "legal matter" and as a verb "to speak" (CAD. D.2–14). But Hebrew also has a root *dbb* attested in the noun *dibbâ* "whis-

pering, slander." It is questionable whether the similarity between Akkadian *dhb* and Hebrew *db* is due to chance or to a true etymological connection.

The root occurs in the Lachish ostraca and in the Siloam Tunnel Inscription. Outside of Hebrew it occurs in Phoenician-Punic with the same meaning as Hebrew and in Biblical Aramaic in a nominal *dibrā* "matter."

dābar is probably a denominate verb from *dābār*, as it is used almost exclusively in the Piel, Pual, Hithpael, and Qal participle. Ugaritic evidence shows no use of *dābar* "to speak" (nor of 'āmar "to say"), but does have instance of the use of *midbar* II, wilderness.

In any language the words which represent the basic verb for speaking and the noun for "word" cannot but be of supreme importance. The verb *dābar* and the noun *dābār* have these important spots in the Hebrew Bible. Procksch in TWNT states that the noun is the basic form and the verb stems from it.

These two words occur more than 2500 times in the OT, the noun more than 1400 times and the verb more than 1100. The source of the words is unclear though they are common in Semitic languages.

Some words cover much territory, spreading into many areas of thought and in the process compounding problems for communicators—especially for those who try to translate ideas into other languages. In the KJV *dābar* is translated by about thirty different words and *dābār* by more than eighty. Some of these are synonyms but many are not. All, however, have some sense of thought processes, of communication, or of subjects or means of communication. The noun *dābār* stretches all the way from anything that can be covered by the word thing or matter to the most sublime and dynamic notion of the word of God.

Many synonyms are found in Ps 119 where the message from God is eulogized. Doubtless the most important synonyms are 'āmar "to say" and the masculine and feminine 'ēmer and 'imrā which are almost always translated "word." In his discussion on synonyms for the word of God, Girdlestone mentions 'āmar "to say," millā "word," nā'am "utter," peh "mouth," tōrā "law," dāt "edict," hōq "statute," šawā "command," piqqūdim "charge," ōrah "way," derek "path," mishpat "judgment," and 'ōd "testimony."

In this list of synonyms, the first four refer to the ordinary use of the root *dābār*. The word 'āmar "to say" is very like *dābar* but is usually followed by the thing said. *millā* "word" was long called a late Aramaizing synonym, but now is recognized as simply a poetic and less common expression for word. *nā'am* is mostly restricted to the nominal form *n'ām* meaning a prophetic oracle. The word *peh* "mouth" is a mere figurative use of the organ

of speech for the speech. The rest of the words in Girdlestone's list, edict, statute, command, etc. are variant expressions for the authoritative word indicated by *dābār* (or 'ōmer or 'imrā) in some contexts.

[Although 'mr "to say" is the closest synonym to *db*, its basic meaning stands out clearly against *db* (Piel). In the case of 'mr the focus is on the content of what is spoken, but in the case of *db* primary attention is given to the activity of speaking, the producing of words and clauses. While 'mr cannot be used absolutely (without giving the content of what is said), *dibber* can be so used (cf. Gen 24:14; Job 1:16; 16:4, 6). Moreover, while 'mr can have a diversity of subjects by personification (land, animals, trees, night, fire, works, etc.), *db* almost always has personal subjects or designations of their organs of speech (mouth, lips, tongue, etc.). They are also distinguished with respect to the one addressed. While in the case of 'mr it is sufficient to use the weaker preposition *l'*, *db* normally demands the stronger preposition *el* (about ten times more frequently than *l'*). These differences, however, do not detract from the importance of what is said as the object of *db* which includes most matters pertaining to moral and ideal values. As in some other verbs used mainly in the Piel, the Qal occurrences are almost exclusively in the active participle and designate mostly one who speaks something as a commandment or on account of an inner compulsion. Thus it is used with: truth (Ps 15:2), lies/falsehood (Jer 40:16; Ps 5:6 [H 7]; 58:3 [H 4]; 63:11 [H 12]; 101:7), right (Isa 33:15; 45:19; Prov 16:13), well-being (Est 10:3), folly (Isa 9:17 [H 16]), insolence (Ps 31:18 [H 19]). It is also used of angels who bear God's message (Gen 16:13; Zech 1:9, 13, 19 [H 2:2, etc.]) and of speech of abiding relevance (Num 27:7; 36:5). B.K.W.]

In the KJV some of the less common translations of the *dābar* include: "answered" (II Chr 10:14) as parallel to 'anā "answer" in v. 13 (where Rehoboam answers his critics); "uses entreaties" (Prov 18:23); "give sentence" or "give judgment" in Jer 4:12 and 39:5 (with *mishpātim*); "publish" (Est 1:22) and "be spoken for" (Song 8:8). The KJV has "subdues" in Ps 18:47 where some such notion is necessary to parallel "avenge" in the first part of the sentence. This psalm occurs also in II Sam 22 and there (v. 48) the Hebrew word for "bring down" is used in the place of *dābar*. This corroborates the rare meaning of "subdue" for *dābar* in Ps 18:47 and Ps 47:3. Modern translations also give this meaning in these passages.

A most important declaration, which is reiterated over and over again (about 400 times), in the OT use of *dābar*, is that God "spoke." The Pentateuch is loaded with such statements as "The LORD said," "The LORD promised" and "The LORD commanded," all translations of *dābar*.

God's spokesmen are often challenged as Moses was challenged by Miriam and Aaron saying, "Hath the LORD indeed spoken only by Moses?" (Num 12:2). But the LORD always supports his word and his spokesman.

dābār. *Word, speaking, speech, thing, anything, everything* (with *kōl*), *nothing* (with negatives), *commandment, matter, act, event, history, account, business, cause, reason*, and in construction with prepositions: *on account of, because that*. This noun is translated in eighty-five different ways in the KJV! This is due to the necessity of rendering such a fertile word by the sense it has in varying contexts. As "word" *dābār* basically means what God said or says.

The decalogue, "the ten words" (Ex 34:28; Deut 4:13; 10:4), are ten declarations or statements, as in Deut 10:4, the ten words (*d'barim*) which the Lord spoke (*dibbēr*). The ten words are commandments because of the syntactical form of their utterance. The ten words are what God said; they are ten commandments because of how God said them.

The *dābār* is sometimes what is done and sometimes a report of what is done. So, often in Chr, one reads of the acts (*dibrē*) of a king which are written in a certain book (*dibrē*). "Now the acts of David the king... are written in the book of Samuel the seer, and in the book of Nathan the prophet, and, in the book of Gad the seer." In the KJV of II Chr 33:18 acts, words, spake and book are all some form of *dābar/dābār*. And in the next verse, sayings is added to this list! The Hebrew name for Chronicles is "the book of the words (acts) of the times" (*sēper dibrē hayyāmim*). Here "words (acts) of the times" is equal to "history"—"annals."

The revelatory work of God is often expressed by "the word of the Lord came" to or upon a person (I Chr 17:3 and often in the prophets). Jehoshaphat says of Elisha that "the word of the Lord is with him" (II Kgs 3:12). When prophecy was stilled as in Samuel's childhood, "The Word of the LORD was precious" (KJV; RSV "rare"). But Moses says that Israel has the word very near, because he refers to the book of the law which had recently been given to them, as the immediately preceding context shows. In II Sam 16:23 the counsel of Ahithophel is said to be like the counsel of an oracle (KJV, RSV). Here *dābār* is "oracle," though *massā'*, KJV "burden," is often used for oracle in modern translations.

[Gerleman notes that the singular construct chain *d'bar YHWH* "the word of the LORD" occurs 242 times and almost always (225 times) the expression appears as a technical form for the prophetic revelation (THAT, I, p.439). He also notes that the plural construct chain *dibrē YHWH* "the words of the LORD" occurs seventeen times and

much more frequently than the singular construction after verbs of speaking *ngd* [Hiphil] (Ex 4:28); *spr* [Piel] "to recount" (Ex 24:3); *dbr* [Piel] "to tell" (Num 11:24; Jer 43:1; Ezk 11:25); *mr* "to say" (I Sam 8:10); *qr* "to cry out" (Jer 36:6, 8; THAT, I:439). In seven passages the *d'bar YHWH* has a juristic character (Num 15:31; Deut 5:5; II Sam 12:9; I Chr 15:15; II Chr 30:12; 34:21; 35:6). B.K.W.]

Certain characteristics of the word of the Lord are enunciated in Ps. Among them are: "The word of the Lord is right" (33:4), "settled in heaven" (119:89), "a lamp unto my feet and a light unto my path" (119:105) and "true" (119:160).

The efficaciousness of the word of the Lord is often cited by certain phrases like "according to the word of the Lord" (I Kgs 13:26), or "I will perform my word" (I Kgs 6:12).

The chronicler says that the Lord stirred up Cyrus "that the word of the LORD spoken by the mouth of Jeremiah might be accomplished" (36:22). Through Isaiah the LORD says that his word will be like the rain and the snow making the land productive. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa 55:11). Jeremiah also promises that the Lord's Spirit and word shall never depart from his people and is "like a fire" and "a hammer that breaketh the rock in pieces" (Jer 23:29).

[In addition, the word of the Lord is personified in such passages as: "The LORD sends his message against Jacob, and it falls on Israel" (Isa 9:8 [H 7]); "He sent his word and healed them" (Ps 107:20); "He sends his command to the earth" (Ps 147:15). Admittedly, because of the figure it appears as if the word of God had a divine existence apart from God, but Gerleman rightly calls into question the almost universal interpretation that sees the word in these passages as a Hypostasis, a kind of mythologizing. Gerleman suggests that this usage is nothing more than the normal tendency to enliven and personify abstractions. Thus human emotions and attributes are also treated as having an independent existence: wickedness, perversity, anxiety, hope, anger, goodness and truth (Ps 85:11f.; 107:42; Job 5:16; 11:14; 19:10) (THAT, I, p. 442). B.K.W.]

deber. *Pestilence, murrain, and plague.* This masculine noun is commonly mentioned together with such words as famine, evil, blood, judgment, sword, and noisome beast (KJV; RSV "evil beast"). Jeremiah in his predictions of dire events quite often combines sword, famine, and pestilence (14:12; 21:7,9; 24:10; 27:8,13; 29:17-18; 32:24,36; 34:17; 38:2; 42:17,22; 44:13).

Any kind of pestilence which results in death is meant. Aside from about five instances, all uses

of *deber* relate to pestilence as sent by God as punishment. Solomon in his prayer at the temple dedication speaks of the possibility of pestilence as a basis for prayer (I Kgs 8:37; II Chr 6:28). However, God in his response says, "If I send pestilence" (I Chr 7:13). Jehoshaphat speaks like Solomon but he puts the statement on the possibility of pestilence as a basis for prayer towards the temple in the mouth of the people (II Chr 20:9). Psalm 91:3, 6 refers to God saving from evil pestilence. All other references are statements of historical occurrences, or threats or prophecies of punishment from the Lord.

dibrâ. *Cause, sake, intent, order, estate, end, regard.* *dibrâ* occurs seven times (Job 5:8; Ps 110:4; Eccl 3:18; 7:14; 8:2; Dan 2:30; 4:17). In Ps 110:4 *dibrâ* is usually translated "order of Melchisedek" but in NEB "succession."

For the compound 'al *dibrat* see M. Dahood Bib 33: 47f.

dibbër. *Speaking or one who speaks (?)*. A form in Jer 5:13 which is uniformly translated as *dābār* "The word is not in them."

dabberet. *Words.* A feminine singular noun; cognate of *dābār* found only in Deut 33:3. Probably a poetic collective for all Moses said.

dʿbir. *Oracle, sanctuary, Debir.* As a proper noun Debir is: (1) the name of a king of Eglon who joined the southern coalition against the Gibeonites and the Israelites under Joshua, (2) the name of a prominent Canaanite city, formerly called Kirjath-sepher (Josh 15:15, 49; Jud 1:11), (3) a city of the Gadites east of Jordan (Josh 13:26) and (4) another city on the northern border of Judah (Josh 15:7).

dʿbir also refers to the holy of holies and is translated sixteen times in KJV and ASV as "oracle," but RSV and modern versions translate as sanctuary, inner sanctuary, inner temple, inner room and other such terms. It is not used of the holy of holies of the wilderness tabernacle.

Debir (Kirjath-sepher) was a prominent city in the Judean hills near Hebron. Joshua totally destroyed Debir in the southern campaign (Josh 10:38–39; 11:21; 12:13) but either the city was rebuilt and retaken by Othniel or else the destruction by Joshua is a general statement and Othniel actually took the town. Judges 1:11 says that Caleb gave Achsah his daughter to Othniel as wife because he conquered Debir in battle. Debir was later given to the sons of Aaron (Josh 21:15).

midbār. *Wilderness or desert.* *midbār* is used to describe three types of country in general: pastureland (Josh 2:22; Ps 65:12 [H 13]; Jer 23:10), uninhabited land (Deut 32:10; Job 38:26; Prov 21:19; Jer 9:1), and large areas of land in which oases or cities and towns exist here and there.

The wilderness of Judah has at least a half-dozen cities in it. The wilderness of Jordan (the alluvial plain) contains cities, and the wilderness of Sinai has within it a number of oases. *midbār* is also used figuratively (Hos 2:5; Jer 2:31).

The largest tracts called *midbār* are Sinai, the Negeb, the Jordan Valley, and the Arabian desert.

Specific wilderness areas are: Beer-sheba (Gen 21:14), Paran (Gen 21:21; Num 10:12; 12:16; 13:3, 26; I Sam 25:1), Sin (Ex 16:1; 17:1; Num 33:11–12), Sinai (Num 1:19, etc.; Ex 19:1–2; Lev 7:38); Zin (Num 13:21 etc.; Deut 32:51; Josh 15:1), Beth-aven (Josh 18:12), Judah (Jud 1:16; Ps 63 title), Ziph (I Sam 23: 14, 14; 26:2), Maon (I Sam 23:24–25), Gibeon (II Sam 2:24), Damascus (I Kgs 19:15), Edom (II Kgs 3:8), Jeruel (II Chr 20:16) Shur (Ex 15:22; 16:1; Num 1:19 etc.), Etham (Num 33:8), Kedemoth (Deut 2:26), Tekoa (II Chr 20:20), Kadesh (Ps 29:8; Ps 63 title), and Egypt (Ezk 20:35).

The wilderness is often described negatively as without grapes, fountains, pools of water, rivers, pleasant places—or as in a notable statement: "Can God furnish a table in the wilderness?" (Ps 78:19).

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E.S.K.

400 דבש (*dbsh*). Assumed root of the following.

400a דבש (*dʿbash*) *honey*.

400b דבשת (*dabbeshet*) *hump* (of camel).

dʿbash. *Honey.* Of the fifty-three occurrences of *dʿbash*, seventeen are in "the land flowing with milk and honey" and are anticipatory of the land God was to give to Israel, or reminiscent of that anticipation.

Si-nuhe, an Egyptian official of the Middle Kingdom who went into voluntary exile in Syria-Palestine, gives this description of the land in the

Patriarchal period: "It was a good land, named Yad. Figs were in it and grapes. It had more wine than water. Plentiful was its honey, abundant its olives. Barley was there, and emmer. There was no limit to any (kind of) cattle" (ANET, p. 19).

Honey was among the products Jacob sent to Egypt for grain (Gen 43:11). It was even more prized then than today because, since they had no sugar, it was their chief sweetener.

Manna tasted "like wafers made with honey" (Ex 16:31).

No honey was to accompany meat offerings; it was not to be burned on the altar (Lev 2:11), but it was included in the tithes and firstfruits (II Chr 31:5).

Moses' song says that God made Israel to "suck honey out of the rock" (Deut 32:13; cf. Ps 81:16 [H 17]). Honey was part of Samson's riddle which his wife enticed him to tell her and reported to her people (Jud 14:8-9, 18).

Jonathan's taste of honey brought Saul face to face with defiance from his army and consequent frustration of his vow (I Sam 14:25-29, 43).

The wicked shall not see "brooks of honey and butter," says Zophar. Pleasant words and love are as honey and the honeycomb (Prov 16:24; 24:13; 25:16, 27; Song 4:11; 5:1). In Ps 19:10 [H 11] and 119:103 God's words are sweeter than honey and the honeycomb, and Ezekiel found that the scroll God gave him was in his mouth "as honey for sweetness" (Ezk 3:3).

The child Immanuel will have butter and honey to eat (Isa 7:15) and in a happier day to come everyone left in the land will have the same (7:22).

E.S.K.

דָּג (*dāg*). See no. 401a.

401 דָּגָה (*dāgâ*) *multiply, increase.*

401a דָּג (*dāg*) *fish.*

401b דָּגָה (*dāgâ*) *fish.*

401c דִּיג (*dīg*) *fish for, catch.* Denominative verb.

401d דִּיג (*dawwāg*), דִּיג (*dayyāg*) *fisherman.*

401e דִּיגָה (*dūgâ*) *fishing, fishery.*

dāg, dāgâ. Fish. The masculine *dāg* and the feminine *dāgâ* appear in the OT with no apparent difference in meaning. Fish are referred to as creatures low in intelligence or in control of their destiny (Gen 9:2; I Kgs 4:33; Job 12:8; Eccl 9:12; Hab 1:14; Gen 1:26, 28; Ex 7:18, 21), or as food (Num 11:5, 22; Neh 13:16). The word was used for a gate in Jerusalem, the fish gate (II Chr 33:14; Neh 3:3; 12:39; Zeph 1:10). In biblical times they were caught by spears (Job 41:7), hooks (cf. Job 41:1, 2; Isa 9:8) and nets (Hab 1:15; Eccl 9:12). See pictures in ANEP, p. 34.

Fish without fins and scales were unclean for Israel. Albright has suggested that this law protected Israel from the parasites and diseases carried by mudburrowing fish, clams, snails, etc. (Albright, YGC, p. 178; Harris, R. L., *Man-God's Eternal Creation*, Moody, p. 140).

A graven image in the likeness of any fish is prohibited (Deut 4:18). God's wrath will extend to fish (Ezk 38:20; Hos 4:3; Zeph 1:3), but in the new age waters from the temple will heal the Dead Sea so it will have many fish of many kinds (Ezk 47:9, 10).

The Lord prepared a great fish to teach Jonah the impossibility of fleeing from him (Jon 1:17; 2:1, 11). The identity or biological classification of this great water monster is unknown, as Jonah does not give us details about the miracle. See ZPEB, V, p. 925.

E.S.K.

דָּגוֹן (*dāgôn*). See no. 403b.

402 דָּגַל (*dāgal*) *look, behold* (Song 5:10, only).

Derivatives

402a דָּגַל (*degel*) *standard, banner* (e.g. Num 1:52; 2:3, etc.).

402b דָּגַל (*dāgal*) *carry, set up a standard* (Ps 20:6; Song 6:4, 10).

403 דָּגָן (*dāgn*). **Assumed root of the following.**

403a דָּגָן (*dāgān*) *grain.*

403b דָּגוֹן (*dāgôn*) *Dagon.*

dāgān. Grain, translated "corn" in the KJV in all forty occurrences except Num 18:12 and Jer 31:12 where it is translated "wheat." "Corn" is old English for cereal grain.

dāgān does not specify what grain is meant, but it was a desirable and valuable crop. In descriptions of the productivity of the land, grain (KJV "corn"), wine (*tirôsh*, q.v.), oil and livestock are usually mentioned, but "grain, new wine and oil (NIV)," or just corn and wine occur as the fresh products of the field. Grain as well as other products was to be tithed and the tithes given to the priests and Levites (Num 18:12; Deut 18:4) who were to make a heave offering of the tithes (Num 18:27). Tithes of grain were not to be eaten in their homes but only "before the LORD" (Deut 12:17; 14:23).

The increase of grain, wine, oil and livestock came as blessing from God consequent upon the people's obedience (Deut 7:13; 11:14). A decrease or cessation of such productivity was punishment for disobedience (Deut 28:51; Lam 2:12; Hos 2:11; Joel 1:10, 17; Hag 1:11).

After his reform Hezekiah built storehouses to hold the abundance of grain, wine, and oil (II Chr

31:5; 32:28). The prophets predict that grain, wine, oil and livestock will be abundant in the age of blessing (Jer 31:12; Ezk 36:29; Joel 2:19; Zech 9:17).

E.S.K.

dāgôn. Dagon. The name of the god of the Philistines referred to only twice aside from the eleven occurrences in I Sam 5 where the story of the capture of the ark of the covenant is told.

Scholars debate whether Dagon is etymologically related to Heb. *dag* "fish" and was thus a fish-god, or to Heb. *dāgān* "grain" and thus a vegetation deity, or to Arabic *dagga*, *dāgā*, *dagana*, "to be cloudy" "rainy" and thus a storm-god. No modern scholar since the turn of the century follows Jerome and Kimchi who suggested on the basis of popular etymologizing that he was a fish-god. Many moderns follow Philo Byblios and W. F. Albright who view him as a grain-god, but Albright thinks that the Heb. word for grain was derived from the name of the god and not vice-versa (*Archaeology and the Religion of Israel*, 1953, pp. 77, 22).

F. J. Montalbano, however, though recognizing the weakness of the Arabic evidence, brings together strong evidence, at least for Mesopotamia, that Dagon was a storm-god. "Canaanite Dagon: Origin, Nature," *CBQ* 13: 381-97. His evidence includes: 1.) An Akkadian text from the time of Hammurabi says: "Dagan is Enlil" (the Sumerian storm-god). 2.) At Larsa he is mentioned alongside of Enlil and called one of the great gods, a title not given to fertility deities in Mesopotamia 3.) On a seal from the Neo-Sumerian period (2070-1960) his name appears before that of his wife *Sha-la-ash* possibly the same as *Sha-la*, wife of Adad, the weather-god. 4.) Gelb had earlier concluded that Dagan of the Hurrians is none other than the Hurrian weather-god Teshup. But Montalbano thinks that the West Semites assumed him into their pantheon as a god of grain, even though at Ugarit he was identified as the father of Hadad, the celebrated storm-god in the Levant. The evidence for this thesis is the fact that in one of the Ugaritic texts, the name of the god is synonymous with the word for grain. The association of a weather-god with grain is obvious.

We first encounter Dagon in our literary sources from Mesopotamia in an important historical inscription of Sargon in which he tells us that he stopped at Tutuli (on the Upper Euphrates) to worship Dagan. Naram-Sin, grandson of Sargon, attributes his conquest from the Euphrates to the coast of Syria to Dagan. From this point on throughout the history of Mesopotamia we find proper names compounded with the element Dagan. Hammurabi (1728-1530) calls himself: "The warrior of Dagan, his creator . . .," and at Mari, Zimri-Lim offers him rich gifts in

response to a revelation from Dagan enabling him to defeat the Benjaminites. Shamsi Adad I (1748-1716), king of Assyria, built a temple to Dagan at the site sixty km north of Mari. Moreover, his name is frequently invoked by the Assyrian kings in the later Assyro-Babylonian inscriptions (900-640).

In the West, Dagan is mentioned among the gods at Ebla (2400-2250 B.C.). We may mention here "Dagan of Tuttul," "Dagan of Sivad," "Dagan of Canaan" exactly like "Dagan of the Philistines." Note also the mention of Canaan at this early period (Giovanni Pettinato, "The Royal Archives of Tell Mardikh-Ebla," *BA* 39: 48). Paolo Matthiae lists Dagan as one of the great gods at Ebla ("Ebla in the Late Early Syrian Period," *BA* 39: 110). At Ugarit on the north Syrian coast archaeologists have uncovered two commemorative stelae bearing his name, and in their texts Baal is called "Dagan's son" twelve times; four times his name appears alone.

In Palestine he was the principal deity of the Philistines during the biblical period. He was worshipped by them at Gaza (Jud 16:21-23), Ashdod (I Sam 5:2-3; I Macc 10:83-85) and at Beth-shan (I Sam 31:10; I Chr 10:10). According to Sanchuniathon he played a prominent place in the Phoenician pantheon. Other shrines belonging to him are indicated by their place names. There was a Beth-Dagan in Judah (Josh 10:41), another in Asher (Josh 19:27). The name appears in the list of towns conquered by Rameses III (1197-1167), although this may be copied from an earlier one of Rameses II (1301-1234). This *Byt-dgn* is probably the same as the one spoken of by Sennacherib (704-681) as *bit-daganna* located in the plain of Sharon. Mazar unearthed a Philistine temple at Tel Qasile whose artifactual remains, including two pillars separated by a space the length of a very large man's arm span and in front of the altar, comports most favorably with the literary description of Dagan's temple at Gaza (Jud 16:23-31) (IEJ 24: 77-88).

Thus Dagan's cult was prominent in Assyria, Babylonia, Syria and Palestine from at least 2400 B.C. on through the pre-exilic period. Against this history the LORD's victories over Dagan through Joshua (Josh 19:27), Samson (Jud 16) and above all through his ark containing his moral law (II Sam 5) becomes the more glorious and significant in his history of establishing his rule on the earth through Israel.

Bibliography: Delcor, M., "Jahweh et Dagon," *VT* 14: 136-54. Montalbano, F. J., "Canaanite Dagon: Origin, Nature [with complete Bibliography]," *CBQ* 13:381-97.

B.K.W.

404 דָּגָר (*dāgar*) *gather together as a brood* (Jer 17:11; Isa 34:15).

405 דָּד (dad)

405 דָּד (dad) *breast, teat, nipple* (e.g. Prov 5:19; Ezk 23:3, 21).

406 דָּדָה (dādā) *move slowly*. Occurs in the Piel (Ps 42:5) and Hithpael (Isa 38:15; Ps 42:5).

דָּדָה (dōdā). See no. 410b.

407 דָּהָם (dāham) *astonish, astound*. Occurs only once, in the Niphal (Jer 14:9).

408 דָּהַר (dāhar) *rush, dash* (Nah 3:2, only).

Derivatives

408a דָּהָרָה (dahārā) *rushing, dashing* (Jud 5:22, only).

408b תִּדְהָר (tidhār) *elm* (Isa 41:19).

409 דּוּב (dūb) *pass away* (Lev 26:16; I Sam 2:33).

דַּוְוָג (dawwāg). See no. 401d.

דּוּגָה (dūgā). See no. 401e.

410 דָּוִד (dwd). **Assumed root of the following.**

410a דּוֹדָה (dōd) *beloved, uncle*.

410b דָּדָה (dōdā) *aunt*.

410c דָּוִידָה (dāwid), דָּוִיד (dāwid) *David*.

410d דּוּדָי (dūday) *mandrake*.

410e דּוּד (dūd) *pot, jar*.

dōd. Beloved, love, uncle. Of fifty-eight occurrences in KJV thirty-eight are "beloved" (all in Song except Isa 5:1), eight are "love" and seventeen "uncle." *dōd* is used by the Shulamite for her lover, or by those who speak of him. He calls her *ra'yā* "companion" or "love" (lover).

Isaiah refers to the Lord as "beloved" in his Song of the Vineyard (5:1).

dōd as "love" itself is extolled or described by "thy love is better than wine" (Song 1:2), "We will remember thy love more than wine" (1:4), "How fair is thy love" and "How much better is thy love than wine" (4:10) and "There will I give thee my love" (7:12).

Ezekiel speaks of the Lord's kindness toward Israel when "thy time was the time of love" (16:8). But the Babylonians "came to her into the bed of love," and defiled her (23:17).

In Prov 7:18 the harlot says to the foolish young man, "Come, let us take our fill of love until the morning."

dōd is "uncle" in Lev 20:20 where lying with one's aunt is prohibited (see *gālā*). This uncovers his "uncle's nakedness." Among those who should redeem a man sold to another because of poverty are "his uncle or his uncle's sons" (Lev 25:49). Other references to "uncle" are simple identifications.

dāwid. David, dawid David son of Jesse, king of Israel. The name is conjectured to come from *dōd* "beloved" but the etymology is uncertain. It has been compared with the Mari term *dawidum* "leader," but this too is unsure JNES 17: 130.

Most of the more than a thousand occurrences of the name appear in the historical books which tell of his life and reign: Sam, Chr, and Kgs. Because of his prominence, the ideal nature of his person and reign, and the messianic covenant made with him, references to him occur also in Ps, Prov, Eccl, Song, Isa, Jer, Ezk, Hos, Amos, and Zech.

His name is mentioned in the superscriptions of seventy-five psalms and also thirteen times in the body of individual psalms. References in the superscriptions indicate Davidic authorship or to the inclusion of certain psalms in an earlier Davidic collection.

The name of David first occurs in I Sam 16:13 in the narrative of Samuel's semi-private anointing of him to be king. His life can be divided into the early years which include his anointing by Samuel, his service to Saul (soothing Saul's spirit by his music), and his defeat of Goliath; the years of his exile while being pursued by Saul, during which he gathers a private army to himself and solidifies his control over a large part of Judah; the seven years of his rule over Judah as king with Hebron as his capital, and of growing influence over the north; and then the thirty-three years of his rule over all Israel, with its successful wars, extension of Israel's boundaries, religious and administrative centralization in Jerusalem, and growing influence and affluence in the world of that day.

The theological impact of David's life is of utmost importance. Though he is obviously a man of his time in the brutality of warfare and the arrogance of authority, he is, nevertheless, the epitome of devotion to his Lord and to the ideals of the revealed word of God. This is shown not only in the Psalms but also in the narratives of the historical books. It is David who brings the ark into Jerusalem and makes every attempt to establish the religious life revealed through Moses. It is David who leads the people devotionally by his Psalms constantly directed to faith and obedience to the Lord. It is David who makes preparation for the construction and service of the temple, even though the actual construction is denied him.

However, the greatest theological significance of David rests in his recognition of the relationship of the anointed king to the Lord. Out of this understanding comes the doctrine of the messiah (from *māshāh* "to anoint"). David was a perfect recipient of the covenant which promised not only an eternal dynasty, but a son who would also be "son of God" ruling forever over the

kingdom of God (II Sam 7:11–16; I Chr 17:10–14). Specific references to David as prefiguring the Messiah are: Ezk 34:23–24; 37:24–25; Hos 3:5; Jer 30:9. There are in addition figurative expressions for great David's greater Son, the "stem" or "branch" or "root of Jesse" (Isa 11:1, 10). The "righteous Branch" of David (Jer 23:5; 33:15), the tabernacle (*sukkâ*) of David (Amos 9:11) and the tabernacle (*'ôhel*) of David (Isa 16:5).

The name of David is used in these descriptive phrases: city of David (II Sam 5:7, 9), house of David (II Sam 3:1, 6), throne of David (II Sam 3:10; I Kgs 1:37), sepulchre of David (Neh 3:16; II Chr 32:33), tower of David (Song 4:4), musical instruments of David (Neh 12:36), God of David (II Kgs 20:5), and mercies of David (II Chr 6:42; Isa 55:3).

Bibliography: Ap-Thomas, D. R., "Saul's 'Uncle,'" VT 11: 240–45. Stamm, J. J., "Der Name des königs David," Supp VT 7: 165–83.

E.S.K.

דוּדַי (*dûday*). See no. 410d.

411 דָּוָה (*dāwā*) **infirmity**.

Derivatives

411a דָּוָה (*d^eway*) **languishing**.

411b דָּוָה (*dāweh*) **faint**.

411c מַדְוָה (*madweh*) **disease**.

411d דָּוָה (*dawway*) **faint**.

411e דָּוָה (*d^eyô*) **ink**.

Ugaritic *dw* and Arabic *dawiya* mean "to be sick."

In Lev 12:2 the discharge after the birth of a baby is said to render a woman unclean. Contact with a corpse also rendered unclean. The latter required purification through sprinkling with water mixed with the ashes of a red heifer (Num 19:14–19). The avoidance of contamination by menstrual discharge was part of the general avoidance of discharges from the body, many of which are dangerous as the results of infection. This general avoidance of contamination contributed to the public health of Israel. At the same time, it received religious sanction being administered by the priests. All uncleanness became a type of sin which had to be cleansed by redemption. Watchfulness against contamination is inculcated by the law concerning menstruation (Lev 15). As the context shows, the danger envisioned in the law is the unnatural discharge due to sickness. Those who demanded sexual intercourse at that time were liable to punishment (Lev 20:18). But the details of the law are not clear—whether it refers to relations within marriage (it does not say "his wife") or to a particular case of rape or adultery.

dawway. *Faint*, indicating a temporary weakness of body or soul. The meaning of faint for *dawway* (Isa 1:5) is appropriate, since Israel has poured out her strength in idolatry. The doom facing Israel makes Jeremiah faint (Jer 8:18) because he can see no relief for his people.

d^eway. *Languishing, sorrowful*. Job, who is counselled to accept his afflictions as proper retribution for secret sin, rejects the counsel as loathsome (*d^eway*, 6:7), seeing no reason for these afflictions.

madweh. *Disease*. Ugaritic *mdw* "illness." In Deut 7:15 and 28:60 *madweh* accents the loathsome character of the diseases of Egypt: elephantiasis, dysentery, and ophthalmia (Kline, *Treaty of the Great King*, p. 69).

H.G.S.

412 דָּוָה (*dūah*) **cast out, purge, wash**.

The root signifies cleansing through washing.

The sacrificial ritual in Solomon's temple, unlike that of the tabernacle, provided separate facilities for cleansing offerings. There were five lavers on the north and five on the south in which the burnt offerings (*'olâ*) were washed before being placed on the altar (II Chr 4:6). The legs and internal organs of the burnt offering were washed in order to remove contamination from contact with the feces in slaughter and dismemberment.

Isaiah (4:4) picks up this image in describing the future cleansing of Israel. God will wash away their sins, transgression and idolatry when through affliction and judgment they repent and turn to him.

Nebuchadrezzar's destruction of Judah and Jerusalem is called a purging in Jer 51:34.

The picture of washing is repeated in the NT, becoming the central thought in the phrase "washing of regeneration" (Tit 3:5) through which the old man of sin is cleansed away.

H.G.S.

דָּוָה (*d^eway*). See no. 41a.

דָּוָה (*dawway*). See no. 411d.

דָּוִיד (*dāwid*). See no. 410c.

413 דָּוָה (*dûk*) **pound, beat** (in mortar, Num 11:8).

Derivative

413a מִדְּכָה (*m^edōkā*) **mortar**.

414 דּוּכִיפַת (*dūkipat*) **unclean bird, perhaps hoopoe** (Lev 11:19; Deut 14:18).

415 דוּם (*dwm*). **Assumed root of the following**.

415a דּוּמָה (*dūmā*) **silence**.

415b דוּמִיָּה (dūmiyâ), דִּמְיָה (dūmiyâ)
silence, repose.

415c דוּמָם (dūmām) *silent.*

dūmâ. *Silence.* In Ugaritic it means "to keep silence"; in Arabic "to last," "to be motionless" (of water); and in Ethiopic "to be stupified."

The word connotes the "silence of death." The Psalmist praises the Lord for his narrow escape from the land of silence (Ps 94:17) and notes that the Lord's glory is not enhanced by those whose praise is silenced in death (115:17).

dūmiyâ. *Silence, repose.* Sometimes it is good to keep silence, but at other times it is bad. The Messiah laments that since God apparently fails to answer his prayer, he finds no rest or relief from his situation (Ps 22:12). David found that when he kept silent out of fear of his enemies, his distress grew worse (Ps 39:2). It would be wrong to keep silence when praise is due, so praise awaits God in Zion (Ps 65:1). On the other hand, it is good to wait on God in silence (Ps 62:1). However, the form here may be taken from *dāmâ* "to be like" (so KJV). Perhaps, "Praise awaits you O God in Zion" (NIV, footnote "be-fits").

dūmām. *Dumb, silent.* Used to describe dumb idols (Hab 2:19). Sometimes silence is brought about by judgment, but at other times it is the fruit of faith. Thus Babylon must henceforth be silent because God has ended her glory (Isa 47:5). But an attitude of non-complaint should characterize those who trust in God (Lam 3:26).

דוּמִיָּה (dūmiyâ). See no. 415b.

דוּמָם (dūmām). See no. 415c.

דוּשׁ (dûṣ). See no. 444a.

416 דוּשׁ (dûṣ) *spring, leap, dance* (Job 41:14, only).

417 דוּק (dwq). *Assumed root of the following.*

417a דַּיֵּק (dāyēq) *bulwark, sidewall* (e.g. II Kgs 25:1; Ezk 4:2).

418 דוּר (dûr) *heap up, pile, dwell.*

Derivatives

418a דוּר (dûr) *circle, ball.*

418b דוּרָה (dôr), דָּר (dôr) *generation.*

418c מְדוּרָה (m'dûrâ) *pile* (of wood, etc.).

Occasionally there is a Hebrew word wherein etymology, as a route to discovery of ancient thought patterns, is all-important in discovering the true life-situation in which the word must be understood. Such is the case here. Authorities all agree that *dôr*, the noun, is derived from *dûr*, the verb. The simple primitive sense, not expressly

found in any biblical text, is to move in a circle, surround. Since ashes, grain, meal, etc., when heaped up form a circle on the floor, ancient Semites used this word for "to heap up" or "to pile something"—thinking graphically of the shape of the heap at its base, rather than as we, of the height or outline of the elevation created. Also, since houses were usually a group of rooms surrounding a central court, and perhaps since some very early houses were circular, the word was employed with the meaning, to dwell. This analysis is provided strong support by the fact that *dûr*, a noun appearing only twice, and likewise from *dûr* (verb) must be translated a ball (Isa 22:18), round about (Isa 29:3) and pile (Ezk 24:5). In this manner an original meaning of "go in a circle" (as attested by its appearance in cognate Arabic and Assyrian, and inferred by *a posteriori* reasoning for a common link between the ideas of pile and dwell), though apparently out of use in OT times, provide the basis for a word of important theological meaning.

dôr, dôr. *Generation.* By a thoroughly understandable figure, a man's lifetime beginning with the womb of earth and returning thereto (Gen 3:19) is a *dôr*; likewise from the conception and birth of a man to the conception and birth of his offspring is a *dôr*. A period of extended time and several other related meanings would be inevitable in a language prone to metaphors.

Thus the following analysis of the actual use of *dôr* in the OT unfolds quite naturally.

1. The circle of a man's lifetime, from birth to death. This is the apparent meaning at Gen 15:16, where four generations cover an epoch of 400 years (cf. Gen 15:13). This conforms to the long length of life among the Hebrew patriarchs (Keil, *Commentary* p. 216). "In the times of the patriarchs it was reckoned at a hundred years. . . . So among the Romans the word *seculum* originally signified an age or generation of men and was later transferred to denote a century" (Gesenius *Lexicon*, trans. Edw Robinson, 26th ed., 1891). This idea is present in the passages which speak of a generation as passing away, rather than as being succeeded by another (Deut 1:35; 2:14).

2. More frequently, of the circle of a man's life from his conception and birth until the conception and birth of his offspring. Familiar examples are in the recurring phrase, "Even to the tenth generation" (Deut 23:2 [H 3]; 3 [H 4]) and "the children of the third generation" (Deut 23:8 [H 9]). Extended uses listed below rest on this.

3. A period or age of time. *dôr* is used in various combinations to express this: *dôrôt sh'e lāmim* (Is 51:9); *dôr wādôr* (Deut 32:7); *l' dôr dôr* (Ex 3:15); *b' kol dôr wādôr* (Ps 45:18); *'ad dôr wādôr* (Psa 100:5); *b' dôr dōrim* (Ps 102:25).

There are others. In some *dôr* indicates an age or period of past time (Isa 51:9), future time (Ex 3:15), past and future (Ps 102:24). Many occurrences are employed to indicate endless time, i.e. eternity, often paralled with other concrete terms as 'ôlām "forever" (Ps 89:1 [H 2]) or 'im shemesh and w'lipnê yārēah, literally, "with the sun and before the moon."

4. One group—as opposed to a single person—as related to another by natural descent (Jud 2:10). This is a group of posterity, as in the case of "four generations" of Job's offspring (Job 42:16) and in references such as "throughout their generations" (Gen 17:7, 9) and "throughout your generations" (Gen 17:12; see also Ex 12:14, 17, 42 et al.).

5. A special use of the fourth sense above is to mean simply "contemporaries," viz. "and of his generation, who considered"? (Isa 53:8); cf. Gen 6:9 *dôrôtāyw* "in his own generation and those immediately contiguous" (BDB).

6. By a natural transition this word is used widely with a metaphorical sense to indicate a class of men distinguished by a certain moral or spiritual character. Thus God is "in the generation of the righteous" (Ps 14:5) and those whose "hands" and "heart" are clean are "the generation of them" that seek God's face (Ps 24:6). The wicked "fathers" of Israel were "a stubborn and rebellious generation; a generation that set not their heart aright" (Ps 79:13). This usage is frequently employed (see Prov 30:11, 12, 13, 14; Jer 2:31; 7:29).

This usage via LXX becomes, in the word *genea*, a Hebraism of frequent striking occurrence in the mouth of Jesus in the Greek NT (e.g. Mt 11:16; 12:29, 45; 16:4; 17:17, etc.). John the Baptist and Jesus employed *gennēma*, *genēma* similarly (Mt 3:7; 12:34; 23:33; Lk 3:7).

In the LXX *dôr* is most frequently rendered *genea*, rarely *genēsis*; never *gennēma* *genēma* (Hatch and Redpath, *Concordance to the LXX*).

In the OT, the chronological use is predominant, (number three above) though the metaphorical (number five) is the most significant theologically.

It ought to be noted that this word in the chronological sense is only one of the many biblical terms for time demonstrating that revelation presents time as a durative, measurable phenomenon. Duration may not be excluded from the biblical idea of time.

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R.D.C.

419 דָּוֵשׁ (*dūsh*), דִּישׁ (*dish*) *tread, thresh.*

Derivatives

419a דִּישׁ (*dayish*) *threshing.*

419b מְדֻשָּׁה (*m'dūshā*) *that which is threshed.*

419c דִּישׁוֹן (*dishōn*) *a clean animal.*

Aramaic is the same, and in Akkadian it is "to tread on" (of threshing oxen). This root basically means "to thresh." Only two references to actual threshing occur (I Chr 21:20; Isa 28:27–28). Hosea (10:11) uses *dūsh* to indicate an attitude.

Isaiah 28:27 mentions that different methods were used for different size grains, threshing for larger sizes, and the rod for tapping out the cummin.

The instruments of threshing are seldom mentioned, although Isaiah speaks of the cart wheel (28:28) and the threshing sledge with teeth (41:15). Grain was separated from chaff by winnowing, when the wind was favorable. The fan (30:24) or the whisk broom was used to sweep away the dust as it settled out or blew away. Finally the grain was passed through a sieve to separate the dirt (cf. Amos 9:9; Isa 30:28; Lk 22:31).

dūsh is also used figuratively. The breaking action of threshing speaks of the defeat of the adversaries of Hazael of Damascus (II Kgs 13:7). *dūsh* is used in Gideon's threat against the elders of Succoth (Jud 8:7), and of the subjugation of Gilead by Syria (Amos 1:3). It is also used of Israel's victory over her enemies (Mic 4:13; Isa 41:15). On the latter verse, see E. J. Hamlin, JNES 13: 185–90. Hamlin argues that in Isa 41:15ff. the mountains and hills are mentioned because they were the sites of pagan worship.

H.G.S.

420 דָּחָה (*dāḥâ*) *chase, overflow, thrust, totter, sore, drive away/out, be outcast, cast down.*

Derivatives

420a דָּחִי (*d'ḥî*) *falling.*

420b מִדְּחֵה (*midḥeh*) *ruin.*

This root connotes "to pursue and cast down" with the intent to harm. Twice it occurs as an intensive infinitive absolute. In Arabic it means "to drive."

The Psalmist pictures Israel as one who was being pushed hard by his foes in order to bring about his downfall (Ps 118:13). On one occasion David likens himself to a tottering wall as he is being assaulted by the wicked (Ps 62:3 [H 4]). On another occasion he complains that the wicked are attempting to trip his feet, i.e. to bring about his downfall (Ps 140:4 [H 5]). But elsewhere he praises God for keeping his feet from falling (Ps 56:13 [H 14]; cf. 116:8). Jeremiah predicts that the pursuit of wickedness by the wicked prophets

421 *דָּחַח (dāḥaḥ)

and priests will lead finally to slippery paths in darkness where they will be driven and fall (Jer 23:12), and the sage avers that whereas the righteous find a refuge at the time of death, the wicked are brought down to final ruin at the time of their calamity (Prov 14:32). He also concludes that a flattering tongue works havoc (Prov 26:28). David prays that the angel of God will pursue the wicked and bring them to destruction (Ps 35:5). Isaiah envisions the day when the outcasts of Israel will be gathered together from the Diaspora (Isa 11:12; 56:8).

H.G.S.

- 421 *דָּחַח (dāḥaḥ) *to be thrust down*. Occurs only once, in the Niphal (Jer 23:12).

דָּחַח (d^eḥi). See no. 420a.

- 422 דָּחַן (dḥn). **Assumed root of the following.**
422a דָּחַן (dōḥan) *millet* (Ezr 4:9, only).

- 423 דָּחַח (dāḥap) *drive, hasten* (e.g. Est 3:15; 6:12).

Derivative

- 423a מִדָּחַפָּה (madḥēpā) *thrust* (Ps 140:12, only).

- 424 דָּחַק (dāḥaq) *thrust, crowd, oppress* (Joel 2:8; Jud 2:18).

- 425 דַּי (day) *sufficiency, enough*, combined with prepositions: בְּדַי, מִדַּי, etc.

דִּיג (dig). See no. 401c.
דַּיָּאָג (dayyāg). See no. 401d.
דַּיָּאָ (dayyā). See no. 394b.
דַּיָּו (d^eyō). See no. 411e.

- 426 דִּין (dīn) *judge, contend, plead*.

Derivatives

- 426a דִּין (dīn) *judgment*.
426b דַּיָּאָן (dayyān) *judge*.
426c מַדּוֹן (mādōn) *strife, contention*.
426d מְדִינָה (m^edīnā) *province*.

This word, with its derived noun *dīn* is nearly identical in meaning with *shāpaṭ* (q.v.) and its derived noun *mishpāṭ* (q.v.). It appears only twenty-three times, a fraction of the times *shāpaṭ* and *mishpāṭ* appear. Of the twenty-three appearances, five are in parallel with *shāpaṭ* (Jer 5:28; 22:16; Prov 31:8; Ps 7:8 [H 9]; 9:8 [H 9]) and twice more it is associated in the text with *mishpāṭ* (Ps 72:2; Jer 21:12). Thus nearly a third of its occurrences show how closely the idea of *dīn*

was identified or associated with the root *shāpaṭ*. The verb also occurs in Ugaritic and in parallel with *ṭpṭ* (the cognate of *shāpaṭ*) (Fisher, RSP, vol. 1, p. 166). Likewise a similar—nearly identical as far as it goes—list of terms is associated with *dīn*, demonstrating the near identity of meaning: with *mēshārīm* “uprightness,” “equity” (Ps 96:10; cf. Ps 75:2); and with *gāsha*’ (Ps 54:1 [H 3]; cf. Ps 72:4). As with *shāpaṭ* it represents God’s government as both among his *people* [Israel] and among all peoples (Ps 135:14 “people”; Ps 7:8 [H 9] “peoples” cf Ps 72:2; Ps 9:8 [H 9]). As far as the small number of occurrences allows a test, the range of meanings is exactly the same: to govern, in the whole range of activities of government: legislative, executive, judicial or otherwise. See the discussion of *shāpaṭ* and *mishpāṭ*. The difference between the terms is simply that *dīn* is poetic, probably also an archaic and more elegant term. Of the twenty-three occurrences, only one is outside the Protestant grouping of poetical and poetical-prophetic literature. The exception is the single passive form—a Niphal participle (II Sam 19:9 [H 10]).

The chief theological significance of this word is that apparently like *shāpaṭ* it embodies the idea of government, in whatever realm, in all its aspects.

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R.D.C.

דַּיֵּק (dāyēq). See no. 417a.
דִּישׁ (dish). See no. 419.
דַּיִשׁ (dayish). See no. 419a.
דִּישׁוֹן (dishōn). See no. 419c.
דָּךְ (dak). See no. 429a.

- 427 *דָּכָא (dākā) *be crushed, contrite, broken*.

Derivatives

- 427a דָּכָא (dakkā) *I, contrite, crushed*.
427b דָּכָא (dakkā) *II, dust (that which is crushed)*. According to Ps 90:3, God turns man back into dust.

dākā’ is used in the Piel and Pual, and twice in the Hithpael (Job 5:4; 34:25). This verb is used only in poetry. (Cf. *dākak*, *dākā*, and Akkadian *dakāku*.)

dākā’ and its derivatives are applied only to people except for Ps 89:10 [H 11], which mentions the crushing of Rahab, probably a reference to God’s victory over Egypt. God is frequently the subject of the verb. He is the one who crushes the oppressor (Ps 72:4) and the wicked (Job 34:25), but he does not crush the prisoner underfoot (Lam 3:34). Job requests God to crush him and put an end to his misery (6:9). According to

Isa 53:10, God did crush his servant. Verse 5 indicates that he "was crushed for our iniquities." This emphasizes the emotional and spiritual suffering of the Savior as he became sin for us (cf. Ps 51:8 [H 10]).

Several times it is the wicked or the enemies who are crushing the righteous (Ps 94:5; 143:3). Even the leaders of Israel were guilty of crushing their people (Isa 3:15). The poor and needy were sometimes crushed in court (Prov 22:22; cf. Job 5:4).

Man's frailty is seen in the brevity of life, as he returns to the dust (Ps 90:3). Job 4:19 contrasts man with the angels and notes that he is crushed more easily than a moth.

dakkā' I. Contrite, crushed. "Crushed" can also have the positive nuances of "humble, contrite." God is close to those who are brokenhearted and contrite (Isa 57:15; Ps 34:18 [H 19]). He condemns Israel for her failure to humble herself even after Jerusalem's collapse (Jer 44:10).

H.W.

428 דָּכָה (*dākā*) *be crushed, broken, contrite.*

Derivative

428a דָּכִי (*dōki*) *crushing, dashing* (Ps 93:3, only).

This verb is a by-form of the verb *dk'*, which also means "to crush," and of *dūk* "to pound, beat." It is used only in Ps, twice in the Niphal (38:8 [H 9]; 51:17 [H 19]) and twice in the Piel (44:19 [H 20]; 51:8 [H 10]). The form in Ps 10:10 is disputed, though it is possibly a use of the Qal. Most versions render it "he crouches" (KJV, ASV), although "he is crushed" is also plausible.

The verb appears only in laments and is consistently used of one who is physically and emotionally crushed because of sin or the onslaught of an enemy. In Ps 51:8 [H 10] and probably 38:8 [H 9], the psalmist speaks of his bones being broken because of involvement in sin. Psalm 51 refers to David's adultery with Bathsheba and the subsequent conviction of sin that he experienced. In verse 17 [H 19] he notes with some consolation that God does not despise a broken and contrite ("crushed") heart. The same parallel (using *dk'*) occurs in Ps 34:18 [H 19]. In Ps 74:21 "oppressed" is parallel to "the afflicted" and "needy."

In Ps 44:19 [H 20] the situation seems to refer to a military defeat in which the nation has been "crushed." No sin is mentioned in the entire psalm, and yet the land has been humiliated, and overrun with jackals (cf. Jer 9:11). Proverbs 26:28 notes that a liar hates the people he crushes.

H.W.

429 דָּכָה (*dkk*). **Assumed root of the following.**

429a דָּחַ (*dak*) *crushed, oppressed* (e.g. Ps 74:21; Prov 26:28).

429b דָּכָה (*dakkā*) *crushing* (Deut 23:2, only).

דָּל (*dāl*), דָּל (*dal*). See nos. 431a, 433a.

430 דָּלַג (*dālag*) *leap* (e.g. Zeph 1:9; I Sam 5:5).

431 דָּלָה (*dālā*) *draw* (water).

431a דָּל (*dāl*) *door*.

431b דָּלָה (*dālā*) *door*.

431c דָּלִי (*d'li*) *bucket*.

431d דָּלִיּוֹת (*dāliyōt*) *branch, bough*.

431e דִּלְתָּ (*delet*) *door*.

delet. Door, gate, leaf (of a door). This noun is used eighty-six times in the OT and in all but one passage it refers to the door on a house, a room of the house, a temple, or the gates of a city. Sometimes it is used metaphorically (Song 8:9; Job 3:10; 38:8; 41:14 [H 6]; Ps 78:23). In one passage, Jer 36:23, it seems to describe some kind of tablet on which Baruch took dictation from Jeremiah. This latter meaning of *delet* is now confirmed by evidence from Ugaritic and Phoenician in which *dlt* may mean both "door" and "tablet." Also in the Lachish letters (in Hebrew, sixth century B.C.), letter no. 4, line 3, is the phrase *ktbt' l'hdlt* "I have written upon the tablet." One can also compare the Greek word *deltoş* "writing tablet."

Doors in biblical times were made of strips or planks of wood bounded by metal strips, usually bronze or iron. Actually the door was an assemblage including beside the door itself the following: two doorposts (*m'zūzā*) which are the door's vertical sides; a lintel (*mashqōp*), the door's upper horizontal side; and a sill or a threshold (*sap*), the door's lower horizontal side. Wider doorways such as those used in city gates or large buildings had a third vertical column on which two doorleaves, one attached to each of the doorposts, converged when shut. This is implied by the number of times *delet* is used in the dual in the Bible. The door, which usually opened inward, did not have hinges like ours. The butt edge of the door consisted of an upright post which swung in sockets. The lower socket was usually a hollowed stone. The upper socket consisted of a metal frame or a hollow made in the lintel.

delet is to be differentiated from other words of approximately the same meaning. In relation to *sha'ar* "gate," *delet* represents only the swinging door, while *sha'ar* denotes the entire structure of the gate (Neh 3:1,6,13-15). In relation to *petah* "door, entrance," *petah* is the entrance to the house. *delet* is a device for closing and open-

ing the entrance. Also, *delet* is used only in connection with a built house. Thus compare God's word to Cain, "Sin is crouching at the door (*petah*," Gen 4:7). "And the Lord appeared to Abraham . . . as he sat by the door (*petah*) of his tent" (Gen 18:1).

One will recall that God told his people, just before the exodus from Egypt, to smear the doorposts (*m'zūzā*) and the lintel (*mashqōp*), but not the door itself, with blood (Ex 12:7). The death angel would pass over those houses in which such steps had been taken.

In Deut 6:4ff. and 11:20 there is a reference to the ancient and still prevailing custom of hanging the *m'zūzā* to the doorpost. In contemporary Judaism the *m'zūzā* refers not to the doorpost itself but to the parchment scroll which is affixed to the doorpost. On one side of the scroll is the appropriate words from Deut. On the back of the parchment is the Hebrew word *shaddai*, which is not only a name for God, "Almighty," but is also an acronym for *shōmēr daltōt yisrā'el* "Guardian of the doors of Israel." How appropriate it is then in the NT for Jesus to say, "I am the door of the sheep" (Jn 10:7).

V.P.H.

דָּלָה (*dallā*). See nos. 433b,c.

432 דָּלַח (*dālah*) *make turbid* (Ezk 32:2).

דָּלִי (*d'li*). See no. 431c.

דָּלִיּוֹת (*dāliyōt*). See no. 431d.

433 דָּלַל (*dālal*) *to be low, hang down*. The RSV and ASV translate the same except when rendering the verbal form.

Derivatives

433a דָּל (*dal*) *one who is low*.

433b דָּלָה (*dallā*) *I, thrum*.

433c דָּלָה (*dallā*) *II, poorest, lowest*.

This root connotes lowness as a state or a goal. It occurs sixty-two times. Used metaphorically, the verb describes a state of deprivation which in its extremity issues in a cry to God. It sometimes refers to physical distress (Jud 6:6). The noun *dallā* I describes hair (Song 7:5 [H 6]) and thread hanging from a loom (Isa 38:12). *dālal* is apparently applied to miners suspended by ropes (Job 28:4) and the legs of the lame (Prov 26:7) which "hang down (and nothing more)." It also describes dried up streams (Isa 19:6).

dal. *One who is low*. This root occurs most frequently in the adjectival form. Unlike *āni*, *dal* does not emphasize pain or oppression; unlike *'ebyōn*, it does not primarily emphasize need, and unlike *rāsh*, it represents those who lack rather than the destitute. We might consider *dāl*

as referring to one of the lower classes in Israel (cf. II Kgs 24:14; 25:12). In *dāl* the idea of physical (material) deprivation predominates. Compare, also, *dallā* denoting the opposite of fatness (Gen 41:19), and the poorest and lowest of Israel whom the Babylonians left behind (II Kgs 24:14). Gideon cites the weakness (*dal*) of his clan when he questioned God's call to him to deliver Israel (Jud 6:15, cf. II Sam 3:1). *dal* describes the appearance of Amnon as he pined for Tamar (II Sam 13:4).

dal denotes the lack of material wealth (Prov 10:15) and social strength (Amos 2:7). Such people are contrasted with the rich (Ex 30:15; Ruth 3:10) and the great (Lev 19:5). God enjoins their protection (Ex 23:3; Lev 14:21; Isa 10:2), and promises to them justice (Isa 11:4). Only infrequently is *dal* used of spiritual poverty (cf. Jer 5:4), and in most cases such usages parallel *'ebyōn*, needy (Isa 14:30).

L.J.C.

434 דָּלַח (*dālah*) *drop, drip* (Job 16:20; Ps 119:28; Eccl 10:18).

Derivative

434a דָּלַח (*delep*) *a dropping* (Prov 19:13; 27:15).

435 דָּלַק (*dālaq*) *hotly pursue* (e.g. Gen 31:36; Ob 18).

Derivative

435a דָּלַקֶּת (*dalleqet*) *inflammation* (Deut 28:22).

דָּלַח (*delet*). See no. 431e.

436 דָּם (*dām*) *blood*.

This important word appears 360 times in the OT, most often in Lev (88 times) and Ezk (55 times), followed by Ex (29 times), Deut (23 times), and Ps (21 times). These occurrences can be divided roughly in a two-to-one ratio, into two general categories: (1) the shedding of blood through violence and havoc resulting usually in death, as in war or murder; (2) the shedding of blood, always resulting in death, in a sacrifice to God.

The theological debate today centers around the significance of what is symbolized by the biblical word, "blood" in a context of sacrifice. Briefly, two suggestions have been made. One is that blood symbolizes life. The blood of the victim is the life that has passed through death. Thus, to say that one is saved by "the blood of Christ" means that we are saved by Christ's life, by participating in his life. Much emphasis is placed here on several OT verses which all say substantially the same thing: "The life of the flesh is in the blood" (Gen 9:4; Lev 17:11,14; Deut 12:23).

The second interpretation and the one adhered to in this article, emphasizes that blood in the OT denotes not life, but death, or more accurately, life that is offered up in death. Having said this, it should be pointed out that there is absolutely nothing in the OT akin to the morbid preoccupation with the sinister deities of the netherworld such as one finds in the blood rituals of Israel's neighbors where the emphasis is also on "blood-death."

The three passages quoted above should present no problem. Rather than saying that blood is life they simply say that blood is the source of life, the means by which life is perpetuated. To remove the blood is to terminate life. Hence, in the OT a threefold prohibition emerges from this: (1) the sanctity of life; a man may not shed the blood of another man. In such cases of homicide it is the responsibility of one of the kinsmen to act as a "blood redeemer" (*gô'el hā-'ādām*) for the deceased by killing the slayer (Num 35:19; Deut 19:12). In such cases where God is the avenger of blood the verb used is never *gā'al* but *nāqam*—take vengeance (Deut 32:43); or *dāraṣh*—seek, require (Gen 9:5). Related to this are those instances where an individual has committed an infraction of the moral law that necessitates the death penalty. The expression used in the Bible to describe such a person is, "His blood is upon him" (Lev 20:9, 11–13, 16, 27) or "his blood shall be upon his head" (Josh 2:19; 1 Kgs 2:37).

(2) The second principle that emerges from the relationship between blood and life is that before a sacrifice of an animal could be offered to God, all of its blood must be drained and disposed of either on the altar, the ground, or elsewhere (Lev 1:5; 4:6; Deut 12:24; Ex 12:7). (3) Eating blood is prohibited (Lev 3:17; 17:10–13; 1 Sam 14:31–35; Ezk 33:25). The reason is simple enough. Atonement for sins was made by the sacrifice of the life of animals as a substitution for one's own life; and the shedding of blood was the most important element in the expiation of sin. Hence, the prohibition on human imbibing. It was too sacred for ordinary man to handle.

There can be no doubt that theologically the primary teaching of the OT about the blood is its role in the forgiveness of sins. God promises atonement for sin and cleansing by the blood of a guiltless substitute. How logical it will be then for the NT to take this concept to its fullest fulfillment and extension. We are reconciled to God by the death of his Son, and we shall be saved by his life (Rom 5:10).

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V.P.H.

437 דָּמָה (dāmâ) I, be like, resemble.

Derivatives

437a דְּמוּתָא (*d' mūt*) likeness.

437b דִּמְיוֹן (*dimyōn*) likeness.

This verb appears thirty times in Biblical Hebrew and twice in Biblical Aramaic (Dan 3:25; 7:5). In the Qal stem the verb is used mostly in reference to man and by man, either in the form of a direct statement (Ps 144:4; 102:6 [H 7]; Isa 1:9) or in the form of a rhetorical question (Ezk 31:2, 18; cf. v. 8, in connection with the Egyptian Pharaoh). A similarly structured question is found in Isa 46:5 with God expressing his own incomparability. The verb is also an ideal one for the author of the Song of Solomon where the respective lovers search for appropriate figures of speech to convey their depth of love for each other: 2:9, 17; 7:8; 8:14; 1:9 (Piel).

In the Piel stem the verb assumes the meaning "to compare, imagine, think, intend." Of special interest here are those references in the latter chapters of Isaiah where the Lord says of himself that there is nothing or nobody to whom he can be compared (Isa 40:18, 25; 46:5; cf. Ps 50:21 where God chides the people for attempting to make him in man's image). The corollary of this theme in Isaiah would be something like, "I am the Lord, and besides me there is no savior" (Isa 43:11). The point of these verses in Isaiah is not that God says no one is comparable to him in appearance or being, but that no one is comparable to him in ministry and function.

d'mūt. Likeness. Although this substantive is used only twenty-six times in the OT, it is a very important word. It appears in the theophanic section of Ezekiel (1:5, 10, 13, 16, 22, 26, 28; 10:1, 10, 21, 22), and quite often in juxtaposition with *k' marē* "like the appearance of." Ezekiel is very careful never to say that he saw God, 'ēlōhim (as did Isaiah in his prophecy, Isa 6:1, the object or content of Isaiah's vision is 'ādōnāy), but only that he saw the likeness of God or the likeness of the entourage that surrounds God. In such practice he is comparable to Daniel (Dan 10:16) and

John in the Apocalypse (Rev 1:13), and perhaps Heb 7:3 (the introduction of Melchizedek). All of the above references in Ezekiel refer to visual similarities, but Isa 13:4 shows that *d'mūt* can be used also for audible similarities, and structural similarities in the sense of being a pattern or model (II Kgs 16:10, parallel with *tabnit*).

Finally we note two important passages in which man is said to be created in "(the image and) likeness of God" (Gen 1:26; 5:1), and one passage where Adam fathered a son, Seth, "in his likeness" (Gen 5:3).

Our purpose here is not to examine per se the doctrine of *imago Dei*. The studies on this have been legion. Specifically, we shall attempt to ascertain the relationship between *šelem* ("image," q.v.) and *d'mūt* ("likeness") in Gen. Nowhere else in the OT do these two nouns appear in parallelism or in connection with each other. The following suggestions have been made. (1) Roman Catholic theology has maintained that "image" refers to man's structural likeness to God, a natural image, which survived the Fall and "likeness" refers to man's moral image with which he is supernaturally endowed; and it is this likeness that was destroyed in the Fall. (2) The more important word of the two is "image" but to avoid the implication that man is a precise copy of God, albeit in miniature, the less specific and more abstract *d'mūt* was added. *d'mūt* then defines and limits the meaning of *šelem* (Humbert, Barr). (3) No distinction is to be sought between these two words. They are totally interchangeable. In Gen 1:26, which is God's resolution to create, both words are used. But in v. 27, the actual act of creation, only *šelem* is used, not *d'mūt*. The two words are so intertwined that nothing is lost in the meaning by the omission of *d'mūt*. Also, the LXX translates *d'mūt* in Gen 5:1 not by the usual *homoiōsis* but by *eikōn*, the Greek counterpart for Hebrew *šelem* (Schmidt). (4) It is not *šelem* which is defined and limited by *d'mūt* but the other way around. Two things are important here: (a) the similarity between *d'mūt* and the Hebrew word for "blood" *dām*; (b) in Mesopotamian tradition the gods in fact created man from divine blood. Genesis then represents a conscious rejection of and polemic against pagan teaching by asserting that *šelem* specifies the divine similarity to which *d'mūt* refers, viz., man's corporeal appearance and has nothing to do with the blood that flows in his veins (Miller). (5) The word "likeness" rather than diminishing the word "image" actually amplifies it and specifies its meaning. Man is not just an image but a likeness-image. He is not simply representative but representational. Man is the visible, corporeal representative of the invisible, bodiless God. *d'mūt* guarantees that man is an adequate and faithful representative of God on earth (Clines).

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V.P.H.

438 דָּמָה (*dāmā*) II, *cease, cut off, destroy, perish*.

Derivative

438a דָּמִי (*dōmī*) *rest, silence*.

The root under consideration is used almost exclusively in prophetic books or context. Thus, the verb is found outside this genre only in II Sam 21:5 and Ps 49:12, 20 [H 13, 21]. The verb means to come to an end, but it is always a violent end that is indicated: Isa 15:1; Jer 47:5; Hos 4:5-6; 10:15.

In a different context, however, this verb is used by Jeremiah in his aspiration that his tears shed for his people not "cease" (Jer 14:17; cf. Lam 3:49). Isaiah also uses the verb (in the Niphal perfect) in his familiar, "Woe is me for I am 'undone'" (6:5).

dāmā is used seventeen times in the OT and twelve of these are in the Niphal stem.

dōmī. Rest, silence, occurs four times: Isa 62:6-7; Ps 83:1 [H 2]; Isa 38:10. The latter reference presents some problem in translation as evidenced by the KJV "cutting off" and the RSV "noontide" plus the lack of unity among the ancient versions. It may be that the origin of *dōmī* here is not *dāmā* II, but rather *dāmam* II, "to mourn, wail"; so, "I said in my sorrow I have."

Bibliography: On the use of *dōmī* in Isa 38:10 cf. Dahood, M., "Textual Problems in Isaiah," CBQ 22: 400-409, esp. p. 401. On the relation of the roots *dāmā*/*dāmāldāmam*, all meaning basically "cease, be silent," cf. G. R. Driver, "A

Confused Hebrew Root (דָּמַם, דָּמָה, דָּוָם) in *Sepher N.H. Tur-Sinai*, Publicationes Societatis Invest. Script, VIII, 1960.

דָּמָה (*dūmmā*). See no. 439b.

דָּמוֹת (*d'mūt*). See no. 437a.

דָּמִי (*dōmī*). See no. 438a.

דִּמְיוֹן (*dimyōn*). See no. 437b.

439 דָּמַם (*dāmam*) *I, be silent, still; wait.*

Derivatives

439a דָּמָמָה (*d'māmā*) *whisper*, (I Kgs 19:12; Job 4:16; Ps 107:29).

439b דָּמָה (*dūmmā*) *one silenced, destroyed* (Ezk 27:32, only).

dāmam is cognate to the Ugaritic *dmm* "be silent." It occurs twenty-nine times in the Qal, and five times in the Niphal. It is found primarily in poetry.

dāmam is often found in a context of catastrophe and mourning. Aaron and Ezekiel had to keep quiet in spite of the death of loved ones (Lev 10:3; Ezk 24:17). The elders of Judah sit silently with dust on their heads (Lam 2:10). Sometimes the notion of stress is absent, however, as in Job 29:21.

Judgment upon nations brings the meaning close to "destroy." The cities of Moab (Jer 48:2) and the island fortress of Tyre (Ezk 27:32) are silenced, and men of war are brought to the silence of death. Jeremiah applies this to the troops of Damascus (49:26) and Babylon (50:30; cf. Isa 23:2). The only Hiphil use of the verb refers to the Lord dooming Israel (Jer 8:14). The wicked (I Sam 2:9; Ps 31:17 [H 18]) and the Egyptians at the Red Sea (Ex 15:16) are also silenced in death.

In I Sam 14:9 the concept of "waiting" or "standing still" appears. This seems to be the meaning when Joshua asks the Lord to make the sun "stand still" and the moon "stop" so he could pursue the Amorites (Josh 10:12–13). Those interpreters who explain this miracle in terms of the silencing of the sun's heat have a more difficult time, especially in view of the parallelism with the moon.

Several times in the Psalms this verb is used of being still before the Lord in quiet meditation (4:4 [H 5]; 131:2). We are to rest in the Lord and wait patiently for him (Psa 37:7). Yet God's rescue from trouble did lead the Psalmist to end his silence and sing praises to the Lord (Ps 30:12; [H 13]).

440 דָּמַם (*dāmam*) *II, wail* (Isa 23:2).

441 דָּמָן (*dmn*). **Assumed root of the following.**

441a דָּמָן (*dōmen*) *dung* (e.g. Jer 8:2; Ps 83:11).

441b מַדְמֵנָה (*madmēnā*) *dung pit* (Isa 25:10, only).

V.P.H. 442 דָּמַע (*dāma'*) *weep* (Jer 13:17, only).

Derivatives

442a דָּמַע (*dema'*) *juice* (Ex 22:28, only).

442b דִּמְעָה (*dim'ā*) *tears* (e.g. Ps 80:6; Eccl 4:1).

dim'ā. Tears. Occurs twenty-three times, mostly in poetry in Jeremiah and Psalms. Cognate to Ugaritic *dm't* and Akkadian *dimtu*. It is a collective noun, but the plural *d'mā'ōt* is found in Ps 80:5 [H 6] and Lam 2:11.

"Tears" usually occurs in a context of mourning and lamenting. Jeremiah wept profusely because of the crushing of Judah (Jer 14:17) and the ensuing captivity (13:17). His eyes became a "fountain of tears" (Jer 9:1 [H 8:23]) and a "river" (Lam 2:18) as he wept over his slain countrymen. Isaiah drenched the land of Moab with tears as he mourned their judgment (16:9), but Ezekiel was not allowed to weep even when his wife died (24:16). The Psalmist wept because of his enemies (6:6 [H 7]; 56:8 [H 9]) but rejoiced when God rescued him from death (116:8).

Several times tears are associated with prayer (Ps 39:12 [H 13]; Lam 2:18). God answered Hezekiah's tearful prayer and healed him of a fatal illness (II Kgs 20:5 = Isa 38:5). In Jer 31:16 the promise of Israel's return from captivity brings an end to their tears (cf. Ps 126:5), and Isaiah looks forward to that blessed day when God will "wipe away tears from all faces" (25:8).

Twice, tears are regarded as food and drink (Ps 42:3 [H 4]; 80:5 [H 6]), and the concept of measuring the amount of tears (80:5) is found also in Ugaritic: "His tears drop like shekels to the ground" (Keret 1:28).

H.W.

443 דָּמַשֵׁק (*dammešeq*) *Damascus*.

In Amos 3:12 the Hebrew text reads *d'mesheq*, which the ancient versions translated as "Damascus" but modern commentators generally translate by piece, part, corner, etc. In Chronicles and in Aramaic, Damascus is spelled *darmeseq*. The name in Egyptian is *tymshqw* and in Akkadian *dimashqi*.

Damascus, a very ancient city, is recognized in the Bible from the time of Abraham who pursued a Mesopotamian raiding party to Hobah near Damascus where he rescued Lot (Gen 14:15). Abraham's steward was Eliezer of Damascus (Gen 15:2).

The city was situated in an oasis on the plain east of Mount Hermon and watered by the Abana and Pharpar rivers.

Damascus is not mentioned again in the OT until David extends his kingdom northward and conquers Syria and the Syrians of Damascus (II Sam 8:5,6; I Chr 18:5,6). From David's time until Damascus is overcome by Assyria, tension between Syria (often referred to by its capital city, Damascus) and Israel results in sporadic warfare with victory sometimes on one side and sometimes on the other.

Rezon, a leader among the Syrians of Zobah, fled with his followers to Damascus, became king there and was a problem to Solomon during Solomon's reign (I Kgs 11:24). However, Ahab later dominates that area sufficiently to effect a treaty which gave him control of certain areas of Damascus (I Kgs 20:34). About this time Naaman, captain of the Syrian army is healed by Elisha (II Kgs 5:12ff.).

Elisha goes to Damascus, as the Lord instructed him (I Kgs 19:15), and informs Hazael that Ben-hadad the king would die and that Hazael would become king in his place and ravage Israel (II Kgs 8:7ff.).

Later Jeroboam II regains control of Damascus (II Kgs 14:28).

When Ahaz is king of Judah, Syria and Israel unite in warfare against Judah. This occasions Isaiah's famous prophecy of a virgin conceiving a son whose name would be Immanuel which was a sign that the Lord would be with Judah and the coalition of Israel and Syria would be destroyed by Assyria. Ahaz, however, does not accept the sign and sends the silver and gold in the temple at Jerusalem and the treasures of his palace (cf. II Chr 16:2; 24:23) to Tiglath-pileser of Assyria who then conquered Damascus and took its people captive to Kir (II Kgs 16:8, 9). Ahaz on a visit to Tiglath-pileser in Damascus became attracted to an altar and set up one like it in the temple at Jerusalem and sacrificed to the gods of Damascus (II Chr 28:23).

Isaiah prophesied that Jerusalem would be destroyed like Damascus (7:8; 8:4; 10:9; 17:1-3).

Amos too prophesies against Damascus (1:3, 5), and declared that Israel would go into captivity beyond Damascus (5:27).

In the closing years of the kingdom of Judah, Jeremiah prophesies that judgment would fall on Damascus (49:23, 24, 27).

In the last or references, Ezekiel and Zechariah mention Damascus in describing the borders of the land after the return from captivity (Ezk 47:16,17,18; 48:1; Zech 9:1). Ezekiel also mentions Damascus as a merchant in his description of the glory of Tyre (27:18) and in the description of the bride in the Song of Songs it is said, "Thy nose is as the tower of Lebanon which looketh toward Damascus" (7:4).

Bibliography: Reider, J., "דמשק" in Amos 3, 12, JBL 67: 245-48. Unger, Merrill F., "Some

Comments on the Text of Genesis 15:2, 3," JBL 72:49-50.

E.S.K.

444 דנג (dng). Assumed root of the following.

444a דונג (dōnag) *wax* (e.g. Mic 1:4; Ps 22:15).

דע' (dēa'). See no. 848a.

דע' (de'ā). See no. 848b.

445 דע' (dā'ak) *go out, be extinguished* (e.g. Isa 43:17; Prov 20:20).

דע' (da'at). See no. 848c.

446 דפי (dph). Assumed root of the following.

446a דפי (dōpi) *blemish, fault* (Ps 50:20, only).

447 דפק (dāpaq) *beat, knock* (Gen 33:13; Song 5:2; Jud 19:22).

448 דקק (dāqaq) *crush, grind, break in pieces*.

Derivatives

448a דק (daq) *thin, fine, gaunt*.

448b דק (dōq) *veil, curtain*. Occurs only in Isa 40:22, where the heavens are likened to a thin veil.

dāqaq occurs mostly in the Qal and Hiphil. It is used both literally and figuratively (contrast *dk'*, *dkh*). Three times it is used alongside the word "threshing" (Isa 28:28; 41:15; Mic 4:13).

The verb and the adjective *daq* refer one time each to food. In Isa 28:28 there is a description of grinding grain to make bread. In Ex 16:14 manna is called "thin" or "fine flakes" that looked like frost. Two passages refer to the fragrant incense used by the priests. A special blend of spices and frankincense was ground into powder and placed in front of the "testimony" (Ex 30:36). On the Day of Atonement, Aaron was to take burning coals and two handfuls of finely ground incense into the holy of holies (Lev 16:12).

The adjective occurs six times in Gen 41, which relates the dream of Pharaoh interpreted by Joseph. Pharaoh was perplexed by the seven ugly and "gaunt" ("leanfleshed," כַּנֹּס) cows (vv. 3, 4) and by the seven "thin" heads of grain scorched by the east wind (vv. 6, 7, 23, 24). Physical appearance is also the point of Lev 21:20, where dwarfs are disqualified from the priesthood (cf. Lev 13:30).

A number of passages refer to grinding to powder idols and images. The most famous is the incident of the golden calf, in which an angry Moses put the powder into water and made the people drink it (Ex 32:20; Deut 9:21). This be-

came the pattern for King Asa of Judah, who cut up an Asherah pole, crushed it and had it burned in the Kidron Valley (II Chr 15:16). Josiah followed suit, grinding up Asherah poles in Jerusalem (II Kgs 23:6) and Bethel (II Kgs 23:15). He did the same with the pagan altars and images throughout the country, scattering the powder on the graves of their devotees (II Chr 34:4, 7).

Metaphorically, the Scriptures speak of trampling the enemy, grinding them as fine as dust. With the Lord's help, Israel will be able to crush many nations in battle (Isa 29:5; 40:15; Mic 4:13), just as David was able to pound his enemies into submission (II Sam 22:43). Isaiah underscores the insignificance of the nations compared with an almighty God by calling them mere "dust on the scales" (40:15, NASB).

daq. *Thin, fine, gaunt.* Occurs mostly in the Pentateuch (eleven out of fourteen uses) and, like the verb, often has a negative sense. Can be applied to people, animals, and things.

In I Kgs 19:12 *daq* refers to the "gentle whisper" through which God spoke to Elijah after the prophet had fled to Mount Sinai.

H.W.

449 דָּקַר (dāqar) *pierce, pierce through, thrust through.*

Derivative

449a מִדְּקָרָה (madqārâ) *piercing, stab* (Prov 12:18, only).

dāqar is used six times in the Qal, once in the Niphal, and three times in the Pual—all three participial forms in the writings of Jeremiah (37:10; 51:4; Lam 4:9). Normally the piercing results in death. But in Jer 37:10 the term refers to men who are seriously wounded. The weapon associated with *dāqar* is usually the sword, though a spear is the instrument in Num 25:8.

Several times *dāqar* refers to a disgraceful death. In its only occurrence in the Pentateuch the term is used of the blow, inflicted by the priest Phinehas, that killed an Israelite man and a Midianite woman (Num 25:8). It was this drastic action that stopped the plague against the Israelites resulting from idolatry and immorality connected with the worship of the Baal of Peor. In two instances Israelite rulers asked their servants to pierce them through to avoid dying in disgrace. Abimelech wanted to avoid the charge that a woman killed him (Jud 9:54), and Saul feared abuse at the hands of the Philistines (I Sam 31:4 = I Chr 10:4). The alleged contradiction as to the death of Saul in II Sam 1:9 is probably due to the Amalekite's stretching the truth so as to get credit for Saul's death and to obtain a reward. He got more than he asked for!

The term appears twice in Zechariah, again

with the connotation of disgrace. In 12:10 it refers to the nation of Israel finally turning to Christ, "the one they have pierced," at the second coming. The next chapter predicts that in that day no false prophet will be allowed to live, for his own parents will pierce him through (13:3).

Four times *dāqar* is used in connection with the armies of Babylon. The Chaldean forces will be successful against Judah (Jer 37:10; Lam 4:9), but they too will fall before the invading armies of the Medes and Persians (Isa 13:15; Jer 51:4).

H.W.

דָּר (dōr), דָּר (dar). See nos. 418b, 454a.

450 דָּרָא (dr'). Assumed root of the following.

450a דִּרְאוֹן (dērā'ōn) *aversion, abhorrence* (Isa 66:24; Dan 12:2).

דִּרְאוֹן (dērā'ōn). See no. 450a.

451 דָּרַב (drb). Assumed root of the following.

451a דִּרְבָּן (dorbān) *goad* (I Sam 13:21, only).

451b דִּרְבֹּנָה (dorbōnâ) *goad* (Eccl 12:11, only).

דִּרְבָּן (dorbān). See no. 451a.

452 דָּרַג (drg). Assumed root of the following.

452a מְדִרְגָּה (madrēgâ) *steep place, steep* (Song 2:14; Ezk 38:20).

דָּרְדָּר (dardar). See no. 454e.

דָּרוֹם (dārôm). See no. 454d.

דָּרֹר (d'rôr) I, II. See nos. 454b,c.

452.1 דָּרְיוֹשׁ (daryāwesh) *Darius*.

Darius was the name of three kings of Persia mentioned in the OT and of Darius the Mede mentioned in Dan 5:30; chap. 6; and 11:1, whose identity is in dispute.

Darius I, the Great, son of Hystaspes, was king from 521 to 486 B.C. During his time the second temple was finished (516 B.C.). The work on the temple began under Cyrus the Great (559–530) in about 539 B.C. The work was halted by the opposition and stopped also during the reign of Cambyses (530–532). But Darius was a new ruler, not Cambyses's son and the work was begun again under the urging of Haggai and Zechariah and the leadership of Zerubbabel the governor and Joshua the high priest. It was finished in 516 under the patronage of Darius who ruled in 521–486. This is the one mentioned in Ezr 4:5, 24 and in Haggai and Zechariah. After the reigns of Xerxes (Ahasuerus of Esther, 486–465) and Artaxerxes I (464–424) of the times of Ezra and Nehemiah came Darius II (Ochus, 424–404). This

was the Darius of Neh 12:22. In Neh 12 a line of Levites is given from the returnee Jeshua as: Joiakim, Eliashib, Joiada, Jonathan, Jaddua. These span the period 539–404 B.C., a not unlikely situation. There is no need to call this Darius of Neh 12 the king Darius III, Codomannus (335–331 B.C.). Josephus indeed says that Jaddua was high priest in the days of Darius III. But there could have been two Jadduas, as we know there were two Sanballats (Wonder, A.W., “Sanballat” in WBE, II, p. 1517). Or Josephus, who was a much later author, might have confused the two kings Darius II and III.

Darius the Mede of Dan 5:30, chap. 6; 11:1 remains a problem of identification. Daniel says he took the kingdom of Babylon after Belshazzar’s fall, but history says Cyrus the Great conquered Babylon. Many find here in Dan a mistake confusing Cyrus the Great and Darius the Great. It would be an odd mistake for a book so accurate in other ways. There are two suggested solutions. J. C. Whitcomb in his book *Darius the Mede* (Eerdmans, 1963), argues in considerable detail that the description of this Darius fits Gubaru a sub-king of Babylon under Cyrus. D. J. Wiseman suggests on the basis of a tablet of that period referring to Cyrus (evidently) as king of the Medes, that Darius the Mede was just a second name that Cyrus used for his Median subjects. There is nothing improbable in this, but more evidence is needed to render a decision. See Wiseman, D. J., et al., *Notes on Some Problems in the Book of Daniel*, 1965, pp. 9–16.

R.L.H.

453 דָּרַק (*dārak*) *tread, bend; lead* (Hiphil).

Derivatives

- 453a דֶּרֶךְ (*derek*) *way, road*.
 453b מִדְרָכָה (*midrākā*) *treading or stepping place* (Deut 2:5).
 453c דֶּרֶק מֶן (*derek mōn*) *unit of measure, perhaps drachma*.

Primarily used in the Qal stem, though several examples of the Hiphil also occur. Normally appears in poetic materials, often in the prophetic books and in Psalms. God is frequently the subject of this verb, especially when used in a metaphorical sense.

The basic concept behind *dārak* has to do with setting foot on territory or objects, sometimes with the sense of trampling them. In Deuteronomy and Joshua the verb is used of taking possession of the promised land. Israel will receive as an inheritance all the land that the sole of her foot will tread (Deut 1:36; 11:24; Josh 1:3; 14:9). Once, it is the Assyrian army that invades Israel and tramples its citadels (Mic 5:5 [H 4]). This concept of “marching” is likely seen in Jud

5:21 also. Psalm 91:13 refers to treading or trampling the lion and the cobra.

A frequent idiom is “treading upon the high places of the earth,” indicating control of the enemy (Deut 33:29; cf. Hab 3:15) or, when used of God, his sovereignty as Creator of heaven and earth (Amos 4:13; cf. Job 9:8). In Mic 1:3 God comes down from heaven to judge his sinful people. Some interpreters feel that in these passages the “high places” refer to the mountaintops, as the Lord sweeps across the face of the earth.

Another standard idiom is to “tread” or “bend” the bow (*dārak qeshet*); that is, one steps on the bow in order to bend it and string it. An army that is equipped and ready for action has drawn swords, sharp arrows, and bent bows (Isa 5:28; 21:15). Babylon is the target of archers because of her sinfulness (Jer 50:14), and in Zech 9:13 the Lord bends Judah as his bow in order to attack Greece. Because of Israel’s sin, however, the Lord bent his bow against His people (Lam 2:4), and even Jeremiah felt as if he were God’s target (Lam 3:12).

The righteous and the afflicted often find that the wicked bend their bows and aim at them (Ps 11:2; 37:14). Sometimes the bow of the wicked is compared to their tongue (Jer 9:3 [H 2]), which lets fly “bitter speech” as their arrows against the godly (Ps 64:3 [H 4]; cf. Ps 58:7 [H 8]).

Eight times in the prophetic books reference is made to “treading grapes” or “treading the winepresses,” for the normal method of gaining juice from the grapes was to trample them with one’s bare feet. Treading grapes is sometimes associated with joy and gladness, anticipating the drinking of the fruit of the vine (Amos 9:13; Jud 9:27). Joyful shouting accompanied the treading of grapes (Isa 16:10; Jer 48:33). Apparently olives were crushed in similar fashion on occasion (Mic 6:15; Job 24:11). The prophets more often connect the crushing of the grapes with judgment, and in this imagery, the grape-juice symbolizes the blood of those who are being trampled (Isa 63:2–3; Lam 1:15). The shouting of those who tread the grapes becomes a war cry against the enemy (Jer 25:30).

When the verb occurs in the Hiphil stem, it consistently refers to God as he leads the righteous in straight paths. This can mean the road from the wilderness or from Babylon (Ps 107:7; Isa 42:16; cf. Isa 11:15) or, more commonly, the metaphorical path of uprightness or truth (Prov 4:11, Ps 25:5, 9). The best path is to follow God’s commandments (Ps 119:35).

derek. *Way, road, journey, manner, work.* Related to the verb *dārak* “to tread, trample”; hence, it refers first to a path worn by constant walking. Genesis 3:24 mentions the “way to the

tree of life," blocked after the fall of man. Hagar was on the road to Shur when an angel met her (Gen 16:7). This could also be translated "on the way" to Shur (cf. Gen 38:21; Ex 4:24). Sometimes *derek* can refer to a major highway, such as the king's highway (*derek hammelek*) running north and south in Transjordan (Num 20:17; 21:22). The "way of the sea" (Isa 9:1 [He 8:23]), known later as the Via Maris, extended from Gaza to Damascus. Exodus 13:17 mentions the road along the coast from Egypt through Philistine country.

derek can also mean "journey," usually one of several days' duration. Joseph prepared supplies for his father's journey to Egypt (Gen 45:23), and the Gibeonites tricked Joshua by claiming to have completed "a very long journey" (Josh 9:13). Elijah mocked the prophets of Baal as he suggested their god might be "on a journey" (I Kgs 18:27). In Gen 24:21 Abraham's servant thanks God for making his journey (or "mission") to Mesopotamia successful.

More numerous are the metaphorical uses of *derek*. It often refers to the actions and behavior of men, who either follow the way of the righteous or the way of the wicked (Ps 1:6). The way of the righteous is closely linked with "the way of the Lord." Parents are to command their children "to keep the way of the Lord" (Gen 18:19; cf. Prov 22:6), which is found in the statutes and commands of God's law (I Kgs 2:3). God's ways are much higher than man's ways, and the wicked is urged to forsake his sinful way (Isa 55:7-9).

God sent the flood because men "had corrupted their ways" (Gen 6:12) and even after the giving of the law, Israel quickly deviated from the way of the Lord (Deut 9:16) though they were assured that their ways would not be successful (Deut 28:29). During the divided kingdom, the rulers of Israel consistently walked in the way of Jeroboam and ignored God (I Kgs 16:26). They took a path that seemed right, but in the end it led to death (Prov 14:12).

In Prov 30:19 the behavior of a man courting a maiden is compared with the uncanny movement of an eagle in the sky, a snake on a rock, and a ship in the sea.

Occasionally *derek* means "manner" or "custom." Lot's daughters committed incest with their father because they thought that, after the destruction of Sodom, the normal "custom" of marriage was impossible (Gen 19:31). Later in Genesis, Rachel excused herself from rising in her father's presence because "the manner of women (her menstrual period) is upon me" (31:35).

Twice in Job and once in Proverbs *derek* refers to God's work in a creation context. In Job 40:19 the mighty Behemoth is called "the first of the

works of God." The identical idiom (*rē'shūt-derek*) in Prov 8:22 may refer to personified wisdom as the first of God's works also. In Job 26:14 the evidence of God's power in creation and in history is called "the fringes of His ways" (NASB) or "the outer fringe of his works" (NIV).

"Ways" has the unusual sense of "sexual favors" in Jer 3:13 and Prov 31:3.

The cognate noun in Ug, *drkr*, is clearly used to mean "dominion, thrones of dominion" (Ais WUS no. 792; UT 19: no. 702 "rule, dominion"). The relation between the meaning "road" and "dominion" is not clear, but it may be seen in the meaning cited by Gordon (UT id.) "to march." The idea of "tread" could extend to tread down in authority or to tread upon a road or way. In any case there are OT passages which seem to be elucidated by the translation "dominion, power, force, authority." Pope finds two in Job: 17:9 and 26:14 ("Job" AB, in loc.); Dahood argues for such a meaning in a number of places in the Psalms and elsewhere (Bib 38: 306-20). The places he suggests in his "Psalms" AB include: Ps 1:1, 6; 67:2 [H 3]; 77:13 [H 14]; 90:16; 101:2; 102:23 [H 24]; 119:37; 138:5 and 146:9. Some of these are convincing; some are not. The meaning is allowed in HCHL and should doubtless be adopted in a few OT contexts.

dark'môn. *Drachma, dram* (KJV), *daric* (RSV). This word is used only in Ezr 2:69 and Neh 7:69-71 with reference to gold contributed either to rebuilding the temple (Ezr 2:69) or Jerusalem. The heads of families gave sixty-one thousand of these coins to Zerubbabel, while the governor, heads of families, and the rest of the people contributed a total of forty-one thousand to the work under Nehemiah.

If "drachma" is the correct translation, one can compare the Greek genitive plural *drachmôn*. Greek drachmas dating from the Persian period have been uncovered at Beth-zur (cf. J. P. Free, *Archaeology and Bible History*, p. 253). There is no doubt that the Greeks were involved in trading in the fifth century (Albright, W. F., *Archaeology of Palestine*; p. 143). The drachma was a silver coin, however, whereas the term in question refers only to gold. This factor has led some to identify *dark'mōnīm* with *ʿadar-kōnīm*, the Persian "daric" mentioned in I Chr 29:7 and Ezr 8:27. The daric was a gold coin named for King Darius. Whatever the correct etymology may be, the coin probably weighed about eight and one-half grams. See no. 28.1.

Bibliography: Archer, G. L., "Coins," in ZPEB, I, p. 903.

H.W.

454 דרר (drr). Assumed root of the following.

454a דר (dar) *pearl or mother of pearl* (Est 1:6). Meaning uncertain.

454b דָּרֹר (d'rôr) *I, release, freedom.*454c דָּרֹר (d'rôr) *II, swallow* (Ps 84:4; Prov 26:2).454d דָּרֹם (dārôm) *south.*454e דָּרְדָר (dardar) *thistles* (Hos 8:10, only).

d'rôr. Release, freedom. Cognate to Akkadian *andurāru* "freedom, liberty." A technical expression referring to the release of Hebrew slaves and of property every 50 years in the year of Jubilee (Lev 25:10—the verse inscribed on the Liberty Bell). Slaves were allowed to return to their families, and land that had been leased due to poverty was restored to its original owners. The only reference to this release in Israelite history occurred during the reign of Zedekiah when Jerusalem was under Babylonian siege (about 587 B.C.). Zedekiah made a covenant with the people and "proclaimed freedom" to the slaves (Jer 34:8). When the siege was temporarily lifted, however, the people changed their minds and took back their slaves (34:11). Because of their hypocrisy, the prophet Jeremiah announced that the people would be "set free"—to the sword, pestilence, and famine (vv. 15–17).

Isaiah uses the term once (61:1) in announcing good news to the afflicted, including a proclamation of liberty to captives. This text, portraying the reversal of Jerusalem's material and spiritual fortunes, was quoted by Christ in the synagogue in Nazareth with reference to his own ministry. But the townspeople refused to believe his claim.

The last occurrence of *d'rôr* is in Ezk 46:7, where the future prince is allowed to give a gift of property to his servants until the year of release.

dārôm. South. Used sparingly and mostly in poetry, except for a cluster of references in Ezk 40–42, which describe the future temple in detail. A number of gates, rooms, or doorways faced south or were on the south side (40:24, 27, 44; 41:11; 42:12–13). In Ezk 20:46 [H 21:2] *dārôm* appears along with two other synonyms for "south," *tēmān* and *negeb*, as the Lord commands the prophet to preach against this section of the land of Israel.

The word occurs only once in the Pentateuch, in the blessing of Moses in Deut 33:23. There, the inheritance of the tribe of Naphtali is described as "the sea and the south" (NASB) or "southward to the lake" (NIV). In Eccl 1:16 and Job 37:17 *dārôm* refers to the wind, which blows in turn to the south and north. Job notes that the south wind can bring uncomfortably hot conditions. Ecclesiastes 11:3 also deals with rain and winds that may fell a tree either to the south or the north.

H.W.

455 דָּרַשׁ (*dārash*) *to seek with care, inquire, require.* ASV and RSV usually the same with

the RSV superior at several places, e.g. Isa 8:19; 19:3; Ps 9:12 [H 13]; Ezr 7:10, etc., and inferior at Deut 17:9; Ps 10:4; II Chr 25:15. Both are inadequate at Zeph 1:6.

Derivative

455a מִדְרָשׁ (*midrāsh*) *record.*

Our word is distinguished from its frequent parallel and equivalent *bāqash* (q.v.) (*dārash-bāqash*, Ps 38:12 [H 13]; Ezk 34:6; *bāqash-dārash*, Jud 6:29; Deut 4:29) inasmuch as it 1. means "to seek with care" (I Sam 28:7), 2. is often cognitive (its end is "to know"), and 3. seldom governs an infinitive. For other synonyms see *bāqash*. Cf. Ugaritic *drsh* (UT 19: no. 709). Our verb occurs 164 times.

The meaning "to seek with care" (cognitive) occurs in Lev 10:16, where Moses seeks to find out in detail what happened to the sin-offering, and in II Sam 11:3 where David seeks to find out who Bathsheba was (cf. Deut 23:6 [H 7]; Jer 29:7). Israel is told to seek carefully the place God would choose (Deut 12:5) and justice (Isa 1:17; cf. 16:5!). In the eschaton Jerusalem, the place no one seeks (Jer 30:17), will be the place "sought out" (Isa 62:12; or "cared for," Deut 11:12). Furthermore, it is the Gentiles who would seek out the messianic king (Isa 11:10). His place of rest (Num 10:33; Deut 12:9) is glorious.

Closely related to the above is the meaning "to care for." The Psalmist retorts "no man cares for my soul" (Ps 142:4 [H 5]). Israel is told to seek the welfare of the city of their exile (Jer 29:7). Perhaps I Chr 15:13; II Chr 1:5 refer to "care" for the ark and the brazen altar.

Another theological theme develops from Deut 4:29 (cf. *bāqash*) where Israel is warned of future defection and admonished to wholehearted worship (Deut 6:6; Mt 22:37). The Chronicler evaluates the history of Israel in terms of their "seeking" God (I Chr 22:19; 28:9; II Chr 31:21, etc.) or idols (II Chr 25:15). Isaiah reports Israel's refusal to seek God in spite of divine chastening (Isa 9:13 [H 12]; cf. Jer 10:21). God reminds them of the ancient promise (Isa 55:6; Jer 29:13; Hos 10:12). He reproves them for "seeking" him while continuing in their transgressions (Isa 58:2) but promises blessings in the eschaton for those who seek him in truth (Isa 65:10). Interestingly, even those who do not seek shall find God (Isa 65:1; Isa 11:10; Rom 10:20).

To seek God also connotes an inquiry after knowledge, advice, insight, into a particular problem (Gen 25:22). Such inquiry could be made through a prophet, i.e. a divine spokesman (Ex 7:1; Ex 18:15ff.; I Sam 9:9; Jer 21:2, etc.), or through a priest using "lots" (*shā'al*; Deut 17:9). Seeking the word of a false deity often involved complex rituals (Deut 12:30; II Chr 25:15 (?); II

Sam 11:3; Ezk 21:21 [H 26]). Closely related to this is the "legal" use of our verb, viz., to seek divine judgment (Ex 18:15; Deut 17:4, 9; cf. Mt 18:5-20; I Cor 6; I Tim 3) by consulting divinely authorized "judges."

Finally, our root is used of divine vengeance on those who take a life. God will diligently seek restitution of a life for a life (Gen 9:5; cf. *bāqash*). In at least one instance this stipulation is evoked and divinely executed (II Chr 24:22, 24; Ps 9:12 [H 13]; 10:4). To fail in declaring God's work puts a "shepherd" (a minister) under this divine sentence (Ezk 33:6). All pronouncements from divine messengers (prophets) require human acceptance and obedience whether miraculously attested or not (Deut 13:1ff.) if they are consistent with previous revelation even if they add thereto (Deut 18:22; Jn 7:40; Acts 3:22f.). Ultimately, God requires justice, lovingkindness, and a humble walk (Mic 6:8; cf. Ezk 20:40).

midraš. *Record.* ASV and RSV only differ at II Chr 13:22. Our word represents a written historical record (a place to "search out something"). It is used in later Jewish study to refer to fanciful or recondite exegesis. It occurs twice.

Bibliography: Lust, J., "On Wizards and Prophets," Supp VT 22: 133-42. Sellers, O. R., "Seeking God in the Old Testament," JBR 21: 234-37. THAT, I, pp. 460-66.

L.J.C.

- 456 נֶשֶׁת (dāshā') *sprout, shoot, grow green* (Joel 2:22; Gen 1:11; Jer 50:11).

Derivative

- 456a נֶשֶׁת (deshe') *young, new grass, green herb, vegetation.* Cognate to Akkadian *dīshu* "spring grass, new pasture" (CAD, p. 163).

Used as a cognate accusative in Gen 1:11, where the earth sprouts "vegetation" or "grass" on the third day of creation. God makes the grass grow as food for animals (Jer 14:5; Job 6:5; 38:27), and this tender, green grass grows characteristically after the rains have come (Deut 32:2; II Sam 23:4). In time of drought the grass dies out (Isa 15:6).

Metaphorically, the growth of this tender grass is compared with the rule of a just king in II Sam 23:4. The bones of a happy man are said to "flourish like the new grass" (Isa 66:14). In Ps 23:2 the Lord has his sheep lie down in green pastures and enjoy an ideal resting place. Perhaps the rest follows a time of feeding on the tender grass.

When it is linked with *yereq* "green plants," *deshe'* refers to grass that easily withers and is gone. The enemies of Assyria are short of strength, like the green herb (II Kgs 19:26 = Isa

37:27). In Ps 37:2 the godly are told not to envy wicked men, because they fade quickly like the grass (cf. Isa 15:6).

H.W.

- 457 דָּשֵׁן (dāshēn) *be(come) fat, prosperous; to anoint.*

Derivatives

- 457a דָּשֵׁן (*deshen*) *fatness, fat ashes* (e.g. Lev 1:16; Ps 63:6).
457b דָּשֵׁן (dāshēn) *fat* (Isa 30:23; Ps 92:15; 22:30).

The verb *dāshēn* is used only in poetry except for the Pentateuch, once in the Qal stem (Deut 31:20), usually in the Piel or Pual. Refers to the "fatty ashes" left after the burning of sacrificial animals (Ex 27:3; Num 4:13). God's judgment on Edom is compared to a great sacrifice as both God's sword and the ground are covered with "fat" (Isa 34:6-7).

Since fat animals were considered the healthiest and the fat was regarded as the best part of sacrificial animals (cf. Ps 20:3 [H 4]), the metaphorical usage of "prosperous" or "rich" is easily understood. The righteous man is described as a fruitful tree, "full of sap" in his old age (Ps 92:14 [H 15]). In Proverbs, the generous man, the diligent man, and the one who trusts in the Lord are all called "fat" or "prosperous" (11:25; 13:4; 28:25). Good news "gives health to the bones" (Prov 15:30). Psalm 23:5 refers to the head "anointed (made fat) with oil" as a description of the blessing of God.

In Deut 31:20 comes the warning that when God's people are "satisfied and prosperous (fat)" they will forsake him and worship other gods.

H.W.

- 458 דָּת (dāt) *decree, law, edict, regulation.*

This loanword from the Persian *dāta* is found twenty times in Est, once in Ezr (8:36), and several times in the Aramaic sections of Ezr and Dan. It is spelled the same in Hebrew and Aramaic. Since all three books deal with kings of Persia, the use of this foreign term is readily explained. It overlaps the use of *tôrâ*, *mishpāt*, and *hōq* in Hebrew. The relationship between "decree" and "law" was very close, and "the laws of the Medes and Persians" could not be changed (Est 8:8; cf. Dan 6:12 [H 13]).

Essentially, the law was what the king wanted. His wishes quickly became law, as illustrated by the fact that the "word of the king" is connected with the law four times in Est (2:8; 4:3; 8:17; 9:1). This is illustrated in the episode involving Queen Vashti, who refused to display her beauty to the king's guests. An edict was issued ending Vashti's reign as queen, and this immediately became

part of the "laws of the Medes and Persians" (1:19). Such edicts were written down and sent throughout the kingdom for all to know (1:20; 3:14).

A second and more important edict was prepared by Haman to the effect that all Jews could be killed on the thirteenth day of Adar (3:14). This dire threat moved Mordecai and Esther to plead for the lives of their people. Haman's murderous intentions were nullified by a counter-decree authored by Mordecai that gave the Jews the right to defend themselves (8:13-14). At Esther's request, this edict was extended an extra day to give the Jews more time to destroy their enemies.

Esther's courage in approaching King Ahasuerus without invitation illustrated the severity of Persian law. She knew that, according to the law, if the king did not extend the scepter to her, she would die (4:11, 16). Vashti's experience was just the opposite. By refusing to come when summoned, she left herself open to the condemnation of the law (1:13, 15, 19).

Actually, Haman charged the Jews with practicing different laws—laws allegedly incompati-

ble with those of the Persians (3:8). "Laws" in this sense comes close to the meaning of "customs" and "religious practices." Daniel's enemies attempted to bring about his downfall by driving a similar wedge between "the law of his God" and the law of King Darius (Dan 6:5, 8 [H 6, 9]).

Another less technical use of "law" occurs in Est 2:12, where a twelve-month period of purification was prescribed before a woman was taken to the king. Like all other "laws," these regulations were strictly followed.

The meaning of "law" in 1:8 is more difficult, since the point seems to be that each person could drink as much as he wished. Apparently "law" could be understood as the king's order giving this individual freedom to his banquet guests.

In the only occurrence of *dāt* in Hebrew outside the book of Esther, it refers to the decrees given by Artaxerxes supporting Ezra's efforts to strengthen the returned exiles in Jerusalem (Ezr 8:36; cf. 7:12-24).

H.W.

ה



All West Semitic languages since the first millennium B.C. (Hebrew/Aramaic/Phoenician) plus Arabic have in their language a morpheme that functions as a definite article. In none of these languages is the definite article a separate word, as in English, but rather it is prefixed to the word it determines, except in Aramaic where it is affixed (i.e. postpositive). The definite article is not differentiated according to gender (like the French *le* or the Greek *ho/hē/to*) nor according to number (*les*). The one form, *ha*, covers masculine and feminine, singular and plural. Nor is there in Biblical Hebrew any word for the indefinite article "a/an." Occasionally the latter may be expressed by the numeral "one" *'ehād*: I Sam 6:7, "a new cart."

Most likely the definite article was originally a demonstrative pronoun, with an early form of something like *hal-* or *han-* although the article itself cannot be traced back morphologically to such an earlier form. In Biblical Hebrew, then, the "l" or "n" of *hal/han* assimilates to the first consonant producing doubling (gemination) of that consonant, so, *hal/n-shemesh* "the sun," becomes *hashshemesh*. When a guttural is the first consonant of the determined word the vowel of the article will change, involving either compensatory lengthening or dissimilation.

The article is added not only to substantives but also to adjectives if the latter are used attributively and not predicatively, for example: the couplet *hā'ish hat-tōb* equals "the good man," but the couplet *hā'ish tōb* equals "the man (is) good." The article may also be added to, strange as it seems, verbs. In such instances it appears to assume the force of a relative. Cf. I Chr 26:28, "All that Samuel had dedicated (*hahiqdish*);" Josh 10:24, "The chiefs of the men of war who went with him (*hehāl' kū*)." The article may also be appended to a preposition as in "the thigh and that which was upon it (*w'he'ālehā*, I Sam 9:24).

There are several instances where the Hebrew avoids the definite article but smooth English translation demands its inclusion. To express a genitival relationship the Hebrew, where nouns (or adjectives) are involved, places the first word (the *nomen regens*) in the construct case in relation to the second word, the absolute one (the *nomen rectum*). The grammatical rule is that the word in the construct case never has the definite article except for a few anomalous occurrences. The absolute noun, if it is definite, has the article

according to normal usage. The construct is definite or indefinite according to the definiteness of indefiniteness of the absolute. Thus, the phrase "(the) horse of the king" would be written *sūs ham-melek*, never *has-sūs ham-melek*.

Conversely, there are a number of places where the Hebrew adds the article but smooth English translation demands its exclusion. An illustration of this would be the OT references to Satan. Preponderantly when the OT is referring to Satan as a superhuman adversary of both God and man he is referred to as "the satan." This is true of the fourteen times he is mentioned in Job 1 and 2, and also in Zech 3:1-2 (twice). Thus, Job 1:7 reads literally, "The Lord said to the satan." The thrust of the article in these passages is to show that "sātān" is not a name, but only a title. The only passage that refers to "Satan," a name, is I Chr 21:1 (i.e. without the appended article), and one must compare this verse in Chr with its parallel in II Sam 24:1 (cf. GKC 126,e). On the other side of the coin scholars have used this rule of proper names being definite *sui generis* to argue that the Hebrew word *t'hôm* "deep" in Gen 1:2 is really a veiled reference to the Babylonian Tiamat or is at least the philological equivalent. She is the female dragonsque personification of the primordial saltwater ocean in Babylonian traditions about creation of the world. *t'hôm* (q.v.) is, indeed, never used in the Bible with the definite article, something characteristic of proper names in the Bible. Yet, at all points, this hardly seems adequate proof to make an equation. Dahood comes to the conclusion that "Biblical *t'hôm* equals Ug *thm*, and does not derive directly from Babylonian sources, as urged by earlier generations of scholars" (AB, *Psalms* III, p. 36).

It may be added that the article is rare in biblical poetry—a usage akin to Ugaritic which has no clear article at all.

Bibliography: Most of the standard Hebrew grammars supply information on the morphology and syntax of the definite article, but cf. especially Gesenius' *Hebrew Grammar*, Oxford: Clarendon Press, par. 126. Honeyman, A. M., "Ugaritic and Semitic Usage," JAOS 75: 121-22, who contends that Ugaritic *hn* is the ancestor of the Canaanite definite article. Lambdin, T., "The Junctural Origin of the West Semitic Definite Article," in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. H. Goedicke, Baltimore: Johns Hopkins, 1971, pp. 315-33.

V.P.H.

460 הָ (hā). Interrogative particle.

hā is prefixed to the first word of a sentence or a clause, mostly involving direct questions. Depending on the first consonant, and the vowel of the word to which this particle is appended, the interrogative *hā* may become *halhelha* with a following *dagesh forte*.

As a rule the simple question in Hebrew is introduced by the interrogative *hā*. Sometimes, however, this particle is not present and yet the interrogative sentence is quite obvious. For example, "Shall Saul reign over us?" (I Sam 11:12) lacks any interrogative indicator.

When *hā* appears in a question that question is not asking primarily for information but rather is a rhetorical question to which usually a negative answer is expected ("Am I my brother's keeper?" Gen 4:9) and occasionally a positive answer.

This becomes most clear in prophetic literature, and we shall use as an example Jeremiah. In many instances the particle is used parallel with *'im*. Jeremiah 18:14 reads, "Does the snow of Lebanon leave (*hā*)? Do the mountain waters run dry (*'im*)?" These two questions obviously require negative answers. Yet the prophet continues in v. 15 to say that God's people have forgotten him. Thus, two rhetorical questions are used to intensify the severity of God's wrath on this unnatural cleavage between himself and his people. Jeremiah may use the double rhetorical question (*hā* . . . *'im*) to rephrase a generally accepted presupposition and then challenge it (2:14,31; 3:5; 8:4), or to express traditional religious dogma (8:19,22; 14:19,22).

Of special interest is Jeremiah's use of the formula *hā—'im—maddū*. Cf. 2:14, "Is Israel a slave (*hā*)? Is he a homeborn servant (*'im*)? Why (*maddū*) has he become a prey?" And for the same formula in Jeremiah cf. 2:31; 8:4-5; 8:19; 8:22; 22:28; 49:1. In each case the first two questions establish the presuppositions of his sermon and an agreement with his audience but the third question draws the implications of the agreement just established. Like Job, Jeremiah is a man of dispute.

Bibliography: GKC, par. 100 k-n (for morphology); par. 150 a-i (for syntax). On the use of questions in Jeremiah, Brueggemann, W. M., "Jeremiah's Use of Rhetorical Questions," JBI, 92: 358-74. Holladay, W. L., "The So-Called 'Deuteronomic Gloss' in Jer. VIII: 19b," VT 12: 494-98.

V.P.H.

461 הִנֵּה (*hē')* **lo! behold!** (Gen 47:23; Ezk 16:43).

462 הִנֵּה (*he'āh*) **aha!** (e.g. Ps 35:21, 25; Ezk 25:3).

הַבְּהָבָה (*habhab*). See no. 849b.

463 הָבַל (*hābal*) **act emptily, become vain.** Denominative verb.

Parent Noun

463a הֶבֶל (*hebel*) **vapor, breath.**

The denominative verb appears five times in the OT, four times in the Qal and once in the Hiphil (Jer 23:16). Of particular interest here are the parallel verses Jer 2:5 and II Kgs 17:15: They went after vanities and "became vain." (NIV: "They followed worthless idols and became worthless themselves.") Two inexorable principles are illustrated here: (1) every man takes on to some degree the character and nature of the God he worships; (2) the characteristic of all false gods is that they destroy their worshippers.

hebel. Vapor, breath, vanity. This substantive is translated almost exclusively by the KJV as "vanity." Except for the passages in Eccl, where the RSV concurs with the KJV, the RSV generally leans to the translation "breath" or "worthless." The noun appears seventy-one times in the OT. Thirty-six times it is used in Eccl, where it occurs at least once in each of the twelve chapters except chapter ten.

The proper name, Abel, the second son of Adam, is also written *hebel*. Whether or not there is a connection between this and the substantive under discussion is another matter. Most of the Hebrew lexicons have connected "Abel" with the cognate Akkadian word *ablul/aplu* "son." One will note that Abel is named in Gen 4 without any explanation, a fact that can hardly be without significance since almost all the proper names in Genesis are explained by assonances.

The basic meaning of *hebel* is "wind" or "breath." This is illustrated best in Isa 57:13, "The wind (*rūah*) will carry them off, a breath (*hebel*) will take them away," and Prov 21:6, "The getting of treasures by a lying tongue is a fleeting vapor (*hebel niddāp*). The verb *nādap*, meaning "to drive," is most often used in connection with the wind as the driving force (e.g. Ps 1:4; 68:2 [H 3]).

There are three basic categories or contexts in which *hebel* is used. First, it is used as a designation for false gods worshiped by the people of God and hence is usually translated in this context by the RSV as "idols": Deut 32:21; I Kgs 16:13, 26; II Kgs 17:15; Jer 2:5; 8:19 (parallel to *pesel*); 10:8, 15; 51:18; Jon 2:9; Ps 31:6 [H 7].

Secondly, the term represents the individual and sometimes exasperating sentiments of individuals: Isa 49:4 where the servant Israel says, "I have labored in vain (*riq*), I have spent my strength for nothing (*tōhū*) and vanity (*hebel*)."

Job complains about the brevity and uncertainty of his life (7:16). Cf. the similar idea in the Psalter: Ps 39:5,6, 11 [H 6,7, 12]; 62:9 [H 10]; 78:33 (in which *hebel* is parallel to *behālā*, from the root *bāhal* "to hasten"): 94:11; 144:4 (*hebel* parallel to *šēl*). Hence, *hebel* seems to mean here "short-lived."

Third is the cluster of references found in Eccl (thirty-six). These may be grouped into several subdivisions. First are those passages in which the author states his inability to find fulfillment in work, both in his failure to be creative and in his lack of control over the privilege of free disposition of his possessions; this is "vanity": 2:11, 19, 21, 23; 4:4, 8; 6:2. Second are those verses in which the author struggles with the idea that the connection between sin and judgment, righteousness and final deliverance is not always direct or obvious. This is an anomaly about life and it is "vanity": 2:15, 6:7-9; 8:10-14. The meaning of *hebel* here would be "senseless." Thirdly are those verses in which the author laments the shortness of life; this is "vanity": 3:19; 6:12; 11:8, 10. Life, in its quality, is "empty" or "vacuous" (and thus unsubstantial), and in its quantity is "transitory."

Rather than the above observations being final conclusions about life by the author of Eccl, perhaps they reveal something of his method and his concealed premise. He may be attempting to demonstrate man's inability to find meaning to life unaided by divine revelation and interruption. This solo quest will always end in futility.

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V.P.H.

464 הֶבְנִי (*hobnī*) *ebony* (Ezk 27:15, only).

465 הִבַּר (*hābar*) *divide* (Isa 47:13, only).

466 הִגָּה (*hgg*). Assumed root of the following.

466a הִגִּיג (*hāgīg*) *murmuring, whisper, musing* (Ps 5:2; Ps 39:4). From the hypothetical root *hgg*, but closely related to *hāgā*.

467 הָגָה (*hāgā*) I, *utter, mutter, moan (mourn, KJV), meditate, devise, plot*.

Derivatives

467a הֶגֶח (*hegeh*) *a rumbling, growling, moaning* (Job 37:2; Ezk 2:10; Ps 90:9).

467b הִגְוֹת (*hāgūt*) *meditation, utterance* (Ps 49:3 [H 4], only).

467c הִגְיוֹן (*higgāyōn*) *meditation*.

hāgā occurs primarily in poetry, especially in Ps and Isa. It is used in the Qal, except for Isa 8:18 (Hiphil).

The basic meaning of *hāgā* and its cognates is a low sound, characteristic of the moaning of a dove (Isa 38:14; 59:11) or the growling of a lion over its prey (Isa 31:4). It is sometimes used in mourning contexts, such as the moaning over the judgment upon Moab (Isa 16:7; Jer 48:31) or the whispering of the enemy after the collapse of Jerusalem (Lam 3:62). Wizards are known to whisper and mutter in their occult practices (Isa 8:19). In distress the psalmist sighs and cries out to God for help (5:1 [H 2]).

Often the term refers to the plots originating in the heart of wicked men or nations which then are given expression in lying and deceitful words (Ps 2:1; Prov 24:2). The wicked words uttered are described as coming both from the heart (Isa 59:13) and from the tongue (Isa 59:3). The righteous can also "devise" or "ponder" a proper answer (Prov 15:28) and then talk about wisdom (Ps 37:30) or God's righteousness (Ps 35:28; 71:24). In Ps 19:14 [H 15] "the meditation of my heart" is parallel to "the words of my mouth," as the psalmist compares his own speech with what God communicates in nature and in Scripture.

Another positive use relates to meditating upon the Word of God, which, like the plots of the wicked (Ps 38:12 [H 13]), goes on day and night (Josh 1:8; Ps 1:2). Perhaps the Scripture was read half out loud in the process of meditation. The psalmist also speaks about meditating upon God (63:6 [H 7]) and his works (77:12 [H 13]; 143:5).

higgāyōn. Meditation, whispering, melody. The noun *higgāyōn* refers to the music of a harp in Ps 92:3 [H 4]. Possibly a musical notation is meant by the "Higgaion" in Ps 9:16 [H 17], but "meditation" is an alternate interpretation. For other such terms see *selā*.

H.W.

468 הָגָה (*hāgā*) II, *remove, drive out*.

This verb occurs only three or four times, depending on one's handling of II Sam 20:13. Proverbs 25:4-5 uses the infinitive absolute *hāgô* to begin successive verses. A comparison is made between the beneficial effects of removing dross from silver and removing the wicked from the king's presence. The results will be a purer vessel and a more righteous government. Isaiah also

uses the Qal stem to describe the way God "drove" Judah out of her land (27:8). The "fierce blast" is compared with the hot east wind that blows in from the desert. In all three of these examples the removal is difficult to effect but nonetheless necessary to produce purity.

The form *hōgā* in II Sam 20:13 is treated as a Hiphil of *yāgā* by BDB, but KB feels that the root is properly *hāgā*. It refers to the removal of the dead body of Amasa from the road after Joab had treacherously murdered the man David had appointed to replace him.

H.W.

הֲגִיט (*hāgūt*). See no. 467b.

הֲגִיג (*hāgīg*). See no. 466a.

הֲגִיּוֹן (*higgāyōn*). See no. 467c.

הֲגִין (*hāgin*). See no. 469a.

469 הֲגָן (*hgn*). Assumed root of the following.

469a הֲגִין (*hāgin*) *appropriate, suitable* (Ezk 42:12). Meaning uncertain.

470 הֲגִר (*hgr*). Assumed root of the following. This root, meaning "flee" is found in the Arabic name for Mohammed's famous flight, the Hegira.

470a הֲגִירָה (*hāgār*) *Hagar*. (ASV and RSV the same.)

Hagar is the name of Sarah's Egyptian maid, the mother of Ishmael by Abraham. The name is Semitic, not Egyptian.

The information about Hagar is recorded in Gen 16 and 21. Sarah, childless at age 75, offered Hagar to Abraham to bear a child for her. This was customary as we learn from tablets from ancient Nuzi (cf. "New Kirkuk Documents Relating to Family Laws," *The Annual of the American Schools of Oriental Research*, X, 1930, p. 32). Rachel and Leah also gave their maids to Jacob to bear children for them (Gen 30:1-13).

After Hagar conceived, she felt superior to Sarah, who then mistreated her, causing her to flee. During her flight an angel promised her posterity, and told her to return to the household.

Ishmael was fourteen when Sarah bore Isaac. Soon afterwards Hagar and Ishmael were sent away for good. When Hagar feared that they would die of thirst, God promised her that he would make of Ishmael a great nation, and then showed her a well of water. They lived in Paran, and Hagar obtained a wife for Ishmael from Egypt.

[It may be noted that the dangerous condition in which Hagar found herself in the desert near Beersheba (Gen 21:14-21) was quite possibly due to accident. Abraham sent her away and she went south, presumably on the way to Shur (the road

to Egypt) which she had traveled before (Gen 16:7). It will be remembered that she was an Egyptian. According to the Hebrew of Gen 21:14, she apparently lost her way (*tā'ā* "err," cf. Ps 119:176 "like a lost sheep" and Isa 53:6). The penalty for getting lost in the desert is severe. Her deliverance came supernaturally. Abraham's action in sending Hagar away seems harsh, but was actually in accord with common Mesopotamian law (particularly the Code of Hammurabi). Hagar's child was legally Sarah's. Nuzi law specifies that in such a situation the natural son of the legal wife would be given the right of the firstborn. But it seems that Hagar was not satisfied with all this. So vicious animosity arose. In this case Abraham's reliance on common law instead of God's promise bore bitter fruit. R.L.H.]

Paul (Gal 4) used the relationship of Sarah and Hagar in an allegory, Hagar representing the bondage of children born after the flesh and self-effort, and Sarah, the free wife of Abraham, representing the believers of the new covenant of promise and grace.

Bibliography: TDNT, I, pp. 55-56.

C.P.W.

471 הֲדָד (*hdd*). Assumed root of the following.

471a הֲדָד (*hēdād*) *shout, shouting, cheer*.

471b הֲדָ (*hēd*) *shout*. Occurs only in phrase *hēd hārim* "shout on mountains" (Ezk 7:7).

471c הֲדָד (*hādād*) *Hadad*. (ASV, RSV the same.)

hādād. Hadad. The name of several royal Edomites, including two kings who are listed among the kings of Edom: A son of Bedad who defeated Midian (Gen 36:35-36; I Chr 1:46-47), and a later king (I Chr 1:50-51; and the variant spelling, *hādār*, Gen 36:39).

Hadad was the name of an adversary of Solomon, possibly the same as the second king mentioned above (I Kgs 11:14-21, 25; with variant spelling *ādad*, 11:17). When Joab, David's general, slaughtered the Edomites, Hadad, a young Edomite of royal stock, was taken by his father's servants to Egypt. Here he married the sister of Pharaoh's wife. He remained in Egypt, nurtured by Pharaoh, until David and Joab died. He then returned to Edom to stir up trouble for Solomon.

The name Hadad is the name of an ancient Semitic storm god. The Edomite name "Hadad" mentioned above may be an abbreviation of names compounded with Hadad. It is used as one component of several compound names: Ben-hadad, king of Syria (I Kgs 15:18), Hadedezzer, king of Zobah (II Sam 8:3) and Hadadrimmon, a compound divine name, but perhaps a place in Megiddo (Zech 12:11). Hadad may be the same as the Ugaritic *hd*, an alternate name for Baal (see

UT 19: no. 749), and the Babylonian Adad, Addu.

Bibliography: On Ben-hadad King of Syria, see A. Malamat, "The Arameans," in *Peoples of OT Times*, ed. Wiseman, D. J., Oxford, 1973, p. 152, note 24.

C.P.W.

472 הָדָה (hādā) *stretch out (hand)*.

473 הָדַק (hādak) *tread down*.

474 הָדָם (hdm). **Assumed root of the following.**

474a הָדֹם (hādōm) *stool, footstool*. Always refers to the footstool of the Lord (Ps 110:1; Isa 66:1, etc.).

475 הָדָס (hādas) *myrtle (tree)*, e.g. Isa 41:19; Neh 8:15, Zech 1:8.

476 הָדַף (hādap) *cast away (out), drive, expel, thrust (away)*. (ASV similar, RSV also stab, thwart.)

The basic meaning is to "push," "push away." It is used eleven times in the OT, always negatively. The object is usually a person or persons, often an enemy.

The enemy may be a national power, as Israel's enemies which the Lord would drive from the land (Deut 6:19; 9:4; Josh 23:5), and Egypt which the Lord would drive before her enemies (Jer 46:15). Whether the Egyptian army, its leadership, or the bull god Apis (RSV following the LXX) is the object here, a military defeat of Egypt is to be understood.

The object may also be an individual, as God promises to thrust the steward, Shebna, out of office (Isa 22:19), or as Gehazi attempts to push a woman away from Elisha (II Kgs 4:27). Bildad pictures the wicked man as being thrust from light into darkness (Job 18:18). The word applies to the action of a manslayer (hence RSV "stab," Num 35:20,22).

The word, used figuratively of people, refers to fat sheep pushing the weak ones (Ezk 34:21). According to Prov 10:3 the Lord pushes aside (RSV "thwarts") the desire (כַּף "substance") of the wicked.

C.P.W.

477 הָדָר (hādar) *honor, adorn, glorify*.

Derivatives

477a הָדָר (heder) *splendor, glory* (occurs only in Dan 11:20).

477b הָדָרָה (hādār) *ornament*.

477c הָדָרָה (hādārâ) *adornment, glory*.

The verb occurs seven times in Biblical Hebrew (with one dubious reading in Isa 45:2 where

for MT *hādūrim* IQIsa^a has *hārārīm*) and three times in Biblical Aramaic.

The verb is used mostly in describing man's relationship to man. The youthful are to honor the elderly (stated positively in Lev 19:32 and negatively in Lam 5:12). Hence, behind the word lies the idea "to show respect." Other ideas involved include showing "partiality" (to the poor, who is caught up in a legal crisis, simply because of his poverty, not because of his innocence: Ex 23:3). On the other hand there are prohibitions regarding fawning over the wealthy, courting their attention, or excusing their actions whenever they are reprehensible; Lev 19:15; Prov 25:6. In just one passage (Isa 63:1) the verb is used (in its passive participial form) in connection with a description of God's appearance which is "glorious."

In the Aramaic passages the verb always means "to honor/glorify (God)." In Dan 4:34 [H 31], it is parallel with the verbs *b"rak*, *sh"bah*; in Dan 4:37 [H 34] with *rûm*, *sh"bah*; in Dan 5:23 with *sh"bah*.

hādār. Ornament, splendor, honor. This substantive appears twenty-nine times in the OT of which sixteen are in the Psalms.

The noun *hādār* is associated with: (1) the glory of nature as it reflects the goodness of God (Lev 23:40; Ps 111:3; Isa 35:2); (2) man (Isa 53:2, the suffering servant, "comeliness"); man as he is created by God (Ps 8:6); the elderly man's gray hair (Prov 20:29); the ideal wife (Prov 31:25). (3) It is applied to cities: Jerusalem (Isa 5:14); Zion (Lam 1:6); and the areas of Persia, Lud, and Put (Ezk 27:10); (4) to the Joseph tribes (Deut 33:17) and perhaps to all of Palestine (Dan 11:20, *heder*). Several of these passages deal with the departure of this glory from God's people. The children of God have no indigenous glory of their own. If God departs the glory departs. Hence, this is a gift from God but it is still revocable.

Most frequently the substantive is applied to either (a) the king and his royal majesty or (b) God himself. In the former category we may note the following passages: Ps 21:5 [H 6]; 45:3-4 [H 4-5]; Prov 14:28 (*hādārâ*). It is not only an endowment for royalty, but it is also an activity worthy of royalty, as illustrated by Nebuchadnezzar (Dan 4:34 [Aram 31] and 4:37 [Aram 34]) and Belshazzar (Dan 5:23).

In the following passages the term is descriptive of God: Ps 29:4; 90:16; 96:6 (= I Chr 16:27); 104:1; 111:3; 145:5, 12. Of special interest here is the parallel connection between the phrases "the glory of his (God's) majesty," *hādār g' 'ônô*, and "the fear/terror (*pahad*) of the Lord" (Isa 2:10, 19, 21). The prophet warns the Judeans to "hide" from both. This entreaty follows on the heels of a devastating list of sins

which must be judged. Obviously Isaiah does not counsel the people to hide in hopes that they might escape the searchlight of God. What he does say is that the people are so reprobate and backslidden that they cannot possibly fellowship with a God of pure light and majesty. Thus, this is not advice; it is an imprecation.

The phrase *hādrat qōdesh* merits special comment. It appears four times in the OT: Ps 29:2; 96:9; I Chr 16:29; II Chr 20:21, plus the related phrase in Ps 110:3, *hadrē qōdesh*. Each time the RSV translates this couplet "holy array" with the exception of Ps 110:3 where it opts for the translation "holy mountains" (reading a different text). So, "worship the Lord in holy array," (e.g. Ps 9:2). A parallel to "holy array" would be *bigdē qōdesh*, "holy garments," in Lev 16:4. Also in several instances the verb *hādar* (Isa 63:1) and the substantive *hādār* (Ps 104:1, Job 40:10; Prov 31:35) are connected with the verb *lābash* ("to clothe"), and Ezk 16:14 with the verb *šūmlīm*, perhaps a reference to some kind of an investiture ceremony.

On the other hand, the KJV consistently translates the couplet, "the beauty of holiness." Now, in the light of Ugaritic evidence, a third option presents itself. In the Kret epic A: lines 154, 155 we read:

Krt · yht · whlm
'bd · il · whdrt

Krt looked and it was a dream
the servant of El and it was a
(divine) appearance

In our biblical passages then, the major emphasis is on the Lord and his appearance, not on the worshipper except as the realization of God's actual presence evokes awe. A third translation could be: "prostrate yourselves before the Lord when he appears in holiness."

Bibliography: On the phrase *hādrat qōdesh*, cf. Ackroyd, P. R., "Some Notes on the Psalms," JTS 17: 392-99, esp. pp. 393-96. Cross, F. M., "Notes on a Canaanite Psalm in the Old Testament," BASOR 117: 19-21, esp. p. 21. Caquot, A., "In splendoribus sanctorum," Syria 33: 36-41. Dahood, M., *Psalms*, AB, vol. 3: 116. Donner, H., "Ugaritismen in der Psalmenforschung," ZAW 79: 322-50, esp. pp. 331-33. Gordon, UT: no. 752. Vogt, E., "Der Aufbau von PS 29," Bib 41: 17-24, esp. p. 24. THAT, I, pp. 469-72.

V.P.H.

478 הָה (hāh) *alas!* (Ezk 30:2).

479 הוּ (hò) *ah!* (Amos 5:16).

480 הוּא (hū'), הִיא (hī') *he, she, it, himself, herself, the same, which (is), that (is), who, et al.* (ASV and RSV similar.)

This is the third person singular, independent nominative pronoun, "he," "she," "it."

For the most part Hebrew does not (as does English) require the use of an independent pronoun to precede a finite verb when the noun-subject is omitted. When it does appear it is usually for emphasis or in another type of construction.

One such construction is a nominal sentence or clause, that is a sentence which has no finite verb, but a noun or an adjective (including the participle as a verbal adjective) acts as the predicate. (The English must include a form of the verb "to be." In this construction the pronoun is necessary if the noun subject is omitted: with a noun predicate, "it (is) my master" (Gen 24:65), with an adjective predicate, "he was faint" (Gen 25:29), with a participial predicate, "he (was) sitting at the door of the tent" (Gen 18:1).

When such a nominal sentence or phrase is connected with preceding material it may be translated as if the pronoun were a relative: "Bela, which is Zoar," (Gen 14:2), "Esau, who is Edom" (Gen 36:1). Occasionally the pronoun follows the predicate: thus, "unclean it," to be translated "it is unclean" (Num 19:15), "twenty gerahs it," "it is twenty gerahs" (Num 18:16). This is especially true in dependent clauses such as those introduced by *kī*, meaning "that," "for," "because": "for unclean he," that is "he is unclean" (Lev 13:11), "because many they (were)" (Num 22:3). This is also common with *āsher*, meaning "which," "that": "from the beast which not clean it (is)" (Gen 7:2), "which not from your seed he (is)" (Gen 17:12), often called the resumptive pronoun.

Sometimes in a nominal sentence the pronoun stands between the subject and the nominal predicate where the English would have a form of the verb "to be": "And Joseph, he (was) the ruler" (Gen 42:6), "you (are) he, God" (II Sam 7:28). The pronoun, which is redundant in English, is not in this case, a substitute for the verb "to be" but is used to indicate emphasis, *'attā hū'*: It is you that. Also after an interrogative the pronoun may be added for emphasis, "who (is he that) will condemn me?" (Isa 50:9).

The pronoun may be used before a finite verb when a phrase separates the subject from the verb: "The woman whom thou gavest to be with me, she gave me" (Gen 3:12), and "one that shall come . . . he shall inherit (from) you" (Gen 15:4). Unless there is reason for emphasis this use is redundant in English and not generally translated.

The pronoun is also used to tie in an additional subject added after the predicate, "And Joseph returned to Egypt, he, and his brethren, and all" (Gen 50:14).

With the article, the pronoun may function as the demonstrative adjective, "that" (correspond-

ing to *zeh* "this"), "that place" (Gen 21:31), "in that day" meaning "the same day" (Gen 15:18).

hū may be used simply for emphasis: "I know that *he* can speak" (Ex 4:14), or "the Lord, *he* (is) God" (Ps 100:3). The emphasis may be expressed in English by "himself," "the Lord himself will require it" (Josh 22:23). When it is used to reinforce a preceding suffix pronoun, it is difficult to translate in writing, because the English equivalent is to put stress on that pronoun, "what *he* saith," that is, what Hushai says in contrast to what Ahithophel has said (literally, "what is in *his* mouth," II Sam 17:5).

The *w* and *y* are not merely vowel letters as shown by the Ugaritic pronouns *huwa* "he" and *hiya* "she" (*hw* and *hy*).

Unexplained is the usage in the Pentateuch and a few other places where *hw* means either "he" (vocalized *hū*) or "she" (vocalized with a perpetual *qere hi*). In the past this has led some to feel that the original pronoun for both genders was *hw* but Ugaritic denies this conclusion. Apparently the situation is due to some dialect or vagary of a scribal school.

Bibliography: Montgomery, J. A., "The Hebrew Divine Name and the Personal Pronoun *hū*," JBL 63: 161-63.

C.P.W.

481 הָוָה (*hāwā*) *fall* (Job 37:6, only).

482 הֹדָה (*hwd*). **Assumed root of the following.**

482a הֹדָה (*hōd*) *splendor, majesty, vigor, glory, honor.*

The noun is used twenty-four times in the OT, appearing most frequently in the Psalter (eight times). Quite often it is found in juxtaposition with the related word, *hādār*, also meaning "majesty" or "honor," always in the order *hōd w^e hādār*: Ps 21:6; 45:3 [H 4] 96:6 (= I Chr 16:26); 104:1; 111:3; Job 40:10 (seven times). The LXX translates *hōd* by *doxa* (nine times), by *exomologēsis* (four times), plus sundry other words. So far no related root in other Semitic languages has been found for *hōd*. It is uniquely a Hebrew word.

This substantive is used as a characteristic or attribute of: (a) man: Num 27:20, Moses and Joshua; Prov 5:9, the wise son; Dan 10:8, Daniel (translated by the KJV as "comeliness" and by the RSV as "radiant appearance"); Hos 14:7, the northern Israelites after their repentance and restoration to divine blessing; Jehoiakim (Jer 22:18); (b) animals, specifically the horse: Job 39:20; Zech 10:3; (c) plants, the olive: Hos 14:7.

Preponderantly the substantive is connected with God. His majesty can be seen in the creation: Ps 8:2, "God's glory is chanted above the heavens," or "by" the heavens if we are dealing

here with the music of the spheres; Ps 148:13, God's glory is above the earth and heaven; Hab 3:3, "God's glory covers the heaven." When the biblical writers look at the work of God's hand in the universe they can do nothing but speak of God's glory: Ps 145:4. This glory is part of God's wardrobe (Ps 104:1). It can be heard (Isa 30:30; Ps 8:2). God bequeaths this to the man who lives in fellowship with him: Ps 21:6; I Chr 29:25 (Solomon). This attribute is applied finally to the Messiah who shall build the temple and bear royal honor (Zech 6:13).

In addition to the parallel with *hādār* noted above we may note the following: in I Chr 29:11 *hōd* is grouped with the following Hebrew words, all descriptive of God's nature: *g^edullā* (greatness); *g^ebūrā* (power); *tip'eret* (glory); *nēṣaḥ* (victory). In Job 40:10 besides *hādār*, *hōd* is used in conjunction with the words *gā'ōn wāgōbah* (majesty and excellency). In Hab 3:3-4 *hōd* is used along with *t^ehillā* (praise); *nōgah* (brightness) and *'ōz* (power).

Finally we may note the use of the *hōd* in such proper names as Hodiah (Neh 8:7), "Yahweh is my splendor"; Hodevah (Neh 7:43), "Yahweh is majesty"; Abihud (I Chr 8:3), "my father is majesty"; Ammihud (I Chr 9:4), "my kinsman is majesty," and perhaps the Benjamite judge Ehud.

Bibliography: Although the root *hōd* has not appeared in any Semitic languages other than Hebrew there are, nevertheless, words in these languages that mean "awe-inspiring splendor." Compare, for example, in Babylonian, Oppenheim, A. L., "Akkadian pul(u)h(t)u and melammu," JAOS 63: 31-34. Cassin, E., *La splendeur divine*. Introduction à l'étude de la mentalité mésopotamienne, Paris: La Haye, Mouton & Co, 1968. Mendenhall, G. E., *The Tenth Generation*, Baltimore: John Hopkins, 1973, Chapter 2, "The Mask of Yahweh." THAT, I, pp. 472-74.

V.P.H.

483 הָוָה (*hāwā*) **I, fall.** (ASV, RSV. So KJV, by confusion with *hāwā* II see below, renders the verb as "be.")

Derivatives

483a הָוָה (*hawwā*) *calamity.*

483b הָיָה (*hayyā*) *calamity.*

483c הָוָה (*hōwā*) *disaster.*

The single OT occurrence of *hāwā* I (Job 37:6) is an imperative, describing physical falling. Its form, *hēwē*, has been called "an Arabizing usage" (BDB, p. 217); but more likely the aleph is to differentiate it from *hāwā* II (KB, p. 227).

The verb *hāwā* I depicts the literal fall of rain and snow (Job 37:6). But its derived nouns speak

metaphorically of a fall in fortune. So *hayyā* identifies the calamities that descend on Job (Job 6:2; 30:13); and *hōwā*, those to fall suddenly upon Babylon (Isa 47:11) or upon Judah, "disaster upon disaster" (Ezk 7:26). The commonest noun, *hawwā*, advances from an identifying of the fact of troubles (Ps 57:1), such as those brought upon parents by an unwise son (Prov 19:13), to the cause for troubles, i.e. moral failure. Psalm 5:9 [H 10] may therefore be rendered either, "Their heart is destruction" (RSV) or "wickedness" (KJV, ASV). Other psalms describe a throne of "iniquity" (Ps 94:20) and "wickedness" which rulers devise (Ps 52:2 [H 4] evidently Saul himself was the "mighty man" of v. 1 [H 2], not the underling Doeg, cf. J. A. Alexander, *The Psalms*, II, p. 13). But a good man can perceive these "perverse things" (Job 6:30). In Scripture all such lapses are subject to God's sovereign control and can be overcome by sincere faith (Ps 38:12–13; 94:19–20).

hawwā. *Calamity, wickedness, evil desire*, ASV, RSV, also craving, lust; KJV "mischievous desire, naughtiness," Prov 10:3; 11:6; Mic 7:3. Derives from 'āwā "to desire" (q.v.). KB, p. 228.

hayyā. *Calamity.* A Kethib variant on *hawwā* in Job.

hōwā. *Disaster.* KJV, ASV, "mischief," in its archaic sense of calamity.

J.B.P.

484 הָוָה (*hāwā*) II, the older form and rare synonym of *hāyā* (q.v.), *be, become*. (ASV and RSV similar, but RSV, lie, Eccl 11:3.)

Derivatives

484a יהוה (*yhwh*) **Yahweh**.

484b יָהּ (*yāh*) **Yahweh**.

The root signifies either existence, e.g. of a tree trunk, being at rest where it falls (Eccl 11:3), or development, e.g. of Nehemiah's alleged scheme to become king of Judah (Neh 6:6). Only three other instances of *hāwā* II are preserved in the Hebrew OT (Gen 27:29; Eccl 2:22; Isa 16:4), though *hāwā'* remains as the standard form of the verb "to be" in biblical Aramaic.

Yahweh. The Tetragrammaton YHWH, the LORD, or Yahweh, the personal name of God and his most frequent designation in Scripture, occurring 5321 times (TDNT, III, p. 1067) in the OT (KJV and ASV, the LORD, or, in those contexts where the actual title "Lord" also occurs, GOD, except KJV, Jehovah, in seven passages where the name is particularly stressed (Ex 6:3; Ps 83:18 [H 19]; Isa 12:2; 26:4) or combined with other elements, such as Jehovah Jireh [Gen 22:14; cf. Ex 17:15; Jud 6:24; ASV, consistently Jehovah]).

yāh. A contracted form of Yahweh. Occurs fifty times (rendered in English as above, except KJV, Jah, in Ps 68:4 [H 5], where the name is particularly stressed).

Also numerous proper nouns compounded with shortened forms of the divine name "Yahweh," e.g.: *y'hônātān*, Jehonathan, "Yahweh has given"; abbreviated *yônātān* "Jonathan," a substitute name for the same person (compare I Sam 13:2–3 with 14:6, 8; II Sam 17:17, 20 with I Kgs 1:42–43); and *y'hōshāpāt*, Jehoshaphat, "Yahweh has judged"; alternatively *yōshāpāt*, "Joshaphat," applied only to two subordinates of David (I Chr 11:43; 15:24).

The theological importance of *hāwā* II stems from its derived nouns, which identify the personal name of deity, Yahweh, or its contractions.

The tetragrammaton YHWH is not ordinarily written with its appropriate Hebrew vowels. But that the original pronunciation was YAHWeH seems probable, both from the corresponding verbal form, the imperfect of *hāwā*, anciently *yahweh*, and from later representation of YHWH in Greek *iaoue* or *iabe*. An apocopated form of *hāwā* in the imperfect, that occurs in Eccl 11:3, is *y'hū* (otiose aleph, GKC, p. 211). This in turn may account for the shorter name YHW in the fifth century B.C. Elephantine papyri and the initial elements *y'hô-*, *yô-*, and *yē-* (KB, p. 369) in such names as Jehozadak, "Yahweh (is) righteous," or Joel, "Yahweh (is) God."

[An alternative possibility for the original pronunciation of the Tetragrammaton should be mentioned. Actually, there is a problem with the pronunciation "Yahweh." It is a strange combination of old and late elements. The first extra-Biblical occurrence of the name is in the Moabite Stone of about 850 B.C. At that time vowel letters were just beginning to be used in Hebrew. If YHWH represents a spelling earlier than 900 B.C. (as would seem likely), the final "h" should have been pronounced. The pronunciation Yahweh assumes the ending of a lamed-he verb, but these verbs in Moses' day ended in a "y" (cf. for *bānā* the Ug. impf. *ybn̄y*). So the ending "eh" is a late form. But in Hebrew in late times a "w" that began a word or syllable changed to "y" (as in the pe-waw verbs and the verb *hāyā* itself). So the "w" of Yahweh represents a pre-mosaic pronunciation but the final "eh" represents probably a post-davidic form.

In view of these problems it may be best simply to say that YHWH does not come from the verb *hāwā* (presumably *hawaya* in its early form) at all. There are many places in the OT where it is now recognized that the parallel of a name and its meaning is not necessarily etymological. For instance, I Sam 1:20 probably does not mean that the name Samuel is derived from the verb

shāma "to hear." Genesis 11:9 does not mean that Babel comes from the verb *bālal* "confusion" but only that the two words sound somewhat alike. Likewise Jacob is said to mean both "heel" (Gen 25:26) and "supplanter" (Gen 27:36). There are many other examples of this device which is to be taken as a paranomasia, a play on words, rather than as an etymology. Therefore we may well hold that YHWH does not come from the verb *hāwā* which is cited in the first person *'ehyeh* "I will be," but is an old word of unknown origin which sounded something like what the verb *hāwā* sounded in Moses' day. In this case we do not know what the pronunciation was; we can only speculate. However, if the word were spelled with four letters in Moses' day, we would expect it to have had more than two syllables, for at that period there were no vowel letters. All the letters were sounded.

At the end of the OT period the Elephantine papyri write the word YHW to be read either *yāhū* (as in names like Shemayahu) or *yāhō* (as in names like Jehozadek). The pronunciation *yāhō* would be favored by the later Greek form *iaō* found in Qumran Greek fragments (2d or 1st centuries B.C.) and in Gnostic materials of the first Christian centuries. Theodoret in the fourth century A.D. states that the Samaritans pronounced it *iabe*. Clement of Alexandria (early 3d century A.D.) vocalized it as *iaoue*. These are quite late witnesses and seem to contradict the much earlier Jewish witness of Elephantine and the name elements, none of which end in "*eh*."

As to the meaning of the name, we are safer if we find the character of God from his works and from the descriptions of him in the Scripture rather than to depend on a questionable etymology of his name. See further the writer's remarks in "The Pronunciation of the Tetragram" in *The Law and the Prophets*, J. H. Skilton, ed., Presbyterian & Reformed, 1974, pp. 215–24. R.L.H.]

Among the commonest names with this element are *y'hônātān* "Jonathan," the name of seventeen different OT characters (ISBE, III, pp. 1580, 1730). These include Moses' treacherous (great)grandson Jonathan (Jud 18:30, ASV), David's faithful friend Jonathan, the son of Saul (I Sam 18:1), and David's young courier Jonathan the son of Abiathar (II Sam 15:27; I Kgs 1:42). *y'hôshāpāt* "Jehoshaphat," identifies six individuals (ISBE, III, pp. 1581–1582, 1743), including Israel's recorder under David and Solomon (II Sam 8:16; I Kgs 4:3) and Judah's fourth king after the division, 872–848 B.C. The name reappears in Joel's prediction of the Valley of Jehoshaphat (Joel 3:2, 12 [H 4:2, 12]), where God will overcome the nations gathered to oppose his advent in glory. But rather than designating the site of King Jehoshaphat's ancient victory (Beracah between Hebron and Bethlehem, II Chr

20:26), this title seems to identify a spot beside Jerusalem (Joel 3:17 [H 4:17]), traditionally the Kidron, below Olivet (Zech 14:4). It may be less a place name than prophecy's description of the event of *y'hôshāpāt* "Yahweh has judged."

y'hôshūā'-yēshūā' designates ten Hebrew leaders (ISBE, III, pp. 1622, 1743) from Moses' successor Joshua (יוֹשׁוּעַ, Jehoshua in Num 13:16; I Chr 7:27) to the post-exilic high priest Jeshua (Ezra 3:2; Neh 12:10). The former's name was changed from the Hiphil infinitive, Hoshea, "salvation," to Joshua, with its deeper spiritual connotation of "Yahweh (is) salvation" (Num 13:8, 16). Both men are called "Jesus" in Greek (Acts 7:45; I Esd 5:48), i.e., *yeshūa'* is our Lord's Hebrew name, "for he will save his people from their sins" (Mt 1:21). This may be a shortened form with the divine element omitted, meaning "he will save."

The shortened independent form of the divine name, Yah, occurs primarily in poetry and in the exclamation, Hallelu-yah, praise Yahweh. It serves also as a terminal element in proper nouns like Elijah: *'ēliyā* (or *'ēliyāhū*), "God (is) Yahweh."

In the post-biblical period, reverence for the ineffable name "Yahweh" caused it to be supplanted in synagogue reading (but not in writing) with the noun *'ādōnāy*, "my master," or Lord. Next, when medieval Jewish scholars began to insert vowels to accompany the consonantal OT text, they added to YHWH the Masoretic vowel points for *'ādōnāy*; and the actual writing became an impossible *YāHōWāH*, the ASV "Jehovah."

God's name identifies his nature, so that a request for his "name" is equivalent to asking about his character (Ex 3:13; Hos 12:5 [H 6]). Critical speculation about the origin and meaning of "Yahweh" seems endless (cf. L. Köhler, *OT Theology*, pp. 42–46; IDB, II, pp. 409–11); but the Bible's own explanation in Ex 3:14 is that it represents the simple (Qal) imperfect of *hāwā* "to be," I am [is] what I am. The precise name Yahweh results when others speak of him in the third person, *yahweh* "He is." Albright, it is true, has championed a causative rendering, "I cause to be, I create" (*From the Stone Age to Christianity*, 2d ed., 1946, p. 198; D. N. Freedman, JBL, 79: 151–56); but this is rightly criticized as "conjuring up a nonexistent Hiphil form" (N. Walker, JBL, 79: 277).

Some have gone on to suggest that the Qal meaning of Yahweh must be God's unchangeableness toward his people (Ex 3:15; G. Vos, *Biblical Theology*, p. 134). But, as Moses himself indicated (Ex 3:13), the fact that he was the ancient God of the fathers was insufficient to answer Israel's need at that time; and, in any event, the OT has little to say concerning abstractions

such as "the changelessness of deity" (though in the NT Jesus did use Ex 3:14 to introduce the thought of his eternal divine existence, Jn 8:58). God's immediately preceding promise to Moses had been, "Certainly I will be with you" (Ex 3:12). So his assertion in verse 14 would seem to be saying, "I am present is what I am." Indeed, the fundamental promise of his testament is, "I will be their God, and they will be my people" (Ex 6:7, etc.; contrast Hos 1:9); thus "Yahweh," "faithful presence," is God's testamentary nature, or name (Ex 6:2,4; Deut 7:9; Isa 26:4).

The use of Yahweh as a divine name goes back to earliest times (Gen 4:1,26; 9:26), although the documentation for its employment among other early cultures appears questionable (IDB, II, p. 409). In Ex 6:3 the Lord explains to Moses that by his name Yahweh he had not been "known" to the patriarchs, meaning "know" (see *yāda'*) in its fullest sense: the name was in use (Gen 12:8; 15:2, 7, 8) but was not appreciated in the redemptive significance that it acquired under Moses (J. A. Motyer, *The Revelation of the Divine Name*). For even the so-called P document, which critics have hypothesized as contradicting the Bible's claims to the earlier use of Yahweh (ibid., pp. 3-6), utilizes it in premosaic proper nouns (Jochebed, Ex 6:20; Num 26:59).

Commencing with the later judges (I Sam 1:3), the name Yahweh is often combined with *š-bā'ôt*, "hosts" (armies, q.v.). The Tetragrammaton occurs in every OT book except Eccl and Est. It appears in the ninth century Moabite inscription of Mesha (line 18). From the eighth century onward the element "Yau-" is employed in Aramaic names and in Mesopotamian references to Hebrew rulers. Only in pre-NT times was God's personal name replaced with the less intimate title *'ādōnāy* (Gr., *kurios*) "Lord."

Scripture speaks of the Tetragrammaton as "this glorious and fearful name" (Deut 28:58) or simply "the name" (Lev 24:11). But it connotes God's nearness, his concern for man, and the revelation of his redemptive covenant. In Genesis 1-2:3, the general term *'ēlōhim* (q.v.) "deity," is appropriate for God transcendent in creation; but in 2:4-25 it is Yahweh, the God who is immanent in Eden's revelations. In 9:26-27, Elohim enlarges Japheth, but Yahweh is the God of Shem; the latter is especially used in references to the God of Israel. In Ps 19 the heavens declare the glory of El (vv. 1-6); but the law of Yahweh is perfect, and Yahweh is "my strength and my redeemer" (vv. 7-14 [H 8-15]; cf. G. T. Manley, *The Book of the Law*, p. 41). Yet the distinction is not pervasive: Psalms 14 and 53 are practically identical except for the divine names employed; book I of the Psalter (Ps 1-41) simply prefers Yahweh, and book II (42-72), Elohim. Ultimately the connotations of the name Yahweh are fulfilled

led in the "covenant of peace," when the God who has been present from the first will be fully present at the last (Isa 41:4); cf. Ezekiel's stress upon God's "sanctuary in the midst of them forevermore" (Ezk 37:26) and his eschatological city's being named *YHWH šāmmā* "Yahweh is there."

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J.B.P.

485 הוֹי (hōy) **ah! alas! ho! O! woe!** (ASV and RSV similar.)

An interjection, usually of lamentation. It occurs fifty times in the prophets and once elsewhere. Six usages refer to mourning for the dead (as I Kgs 13:30), and forty involve negative warnings or threats of God's physical chastisement. But in Isa 55:1 it introduces a positive invitation to come and buy good things without money or price (cf. Zech 2:6-7).

Bibliography: Clifford, R. J., "The Use of *hōy* in the Prophets," CBQ 28: 458-64. Gerstenberger, Erhard, "The Woe-Oracles of the Prophets," JBL 81: 249-63. Wanke, Gunther, "'ōy and *hōy*," ZAW 78: 215-18. THAT, I, pp. 474-76.

C.P.W.

הוֹלֵלָה (hōlēlā). See no. 501a.
הוֹלֵלֹת (hōlēlūt). See no. 501b.

486 הוּם (hūm) **be moved, ring again, make a (great) noise.** (Instead of destroy, ASV discomfit, RSV throw into confusion; for make a noise, RSV be distraught; for ring again, RSV be in an uproar. Otherwise ASV and RSV similar.)

Derivative

486a מְהוּמָה (m' hūmā) **destruction, discomfiture, trouble, tumult, vexed, vexation.** (The ASV and RSV are similar but do not use destruction or vexed. The RSV also uses panic, confusion, disturbance.) The meaning of this noun is "confusion," "disturbance," "turmoil."

The basic meaning of this root seems to be a severe disturbance, i.e. "to disturb greatly," "stir," "discomfit."

The verb is used six times, once in the Qal (Deut 7:23). Here, used with the cognate accusative, it refers to God as greatly disturbing (afflicting) the enemies until they are destroyed. In the Niphal the verb refers to the excitement of a city that is "stirred up" (Ruth 1:19; 1 Kgs 1:45), or of a camp (1 Sam 4:5). The subject is the earth (or land) which "is shaken" or "resounds" from the shouting of excited people. The Hiphil may be translated "stir," "make a disturbance" (Ps 55:2 [H 3]; Mic 2:12), but opinion on how to translate these passages, is divided.

In ten of twelve of its occurrences the noun depicts the action of the Lord against Israel's enemies (Deut 7:23), or against Israel herself (Deut 28:20).

The root *hūm* is doubtless a by-form of *hāmam* and possibly of *hāmā* (q.v.).

C.P.W.

- 487 *הָוֵן (*hūn*) **be ready**. (ASV be forward, RSV think it easy.)

Derivative

- 487a הָוֵן (*hōn*) **enough, riches, substance, wealth**. (ASV and RSV similar.)

The verb is used only once (in the Hiphil, Deut 1:41). Here it means to "consider it easy," "think lightly of," possibly to "dare." It is used to characterize the Israelites' attempt to conquer Canaan after God had told them that they must wait. P. C. Craigie comments here: "There was a fine balance in the nature of the covenant that they constantly failed to grasp. First, they could not really trust in the Lord, who would fight for them and protect them. Then, when they rose to shallow confidence in the Lord, they forgot the seriousness of their task" (*The Book of Deuteronomy*, Eerdmans, 1976, p. 106).

hōn. Enough, riches, substance, wealth. The noun means "wealth," but its use is poetic. It is used twenty-six times, in Prov (nineteen times) and in Ezk, Ps, and Song.

The basic meaning of the noun is "goods" or "substance" in sufficient quantity to be considered "riches" or "wealth" (Prov 3:9, etc.). If, as is assumed, this noun is actually derived from the verb above, the meaning of "goods" or "wealth" may have developed from the idea of that which is usually considered necessary to make life "easy." The word is used opposed to *dal* "poor," "weak," "helpless" (Prov 19:4; 28:8). *Hōn* is used in conjunction with *ōsher*, the common word for "riches" (Ps 112:3; Prov 8:18). The usual word for "property" or "goods," *r' kūsh*, is mostly limited to prose passages.

In Ps 44:12 [H 13] the translation "for naught" or "for a trifle" (RSV) is from *b' lō' hōn* "without riches." God has sold his people without even asking a price for them. The translation "enough" in Prov 30:15-16 is necessary from the context. The idea may be that of "sufficiency" but in this case not of wealth.

The attitude of the OT toward *hōn* is ambiguous. There is a good and a bad kind of wealth. The robber looks for wealth (Prov 1:13), but the good man honors the Lord with his wealth (Prov 3:9). Riches do not deliver in the day of wrath (Prov 11:4) but knowledge brings precious and pleasant riches (Prov 24:4). The riches of Tyre are condemned (Ezk 27:12) but in Ps 112:3 riches are the reward of the godly man (see *āshar*).

C.P.W.

- 488 *הוֹת (*hūt*) **shout at**. Occurs only once, in the Poel (Ps 62:4).

- 489 הָזָה (*hāzā*) **sleep**. (ASV and RSV, dream.)

This word is used only in Isa 56:10. It is used of sleeping dogs which represent the false leaders of Israel. The most probable meaning is "dream." Some assume the form to be a scribal error for *hōzeh* "seer" and some MSS so read, but the LXX supports the MT.

C.P.W.

- 490 הִי (*hī*) **lamentation, wailing** (Ezk 2:10, only).

הִיא (*hī*). See no. 480.

הִידָד (*hēdād*). See no. 471.

הִיָּדוֹת (*hūy*dot*). See no. 847a.

- 491 הָיָה (*hāyā*) **to be, become, exist, happen**.

This verb appears 3,540 times in Biblical Hebrew, and all of these are in the Qal stem except for twenty-one uses of the Niphal. The verb is related to another Hebrew word meaning "to become," *hāwā* (only five times: Gen 27:29; Isa 16:4; Eccl 2:22; 11:3; Neh 6:6), and the same verb in Biblical Aramaic, *hāwā* (71 times). In Akkadian its phonetic equivalent, *ewū*, means "to turn oneself into, to become like." To express being or existence Akkadian uses not *ewū* but *bashū* (much like Ugaritic and Phoenician *kūn*).

Very seldom in the OT is *hāyā* used to denote either simple existence or the identification of a thing or person. This can be illustrated by a quick glance at almost any page of the KJV on which one will find numerous examples of words such as "is, are, was, were," in italics, indicating that these are additions by the translators for the sake of smoothness, but not in the Hebrew itself. In such cases the Hebrew employs what is known grammatically as a nominal sentence, which we

may define most simply as a sentence lacking a verb or a copula, for example: I (am) the Lord your God; the Lord (is) a sun and shield; the land (is) good; and in the NT, blessed (are) the poor. This almost total lack of *hâyâ* as a copula or existential particle has led some to use this phenomenon as confirming evidence that "static" thought was alien to the Hebrews, the latter thinking only in "dynamic" categories (see Boman in the bibliography below).

An alternative way in Hebrew to express existence besides the nominal sentence is by the particles *yêsh* (positive) and *'ayin* (negative), really another type of nominal sentence "perhaps 'there are' fifty righteous in the city"; "'there is' no God." Both of these words are more substantial in nature than they are verbal, and in function they resemble the French *il y a* and the German *es gibt*.

There are instances, however, where *hâyâ* is used with a predicate adjective: (a) in the description of a past situation which no longer exists, "The earth was (*hay'tâ*) formless and void" (Gen 1:2); (b) in historical narration, "The serpent was (*hâyâ*) more subtil than any beast of the field" (Gen 3:1); (c) in the expression of a gnomic truth, "It is not good that man should be (*hêyôt*) alone" (Gen 2:18). Notice the juxtaposition of the verbal sentence, with *hâyâ* and a nominal sentence without it: "You shall be (*tihyû*) holy for I (am) holy (*qādôsh 'ânî*, Lev 19:2). Boman would account for the absence of a copula in the latter part of this phrase by stating that the predicate (holy) is inherent in the subject (God) and hence the copula is unnecessary. He would also add that the first "be" really means "become." To jump from this observation, however, to the conclusion that the basic meaning of "to be" in the Bible is "to become" seems to be unwarranted.

Of special import is the use of the verb *hâyâ* in covenant formulae: I will be your God and you will be my people (Jer 7:23; 11:4; 24:7; 31:33, etc.), and in the context of God's promises of blessings and judgements: and I will make of you a great nation . . . and you shall be a blessing (Gen 12:2). A frequent, although perhaps misleading, translation of *hâyâ* is, as we have noted above, "to come." This can be seen in connection with God's spirit "coming" upon an individual (Jud 11:29; I Sam 19:20), and in those places where God's word "came" to someone (Gen 15:1; I Sam 15:10; II Sam 7:4; Jer 36:1).

A final and brief word may be said about the meaning and interpretation of Jehovah/Yahweh. It seems beyond doubt that the name contains the verb *hâyâ* "to be" (but also see article YHWH). The question is whether or not it is the verb "to be" in the Qal, "He is," or the Hiphil, "He causes to be," a view championed by W. F. Albright. The strongest objection to this latter in-

terpretation is that it necessitates a correction in the reading of the key text in Ex 3:14: "I am that I am." Most likely the name should be translated something like "I am he who is," or "I am he who exists" as reflected by the LXX's *ego eimi ho ôv*. The echo of this is found surely in the NT, Rev 1:8. More than anything perhaps, the "is-ness" of God is expressive both of his presence and his existence. Neither concept can be said to be more important than the other.

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V.P.H.

הֵיךְ (*hayyâ*). See no. 483b.

492 הֵיךְ (*hêk*) **how**. (ASV and RSV the same.)

This secondary spelling of 'ek also introduces a question showing indignation or astonishment (GKC 148). The former is evidenced in I Chr 13:12 in David's self indignation, and the latter in Dan 10:17. The Ugaritic cognate is 'k (UT 19: no. 147). Our word occurs twice.

L.J.C.

493 הֵיכָל (*hêkāl*) **palace, temple, nave, sanctuary**.

ASV and RSV similar with improvements by the latter in I Kgs 6:3; II Chr 36:7, but inconsistencies in II Kgs 23:4, etc. As in extra-biblical literature this loanword from Sumerian/Akkadian (*Ē.GAL/ekallu*; Ugaritic *hkl*, UT 19: no. 763) essentially represents a king's dwelling quarters, i.e. a palace. In the Bible it is not necessarily of stone (Ps 18:6 [H 7]), nor of gigantic proportions (I Kgs 6:3). Our word has a rich variety of synonyms: *armôn* (*harmôn*, Amos 4:3; *'almôn*, Isa 13:22), a large luxurious dwelling place, which, however, are not used of the house of God; *birâ*, perhaps a Persian loanword for "palace, citadel"; *m'šād*, stronghold, fort, etc. Other words for God's dwelling place are: *bêt* (Gen 33:17 where a booth *sukkôt* is called a *bêt*), also called an *'ôhel* (I Sam 2:22), *miqdāsh* (any place sanctified by God from the land of Palestine, Ex 15:17, to the sanctuary itself, Lev 16:33; see *qōdesh*); *bāmôt*, hilltops or mountain tops (II

Sam 1:19; Deut 32:13) which often served as the locations for worship, whether legitimate (I Sam 9:12; I Kgs 3:4) or illegitimate (Lev 26:30). Especially note the mythological use (e.g. Amos 4:13); finally see *mishkān* (dwelling place in general) and *māqôm* (God's chosen place; see *qûm*). Our word occurs eighty times.

Extra-Palestinian applications of *hēkāl* refer solely to the domicile of a king (II Kgs 20:18, hence, rsv in Amos 8:3; Hos 8:14; II Chr 36:7). Within Israel it refers to the dwelling place of the great king, God (Ezr 3:6). Akkadian (CAD, E, I, p. 52) *ekallu* represents the royal palace, royal property, or the main room (reception hall?) of a private house. Interestingly, the *or* exhibits similar connotations. Let us especially note that our word does not occur in the *or* until I Sam, the document appearing after the kingship was established in Israel. This meaning (God's palace) occurs in the psalmists' prayers when they describe the life of blessedness (Ps 65:4 [H 5]). Figuratively, David prays that he, too, may dwell in God's house/temple (Ps 27:4). He surely does not ask for a change in God's law whereby he, a non-priest, could enter (indeed, dwell in) the temple. So it is a state of blessedness for which he prays, that he might always be in God's favor. No doubt, it is God's earthly palace/temple toward which David directs his prayer, although it is God himself whom he addresses (Ps 5:7 [H 8]; 138:2). God is not limited spatially to the temple (I Kgs 8:27). However, God's chosen place is his temple and it is to be respected in proportion to the respect due to the Creator (Jer 7:4). Disparaging it will bring divine judgment (Jer 50:285). God himself will raise up a servant to restore his temple (Cyrus, Isa 44:28), foreshadowing the founding of God's perfect temple by a man named "branch" (Zech 6:12; cf. Isa 11:1; Jer 23:5; 33:15; for the church as this temple, compare Mal 3:1/Mt 3:10–12; I Cor 3:3–15, II Cor 6:16). Paul uses the word *naos*, which can refer to the entire building (Arndt, p. 535).

It is to be noted that the term *hēkāl* is applied to God's house while it was still a tent (I Sam 1:9; 3:3). In Ps 27, the temporary structure where David placed the ark is called a house (*bēt*), a temple (*hēkāl*), a booth (*sukkâ*), and a tent (*'ôhel*).

Our word is also applied to the entire property of God. Hence, David states that everything in God's temple says, "glory" (Ps 29:9).

hēkāl also refers to the main room of the temple as such. First, God's divine reception hall (I Kgs 6:3; 7:50; II Chr 4:7) was where Samuel slept as a lad (I Sam 3:3). Since only priests were to enter this area, perhaps the lad was not as young as commonly thought (Num 4:3). Godless kings placed idols therein (II Chr 29:16). It was this holy place that Uzziah profaned (II Chr 26:16).

Later, the enemies of Nehemiah sought to trick him into entering. Had he done so, they would have been able to discredit him (Neh 6:10ff).

Finally, God's true temple and throne are in heaven (Ps 11:4; Mic 1:2; Hab 2:20; Jon 2:4 [H 5], 7 [H 8]). In Isaiah's vision (Isa 6:1ff.), the heavenly sanctuary had no separation between the throne of God (ark, i.e. holiest place) and the altar upon which coals burned (the holy place). Truly this bespeaks the perfect state wherein there is no mediator except God.

For a different view, see K. D. Schunck, "Zentralheiligtum, Grenzheiligtum, und Höhenheiligtum in Israel," *Numen* 18: 132–40.

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L.J.C.

הֵלֵל (*hêlêl*). See no. 499a.

494 הֵין (*hîn*) *hin*. (ASV and rsv the same.)

Perhaps borrowed from Egyptian *h*(*n(w)*) or *hn(n)w*, a liquid measure of approximately one pint, which is however one-eighth of a hin. A "hin" is a unit of liquid measure. Post-biblical sources make it one-sixth of a bath or twelve logs. The bath is a liquid measure equal to the ephah (q.v.) which is used for dry measure. The bath probably was about twenty-two liters, twenty-three and one-fourth liquid quarts, about six gallons.

The word is used twenty-two times in the *or*. It is used twenty times to measure the oil and wine (once "strong drink") used for sacrifices (Num 15, 28, et al.). Fractional parts, one-half, one-third, and one-fourth, as well as a full hin are used, but never more than one. As an object lesson, Ezekiel was allowed to drink only one-sixth of a hin (about two-thirds of a quart) of water each day to represent conditions in Jerusalem under a long siege (Ezk 4:11). The Mosaic law called for the use of a "just hin" (Lev 19:36), as it demanded just measures and weights of every kind.

Bibliography: AI, pp. 195–209. Huey, F. B., "Weights and Measures," in ZPEB.

C.P.W.

495 הָכָר (*hākar*) Occurs only in Job 19:3, in phrase *lō'-tēbōshû tahk'rû-li*. Meaning

496 *הָלַא' (*hālā'*)

dubious, perhaps "shamelessly you attack me" (NIV).

הַכָּרָה (*hakkārā*). See no. 1368e.

- 496 *הָלַא' (*hālā'*) *removed far off*. This denominative verb occurs only once, in the Niphal (Mic 4:7).

Parent Noun

496a הָלָא' (*hāl'ā*) *out there, onwards, further* (e.g. Gen 19:9; Jer 22:19).

הִלּוּל (*hillūl*). See no. 500a.

- 497 הָלָז (*hallāz*) הָלָזָה (*hallāzeh*) הָלָזוּ (*hallēzū*) *this (one) there, yonder*.

This secondary rare demonstrative pronoun intensifies the designation. The shortened form can be either masculine (Jud 6:20) or feminine (II Kgs 4:25), while the form *hallēzū* is feminine (GKC 34f). These forms might have been developed from the regular *zeh* plus the definite article plus the emphatic lamed (Nötscher, VT 3: 372–80).

L.J.C.

הָלִיק (*hālik*). See no. 498b.

- 498 הָלַק (*hālak*) *go, walk*. ASV and RSV similar with the latter sometimes improving on the former.

Derivatives

498a הֹלֵךְ (*hēlek*) *traveler*.

498b הָלִיקָה (*hālik*) *step*.

498c הַלִּיקָה (*hālikā*) *going, way, traveling company*.

498d מַהֲלַק (*mahālak*) *walk, journey*.

498e תַּהֲלֻקָה (*tahālūkā*) *procession*.

Our word denotes movement in general, although usually of people. Hence, it can be applied with various connotations (including Josh 17:7), and in various contexts. Especially, we ought to notice the imperative ejaculatory use (Gen 37:13, 20; Gen 19:32; 31:44), the use of the infinitive to extend the action of another verb (Gen 8:3, 5; see GKC, 113u), and the use of the finite to concretize the action of another verb (Gen 27:14; 50:18; II Kgs 3:7; Isa 2:3). Synonyms are: *rūs* "run," *bō* "come, enter," *yāšā'* "go out," *ālā* "ascend," and *šūb* "return." Its antonyms are: *yāšab* "sit," and *āmad* "stand." Our root occurs 1562 times. It is a common Semitic root (Akkadian *alāku*, CAD. A.I, pp. 300–28; Ugaritic *hlk*, UT 19: no. 766).

The specific application of this verb to various kinds of going may be translated variously: e.g., the "creeping" of a snake (Gen 3:14), the "prowling" of foxes (Lam 5:18), the "sailing" of

ships (Gen 7:18), the "flowing" of water (Gen 2:14), the "llaying" of trumpets (Ex 19:19), the "walking" of men (Ex 14:29), etc. In another special use this verb signifies the end of, e.g. rain (Song 2:11), dew (Hos 6:4), wind (Ps 78:39), grief (Job 16:6), human life (Gen 15:2; Josh 23:14), etc.

This verb can be applied both to supposed gods (Ps 115:7) and to the Lord God. Although other verbs are generally used in theophanic accounts (Frank Schnutenhaus, "Das Kommen und Erscheinen im Alten Testament," ZAW 76: 1–22) there is at least one clear use of *hālak* in such a context (Gen 18:33). Perhaps Gen 3:8 is also a theophanic context, although the participle may go with *qōl* rather than with "Lord God," in which case the translation would be "the voice of the Lord God which was going through the garden on the wind of the day." Conceived anthropomorphically, God walks on the clouds (Ps 104:3) or in the heavens (Job 22:14). More frequently, and more importantly *hālak* is applied to Yahweh's coming to his people in judgment or blessing (II Sam 7:23; Ps 80:2 [H 3]), especially during the wilderness wanderings (e.g. Ex 33:14; 13:21). In this latter context, note the new Exodus (Isa 45:2). As the people followed the ark of God through the desert so they followed it in ritual (infrequently expressed by *hālak*; cf. Josh 3:6; Num 10:32–36).

Apostasy is described as their "going after" other/false gods (Ex 32:1; Jer 5:23), pursuing one's own evil counsel (Jer 7:24; Ps 1:1), or heart (Jer 11:8), or walking in darkness (Isa 9:2 [H 1]), and meets with God's judgment (Lev 26:24). The truly pious follow God's leading in all that they do (i.e., they keep his commandments, I Kgs 3:14; Ps 119:1ff.). This idea can be expressed by *hālak* alone (without 'ahārē plus words such as *š' dāqōt* (Isa 33:15), etc. The Hithpael is used in this connection to emphasize the continuity of the action. Striking examples of men who so lived before God are Enoch, Noah, Abraham, etc. (Gen 5:22; 6:9; 17:1).

hālikā. *Goings, doings, procession, travelers*. ASV and RSV translate variously with the latter giving superior renderings. This noun (GKC 84^{a1}) concretizes various connotations of the verb whether conceived as the process of going (Ps 68:24 [H 25]; Nah 2:5 [H 6]; Hab 3:6; Ugaritic *hlk*, *kbkkm*; Albright, BASOR 82: 49), or the process of life (Prov 31:27), or the thing that goes (Job 6:19). For cognates see Akkadian *alaktu* (CAD A.I., pp. 297–300). Our word occurs six times.

tahālūkā. *Procession*. ASV and RSV the same. This *hapax legomenon* (GKC 85r) concretizes the formal ritualistic "going."

Bibliography: Blank, Sheldon H., "Some Considerations Concerning Biblical Prayer," HUCA 32: 75–90. Speiser, E. A., "The Durative

Hithpa'el: A Tan-Form," JAOS 75: 118–21. THAT, I, pp. 486–92.

L.J.C.

499 הָלַל (hālāl) I, *shine*. (ASV and RSV similar.)

Derivative

499a הֵלֵל (hēlāl) *Helel*.

Our root represents the giving off of light by celestial bodies. Perhaps the Ugaritic phrase *bnt. hll* (daughter of Helel?) as a name for *krt* (UT 19: no. 769) exhibits a similar meaning. The root occurs five (maybe six, KD Job 25:5) times.

The verb is used by Job in highly poetic passages to describe the shining of the sun (29:3; 31:26). In both instances the parallels make the meaning clear. Also, Isa 13:10 contrasts this aspect of heavenly bodies and the darkening of the sun and moon. These heavenly bodies are symbolically/figuratively darkened as a sign of blessing (Isa 60:19; Joel 2:31 [H 3:4]) and/or judgment whether historical (Isa 13:13; Ezk 32:7) or eschatological (Joel 2:10). All the uses of our verb appear in contexts with mythological connections. This is not to say that biblical writers assumed the validity of pagan myth. Indeed, as Job (41:18 [H 10]) seeks to make clear, God alone exists as deity: The pagan gods are creations of their own minds (Isa 2:8). Leviathan is a toy in God's hands, i.e., he mocks the pagan religions. Interestingly, in Job 41:18 [H 10] the line parallel to that in which our verb appears alludes to *shahar* (q.v.; cf. J. W. McKay, "Helel and the Dawn-Goddess," VT 20: 456ff.) which is probably to be understood as the name of a goddess. McKay (op. cit.) contends that in the allusion in Isa 14:12–15 there is a Canaanite version of the Greek Phaethon myth as mediated and influenced by Phoenician culture during the "heroic age." The development of the Canaanite version is complex and has affinities with the Ugaritic myth involving Athar, son of Athirat, who was unable to occupy the throne of Baal. It was Phaethon who attempted to scale the heights of heaven and as the dawn star was ever condemned to be cast down into Hades (*sh'ol*, q.v.). Even if one does not accept McKay's argument, it is important to note the following philological oddities: (1) *har mō'ed* (Isa 14:13) and Ugaritic *gr.ll* ("The Mount of Lala") where there assembled the *phr. m'd*, ("The Assembled Body" ANET, p. 130—UT 16: Text 137:20) and (2) the name *šāpōn* (Isa 14:13) which is well known in Ugaritic as the mountain of the gods. The God of Israel is not enthroned on Saphon; he reigns from heaven itself (cf. *hēkāl*). Any interpretation of Isa 14 which does not take into account the mythological allusion does i justice to what is said there. [It may be helpful to add that this much-discussed passage with possi-

ble parallels to pagan mythology is actually in form a quotation from a heathen king. It is natural for a heathen king to boast that he would exalt his throne above the gods or above the mountain where he believed the gods assembled. R.L.H.]

hēlāl. Helel. This proper name is a *hapax legomenon* describing the King of Babylon (Isa 14:12).

L.J.C.

500 הָלַל (hālāl) II, *praise, boast* (only in Piel, Pual and Hithpael). (ASV and RSV usually the same.)

Derivatives

500a הִלְלִי (hillāl) *rejoicing, praise*.

500b מְהַלֵּל (mahālāl) *praise*.

500c הִלְלָה (hillāl) *praise*.

This root connotes being sincerely and deeply thankful for and/or satisfied in lauding a superior quality(ies) or great, great act(s) of the object. Synonyms are: *yādā* (Hiphil) "to praise," "give thanks"; *rānan* "to sing or shout joyfully"; *shir* "to sing (praises)"; *bārak* (Piel) "to praise," "bless"; *gādal* (Piel), "to magnify"; *rām* (Polel), "to exalt"; *zāmar* (Piel), "to sing, play, praise"—all of which see. For cognates see Akkadian *alālu*. 1. *atlalu* "to shout, brag, boast; 2. *šululu* "to hail, acclaim, utter a cry, to generally express joy" (CAD A.1., pp. 331ff.); and Ugaritic *hll* (UT 19: no. 769). Our root occurs 206 times.

This root can be used of exalting human beauty (Gen 12:15; II Sam 14:25) or human understanding (Prov 12:8). The noun *hillāl* is used of the renown of cities (Jer 48:2). Also *hālāl* can bespeak the praise given to a good homemaker (Prov 31:28, 31), a wise diplomat (I Kgs 20:11), which comes from a king (Ps 63:11 [H 12]), etc. However, our root usually refers to praising deity, even false deities (Jud 16:24).

The most frequent use of our root relates to praising the God of Israel. Nearly a third of such passages occur in the Psalms. The largest number of these are imperative summons to praise. The frequency and mood emphasizes the vital necessity of this action. The centrality of the cultus to Israel's national *ēlan* further confirms that necessity, as does the fact that psalmody in Israel's religion was so strongly linked to David the idyllic king. The themes surrounding and included in the verbal expressions of praise (the psalms) show that it is imperative that God in his deity (Ps 102:21 [H 22]) be recognized and that the fullness thereof be affirmed and stated. This is to be offered in an attitude of delight and rejoicing. Belief and joy are inextricably intertwined. Secondly, it is significant that most of these occurrences are plural (except Ps 146:1; Ps 147:12,

collective). This shows us, as does the use of the psalms in the worship that praise of Jehovah was especially, though by no means uniquely (Ps 146:1), congregational. This praise could involve choirs and musical instruments, too. It could be expressed in speaking (Jer 31:7), singing (Ps 69:30 [H 31]), and with dancing (Ps 149:3). Such praise was an essential element of formal public worship. It is important to note the strong relationship between praise and intellectual content. The entire creation both terrestrial (Ps 148:1ff.) and heavenly (Ps 148:2) are summoned to praise God. This does not, however, imply that such activity was anything other than intelligent. Such personifications (Rom 8:20ff.) emphasize the responsibility of all creation to joyfully render to God his due (Ps 150:6). Praise and cultus are constants in man's obligation and privilege before the Creator and Savior (Ps 106:1). Interestingly, during the Exile, public worship was sustained, but apart from the temple. In order to emphasize their diminished "joy" in worship the pious hung up their harps (Ps 137:2), and resumed playing in worship upon their restoration (Ps 147:7). Furthermore, the messianic age is to attest the singing of a new song (Isa 42:10; cf. Rev 5:9). The NT worshiping community came into the self-awareness that they were the temple of God (1 Cor 3:16; see *hēkāl*). Temple worship is most joyful and expressed both in old and new songs.

Our verb is also used in the volutive sense whereby the pious declares his intention to praise God. These declarations are either at the beginning (Ps 145:2) or end (Ps 22:22 [H 23]) of a psalm, although usually *yādā* (Hiphil) is used in such psalms. Even the individual praise is in a cultic context (Ps 22:22 [H 23]; 35:18). *t'hillā* can also be used in such psalms (145:1; 9:14 [H 15]; 109:1). This individual affirmation exhibits acceptance of the imperative mood voiced in *hālāl*. Here, too, the importance of that activity for life is emphasized by its sustained verbal expression (Ps 63:5 [H 6]; 34:2 [H 3]). To so publicly exalt God's person (Deut 10:21; Jer 17:14) and work (Ps 106:2) is tantamount to an affirmation of life itself. The historical books (i.e. Chronicles) assume such a resolution and especially note the arrangement and establishment of the cultic order and ascribe the establishment of the musical worship to David.

Another use of our root reflects on the nature and content of praising God. He is the unique and sole object and the content of true praise (Ps 65:1 [H 2]; 147:1; cf. Jer 17:14). God is further and inseparably joined to praise (Ps 109:1; Deut 10:21; Ps 22:3 [H 4]). Moreover, human existence and praising the true God are closely related (Ps 119:175). Upon death this cultic public praise, of course, ceases (Ps 115:17; cf. *sh'ōl*, and L. Coppes "Sheol, What is It?" *Covenantal Wit-*

ness 92: 14–17). The fullest richness of human life produces continual praise (Ps 84:4 [H 5]).

The profane connotation (in the sense of a laudable quality) is sometimes applied to God. This is especially expressed in the Hithpael and the noun *t'hillā*. One's only and continual boast (glorying) is to be in God (Ps 105:3). Indeed, if one is pious he will so glory in God (Ps 64:10 [H 11]; note its parallel *sāmāh*). God's praise (paralleled by *hōd*) fills the earth (Hab 3:3). *t'hillā* is also parallel to *kābōd* (Isa 42:8) and God declares that he will not allow another to receive his due. Yet, God's praise is proclaimed (Isa 42:10), recounted (Ps 78:4), and ever increasing (Ps 71:14). His praise considered in this objective sense is closely tied to his historical acts of deliverance in behalf of his elect (Ex 15:11; Ps 78:4; 106:47) showing God's covenantal interest in and work in history. He is not simply abstract being-in-itself, nor transcendent (Job 38–41).

The prophets declare Israel to be the "glory" (*t'hillā*) of God when she is in a divinely exalted and blessed state (Isa 62:7; Jer 13:11). The prophets also summon the elect, indeed the whole world (Isa 61:11) to praise and rejoice over the promised salvation (Isa 43:21). The foreseen fulfillment (Isa 62:7) extends to the messianic state (Joel 2:26).

hillūl. *Festal jubilation.* ASV and RSV the same in Jud 9:27, but RSV is better in Lev 19:24. These joyous festivals of praise among Jews and Canaanites apparently took place upon the fourth year's harvest. This firstfruits' rite sanctified the vineyard or field with a sacrificial meal (KD, *Joshua, Judges, Ruth*, p. 366f.).

mahālāl. *Praise.* ASV and RSV the same. This noun represents the degree of praise or lack thereof rendered to one by others (Prov 27:21, KD). It is that by which a man is tried and is likened to the crucible in which silver or gold is tried.

t'hillā. *Praise, praiseworthy deeds.* ASV and RSV similar. This noun represents the results of *hālāl* as well as divine acts which merit that activity. This latter use occurs both in the singular (Ps 196:47) and plural (Ex 15:11; Ps 78:4). Parallel words are *kābōd* "honor" (Isa 42:8), and *shēm* "name" (Ps 48:10 [H 11]; Isa 48:9). Our word occurs fifty-seven times.

Bibliography: TDNT, VIII, 493–98. THAT, I, pp. 493–501.

L.J.C.

501 הָלַל (*hālāl*) **III, to be insane.** ASV and RSV similar with the latter sometimes striking closer to the root meaning.

Derivatives

- 501a הוֹלֵלָה (hōlēlā) *madness*.
 501b הוֹלֵלֹת (hōlēlūt) *madness*.

This root stresses the irrational aspect of insanity whereas *shāga'* (q.v.) emphasizes the behavioral aspect. Consequently, our root is parallel to *siqlūt/siqlūt* "foolishness, folly," *kešel* "folly," and is an antonym of *hokmā* "wisdom." Our root occurs sixteen times.

The basic meaning of the root emerges most clearly in Eccl 2:12. Significant connotations are revealed in I Sam 21:13 [H 14] and Jer 25:16 (cf. 51:7) where an insane man and a drunkard respectively are described. Furthermore, most instances exhibit an application to irrational thought processes (e.g., Eccl 1:17). Our root, interestingly, is applied to the wicked (*rāsha'*) in the Psalms (5:5 [H 6]; 73:3; 75:4 [H 5]; cf. Eccl 7:25) describing the loud boisterous nonsensical behavior and mindset (KD on Ps 5:5 [H 6]). Sin (especially idolatry, Jer 50:38), therefore, is irrational in view of the nature of God, the creation, and mankind (Eccl 10:13), and yet it fills the heart of man (Eccl 9:3). The sovereign Jehovah dispenses the wine of wrath causing men to act even more insanelly (Jer 51:7; 25:16) than normally, as do drunkards. He controls and frustrates false prophets (Isa 44:25) and leaders (Job 12:17).

hōlēlōt, hōlēlūt. *Madness.* This noun, constructed on the Qal participle form, signifies the state of being *hālāl*. It occurs five times and only in Eccl.

L.J.C.

הַלְמוֹת (halmūt). See no. 502a.

- 502 הָלַם (hālam) *hammer, strike down* (e.g. Jud 5:22; Isa 16:8).

Derivatives

- 502a הַלְמוֹת (halmūt) *hammer, mallet* (Jud 5:26).
 502b יָהֳלֹם (yahālōm) *precious stone, perhaps jasper* (Ex 28:18; 39:11; Ezk 28:13).
 502c מַהֲלֻמוֹת (mahālūmōt) *strokes, blows* (Prov 18:6; 19:29).

- 503 הָלֹם (hālōm) *hither* (e.g. Ex 3:5; Jud 18:3).

- 504 הֵמָּה (hēmmā), הֵם (hēm), הֵנָּה (hēnna) *they, these, the same, who, et al.* (ASV, RSV similar.)

This is the third person plural independent nominative pronoun, "they." It is the plural form of *hū'* (*hi'*) which should be consulted for a more detailed treatment, as the usage is similar.

Though not required preceding a finite verb, it is used in nominal sentences or clauses, "they (are) crying out" (Ex 5:8), or with the pronoun following the predicate, "entangled, they, in the land", i.e. "they are entangled in the land" (Ex 14:3), and with *kī*, meaning "that," "for," "for few they (are)" (Josh 7:3).

The pronoun may be used before a finite verb when a phrase separates the subject from the verb, "the priests . . . that kept the charge of my sanctuary when . . . , they shall come near" (Ezk 44:15).

The pronoun is used when adding an additional subject after the predicate, "the handmaids came near, they and their children" (Gen 33:6), and as a resumptive pronoun in a relative clause.

hēm (seldom *hēmmā*) is used with the article (*hayyāmim hahēm*) as a demonstrative adjective, "in those days" (Deut 17:9). Unlike the singular, the third person plural forms occasionally combine with prepositions, "by them" (Hab 1:16, etc.). *hēnna* is the feminine form.

As in the singular, the plural is used for emphasis and sometimes is translated "themselves," "but every small matter they would do the judging themselves" (Ex 18:26).

C.P.W.

- 505 הָמָה (hāmā) *cry aloud, mourn, rage, roar, sound; make noise, tumult; be clamorous, disquieted, loud, moved, troubled, in an uproar.* (RSV also growl, howl, be in turmoil, moan, thrill, yearn, beat wildly, thunder, et al.; ASV similar.)

Derivatives

- 505a הַמּוֹן (hāmōn) *abundance, tumult*.
 505b הִמְיָה (hemyā) *sound, music*.

This root, used thirty-four times, means "cry out," "make a loud noise," or "be turbulent." It is a strong word, emphasizing unrest, commotion, strong feeling, or noise.

This verb is difficult to translate uniformly and the translation will vary from passage to passage and translator to translator. Thus in Isa 17:12 the KJV has "make a noise," ASV "roar," RSV "thunder." Subjects include people (Ps 77:3 [H 4]), waves (Jer 5:22), cities (I Kgs 1:41), the heart (Jer 4:19), and the bowels (Song 5:4, RSV "heart was thrilled"; Jer 31:20, RSV "heart yearns"). The translation "concourse" (Prov 1:21) is inferred from the commotion.

hāmōn. *Abundance, company, many, multitude, noise, riches, rumbling, sounding, store, tumult.* (ASV similar, RSV also troops, rushing, wealth, music, populous.) This noun, although variously translated means "multitude" or "host," with emphasis on unrest, turbulence, or noise.

In sixty-four of eighty-four occurrences the "multitude" is people, often troops. Sometimes the emphasis is on the sound of a multitude, hence "noise" (Isa 31:4), "tumult" (II Sam 18:29), or "rumbling" (Jer 47:3). The KJV "sounding of thy bowels" (Isa 63:15) is better translated "yearning of thy heart" (ASV, RSV). The RSV "orgies" (Jer 3:23) assumes the purpose of multitudes on the mountains (KJV "multitude of mountains"). The Valley of Hamon-gog (Ezk 39:11, 15) means the Valley of the multitude of Gog where the slain of God will be buried after their attack on Israel from the north.

The root *hāmā* may be related to *hāmam* or *hūm* whose meanings are similar.

C.P.W.

הַמֶּן (hāmōn). See no. 505a.

הַמְיָא (hemyā). See no. 505b.

506 הַמָּל (hāmāl). Assumed root of the following.

506a הַמָּלָה (hāmullā), הַמְיָלָה (hamullā) *rainstorm, roaring or rushing sound* (Jer 11:16; Ezk 1:24).507 הָמַם (hāmam) *break, consume, crush, destroy, discomfit, trouble, vex.* (ASV similar except scatter for break, RSV does not use break, consume or vex, but adds throw into confusion or panic, rout.)

The basic meaning of this word seems to be "to give attention to" in the negative sense, that is, "harass," "trouble," often with the purpose of creating panic.

This verb is used thirteen times. Ten times God is the subject. Of these, five times the object is Israel's enemy whom God strikes with panic for their sake. (See I Sam 7:10; Ex 14:24; Ex 23:27; Josh 10:10; Jud 4:15; and also II Chr 15:6 with a more general subject.) Thus it denotes an important aspect of holy war.

The verb is used parallel to "scatter" in II Sam 22:15, Ps 18:14 [H 15], and Ps 144:6 (parallel passages). God uses arrows and lightnings to trouble his enemies. (Some would translate *hāmam* as "set in motion" referring to the arrows and lightning.) The word is also used to indicate the effect of a cart wheel on grain (Isa 28:28). But some make wheel the object and translate "set in motion."

The word describes God's treatment of the Israelites over forty until they died in the wilderness. He made sure of their death (Deut 2:15). Other subjects of this verb are: Nebuchadnezzar, against Jerusalem (Jer 51:34), and Haman against the Jews (Est 9:24).

The root *hāmam* is related to the verb *hūm* of similar meaning.

Bibliography: THAT, I, pp. 502-503.

C.P.W.

508 הָמַם (hms). Assumed root of the following.

508a הָמַם (hemes) *brushwood* (Isa 64:1).

509 הָמַר (hmr). Assumed root of the following.

509a מַהְמֹרָה (mahāmōrā) *flood* (Ps 140:11, only).510 הֵן (hēn) *behold, if, lo, though.* (ASV and RSV similar.)

An interjection demanding attention, "look!" "see!" and sometimes in context, "if." It is used one hundred times. It is, at least in some uses, a short form of *hinnēh* (q.v.). It or *hinnēh* or both are in Ugaritic reflected in the *hn* of similar meaning.

hēn is mainly used to emphasize the information which follows it, "behold, I have bought you" (Gen 47:23), although sometimes the emphasis is on a person, "behold my servant" (Isa 42:1). The information may be only an assumption, "Behold, they will not believe me" (Ex 4:1). When the assumption is a condition it is translated "if," e.g. "if I shut up heaven . . . , or if I command the locusts" (II Chr 7:13). In this passage *hēn* is parallel to *'im*, meaning "if I send pestilence." The KJV uses "though" to introduce a condition in Job 13:15, "though he slay me" (but ASV and RSV, "behold, he will slay me"). "If" is also used in the sense of "whether," "and see if there be such a thing" (Jer 2:10). This usage for "if" may be not the equivalent of "behold" but derived from the Aramaic *hēn* which means "if" exclusively. The Ugaritic *hn* apparently is not used for "if."

Over half of the instances of this word are in Isa and Job, with the others mainly confined to the Pentateuch. This is in contrast to the use of *hinnēh* which is evenly distributed throughout the OT.

510a הִנֵּה (hinnēh) *behold, lo, see.* (ASV and RSV "if.") An interjection demanding attention, "look!" "see!" It occurs over a thousand times. See also the shorter form, *hēn*.510b הִנֵּה (hinnēh) *hither.* When used in pairs, "here and there." Derivation uncertain.

hinnēh is sometimes used as a predicator of existence according to T. O. Lambdin: "It differs from *yesh* in that it emphasizes the immediacy, the here-and-now-ness, of the situation (*Introduction to Biblical Hebrew*, Scribner's Sons, 1971, p. 168).

hinnēh may be used to point out things (pillar and heap, Gen 31:51; covenant, Gen 17:4), but

more often it is used to point out people, "behold my maid" (Gen 30:3). Often pronouns are attached as suffixes, especially the first person singular: "See me standing" (i.e. "behold I stood," Gen 41:17), or for emphasis the pronoun is repeated, "And I, behold I am bringing" (Gen 6:17), and often the idiom, "Behold me!" (i.e., "here I am," I Sam 3:4f.).

Then too, according to Lambdin, "Most *hinnēh* clauses occur in direct speech . . . and serve to introduce a fact upon which a following statement or command is based" (ibid., p. 169). Thus, "Behold your handmaid is in your charge; do to her" is equivalent to "since your handmaid is" (Gen 16:6). With the first person suffix followed by a participle it is used often in the prophets as a statement of what God will do, "Behold, I am going to proclaim liberty . . . to the sword" (Jer 34:17). Especially with the participle it may point out what is just on the verge of happening (Ex 4:23, 7:17 etc.).

In a few instances *hinnēh* is used to emphasize one specific possibility and may be translated "if," "and if . . . the disease is checked" (Lev 13:5, RSV).

An important fact or action may follow introductory words: "As for Ishmael . . . , behold I have blessed him" (Gen 17:20), "In my dream and behold I stood" (Gen 41:17). The pronoun may be omitted if understood, "Behold, between Kadesh and Bered," i.e. "it," referring to a well, was thus located (Gen 16:14).

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C.P.W.

הֵנָּה (*hēnnā*). See no. 504.

הִנֵּנִי (*hinnēh*). See nos. 510a,b.

511 הָם (*has*) **be silent, hold peace, tongue, (keep) silence, still.** (ASV and RSV similar.)

An interjection with imperative force meaning "be silent," "hush." It is used seven times: to command people to refrain from speaking (Amos 6:10) or weeping (Neh 8:11); to demand awesome or respectful silence before the Lord (Hab 2:20); in grief for the dead (Amos 8:3).

C.P.W.

512 הָפַק (*hāpak*) **turn, overturn.**

Derivatives

- 512a הֵפֵק (*hepek*) **contrary.**
- 512b הִפְכָּה (*hāpēkā*) **overthrow.**
- 512c הִפְכָּק (*hāpakpak*) **crooked.**
- 512d מִהִפְכָּה (*mahpēkā*) **overthrow.**
- 512e מִהִפְכֵּת (*mahpeket*) **stocks.**
- 512f תִּהְפֹּךְ (*tahpūkā*) **perversity.**

This root together with its derivatives appears 118 times in the OT. The verb accounts for the majority of these, being used ninety-four times (Qal, fifty-five times; Niphal thirty-four times; Hophal, once; Hithpaal, four times).

The root *hāpak* figures prominently in connection with three themes of Scripture. First, it is found in association with the expression of God's anger and wrath upon unrepentant Sodom and Gomorrah: Gen 19:21, 25, 29; Deut 29:23 [H 22]; Isa 13:19; Jer 20:16; 49:18; 50:40; Amos 4:11; Lam 4:6. Perhaps the use of this verb will shed light on the exact nature of the catastrophe. That it was a volcanic eruption seems unlikely. On the other hand, to translate *hāpak* in these instances as "annihilate" would suggest the disastrous effects of an earthquake, accompanied by lightning which ignited the natural gases of the Jordan Valley area, producing the terrible inferno (and cf. Job 28:5).

By extension, God promises the same treatment to Jerusalem (II Kgs 21:13); Nineveh (Jonah 3:4); the unbelieving nations (Hag 2:22, parallel with *shāmad*) and generally "the wicked" (Prov 12:7). Man is also capable of "overthrowing" (i.e. reducing to vassalage) another city (I Chr 19:3; II Sam 10:3) or even mountains (Job 28:9, something God does too, Job 9:5).

The second theme of Scripture in the development of which *hāpak* appears frequently is the miracles surrounding Israel's exodus from Egypt and her pilgrimage in the wilderness. Most often the verb describes God's actions in turning the Nile into blood (Ex 7:17, 20; Ps 78:44; 105:29, and cf. the reference to the streams of Edom becoming pitch in Isa 34:9). The mind of Pharaoh and his servants was "changed" upon hearing of the escape of the Israelites (Ex 14:5); God even "turned" the hearts of the Egyptians to hate his people (Ps 105:25). To make Israel's escape good God "turned" the sea into dry land (Ps 66:6). The Lord "turned" a strong west wind which drove the locusts into the Red Sea (Ex 10:19). God had "turned" the rod into a serpent (Ex 7:15). He "turned" the rock into a pool of water (Ps 114:8). While passing through the territory of Moab Israel was the intended recipient of a curse from the hired professional seer Balaam, but God "turned" Balaam's curse into a blessing (Deut 23:5 [H 6]; Neh 13:2).

The third theme is the biblical description of the symptoms of leprosy as described in Lev 13. In this one chapter the root *hāpak* appears nine times (vv. 3, 4, 10, 13, 16, 17, 20, 25, 55), mostly in connection with the hair turning white as a sign of leprosy.

Elsewhere it is of interest to note that *hāpak* in the translation "to turn" is neutral in meaning, as is one of its synonyms *shūb*. That is, it may mean to turn (from) good to bad with either God

or man as the subject. "I will turn your feasts into mourning" (Amos 8:10). "Against me he turns his hand" (in judgment as opposed to blessing, Lam 3:3). With man as the subject cf. "you have turned into a degenerate vine (Jer 2:21); "those whom I love have turned against me (Job 19:19); "you have turned justice into poison" (Amos 6:12). It may indicate a change in attitude from joy to chagrin (with man, Lam 1:20; with God, Hos 11:8).

On the other hand, *hāpak* may be used positively in the sense of turning the doleful into the joyful, the bad into the good. Cf. "I will turn their mourning into joy" (Jer 31:13 and also Ps 30:11 [H 12]). "He turned the curse of Balaam into a blessing" (Deut 23:5 [H 6] and Neh 13:2). "He (i.e. Saul) shall be changed into another man" (I Sam 10:6). This root is used to describe the aboutface in the fortunes of the diasporic Jews living in Babylon in the days of Persian hegemony: Est 9:1, 22.

hepek. *Contrary, contrariness, perversity*, a substantive that occurs three times in the OT: Ezk 16:34 (twice) in a graphic description of Judah's life of harlotry; and in Isa 29:16 "o your distortions" (of Israel).

hāpēkā. *Overthrow*, a noun only in Gen 19:29 in connection with Sodom and Gomorrah.

mahpēkā. *Overthrow*. Five of its six uses refer to God's action on Sodom and Gomorrah, the exception being Isa 1:7.

mahpeket. *Stocks*, Jer 20:2–3; 29:26; II Chr 16:10. It may not be clear what shape these ancient stocks took. Probably they were quite different from those of colonial days, but the details are not certain.

tahpūkā. *Perversity*. Of its nine uses eight are in Proverbs (and cf. Deut 32:20). This substantive is always translated by the KJV as "froward" or "frowardness" except Prov 23:33 and in the RSV by "perverse, perverted, perverseness." It is a sin connected mostly with the mouth (Prov 2:12; 10:31–32; 16:30) and also with the heart (Prov 6:14); the eyes (Prov 16:30); and the mind (Prov 23:33).

Bibliography: On *hāpak* and the direct object *yd* "hand" in Lam 3:3; I Kgs 22:34; II Kgs 9, 23; II Chr 18:33, see Fitzgerald, A., "Hebrew *yd* = 'Love' and 'Beloved'," CBQ 29: 368–74. On the expression *nhpk h* in Job 19:19, see Penar, T., "Job 19:19 in the Light of Ben Sira 6, 11," Bib 48: 293–95. On *hāpak* in connection with the Sodom and Gomorrah incident, see Sarna, N., *Understanding Genesis*, McGraw-Hill, 1967, esp. pp. 137–42.

V.P.H.

513 הָסֵן (*hōšen*) *weapon* (Ezk 23:24). Meaning and derivation uncertain.

הָר (*har*). See no. 517a.

הָרָעַל (*har'el*). A form of no. 159a (q.v.).

514 הָרַג (*hārag*) *destroy, kill, murder, slay, murderer, slayer, out of hand* (Num 11:15). Used a total of 172 times, it is usually translated "slay."

Derivatives

514a הָרַג (*hereg*) *slaughter*.

514b הָרַעַגָה (*hārēgā*) *slaughter*.

The root includes the ideas of murder and judicial execution, as well as the killing of animals.

The first use of the word (Gen 4:8) reports Cain's crime, shedding Abel's blood which "cried to God," i.e. for vengeance. David ordered the execution of the murderers of Ish-bosheth (II Sam 4:11–12). The same word is used for both murder and judicial execution in agreement with the command of Gen 9:6. The murderer is to be executed on the grounds that failure to do so signifies consent to the crime and breaks the covenant with God. Furthermore it denies God's image in man.

If a householder killed a robber who broke into his home during the night, he would not incur blood guilt, since the nocturnal housebreaker would not stop at murder to accomplish his purpose.

Parallels to biblical laws on murder are few in the literature of Mesopotamia. There loss of life could be compensated for through payment of a fine. Only in aggravated cases was the death penalty imposed.

There is much overlapping in the use of the various words for "kill." This word is seldom used of killing animals. Usually it is used of killing men and numerous times of violent killing in war or intrigue. It is never used for the killing of sacrificial animals and very seldom for the killing of animals for food. The word is common in the histories of the judges and the monarchy as the thing represented was itself all too common. Numbers of these instances refer to murder (for which *rāsaḥ* is more characteristic, cf. Ex 20:13), but many refer to such items as Jezebel's killing the prophets of the Lord (I Kgs 18:13), Levi and Simeon's slaughter of the Shechemites (Gen 34:26), and Joab's killing of Abner (II Sam 3:30). The word is used sometimes of God's judicial judgments, e.g. the slaying of Egypt's firstborn (Ex 13:15), but such uses are rare. In the angel's slaughter of Sennacherib's army, the word *nākā* is used. Usually *hārag* is used of violent killing of men by other men—sometimes with justification, often, alas not!

Bibliography: Amran, D., "Retaliation and Compensation," JQR 2: 191–211. Daube, D., "Error and Accident in the Bible," *Revue Internationale des Droits de l'Antiquité* 2: 393–416. Pritchard, J. B., ed., ANET, pp. 161–97, for a comparison of biblical and ancient near eastern laws. Saalschutz, *Das Mosaische Recht mit Berücksichtigung des späteren Jüdischen*, II, 1848, pp. 437–592.

H.G.S.

515 הָרָה (*hārâ*) *bear, be with child, conceive, progenitor, be conceived, conceive.*

Derivatives

515a הָרָה (*hārâ*) *pregnant.*

515b הָרִיָּה (*hāriyâ*) *pregnant.*

515c הֶרְיֹון (*hērâyôn*) *conception, pregnancy.*

Three words are used in relation to the birth process: *hārâ* "conceive," *yālad* "bear, give birth" and *hūl* "to labor in giving birth." Another word for conceive is *yāham*, used more, however, of animals in heat (but cf. Ps 51:7). The first describes the inception and the latter two the termination of the process.

Generally *hārâ* is used to state the results of sexual intercourse. In this respect there is often a connection with some phase of the redemptive program of God. That is, the conceptions of which the OT speaks concern children who were to play an important part in redemptive history. Although a secondary issue in the structure of Genesis, the record of the conception of Ishmael (Gen 16:4–5) may be considered a memorial to the folly of using men's ways to achieve the purposes of God: "the promised seed is not of nature but of grace" (Dodds, *The Book of Genesis*, London: 1896, p. 148). Sarah's faith could not stand the strain of delay.

The successive births of Cain, Abel, and Seth, set out for us the hope of personal redemption. All did not go in the way of Cain, and the message of grace was preserved until and through Noah. The selective, monergistic power of God is demonstrated in the conception of Isaac (Gen 21:2), demonstrating that the power of God alone is able to bring about his redemptive purposes, for both Abraham and Sarah were too old to have children. Men must trust solely in God's power, not in their own desperate attempts.

Rebekah was barren, and Isaac prayed for her to conceive (25:21). Isaac presumably expected children early in his marriage, almost as a matter of course, for he lived under God's promise that Abraham would become the father of many nations (Gen 17:4). But only when he resorted to God in prayer was Rebekah granted conception, emphasizing again that the creation of the holy line is in God's hands.

In the case of Jacob, it became a matter of almost too many children. The story of the births of his eleven sons in Padan-Aram is only sketched (Gen 29:32ff.). But the same principles hold. First, there is no doubt about the identity of the inheritors of the land of promise. Second, the people who carry the oracles of God are clearly defined. Third, it is clear that through the faith delivered to Abraham the true people of God are to be known in all time.

The creative power of God is finally manifested in the birth of the Messiah, for he was to be begotten of God the Spirit in the womb of the virgin (Isa 7:14), thus completing God's long work of redemption. The birth of the virgin's son, in light of the context, stands as a rebuke to the ideas of Ahaz to secure safety for Israel, and the divine character of the son proclaims that peace and safety will come only as God himself rules the earth.

[It is now alleged that the phraseology of Isa 7:14 is found in Ugaritic (UT 16: nos. 77, 11.5, 7), and that it is only a formula announcing the arrival of a royal heir to be born naturally. This is not quite the case. In the Ugaritic passage the verb *hry* "be pregnant" is not used at all. The text does speak of a virgin (*hilt*) who will later bear a child naturally. Interestingly, the Ugaritic line in poetic parallelism uses the word for "virgin" cognate to the Hebrew *'almâ* (q.v.) of Isa 7:14. The case is different in Isa 7:14. There the prophet speaks of a pregnant virgin, using the participle (or adj.) of *hārâ*. The announcement is similar to Gen 16:11 addressed to Hagar who had conceived and was pregnant. As far as the grammar goes, this could refer to a pregnant virgin either contemporary or in the future, but the reference to virginity shows that the pregnancy is miraculous. R.L.H.]

The birth of Samuel (I Sam 1:20) also demonstrates the redemptive power of God. Hannah's desire for children is used by God to provide a spiritual leader for his people in a time when a dedicated priest and teacher of the law was needed. In a like manner, even in the face of Pharaoh's edict, the birth of Moses, and his survival in the royal household, appears to be the almost ironic frustration of the royal will by the God of heaven, to further his redemptive program.

A figurative use of the root is indicated in that the origin of lies is in the heart, the soul of men, the first step in overt sin. The birth pangs of a pregnant woman are used as a simile to describe the terroristic seizure of man's soul as the judgment of God is poured out (Isa 26:17).

H.G.S.

הֶרֶון (*hērôn*). See no. 515c.

הָרִיָּה (*hāriyâ*). See no. 515b.

516 הָרַס (hāras)

הָרַיִו (hērāyôn). See no. 515c.

הָרִיסָה (hārisā). See no. 516b.

הָרִיסוּת (hārisut). See no. 516c.

516 הָרַס (hāras) *beat down, break, break down, break through, destroy, overthrow, pluck down, pull down, throw down, ruined, destroyer, utterly.*

Derivatives

516a הָרַסָּה (heres) *overthrow, destruction.*

516b הָרִיסָה (hārisā) *ruin.*

516c הָרִיסוּת (hārisut) *overthrow, destruction.*

This root means to destroy by tearing down, e.g. city walls, houses, and fortresses.

Its first usage occurs in Ex 15:7, referring to the destruction of the Egyptian armies in the Red Sea. At Sinai Moses was instructed to erect barriers around the mountain to prevent the people from breaking through and approaching too closely (Ex 19:21, 24). A breakthrough would be a destructive action against God's sanctity.

Gideon begins his work of deliverance by destroying his father's altar to Baal (Jud 6:25) when his father called the people's attention to the impotence of such idols (vv. 28–35). In Elijah's day it was the people who tore down the altars of the Lord (I Kgs 19:10, 14) but in the following revival the Baal worship was destroyed in Israel at least for a time.

As to the Canaanites, Israel was to destroy them (Ex 23:24) and break up their idols, thus striking at their morale and defeating them.

Objects of destruction included walls (Ezk 13:14), foundations (Ezk 30:4), barns (Joel 1:17), cities (II Kgs 3:25; I Chr 20:1), either by God (Lam 2:2; Ex 15:7), or men (I Chr 20:1). The foolish woman pulled down her house by her sins (Prov 14:1) and the king who took a gift (which influenced his judgment) and destroyed the kingdom he was born to uphold. It was a policy of warfare to destroy cities which did not surrender when their walls had been breached (I Chr 20:1; cf. Deut 20:10–14). The wicked ideas sinners advance in the cities bring about their destruction (Prov 11:11) by sapping morality and the will to resist the intruder. The slothful's neglect can bring about the deterioration of the garden walls which mark off property (Prov 24:31).

Part of Jeremiah's work was to pull down so that the true work of God could be built in its place (Jer 1:10).

heres. *Overthrow, destruction*, the result of destructive activities (only in Isa 19:18) applied in a word play to the Egyptian city On (Heliopolis city of the Sun-*heres*), differing only in the shift from *h* to *ḥ*.

hārisā, hārisūt. *Overthrow, destruction.* The latter word is the abstract form, "ruined."

H.G.S.

517 הָרַר (hrr). *Assumed root of the following.*

517a הָרָה (har) *hill* (sixty-one times) *hill country* (once) *mount, mountain* (486 times). RSV uses mount where it is appropriate.

The antiquity, majesty, power and height of mountains reaching up to the heavens above the clouds naturally led people to associate mountains with gods. The peoples of ancient Mesopotamia thought that on Kammer Duku, the bright mountain in the east, the gods fixed destiny on New Year's Day, and that on Mashu in the West, heaven and the underworld met, thus providing entrance to the realm of the dead. In Syria-Palestine the mountains were worshipped and were the sites for pagan worship. According to the Ras Shamra texts, Zaphon, modern Mons Cassius north of Ras Shamra, was worshipped and regarded as the abode of Baal.

The OT uses mountains with theological intention in at least four ways. First, the Lord is greater than the mountains: he establishes them (Ps 65:6 [H 7]; 90:2), weighs them (Isa 40:12), breaks them in pieces (I Kgs 19:11; Hab 3:6), grinds and threshes them in pieces (Isa 41:15), sets them on fire (Deut 32:22; Ps 83:14 [H 15]; 104:32), melts them (Mic 1:4; Isa 63:19), and removes them (Job 9:5). Isaiah portrays the coming of the Lord and the return of the exiles by the levelling of hills (Isa 40:4; 45:2; 49:11).

Second, the mountains are a symbol of power: Babylon is called a destroying mountain (Jer 51:25); the opposition to Zerubbabel is likened to a mountain that will become a plain (Zech 4:7), and the kingdom that will endure for all eternity is symbolically portrayed as a mountain that fills the earth (Dan 2:44).

Third, the Lord gives his people a sense of his nearness by choosing mountains for his worship and revelation. Moses and Elijah pray on a mountain (Ex 17:9; I Kgs 18:42); blessings and curses are invoked from Mount Ebal and Gerizim (Deut 11:29; 27:12f.; Josh 8:33), worship is offered on various mountains (cf. Gen 22:2; Josh 5:3; I Sam 9:12ff.; I Kgs 3:4) and the ark is set on a hill (I Sam 7:1; II Sam 6:3).

But above all the Lord chose Sinai and Zion as the places where he reveals himself. On Mount Sinai the Law was given and the national worship established. It was to Horeb that Elijah fled for new supplies of strength and grace. On Zion he put his name and this became the final and central place of worship (Ex 15:17; Deut 12:1). Here the tribes assembled in worship (Ps 122; 133).

There is in the OT more than a hint that the

earthly Zion is but a symbol of what in the NT becomes explicitly the heavenly Jerusalem. The Mountain of God in Ps 68 [H 16] is taken by both BDB and Dahood (Psalms II, in AB) as general, "a great mountain," but still the picture is of God's ascent on high and so the great heavenly mountain (cf. Eph 4:8–10). In the last days Zion will be the exalted source of God's law and center of his rule, the heavenly Jerusalem on earth (Isa 2:2–3; Mic 4:1–2).

Fourth, employing the imagery of its neighbors, the OT denotes the divine abode by reference to the mountain in the extreme north (Ps 48:2). In Isa 14:12ff. and Ezk 28:11–19 the pagan kings of Babylon and Tyre respectively are described as seeking to become gods by ascending the mythological divine mountain. But as Foerster rightly notes: "But the decisive pt. is that here

the pagan myth is used ironically in songs mocking the downfall of pagan rulers." Elsewhere pagan mythology is deliberately pushed into the background (TDNT, V, p. 483). Some understand these kings to be allusions to Satan and see the mountain in the north as a symbol of Heaven.

Bibliography: Hamlin, E. John, "The Meaning of 'Mountains and Hills' in Isa 41:14–16," JNES 13: 185–90. TDNT, V, pp. 479–83.

B.K.W.

518 *הָתַל (hātal) *deceive, mock*. This verb occurs only once, in the Piel (1 Kgs 18:27).

518a הָתִילִים (hātūlīm) *mockery* (Job 17:2, only).

הָתַת (hātāt). See no. 488.



519 וְ (wā) וְ (w*), וְ (û) *and, so, then, when, now, or, but, that,* and many others. (ASV and RSV similar.) The vocalization varies.

This is an inseparable prefix which is used as a conjunction or introductory particle which can usually be translated "and."

The fundamental use of the prefix is that of a simple conjunction "and," connecting words ("days and years," Gen 1:14), phrases ("and to divide" Gen 1:18), and complete sentences (connecting Gen 2:11 with verse 12). However it is used more often and for a greater variety of constructions than is the English connector "and."

It is often used at the beginning of sentences, for which reason the KJV begins many sentences with an unexplained "and." This use may be explained as a mild introductory particle and is often translated "now" as in Ex 1:1 where it begins the book (KJV, ASV; the RSV ignores it completely; cf. Gen 3:1, 4:1).

The item following the prefix is not always an additional item, different from that which preceded: "Judah and Jerusalem" (Isa 1:1), pointing out Jerusalem especially as an important and representative part of Judah; "in Ramah, and in his own city" (I Sam 28:3), the two being the same place, hence the translation "even" as explanatory. When the second word specifies the first the construction is called a "hendiadys," i.e., two words with one meaning. For example, "a tent and a dwelling" in II Sam 7:6 means "a dwelling tent."

The prefix may mean "or" or the negative "nor" (Ex 20:10), or, if it connects opposing ideas, it may mean "but" (Gen 3:3; 4:2). It may add an additional subject in a way not acceptable in English, "I will fast, and my maidens" (Est 4:16). The noun can also denote purpose as in English, e.g. "Divide and conquer." Used twice, the meaning may be "both . . . and" (Num 9:14). For "a weight and a weight" (Deut 25:13) is meant "different weights." It is used to connect two ideas in a proverb, "Cold waters to a thirsty soul, and good news from a far country" (Prov 25:25), that is, they are alike. These usages are not really different meanings of the conjunction. They derive from the fact that Hebrew is more paratactic than English. We subordinate some clauses and specify relationships. Hebrew often puts clauses and phrases side by side leaving the sense and juxtaposition to specify the precise relationship.

The prefix is often used to introduce a cir-

cumstantial clause and is better translated "when," "since," "with," etc., "Why is thy countenance sad, and (i. e. "seeing," "since") thou art not sick?" (Neh 2:2). The prefix is often to be translated "then" as a consequent introducing the second part of a conditional sentence, "But if he wash not . . . , then he shall bear his iniquity" (Lev 17:16)—the so-called *waw* of the apodosis.

A common use of this prefix is with a short form of the prefixed conjugation of the verb in a special construction with the letter following the prefix (usually) doubled. This form, generally called the "waw consecutive," usually denotes sequence in past narrative. But sometimes the action is not successive in a strict sense. It may denote logical sequence (cf. Gen 2:1; 23:20; Deut 3:8) or action that is actually prior to the preceding verb, i.e. it functions as a pluperfect (cf. Gen 19:27; Num 1:48; II Sam 12:27; I Kgs 12:13; *passim*). W. Martin refers to this last usage as "dischronologized narrative" ("Dischronologized Narrative in the Old Testament," *Vetus Testamentum*, Congress Volume, Rome, 1968: 179–86). This use explains the apparent contradiction between Gen 1:24–26 and Gen 2:19. The latter passage means "and the Lord had formed."

[The origin and even meaning of this waw consecutive has been much discussed. The treatment in GKC is in accord with that in S. R. Driver, *Use of the Tenses in Hebrew*. In brief, it says that this form is found only in sequences and it takes its meaning from the lead verb. A lead verb in the perfect will be followed by this form which represents a continuation of that past action viewed as incomplete from the standpoint of the past horizon. Similarly for the sequence of an imperfect verb continued by a waw consecutive with a perfect.

An alternative view was presented by Zellig S. Harris, *The Development of the Canaanite Dialects* (New Haven: American Oriental Society, 1939), pp. 47–49. He argued that this waw preserved an old Ugaritic past tense which by accident is similar to the newly-developed imperfect.

G. H. Gordon shows rather convincingly that the alleged old past tense in Ugaritic was identical with a form like the Hebrew imperfect. But it is admitted by all, that this preformative tense in Ugaritic had both a narrative past and an imperfect usage. R. Laird Harris (*Introductory Hebrew Grammar*, Eerdmans, 1950, pp. 33–34) would modify Zellig S. Harris's view to hold that the waw consecutive is a preservation of the old

520 וָ (wāw)

Ugaritic narrative meaning of the imperfect tense which was used in a past sense with or without the waw. In poetic Hebrew also the imperfect shows this narrative past sense with or without the waw. Cf. the sequence of tenses in Ps 18:4–12.

G. Douglas Young has argued that this waw is a reflection of Egyptian usage ("The Origin of the Waw Consecutive," JNES 12: 248–52).

A waw with the usual pointing (simple shewa) is used with the imperfect and called the waw conjunctive. The meaning of this form also is debatable. It does not seem usually to refer simply to the future—that would call for a waw consecutive with the perfect. Rather it normally throws the verb into the subjunctive and expresses result, purpose, volition, etc. It often has a cohortative "a" attached.

The same conjunction is used commonly in Ugaritic but apparently as a separate word, as it is often separated from the following word by a word divider. M. Dahood alleges also an emphatic, an explicative and a vocative waw (*Psalms* III, in AB, pp. 400–402). R.L.H.]

Bibliography: Blake, Frank R., "The Hebrew Waw Conversive," JBL 63: 271–95. Meek, Theophile J., "Translating the Hebrew Bible," JBL 79: 328–35. Pope, Marvin, "'Pleonastic' Waw before Nouns in Ugaritic and Hebrew,"

JAOS 73: 95–98. Young, G. D., "The Origin of the wāw Conversive," JNES 12: 248–52. Wernberg Møller P., "'Pleonastic' Waw in Classical Hebrew," JSS 3: 321–26.

C.P.W.

520 וָ (wāw) *hook*. (ASV and RSV the same.)

The basic meaning of the word is hook, peg. It is used thirteen times in the OT, but only in the plural and only in Ex 26, 27, 36 and 38. It is used for the silver and gold hooks to which the curtains in the tabernacle were fastened. Although not used in the OT as such, the word also refers to waw, the sixth letter in the Hebrew alphabet, probably because of its shape.

C.P.W.

521 וָזָר (wāzār). Assumed root of the following.

521a וָזָרָה (wāzār) *strange* (ASV "laden with guilt," RSV "guilty").

The KJV translators read wā "and" with zar (participle of zār) "strange," but BDB, KB and others translate "guilty" (Prov 21:8 only). It may be related to an Arabic cognate meaning "to bear a burden" or to another meaning "to be guilty."

C.P.W.

וָלָדָה (wālād). See no. 867a.





- 522 זָבַח (z'ḇ). **Assumed root of the following.**
 522a זָבַח (z'ēḇ) *wolf* (e.g. Gen 49:27;
 Jer 5:6).

זָבַח (zō't). See no. 528.

- 523 זָבַח (zḥb). **Assumed root of the following.**
 523a זָבַח (z'ḥūb) *flies*.

Found only six times in the OT, including four occurrences as part of the compound name "Baal-zebub." Eccl 10:1 uses the word as part of a proverb: "Dead flies make a perfumer's oil stink." In Isa 7:18 the fly (or "flies") is symbolic of the troops of Egypt, which will descend upon the land of Israel at the Lord's invitation and devastate the land. One of the plagues of Egypt will now strike the Hebrews.

In II Kgs 1, Ahaziah king of Israel sent messengers to inquire of the Philistine deity Baal-zebub, the god of Ekron. Ahaziah had been injured in a fall and wanted to know if he would recover (1:2). At God's command, Elijah confronted the messengers, rebuked them for consulting a foreign god and predicted the death of Ahaziah (1:3, 6). Later Elijah personally told the king that his lack of faith in the God of Israel sealed his doom (1:16).

Since Baal-zebub means "lord of flies," interpreters believe that "flies" may involve a mocking alteration of z'ḥūl, "prince," "high place," or "dais." In Ugaritic literature, Baal is referred to as a prince. The change from "prince" to "flies" would parallel the use of "bosheth," "shame," in place of "Baal" in such names as Ish-bosheth and Mephibosheth. In the NT "Beelzebub" is called "the prince of the devils." Most Greek manuscripts have "Beelzeboul," though the Syriac and similar manuscripts use "Beelzeboub."

H.W.

- 524 זָבַח (zābad) *bestow upon, endow with*
 (Gen 30:20).

Derivative

- 524a זָבַח (zebed) *endowment, gift* (Gen 30:20).

זָבַח (z'ḥūb). See no. 523a.

זָבַח (z'ḥūlūn). See no. 526b.

- 525 זָבַח (zābah) *sacrifice, slaughter*.

Derivatives

- 525a זָבַח (zebah) *sacrifice*.
 525b מִזְבֵּחַ (mizbēah) *altar*.

The verb *zābah* is mainly used of killing animals for sacrifices. Most often in Qal, though the Piel occurs nineteen times in connection with idolatrous sacrifices on the high places (Hos 11:2; II Kgs 12:3). Three times the Piel refers to the prolific and legitimate sacrifices of Solomon (I Kgs 8:5; II Chr 5:6) or Hezekiah (II Chr 30:22).

zebah. Sacrifice. Generic noun often linked with offerings (Ps 40:6 [H 7]) or burnt offerings (I Sam 6:5; Ex 10:25). It is frequently used in connection with peace offerings (*sh' lāmim*, cf. Lev 3:1; 17:5), but on occasion it is distinguished from peace offerings (Num 15:8; Josh 22:27). Often *zebah* is a cognate accusative to *zābah*, but sacrifices can also be "made" (Num 6:17; I Kgs 12:27), "brought" (Amos 4:4; Deut 12:6) or "brought near" (Lev 7:11).

mizbēah. Altar. A place of sacrifice. Used 401 times, mainly in the Pentateuch and historical books. Altars of stone (Josh 8:31), of earth (Ex 20:24), of wood and bronze (Ex 38:1), and of wood and gold (Ex 30:1-6) are found. Sometimes altars are given names, such as Jacob's altar at Shechem ("El the God of Israel," Gen 33:20), Moses' at Rephidim ("The Lord is my banner," Ex 17:15), or Gideon's in Ophrah ("The Lord is peace," Jud 6:24). There are many references to illegitimate altars, often in connection with sacred pillars (Ex 34:13) and high places (II Kgs 23:15).

The importance of sacrifices is seen early in Genesis. After the flood, Noah built an altar and sacrificed "clean" animals and birds to the Lord. Abram worshiped the Lord who had appeared to him by building an altar at Shechem when he arrived in the promised land (Gen 12:7-8). Other altars were built by the patriarchs Isaac and Jacob at Beersheba and Bethel to commemorate God's blessing (Gen 26:25; 35:7). Isaac was laid on an altar at Mount Moriah by his father Abraham, but his place was taken by a ram in what proved to be the clearest example of the meaning of substitutionary sacrifice. The sacrifice of the Passover lamb and resultant sparing of all the firstborn sons conveyed the same meaning (Ex 12:27).

Genesis also records the sacrifice offered by Jacob when he concluded a covenant with Laban (31:54). The meal symbolized the friendship between the parties and their intention to keep their

promises. When Israel entered a covenant with the Lord, Moses built an altar at the foot of Mount Sinai and offered burnt offerings and peace offerings (Ex 24:4–5). Psalm 50:5 refers to “those who made a covenant with me by sacrifice.”

At Mount Sinai Moses received instructions about the altars and sacrifices connected with the Tabernacle. The altar designed for the animal sacrifices was the bronze altar, or “altar of burnt offering.” It was about seven and one-half feet square and four and one-half feet high, with horns on each corner, made “of one piece” with the altar. It was made of acacia wood and overlaid with bronze (Ex 38:1–2). A bronze grating, poles and utensils were accessories of the altar (Ex 30:28; 35:16). The sacrifices were burned on the altar, and the priests put some of the blood on the horns, then poured out the rest at the base of the altar (Lev 4:7, 25). This great altar was set in the courtyard, in front of the doorway of the tabernacle (Ex 40:7).

The other altar was called the “altar of incense” or the “gold altar” (Ex 39:38; 40:5). It was about eighteen inches square and a yard high, with four horns and a gold molding. It too was made of acacia wood, but overlaid with gold (Ex 30:1–6). The blood of the guilt offering was placed on the horns of this altar (Lev 4:7). Because of its fragrant incense, this altar was placed in the holy place, in front of the sacred curtain.

The purification of the altar of burnt offering is sometimes linked with the consecration of the entire tent of meeting (Ex 29:44). Blood was sprinkled on the altar to make atonement for it as well as for the most holy place on the Day of Atonement (Lev 16:20, 33; cf. 8:15). There are also several references to the dedication of the altar. Special offerings were presented (Num 7:10, 11, 84) and the altar was anointed with oil (Ex 40:10). When Aaron and his sons were consecrated, the anointing oil was sprinkled on the altar seven times (Lev 8:11).

King Solomon built an altar of burnt offering thirty feet square and fifteen feet high (II Chr 4:1). Even this was not large enough for the offerings at the dedication of the temple (I Kgs 8:54), the “house of sacrifice” (II Chr 7:12).

Solomon’s successors sometimes neglected the altar, but good kings like Asa (II Chr 15:8) and Hezekiah cleansed it (II Chr 29:18). Ahaz replaced the altar with a model patterned after one he had seen in Damascus (II Kgs 16:14–15). Uzziah also sinned by usurping the place of a priest and burning incense on the altar of incense (II Chr 26:16).

Several other significant altars are mentioned in Scripture. Joshua built one of uncut stones on Mount Ebal as Israel renewed her covenant with God (Josh 8:31). The two and a half tribes who

lived in Transjordan made a special “memorial” altar near the Jordan River, one “not for burnt offering or for sacrifice” (Josh 22:11, 26). David set up an altar on Mount Moriah, the site of the temple, when an angel appeared to him there (II Sam 24:25). And Elijah took twelve stones—one for each tribe—and repaired the altar of the Lord on Mount Carmel (I Kgs 18:30–32).

The horns of the altar were considered a place of refuge, even for a murderer (Ex 21:14). Adonijah took hold of the horns of the altar and Solomon spared his life (I Kgs 1:50–51). But when Joab did the same thing, Solomon ordered his death (I Kgs 2:28).

The centrality of sacrifices in the worship of Israel led to a perfunctory parade of animals to the altar, and God had to warn his people that the burning of fat and the outpouring of blood did not automatically win his favor. “To obey is better than to sacrifice” (I Sam 15:22) and God delights “in loyalty rather than sacrifice” (Hos 6:6). Isaiah charges that God is “fed up” with all their hypocritical offerings (1:11). Righteousness and justice are more important than sacrifice (Prov 21:3). Only when hearts are right with God are sacrifices acceptable and the means of bringing great joy (Neh 12:43). In the Psalms, thanksgiving and a broken spirit are regarded as sacrifices that honor God (Ps 50:14, 23; 51:17 [H 19]).

Unfortunately, Israel was constantly tempted to get involved in pagan sacrifices. God warned them to tear down Canaanite altars and smash their sacred pillars (Ex 34:13; Deut 7:5), but instead the Israelites tore down God’s altars and killed his prophets (I Kgs 19:10). On the verge of entering the promised land, Israel was invited to sacrifice to the gods of Moab, and the resulting idolatry and immorality was one of the worst chapters in their history (Num 25:2ff.). In Palestine the Israelites quickly fell prey to Baal worship, building altars and even temples to this Canaanite deity (Jud 6:30; Hos 11:2; I Kgs 16:32). Jehu led a massive attack on Baalism after the disastrous reign of Ahab (II Kgs 10:19), and Josiah tore down the altars (including incense altars) of Baal in his great reform (II Chr 34:4, 7). Jeroboam I is renowned for the altar he built at Bethel and the sacrifices to the golden calves (I Kgs 12:32). Not until the days of Josiah (c. 621 B.C.) was this shrine dismantled (II Kgs 23:15). Among other perversions, Ahaz sacrificed to the gods of Damascus (II Chr 28:23) and Amon offered sacrifices to the carved images of Manasseh (II Chr 33:22).

Frequently, the biblical writers condemn the high places, where the people (I Kgs 22:43 [H 44]) and sometimes the kings (II Kgs 16:4) sacrificed and burned incense. Though these “hill shrines” could claim some legitimacy prior to the con-

struction of the temple (cf. II Chr 1:3), the strong tendency was to worship Baal or the golden calves.

Pagan worship sometimes involved sacrifice to demons (Lev 17:7; Deut 32:17), including the offering of their children to the idols of Canaan (Ps 106:37–38). Such horrible rituals are cited by Ezekiel as one of the major reasons for God's judgment on the nation (16:20–21).

While the primary use of *zābah* and *zēbah* concerns the killing of animals for sacrifice, occasionally the idea of "slaughter" occurs without any sacrificial context. The Israelites were permitted to slaughter animals and eat meat in their home towns (Deut 12:5, 21). Ahab slaughtered a large number of sheep and oxen to provide a sumptuous meal for Jehoshaphat and the people with him (II Chr 18:2). When Elisha gave up farming to become Elijah's associate, he killed a pair of oxen and shared the food with the people (I Kgs 19:21).

The ideas of "slaughter" and "sacrifice" are powerfully combined in passages portraying divine judgment. Josiah "slaughtered/sacrificed" priests of the high places on the very altars they served (II Kgs 23:20; cf. I Kgs 13:2). The day of the Lord is described as a "sacrifice" as princes and armies are destroyed. A time of slaughter was in store for Israel (Zeph 1:7, 8), Egypt (Jer 46:10) and Edom (Isa 34:6, see *dāshēn*). The flesh of the armies of Gog and Magog will be sacrificed on the mountains of Israel to provide a great feast for the birds and animals (Ezk 39:17–19).

Other futuristic passages present the nations in a more favorable light. Isaiah 19:21 declares that one day the Egyptians will know the Lord and will bring sacrifices and offerings to him (cf. II Kgs 5:17). In Israel the priests are promised a perpetual role in presenting sacrifices on behalf of the people (Jer 33:18; Ezk 44:11).

Bibliography: Kidner, F. Derek, *Sacrifice in the OT*, London: Tyndale, 1951. AI, pp. 415–510. H.W.

526 זָבַל (*zābal*) **exalt, honor**. Used only in Gen 30:20 in a word play on the name Zebulun.

Derivatives

526a זָבַל (*z' būl*) **habitation, height**.

526b זְבֻלֹּן (*z' būlūn*) **Zebulun**.

z' būl. **Habitation, height, exalted abode**. This noun is found only five times. The vowel is invariably defective. Probably cognate to Ugaritic *zbl* "prince (ship)" (cf. UT 19: no. 815).

The term *z' būl* first occurs in I Kgs 8:13 (= II Chr 6:2) when, at the dedication of the temple, Solomon addressed the Lord and said, "I have built thee an exalted house" (RSV). The ex-

pression *bēt z' būl* is rendered "an house to dwell in" (KJV) and "a magnificent temple" (NIV).

In two passages *z' būl* is associated with heaven. Isaiah 63:15 pleads with God to look down from his holy and glorious "habitation" ("lofty throne," NIV) and intervene on behalf of his exiled people. In Hab 3:11 there is a reference to Joshua's long day when the sun and moon stood still "in the heavens" ("in their habitation" KJV; cf. Josh 10:12–13).

The last occurrence is found in Ps 49:14 [H 15], a passage that bemoans the fate of fools. Even the wealthy ones are destined for the grave "far from their princely mansions" (NIV) or "so that they have no habitation" (NASB).

Each of these references has some link with "splendor" or "majesty" and the basic meaning of the word may be "eminence" (cf. Speiser, *Genesis* in AB, p. 231). One of the titles for Baal in the Ugaritic corpus is *zbl b'l arš* "Prince Lord of Earth." The god of Ekron mentioned in II Kgs 1:2–6, Baal-zebub, "Lord of flies," may be an intentional perversion of "Baal-zebul" (cf. *z' būb*).

z' būlūn. **Zebulun**. The name of the sixth son of Leah and the tenth son of Jacob. "Zebulun" may mean "honor" (cf. Gen 30:19, 20) and has been related to Akkadian *zubullū*, "bridegroom's gift" by Speiser (*Genesis*, in AB, p. 231; also cf. *z' būl*).

The tribe of Zebulun was the fourth largest both at the start and the conclusion of the wilderness wanderings (Num 1:31; 26:26). In lists of the twelve tribes, Zebulun normally followed Issachar (Num 1:9; 2:7), but in the blessing of Moses, Zebulun is named first (Deut 33:18). Zebulun joined the disgraced Reuben in pronouncing the curses from Mount Ebal (Deut 27:13).

Zebulun's tribal allotment is given in Josh 19:10–16. Her territory lay on the northern edge of the Jezreel Valley, north of Manasseh and Issachar and south of Asher and Naphtali. Both Gen 49:13 and Deut 33:19 link Zebulun with the seashore. Perhaps this refers primarily to the trade between the Mediterranean and the Sea of Galilee which enriched Zebulun.

Zebulun was one of the tribes which failed to drive out the Canaanites (Jud 1:30) but her warriors were highly praised for their courageous role in the victories over Sisera and the Canaanites (Jud 4:6, 10; 5:14, 18) and later the Midianites (Jud 6:35; cf. Ps 68:27 [H 28]). When David became king over all Israel, Zebulun sent him a large contingent of 50,000 troops and abundant supplies (I Chr 12:33 [H 34], 40 [H 4]). During Hezekiah's reign, some from Zebulun accepted his invitation to celebrate the Passover in Jerusalem (II Chr 30:10–19). The tribe is also

named with Naphtali as recipients of the honor to come upon Galilee at the advent of Christ (Isa 9:1 [H 8:23]).

H.W.

זג (zāg). See no. 527a.

זד (zēd). See no. 547a.

זדון (zādōn). See no. 547b.

527 זוג (zwg), זיג (zyg). **Assumed root of the following.**

527a זג (zāg). *Name of some insignificant product of the vine, forbidden to Nazis* (Num 6:4).

528 זה (zeh), זאת (zō't) *this, such.*

The regular demonstrative pronoun, sometimes used as a collective (Lev 11:4; Jud 20:16). The singular form can be used with numerals, as in "these ten times" (Num 14:22; cf. "these many years" in Zech 7:3). When it modifies a noun in the *nomen rectum* it normally follows the other adjectives. If it precedes an adjective, as in Hag 2:9, *habbayit hazzeh ha'ahārōn*, the final adjective, "the latter," most likely modifies the *nomen regens*. Hence, the verse should probably be translated "the latter glory of this house" rather than "the glory of this latter house." Rarely *zeh* is used with proper nouns, especially in the phrase "this Jordan" (Gen 32:10 [H 11]; Deut 3:27; Josh 1:2, 11). "This Lebanon" also occurs (Josh 1:4).

zeh is frequently used independently to mean "this one" or "this man" in a way that directs pointed attention to the individual. In Gen 5:29 Noah is singled out as "this one" who "shall give us rest," and in Isa 66:2 the Lord says, "To this one I will look, to him who is humble and contrite of spirit." Micah 5:5 [H 4] emphatically declares, "And this One [God] will be our peace."

Several times the individual in question is referred to in a sarcastic or contemptuous manner. When Saul was anointed king, the skeptics said, "How shall this man save us?" (I Sam 10:27). The Philistine Achish complained to his men that he already had enough madmen, when "this one" (David) pretended to be insane to escape from the Philistines (I Sam 21:15 [H 16]). David himself referred to stingy Nabal as "this fellow" whose property David had apparently guarded in vain (I Sam 25:21).

In Jud 5:5 and Ps 68:8 [H 9] God is spoken of as "zeh Sināy" "the One of Sinai," a usage similar to Arabic *ḏū* "the owner of" or "the one belonging to." God had revealed himself to Israel in mighty power at Mount Sinai, so when he took action again on behalf of his people, they thought of him in terms of his revelation par excellence at

Sinai (cf. the rare Hebrew demonstrative and relative *zū*).

The derogatory use of *zeh* is also seen in verses where it may be translated "such." When Bildad describes the calamities that strike the ungodly, he says, "Surely such are the dwellings of the wicked" (Job 18:21). Job himself laments the frailty of man and asks God, "Do you fix your eye on such a one?" (Job 14:3).

zeh is also attached enclitically to a variety of interrogative pronouns in order to strengthen them. The Lord emphatically asks, "Where (‘ē *zeh*) is the house you will build for me? (Isa 66:1). An all-powerful God can hardly be contained in a temple made by man. Often, this type of question involves strong emotions. Compare Moses' cry to God, "Why didst thou ever (*lāmmā zeh*) send me? (Ex 5:22), or the complaint of the Israelites to Moses, "Why did we ever leave Egypt? (Num 11:20). In these examples, "ever" is an attempt to translate *zeh*.

zeh (or its feminine *zō't*) is also used in combination with prepositions. For example, *bāzō't* can mean "in spite of this" (Lev 26:27; Ps 27:3). The form *bāzeh* means "here" in Gen 38:21-22 and Num 23:1, probably elliptical for "in this place."

H.W.

529 זהב (zhh). **Assumed root of the following.**

529a זהב (zāhāb) *gold.*

This is the most basic of several Hebrew words for gold, though it is modified by a number of adjectives that refer to different kinds of gold. Most references to gold relate to the tabernacle or to Solomon's temple and palace.

"Good" gold is mentioned in connection with the garden of Eden in Gen 2:12. Pure gold (*ṭāhōr*) appears several times in Exodus. The ark of the covenant was overlaid with pure gold, and a gold molding was around it (Ex 25:11). The lampstand was hammered (*miqshā*) out of pure gold with its base, shaft and branches (37:17, 22). The cherubim were also hammered out of gold (25:18). Gold thread was used for the high priest's ephod (Ex 28:6).

In the Solomonic era pure gold is called *sāgūr*, perhaps cognate to Akkadian *sakru*. It may have been gold hammered into thin foil for gilding. The holy of holies was overlaid with this pure gold (I Kgs 6:20) and the lampstands were made out of the same gold (I Kgs 7:49). The vessels Solomon used in the house of Lebanon were of pure gold also (I Kgs 10:21 = II Chr 9:20). Solomon made shields out of beaten gold (*shahūt*), alloyed with another metal to make them harder (I Kgs 10:16). His throne of ivory was overlaid with "refined gold" (*mūpāz*, I Kgs 10:18). Much gold was brought from the region of Ophir during Sol-

omon's fabulous reign (I Kgs 9:28; cf. Ps 45:9 [H 10]).

The Israelites were warned not to make idols of silver or gold, but the worship of the golden calf was a constant problem (Ex 32:3-4; I Kgs 12:28). When God plagued the Philistines for their possession of the ark of the covenant, they made 5 golden hemorrhoids or ulcer models (cf. 'ōpel) and 5 golden mice as a guilt offering to the Lord (I Sam 6:4).

In the Psalms the word of God is regarded as more desirable than gold (Ps 19:10 [H 11]), and his law is better than thousands of pieces of gold and silver (119:72, 127). God himself is described as coming "in golden splendor" in Job 37:22.

H.W.

530 *זָהָם (zāham) *be foul, loathsome*. Occurs only in the Piel (Job 33:20).

531 *זָהָר (zāhar) *I, shine, send out light*. (ASV and RSV similar.)

Derivative

531a זָהָר (zōhar) *shining, brightness*.

Close parallels occur in Aramaic and Arabic. It is used only once in the OT (Hiphil stem) and is employed to say that wise people, who turn many to righteousness, "shall shine" like the brightness of heaven (Dan 12:3).

L.J.W.

532 *זָהָר (zāhar) *II, teach, warn, admonish*. (ASV and RSV similar.)

Both BDB and KB hold this to be a second root, while older editions of Gesenius take the meaning here represented as a secondary meaning of the same root, and related to the first meaning. The root is used twenty-one times, all in the Hiphil and Niphal stems, the latter being the passive of the former.

The meaning "teach" is probably basic to the root, but is not used frequently. A clear example occurs when Jethro, Moses' father-in-law, advises Moses to limit himself to such a duty as to "teach" the people the laws (Ex 18:20). The most frequent meaning is "warn," which is used fourteen times in two chapters alone, Ezk 3 and 33, the classic portions dealing with the responsibility of watchmen to warn people under their care (cf 3:17-21; 33:3-9). The meaning "admonish" is illustrated in the proverbial statement that it is better to be a poor, wise child than an old, foolish king, who will no longer "be admonished" (Eccl 4:13).

The Zohar is the name of the influential mystical commentary on the Pentateuch written by Moses Leon in the 13th Century A.D.

L.J.W.

533 זָ (zāw) *name of the second month, apparently in the Canaanite system*. For other names of months, see no. 613b.

זָ (zā), זָ (zō). See no. 528.

534 זָב (zāb) *flow, gush, issue, discharge*. (ASV and RSV similar, except that RSV uses "discharge" in place of "issue.")

Derivative

534a זָב (zōb) *issue, discharge*.

The basic idea is a movement of liquid, flowing from one location to another. The root is used only in the Qal stem. It occurs fifty-four times, including both the verb and noun.

The word usually occurs in one of three contexts. 1. The movement of water in a stream. Water is said to have "gushed" forth from the rock struck by Moses in the wilderness (Ps 70:20; cf. Ps 105:41; Isa 48:21).

2. A characteristic description of Palestine: it is said to be "flowing" with milk and honey. This phrase occurs many times in the OT (e.g. Ex 3:8, 17; 13:5; 33:3; Deut 6:3; 11:9, etc.).

3. A discharge, pathological or normal, from the genito-urinary tract. With three exceptions, Lev 22:4; Num 5:2; II Sam 3:29, all usages appear in Lev 15. It is used in verses 2-15, 32-33 (verb eleven times, noun seven) to refer to a diseased "discharge" from a man (possibly including diarrhea); in verses 19-24 (verb once, noun once) to the discharge of a woman's menstrual period; and in verses 25-30 (verb once, noun five times) to an unnatural discharge of blood from a woman.

L.J.W.

זָד (zād). See no. 547.

534 זָה (zāh). *Assumed root of the following.*

534a זָהִית (zāhit) *corner* (Ps 144:12; Zech 9:15; Lev 1:5).

534b זָהָז (māzū) *garner* (Ps 144:13).

535 זָז (zāz) *I. Assumed root of the following.*

535a זָזָה (zāz) *moving things*.

535b זָזָהָה (m'zūzā) *doorpost, gatepost*.

ziz. *Moving things, wild beasts.* This noun is used three times, twice to mean "moving things" (AV, ASV "wild beasts"; RSV "all that moves") of the field (Ps 50:11; 80:13 [H 14]), and derivation from the above root is probable. The third occurrence, in Isa 66:11, means "abundance" (so KJV, ASV, and RSV), and likely comes from another unused root (so BDB; although KB favors a different unused root, yielding the translation, "breast").

m'zūzā. *Doorpost, gatepost.* A noun used eighteen times. Its relation to the above root is uncertain.

tain. The word is used once for the gateposts of Gaza, which Samson carried away together with the gate (Jud 16:3). It is used once for the gateposts of the tabernacle court, beside which apparently was a customary seat for the aged Eli (I Sam 1:9). It is also used for the gateposts of the Temple, both those built by Solomon (I Kgs 6:31, 33) and those described by Ezekiel (41:21).

The Israelites applied blood to the two *m'zûzîm* of their homes at the time of their deliverance from Egypt (Ex 12:7, 22–23). Thus they saved their firstborn from death (Ex 12:29).

Bibliography: Thornes, D. W., "The meaning of *zîz* in Ps 80:13," Exp T 76: 385.

L.J.W.

536 זז (zwz) **II. Assumed root of the following.**

536a זיז (zîz) *abundance, fulness* (Isa 66:11, only).

זיית (zāwîl). See no. 534a.

537 זול (zwl) **I. Assumed root of the following.**

537a זוללה (zûlâ) a noun, probably from the unused root, *zûl* "remove," used as a preposition and conjunction, meaning "except, only, save that," stemming from the basic idea of "removal."

It occurs sixteen times, once as a conjunction (Josh 11:13) and often as a preposition (Deut 1:36; Ps 18:31 [H 32]; Isa 45:21, etc.).

L.J.W.

538 זול (zûl) **II, lavish** (Isa 46:6, only).

539 זון* (zûn) *feed*. This verb occurs only once, in the Hophal (Jer 5:8).

Derivative

539a מזון (māzôn) *food, sustenance* (Gen 45:23; II Chr 11:23).

540 זוע (zûa') *tremble, quiver, be in terror*. (KJV "vex").

Derivatives

540a זועה (z'wā'ā), זעה (zā'wā'ā) *horror*.

Contextual evidence does not permit the assigning of a dogmatic or precise meaning to this term and its derivatives; but ideas such as "trembling" and "fear" are possible in all cases. It apparently describes the tremors of the jaw in old age (Eccl 12:3). It refers to Mordecai's failure to "tremble" before Haman (Est 5:9) though some less specific, courteous movements characteristic of near eastern manners may there be denoted. A causative form (Pilpel) is translated as "making to tremble" (Hab 2:7).

z'wā'ā, zā'wā'ā. **Horror** (KJV "vexation, removing"). A term used to describe God's people as a result of God's judgment. The severity and extent of God's judgment is such that they become a "horror" to the observing nations (Deut 28:25; Jer 15:4; 34:17). In other contexts the extent of judgment and horror are amplified by derision (II Chr 29:8) and being an object of plunder (Ezk 23:46).

A.B.

541 זור (zûr) **I, be a stranger**. (ASV and RSV similar.)

KB gives the basic meaning as "turn aside." BDB cites the similar but apparently not related root *sur* that has this meaning.

Apart from its participial use, the word appears only four times in Qal, twice in Niphal, and once in Hophal. Typical is Job 19:13, where Job states that his former friends have become "estranged" from him. The Niphals and Hophals are passive.

zûr is principally used in the participial form, *zâr*, appearing sixty-nine times. It carries the force of a noun, and is so listed by KB. It is used for some action strange to the law (Lev 10:1), and for one who is a stranger to another household (Deut 25:5), to another person (Prov 14:10), and to another land (Hos 7:9). The basic thought is of non-acquaintance or non-relatedness. The feminine form, "The Strange Woman," often in Prov is the adulteress.

Bibliography: Sniders, L. A., "The Meaning of *zr* in the Old Testament," OTS 10: 1–154.

L.J.W.

542 זור (zûr) **II, be loathsome**.

Derivative

542a זרע (zārā') *loathsome thing*.

This verb is used only once (Job 19:17), but is taken by BDB, KB and some modern versions to come from a root different from *zûr* I "be a stranger" because the Arabic cognate is spelled with *d* instead of *z* as is the case with the Arabic cognate of *zûr* I.

543 זור (zûr) **III, press down and out**. (ASV, RSV similar.)

Derivatives

543a זר (zêr) *circlet, border*.

543b זרזר (zarzîr) *girded, alert*.

543c מזור (māzôr) *wound*.

The root appears only four times, all in Qal. Gideon "thrust together" (pressed) the test fleece, to see if it contained water (Jud 6:38).

zêr. *Circlet, molding, crown*. The basic idea seems to be of something around the edge of a

central body, as though pressed out from it. The word is used ten times in the OT, each in reference to the "crown" (AV, ASV) or "molding" (RSV) around the Ark (Ex 25:11), the table of showbread (Ex 25:24–25), and the altar of incense (Ex 30:3–4). It is not used for a king's crown.

L.J.W.

544 *זָחַח (zāḥaḥ) *remove, displace*. Occurs only in the Niphal (Ex 28:28; 39:21).

545 זָחַל (zāḥal) *I, shrink back, crawl away* (Deut 32:24; Mic 7:17).

546 זָחַל (zāḥal) *II, fear, be afraid* (Job 32:6, only).

547 זִיד (zîd) זֹד (zûd) *boil, act proudly, presumptuously, rebelliously*. (ASV and RSV similar.)

Derivatives

547a זָדָה (zêd) *proud, arrogant*.

547b זָדוֹן (zādôn) *pride, insolence*.

547c זִידוֹן (zêdôn) *proud, raging*.

547d נִזִּיד (nāzîd) *boiled food, pottage*.

Because the root form does not appear in the OT, its spelling, whether with middle yod or waw, is not certain. The verb appears only in the Qal and Hiphil stems, with no clear distinction in meaning between them. In the sphere of the physical, it means "to boil"; in the sphere of personality, "to act in a proud manner." With its derivatives, the word appears a total of forty times in the OT.

The verb is used only once in reference to boiling (Gen 25:27–34). The text states that Jacob "boiled" (כָּוַה "sod") pottage (v. 29).

The verb form is used eight times in reference to the personality, and three of the derivatives are used only in that connection. The basic idea is pride, a sense of self-importance, which often is exaggerated to include defiance and even rebelliousness. For instance, in Prov 11:2, the "proud" person is set over against the humble (cf. Prov 13:10). A similar use is found in Jer 49:16; 50:31–32; Ezk 7:10, with the added implication that God is strongly opposed to such pride.

zîd is frequently used to refer to three specific aspects of pride. One is presumption. Because a person is proud he presumes too much in his favor, especially in the sense of authority. For instance, the false prophet was one who presumed to speak in the name of God, assuming authority to do so, without having been called (Deut 18:20; cf. v. 22 for use of the noun derivative). False gods, too, are spoken of as presuming authority for themselves (Ex 18:11); and Babylon is said to have claimed too much for herself as against the

Holy One of Israel (Jer 50:29). Egyptians assumed the same in subjecting the Israelites to bondage (Neh 9:10).

The second aspect is rebellion or disobedience. Because the person is proud he asserts his own will to the point of rebelling against one in authority over him. The Israelites so asserted themselves against God when they chose to fight the Canaanites, even though God told them not to do so (Deut 1:43). The same thought is contained in Neh 9:16, 29. Eliab, David's older brother, accused him of having pride in coming to the Philistine battle scene (1 Sam 17:28, where *zādôn* is used with the sense of *hybris*).

The third, closely related to the second, carries the additional element of willful decision. If a person so asserted himself and killed his neighbor, his own life was required as punishment. If the slaying was unintentional, however, a place of refuge was available for him (Ex 21:14). Indeed, if a person willfully disobeyed the priest, whether murder was involved or not, he had to die (Deut 17:12–13, where both *zîd* and *zādôn* appear). This seems to explain David's distinction between "hidden" (סֵתַר "secret") and "presumptuous" sins (Ps 19:12–13 [H 13–14]). He prays that he may be cleansed from the "hidden," thus admitting his guilt in that respect; but asks that he may be kept from the "presumptuous."

zêd. *Proud, arrogant, presumptuous.* An adjective, which refers twelve times to people and once to sins.

zādôn. *Pride, insolence.* A noun used eleven times. The adjective and noun forms of *zîd* are used in contexts having pride in view as opposed to God, which is a major sin. Persons so characterized are paralleled with those who "work wickedness" and "tempt God" (Mal 3:15 [H 13]), and with "all who do wickedly." As a result, they will be burned like stubble in the day of God's impending punishment (Mal 4:1 [H 3:19]). Frequently, such people are depicted as opposing those who try to do the will of God (Ps 19:14; Ps 119:51, 69, 78, 122; Jer 43:2).

zêdôn. *Proud, raging.* The one instance of this adjectival form refers figuratively to "proud" (RSV "raging") water, which represents overwhelming trouble (Ps 124:5). The thought seems to be of power asserted against a person which brings him to the point of death.

nāzîd. *Boiled food, pottage.* A noun, used six times. All six usages refer to "pottage" or boiled food (Gen 25:29, 34). Three are used of boiled food which, having become poisoned by poisonous ingredients mistakenly added, had to be made edible by Elisha's miracle (II Kgs 4:38–41). The sixth employment is by Haggai (2:12), who

548 זַיִת (*zayit*)

uses it to designate a kind of food, along with bread, wine, oil, and meat.

L.J.W.

זֵדֹן (*zêdôn*). See no. 547c.

זֵיז (*zîz*). See no. 535a, 536a.

זִיקָה (*zîqâ*). See no. 573.

זֵרֹן (*zêrôn*). See no. 582d.

548 זַיִת (*zayit*) *olive tree, olive* (derivation uncertain)

The olive was and is a common and valuable tree in the Near East, famous for its fruit, oil and wood. The oil especially was a staple, being used in diet as shortening (Lev 2:4–6), in lamps for light (Ex 27:20) and in ritual for anointing (Ex 29:7). Kings and priests were anointed with olive oil. Elijah anointed Elisha to succeed him as a prophet. Oil was used also medicinally and as a perfume (Ps 104:15; Ezk 16:9). The practice of anointing kings is rarely attested outside of Israel, but deVaux cites it for Hittite kings (AI p. 104). Anointing of kings is rather clearly a symbol of endowment with the Spirit of God (I Sam 10:1, 10; 16:13). Such a symbol would also fit well the anointing of priests (which deVaux puts quite late because of his views on the P document, "Everyone admits that all these texts were edited after the Exile" [id. p. 105]!). The seven-branched lampstand with its oil-fed lamps is also interpreted as symbolizing the Spirit of God (Zech 4:2–6). It is possible that the symbolism of oil for spirit was not difficult for the ancient Hebrew because daily he observed the oil of his lamps disappearing into the air of his room. And the Hebrew word for "wind" and "spirit" is the same. It is obvious that the NT word Messiah—Christ derives from the OT word for the anointed king, also messiah. But it should be noted that the OT uses the word "messiah" for the expected Figure quite sparingly. Instead, it speaks of him usually as the Shoot of David, the Son of David, the Tabernacle of David, the Branch of David, the Branch, or just David (Ezk 34:23; 37:24). This usage is reflected also in the DSS in The Messianic King and the Florilegium (Gaster, T. H. *The Dead Sea Scriptures*, rev. ed. Doubleday, 1964, pp. 334, 338). But in Ps 2:2 and Dan 9:25, 26 and possibly in a few other Pss the royal title becomes a title of great David's greater Son which the NT and some other pre-Christian literature pick up and use extensively. See further *mashiah*.

Bibliography: Harris, R. L., "Messianic Promises in the OT," in Buswell, J. O., *A Systematic Theology of the Christian Religion*, II, Zondervan, 1963, pp. 543–51. AI, pp. 102–106.

R.L.H.

זָה (*zak*). See no. 550a.

זְכוּכִית (*z'kôkîit*). See no. 550b.

זָכֹר (*zâkûr*). See no. 551f.

549 זָכָה (*zâkâ*) *be clear, clean, pure*.

Cognate of *zâkak* and Akkadian *zakû*. Used only in poetry and always in a moral sense. The Piel means "to make or keep clean, pure," the Hithpael, "to make oneself clean" (only in Isa 1:16).

The term appears twice in Job (15:14; 25:4), and both times Job's comforters are asking how a man can be pure in the sight of God. In each verse *zâkâ* is parallel to *šâdaq* "be righteous." A similar question appears in Prov 20:9 where the admission is made that no one has kept his heart pure and sinless. Those who walk in accord with God's word can live pure lives, however (Ps 119:9). The psalmist also notes that at times the wicked appear to be happier and more prosperous than the one who keeps his heart pure (73:13), but in the end the wicked are ruined. In Isa 1:16 God warns the people of Judah that they must wash and make themselves clean or face severe judgment.

Twice the verb is used of God. In Ps 51:4 [H 6] David admits that God was "justified" when he judged David for his sin with Bathsheba. The interpretation of Mic 6:11 is difficult. Is God asking if he should "justify wicked scales" (NASB) or "acquit a man" (RSV, NIV) who uses dishonest scales? The thought seems to be that God will not "declare pure" such a sinner.

H.W.

550 זָכָה (*zâkak*) *be bright clean, pure*.

Derivatives

550a זָה (*zak*) *pure, clean*. Used of olive oil and incense in Ex and Lev, while in Job and Prov it is used metaphorically, only.

550b זְכוּכִית (*z'kôkîit*) *glass* (Job 28:17).

zâkak is probably a by-form of *zâkâ*, which sometimes occurs in close proximity to *zâkak* (Job 15:14–15; 25:4–5). Both verbs are also used parallel with *râḥaṣ* "to wash" (cf. Job 9:30, Isa 1:16).

The references in the Pentateuch deal with the tabernacle. The olive oil for the lamps in the holy place had to be pure, and these lamps were kept burning continually, i.e. every night (Ex 27:20; 30:7–8, NIV, Lev 24:2). Exodus 30:34 mentions that pure frankincense was combined with fragrant spices to make a special blend of incense. The same quality of frankincense was placed with each row of loaves on the table of showbread in the holy place (Lev 24:7).

Job's miserable comforters deny that he is pure and upright (Job 8:6), though Elihu reminds Job that he seems to feel that he is "pure and without sin" (33:9). Twice, man's status is compared with nature. According to Job 15:15 and 25:5 not even the heavens or the stars are pure in God's eyes, so how can man claim to be flawless? Yet, Lam 4:7 states that prior to the siege of Jerusalem her princes were "purer" (KJV, RSV, NASB) or "brighter" (NIV) than snow and "whiter than milk." The description of their diseased and shriveled bodies in v. 8 may indicate that the "whiteness" and "purity" related to strong and healthy bodies rather than to their moral and spiritual condition.

Several passages in Prov relate purity to conduct. A man may think that his ways are "innocent" (NIV) or "pure" (RSV), but the Lord examines the motives (16:2). In contrast to the deceit of the wicked, the behavior of the "pure" (RSV) or "innocent" (NIV) is right (21:8). Even a child can demonstrate a godly character by conduct that is pure and right (20:11).

In Job 11:4 Zophar questions Job's claim that his "beliefs" or "teachings" are pure or flawless, making him pure in God's sight. Job protests his own innocence in 16:17, for he has not engaged in violence and his prayer was pure.

H.W.

551 זָכַר (*zākar*) *think (about), meditate (upon), pay attention (to); remember, recollect; mention, declare, recite, proclaim, invoke, commemorate, accuse, confess.*

Derivatives

- 551a זִכְרָה (*zēker*) *remembrance.*
 551b זִכְרֹנָה (*zikkārōn*) *memorial.*
 551c זִכְרֵיהֶם (*z'karyāhū*) זִכְרֵיהֶּה (*z'karyā*)
Zechariah.
 551d זִכְרֹנָהּ (*'azkārā*) *memorial portion.*
 551e זָכָר (*zākār*) *male.*
 551f זָכֹר (*zākūr*) *male.*

There are three groups of meanings: 1) for completely inward mental acts such as "remembering" or "paying attention to," 2) for such inward mental acts accompanied by appropriate external acts, and 3) for forms of audible speaking with such meanings as "recite" or "invoke." Cognate evidence indicates that the third group of meanings is closest to the verb's root meaning. This range of meanings shows the same blending or overlapping between mental states and external acts seen also in other Hebrew terms (e.g. Hebrew *shāma'* "to hear").

Most examples of the Qal of *zākar* refer to inner mental acts, either with or without reference to concomitant external acts. Examples of internal mental acts are the Jews' recollection of Jerusalem (Ps 137:1) and their remembrance that

they had been slaves (Deut 5:15). "Remembering" is contrasted with "forgetting" (Ps 74:22–23). "Meditating" or "thinking about" is likely the issue when Job "meditates" upon the well-being of the wicked (Job 21:6–7) and when the Psalmist "meditates" upon God (Ps 63:6 [H 7]). When God is challenged to "remember" the meaning is better taken as "pay attention to" since nothing ever escapes God's omniscience (Ps 89:47 [H 48]). It is frequently difficult to decide which of the above meanings best fits a particular passage.

Numerous passages add to the above meanings the additional implication of taking appropriate action. God's remembrance of his covenant results in delivering his people (Ex 2:24) or in preserving them (Lev 26:44–45). Conversely, remembering sin may be tantamount to withholding favor (Hos 7:1–2). Remembering Hezekiah's past faithfulness resulted in healing (II Kgs 20:3), and remembering Noah was to make the waters to subside (Gen 8:1). For God not to remember iniquity was to forgive and to withhold further judgment (Ps 79:8–9).

For men also "remembering" results in action. "Remembering" may imply repentance (Ezk 6:9) or observing the commandments (Num 15:40) especially that of the Sabbath (Ex 20:8). For the ends of the earth, remembrance is repentance (Ps 22:27 [H 28]). In political relations, not remembering a treaty is to break it (Amos 1:9). (See BDB for a nearly exhaustive list of such usages.) Some such cases are clear examples of distinct causes and effects; but in some other cases the relation between the remembering and the concomitant action is so close that they are virtually identified in the mind of the writer. (Cf. the close relation between "to hear" and "to obey" in biblical Hebrew.)

There are relatively few cases in which Qal forms clearly refer to audible speaking. Audible speech is referred to in Nah 2:6 (RSV "summoned," JNV "recount"). A recitation of mighty men comparable to the recitations of heroes found in Homer is likely. The widow asked for an audible invocation or oath from David for the protection of her remaining son (II Sam 14:11). Jonah's "remembering" in the sea creature's belly could well be taken as an audible "invoking" in prayer (Jon 2:8). If the possibility of meanings such as "recite" or "invoke" is accepted, the "remembering" of God's wonderful works could be a public recitation of those deeds (I Chr 16:12; cf. v. 8: "make known his deeds"; see also Ps 105:5; RSV "remember") and perhaps should be translated as "recite the wonderful works...."

The category of psalms which recall God's great deeds may provide examples of such recitations (Ps 104, 105, 106).

The Hiphil of *zākar* is generally translated in two ways: 1) to "mention," "invoke," or "declare" and 2) "to cause to remember," i.e. the causative of "to remember." For the first group of meanings, the Hiphil designates audible invoking of God's name (Ex 23:13; note "out of your mouth"). It refers to the ritual invoking of the names of false deities (Josh 23:7; note other ritual elements in the context: "swear," "serve," and "bow down"). It expresses Joseph's desire that the chief butler mention him to Pharaoh (Gen 40:14). In Isa 49:1, the contextual parallel, "called," indicates that audible mentioning is related to "named my name." Audible mention of the ark led to Eli's death (I Sam 4:18). Official proclaiming may be thus designated; the RSV correctly translates this term as "proclaim" in Isa 12:4. Psalm 20:7 [H 8] (RSV "boast") refers to a public outcry, though its exact meaning is not clear. The Hiphil participle designates the office of the "Recorder" (II Chr 34:8); this could signify the man who "proclaims" or "makes known" by written records rather than by audible statements.

However, for the second group of meanings, "to cause to remember," there are no indisputable examples. The passages thus translated can be translated as examples of the group of meanings discussed above. The act of remembering desired by Absalom (II Sam 18:18) could easily have been an audible ceremony of filial respect. The small group of passages involving bringing sins to remembrance probably refers to public, legal accusation (I Kgs 17:18; possibly Num 5:15). God, elsewhere, challenges his people to accuse him (Isa 43:26; RSV "put me in remembrance") so that the case may be publicly argued. For the chief butler, this term describes public confession of personal fault (Gen 41:9). "Proclaiming" God's name fits the context of Ps 45:17 (RSV "cause to be celebrated"). Likewise, some public statement (RSV "extol") is proper for Song 1:4. (The exact meaning of the Hiphils in psalm headings—38, 70—remains unclear, though they are usually taken as meaning "to invoke"; cf. I Chr 16:4 where, if the meaning is invoke, it probably refers to the liturgical practice of using such psalms as 38 and 70.) On the basis of the above examples, the present writer concludes that the meaning "to cause to remember" for the Hiphil is dubious.

The Niphal provides the passive for both the Qal and the Hiphil. It expresses "being remembered" (Job 24:20). "Being remembered" may be followed by the appropriate act of "being delivered" (Num 10:9). It is possible that the harlot sang in order "to be noticed" or "to have attention paid to her" (Isa 23:16) as much as "to be remembered." The passive idea "to be invoked" occurs (Hos 2:17 [H 19] RSV, "They shall be men-

tioned by name no more"; Zech 13:2, RSV "be remembered").

zēker. *Remembrance, commemoration, invocation, invocation, name* (RSV "memorial name"). The range of meanings of this noun indicates that it is a general verbal noun for the whole range of meanings of the verb *zākar*. It refers to the mental act of memory; the loss even of the memory of a group expresses the total destruction of the group involved such as the Amalekites (Ex 17:14), the wicked (Job 18:17), or men in general (Eccl 9:5). It may designate the observing of a commemorative feast (Est 9:28). "Noticing" or "paying attention to" fits well the permanent "remembrance" of the righteous (Ps 112:6; "He is not moved, the just is for [God's] attention eternally"—literal translation).

Other contexts deal with various forms of audible or public expression. It refers to God's "invocation" by which God is to be invoked (Ex 3:15; NASB "memorial name"). God's "invocation" serves as a euphemism for the term "God" (Ps 30:4 [H 5]; 97:12; and perhaps Ps 102:12 [H 13]; RSV "name" in all such cases). If the translation "name" is insisted on, it should be understood as "invocation name" rather than "memorial name." Two passages use this term to refer to the "recitation" of God's great deeds, "They shall bubble forth the recitation of your abundant goodness" (Ps 145:7; writer's translation; RSV "pour forth the fame") and "he has made the recitation of his wonderful works" (Ps 111:4; writer's translation; RSV "caused his wonderful works to be remembered").

zikkārôn. *Memorial, reminder, token, record.* The *zikkārôn* is an object or act which brings something else to mind or which represents something else. As such it may be a "memorial," a "reminder," a historical "record," or a physical "token" which calls to mind a deity. The Passover feast was a memorial (Ex 12:14) of a great historical event. The Feast of Unleavened Bread was like a reminder between the eyes (Ex 13:9). Korah's censers were a reminder of an important truth (Num 17:5). The "book of records" (Est 6:1; KJV) was a written reminder of Mordecai's deeds, and the maxims (Job 13:12, RSV) of Job's friends, like all proverbs, were reminders of the abstract truths which they expressed. In Isa 57:8, the "token" (RSV "symbol"), which reminded the worshiper of his god, was probably an idol image but the term emphasizes its character as a reminder over its character as a representation. In Eccl 1:11; 2:16 the point is that there are no records or objects to serve as reminders (cf. RSV "remembrance") of the wise man, the fool, things to come, or things past; the reference is not to the mental act of remembering.

z'karyā, z'karyāhū. Ya or Yahu (i.e. Yahweh) remembered. Zechariah. Over twenty people are so named in the OT (see BDB for a complete listing) of whom three will be discussed here.

1) Zechariah, the son of Jehoiada the priest, who rebuked the religious apostasy of Joash and was consequently martyred in the court of the temple (II Chr 24:20; c. 800 B.C.).

2) The teacher who exerted a favorable influence on king Uzziah (II Chr 26:5; c. 750 B.C.).

3) Zechariah, the son of Berechiah, the son of Iddo (Zech 1:1, 7) whose ministry of arousing the people to rebuild the temple (c. 520 B.C.) and of commenting on the world scene of his day is recorded in the book carrying his name. It is likely that the phrase "son of Iddo" is a clan designation rather than a designation of relatively near paternity. The clan of Iddo is clearly singled out in the restored community (Neh 12:12, 16; note "father's house" = "clan"). It has been conjectured that he was too young for the prophetic office prior to 520 B.C. (NBD) and that he was high priest at that time (JewEnc); but neither conjecture has firm support.

By NT times, a man named Zechariah had become a well-known martyr Mt 23:35; Lk 11:51). The designation "son of Berechiah" indicates that Zechariah, the prophet, is referred to. However, doubts as to the originality of this designation, and the place and manner of Zechariah's death indicate that the prominent martyr could be the son of Jehoiada. Or, the NT martyr may be a man otherwise unknown.

'azkārā. Memorial portion (KJV "memorial"). Technical term for that portion of the cereal offering (*minhā*, q.v.) which was burned as God's share (Lev 2:2, 9, 16). Its derivation indicates a meaning such as "memorial" or "remembrance." It also refers to the "memorial" which was burned from the shewbread (Lev 24:7). This particular "memorial" refers to the frankincense alone since the bread itself was eaten by the priests rather than being burned (v. 9; see KB for other views).

A.B.

zākār. Male, man, man child, mankind (ASV similar; RSV translates "man child" by "son" in Isa 66:7, Jer 20:15 and "mankind" by "male" in Lev 18:22; 20:13). The word *zākār* denotes the male of humans or animals. It is used in Gen 1:27 in its basic sense where it occurs with "female" (*n'qēbā*) describing the creation of mankind. The word occurs frequently with *n'qēbā* denoting the sexes of humans (Gen 5:2; Lev 12:7, etc.) as well as of animals (Gen 7:3, 9, 16, etc.). In short it is used for the male sex when sexual distinctions are in view.

The word is used of males who are participants in the rite of circumcision (Gen 17:10; 34:15; Ex

12:48 etc.) and frequently connotes male persons of the Israelite society who were counted in censuses (Num 1:2; 3:15; Ezra 8:3, etc.).

The word *zākār* occurs in passages prohibiting sexual congress between males (Lev 18:22; 20:13) and is used of the male partner in sexual intercourse (Num 31:18, 35; Jud 21:12). Ezekiel uses the term of male images with which the disobedient Israelites committed idolatrous fornication (16:17). The word is also used of the male sex as incapable of childbearing (Jer 30:6).

Males were the object of slaughter (Gen 34:25; Num 31:7) and the objects of vows to the Lord (Lev 27:3, 7). The word is used of male descendants (Josh 17:2) as well as male infants (Lev 12:2; Jer 20:15).

It also is used for male animals that were used in the rite of sacrifice (Ex 12:5; Lev 1:3, 10; Deut 15:19 etc.).

zākūr. Male, men children. This word which occurs with suffixes in Hebrew, always refers to males as such. In three occurrences (Ex 23:17-34:23; Deut 16:16) it refers to the participation of male Israelites in the religious feasts and in one occurrence (Deut 20:13) it is used of the male population of any city conquered by the Israelites.

T.E.M.

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זִכְרֹון (zikkārōn). See no. 551b.

זִכְרֵיהוּ (z'karyāhū). See no. 551c.

552 זֶלַג (zlg). Assumed root of the following.

552a מַזְלֶגֶת (mazlēg) the pronged fork, a sacrificial instrument (I Sam 2:13).

552b מִזְלָגָה (mizlāgā) sacrificial implement belonging to altar in tabernacle (Ex 27:3) and temple (I Chr 28:17).

זָלַל (zalzal). See no. 553a.

553 זָלַל (zālal) I, shake, quake. (ASV and RSV use "quake," whereas KJV uses "flow down," taking the word as coming from another root, *nāzal* ("to flow down")) in the three places where it appears.

Derivative

553a זָלַל (zalzal) (quivering) tendrils.

The three uses of the word refer to the quaking of a mountain (Jud 5:5; Isa 64:1 [H 63:19; 64:2]).

554 זָלַל (zālal)

BDB and KB agree that *zālal* is the root of the word. KB classify the two roots *zālal* as one.

L.J.W.

- 554 זָלַל (zālal) **II, be light, worthless, make light of, squander, be a glutton, be vile.** (ASV and RSV translate similarly, except that "be a glutton" is used more consistently.)

Derivative

- 554a זָלָה (zālūt) **worthlessness.**

The word is used twice intransitively, meaning "worthless, insignificant." As such it is contrasted with *yāgār* "precious," in Jer 15:19. It is used with a transitive meaning four times, to mean "make light of" something, so that the object comes to be squandered. These times are thought to refer to a gluttonous person (Deut 21:20; Prov 23:20–21; 28:7). Only in the second passage is food mentioned. It is possible that the reference is not to the amount of food eaten (i.e. gluttony) but to the manner of banqueting (כִּנְי "riotous eaters of flesh"). The general condemnation of gluttony as a sin rests largely upon the interpretation of this word in these few places. It is probable that in Deut 21:20 the capital crime referred to is a vileness beyond gluttony. If this is the root rather than *zāl* employed in Lam 1:8 (so BDB), then it is used once in the Hiphil, meaning "make light of" in the sense of "despise."

zālūt. Worthlessness, vileness. This noun is used once and means "vileness," that which is exalted among men when the wicked prowls about (Ps 12:8 [H 9]).

L.J.W.

- 555 זָלַץ (zāl'p). **Assumed root of the following.**
555a זָלַץ (zāl'pā) **raging heat** (e.g. Ps 119:53; Lam 5:10).

זָלָה (zālūt). See no. 554a.

זָמָה (zimmā). See no. 556b.

זָמָה (z'zōrā). See no. 559b.

זָמִיר (zāmīr). See nos. 558b, 559a.

- 556 זָמַם (zāmam) **purpose, devise, consider.**

Derivatives

- 556a זָמַם (zāmām) **plan, device (bad sense, Ps 140:9).**

- 556b זָמָה (zimmā) **plan, device, wickedness.** Used in a negative sense everywhere except Job 17:11.

- 556c מְזַמֵּה (m'zimmā) **purpose, plot.**

zāmam is found only in the Qal stem. It is used mainly of the Lord carrying out his purposes in judgment against wicked nations or of wicked men who devise schemes against God and the righteous.

Outside of Zech 1:6 and 8:14 and Job 42:2 the references to both the verb and noun where God is the subject occur in the writings of Jeremiah. The passages are divided between God's purpose in punishing Israel (Jer 4:28; 23:20; 30:24; Lam 2:17; Zech 1:6) and in judging Babylon (Jer 51:11–12), the instrument, ironically, he used to punish Israel! For both nations, God's purpose involved severe destruction. Zechariah 8:14–15 contrasts God's purpose to do harm with His new purpose to do good to Jerusalem. According to Job 42:2, no purpose of God can be thwarted.

When referring to men, both the verb and noun usually speak of evil plans and schemes. In Gen 11:6 the extent of human scheming is seen in the plan to build the tower of Babel. The only other occurrence in the Pentateuch is in Deut 19:19, where a false witness earns the punishment he had intended another to receive. In Psalms and Proverbs the wicked plot against the righteous man, gnashing at him with their teeth (Ps 37:12) or scheming to kill him (Ps 31:13 [H 14]; cf. Prov 30:32). Pride drives an evil man to persecute the godly partly because in his thinking (*m'zimmōt*) there is no God (Ps 10:4). Job complains about the thoughts of the comforters who are ruining his reputation (Job 21:27).

Twice, the noun is linked with the verb "to do" (Ps 37:7; Jer 11:15) implying that an "evil deed" may be the meaning intended. Yet the idea may be that the wicked are "carrying out" evil schemes, thus preserving the basic mental frame of reference behind *zāmam*.

In Ps 17:3 occurs the one positive use of the term. There the psalmist purposes that his mouth will not involve him in sin.

The book of Proverbs contains the broadest range of meaning relative to this term. There is a sharp division between the negative concept of "men who devise evil" and the positive notion of "discretion." The former occurs only in conjunction with the nouns "man" (*'ish*, Prov 12:2; 14:17) and "possessor" (*ba'al*, Prov 24:8), and in each case the plural *m'zimmōt* is used. A "man of schemes" or "who devises evil" is readily condemned and hated (Prov 12:2; 14:17).

The singular form *m'zimmā*, however, receives the consistently positive meaning of "discretion" the five times it appears. This use occurs in Prov 1:4; 5:2; 8:12, where it is linked with "knowledge" and "prudence." In Prov 2:11; 3:21 "discretion," like her sisters, "understanding" and "sound wisdom," guards one's life from harm. Hence, within Proverbs 1–8 "discretion" ranks as one of the key terms for wisdom employed by the author.

The verb occurs only twice, in Prov, once with the normal meaning of "plot" (Prov 30:32), and once in the sense of "consider" (31:16). This latter meaning is found in the epilogue of the book, a

poem honoring the woman who exemplifies wisdom at its best. This excellent wife "considers a field and buys it." Instead of spending her time dreaming up wicked schemes, she makes plans that will bring great benefit to her family.

H.W.

- 557 זָמַן (zāman) *be fixed, appointed* (of time, Ezra 10:14; Neh 10:35; 13:31).

Derivative

- 557a זָמַן (z'mān) *appointed time, time.* (Neh 2:6; Eccl 3:1; Est 9:27).

- 558 זָמַר (zāmar) *I, sing, sing praise, make music.*

Derivatives

- 558a זִמְרָה (zimrā) *song, music.*
 558b זָמִיר (zāmīr) *song.*
 558c מִזְמוֹר (mizmôr) *psalm.*

zāmar occurs only in the Piel. It is cognate to Akkadian *zamāru* "to sing, play an instrument." It is used only in poetry, almost exclusively in Ps.

The vast majority of occurrences of the verb and its derivatives focus upon praising the Lord. The people of Israel lift their voices and their instruments to praise their God as long as they live (Ps 104:33; 146:2). Several times this praise is directed toward the "name" of the Lord, for the "name" stands for God himself (Ps 66:4; 18:49 [H 50]; 135:3).

The song of praise first occurs in Ex 15:2, where Moses celebrates the victory over the Egyptians at the Red Sea. The verb is used in Jud 5:3, the song of triumph written by Deborah to commemorate the crushing defeat of Sisera and his mighty chariots (cf. Ps 68:4 [H 5]; 32 [H 33]). Music rises from the faithful to praise God for "what he has done" (Ps 9:11 [H 12]), for the "glorious things" or "wonderful acts" he has accomplished (Isa 12:5; Ps 105:2). The Lord's "love and justice" evokes praise in Ps 101:1, and according to Ps 119:54 God's "decrees are the theme of my song" (NIV).

In Isa 24:16 the words of a song are "Glory to the Righteous One." Psalm 47:7 [H 8] notes that since God is the King of all the earth, men are to sing to him a "maskil," a term of uncertain meaning also found in the heading to Ps 45.

A number of terms are found parallel to *zmr*, including *shir* "to sing" (Jud 5:3; Ps 27:6; 101:1; 104L33) *rānan*, "to shout for joy" (Ps 71:23; 98:4), *yādā*, "to praise" (Ps 57:9 [H 10]; 33:2), and *hālal*, "to praise" (Ps 149:3). The close relationship between *zmr* and "praise" is reflected in the fact that the Hebrew name for the book of Psalms (which translates the Hebrew *mizmôr*) is "Praises" (*t'hillim*). When it is parallel to

another verb, *zāmar* almost always comes last. In Ps 98:5 the imperative *zamm"rû* and the cognate *zimrā* begin and end the verse to form a kind of "inclusio."

Sometimes *zāmar* is directly linked with a musical instrument, as is *zimrā* (see above). The lyre (Ps 71:22), the ten-stringed lyre (Ps 33:2; 144:9), the harp (Ps 98:5) and the tambourine (Ps 149:3) are all used to "make music" in praising the Lord. The parallel line in Ps 149:3 speaks about praising the Lord with dancing. In light of these references, singing may not always be implied when *zāmar* or its cognates occurs.

Two passages refer to songs in a negative sense. In Isa 25:5 the Lord shows his faithfulness to the poor and needy by silencing "the song of the ruthless." In Amos 5:23 the Lord refuses to listen to the songs and music of Israel's festivals, for the nation has abandoned justice and righteousness.

zimrā. *Song, music.* Three times out of seven it is used in connection with either the harp or tambourine (Ps 81:2 [H 3]; 98:5, Amos 5:23). In the song of Moses occurs the well-known line, "The Lord is my strength and song" (Ex 15:2). The whole verse is repeated in Isa 12:2 and Ps 118:14.

zāmīr. *Song.* Used in the plural except for Isa 25:5. In II Sam 23:1 David is called "the sweet psalmist of Israel" (KJV, RSV) or "Israel's singer of songs" (NIV).

mizmôr. *Psalm.* Appears in fifty-seven psalm headings, usually in conjunction with a name or a title. In thirty-four psalms it follows *lam'naššēah*, "for the director of music," and twenty-three of the same headings also have *l'dāwid*, "of David." Five times it is preceded by *shir*, "a song," and eight times *shir* follows (cf. Ps 65 and 66). In Psalm 98:1 *mizmôr* stands alone in the title. For other such musical terms see *selā*.

H.W.

- 559 זָמַר (zāmar) *II, trim, prune* (Lev 25:3-4, Qal; Isa 5:6, Niphal).

Derivatives

- 559a זָמִיר (zāmīr) *trimming, pruning.* (Song 2:12, only.)
 559b זִמְרָה (z'môrā) *branch, twig, shoot* (e.g. Num 13:23; Ezk 8:17).
 559c מִזְמֶרֶת (mizmērā) *pruning knife.* (Isa 2:4; 18:5; Mic 4:3).
 559d מְזַמְמֶרֶת (m'zammeret) *snuffers* (e.g. II Kgs 25:14; Jer 52:18).

- 560 זָמַר (zmr) *III. Assumed root of the following.*

- 560a זִמְרָה (zimrā) *choice products.* (Gen 43:11, only). Meaning dubious.

560b זמר (zemer) *mountain sheep* (Deut 14:5, only). Meaning dubious.

561 זן (zan) *kind, sort* (Ps 144:13; II Chr 16:14). Derivation uncertain.

562 זנב (zānab) *cut off*. Denominative verb.

Parent noun

562a זנב (zānāb) *tail*.

A noun, probably from the unused root, *zānab* (meaning unknown), signifying "tail." It is employed ten times and in some well-known contexts. For instance, Moses was told to take the serpent by the "tail" (Ex 4:4). Samson tied the three hundred foxes in pairs by their "tails" (Jud 15:4). It is used figuratively for the idea "lowest in rank." God warned Israel that, if they did not remain faithful to him the stranger would be the head and Israel only the "tail" (Deut 28:44). It is also used figuratively to mean "end, stump." The two enemy kings besieging Jerusalem were likened to the "tails" (ends, stumps) of firebrands (Isa 7:4). [The usage in Job 40:17 presents a problem if behemoth is a hippopotamus as is often supposed. Is it possible that here the word means appendage in general and may refer to the trunk of an elephant which more appropriately may be likened to a cedar? R.L.H.]

L.J.W.

563 זנא (zānā) *commit fornication, be a harlot, play the harlot*. (ASV and RSV similar.)

Derivatives

563a זנונים (z'nūnim) *fornication*.

563b זנות (z'nūt) *fornication*.

563c תזנז (taznūt) *fornication*.

KB identify a second root using these consonants, meaning "be angry" (Jud 19:2). Evidence for understanding this one usage to mean "be angry," when "play the harlot" is quite possible, is lacking. Most authorities (BDB included) hold to one root only. The verb appears eighty-nine times in the Qal stem, once in the Pual, and nine times in the Hiphil. Five of the Hiphil instances call for the causative meaning. The basic idea of the word is "to commit illicit intercourse" (especially of women).

This verb is used in both literal and figurative senses. Figuratively, the thought may concern forbidden international intercourse, of one nation (especially Israel) having dealings with other nations. It may also refer to religious intercourse, of Israel worshiping false gods.

The literal meaning is illicit heterosexual intercourse. The word regularly refers to women; it refers only twice to men (Ex 34:16; Num 25:1). The participial form is regularly used to designate

the harlot (Gen 34:31). Such persons received hire (Deut 23:19), had identifying marks (Gen 38:15; Prov 7:10; Jer 3:3), had their own houses (Jer 5:7), and were to be shunned (Prov 23:27). Rahab, who hid the spies sent by Joshua, is called by this term. The contention that she was merely an innkeeper is based on finding the root of this participial in *zūn* "to feed," rather than *zānā*; but for this little evidence exists.

Certain distinctions exist between *zānā* and the parallel root *nā'ap* "to commit adultery." *nā'ap* commonly refers to men rather than women. *nā'ap* connotes sexual intercourse between a married person and someone other than his/her spouse (Lev 20:10). The two words are set in significant contrast in Hos 4:13-14, where "daughters" are said to "commit whoredom" (ASV and RSV "play the harlot," *zānā*) and "spouses" to "commit adultery" (*nā'ap*). A few times the woman, with whom the act is done, is definitely identified as married (Lev 20:10; Jer 29:23). Never is the person said to be unmarried. The words are sufficiently parallel, however, that they can be used for the same person (Hos 3:1, 3, concerning Gomer; Ezk 16:32-36, concerning Israel as an unfaithful nation). A third distinction is that *nā'ap* is not used to designate the professional prostitute. A similarity between the two roots is found in the fact that both are used in a figurative as well as a literal sense; and also that, in the figurative, they are employed for the same basic concepts.

zānā also refers figuratively to Israel as committing national harlotry (Ezk 16:26-28). Tyre (Isa 23:17) and Nineveh (Nah 3:4) are also mentioned in this way. The thought seems to be of having relations with these nations for the sake of political and monetary benefit, although in the case of Nineveh the added element of alluring, deceitful tactics leading on to oppressive dominance is implied.

Still a third figurative meaning is found in Isa 121, where the Israelites' departure from God's approved moral standards is called harlotry.

The three derivatives are used as almost exact synonyms, each being employed both literally and figuratively. The third (*taznūt*) is unusual in that it is employed only by Ezekiel, and that in only two chapters: 16 (nine times) and 23 (eleven times). Although Ezekiel uses also the other two derivatives (total of five times), his preference for *taznūt* is clear.

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Tushingham, Douglas A., "A Reconsideration of Hosea, Chapters 1-3," JNES 12: 150-59. Wiseman, D. J., "Rahab of Jericho," Tyndale House Bulletin 14: 8-11. TDNT, VI, pp. 584-90.

L.J.W.

זָנוּיִם (z'nūnim). See no. 563a.

זָנוּת (z'nūt). See no. 563b.

- 564 זָנָה (zānah) *I, reject, spurn, cast off.* (ASV and RSV similar, except that RSV prefers at times "spurn" or "reject.")

Related to an Arabic root meaning "be remote, repelled," *zanah* carries the basic meaning of strong dislike or disapproval. The word is used sixteen times in the Qal and three in the Hiphil, with no clear distinction in meaning. The Qal is used in Ps 43:2, as the Psalmist cries out to God, "Why dost thou cast me off?" The RSV uses "rejected" in Ps 60:1 [H 3], as David states, "O God, thou hast rejected (KJV "cast off") us." The Hiphil use is employed by David, as he instructs Solomon that, if Solomon should forsake God, then God would "cast (him) off forever" (I Chr 28:9).

L.J.W.

- 565 זָנָח (zānah) *II, stink, emit stench.* (ASV and RSV have "become foul"; whereas KJV uses "turn far away," after root I.)

Both BDB and KB understand this as a second root. It is used only once, in the Hiphil, describing the Nile River as made to "stink" in a future day of judgment at the hand of God (Isa 19:6).

Bibliography: Yaron, Reuven, "The Meaning of ZANAH," VT 13: 237-39.

L.J.W.

- 566 זָנָק (zānaq) *leap.* This verb occurs only once, in the Piel (Deut 33:22).

זָעָה (zē'ā). See no. 857b.

זָעָוָה (zā'āwā). See no. 540a.

זָעָר (zē'ēr). See no. 571a.

- 567 זָאָק (zā'ak) *extinguish.* Occurs only in Job 17:1 (Niphal).

- 568 זָאָם (zā'am) *be indignant, express indignation, denounce.* (ASV and RSV similar.)

Derivative

- 568a זָאָם (zā'am) *anger, indignation.*

The basic idea is experiencing or expressing intense anger. The word is parallel to *qāšap*, except that its expression takes a more specific form, especially of denunciation. The word appears eleven times in the Qal stem and once in the Niphal.

The verb is used to indicate both the state of being indignant and the activity giving expression to that state. It is used in reference to man, but more often to God. Isaiah foretells a day when God's "indignation" will be experienced by Israel's enemies (Isa 66:14). In Num 23:7-8, *zā'am* is used in parallel with the verbs *ārar*, *nāqab*, and *qābab*, each meaning "to curse," as first Balak, king of Moab, bids Balaam, "Come, curse (*ārar*) me Jacob, and come, defy (*zā'am*) Israel." Then Balaam replies, "How shall I curse (*nāqab*) whom God hath not cursed (*qābab*)? Or how shall I defy (*zā'am*) whom the Lord hath not defied (*zā'am*)?"

zā'am. *Anger, indignation.* This noun is used twenty-two times. It is regularly translated "indignation," referring more often to God than to man. *zā'am* is used in parallel with *qāšap*, as Jeremiah states that the earth shall tremble at God's wrath (*qēšep*), and the nations shall not be able to bear his "indignation" (*zā'am*) (Jer 10:10; cf Ps 102:11).

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L.J.W.

- 569 זָאָפּ (zā'ap) *fret, be sad, be wroth.*

Derivative

- 569a זָאָפּ (zā'ap) *storming, indignation.*

- 569b זָאָפּ (zā'ēp) *out of humor, vexed.*

The root of this verb, according to the Aramaic cognate *z'ap* "to storm, rage against," means to storm, blow, or breathe hard. It is so used in Jon 1:15 of the raging sea. KB suggests "be embittered against," "be dejected," BDB adds "be enraged."

A person who storms within himself is enraged. One with an inner storm can be sad, troubled in appearance (Dan 1:10).

The baker and butler had reason to be troubled in heart; their dreams were real but uninterpreted. Uncertainty caused unrest; they fretted and were crestfallen (Gen 40:6). The wise man of Prov, however, points to a far more tragic storm in a man's heart: it is of the fool whose folly brings him into well-deserved ruin resulting in an unreasonable rage in his heart against God (Prov 19:3). The Chronicler (II Chr 26:19) tells of King Uzziah's strength and pride which led him to desecrate the temple and the altar of incense. When rebuked, Uzziah *was wroth* and when he expressed this rage of his heart in the temple sanctuary he was immediately stricken with leprosy (II Chr 26:19).

The biblical testimony is that there is no peace, health, or happiness for the man with a storm in his heart.

zā'āq. The noun is used to describe the state king Asa was in when he was rebuked by the prophet Hanani (II Chr 16:10). Because Asa had relied upon neighboring kings and not upon the Lord, the prophet, sent of the Lord, told him he had done foolishly. To have folly pointed out was to cause a storm in the king's heart. This inner rage led Asa to commit atrocities. He remained hardened, so much so that four years later, when he was diseased, he refused to seek the Lord. This rage of a man's heart is as the roaring of a lion, it is fierce and awesome (Prov 19:12). It is comparable to a sea in a raging storm (Jon 1:15).

The term is used twice of the Lord's attitude. The Assyrians who rejoiced as they ravished Israel, are to see the raging, storming character of God's anger against them (Isa 30:30). Micah says he will endure the Lord's rage brought on by enemies but he is also assured the Lord will bring forth light and deliverance when the storm of his rage is spent.

G.V.G.

570 צָעַק (zā'āq) *cry, cry out, call*. (ASV and RSV similar.)

Derivative

570a צָעָקָה (z'āqā) *cry, outcry*.

The basic meaning of this root is "to cry for help in time of distress." It is used mainly in the Qal, but occurs a few times in the Niphal and Hiphil, where it carries distinctive meanings. It is parallel in meaning to *šā'āq*. The two roots are doubtless mere variants, as is not unusual with such similar sibilants.

In the Qal stem, the word is used almost exclusively in reference to a cry from a disturbed heart, in need of some kind of help. The cry is not in summons of another, but an expression of the need felt. Most frequently, the cry is directed to God. When the Israelites were being invaded annually by the Midianites, they expressed this cry (Jud 6:6-7). Occasionally it is directed to a false deity (Jer 11:12), and once to a king (II Sam 19:29). A few times the word is used for a cry not directed to anyone, but simply as a note of alarm. All the city of Shiloh so cried out when told that the Ark had been captured by the Philistines (I Sam 4:13). The cry may be sounded in behalf of another person (Isa 15:5). It may be in lament at bad news (Jer 47:2); or it may be a cry of protest (Job 31:38). In only one instance is the idea of summons involved, and that is when Jephthah called for Ephraimites to assist him against the Ammonites (Jud 12:2). This is still a cry for help.

The Niphal stem is used six times and always

of assembling people together. They are thus considered to be "called ones" (Josh 8:16).

The Hiphil stem occurs seven times, but only once with the causative meaning (Jon 3:7). Four times it carries the idea of assembly, thus corresponding to the Niphal meaning, but in the active mood (II Sam 20:4-5). Once it is used to express an outcry of alarm, much like one of the uses of the Qal, and once simply to get another's attention in order to convey a message (Zech 6:8).

The distinction between *zā'āq* and *šā'āq* seems to be that *šā'āq* was used earlier. This is only a relative distinction, however, because *zā'āq* is also found in the Pentateuch, and *šā'āq* also appears in postexilic writings. But a tally of the number of times each occurs, during the early and later periods, supports the general distinction. In writings, which likely were penned no later than the time of the united monarchy, *šā'āq*, in both its verb and noun forms, is found some forty-four times (out of a total seventy-six), while *zā'āq* appears only thirty-six (out of a total eighty-nine). In postexilic writings, *šā'āq* occurs only twice, while *zā'āq* appears eight times. In Jeremiah, Ezekiel, and Zechariah, the score is twenty-one to seven in favor of *zā'āq*.

In meaning, the two roots are very close. Both signify the same basic sense of a cry for help out of a situation of distress. Both show such a cry being voiced to God, to false deities, and to people, although *šā'āq* is used several times for the last, while *zā'āq* is only once. The Niphal uses of the two are parallel in meaning. Some difference occurs in the Hiphil, in that *šā'āq* appears only once, in one of the meanings of *zā'āq*, namely of calling together an assembly.

z'āqā. *Cry, outcry*. The noun derivative is used eighteen times, and sixteen of them correspond closely to the idea of the Qal stem, i.e. they designate a cry for help in the face of to the idea of the Qal stem, i.e. they designate a cry for help in the face of distress. For instance, the word is used for the cry directed to Nehemiah by Jews who were being oppressed by their wealthy neighbors (Neh 5:6). Mordecai gave this cry when he heard of Haman's plot against the Jews (Est 4:1). *zā'āq* is also used in an abstract reference to the foolish clamor of a poor ruler (Eccl 9:17), and to the outcry against Sodom that had come to God's notice (Gen 18:20).

L.J.W.

571 זָעַר (z'r). *Assumed root of the following.*

571a זָעִיר (z'ēr) *a little*.

571b מִזְעָר (miz'ār) *a little, a trifle, a few*.

miz'ār. *Smallness, a little, a few*. This word occurs only four times, in Isaiah. Three usages are in conjunction with *m'at* (of the same meaning). Used together, in two instances, they give

literally, "a trifle, a little" time, calling for the stressed translation, "a very little while" (Isa 10:25; 29:4). The two other usages concern numbers. In Isa 16:14, for example, where it is employed again with *m*"*aṭ*, a literal rendition gives, "a little, small" remnant. Cf. the root *ṣā'ar* of similar meaning. This word may be merely a phonetic variation.

L.J.W.

572 זֶפֶת (zepet) *pitch* (Ex 2:3; Isa 34:9).

573 זֶקֶ (zēq) *missile, spark* (Prov 26:18; Isa 50:11).

זֶקֶ (zēq). See no. 577a.

זְקֻנִּים (z'qūnim). See no. 574e.

574 זָקֵן (zāqēn) *be, become old*.

Related Terms

574a זָקָן (zāqān) *beard, chin*.

574b זָקֵן (zāqēn) *old*.

574c זָקֵן (zōqēn) *old age*.

574d זִקְנָה (zīqnā) *old age*.

574e זְקֻנִּים (z'qūnim) *old age*.

zāqēn is probably a derivative of *zāqān* (beard). It is a stative verb which in the Qal denotes the state of being which follows being young (Ps 37:25). We meet the phrase "old and advanced in years" (Gen 24:1; Josh 13:1; cf. I Sam 17:12) or "old and full of days" (I Chr 23:1). It refers to both men and women. During this period of life prospects of marriage (Ruth 1:12) and childbearing cease (Gen 18:12–13; II Kgs 4:14). Grey hair appears (I Sam 12:2). There is a failing of sight (Gen 27:1; cf. I Sam 3:2; 4:15), metabolism and mobility (I Kgs 1:1, 15), and there is danger of falling (I Sam 4:18). A description of the onset of age in poetic symbols is found in Eccl 12:1–5. Death is an imminent prospect (Gen 19:31; 24:1; 27:1–2; Josh 23:1–2). Leadership must be relinquished (Josh 13:1; I Sam 8:1, 5; I Chr 23:1). Yet one in this state is to be respected (Lev 19:32) and not despised (Prov 23:22).

The Hiphil of the verb denotes the aging of persons (Prov 22:6) and of a tree root (Job 14:8).

Age sixty seems to separate the mature from the aged (Lev 27:1–8), although evidently the Levites retired at fifty (Num 4:3, 23, 30). The Psalmist suggests seventy years as a normal life span and eighty as unusual (Ps 90:10). In the period of the Kings a man of eighty is accounted a man of very great age (II Sam 19:32 [H 33]).

zāqān. Beard. A masculine noun from the root *zāken*. Ugaritic *dqn*, Ais WUS No. 782. The chin whiskers of a man (II Sam 20:9) and of a lion (I Sam 17:35) could be seized. To be cleansed, the leper had to shave his beard (Lev 14:9). Is-

raelites and priests (Lev 19:27; 21:5) were forbidden to cut the corners of the beard. In times of distress the beard was plucked (Ezr 9:3) or shaved (Isa 15:2; Jer 41:5; 48:37). Ezekiel was commanded to shave as a symbol of coming destruction of Jerusalem (Ezk 5:1). The odd expression in Ps 133:2 (KJV) does not mean that Aaron's beard went down to the skirts of his garments, but that the anointing oil did.

zāqēn. Aged, ancient, ancient man, elder, senator, eldest, old, old man, old woman. The LXX renders *presbuteros*. *zāqēn* is an adjective derived from *zāqēn* "to be old," which is a denominative verb from *zāqān* "beard."

zāqēn, used either as an attributive adjective or as a substantive, describes the person (male or female) who, contrasting with the youth (*na'ar*; Gen 19:4; cf. Ps 37:25) has reached the stage in life called old age. The semitism "old and full of years (days)" is sometimes met (Gen 25:8; 35:29; Job 42:17). The normal Hebrew society not only had boys and girls playing in the streets but there were also old men and women leaning on their staffs (Zech 8:4). "Young" and "old" make up the total of society (Ex 10:9; Josh 6:21; II Chr 36:17; Est 3:13).

The old man is to be honored (Lev 19:32; cf. Lam 5: 12). The young wait to speak until the old have spoken (Job 32:4). Their value as advisors (cf. Ezk 7:26) is recognized in the account of Rehoboam's rejecting their counsel in favor of that of the young men (I Kgs 12:6ff.). On the other hand, the advice of the elders saved Jeremiah's life (Jer 26:17). The old man is adorned by his grey hair (Prov 20:29) and his children are his crown (Prov 17:6).

zāqēn as a substantive, usually plural, is a technical term occurring about one hundred times. Only the context can determine whether old men or the ruling body is intended in any particular case. The or is not clear concerning the age required to qualify one to be a *zāqēn* or details of appointment to this group.

There are elders within a house, e.g. Pharaoh's (Gen 50:7; Ps 105:22) or David's (II Sam 12:17). The ruling body of the Hebrew city as well as of a people like the Moabites and Midianites (Num 22:4, 7) and the Gibeonites (Josh 9:11) were the elders. The institution was known to the Hittites, to Mari, and to the Babylonians from the Hammurabi period onward. Elders and commanders (*šarim*) frequently are combined to make up a governing body. Elders sitting at the gate of the city (Deut 21:19; 22:15; Prov 31:23; Lam 5:14) settled many questions such as disputed virginity (Deut 22:15); ratification of property settlements (Ruth 4:9, 11); and trying of murder cases (Deut 19:12; 21:1ff.; Josh 20:4).

Already in the Pentateuch we encounter the

"elders of Israel" (Ex 3:16; 18:12). They witnessed the striking of the rock (Ex 17:5-6). In the wilderness a group of seventy witnessed the covenant ceremony (Ex 24:1, 9). They adjudicated cases while Moses was on the mountain (Ex 24:14). Elders laid their hands on the head of the sin offering when the whole congregation had sinned (Lev 4:15). They received the spirit at the tent of meeting (Num 11:16, 24-25). Twenty-five elders witnessed the fate of Dathan and Abiram (Num 16:25). Ten men made up a deciding body (Ruth 4:2). Elders stood with the judges before the ark at the reading of the law (Josh 8:33; cf. 23:2; 24:1).

The elders of Israel requested a king from Samuel (I Sam 8:4). Even after the establishment of the monarchy, the choice of a king rested with the elders of Israel so that David made a covenant with them before they anointed him at Hebron (II Sam 5:3). Absalom obtained their favor (II Sam 17:4, 15) and David returned to rule after the revolt only with the permission of the "elders of Judah" (II Sam 19:11 [H 12]). They continued as an advisory body to the king in later history (I Kgs 20:7) and retained independent authority (I Kgs 21:8). Josiah summoned them for the reading of the newly discovered law (II Kgs 23:1).

The elders continued to be influential even during the Exile (Jer 29:1; Ezk 8:1; 14:1; 20:1) and in the postexilic community (Ezra 10:8, 14). The role continued in modified forms in the synagogue and in the church. But those who ruled in the community of Qumran were not the "elders."

zōqen. *Old age.* A masculine noun derived from the root *zāqan*, (Gen 48:10), it refers to age as a quality. Unlike Moses' (Deut 34:7), Jacob's senility brought failing eyesight.

ziqnā. *Old, old age.* This feminine noun, derived from the root *zākan*, occurs in the absolute and construct states. It is used for the advanced age of Sarah, Solomon, and Asa (Gen 24:36; I Kgs 11:4; 15:23). It represents a time of increasing infirmity to which God's care extends (Ps 71:9, 18; Isa 46:4).

z'qūnim. *Old age.* This masculine noun refers to a state of being (Gen 21:2, 7; 37:3; 44:20). In the case of Abraham, it points to the unusualness of Isaac's birth. It explains Jacob's favoritism toward Joseph and Benjamin.

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J.P.L.

575 זָקַף (zāqap) *raise up* (Ps 145:14; 146:8).

576 זָקַף (zāqap) *I, refine, purify.* (ASV and RSV similar.)

The basic idea is of making something pure (cf. *šārap*, which connotes testing something to determine its degree of purity). The root is used twice in Qal, once in Piel, and four times in Pual. The Qal appears in Job 28:1, which speaks of a place for gold where they "fine" (RSV "refine") it. The Piel occurs in Mal 3:3, which says that God will "purge" (RSV "refine") Levites like gold and silver. The Pual of *zāqap* always occurs as a participle. For instance, a part of that which David collected for building the temple is described as "refined" gold (I Chr 28:18). Every instance but two refers to the refining of metals, which, of course was done by fire. In Isa 25:6 the refining of wine is referred to which probably was done by decanting, not filtering (as KB suggest), cf. Jer 48:11. The reference in Job 36:27 is difficult. Pope ("Job" in AB) translates "that distill rain from the flood." Could the process of evaporation here be referred to metaphorically as a refining?

L.J.W.

577 זָקַף (zqq). *Assumed root of the following.*

577a זָקַף (zēq) *fetter* (e.g. Nah 3:10; Isa 45:14). Derivation uncertain. GB, unlike BDB, derive from *znq* because of Arabic and Syriac cognates.

577b זָקַף ('āzēq) *manacle* (Jer 40:1, only).

זָרַף (zēr). See no. 543a.

זָרָא (zārā'). See no. 542d.

578 זָרָבָה (zārah) *be burned, scorched.* Occurs only in the Pual.

Derivative

578a זְרֻבָּבֶל (z'rübābel) *Zerubbabel, a name.*

Zerubbabel was a grandson of King Jehoiachin (I Chr 3:16-19), taken captive by Nebuchadnezzar in 597 B.C. (II Kgs 24:11-16); hence an heir to the throne of Judah. He is frequently called a "son of Shealtiel" (Salathiel, Ezr 3:2, 8; Neh 12:1; Mt 1:12, etc.), but a son of Pedaiah, brother of Shealtiel, in I Chr 3:17. Shealtiel likely died childless.

Either his nephew, Zerubbabel, was considered his legal heir, and hence called his son (Ex 2:10), or else Pedaiah fulfilled his levirate duty in marrying the widow of Shealtiel, in which instance the first child would be considered son of the deceased (Deut 25:5–10).

Zerubbabel was the civil leader (called *paḥat* "governor," Hag 1:14; 2:2, 21) of the Jews who returned from the Babylonian exile, under Cyrus' permission, c. 537 B.C. leading the first returning band of exiles. Rebuilding of the Temple was begun c. 536 B.C. (Ezr 3:8–13), but it ceased (Ezr 4:24) shortly after the foundation was completed. Sixteen years later (520 B.C., Darius's second year, Hag 1:1; Zech 1:1), the two prophets Haggai and Zechariah, began to preach and urge resumption of the building. Zerubbabel, along with Joshua, the high priest, responded (Ezr 5:1–2; Hag 1:12). The work was completed in the spring of 515 B.C. Besides leading the rebuilding, Zerubbabel restored both the courses of the priests and Levites (Ezr 6:18) and the provision for their maintenance (Neh 12:47). Nothing is known of the man after the completion of the Temple; nor is there any record of his death.

[It is commonly supposed today that Zerubbabel who was of the seed royal had kingly pretensions. He is supposed to have led an independence movement which was quickly put down by the Persians and Zerubbabel met an untimely death. There is no direct evidence for this theory. It assumes that Zech 6:11 does not present Joshua the high priest as typical of the Messiah, but that the original reading was "Zerubbabel" who was the object of the prophecy. The view does not envision Zerubbabel as both king and priest. It favors the translation "There will be a priest by his throne" (RSV). Cf. the NEB footnote to v. 11 "possibly an error for Zerubbabel." The view is advanced in Kraeling, E. *Commentary on the Prophets, II, Daniel to Malachi*, Nelson, 1966, pp. 299–300. R.L.H.]

L.J.W.

זֶרֻבָּבֶל (*z'rūbābel*). See no. 878a.

579 זָרָה (*zārā*) *fan, scatter, cast away, winnow; disperse, compass, spread, be scattered, dispersed.*

Derivative

579a מִזְרֶה (*mizreh*) *pitchfork.*

The basic thought of the verb is to stir up the air to produce a scattering and spreading effect. However, the simple act of scattering or spreading is also suggested, e.g. Moses scattered gold dust on water (Ex 32:20). Unfaithful priests have dung spread upon their faces (Mal 2:3).

The term *zārā* is used in various verbal forms

to indicate a scattering or dispersing for reasons of purification or chastisement. Grain is cleansed of chaff by using a fan to blow it away. God's covenant people require a purifying also, but it will be a chastening experience; hence the Lord is said, metaphorically, "to fan" his people (Jer 15:7), with the result that they will be scattered as chaff to various distant places. Moses warned this would happen if Israel forsook the covenant (Lev 26:33). Jeremiah (49:32) and Zechariah (1:19; 2:2) both referred to how Israel was dispersed by the Gentile invaders among foreign nations. It was also foretold that those nations used to chastise Israel, would some day themselves be fanned and completely scattered for all time to come (Isa 41:16).

The dispersion of Israel is referred to by various synonyms which express other aspects or nuances of God's chastening process; cf. *nāpaš* "dash, scatter"; *pūš* "dash, scatter"; *pāraš* "break out, disperse"; *pārad* "spread"; and *pāzar* "scatter."

[The difficult usage in Ps 139:3 may be a semantic extension of this root in the sense of "examine" or, as BDB suggest and KB and Dahood (in AB, *Psalms III*) affirm, may be a denominative verb *zārā* "to measure" from the noun *zeret* "span." R.L.H.]

G.V.G.

זָרַע (*zērūa'*). See no. 582b.

זָרוּעַ (*z'rōa'*). See no. 583a.

זָרִיץ (*zarzip*). See no. 584a.

זָרִיר (*zarzir*). See no. 543b.

580 זָרַח (*zārah*) *arise, rise, rise up, shine.* (ASV and RSV similar.)

Derivatives

580a זָרַח (*zarah*) *dawning, shining.*

580b אֶזְרָה (*'ezrāh*) *native.*

580c מִזְרָה (*mizrāh*) *place of sunrise, east.*

BDB does not list "to shine" as one of the meanings, but KB gives "shine forth," "flash forth."

zārah means "to rise, come up," and is used in three ways. 1) It refers to the breaking forth of the symptoms of leprosy (*šara'at* q.v.; II Chr 26:19). 2) It is used of the sun as appearing, without specific reference to the diffusion of its light (Eccl 1:5; Jn 4:5), (and thus it is a reference to the time of day), or else as [radiating] its light in the morning (II Sam 23:4). 3) It is also used in a figurative sense to speak of salvation, light, glory resulting from God's coming into a man's life (Ps 112:4; Isa 58:10; 60:1). The thought is that as the sun appears in the morning without man's effort, but nevertheless floods his surroundings with light and dispels the darkness, so the Lord is sov-

ereign in the bestowal of his salvation, which brings light and glory. The term is used twice of God himself appearing to bring salvation (Isa 60:2) and righteousness to his people (Mal 4:2 [H 3:20]). In both cases there is a prophecy concerning the coming of Jesus Christ as Saviour and Lord.

'ezrāh. *A native, one rising from his own soil.* This noun refers to one arising from his native soil. In the Mosaic legislation the term is used frequently to indicate the specific native origin (Num 15:29, like a tree, Ps 37:35) of the descendants of the Patriarchs who belong to the promised land (Ex 18:19).

mizrāh. *East, the sun rising.* This noun is closely related to *zārah*. Used in relation to the sun rising, it refers specifically to the place or area of sunrise. It is often translated "east." It is used in a strictly locative sense (Isa 41:2; Josh 11:8) but also figuratively in prophecies of woe (Amos 8:12) and of blessedness (Zech 14:4).

G.V.G.

581 זָרַם (*zāram*) *pour forth in floods, flood away* (Ps 90:5, Qal; Ps 77:18, Poel).

Derivatives

- 581a זָרַם (*zerem*) *flood of rain, down-pour* (e.g. Isa 4:6; Hab 3:10).
581b זֶרְמָה (*zirmā*) *issue* (i.e. semen, Ezk 23:20).

582 זָרַע (*zāra'*) *I, scatter seed, sow.*

Derivatives

- 582a זָרַע' (*zera'*) *sowing, seed, offspring.*
582b זֶרְעָה (*zērūa'*) *sowing, thing sown.*
582c זֶרְעָה (*zērōa'*) *vegetable.*
582d זֶרְעֹן (*zēr'ōn*) *vegetable.*
582e יֶזְרַעֵל (*yizr'e'l*) *Jezreel.*
582f מִזְרָה (*mizrā*) *place of sowing.*

This verb appears fifty-six times: forty-six times in the Qal, once in the Pual, six times in the Niphal, and three times in the Hiphil. The etymology of *zr'* is most puzzling, for while it appears in Arabic, Syriac, and Ugaritic, pointing to a Protosemitic *zr'* and seems to be a conflation of the two roots of *zr'* "to sow" and *drw* "to scatter," this does not agree with the fact that the *d* of *dr'* does not remain in Ugaritic, but appears as *dry*. (Cf. UT, 5: nos 3-4; 19: nos. 702, 705; but notice 19:733 *dr'* "arm.")

Literally, *zāra'* refers to the action of sowing seed in the fields (Gen 26:12; Isa 37:30). It is used with the accusative of the type of seed sown, e.g. sowing wheat (Jer 12:13), or with the accusative of the field sown (Ex 23:10; Lev 25:3). Occasionally, it is also followed by the double accusative

of both seed and field (e.g. Lev 19:19; Deut 22:9, "You shall not sow your field with two kinds of seed"). In this prohibition, a reference is made, no doubt, to the Canaanite ritual inducing fertility. Finally, this verb is also used of sowing salt in a captured city (Jud 9:45).

Metaphorically, the action denotes the Lord's sowing (planting or establishing) Israel in the land of Palestine in a future day (Hos 2:25) or of his confession that though he has scattered (i.e. sown) Israel among the countries of the earth, he will also gather them one day in the future (Zech 10:9). *zāra'* is also used figuratively in connection with moral actions: to sow justice (Prov 11:18), righteousness (Hos 10:12), light, i.e. happiness (Ps 97:11), wickedness (Prov 22:8), trouble (Job 4:8), and wind (Hos 8:7). In Isa 17:10 the verb depicts Israel as practicing idolatry by sowing plants or slips to an alien god, while in Ps 126:5 it is a figure of the grief of hard work followed by joyous results. It can also refer to reigns of kings and princes under the figure of trees (Isa 40:24). Finally, in the Niphal it refers to a woman being made pregnant (Num 5:28) or bearing a child (Hiphil Lev 12:2).

zera'. *Sowing, seed, offspring.* This noun is used 224 times. Its usages fall into four basic semantic categories: 1. The time of sowing, seedtime; 2. the seed as that which is scattered or as the product of what is sown; 3. the seed as semen and 4. the Seed as the offspring in the promised line of Abraham, Isaac, and Jacob or in other groups separate from this people of promise.

The primary meaning comes from the realm of agriculture. Seedtime or sowing, as over against the time of harvest, will recur according to a promised pattern which God guaranteed to Noah after the flood (Gen 8:22; cf. Lev 26:5). This sowing or planting takes place in the fields (Ezk 17:5) and thereby accords well with the Akkadian *zēru* "cultivated land." The seed itself which is planted in these fields has the same name (Gen 47:19, 23; Lev 11:37-38; Num 24:7; Deut 28:38; Isa 55:10; Amos 9:13). The product produced has the same designation (e.g. the seed of the herbs and trees in Gen 1:11-12, 29 or the seed that is gathered into the barn in Job 39:12; cf. Deut 14:22; Isa 23:3). Thus, the whole agricultural cycle is practically summed up in the word *zera'*; from the act of sowing to the seed planted, to the harvest taken. *zera'* is used figuratively in referring to Judah's idolatry (Isa 17:11). They are planting "pleasant plants" along with "strange slips." This refers either to the Ugaritic *n'mn* of the Tammuz-Adonis cult or to the folly of planting thorns and thistles and expecting a crop of flowers or vegetables.

zera' refers to semen in Num 5:28, "she shall

be made pregnant with seed." Frequently it occurs in the expression "flow of semen" (Lev 15:16, 32; 22:4). It is also used as the accusative of mode and translated euphemistically as "lying carnally with a woman" (Lev 15:18; 18:20; Num 5:13). Note the same use in the promise of Jer 31:27. The Lord will sow the houses of Israel and Judah with the seed of man and the seed of beast in the latter days.

The most important theological usage is found in the fourth category. Commencing with Gen 3:15, the word "seed" is regularly used as a collective noun in the singular (never plural). This technical term is an important aspect of the promise doctrine, for Hebrew never uses the plural of this root to refer to "posterity" or "offspring." The Aramaic targums pluralize the term occasionally, e.g. the Targum of Gen 4:10, but the Aramaic also limits itself to the singular in the passages dealing with the promised line. Thus the word designates the whole line of descendants as a unit, yet it is deliberately flexible enough to denote either one person who epitomizes the whole group (i.e. the man of promise and ultimately Christ), or the many persons in that whole line of natural and/or spiritual descendants.

Precisely so in Gen 3:15. One such seed is the line of the woman as contrasted with the opposing seed which is the line of Satan's followers. And then surprisingly the text announces a male descendant who will ultimately win a crushing victory over Satan himself.

This promise to Eve was enlarged and made more specific in the Abrahamic Covenant. God would grant a land and a numerous offspring through Abraham's son Isaac and his offspring: Gen 12:7; 13:15-16; 15:13,18; 16:10; 17:7-10,12,19; 22:17-18; 24:7; 26:3-4,24; 28:4,13-14; 32:13; 35:12; 48:4. This whole line builds and the promise continues in Ex 32:13; 33:1; Deut 1:8; 11:9; 34:4; Josh 24:3.

The same can be said for David and his offspring. The promise is continued in II Sam 7:12; made parallel to the term "Messiah" in Ps 18:50 [H 5] (see II Sam 22:51); and repeated in Ethan's commentary on the Davidic covenant of II Sam 7 in Ps 89:4,29,36 [H 5,30,37].

This corporate solidarity found in the seed of Eve, Abraham, and David receives theological comment in Isa 41:8; 43:5; 44:3; 45:19,25; 48:19; 53:10; 54:3; 59:21; 61:9; 65:9; 66:22; Jer 31:36-37; 33:26; II Chr 20:7.

yizr'e'l. Proper name meaning God sows or God will sow; Jezreel. There are five different usages of this name. Three are geographical locations: 1. a town in Issachar at the foot of Mount Gilboa (Josh 19:18; I Kgs 21:1ff.); 2. a town in Judah from which one of David's wives came (I Sam 25:43); and 3. the valley of Jezreel which con-

nected the Esdraelon valley on its west side and the Jordan River valley on its east side.

Jezreel is also the name of one of Judah's descendants (I Chr 4:3).

The most important theological usage is the name given to the first child born to the prophet Hosea and Gomer (Hos 1:4-5). The prophet names his son "Jezreel," which in Hos 2:23 [H 25] involves a play on the meaning of the verb *zāra'* "to sow" and "to scatter." However, in 1:4 the reference is to the historical incident of Jehu's bloody path to the throne (II Kgs 9:30-10:11). According to Hos 1:3, Gomer bore this son to Hosea; therefore he was not conceived in harlotry. We must reject the view that God told the prophet to take a woman who was a harlot with children already born out of wedlock. Rather, the command in Hos 1:2 involves the figure of speech known as *zeugma*, in which the main verb(s) ("go, marry") control two objects grammatically, but only one logically. The expression is elliptical, for one must supply the verb "and beget children." The stigma of the mother's later action is passed on to the children so that they too are called the children of harlotry, but they are not such literally. Finally, what may be considered a statement of purpose, Hos 1:2, is more probably a construction signifying result and therefore is in this regard like Isa 6:9-12.

In spite of Israel's apostasy and spiritual harlotry, matched by the later physical harlotry of Gomer, God will sow Israel again one day in her land in the latter days (Hos 1:11 [H 2:2]).

Bibliography: TDNT, VII, pp. 538-44.

W.C.K.

583 זרע (zr') II. Assumed root of the following.

583a זרוע (z'rōa'), זרע (z'rōa') *arm, shoulder, strength.*

583b זרוע (z'rōa') *arm.*

The etymology of this root is not entirely clear, but it appears in Akkadian, Ugaritic, Arabic, Aramaic, and Ethiopic.

The literal meaning of "arm" is the rare usage for this word, occurring in just over a dozen of some ninety references, e.g. Jud 15:14; 16:12; II Sam 1:10. Twice it refers to the shoulder of a sacrificed animal (Num 6:19; Deut 18:3).

Most frequently, *z'rōa'* is used metaphorically. The "arm of flesh," symbolizing man's strength, is impotent compared to God's power (II Chr 32:8). In the plural, "arms" is equivalent to military or political forces or armies (Dan 11:15, 22, 31). Thus to "break the arms" of an enemy is a figurative expression (I Sam 2:31; Job 22:9; 38:15; Ps 10:15; 37:17; Jer 48:25; Ezk 30:21-22, 24-25) for destroying the enemies' strength, power, or violence, and therefore their capacity to make war.

More frequently still the arm is used as an anthropomorphic figure of God's power. The most vivid of these instances occurs in Isa 30:30 in which the lightning stroke is pictured as the "descending blow of his arm." God reveals the power of his "outstretched arm" in creation (Jer 32:17) and in his deliverance of Israel from Egypt (Ex 6:6; 15:16; Deut 4:34; Ps 77:15 [H 16]; Isa 63:12). In a similar way, that arm or power of the Lord will bring another deliverance in the last day (Ps 98:1; Isa 40:10; 51:9ff.; 52:10; 63:5; Ezk 20:33f.). In the meantime, underneath Israel are the Lord's everlasting arms for the protection and preservation of his people (Deut 33:27; Ps 89:13 [H 14]; Isa 33:2). These same arms were used on behalf of individuals on two occasions (II Chr 6:32; Isa 40:11). In Isa 53:1 the "arm of the Lord" is used as a metonymy for the redemptive word which the Lord achieved through his servant.

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584 *זָרַח (zārap) *drip*. This verb occurs only once, in the Hiphil (Ps 72:6).

Derivative

584a זָרַח (zarzip) *drop, dripping* (Ps 72:6, only).

585 זָרַק (zāraq) *scatter, sprinkle, strew*. (ASV similar, RSV "throw upon.")

Derivative

585a מִזְרָק (mizraq) *bowl, basin*.

The verb *zāraq*, meaning "to toss, throw, scatter in abundance" (cf. BDB) appears thirty-five times; its synonym *nāzā* appears twenty-four

times. Both are translated "sprinkle" with but few exceptions; e.g. "scatter" seed (Isa 28:25); "strew" idol-dust on graves (II Chr 34:4); streaks of gray in a man's hair (Hos 7:9). The LXX translates *zāraq* as "pour," when it refers to the blood of the sacrifices upon the altar.

zāraq is used in religious ceremonies for two specific purposes. 1) By sprinkling blood at the solemnizing of an inviolable bond between God and man (T. Lewis, in ISBE, 2487). The sprinkling of the blood on the people and the altar (Ex 24:6-8) confirmed the altar as the open way for the sprinkled, i.e. confirmed covenant people, to a holy, righteous yet loving God (cf. also II Kgs 16:15). 2) Sprinkling was an integral aspect of the purification rite. Blood was sprinkled to indicate or confirm sanctification (Ex 29:20; Lev 1:5), as well as for hygienic purposes which had a definite religious meaning (Lev 17:6).

Finally, *zāraq* is used in other deeply religious ways. It speaks of judgment: Moses *threw* dust in the air to bring the plague of boils upon Egypt (Ex 9:8). Ezekiel uses *zāraq*, of sprinkling clean water (36:25) in connection with the Lord's regenerating work in the hearts of his exiled covenant people.

mizraq. Basin, bowl. Twice this noun is used to refer to drinking-bowls (Amos 6:6; Zech 9:15) and thirty times to basins used in various religious settings and ceremonial rituals. They were considered of great significance because sacrificial blood was sprinkled, spattered, or splashed from them.

G.V.G.

586 *זָרַר (zārar) *sneeze*. This verb occurs only in the Poel (Job 41:10; II Kgs 4:35).

587 זֶרֶת (zeret) *span* (e.g. Isa 40:2; Ex 25:10).





חב (*hōb*). See no. 589a.

588 חָבָא (*hābā'*) *hide*. (ASV and RSV similar.)

Derivatives

- 588a מַחְבֵּא (*maḥbē'*) *hiding place*, only in Isa 32:2, *maḥbē' rūah* (construct state).
588b מַחְבֹּא (*maḥbō'*) *hiding place*, only in I Sam 23:23.

hābā', in twenty-five of its thirty occurrences, refers to people hiding in fear of death. Thus the five kings of the southern confederacy hid themselves in a cave out of fear of Joshua (Josh 19:27), and Adam and Eve hid themselves out of consciousness of their alienation from the Lord God (Gen 3:8). Other occasions include Saul hiding from the public (in modesty?) when he was made king (I Sam 10:22). Young men "hid themselves" in respect or awe from Job (Job 29:8, RSV "withdrew"). Jacob fled "secretly" from Laban ("hid himself to flee," Gen 31:27). The most notable use is in Gen 3:8,10 where Adam and Eve hid themselves from the Lord after their sin. The context says that they hid in fear, possibly remembering the threat of certain death for their transgression and sensing their guilt in the presence of the righteous God.

Twice the thing hid is not a person. In Job 29:10 the nobles "hid" their voices (ASV, RSV "voice... was hushed," KJV "held their peace"). In Job 38:30 the waters "hide themselves" as a stone, that is, water as such disappears as it becomes ice (RSV "become hard").

In the Hiphil the use of this verb is transitive as Rahab "hid" the spies (Josh 6:17, 25, et al.). The single occurrence of the Hophal is passive of this use, as people are hidden in prisons (Isa 42:22). The use in the Niphal, the Hithpael, and the single occurrence of the Pual (Job 24:4) is generally intransitive with a few instances of passive use such as Joash "hidden" from Athaliah (II Kgs 11:3 and II Chr 22:12).

hābā (q.v.) is probably a variant spelling of *hābā'* and the two should be considered together.
C.P.W.

589 חָבַב (*hābab*) *love* (Deut 33:3).

Derivative

589a חֹב (*hōb*) *bosom* (Job 31:33).

590 חָבָא (*hābā*) *hide*. (ASV the same, RSV also "conceal.")

Derivative

590a חֶבְיֹן (*hebyōn*) *hiding, hiding place*, only in Hab 3:4.

This word means "hide," used intransitively for people hiding, usually in fear for their lives. The exception is II Kgs 7:12 where an army is presumed to be hiding in ambush. The use is Niphal except in Isa 26:20, which uses the Qal. It is probably a variant spelling of *hābā'* and should be considered with it.

C.P.W.

חֲבִירָה (*habbûrâ*). See no. 598g.

591 חָבַט (*hābat*) *beat (off, out), thresh*. (ASV, RSV similar.)

The word is used regarding the harvesting or preparation of certain crops: olive trees beaten (Deut 24:20), wheat threshed (Jud 6:11), barley (Ruth 2:17). Certain spices are "beaten out" with a stick (Isa 28:27). The only other usage is figurative, referring to God's action in regathering Israel to her homeland (Isa 27:12).

C.P.W.

חֶבְיֹן (*hebyōn*). See no. 590d.

592 חָבַל (*hābal*). *The words "bind," "pledge," and "travail" are united in BDB under one root.*

It appears that there are several words, one originally beginning with *h* meaning "bind" (root I in KB) which has an Arabic and Ugaritic cognate; a second beginning originally with *h* meaning "pledge" (root II in KB) which has a cognate in Arabic in the Ishtafel stem; a third beginning originally with *h* meaning "destroy" (root III in KB) which has a cognate in Arabic; and a fourth beginning originally with *h* meaning "travail" (root IV in KB). The fifth, "advise," has no Arabic equivalent. The analysis of KB, similar to GB, will be followed.

592a חָבַל (*hābal*) *I, bind* (verbal form not used in the OT).

Derivatives

592b חֶבֶל (*hebel*) *I, cord, rope, band, company* (ASV and RSV similar).

592c חֹבֶל (*hōbēl*) *sailor*, used of the Tyrian masters of the sea in Ezk 27:8, 27-29 and of Jonah's shipmaster (Jon 1:6).

- 592d **הִבֵּל** (*hibbēl*) *mast*, used only in Prov 23:35. Exact meaning uncertain.

hebel I. *Cord, rope, snare, tackling, line, lot, portion, region, country, coast, band, company.*

The basic use of the noun *hebel* is as "cord" or "rope." It may be a strong, utilitarian kind of rope for letting spies out of a window (Josh 2:15), for letting Jeremiah in and out of the cistern (Jer 38:6), for laying waste a city (II Sam 17:13), or for bracing a ship's mast and securing the sail (hence "tackling" Isa 33:23). It may be decorative, of fine linen (Est 1:6), or used on the head for mourning (I Kgs 18:10). The figurative use in connection with death (Ps 116:3) or Sheol (II Sam 22:6) may represent death as a snare, or binding. Alternatively these forms may be considered to be from *hēbel*, "pain" (as of childbirth see below). In most occurrences these two nouns are indistinguishable by form. The *KJV* translates these and other passages "sorrows." Other figurative uses include: the "silver cord," speaking of life (Eccl 12:6), "with cords of a man," that is, "compassionately" (Hos 11:4), the "cords" or "snares" of sin (Prov 5:22, *RSV* "toils"), et al.

The cord may be used to measure, as David measured two lines of Moabites for death and one to be spared (II Sam 8:2). Specifically, a measuring line is *hebel middā* (Zech 2:1). Land is measured, or divided by line (Amos 7:17; Ps 78:55). From this, *hebel* comes to mean the area measured, a portion or lot (lot meaning "obtained by chance"), especially the inheritance of a tribe (Josh 17:5f), or of an individual (Ps 105:11). It also denotes a "country" or "region" (Deut 3:4f.). If the region is near the sea it is translated "coast" (Zeph 2:5, 6, 7). The *KJV* translates *hebel* as coast also in Josh 19:29, but the *ASV* margin and the *RSV* take the word in this context to be a proper name.

hebel is to be translated "band" or "company" in I Sam 10:5, 10. Possibly this is true of Ps 119:61, "bands of wicked men," but "snares" also fits the context. The use of *hebel* meaning "band" or "company" is attested in Ugaritic where it is used for a flock of birds as well as a company of people. Its use as "rope" is also attested. (See Cyrus H. Gordon, *UT*, 19: no. 832.)

hebel is a symbol of captivity or subjection (I Kgs 20:31f.) and is used figuratively of the snares for the wicked (Job 18:10; Prov 5:22, the enslavement of sin) or set by the wicked (Ps 140:5 [H 6]; 119:61). The Psalmist describes his situation before the Lord's deliverance as one in which he was bound by the cords of death (Ps 18:5 [H 6]; 116:3).

C.P.W.

- 593 **הָבַל** (*hābal*) *II, lay to pledge, take a pledge of, withhold.* (*ASV* and *RSV* similar but do not use "withhold"). The verb, as used in the *OT*, means "to hold as pledge or security." It is used only in the Qal (eight times) and possibly in the Niphal (Prov 13:13).

Derivative

- 593a **הָבֹל** (*hābōl*) *pledge.*

Used three times in *Ezk*, it refers to a pledge taken (or registered) to guarantee a loan. Another word used for pledge is *ērābōn* (q.v.) which has come over into Greek and appears in the *Gr. NT* as *arrabōn* "earnest" (Eph 1:14).

The details of taking a pledge are not entirely clear. E. A. Speiser in a very helpful article draws a close parallel between the law in Lev 25:35–54 ("Leviticus and the Critics," in *Oriental and Biblical Studies*, University of Pennsylvania, 1967, pp. 123–42). He remarks that "in Mesopotamia, interest was normally discounted in advance. The technical term for such advance deduction was *hūbullū* (not loan without interest as the term is sometimes erroneously rendered, but loan with interest already deducted)." Speiser holds that the Lev passage (which calls the loan *neshek*, q.v.) shows that the Israelites gave discounted loans, then, if the creditor could not pay, he was seized to work off the loan. However, at this point no more interest would be charged—that second interest would be *neshek* "usury." Speiser, following Koschaker, also suggests that the cloak taken in pledge (Ex 22:26 [H 25])—or the shoes that confirm a contract (Ruth 4:7; Amos 2:6)—is not a security for a loan, but a token exchange validating the transaction. Apparently it was taken in evidence and then was to be returned promptly ("Of Shoes and Shekels," *idem*, pp. 154–55).

C.P.W.

- 594 **הָבַל** (*hābal*) *III, destroy, spoil; deal corruptly, be corrupt, offend.* (*ASV* also be consumed; *RSV* also be broken ruined.)

Derivative

- 594a **הִבֵּל** (*hebel*) *destruction.*

The main use of this verb is in the Piel, meaning to "ruin," "destroy." In the Qal the meaning is "act corruptly."

The use of this verb in the Qal, "be very bad," is limited to Job 34:31, "offend," and Neh 1:7, "act corruptly," against God in both instances. *hābal* may occur in the Niphal stem in Prov 13:13, "be destroyed" or "bring destruction on oneself." Some, however, take this form to be from *hābal* I, "to take a pledge."

The Piel use, "destroy" or "ruin," may be intensive of the Qal, "act corruptly." The destruc-

tion may be carried out by God (Eccl 5:5), a nation (Isa 13:5), a knave or villain (Isa 32:7), or "the little foxes that spoil the vines" (Song 2:15). The verb is used with the cognate *hebel*, destruction, in Mic 2:10.

The Pual, "be destroyed," is used just twice: in reference to the oppressive yoke of the Assyrians (Isa 10:27), and in Job's complaint that his spirit "is broken" (RSV; ASV "consumed"; KJV, "breath is corrupt").

hebel II "destruction" (Mic 2:10 and possibly Job 21:17), is related to *hābal* III.

In most forms *hēbel* (see below) is not distinguishable from *hebel* except by context. For this reason there is some disagreement as to which word is involved in many of the contexts, and some of the analysis is arbitrary. It seems best to classify under *hēbel* only those contexts which refer to the pains of childbirth, whether literal (Isa 26:17) or figurative (Jer 13:21). Other uses (including Job 21:17 "snares") should be considered as from *hebel* I or II. The singular of this word is used only in Isa 66:7. The KJV translates *hēbel* most often as "sorrows" and includes a number of instances which may be just as easily classified with *hebel* (Ps 18:4–5 et al [H 5–6]).

C.P.W.

- 595 *הָבַל (*hābal*) IV, *bring forth, travail*. Used only in the Piel. The initial consonant, as shown by the Arabic cognate, was originally *h*. It is used only in Ps 7:15 and Song 8:5.

Derivative

- 595a הָבַלָה (*hēbel*) *pain, pang, sorrow*. (ASV and RSV similar.) This noun means "pain," specifically that of childbirth. In most forms *hēbel* is indistinguishable from *hebel* (above). The word occurs with this definition only eight times.

- 596 הָבַל (*hābal*) V. This verb is represented in the OT only in its derivative.

Derivative

- 596a תַּהְבִּילָה (*tahbūlā*) *good advice, (wise) counsel*. (RSV (wise) guidance, skill, counsel; ASV similar.)

The noun is used six times, always in the plural. BDB and many commentators, however, relate this word to *hbl* I as a nautical term, rope-pulling and hence steering (a ship), used figuratively of wise counsel (Prov 1:5, 11:14; 20:18; 24:6).

tahbūlā is "direction" or "guidance" (perhaps from the pulling of a rope to guide or direct). It is used for God's giving "direction" to the clouds

(Job 37:12), or the "guidance" or "counsel" of the wicked (Prov 12:5). In general the word means "wise guidance" or "good counsel" (although the RSV translates "skill" in Prov 1:5). It is used only in Prov except for the reference in Job (above).

- 596.1 הַבַּשֶּׁלֶת (*hābaššet*) *meadow saffron or crocus* (Song 2:1; Isa 35:1).

- 597 הָבַק (*hābaq*) *embrace, fold* (ASV, RSV similar).

Derivative

- 597a הִבְבֹּק (*hibbūq*) *fold* (hands).

hābaq basically designates an expression of love by the position or action of one's hands or arms. Three specific aspects of love are referred to.

The first use of the term expresses the idea of embracing someone else to show fondness or affection. Thus, Laban embraced his nephew Jacob (Gen 29:13) and Joseph his brothers in Egypt after revealing his identity (Gen 48:10). The "great woman" (or prophetess) of Shunem was promised a newborn son whom she could lovingly hold in her arms (II Kgs 4:16). Job uses the term of one who seeks a rock of safety to find comfort and security (24:8).

The second use of *hābaq* describes the embrace of lovers. This embrace can designate virtuous love (Song 2:6) or the adulterous embracing of a stranger's bosom.

Finally, the idea of folding of hands is an implicit designation of self-love. This folding of the hands (the noun *hibbūq* is used twice, Prov 6:10; 24:33) is an evidence of sloth and lack of concern. However, the Preacher says the fool folds his hands and eats meat, while the worrying, striving man sees only wind (Eccl 4:5). The point is that neither the sloth nor striving of the self-loving one are conducive to a lasting peace.

G.V.G.

- 598 הָבַר (*hābar*) *be joined, coupled, league, heap up, have fellowship with, be compact; be a charmer*. BDB adds "to unite, tie a magic knot," (RSV has "joined forces," ASV "joined together" and other such variations).

Derivatives

- 598a הֵבֵר (*heber*) *company, association, spell*.
598b הֶבְרָה (*hebrā*) *association, company*.
598c הַבְּעָר (*hābēr*) *united, associate, companion*.
598d הֶבְרֵת (*hāberet*) *consort, i.e. wife*, only in Mal 2:14.

- 598e חֶבֶרֶת (*ḥōberet*) *a thing that joins or is joined, only of the curtain pieces of the tabernacle, as joined together* (Ex 26:10; 36:17).
- 598f חֶבֶר (*ḥabbār*) *associate, partner in a trade or calling, only in Job 40:30.*
- 598g חֶבְרָה (*ḥabbūrā*), חֶבְרָה (*ḥabbūrā*), חֶבְרָה (*ḥabrā*) *stripe, blow.*
- 598h חֶבְרֻרָה (*ḥābarūrā*) *stripe, mark, only in Jer 13:23.*
- 598i חֶבְרוֹן (*ḥēbrôn*) *Hebron.*
- 598j מַחְבֶּרֶת (*mahberet*) *thing joined, place of joining.*
- 598k מַחְבֵּרָה (*m^eḥabb^erā*) *binder, clamp, joint.*

In Ugaritic the term appears as a name for a town, meaning "community," and it is thought to be related to the common Semitic root meaning "to be joined" (UT 19: no. 924) and translated as "bind" in Assyrian.

The main idea of *ḥābar* in the OT is "to join or unite" two or more things. However, the root idea of the term "to bind" also appears, especially in the concept "charm." Only in Deut 18:11 does this term appear in a verbal form to express the idea of charming, i.e. casting a spell or tying up a person by magic. The act of charming is set forth as an idolatrous act and diametrically opposed to receiving revelation from God through his appointed prophets (Deut 18:15).

The verb *ḥābar* in the sense of "join" is used with four specific references. 1) Objects were joined together, e.g. curtains in tabernacle construction to make one complete side (Ex 26:3), shoulder pieces in coupling together the parts of the priests' holy garments (Ex 28:7), wings of the living creatures touching one another (Ezk 1:9). 2) Men were joined together in political and military activities. Five nations of the Sodom-Gomorra confederacy united for military purposes against invaders from the east (Gen 14:3) but their union led to a common defeat. Jehoshaphat made a political union with wicked Ahaziah of Israel for commercial purposes but it was denounced by God's prophet (II Chr 20:35-37). Daniel saw kings joining themselves together in a league (Hithpael) (RSV "make alliance") which was doomed to failure (Dan 11:6, 28). 3) Men are joined in a general manner as belonging to the race of the living (Eccl 9:4) and in a specific way as a group of people who are formed into a strong unified city (Ps 122:3). 4) Men of Judah wrongly joining with faithless Israel in military and political ventures (II Chr 20:35) displeased God; men joining themselves to idols and idol worshipers did so much more (Ps 94:20). God's heartrending complaint against Ephraim is that he is joined to idols (Hos 4:17). To be joined to idols means to have forsaken God.

heber. *Company, association, spell, enchantment, companion; grandson.* a variant of *ḥāber*, *heber* reflects the sense of "bind, cast a spell," except in a few places (Prov 21:9). The usual translation is "enchantments" referring to the means the charmers employed to influence people or the result of their charming efforts (Deut 18:11). All aspects were divinely forbidden to covenant people.

The meaning "companion" is found three times in Jud 4. The meaning "grandson" (perhaps from the close connection between son and grandson genetically) occurs in Gen 46:17; Num 26:4; I Chr 4:18; 7:31; 8:17.

ḥābēr. *Companion, associate, knit together* (RSV "associated with" him; ASV "companion" for fellows).

This word is used as an adjective and noun to refer to the very close bond that can exist between persons (cf. UT 19: no. 834). In Aramaic the term indicates the close relationship between Daniel and his three friends because of their common faith and loyalty to God (Dan 2:13-18). The Psalmist expressly states that the fear of God is the common bond between "companions" (Ps 119:63).

The term *ḥābēr* is also used to express the very close relationship that exists between people in various walks of life. Israelites were "united as one man" (RSV) in their war against the Benjamites because of their outrageous crime (Jud 20:11). Men can be very closely joined together as thieves (Isa 1:23), as destroyers (Prov 28:24), and as corrupt priests likened to ambushing robbers (Hos 6:9).

ḥāberet. *Consort, wife, companion.* This feminine noun, synonym of wife (Mal 2:14), indicates the type of a close relationship which the root *ḥābar* expresses.

ḥōberet. *Coupling.* A feminine noun, it refers to the actual joint of, or joining piece between, two parts of the tabernacle (Ex 26:10) and temple (II Chr 34:11).

ḥēbrôn. *Hebron.* This proper name is said to be related to the verb *ḥābar* and thus its meaning could be considered as "confederacy, association, league" or possibly as "charmer" or "enchanting." Certain scholars have endeavored to link the name Hebron to certain organized or united military activities. But even though it is true that Abraham, the father of the Israelites, lived in its area (Gen 23), and that David lived there, united the people of Israel, and reigned there for seven and a half years (II Sam 5), and also that Absalom tried to unite the people in a revolt there against David, these episodes do not indicate necessarily that the place was named Hebron because of these various activities.

Hebron was perhaps the highest town in Palestine (elevation 3,040 feet). Abraham built his third altar in its vicinity (Gen 13:18), lived and buried his dear one there (Gen 23). It was given to Caleb as part of his inheritance (Josh 14:13-14). It continued to have religious significance in Israel because it became a city of refuge (Josh 1:13), and it was the scene of the establishment of the Davidic theocratic monarchy (II Sam 2:4; 5:3). It remained a worship center (II Sam 15:7, 8) even after David transferred his capital to Jerusalem. It may be noted that in those years the tabernacle at Shiloh was destroyed and the temple of Solomon not yet built. There were then different acknowledged places of God-honoring worship of which Hebron was one, Gibeon another and there were others.

maḥberet. This feminine noun is not translated by one specific word. It refers to the things joined, e.g. curtain pieces of the tabernacle (Ex 26:4-5) or the shoulder pieces of the priestly garment (Ex 39:20). It also refers to the actual place where the joining of two or more pieces took place.

G.V.G.

חֲבֵרֶתָּהּ (hābarbūrā). See no. 598h.

חֶבְרֹן (hebrôn). See no. 598i.

חֲבֵרֶת (hāberet). See no. 598d.

חֲבֵרֶת (hōberet). See no. 598e.

599 חָבַשׁ (hābash) *bind, saddle, bandage, govern.*

Used in the Qal, Piel, and Pual stems. Cognate with Ugaritic *hbsh* (UT 19: no. 835); Akkadian *abāshu*; Arabic *ḥabasa* "to confine, to restrict." It occurs thirty-three times.

hābash means "to bind on" one's headgear in Ex 29:9; Lev 8:13; Ezk 24:17. Jonah speaks of the seaweeds which were "bound" around his head (Jon 2:5 [H 6]).

It is used frequently of "saddling" an ass: Gen 22:3; Num 22:21; II Sam 17:23; I Kgs 13:13, etc.

In Ezk 27:24 a passive participle is used for a decoration of "twisted" cordwork.

hābash is often used of "binding" on a bandage, and thus of medicating and healing the wounded.

In Job 34:17 *hābash* has the sense of "rule" or "govern."

In Job 40:13 *hābash* is taken in the sense of the Arabic *ḥabasa* "to imprison" by the NAB. The NAB aptly translates "shroud them in an unknown grave."

Many scholars (Dhorme, Dahood, Pope, Rowley) and some translations (JB, NAB, NIV) interpret *hibbēsh* in Job 28:11 as representing *hippēs* "searches," instead of KJV "bindeth" or NEB "dams up," on the basis of the Vulgate, Aquila,

and Ugaritic evidence. Instead of damming the floods, the miner would be represented as searching out the sources of the rivers.

E.Y.

600 חֲבִיתִים (hbt). **Assumed root of the following.**

600a חֲבִיתִים (hābittim) *flat cakes or bread wafers* (I Chr 9:31, only).

600b חֲבִיתָהּ (mahābat) *flat plate, pan, or griddle* (e.g. Lev 2:5; 6:14; Ezk 4:3).

חֲבִיתִים (hābittim). See no. 600a.

חָג (hag). See no. 602a.

חָגָא (hāgā'). See no. 602b.

601 חָגַב (hgb). **Assumed root of the following.**

601a חָגַבָּ (hāgāb) *grasshopper or locust.*

The word may be derived from a root which in Arabic means "to cover" or "to conceal," alluding to the covering of the ground or the concealing of the sun by locust swarms. The term *hgb* appears in Ugaritic (UT 19: no. 836). In the Talmud the word becomes the general term for locust.

The word appears five times. The KJV translates it four times as "grasshopper" and once as "locust" in II Chr 7:13.

hāgāb occurs at Eccl 12:5 in a difficult passage which describes the progressive senility of a man. The NEB has "the locust's paunch is swollen," and the NAB "the locust grows sluggish," which portrays the stiffness of the aged. On the basis of Arabic cognates, some hold that the word here is a term for the hip.

See also 'arbeh.

E.Y.

602 חָגַג (hāgag) *celebrate, keep (hold) a (solemn) feast (holy day).* (ASV and RSV similar.)

Derivatives

602a חָגָא (hag) *feast.*

602b חָגָא (hāgā') *reeling* used only in Isa 19:17. (Derivative from *hāgag* unsure.)

The basic idea of this root is "keep a feast" or "celebrate a holiday" but the word usually refers to the three main pilgrimage-feasts of Israel. The verb is used sixteen times while the derivative *hag* (below) is used sixty-one times.

Most often the verb (sometimes with its cognate accusative) is used specifically for the celebration of one of the three main pilgrim-feasts (Ex 23:14), the Passover together with the Feast of Unleavened Bread, the Feast of Weeks or Harvest of Firstfruits, and the Feast of Booths (Tabernacles) or Feast of Ingathering.

The Passover, instituted at the Exodus (Ex 12),

commemorated God's sparing the Israelites when the first-born of Egypt died. It was the fourteenth day of the first month (Abib or Nisan, about April). It was followed on the fifteenth day by the Feast of Unleavened Bread which was held for a week with a special feast on the final day (Ex 13:3–10; Lev 23:4–8; Deut 16:1–8). The two are usually considered as one feast. By this feast Israel not only expressed heartfelt joy for the Lord's deliverance, but was reminded of its devotion to the Law (Ex 13:9).

The Feast of Weeks or Harvest of Firstfruits later known as Pentecost because it was held fifty days after the first day of Unleavened Bread (fifteenth day of Nisan), although properly fifty days after the waving of the sheaf of the firstfruits (which was done on a Sabbath, therefore Pentecost fell on Sunday) (Lev 23:9–21), done at the beginning of the harvest (Deut 16:9–11). The feast, then, commemorated the first fifty days of harvest.

The Feast of Ingathering was held for a week starting the fifteenth day of the seventh month (Ethanim or Tishri, about October) to celebrate the end of the harvest period (Ex 23:16). This was in conjunction with the Feast of Booths (Tabernacles) or Succoth which commemorated the time when the children of Israel lived in tents. For a week all native Israelites were to live in booths to remind them of a different era (Lev 23:33–43; Deut 16:13). The two feasts were considered one, and with the Day of Atonement and New Year's the seventh month was especially festive. Today it is called the time of the high holy days.

The verb is used more generally in Ps 42:4 [H 5] and Nah 2:1, but the reference is probably to one or all of the above feasts. It is also used by Moses in his request to Pharaoh that the children of Israel might leave to hold a feast.

David found his enemies, the Amalekites, "spread abroad . . . eating and drinking and feasting" (1 Sam 30:16), that is, they were acting as if they were holding a feast. The ASV and RSV translate "dancing." More difficult to translate is Ps 107:27. The context pictures sailors on a storm-tossed ship, staggering like drunken men. A parallel to staggering in this context would hardly be feasting, but the actions of one feasting or dancing at a feast might be descriptive of the sailors, hence the translation "reel (to and fro)."

hag. (*Solemn*) *feast, feast day.* The noun means "pilgrim feast" or simply "holiday," i.e. a day or season of religious joy. The Arabic cognate, *haḡḡun*, is used to refer to a pilgrimage to Mecca.

The use of this noun is limited mainly to the three pilgrim-feasts mentioned above. Four times it is used for each of the three in a single context

(Ex 23:15–16; 34:18–22; Deut 16:16; II Chr 8:13). Otherwise the noun applies most often (twenty times) to the Feast of Booths (Ingathering), secondly (eleven times) to the Feast of Unleavened Bread (or Passover) and once to the Feast of Weeks (Deut 16:10).

hag is used for the feast instituted by Jeroboam I to take the place of the Feast of Booths (I Kgs 12:32–33). The term is used on two occasions for specific feasts which are left unnamed (Jud 21:19; Ps 81:3 [H 4]). There are nine references to feasts in general.

In Ex 23:18 the phrase "fat of my feast" is parallel to "blood of my sacrifice." The term feast is used of the sacrifice connected with the feast, hence the KJV translation here is "sacrifice." The KJV and ASV translate *hag* as "sacrifice" also in Ps 118:27 on the basis that since it is bound and the altar is mentioned, it must be an animal. The RSV "festal procession" assumes the binding to be decorative and figurative. The term is used by Moses to refer to the feast he requested from Pharaoh to be allowed to hold (Ex 10:9). It is also used for the feast held in honor of Aaron's calf (Ex 32:5).

The term *mō'ed* "appointed time," is also used for "feast," but is a broader term including sabbaths, new moons, etc.

[Critical scholars debate the development of these feasts. Eissfeldt puts it, "Thus, for example, in J and in E (Ex. 34:18a, 22; 23:15a,a,16) the connections of the three agricultural festivals with nature is quite clear. These connections remain recognisable in D too (Deut. 16:3a, 9–11, 13–15), no matter whether the statements made here are original or not and also in H (Lev. 23:9–12, 15–21, 39–43)" (*Old Testament Introduction*, trans. P. R. Ackroyd, Harper, 1965, p. 207). The matter is treated extensively from a similar viewpoint by DeVaux (AI, pp. 484–501).

It is indeed true that these feasts have an agricultural aspect. This is emphasized, as Eissfeldt says, in Ex, Lev, and Deut. DeVaux argues that a feast like Passover was not agricultural, but became attached to the agricultural feast of unleavened bread at a late date. All this is supposition. It is rather natural that the institution of the Passover in Ex 12 does not emphasize the agricultural. The further provisions given in view of entering the land do.

Apparently the Passover season with the sheaf of firstfruits (Lev 23:10) signaled the beginning of barley harvest. The feast of weeks in June would be at the end of the wheat harvest. The feast of booths or ingathering would celebrate the grape harvest as well as olive, dates, and other fruit. These feasts were pilgrimage festivals, i.e. all males had to come to the sanctuary and bring their contribution which were given in kind (Ex 23:15). R.I.H.]

Bibliography: Haran, Menahem, "zebah hayyamim," VT 19: 11–22. Lewy, Hildegard and Julius, "The Origin of the Week and the Oldest West Asiatic Calendar," HUCA 17: 1–152. Morgenstern, Julian, "Supplementary Studies in the Calendars of Ancient Israel," HUCA 10: 1–148. Richardson, TWB, pp. 211–13. Segal, J. B., "The Hebrew Festivals and the Calendar," JSS 6: 74–94. Snaith, Norman H., "Time in the Old Testament," in *Promise and Fulfillment*, ed. F. F. Bruce, Edinburgh: T. & T. Clark, 1963, pp. 175–86. Stewart, Roy A., "The Jewish Festivals," EQ 43: 149–61.

C.P.W.

- 603 חָגָה (*hgh*). **Assumed root of the following.**
 603a חָגָוִים (*hāgāwim*) **places of concealment, retreats** (Song 2:14; Jer 49:16; Ob 3).

חָגֹר (*hāgôr*). See no. 604a.
 חָגֹר (*hāgôr*). See no. 604b.

- 604 חָגַר (*hāgar*) **gird**.

Derivatives

- 604a חָגֹרָה (*hāgôrâ*) **girdle, belt**.
 604b חָגֹר (*hāgôr*) **girded** (Ezk 23:15, only).
 604c חָגֹרָה (*hāgôrâ*) **girdle, belt**.
 604d מַחְגָּרֶת (*maḥgāret*) **girding, sash**

hāgar is cognate with Akkadian *agāru* "to surround," Ugaritic *hgr* "to gird" (UT 19, no. 837), and Arabic *hağara* "to restrain." It appears in the Bible forty-four times.

The verb is used of girding the girdle and other garments in Ex 29:9, Lev 8:7, 13, etc. It is used of girding about the loins the sackcloth, the garment of coarse goats' hair used in mourning or in penitence: II Sam 3:31; I Kgs 20:32; Isa 22:12, 32:11; Lam 2:10.

hāgar is often used of the girding on of a sword as in I Sam 17:39; Ps 45:3 [H 4]. In I Sam 25:13 NEB and JB translate "buckle on" the sword. In Jud 18:11 the armed men are literally "girded" with weapons.

The proverbial statement in I Kgs 20:11, literally "let not him who is girding boast as he who is ungirding," means, as the Targum indicates, "Let not him who is girding himself and going down into the battle boast himself as the man who has conquered and is coming up from it." The NEB substitution, "The lame must not think himself a match for the nimble," is hardly appropriate.

The custom of tucking up one's long flowing robes into the girdle before strenuous activity or walking quickly has given us the expression "to gird up one's loins".

An important use of the term appears in Ps 76:10 [H 11], where the KJV reads: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou *restrain* (lit, gird)." This means that God girds on himself as a garment the last futile efforts of man's wrath. This is the general sense of the RV, RSV, NASB, and JB.

On the other hand, the NEB and the NAB reposit 'ādām "man" as 'ēdōm "Edom" and *hēmōt* "wrath(s)" as *hāmāt* "Hamath," a city in Syria, and follow the LXX's *heortasei*, which presupposes the verb *hāgag* "make festival" instead of *hāgar*. The NAB reads: "For the wrathful Edom shall glorify you and the survivors of Hamath shall keep your festivals." The NIV is: "Your wrath against men brings you praise, and the survivors of your wrath are restrained."

The appearance of the verb *yahg^erû* in II Sam 22:46 seems to be a textual error for *yah^re gû* "they came out."

hāgôrâ, hāgôr. **Girdle, belt.** The feminine form *hāgôrâ* is used five times and the masculine form *hāgôr* is used three times.

The *hāgôrâ* was mankind's first garment, loincloths (KJV, RSV "aprons") hastily improvised from fig leaves by Adam and Eve (Gen 3:7).

The *hāgôrâ* as worn by women was not an undergarment, as the word "girdle" connotes in modern usage, but a valuable ornamented belt or sash like the Japanese *obi* (Isa 3:24; Prov 31:24).

With men the *hāgôrâ* (*hāgôr*) was the accoutrement on which the sword was hung (I Sam 18:4). The phrase designating young men fit for military service is "all who were able to put on the *hāgôrâ*" (II Kgs 3:21; KJV "armour," NEB "arms"). This military belt was highly prized as a trophy of war (II Sam 18:11); Cyrus Gordon believes that this verse reflects a tradition of belt wrestling.

For an illustration of belt wrestling see ANEP, fig. 219. For synonyms see 'abnēt, 'ēzôr, *hēsheb*, *mēzah*.

Bibliography: Gordon, Cyrus H., "Belt-Wrestling in the Bible World," *The Hebrew Union College Annual*, 1950–51, pp. 131–36; plates I–V. Hönig, H. W., *Die Bekleidung des Hebräers*, Zürich: Brunner, Bodmer, 1957, pp. 26–27, 76–77.

E.Y.

הָדָד (*hād*). See no. 605a.

- 605 הָדָד (*hādad*) **be sharp, keen** (e.g. Hab 1:8; Isa 44:12).

Derivatives

- 605a הָדָד (*hād*) **sharp** (e.g. Ezk 5:1; Isa 49:2).
 605b הָדָדָה (*haddūd*) **sharpened, pointed** (Job 41:22).

606 חָדָה (*ḥādā*)

606 חָדָה (*ḥādā*) *I, be (come) sharp* (Prov 27:17).

607 חָדָה (*ḥādā*) *II, rejoice* in the Qal stem, and make glad or gladden in the Piel stem.

Derivative

607a חֲדָה (*ḥedwā*) *gladness, joy*.

The verb is used but once in the Piel in Ps 21:7, "Thou hast made him exceeding glad with thy countenance" (KJV).

It is used in the Qal in Ex 18:9 to describe Jethro's rejoicing when he heard the report of Moses. Another occurrence has been suggested at Jer 31:13 by reading the MT *yahdāw* "together" as *yahdū* "shall be merry," a reading supported by the LXX and adopted by the RSV, the JB ("will be happy"), and the NEB ("shall rejoice"). The MT reading is upheld by the NAB ("as well") and by J. Bright.

Bibliography: Bright, John, *Jeremiah*, Doubleday, 1965, p. 274. Dahood, M., "Ugaritic and the Old Testament," *Ephemerides Theologicae Lovanienses* 44:51.

E. Y.

608 חָדָה (*ḥādā*) *III, see, gaze; Niphal appear*.

In addition to the common Hebrew *ḥāzā*, reflecting Ugaritic *ḥdy*, M. Dahood in numerous articles and books has proposed that we should also recognize many instances in which the Hebrew text has preserved the variant *ḥādā* "to see."

These suggestions have not been incorporated in any recent translations but some of his more plausible proposals have been listed in Koehler-Baumgartner's lexicon (cf. HCHL).

In Ps 33:15 where the KJV has, "He fashioneth their hearts 'alike' *yahad*," Dahood would suggest, "The creator 'inspects,' *yahd(eh)*, their intention." In Ps 49:10 [H 11] instead of the KJV, "Likewise the fool and the brutish person perish," Dahood renders, "If he 'gazes' upon fools." Instead of the RSV translation of Job 34:29, "'whether' it be a nation or a man," he would propose, "Upon nations and men he 'gazes.'"

In Gen 49:6 and Job 3:6 instead of reading the verbs as forms of *yahad* "to be united or joined," Dahood would see them as Niphals of *ḥādā* and render them "appear."

Bibliography: Dahood, M., "Some Ambiguous Texts in Isaiah," CBQ 20: 46-48. —, "Hebrew-Ugaritic Lexicography," *Bib* 45: 407-8. —, "Ugaritic Lexicography," in *Mélanges Eugène Tisserant*, I, Vatican: Biblioteca Apostolica Vaticana, 1964, p. 88. —, *Psalms I*, in AB, Doubleday, 1966. Ginsberg, H., "Lexicographical Notes," in *Hebräische Wortforschung*, Leiden: Brill, 1967, pp. 71-72.

Smick, E., "Suggested New Translations of Old Testament Poetry," BETS 11: 90-91.

E. Y.

חֲדָד (*ḥaddūd*). See no. 605b.

חֲדָה (*ḥedwā*). See no. 607a.

609 חָדַל (*ḥādal*) *I, cease, stop, forbear, desist, forego*.

Derivatives

609a חֲדָל (*ḥedel*) *cessation*.

609b חֲדָל (*ḥādēl*) *fleeting, rejected*.

The word is cognate with the Arabic *ḥaḍala* "to leave, forsake"; the root is unknown in Ugaritic. The verb occurs fifty-five times.

ḥādal most often means to cease doing something, as in Gen 11:8; Jud 15:7; Job 3:17; I Sam 12:23; Jer 44:18; 51:30.

It can mean to "forbear" or "refrain" from doing something, as in Job 16:6. The question put to the oracle in I Kgs 22:6 was, "Shall I go . . . to battle or shall I forbear?" In II Chr 25:16 the imperative means "stop" (RSV), "be quiet" (JB).

In the parable of the trees in Jud 9:9, 11, 13 *ḥādal* means "shall I give up."

In Num 9:13 the word means "neglect" or "fail."

In Job 19:14 the verb can have either a transitive sense: Job's relatives have failed or deserted him (RSV, NAB), or an intransitive sense: they have fallen away (NEB).

In Ex 24:12 *ḥādal* means "to leave alone." Job twice asks that God leave him alone (Job 7:16; 10:20). The prophet in Isa 2:22 advises his hearers, "cease ye from man" (KJV), i.e. "have no more to do with man" (NEB).

ḥādal is used eight times in the absolute sense of "cease" or "come to an end."

ḥedel. Cessation. In Isa 38:11, the sole occurrence, the word *ḥedel* is usually emended to read *ḥeled* "world." Inasmuch as IQIs^a has the same form as the MT, Dahood suggests that *ḥedel* is correct and means "cessation."

ḥādēl. Fleeting, rejected. Appears three times in three different senses. In Ezk 3:27 it means "one who forbears," or refuses to heed the prophet. In Ps 39:4 [H 5] translated "frail" (KJV), the word means "fleeting" or "short lived."

In Isa 53:3 the Messiah is described as "rejected of men" (KJV, RSV, JB, NIV), "avoided by men" (NAB). The alternative suggestion of Thomas, "forsaking men," is followed by the NEB, "he shrank from the sight of men." Calderone suggests "senseless," from a root *ḥādal* II "to be fat" (q.v.). Neither is a preferable alternative.

Bibliography: Dahood, Mitchell, "ḥedel 'Cessation' in Isaiah 38, 11," *Bib* 52: 215–16. Gordis, Robert, "Studies in Hebrew Roots of Contrasted Meanings," *JQR* 27: 33–58. Thomas, D. Winton, "Some Observations on the Hebrew Root *ḥdl*," *Supp VT* 4: 8–16.

E. Y.

610 חָדַל (*ḥādal*) *II?*, to be fat, to be prosperous.

Citing the Arabic *ḥadula* "to become fat, plump." Thomas and Calderone have suggested that in some passages *ḥādal* may reflect an altogether different root. This may be plausible for I Sam 2:5 which would read, "The hungry grew fat." Job 14:6 would then read "that he may be filled with food" instead of "that he may rest."

In Prov 19:27 Calderone would read "grow prosperous... by hearing instruction"; in Prov 23:4 "by your wisdom grow prosperous."

Bibliography: Calderone, Philip J., "HDL-II in Poetic Texts," *CBQ* 23: 451–60. ———, "Supplementary Note on HDL-II," *CBQ* 24: 412–19.

E. Y.

611 חָדַק (*ḥdq*). Assumed root of the following.

611a חֲדָק (*ḥēdeq*) *brier* (Mic 7:4; Prov 15:19).

612 חָדַר (*ḥādar*) *surround, enclose*. Occurs only in Ezk 21:19, as a Qal feminine singular participle, *ḥāḥōderet lāhem* "that which surrounds them."

Derivative

612a חֲדָרָא (*ḥeder*) *chamber, innermost or inward part, parlor, within*. (ASV and RSV similar except that they do not use the last three words.)

The word means a "compartment" or "room" (within a building) which affords privacy. The כּוּן usually translates this word as "chamber," using "room" in the sense of "space." A general word for "chamber" is *lishkā*. Another term, *ālīyyā*, refers to a cool "roof-chamber." *heder* is used thirty-nine times, including seven figurative usages.

heder mainly designates a room where people, even rulers, can find privacy (Gen 43:30, Joseph; I Kgs 1:15, David; Jud 3:24, Eglon). It may be that the *heder* to which Eglon went was a room within the roof chamber (*ālīyyā*), not the roof chamber itself. Specifically *heder* is used in reference to the ruler's bedroom (*ḥādar mishkāb*), where frogs were to enter (Ex 8:3 [H 7:28]). Ishbosheth (II Sam 4:7), and the King of Syria (II Kgs 6:12) were murdered there. *heder* is the room of the bridegroom (Joel 2:16), the birthplace of a bride and the place to which she brings the

bridegroom (Song 3:4), and the room in which Samson planned to meet with his wife (Jud 15:1).

It is a place to hide: for people in general (Isa 26:20), men lying in wait for Samson (Jud 16:9, 12), Joash hidden from Athaliah (אָנַח "in the bed-chamber," *ḥādar hammiṭṭōt* II Kgs 11:2 same as II Chr 22:11), Benhadad hiding from Ahab (I Kgs 20:30). The last passage actually reads "a room in a room" and is translated "inner chamber." The same phrase is used by Micaiah when telling the false prophet Zedekiah where he would hide (I Kgs 22:25, same as II Chr 18:24) and by Elisha when telling the prophet where to take Jehu to anoint him (II Kgs 9:2). The *heder* is a place where one can do evil in secret: Amnon (II Sam 13:10f.), the elders of Israel (Ezk 8:12).

More generally the word is used for inner rooms of the temple complex (כּוּן parlours, I Chr 28:11) and for storerooms (Prov 24:4). In Deut 32:25 it is used in contrast with "outside," hence כּוּן "within." (Terrors and destruction are to come in both places.) It is not used for the holy of holies of the tabernacle or temple.

The word is used four times figuratively, referring to chambers within the belly. "The words of a whisperer go down to the 'innermost parts of the belly'" (Prov 18:8; 26:22). The same area is searched (Prov 20:27), and made clean by stripes (Prov 20:30). The phrase, "chambers of death" (Prov 7:27), may possibly refer to an afterlife but more likely refers to tombs or the graveyard. It is parallel to "Sheol" (cf. "The Meaning of the Word Sheol," *JETS* 4: 129–35).

The word is also used figuratively of the chamber from which a stormwind (*sūpā*, q.v.) comes (Job 37:9). The כּוּן translates *heder* as "south" for the assumed source of the stormwind, but RSV is probably more accurate in rendering: "From its chamber comes the whirlwind." "Chamber of the south" (Job 9:9) may name a constellation or be the confines of one.

C. P. W.

613 חָדַשׁ (*ḥādash*) *renew, repair*. (ASV and RSV also restore.)

Derivatives

613a חֲדָשׁ (*ḥādāsh*) *new, new thing, fresh*.

613b חֲדָשׁ (*ḥōdash*) *month, monthly, new moon*.

ḥādash is used in the sense of "repair" or "rebuild" referring to cities (Isa 61:4), the temple (II Chr 24:4, 12), and the altar (II Chr 15:8). It is also used figuratively. Under Samuel the kingdom was renewed at Gilgal (I Sam 11:14). David wanted a right spirit, equivalent to a clean heart, renewed within him (Ps 51:10 [H 12]). The prophet asked for renewal as of old (Lam 5:21). God

renews the face of the ground, that is, gives it new life (Ps 104:30), and he renews one's youth (Ps 103:5). Job complained that God was bringing new witnesses against him (Job 10:17).

The use of the verb as well as its derivatives is attested in Ugaritic (see UT 19: no. 843.)

hādāsh. *New, new thing, fresh.* This adjective, usually attributive, describes, as in English, a variety of physical objects (e.g., house, wife, cords, sword, garment, cruse, meal offering, king, gate, etc.). It is also used for non-material things as name (Isa 62:2), song (Ps 149:1), covenant (Jer 31:31), God's mercies (Lam 3:23), heart, and spirit (Ezk 36:26). While suffering, Job longed for the time when his glory was "fresh" in him (Job 29:20).

hōdesh. *Month, monthly, new moon.* Although this word properly means "new moon," it is commonly used as an equivalent to our word "month" because the month began when the thin crescent of the new moon was first visible at sunset. It was used along with the more rare *yerah*, from *yārēah* meaning "moon." (Note especially I Kgs 6:1, 37, 38; 8:2 where the terms are used interchangeably. Although *yerah* is never used as a numbered month, its use as a named month is attested in Ugaritic as well as the OT. See UT 19: no. 1151.) The Hebrew calendar used a lunar month fitted into a solar year. This was done by adding an extra month approximately once every three years because it was about eleven days less than the solar year. In early Israel the first of each month, or new moon, was determined by observation and proclaimed officially by the blowing of trumpets. The month was considered to be thirty days (note Gen 7:11; cf. 8:3–4), unless the new moon was observed earlier.

Only four of the names of the months used in Israel's earlier history are recorded in the Old Testament: Abib, the first month (Ex 13:4), Ziv (Zif), the second month (I Kgs 6:1), Ethanim, the seventh month (I Kgs 8:2), and Bul, the eighth month (I Kgs 6:38). Most often the months were designated by number. (Note especially I Chr 27:1–15 where all twelve are listed by number.) Later the Babylonian names were incorporated into Hebrew. Of these, seven are used in the Old Testament: Nisan, the first month (Neh 2:1), Siwan, the third (Est 8:9), Elul, the sixth (Neh 6:15), Kislev, the ninth (Zech 7:1), Tebeth, the tenth (Est 2:16), Shebat (Sebat), the eleventh (Zech 1:7), and Adar, the twelfth (Est 3:7).

The first month, Abib/Nisan, began in the spring with the vernal equinox. This was commanded in Ex 12:2, 18. But according to Ex 23:16 and 34:22 the Feast of Ingathering (held in the seventh month, Lev 23:39) was held at the end of the year (perhaps the agricultural year). The Feast of Trumpets (Lev 23:23–25; Num 29:1–6)

was held on the first day of the seventh month and is now celebrated as the Jewish New Year (Rosh Hashanah). Thus there is evidence of an older alternate calendar year starting in the fall. The use of *hōdesh* "to devour those who sinned" (Hos 5:7) may be that they will be swallowed up in another month. But possibly the vain offering of the unrepentant is his own downfall (cf. KD), or perhaps the participation in a pagan new moon celebration is his downfall (cf. IB).

When *hōdesh* refers only to the beginning of the month, it is naturally translated "new moon," which was a feast day. It is one of the "appointed feasts" and is listed with the Sabbath and the pilgrim feasts as involving burnt offerings (II Chr 8:13 et al.), and is also characterized by the blowing of trumpets (Ps 81:3 [H 4]; Num 10:10). Since it was a feast, David's absence from Saul's table at the new moon was especially noticeable (I Sam 20:5f.).

Bibliography: Morgenstern, Julian, "The Three Calendars of Ancient Israel," HUCA 1: 13–78. ———, "Supplementary Studies in the Calendars of Ancient Israel," HUCA 10: 1–148. Wright, G. Ernest, "Israelite Daily Life," BA 18: 50–79. THAT, I, pp. 524–29.

C.P.W.

- 614 חֹב * (*hûb*) *make guilty.* Used but once in the Piel stem. In Dan 1:10 with the word *rō'sh* it means to endanger one's head (KJV, ASV, RSV). The NEB paraphrases the clause, "It will cost me my head."

Derivative

- 614a חֹב (*hōb*) *debt.* Occurs only in Ezk 18:7.

E.Y.

- 615 חָג (*hûg*) *describe a circle, compass.* Used only once, having the object *hōq* expressed (Job 26:10).

Derivatives

- 615a חָג (*hûg*) *circuit, circle, compass.*
615b מְחַגְגֵּה (*m' hûgā*) *compass.* Occurs only in Isa 44:13.

In Job 26:10 the Creator has "compassed the waters with bounds" (KJV), or according to the more literal rendering of the RSV, "He has described a circle upon the face of the waters." This may mean the establishment of a boundary in the distance as the NEB, "He has fixed the horizon," or at the shore (cf. Job 38:8, 11). This is also the thought found in the use of the noun in Prov 8:27, "He set a compass upon the face of the depth" (KJV), which the NEB renders, "He girdled the ocean with the horizon."

Job 22:14 (KJV) declares that God "walketh in

the circuit of heaven" (*hūg shāmayim*); the "vault" of heaven is the expression used by the RSV, NAB, and NEB. The JB translates, "He prowls on the rim of the heavens."

Isaiah 40:22 (KJV) asserts that the Creator sits upon the "circle of the earth" (*hūg hā'āreṣ*), a rendering retained by the ASV, RSV, and JB. The NAB has, "He sits enthroned above the vault of the earth," which the NEB amplifies as the "vaulted roof of the earth." NIV: "He sits enthroned above the circle of the earth." The poets of the OT describe their universe phenomenologically, i.e. as it appears to them standing on the earth and looking above and about. This perspective differs from that of modern scientific thought, which assumes a perspective beyond the earth. Both are accurate and useful according to their own perspectives.

Some have held that Isa 40:22 implies the sphericity of the earth. It may, but it may refer only to the Lord enthroned above the earth with its obviously circular horizon. Note the remarkable concept given in Job 26:7.

m^hūgā. Compass. Occurs only in Isa 44:13 where it describes an instrument used by a carpenter as he fashions an idol. The LXX renders this as *metron* "measure" or "rule." Most versions (AV, ASV, RSV, NAB) translate the word as "compass," NIV "compasses," but the JB uses "dividers" and the NEB "calipers."

E.Y.

- 616 חִידָה (*hūd*) **propound a riddle.** Denominative verb.

Parent Noun

- 616a חִידָהּ (*hūdā*) **riddle, difficult question, parable.**

A derivation has been suggested from Aramaic *'ahad* "hold fast, cover," for the Aramaic *'ahidā* "riddle" (cf. Dan 5:12). The *hūdā* is an enigmatic saying, question, or story whose meaning must be determined by the audience.

It is used seventeen times. The KJV translates it nine times as "riddle," five times as "dark" sentences, speeches, or sayings, twice as "hard questions," and once as "proverb."

It is used eight times in Jud 14 of "riddles" propounded by Samson to the Philistine guests at his wedding. These were conundrums involving a contest of wits, a source of entertainment popular among Arabs today. Cf. the contest of the guardsmen in I Esd 3: 4–24.

At a higher social level the *hūdōt* in I Kgs 10:1 (II Chr 9:1) were "difficult questions" posed by the Queen of Sheba to test Solomon's reputation for wisdom. Josephus (*Antiquities* 8.5.3 [143]) describes Hiram of Tyre sending Solomon "tricky problems and enigmatic sayings."

The Psalmist in Ps 49:4 [H 5] speaks of the "riddle" of life, death, and redemption.

In Num 12:8 the "dark speeches" denote the indirect revelations ordinarily given by the Lord, in contrast to the face-to-face mode of communication granted to Moses.

See also *māshāl*, which occurs together with *hūdā* in Ps 49:4 [H 5]; Ps 78:2; Prov 1:6; Ezk 17:2; and Hab 2:6.

Bibliography: Rinaldi, G., "Alcuni termini ebraici relativi alla letteratura," *Bib* 49:274–76. E.Y.

- 617 חוה (*hwh*) **I. Assumed root of the following.**

- 617a חוּוָה (*hawwā*) **tent village** (e.g. Deut 3:14; Josh 13:30).

- 618 הָוָה (*hāwā*) **II, show, tell, make known.**

Derivative

- 618a אָהָוָה (*'ahwā*) **declaration**, only in Job 13:17.

hāwā is used in the Piel stem five times in Job and once in Psalms.

In Job it is used of the condescending efforts of Eliphaz and Elihu to instruct Job: 15:17; 32:6, 10, 17; 36:2. Cf. Sir 16:25.

In Ps 19:2 [H 3] night after night "imparts" (NAB) or "reveals" (NASB) knowledge.

The corresponding verb in Aramaic is used in the Pael and (H)aphel stems fourteen times in Daniel.

Scholars have cited the use of the verb in Job as an Aramaism.

The verb appears often in the Elephantine Aramaic papyri, and in the Genesis Apocryphon (2:5, 6, 21; 5:9; 22:3).

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E.Y.

- 619 הָוָה (*hāwā*) **III, exclusively in the Eshtaphal stem, hishtahwā "to prostrate oneself"; "to worship."**

Formerly this was analyzed as a Hithpael of *shāhā* (q.v.). Cognate with the Ugaritic *hwy* "to bow down" (UT 19: no. 847), used in parallel with *kbd* "to honor," the verb occurs 170 times, in the majority of cases of the worship of God, gods, or idols.

The verb in its original sense meant to prostrate oneself on the ground as in Neh 8:6 "worshipped" (KJV, RSV) but more correctly "pros-

trated themselves" (NEB, JB, NAB) as the phrase 'ārṣā "to the ground" requires.

Prostration was quite common as an act of submission before a superior. Vassals in the Amarna letters write, "At the feet of the king . . . seven times, seven times I fall, forwards and backwards." (Cf. ANEP, fig. 5.) Jehu or his servant bows down on his knees with his forehead touching the ground before Shalmaneser III on the Black Obelisk (cf. ANEP, fig. 351).

Muslims perform their *salah* or prayer by an elaborately prescribed *suḡūd* (cf. Heb *sāgad* "to bow down") in which the forehead must touch the ground.

The Greek word *proskuneō*, which is used to translate *hishtahāwā* 148 times in the LXX, had a semantic development similar to the Hebrew word. Like it *proskuneō* can mean either "prostration" or "worship." Whether the *proskunēsis* which Alexander the Great received implied "worship" or simply "obedience" was uncertain to his contemporaries, as it has been to scholars.

Prostration was a common act of self-abasement performed before relatives, strangers, superiors, and especially before royalty. Abraham bowed himself before the Hittites of Hebron (Gen 23:7, 12). He also bowed before the three strangers who visited him at Mamre (Gen 18:2), as did Lot before the two angelic visitors who came to him at Sodom (Gen 19:1). Neither realized at the time that they were before superhuman beings. Balaam, however, perceived that it was an angel who blocked his way, and he "fell prostrate" (JB, Num 22:31).

Following Egyptian protocol, Joseph's brothers made obeisance before him (Gen 42:6; 43:26, 28), thus fulfilling his dream (Gen 37:7, 9, 10).

Because of the infidelity of Eli's sons his posterity will be reduced by God's judgment (I Sam 2:36) "to crouch" (KJV); "to grovel" (NAB); "to beg him on their knees" (JB), i.e. to a state of beggary. At En-dor Saul recognized the revived Samuel and "did obeisance" (I Sam 28:14, RSV).

It was in open defiance of Persian court etiquette that Mordecai refused to bow or to prostrate himself before Haman (Est 3:2, 5; cf. Herodotus 1.134; 3.86; 8.118). The Targum and Midrash explain Mordecai's refusal on the basis of an alleged idol on Haman's robe. Mordecai may have bridled at the thought of bowing before an Amalekite or Agagite (Est 3:1; cf. I Sam 15:32-33).

The verb is used in I Chr 29:20 with two phrases, literally as the KJV: "worshipped the Lord and the king." The NEB renders: "prostrating themselves before the Lord and the king" (cf. NAB); the JB has "went on their knees to do homage to Yahweh and to the king." The RSV supplies a second verb, "worshipped the Lord, and did

obedience to the king." Thus the Egyptians will bow themselves before Moses, petitioning him to leave, and kings and princesses will bow down before redeemed Zion (Ex 11:8; Isa 45:14; 49:23).

The verb is used less frequently of an individual's worship of the Lord. Abraham on his way to sacrifice Isaac says that he is going to worship (Gen 22:5). The distraught Saul asks for forgiveness that he might worship (I Sam 15:25, 30-31). It is used most often of particular acts of worship, e.g. of Abraham's servant who "bowed his head and worshipped" (Gen 24:26, 48), and of Gideon (Jud 7:15) upon experiencing God's grace. Such acts often involved actual prostration "to the earth" as in the case of Abraham's servant (Gen 24:52), Moses (Ex 34:8), Joshua (Josh 5:14), and Job (Job 1:20).

In Exodus there are three cases of spontaneous communal worship: when the people heard that the Lord had spoken to Moses (Ex 4:31), when they received instructions for the Passover (Ex 12:27), and when they saw the pillar of cloud (Ex 33:10). In II Chr 20:18 Jehoshaphat and the people "fell down before the Lord, worshipping the Lord" (RSV), when they heard his promise of victory.

Commands or invitations to worship are given to Moses, Aaron, and the elders in Ex 24:1, "Come up to the Lord . . . and worship afar off" (RSV), and on the occasion of the firstfruits, "you shall set it down before the Lord your God, and worship before the Lord your God" (Deut 26:10; unless indicated otherwise, subsequent citations will be from the RSV). The Psalmist exhorts, "O come, let us worship and bow down, let us kneel before the Lord, our Maker" (Ps 95:6).

After the death of Bathsheba's child David went into his chapel to worship (II Sam 12:20). His son, Solomon, completed the temple (II Chr 7:3), which became the focus of organized worship. Though there were rival sanctuaries, as archaeology has confirmed, Hezekiah insisted that worship should be conducted "before this altar in Jerusalem" (II Kgs 18:22; Isa 36:7; II Chr 32:12; cf. 29:29-30). The Psalmist declares, "I will worship toward thy holy temple" (Ps 5:7 [H 8]; cf. 138:2). Jeremiah spoke to those who worshipped in the temple of their need to repent (Jer 7:2; 26:2). As they did not repent, Nebuchadnezzar destroyed the temple; but Ezekiel beheld in a vision a new temple in which the prince and his people would worship (Ezk 46:2, 3, 9).

The Psalms and the prophets foresee the day when the gentiles will also worship. Those who will worship the Lord include: "all the earth" (Ps 66:4); "all flesh" (Isa 66:23); all the nations (Ps 22:27 [H 28]; 72:11; Zeph 2:11; Zech 14:16-17); kings and princes (Isa 49:7; cf. Ps 72:11); "all the fat ones" (RV; Ps 22:29 [H 30]), which the RSV

interprets as "all the proud" and the בָּנֵי as "all the prosperous" of the earth.

Before the Lord, not only men worship but also the *b'ēnē 'ēlim* (Ps 29:1-2) "sons of the mighty" (RV), literally "sons of God," probably angels (cf. Ps 89:6 [H 7] but also Ps 96:7). Nehemiah 9:6 declares that the host of heaven worship the Lord who created the heavens, the earth, and the seas. According to Ps 97:7 even "all gods bow down before him."

The second commandment forbids the worship of any graven images or other gods (Ex 20:5; 34:14; Deut 5:9). The Israelites were warned not to worship the gods of the Amorites, Hittites, etc. (Ex 23:24; Ps 81:9 [H 10]).

Nevertheless Israel repeatedly worshiped other gods (Deut 29:26 [H 25]; Jud 2:12, 17; Jer 13:10; 16:11; 22:9). These gods included those of the Moabites (Num 25:2), those of the Edomites (II Chr 25:14), Ashtoreth of the Sidonians, Chemosh of Moab, Milcom of the Ammonites (I Kgs 11:33), and Baal of Sidon (I Kgs 16:31; 22:53 [H 54]).

In an interesting passage the verb is used both of "worship" and of "bowing" without an attitude of worship. After Naaman's healing and his conversion to the monotheistic worship of the Lord (II Kgs 5:17), the Syrian officer asked Elisha, "In this matter may the Lord pardon your servant: when my master (i.e. the king) goes into the house of Rimmon to *worship* there, leaning on my arm, and *I bow myself* in the house of Rimmon, when *I bow myself* in the house of Rimmon, the Lord pardon your servant in this matter" (II Kgs 5:18, RSV). Elisha did not object and said, "Go in peace."

A problem passage is Gen 47:31 where Jacob before dying "bowed himself upon the head of the bed (*miṭṭā*)."¹ The LXX, however, reads, "And Israel worshiped, leaning on the top of his staff," rendering the consonants as *matteh* "staff." The Syriac and Itala agree; Heb 11:21 cites the LXX. In this context Speiser suggests, "The term 'to bow low' need not signify here anything more than a gesture of mute appreciation...." Cf. also I Kgs 1:47 where the dying David bows down in bed.

See also *kākap*, *kāra*, *qādad*, *sāgad*, *'ābad*.

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E. Y.

620 חוּחַ (*hwh*). Assumed root of the following.

620a חוּחַ (*hōah*) *brier, bramble*.

620b חוּחַ (*hāh*) *hook, ring, brooch*.

hāh occurs seven times. It means "brooches" (אֲבָנֵי "bracelets") in the list of personal ornaments dedicated to the Lord's service (Ex 35:22).

In all the other passages it refers to hooks or rings used to capture and control men, employing the methods normally used to handle animals. The warning against Sennacherib (II Kgs 19:28; Isa 37:29) may possibly be drawn from actual practice, as we have an Assyrian relief of captives with a ring through the lips (ANEP, fig. 447; cf. fig. 524).

E. Y.

621 חוּט (*hwṭ*). Assumed root of the following.

621a חוּט (*hūṭ*) *thread, string, cord*. It appears seven times.

Abraham refused to accept from the king of Sodom so much as a "thread to a sandal strap" (Gen 14:23; cf. Genesis Apocryphon 22:21). This synecdoche, substitution of a part for the whole, in this case using small insignificant objects for totality, is found in a slightly different form in the Aramaic papyri (Cowley 15:25) *mn hm 'd hwṭ* "from straw to string."

Rahab's sign to the Israelites (Josh 2:18) was a cord made of scarlet thread. Samson was able to snap off the Philistine ropes like a "thread" (Jud 16:12).

See also *pātīl*, *hebel*, *'ābōt*.

Bibliography: Speiser, E. A., "A Figurative Equivalent for Totality in Akkadian and West Semitic," JAOS 54: 200-203.

E. Y.

622 חַוִּילָה (*hāwīlā*) *Havilah*, the name of a number of tribes and places. It may be derived from *hōl*, and may mean "a sandy area."

The Pishon, the first-mentioned of the four rivers that went forth from the Garden of Eden, flowed through the "Havilah," a land of gold (Gen 2:11). It is not possible to establish where this was. Suggestions have ranged from India, Colchis, and Arabia, to northern Ethiopia and eastern Sudan. (See the discussion under 'ēd.)

In the table of nations Havilah is listed with the sons of Cush (Gen 10:7; I Chr 1:9). Another Havilah is listed with the sons of Joktan (Gen 10:29; I Chr 1:23). The former tribe, "African" Havilah, may have been located on the coast of Eritrea and Somaliland in northeast Africa, corresponding to the classical *Abalitai/Aualitai* located south of the straits of Bab el-Mandeb. The latter tribe, "Arabian" Havilah, may have been

located in the area of Yemen in Southwest Arabia where a Sabaeen inscription locates *Haulân*.

A fourth Havilah is the area which makes up the eastern terminus of a route whose western terminus is Shur in northwest Sinai. The Ishmaelites settled in the territory between these termini (Gen 25:18). Saul pursued the Amalekites from Havilah toward Shur (I Sam 15:7). Eratosthenes cited by Strabo (16.4.2) lists the *Chaulotai* next to the Nabataeans in describing the route from Petra to Babylon; Pliny (6.32.157) also lists the *Avalitae* as neighbors of the Nabataeans. This Havilah may therefore be the area in northwest Arabia, east of the Sinai and Petra and northwest of Teima and the great Nafud Desert.

Bibliography: Simons, J., *The Geographical and Topographical Texts of the Old Testament*, Brill, 1959, pp. 40–41. Wissman, I. and Höfner, M., *Beiträge zur historischen Geographie des vorislamischen Südarabien*, Wiesbaden: Steiner, 1953, pp. 239–41. Yahauda, A. S., *The Language of the Pentateuch*, London: Oxford University, 1933, pp. 190–91.

E. Y.

חָהָה (*hāh*). See no. 620b.

- 623 חוּל (*hûl*) **I, travail, be in anguish, be pained, dance, whirl, writhe, fear, tremble.** (RSV "rage"; otherwise, RSV and ASV adopt same range of meanings, though individual verses may be interpreted differently).

Derivatives

- 623a חֹל (*hōl*) **sand.**
 623b חִיל (*hîl*) **pain, agony, sorrow.**
 623c חִילָה (*hîlā*) **pain (?)**.
 623d חֵל (*hêl*), חֵיל (*hêl*) **rampart, fortress.**
 623e חֵילָה (*hêlā*) **rampart, fortress.** Occurs only in Ps 48:14.
 623f חֲלָחָלָה (*halhālā*) **writhing.**
 623g מְחֹלָה (*māhōl*) **dance, dancing.**
 623h מְחֹלָה (*mēhōlā*) **dance.**

The verb contains two basic ideas: 1) whirling around in circular movements (reflected in the derivatives *māhōl* and *m'hōlā*) and 2) writhing in labor pains (reflected in *hîl* and *hîlā*). These may be taken as two distinct roots of similar form (KB) or as two emphases of the same root (BDB). This article adopts the latter point of view. Like several other verbs of movement (e.g. *hārad* and *pāhad*) its meaning may also include those emotions and attitudes associated with the movements. (Note: *Englishman's Hebrew and Chaldean Concordance* erroneously lists forms from *hûl* II and *yāhal* under this word.)

Physical movements of various sorts are in

mind in referring to dancing (Jud 21:21), quaking movements of mountains (Hab 3:10), and, perhaps, the whirling (?) movements of a sword (Hos 11:6; RSV "rage" reflects this interpretation). Twice abstract quantities are figuratively viewed as physical entities which move or whirl about until they land on their targets: the curse on Joab is thus viewed (II Sam 3:29; "May it whirl around," writer's translation) as in God's anger, Jer 23:19; "swirl" (NASB). Another example of such figurative representation of an abstract quantity as a real, concrete, entity is the "sin" which crouched at the door for Cain (Gen 4:7).

This verb expresses the writhing movements of labor contractions (Isa 45:10) though it may recall the joys of bearing denied to the barren (Isa 54:1) as well as pain. Several times it describes those who are in anguish in witness of God's judgment (Isa 23:5; Ezk 30:16; Joel 2:6; Mic 4:10). In such cases the idea of inner mental anguish may displace the idea of writhing in pain as when Egypt is in anguish at the news of Tyre's fall (Isa 23:5). Jeremiah's complaint that those who have been judged have not felt anguish (Jer 5:3) refers to mental anguish or remorse. It also describes the anguish of the good man oppressed by the wicked (Ps 55:4 [H 5]).

Contextual parallels show that it can refer to writhing or trembling in terror (Ps 77:16 [H 17]; Jer 5:22). The same idiom underlies poetic similes in which the earth writhes or trembles (Ps 97:4; 114:7).

Several difficult passages must be noted. The interpretation that Saul was "wounded" by the Philistine archers (I Sam 31:3; RSV, KJV) has no support from other usages of "hûl"; its best support is the possibility of repointing the text so as to read the Hebrew word *hālāl* "to pierce" (*wayyāhōl*). As the text is pointed, "be terrified" or "harassed" (i.e. "put into anguish") is preferable. Two passages command the earth to "tremble" (RSV, ASV) or "fear" (KJV) before God (I Chr 16:30; Ps 96:9). However, unlike the two contexts in which the earth trembled above, these contexts are completely filled with positive acts of worship (I Chr 16:28, 29, 31; Ps 96: 7, 8, 10). For this reason, it is better in these contexts to interpret *hûl* with a term of positive worship, either as "dance" (i.e. the *mēhōlā* as a religious dance) or a joyful "trembling" in worship. The usage of this term in Lam 4:6 (RSV "laid") remains unclear.

The Hiphil is causative, "to make to writhe" or "to cause to be in anguish" (BDB; Ps 29:8, note: other possible Hiphils are better derived from *yāhel*: Gen 8:10; Jud 3:25; Lam 3:26). The Hophal is passive, "to be born" (Isa 66:8, ASV, RSV).

Most Polels are best taken as intensive in meaning rather than causative. Giving birth (Job

39:1), the writhing of "shades" (RSV) or of the "deceased" (KJV; Job 26:5), and dancing (Jud 21:23) are all thus expressed in an intensive form. In the intensive form, "giving birth" is broadened into "forming" or "creating" (Ps 90:2; cf. also Prov 26:10 as translated in the KJV). In a similar idiom, the north wind "brings forth" rain (Prov 25:23). A single Polel seems to be causative; Ps 29:9 in which the text as pointed is translated, "maketh the hinds to calve" (ASV) although the RSV translation ("makes the oaks to whirl," NIV "twists the oaks") demands only a minor change in pointing and gives a better poetic parallel.

The Pual is the passive of the Polel, "to be born" (Job 15:7; Ps 51:5 [H 7]). This idiom may be used to refer to creation or origins on a cosmic scale (Prov 8:24-25).

The Hithpolel occurs twice describing the whirling tempest (Jer 23:19) and the writhing of a man in pain (Job 25:20). These are more easily taken as intensive, though they could be construed as reflexive with some ingenuity. Similarly the Hithpael is intensive when it describes the great agitation or writhing of Esther upon learning of the decree against her people (Est 4:4).

hōl. Sand. Generally used as a simile for a great number or for vastness in some other respect. The number of grains of sand often is the measure for the number of God's people. Abraham was promised that they would be like the sand in number (Gen 22:17) as was Jacob (Gen 32:13). It describes their number under Solomon (I Kgs 4:20) and Israel's number in other times of special blessing (Isa 48:19, Hos 1:10 [H 2:1]). Israel's number as the sand of the sea is contrasted with the small number which will survive judgment (Isa 10:22).

Sand also illustrates the quantity of grain (Gen 41:49), armies (Jud 7:12), and quail sent to feed the Hebrews (Ps 78:27). Extent of judgment is shown by the number of widows being as the sand (Jer 15:8). Twice sand illustrates weight rather than discrete number (Job 6:3; Prov 27:3). It reminds of God's sovereignty in marking the bounds of the seas (Jer 5:22). It is not clear whether the phrase "captives like sand" (Hab 1:9) refers to the number of captives or to their being as unimportant or valueless as sand. Limitless quantity may be the significance of sand in the "hidden treasures of sands" (Deut 33:19).

hîl. Pain, agony, sorrow. Used four times before impending disaster to describe pain or agony such as that experienced by a woman in labor (Jer 6:24, 22:23, 50:43; Mic 4:9). In two passages, contextual parallels indicate a meaning of writhing in terror (Ex 15:14; Ps 48:6 [H 7]). In both cases, the physical writhing expresses the inner terror aroused by knowledge of God's great deeds.

hîlâ. Pain(?), agony(?) (KJV "sorrow"). Apparently a feminine form of the preceding word and thus similar in meaning. Used in an unclear context from which no distinct meaning can be derived (Job 6:10).

halhâlâ. Writhing, agony, terror. Writhing either in anguish (Isa 21:3) or in terror (Ezk 30:9).

mâhōl. Dance, dancing. The dance may symbolize joy; joy as contrasted with mourning (Ps 30:11 [H 12]; Lam 5:15) and the joys which will come with God's future blessings (Jer 31:4, 13). The dance, also, is an acceptable means of praise (Ps 149:3; 150:4).

m'hôlâ. Dance, dancing. No clear distinction in meaning from mâhōl. It expresses joy and celebration of military victories (Ex 15:20; Jud 11:34; I Sam 18:6). Or a purely religious dance may be referred to (Ex 32:19; Jud 21:21). Evidence does not permit a clear interpretation of the "dance of the two camps" (Song 6:13 [H 7:1]).

A.B.

624 הָיִל (*hûl*) **II, be firm, endure.** (So ASV; RSV "prosper" for "be firm"; KJV see *hûl* I.)

Derivative

624₂ הָיִל (*hayil*) **might.**

The basic meaning of this verb is "be firm," "strong." It is used just twice: God's "ways are firm" (Ps 10:5), and the "prosperity (of the wicked) will not endure" (Job 20:21). Other similar forms are considered to be *hûl* I.

hayil. Might, strength, power; able, valiant, virtuous, valor; army, host, forces; riches, substance, wealth; et al. (ASV and RSV similar with some variation.) The basic meaning of the noun is "strength," from which follow "army" and "wealth." It is used 244 times.

In the sense of "strength," "power," or "might" in general, *hayil* is used about twenty times: of God (Ps 59:11 [H 12]), from God (Ps 18:32 [H 33]), physical strength of a man (Eccl 10:10), or even of plant life (Joel 2:22).

As wealth is often related to power, *hayil* is thus used to mean "wealth" about thirty times, being translated "wealth," "riches," "substance," or "goods." It may be the wealth of a nation (Tyre, Ezk 28:4-5), an individual (e.g. Job, Job 31:25), the wicked (Job 15:29), or from God (Deut 8:18, etc.).

Approximately eighty-five times *hayil* is used as an attribute of people. It follows 'ish "man" ("valiant man," I Kgs 1:42), sometimes *bēn*, "son" ("valiant man," II Sam 17:10), and most often follows *gibbôr* "mighty (man)" ("mighty man of valor"). The individual designated seems

to be the elite warrior similar to the hero of the Homeric epic, and it may be that the *gibbôr ḥayil* was a member of a social class. Although in most contexts his military prowess was involved, he was wealthy enough to bear special taxes (II Kgs 15:20, translated because of context, "mighty men of wealth"). The use in I Kgs 1:52 indicates that the *ben ḥayil* (translated "worthy man") was also to be honorable or reputable. Adonijah's life was in danger because of his treachery, not because of lack of strength or wealth. *ḥayil* also designates men of ability: to care for Joseph's sheep (Gen 47:6, translated "men of activity"), or to judge the people (Ex 18:21, 25, translated "able men"). When the term is used of a woman (Ruth 3:11; Prov 12:4; and 31:10) it is translated "virtuous" (ASV, RSV "worthy" or "good"), but it may well be that a woman of this caliber had all the attributes of her male counterpart.

The use of *ḥayil* to designate a class of people is seldom found outside the historical books from Josh to II Chr. Moreover the translation sometimes obscures its occurrence, such as: "men of activity," "able men," "worthy man," "men of wealth," "man of power" (I Sam 9:1), "man of might" (II Kgs 24:16), "strong men" (I Chr 26:7, 9), and even "meet for the war" (κιν, Deut 3:18).

ḥayil follows *ʾāśā* "do" or "make" in an idiom translated "do worthily" (Ruth 4:11), "virtuously" (Prov 31:29) for women, and "do valiantly" (Ps 60:12 [H 14], et al.) for men.

Resulting from the meaning "strength," *ḥayil* is used over one hundred times (about half of which are in Jer and Ezk) in the sense of "army," "host," or "forces." In this connection it is also translated "band of men" (I Sam 10:26), "band of soldiers" (Ezra 8:22), and for some reason "war" meaning "army" in the phrase "captains of war" (κιν, II Chr 33:14).

In a related sense *ḥayil* is used for the entourage which accompanied the queen of Sheba when she visited Solomon (I Kgs 10:2; II Chr 9:1; variously translated "company," "train," "retinue").

C.P.W.

625 חַוִּם (*ḥwm*). Assumed root of the following.

625a חָוִם (*ḥūm*) **darkened, dark brown or black** (Gen 30:32, 33, 35, 40).

חֹמָה (*ḥômā*). See no. 674c.

626 חָס (*ḥūs*) **pity, spare**. The ASV and RSV translate about the same.

The basic meaning of *ḥūs* is "to look with pity" often with the added nuance "spare." It refers to the feeling which goes out toward one who is in trouble (cf. KB, p. 282). It should be

distinguished from *ḥāmal* "to spare," and *rāham* "to love, have mercy upon," although the distinctions sometimes fade. The word occurs twenty-four times.

This word is used primarily in Deut and the prophets, especially Ezk. The people are told not to feel sorry for murderers (Deut 19:13), those who bear false witness (Deut 19:21), or a woman who seizes the genitals of a man who is engaged in a fight (cf. Deut 25:12). These all deserve their punishment so must not be spared out of pity. In Deut 13:8 it is used in a negative sense with *ḥāmal*. Thus God describes how he wants his people to react toward the idolator: let not your eye pity and do not spare; they have earned their reward! So, they were not to feel sorry for the Canaanites (Deut 7:16); they were not to be spared. In Ezk the people are reminded that they received favorable treatment at their birth (as a nation) from God alone who pitied them (*ḥūs*) and spared them (*ḥāmal*) from certain destruction (16:5). They are reminded of their subsequent lack of obedient and loving response when they continually engaged in idolatry. Therefore, God intones the judgment of Deut 13:8 [H 9] (Ezk 5:11; 7:9, et al.), viz. death. The translations both render *ḥūs*, as "spare," and *ḥāmal* "pity." But there appears to be no apparent reason for this switch in meaning, especially since Ezekiel's usages clearly recall Deut 13:8 [H 9] (where both ASV and RSV render *ḥūs* "pity," and *ḥāmal* "spare"). Jeremiah uses *ḥūs* twice with both *ḥāmal* and *rāham*; cf. *rāham*.

The basic meaning of *ḥūs* surfaces in Ezk 24:14 where it appears after "go back" and before "repent" apparently being parallel with both. All three are spoken by God who refuses to cancel the coming judgment. So, our word denotes God's refusal to spare the people out of pity from the anticipated judgment. Similarly in Jon 4:10 God reminds the prophet that he felt sorry for the gourd even as God felt sorry for and spared the creatures (babes and cattle, KD, in. loc.) of Nineveh. Pharaoh tells Joseph's family to abandon most of their material possessions and not to attach themselves to them emotionally, i.e. have no regard (*ḥūs*) for them (Gen 45:20).

Sometimes *ḥūs* is hard to distinguish from *ḥāmal* "to spare," as in Ezk 20:17 where it is parallel to "I destroyed them not" (cf. Ps 72:13 where it is parallel to "save"). Elsewhere it appears to approach *rāham*, the inner feeling of compassion arising out of a natural bond (or, with God, due to adoption). Cf. Neh 13:22 where God is asked to remember on the basis of *ḥūs* and lovingkindness.

L.J.C.

חֹפ (*ḥōp*). See no. 710a.

627 חוֹץ (*ḥwṣ*). I. Assumed root of the following.627a חוּץ (ḥūṣ) *outside, outward, street.*627b חִיצוֹן (*ḥiṣôn*) *outer.***ḥūṣ.** *Abroad, field, forth, highway, out, outside, outward, street, without.* (ASV and RSV similar.)

This noun, which occurs 164 times, basically means "outside." This may be the outer surface of the structure or object involved or it may be the area away from it. The word is often combined with various affixes and is translated adverbially, "(to the) outside." It often refers specifically to the area which is "outside," especially the "streets."

ḥūṣ is used approximately fifty-four times in reference to a community, either a city, or the earlier Israelite camp. In the Pentateuch it is often used with respect to the camp. Lepers must remain outside the camp (Num 5:3; 12:14); a part of the sin offering was burned outside the camp (Lev 4:12). Similarly *ḥūṣ* may refer to the "outside" of a city, specifically, outside the walls. Lot and his family were placed outside Sodom (Gen 19:16); merchants lodged outside Jerusalem over the Sabbath (Neh 13:20). As a specific area outside the city it is translated "field(s)": as a place where sheep are born (Ps 144:13, KJV "streets"), as a synonym for *sādeh* "field" (Prov 24:27).

The word also is used about thirty-five times in conjunction with a structure, such as a tent (Lev 14:8), a house (Ex 12:46; Josh 2:19), a temple (Ezk 41:25), or just outside any structure in the rain (Ezr 10:13). The "outside" within a city would be a street and *ḥūṣ* is thus translated about fifty times, especially in the plural (Jer 5:1; 11:13, et al.). The reference to streets in I Kgs 20:34 probably involves trading, hence the RSV translation "bazaar." It is used parallel to *r-ḥōḥ* "plaza." It may be identified as a specific street, as that of the bakers (Jer 37:21).

"Outside" may be within a building but outside a particular room or enclosure (Ex 26:35). It may be the outer surface of an object such as the ark of the covenant (Ex 25:11), or Noah's ark (Gen 6:14), in which case it is used in opposition to *mibbayit*, "on the inside" (from *bayit* "house"). The word may mean "outside" an immediate family or clan (Deut 25:5; Jud 12:9).

The use in Eccl 2:25, KJV "more" (than I), is difficult. If this is the meaning, *ḥūṣ* must mean outside in the sense of "beyond." The RSV (and ASV marg.) "apart" (from him) translates *ḥūṣ* and fits the context but must substitute "him" (God) for the pronoun, following the LXX.

The word is part of the placename, Kirjath-huzoth (Num 22:39), "city of streets," an unidentified town in Moab.

ḥiṣôn. *Outer, outward, utter, without.* (ASV similar, but does not use "utter"; RSV, "outer,"

"outside.") An adjectival form of *ḥūṣ*, its basic meaning is "outer," "outside."

It is used twenty-five times, seventeen times in Ezk 40–46, where it usually refers to the outer court. Most of the other usages refer to the location of structures. Twice (I Chr 26:29; Neh 11:16) the word is applied to the business duties of officials. This use may be figurative, designating the secular nature of the work. The KJV "utter" meaning "outer," now obsolete, has been replaced in newer versions.

C.P.W.

628 חוּץ (*ḥwṣ*) II. Assumed root of the following.628a חַיִּץ (*ḥayīṣ*) *party-wall, i.e. a thin wall* (Ezk 13:10).629 חוֹק (*ḥwq*), חֵיק (*hyq*). Assumed root of the following.629a חֵיקָה (*ḥēq*) *hollow, bosom, bottom, midst* (RSV "embrace," once "lap").

Basic idea is that of a hollow or cavity from which the ideas of a hollow formed by a fold of a garment at the breast (BDB) and the hollow of the lap are derived.

Literal hollows are best exemplified by the hollow bottom of Ahab's chariot in which the blood gathered (I Kgs 22:35). However, the significance of the literal "bosoms" of Ezk 43:13, 14, 17 is difficult to discern. Suggestions are "blood-channel" (KB), "moulding" (KB), hollow bottom of altar" (BDB), "bottom" (ASV), and "base" (RSV). Giving into the bosom is a euphemism for sexual relations (Gen 16:5; RSV "embrace").

A variety of abstract, figurative ideas are expressed by this term. Family intimacy may be emphasized (Deut 28:54; Mic 7:5). Tender care or concern may be expressed as in the poor man's care for his only sheep (II Sam 12:3), the widow's care for her sick son (I Kgs 17:19), and God's carrying his people in his arms in his bosom (Isa 40:11). Giving the old king's wives into the new king's bosom showed the new king's authority (II Sam 12:8; cf. also II Sam 16:20–23). Naomi formally laid Ruth's child "in her bosom" as a symbol that this child was her (and her husband's) legitimate heir (Ruth 4:16).

The "bosom," like other physical terms (e.g. "bones," "kidneys," and "heart") may serve as an emphatic, intimate term for the person himself. Judgment "into the bosom" marks the object of judgment with special intimacy (Isa 65:6; cf. Jer 32:18, NASB) Anger lodging in the bosom of fools (Eccl 7:9), fire in the "bosom" (Prov 6:27), and prayer returning to the bosom of the one who prays (Ps 35:13; KJV, ASV) are other typical exam-

630 חָוַר (*hāwar*)

ples of this motif (cf. also Ps 89:50 [H 51]; Job 19:27, lit. "my kidneys in my bosom are finished").

A.B.

630 חָוַר (*hāwar*) **be, grow white, pale** (Isa 29:22, only).

Derivatives

630a חֹר (*hūr*) **white stuff** (Est 8:15; 1:6).

630b חֹרִי (*hūrāy*) **white stuff** (Isa 19:9).

630c חֹרִי (*hōrī*) **white bread or cake** (Gen 40:16).

חֹרִי (*hūrāy*). See no. 630b.

631 חָשׂ (*hūsh*) **I, hurry, make haste, hasten.**

Derivative

631a חֵשׁ (*hish*) **quickly**. Used only in Ps 90:10, of the passing away of human life.

hūsh is cognate with Akkadian *hāshu* "to move quickly" and Ugaritic *hsh* "hurry" (UT 19: no. 849). The verb occurs twenty times in the Qal and Hiphil stems.

Isaiah 5:19 denounces those who say insincerely, "Let him make haste, led him speed his work that we may see it." Although God sometimes tarries, he declares, "I am the Lord; in its time I will hasten it" (Isa 60:22).

It is for this reason that the psalms so often plead urgently, "Hasten to help me" or "Hasten to me" (Ps 22:19 [H 20]; 38:22 [H 23]; 40:13 [H 14]; 70:1, 5 [H 2, 6]; 71:12; 141:1).

Isaiah (8:1, 3) was instructed to give his son the name *Mahēr-shālāl-hāsh-baz*, "Speed-spoil-hasten-plunder," signifying the imminent fall of Damascus and Samaria before the Assyrians. An Egyptian name of the Eighteenth Dynasty, *is h'k*, similarly means "Hasten, Seize Booty."

Bibliography: Humbert, Paul, "Mahēr Šalāl Hāš Baz," ZAW 50: 92–92.

E.Y.

632 חָשׂ (*hūsh*) **II, be agitated, worry about, enjoy (?)**.

Cognate with Akkadian *hāshu* "to worry"; Aramaic *hāshash* "to suffer, to worry"; Syriac *hash* "to feel"; and Arabic *hassa* "to feel." It appears in two passages, and possibly a third. Zophar in Job 20:2 does not speak of the "haste" within him (KJV, RSV), but of his "agitation."

Ecclesiastes 2:25 is taken "enjoy" by many commentators so that it inquires, "Apart from God who can eat or have enjoyment?" on the basis of Eccl 2:24 and the Akkadian *hāshāshu* "to be happy." Ellermeyer, however, holds that

the verb means "to worry," in the sense that God is responsible not only for situations which we enjoy but also those which cause us to worry.

In Isa 28:16 instead of "he who believes will not be in haste," Driver suggests "will not be agitated." Or the letters *hsh* may be in error for *bsh* "be ashamed" (cf. LXX and Rom 9:33; I Pet 2:6).

Bibliography: Driver, G. R., "Studies in the Vocabulary of the Old Testament II," JTS 32: 253–54. Ellermeyer, Friedrich, "Das Verbum *hūsh* in Koh 2:25," ZAW 75: 197–217.

E.Y.

633 חָזָה (*hāzā*) **I, look, see, behold, prophesy, provide.**

Derivatives

633a חֲזוֹן (*hāzōn*) **vision.**

633b חֲזָה (*hōzeh*) **seer.**

633c חֲזוֹת (*hāzōt*) **visions.** Occurs only in II Chr 9:29).

633d חֲזוּת (*hāzūt*) **vision.**

633e חֲזָיוֹן (*hāzāyōn*) **vision.**

633f מַחֲזָה (*mahāzeh*) **vision.**

633g מַחֲזָה (*mehēzā*) **light, place of seeing, window.** Occurs only in I Kgs 7:4–5.

Like the word "behold" in English, this word is employed almost exclusively in poetry or exalted prose. It is used exclusively in Qal, but appears in all parts of that stem: This word, appearing about fifty times, is apparently an exalted term in rather frequent use.

hāzā, hāzā' in the Aramaic portions of Dan and Ezr (about thirty times) are entirely parallel to the Hebrew.

The word *rā'ā*, used approximately fourteen hundred times in the OT, presents a similar range of literal, metaphorical, and extended usages as is true also of the English words "look," "see" and "behold."

Any word meaning to see with the eyes, the most vivid form of sensation, seems bound to be employed for almost any sensation (by eyes, ears, nose, tongue, skin) as well as any mental or spiritual perception. Notice how at least two different senses are attributed to eyes in the prize mixed metaphor of all literature: The children of Israel complain to Moses and Aaron, "You have made our savor to stink in the eyes of Pharaoh" (Ex 5:21). In the case of *hāzā* the bare literal sense is rare. Metaphorical and special senses are more common, as follows:

1. The literal sense, perception with physical organs of sight (Job 27:12; Prov 22:29; 29:30).

2. The special way in which a lover gazes at his (her?) beloved (Song 6:13 [H 7:1]).

3. To "see to" something, i.e. provide (from

Lat *pro-video* "see to"). The idea is to secure needful things against a foreseen need or occasion (Ex 18:21; asv margin of Isa 57:8 refers to Israel's providing objects for idolatrous worship).

4. This word is carried to the realm of pure spiritual understanding in two outstanding passages (Job 36:25 and Ps 63:2 [H 3]).

5. Metaphorically of God's awareness of either evil or good actions among men (Ps 11:4; 17:2).

6. Immediate vision of God by select persons specially chosen (Ex 24:9–11).

7. The revelatory vision granted by God to chosen messengers, i.e. prophets. Such apparently was the experience of Balaam the son of Beor (Num 24:4, 16). This vision of the prophets took place sometimes in the waking state, but also in "the spirit" (see Num 24:2). Sometimes the experience of "seeing" a revelatory dream is designated by *hāzā* and *hāzā'* (Aram). See Dan 2:26, 4:5, 9 [H 2, 6] etc.

8. The vision of God which every saint shall have after death, without reference to any bodily organ of sight is designated by *hāzā* in two very important passages (Ps 17:15; Job 19:26–27, possibly also Ps 11:7; Isa 33:17).

9. Because of the importance of the revelatory vision as means of the prophets' special knowledge of divine things, the word sometimes means to speak as a prophet (Isa 30:10, "Prophesy not unto us right things"). It might be that this active sense (prophesying, to speak as a prophet), rather than the passive one of receiving prophetic revelation, may be the sense of Isa 1:1 ("which he saw," etc.) and other similar passages (Isa 2:1; 13:1; Lam 2:14; Ezk 13:8; Amos 1:1, etc.). To speak even as a false prophet may be designated by *hāzā* (Zech 10:2). The active sense is close to certain in this last case. The close association of *hāzā* and derived forms *hōzeh*, *hāzōn* etc. with prophecy is shown by the way the "seer" is on occasion defined by the technical term *nābi'* (II Sam 24:11). See especially Ezk 12:27.

hāzōn. Vision. This word has a range of usage similar to that of *hizzayōn*, *mahāzeh*, and other derivatives of *hāzā*. Like *hāzōt*, it is used in the titles of certain prophetic books (Nah and Isa).

hōzeh. Seer, derived from *hāzā*. Of the twenty-two occurrences eleven are connected with the name of a particular person, indicating his office as prophet (Gad, II Sam 24:11; I Chr 21:9; I Chr 29:29; II Chr 29:25; Heman, I Chr 25:5; Iddo, II Chr 9:29, 12:15; Hanai, II Chr 19:2; Asaph, II Chr 29:25; Jeduthun, II Chr 35:15; Amos is addressed as a *hōzeh*). The identity of office between *nābi'* (several MSS) and *hōzeh* (in apposition) is shown by II Kgs 17:13. This is enforced by Amos 7:12 where Amos is addressed as an *hōzeh* who prophesies, viz. *hōzeh... tin-*

nābē'. Isaiah 29:10 further unites *hōzeh* with *nābi'*. It seems therefore that *hōzeh* is simply a more elegant word than *rō'eh*, of near identical meaning (cf. I Sam 9:9). Three words then can designate an *ot* "prophet," viz. "Now the acts of David the king... are written in the history of Samuel the seer [*rō'eh*], and in the history of Nathan the prophet [*nābi'*], and in the history of Gad the seer [*hōzeh*]" (I Chr 29:29).

Whatever the derivation of these three words, Scripture specifies that *nābi'* means spokesman for God (Ex 7:1–2; cf. Ex 4:16; Jer 23:16; Isa 1:20; Zech 7:12; Amos 3:8; 7:16). *rō'eh* and *hōzeh* preserve awareness that God sometimes made revelation to the prophets by visions, i.e. "seeing."

See excellent discussion in H. E. Freeman, *An Introduction to the OT Prophets*, Moody, 1968, pp. 37–41.

hāzūt. Vision, conspicuousness. (Five times in *ot*). In three of the occurrences it is scarcely distinguishable in meaning from the second meaning of *hizzāyōn* (q.v.)—a prophetic deliverance, message, oracle. Twice, in Daniel, it has the adjectival sense of conspicuousness (Dan 8:5, 8).

hizzāyōn. Vision. This is one of several nouns derived from *hāzā*. It is very close to *mahāzeh* (which appears only three times, Gen 15:1; Num 24:4, 16; Ezk 13:7, always of true or alleged revelatory visions). Of the nine times *hizzayōn* is used in the *ot*, five refer to the prophetic function. As with *hāzā* (to see, have vision) it may designate the oracle-message from God, e.g. Nathan's prophetic "words" to David (II Sam 7:17) are called an *hizzāyōn* (specifically *hadd'barim hā'ēlleh* is equated with *hāhizzāyōn hāzeh*). The speakers in the discourses of Job four times use the word, apparently in the same sense (Job 4:13; 7:14; 20:8; 33:15).

Bibliography: Pfeiffer, R. H., "Wisdom and Vision in the O. T.," ZAW 11: 93–101. Richardson, TWB, p. 277. Rowley, H. H., "Ritual and the Hebrew Prophets," JSS 1: 338–60. Scott, R. B. Y., "Oracles of God," Interp 2: 131–42. THAT, I, pp. 533–37.

R.D.C.

634 חזה (*hzh*) II. Assumed root of the following.

634a חֶזֶה (*hāzeh*) **breast of an animal sacrifice.** The word appears thirteen times in Ex, Num, and especially Lev.

The breast portions of the "ram of Aaron's ordination" (Ex 29:26, 27; cf. Lev 8:29), of the "peace offerings" (Lev 7:30–31, 34; 9:20, 21) and of the Nazirite offering (Num 6:20) were "waved" (Num 6:20; Lev 7:34; 10:14–15; etc.), that is, in a horizontal movement symbolizing

their presentation to God. They then became the portions of the priests.

Although the Hebrew word is used only of animals, the Aramaic cognate *hādēh* appears once in its plural form as the breasts of the image seen by Daniel (Dan 2:32). In the Genesis Apocryphon 20:4 the dual *hdyh* is used in the description of Sarah, "How lovely are her breasts."

E.Y.

חֲזֹז (hāzōn). See no. 633a.

חֲזֹת (hāzōt). See no. 633c.

חֲזֹת (hāzūt). See no. 633d.

635 חזז (hzz). Assumed root of the following.

635a חֲזִיז (hāzīz) *thunderbolt, lightning flash* (Job 28:26; Zech 10:1).

חֲזִיזֹן (hizzāyōn). See no. 633e.

חֲזִיז (hāzīz). See no. 635a.

חֲזִיר (hāzīr). See no. 637a.

636 חזק (hāzaq) *be(come) strong, strengthen, prevail, harden, be courageous, be sore* (meaning be severe). (ASV and RSV similar.)

Derivatives

636a חֲזָקָה (hāzāq) *strong*.

636b חֲזָקָה (hezqā) *strength* (once in the masc. form *hēzeq*).

636c חֲזָקָה (hōzeq) *strength*.

636d חֲזָקָה (hōzqā) *force*.

The basic meaning of this word in the Qal stem is "be(come) strong." In general, the Piel is causative of the Qal, "make strong," "strengthen." The Hiphil is "take hold of," "seize," while the Hithpael stem is "strengthen oneself," hence, "take courage." The use of *hāzaq* is similar to *āmēš* and *āzaz* except for the Hiphil which is more like the Qal of *āhaz*. This verb is used 291 times.

The Qal form, used eighty-two times, means to "be strong" or "become strong." In most cases it can be so translated, but often the variety of contexts encourages or necessitates a variety of renditions. Most often the word is used for strength in battle (I Kgs 20:23). The admonition to be strong in combat may simply be an exhortation to be of good courage (and is so translated in II Sam 10:12).

In Gen 41:56 "strong" is used in the sense of "severe" (RSV; KJV and ASV "sore") in reference to a famine. Similarly a battle may be "severe" (II Kgs 3:26). "To be stronger than" in context comes to mean "prevail," as the word of David "prevailed" against Joab (II Sam 24:4), David against the Philistine (I Sam 17:50), and Jotham over the Ammonites (II Chr 27:5). When used of

Pharaoh's heart the meaning is "harden" (Ex 7:13f.).

[The hardening of Pharaoh's heart is an old problem, one that is more theological than linguistic. The verb *hāzaq* is used twelve times in the narrative (Ex 4–14), mostly with the Lord as the agent, but four times in the passive or stative sense ("Pharaoh's heart was hardened"). Also, the verb *kābēd* is used five times, both with the Lord as the agent, with Pharaoh as the agent, and in the passive sense. The verb *qāshā* is used once with the Lord as the agent. There is no discernible difference here in the usage of these words. It is clear that Pharaoh was an unrepentant sinner at the start (chapter 5). It is perhaps enough to point this out and remark that all of God's hardening of an obstinate sinner was judicial and done that God's deliverance should be the more memorable. And this, too, was in God's plan (Ex 9:16), though it is also inexplicably true that Pharaoh sinned freely and was therefore terribly guilty (cf. Acts 4:25–28). R.L.H.]

Other resultant meanings include "be sure" (Deut 12:23), "be steadfast" (Josh 23:6, RSV), "catch hold" (II Sam 18:9, Absalom's head in the oak; the causative of this is common usage in the Hiphil), "recover" (Isa 39:1, Hezekiah from sickness), "stout," (of peoples' words against God, Mal 3:13).

The Qal form of the verb is used twice (II Chr 28:20; Isa 28:22) in the Piel sense of "strengthen."

The basic meaning of the Piel stem (used sixty-four times) is causative of the Qal, to "make strong," "strengthen." As with the Qal it is used often in the context of battle or combat. Often the object of the verb is the hands or the arms of an individual. "To strengthen the hands" may mean "to aid" (Ezra 1:6), or, more often, "to encourage" (I Sam 23:16). The person encouraged may be the object of the verb (II Sam 11:25; Isa 41:7). Strengthen may be translated simply "help" (II Chr 29:34).

The Piel is used sixteen times in the sense of "repair" (II Kgs 12:5f.). As in the Qal, when the object of the verb is the heart (ten times), the verb is translated "harden" (Ex 4:21f.). It is used twice in the sense of "fasten" (or "support") as with nails (Isa 41:7; Jer 10:4).

The Hiphil frequently (sixty-three times) means "take hold," i.e. "grasp," "seize." It is used thirty-four times in Neh in the sense of "repair," referring to the rebuilding the wall of Jerusalem. Other uses are varied: "prevail" (Dan 11:7), "support" (Lev 25:35), "receive" (II Chr 4:5), "retain" (Jud 7:8), "constrain" or "urge" (II Kgs 4:8), "confirm" (Dan 11:1), "strengthen" (II Sam 11:25), "aid," i.e. "strengthen the hand" (Ezk 16:49), "join" (Neh 10:29), "hold" (Neh 5:16).

The Hithpael (used twenty-seven times) is translated in a variety of ways but is usually reflexive of some use of the Qal stem, i.e. "strengthen oneself," "encourage oneself."

hāzāq. *Strong, mighty, hard.* This adjective means "strong" in the sense of "powerful" (including the power to resist). Of its fifty-seven occurrences, twenty-three refer to a "strong hand," most often to God's power, as in the Exodus. The word refers also to the strength of a man (Caleb, Josh 14:11), the wind (Ex 10:19; I Kgs 19:11), and a sword (figurative, Isa 27:1). Although the word often refers to God's powerful hand it does not seem to be used as a substitute for deity (as 'elyōn is).

It is translated variously because it occurs in many different contexts. Applied to the blast of a trumpet the word is translated "loud" (Ex 19:16). When applied to sickness (I Kgs 17:17) or famine (I Kgs 18:2), it is appropriately translated "severe" (RSV; the ASV reads "sore"). The KJV also refers to "sore war" (I Sam 14:52), but translates a similar phrase "hottest battle" (II Sam 11:15). The RSV uses "hard(est) fighting" in both references.

When referring the face, forehead, or heart *hāzāq* implies an unyielding stubbornness or strong resistance (Ezk 2:4; 3:7-8, variously translated: "stiffhearted," "stubborn," "impudent," etc.). It is also used as a substantive, "mighty one," "strong one" (Ezk 34:16; Job 5:15).

hezqā. *Strength, strengthen self, strong, was strong.* (ASV and RSV similar.) A noun, used four times meaning "strength," but translated as a verb in some contexts.

hōzeq. *Strength.* (ASV and RSV the same.) The noun, used five times, means "strength," always in the sense of "military prowess."

hōzqā. *Force, mightily, repair, sharply.* (ASV similar, but RSV "violently.")

C.P.W.

637 חָזַר (*hazr*). **Assumed root of the following.**

637a חָזַר (*hāzīr*) *swine, boar* (e.g. Lev 11:7; Deut 14:8).

638 חָטָא (*ḥāṭā'*) *miss, miss the way, sin, incur guilt, forfeit, purify from uncleanness.*

Derivatives

638a חַטָּאִים (*ḥēṭ'*) *sin.*

638b חַטָּאִים (*ḥaṭṭā'*) *sinners.*

638c חַטָּאת (*ḥaṭṭā'ā*) *sin, sinful thing.*

638d חַטָּאת (*ḥāṭā'ā*) *sin, sin offering.*

638e חַטָּאת (*ḥaṭṭā't*) *sin, sin offering.*

The root occurs about 580 times in the Old Testament and is thus its principle word for sin. The

basic meaning of the root is to miss a mark or a way. It is used two or three times in Ugaritic to mean "sin" (UT 19: no. 952, Ais WUS 1019).

The verbal forms occur in enough secular contexts to provide a basic picture of the word's meaning. In Jud 20:16 the left-handed slingers of Benjamin are said to have the skill to throw stones at targets and "not miss." In a different context, Prov 19:2 speaks of a man in a hurry who "misses his way" (RSV, NEB, KJV has "sin-neth"). A similar idea of not finding a goal appears in Prov 8:36; the concept of failure is implied.

The verb has the connotation of breach of civil law, i.e. failure to live up to expectations, in Gen 40:1. Compare the international overtones of II Kgs 18:14, and the accusatory thrust of the word, fault, in Ex 5:7. The Egyptians had failed to supply straw for brick-making. Serious breakdown in personal relationship is highlighted by the verb, negatively in I Sam 19:4, and 24:12 but by confession of Saul in 26:21. Compare Jud 11:27.

The KJV does not catch the nuance of the verb in Job 5:24, but RSV does with "miss nothing" and NEB does with "nothing amiss," NIV "nothing missing." The verb, *ḥāṭā'*, here means anything less than the total. A corollary in personal relationships is found in Gen 43:9; 44:32. Judah proposes that he "bear the blame" (KJV, REV) or be "guilty" (NEB) if he fails to fulfill his promise. Extended to religious obligations, the form, *ḥāṭā' min*, in Lev 4:2 designates a failure to observe God's laws and in Lev 5:16 denotes action which gives less than is due, a failure of full duty.

When *ḥāṭā'* is followed by *lē*, a failure to respect the full rights and interests of another person is involved, e.g. Gen 20:9; Jud 11:27; II Chr 6:22, or of God as well, e.g. Ex 10:16; I Sam 2:25. Often God is the object.

But *ḥāṭā'* followed by *bē* denotes strong opposition. See Gen 42:22; I Sam 19:4f.; Job 2:10; Neh 9:29. In summary, one may say that *ḥāṭā'* plus *lē* is quite personal, whereas *ḥāṭā'* plus *bē* is more physical.

In the many instances in which the verb occurs in the Qal stem the object is either God or his laws, or else the verb is intransitive. In so acting, man is missing the goal or standard God has for him, is failing to observe the requirements of holy living, or falls short of spiritual wholeness. The participle seems to designate the sinner in Prov 13:22; Isa 65:20 and all instances in Eccl. But in Isa 1:4 it designates the quality of being less than acceptable to God.

Thus like other words related to the notion of "sin" it assumes an absolute standard or law. But, whereas *pesha'* signifies a "revolt against the standard," and *āwā* means either "to deviate from the standard" or "to twist the stan-

dard," *ḥāṭā'* means "to miss, to fall short of the standard. The Greek word *anomia* "sin," consists of the privative prefix with the word for "law," thus "without law." Therefore judgment is implied, for the law in fact is binding even if the sinner thinks himself to be "without law."

In the Piel stem, the verb has a privative connotation, as in Gen 31:39 where Jacob had to "bear the loss" for any animal which could not be accounted for. In a religious sense, the majority of the Piel forms denote a cleansing or purifying ceremony during which sin is done away with, e.g. Ex 29:36; Lev 14:29, 52; Num 19:19; Ps 51:7 [H 9] and all instances in Ezekiel. See also the same meaning in the Hithpael stem (Num 8:21; 19:12–13, 20; 31:19–20, 23; Job 41:25 [H 17]). In Lev 9:15 and II Chr 29:24 this verb form means "to make a sin offering."

In the Hiphil stem, the verb means "to lead someone else into sin." Exodus 23:33 warns the Israelites against allowing the Canaanites to lead them into sin. The sin of Jeroboam was a standard by which the evil kings of northern Israel were judged (I Kgs 14:16; 15:30, etc.); cf. Neh 13:26. The verb seems to have the sense of guilt in Deut 24:4. Idolatry is the sin against which the warnings are primarily directed.

ḥēṭ'. *Sin, punishment.* This masculine noun is an act of *ḥāṭā'* which means that it is the failure to hit the mark, a turning away from obedience, a lack of wholeness or of acceptance before God. The noun appears thirty five times in the Old Testament.

On a secular level the noun refers to a breach of civil law or the regulations of a monarch, as in Gen 41:9 and Eccl 10:4.

In a number of instances (Num 27:3; all occurrences in Deut; II Kgs 10:29; Ps 103:10; Isa 38:17; Lam 1:8; Dan 9:16) the noun either designates or implies an act of disobedience to God. Deut 21:22 and 22:26, refer to a sin of death, i.e. a sin that must be punished by death.

Since Hebrew does not have a distinctive word for guilt, some of the words for sin carry this concept. This noun is one which sometimes functions in this manner. The KJV often indicates the thought by the phrase, "bear sin." Examples may be found in Lev 20:20; Num 9:13; Isa 53:12 and Ezk 23:49. RSV would add Lev 19:17 to this list, and would translate the noun as "guilt" in Hos 12:8.

The noun includes the concept of punishment in Lam 3:39.

ḥāṭā'. *Sinners, sinful.* Another masculine noun, *ḥāṭā'* appears eighteen times in the Old Testament. It designates a habitual sinner who is subject to punishment because of his or her practices. In one instance, I Kgs 1:21 the word is secular in orientation and refers to a probable

penalty. A quality of sinfulness is found in Num 32:14.

ḥattā'ā. *Sin, sinful thing.* This feminine noun is used only three times. In Ex 34:7 it is linked with 'āwōn and *pēsha'* as forgivable, and also has an abstract meaning in Isa 5:18. An Aramaic form is in Ezr 6:17 with the meaning of sin-offering.

ḥātā'ā. *Sin, sin offering.* Another feminine noun is *ḥātā'ā* appearing eight times and normally carrying an abstract connotation. In all occurrences except in Ps 32:6 (where it means "sin offering") the word means "sin." In Gen 20:9; Ex 32:21; 30, 31; and II Kgs 17:21 it is modified by the adjective *gādōl* and usually refers to idolatry. In Ps 32:1 and 109:7 the noun designates sin as such.

ḥattā't. *Sin, sin offering.* The most extensively used noun form is the feminine *ḥattā't* which occurs almost two hundred and ninety times. In Gen 18:20 the noun refers to the condition of sin. In Gen 31:36; 50:17 it is paired with *pēsha'* another common term for sin. In Lev and in Num the noun appears many times alternating in meaning between sin, the reality of disobedience to God, and sin-offering, the means of removing the guilt and penalty of sin before the Lord through the sacrificial system. In this context, the noun is closely associated with 'āshām, which is often translated as "guilt-offering."

Both the noun and the verb are for emphasis in Deut 9:18. The noun is used for Israel's particular sin, the golden calf (9:21) and is paired with *pēsha'* in v. 27. In Deut 19:15 with 'āwōn which is often translated as iniquity. This pairing of *ḥattā't* with other words for sin is fairly frequent in wisdom and prophetic writings. The meaning sin offering appears quite often in II Chr, Ezra, Neh and Ezk. The term has the sense of guilt in II Chr 28:13; Ps 32:5; of punishment in Lam 4:6 and Zech 14:19; of purification in Num 8:7; 19:9, 17.

In the majority of cases *ḥattā't* denotes sin/s against man, e.g. I Sam 20:1; Ps 59:3, or against God, mainly in the historical and prophetic literature.

Man can only deal with sin through the sacrificial offerings coupled with confession and turning from sin to God. God may deal with sin by punishing those who continue in their sin (Josh 24:19; I Kgs 14:16; Neh 9:37; etc.); by forgiving sins as indicated in I Kgs 8:36; II Chr 6:25, 27; Ps 32:5; Jer 36:3; and by purging sin as in Ps 51:2; Isa 6:7; Zech 13:1.

Since sin was understood in the ancient near eastern religions as a violation of the status quo in cultic, political, and social life, each country with peculiar emphases, the pagan people could only strive to contract its consequences by magical

practices. In Israel, the people learned by revelation that sin was disobedience of God's will and exploitation or disregard of the rights of other people. Sin was declared to be an extremely serious matter and could only be taken care of by a creative and gracious act of merciful forgiveness by God. And the cure was effective, bringing about a new life of joy and fruitfulness.

For the people of Israel there was hope for a change of life, both as individuals and as a nation, because God was willing to turn away from his wrath toward sin (primarily idolatry but also social sins) and do wonderful things for those who would contritely turn from sin, confess, make restitution and surrender to God and his way of salvation. Many a song in the Psalms declares the reality of release from the burden of sin's guilt and penalty.

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G.H.L.

חָטָא (*ḥaṭṭā't*). See no. 638e.

639 חָטָב (*ḥāṭab*) *I*, cut or gather wood, usually firewood (e.g. *Ezk* 39:10; *Deut* 19:5).

640 חָטָב (*ḥṭb*) *II*. Assumed root of the following.

640a חָטְבוֹת (*ḥāṭūbōt*) dark-hued stuffs (*Prov* 7:16).

חָטְבוֹת (*ḥāṭūbōt*). See no. 640a.

חָטָה (*ḥiṭṭā*). See no. 691b.

641 חָטָם (*ḥāṭam*) hold in, restrain (*Isa* 48:9).

642 חָטַפּ (*ḥāṭap*) catch, seize (*Jud* 21:21; *Ps* 10:9).

643 חָטַר (*ḥṭr*). Assumed root of the following.

643a חֹטֶר (*ḥōṭēr*) branch or twig (*Isa* 11:1), rod (*Prov* 14:3).

חִידָה (*ḥidā*). See no. 616a.

חַי (*ḥay*). See nos. 644a,b.

644 חַיָּה (*ḥāyâ*) live, have life, remain alive, sustain life, live prosperously, live forever. Also be quickened, revive from sickness, discouragement, or even death.

Derivatives

644a חַי (*ḥay*) *I*, living.

644b חַי (*ḥay*) *II*, kinsfolk.

644c חַיָּה (*ḥayyâ*) *I*, living thing.

644d חַיָּה (*ḥayyâ*) *II*, community.

644e חַיָּה (*hayeh*) having the vigor of life, lively.

644f חַיִּים (*ḥayyim*) life.

644g חַיִּית (*ḥayyūt*). Occurs in the phrase 'almanōt ḥayyūt "widowhood of livingness," i.e. grass widow, one who was separated from her husband.

644h מִחְיָה (*mihyâ*) preservation of life.

As a verb this root appears in three stems in Hebrew. The Qal conveys the basic meaning "to live or have life" whereas the two derived stems overlap in their meaning of "giving or restoring life."

Throughout the OT the possession of life is an intrinsic good, "All that a man has will he give for his life" (*Job* 2:4), and "a living dog is better than a dead lion" (*Ecc* 9:4). "Long life is in Wisdom's right hand" (*Prov* 3:16). Against this estimation of life one can appreciate the depths of Job's despair when he desired to surrender his life (*Job* 3:17ff.).

Physical life originally came from God (*Gen* 2:7). After the Fall, death entered man's experience. The fruit of the tree of life would have endowed man with immortality (*Gen* 3:22). God continues to be the source of life (*Ps* 36:9; 139:13ff.) and the Lord of life and death (*Num* 27:16; *Deut* 32:39; *Job* 12:10).

The OT speaks of life as the experience of life rather than as an abstract principle of vitality which may be distinguished from the body. This is because the OT view of the nature of man is holistic, that is, his function as body, mind, spirit is a unified whole spoken of in very concrete terms. Life is the ability to exercise all one's vital power to the fullest; death is the opposite. The verb *ḥāyâ* "to live" involves the ability to have life somewhere on the scale between the fullest

enjoyment of all the powers of one's being, with health and prosperity on the one hand and descent into trouble, sickness, and death on the other. Sometimes the Psalmist calls on the Lord to be saved alive from the very brink of the pit (Ps 30:3 [H 4]). He asks to be "preserved alive" and "revived" so that he can enjoy "the land of the living." Some have been extreme in maintaining that this "land of the living" is heaven, while others have gone too far in maintaining that the Israelites did not understand man as having a spirit but simply as being an animated body. Some have quoted verses like Isa 26:14; "The dead do not live," to prove that Israel's view was that death is total. There are indeed some verses that say the living, not the dead, praise the Lord, but these verses are expressions of simple physical observation. The fact is that in contrast to Mesopotamian ideas of creation where man was made to be mortal, in the OT man was created to immortal life, not as a spirit but as a whole man, body and soul ("Life," ZPEB, III, p. 927). The entrance of death was viewed as unnatural.

The OT word *hāyā* has a range of meaning which includes "to prosper, to sustain life," or "to nourish" (Gen 27:40; Gen 45:7; II Kgs 18:32; I Sam 10:24; II Sam 12:3) or "to restore to health, to heal, recover" (Josh 5:8; II Kgs 1:2; 8:10).

In contrast to the ancient near east, where men sought to link themselves with forces of life thought of in terms of nature deities, by magical recitations of myth accompanied by appropriate magical ritual, in the OT life is decided by a right relationship to the righteous standards of the Word of God. Moses places the people in a state of having to decide between life and death by laying the word of God before them (Deut 30:15–20). Israel is called upon to choose life, "for this word is not a vain thing for you; because it is your life" (Deut 32:47). Bultmann notes that Ezekiel "frees life from all false supports and obligations and relates it wholly and utterly to the Word of God (Ezk 3:18ff.; 14:13ff.; 18:1ff.; 20:1ff.; 33:1ff.)" (TDNT, II, p. 845). In Prov, man is again called upon to make a decision for life, by embracing Wisdom (Prov 2:19; 5:6; 6:23; 10:17; 15:24). By cleaving to God, the righteous have life (Hab 2:4; cf. Amos 5:4, 14; Jer 38:20).

But there is also the somewhat less concrete meaning where one "lives" by the words of God, "not by bread alone" (Deut 8:3; Ps 119:50, 93). Some would insist that this refers to prosperity as the gift of obedience rather than to the spiritual quality of life, as Jesus seems to have interpreted Deut 8:3. But considering again the biblical unity of man's nature, it obviously refers to both.

While it may be difficult to show any developed concept of incorporeal immortality in the OT, there are a number of passages where the

verb *hāyā* means "to restore to life," which would imply the overcoming of death. Since OT terminology uses death and life in a wide spectrum of nuances, in some passages it is difficult to tell whether extreme trouble or illness or what we would call death is meant. (The reader should keep in mind that modern medicine, despite its technological sophistication, has trouble defining actual death.) Two such passages are II Kgs 13:20–21, where a man's body "revives" or is "restored to life" upon touching the bones of Elisha. The other is I Kgs 17:17–24 where Elijah "restores to life" the body of the widow's son. Both of these passages appear to be dealing with resurrection from death, but one would have some difficulty from the terminology alone proving whether they were resurrected or merely revived. But the people involved in II Kgs 13:20–21 are treating the man as dead that is, burying him and the boy "had no breath left in him." So in each case the person was received back to life from what the Hebrews called "death."

Psalm 49, while using the word *hāyā* only twice (vv. 9, 18 [H 10, 19]) is very instructive in what it says about the Psalmist's attitude toward living and dying. He teaches that evil men perish. There is no way for them to be redeemed so that they can go on living forever and never see death (vv. 7–8 [H 8–9]). But the Psalmist is not totally negative about death. He expresses his faith in God's promise to redeem his life from the power of the grave (Sheol) for he says, "God will receive (take, snatch, as Enoch and Elijah, see *lāqah*) me" (v. 15 [H 16]). This passage should be linked with Ps 17:15, "I will be satisfied when I wake in your likeness" and also to Ps 16:11 where "the path of life" and overcoming of death is predictive of the resurrection of Jesus Christ (Acts 2:24–29). Bultmann adds, "There is a remarkably plain expression that the relationship of grace will persist, that fellowship initiated by God cannot be destroyed in Ps 73:23ff. One may say that here the OT belief in the hereafter finds its purest formulation. This expectation is neither magical nor mythical nor speculative nor mystical. It is a certainty which is produced in the righteous by the concept of grace alone" (TDNT, II, p. 848).

One of the meanings of the word *hayyim*, "endless life," has been generally recognized in the past only as a very late usage of the word. (See BDB on Dan 12:2, p. 313). M. Dahood (*Psalms* I, II, III, in AB, 16, 17, 17a) has brought the Ugaritic literature to bear on the early meaning of this word.

Though Dan 12:2 is often cited in the lexicons as the usage of *hayyim* to mean eternal life, Dahood sees it so used in the Psalms. He refers to the Ugaritic antecedent in 2 Aqht VI. 27–29 (AB pp. 91, 170)

"Ask for eternal life (*ḥym*)

And I will give it to you,
Immortality (*bl·mt*)

And I will bestow it on you.
I will make you number years with Baal,
With gods you will number months."

Proverbs 12:28 uses '*al-māwet* (no death) as the parallel of *ḥayyim* (life). The Ugaritic *bl·mt* translated "immortality" above is an equivalent expression. The rsv says that the Hebrew is uncertain and proceeds to give a translation based on an emended text. However, Ewald, Bertheau, Franz Delitzsch, and Saadia, the Judeo-Arabist of the Middle Ages, said '*al-māwet* means "immortality." The KJV wisely translated it "no death," NIV, "immortality." They have all been proved correct by the Ugaritic *bl·mt* as used in the above citation. Dahood translates the verse:

"In the path of virtue is eternal life
(*ḥayyim*),
And the treading of her way is immortality ('*al-māwet*).

M. Pope (JBL 85: 455-66) objects to this translation on the basis that the synonymous parallelism goes against the larger context which consists of a series of couplets in antithetical parallelism and "therefore death not immortality is the proper antithesis." But is there here a larger context? Are not these proverbs a list of independent thoughts? Indeed it is not unusual of the proverbs to shift from one form of parallelism to another (cf. 17:21-22; 19:4-5, etc.). Pope states that *ḥayyim* as eternal life is not justified by the parallelism of *ḥym* and *bl·mt* in Ugaritic because, the hero's, Aqhat's, reply shows he did not believe immortality could be had by a mortal and he therefore accuses the goddess Anat of lying to him. The implication is that since the Ugaritic hero didn't believe humans could have immortality, the writers of the Old Testament must share the same skepticism. The point is not what the Ugaritians believed but that they used the word *ḥym* for eternal life, whereas the Hebrew lexicons generally list only Dan 12:2 as using *ḥayyim* distinctively to denote eternal life because of its alleged Maccabean origin.

Another similar use of *ḥayyim* is in Prov 15:24 where it is put in antithesis with Sheol:

"The path of life above belongs to the wise,
because he turns away from Sheol below."

Whether this passage has relevance on this subject depends on how one interprets Sheol (q.v.) here and in other places in the OT. Sheol often means only "the grave" in OT usage. If that is the meaning here, then *ḥayyim* as its antithesis need mean only "this earthly life." But if Sheol can mean "netherworld," then *ḥayyim* here may mean "life after death." The writer holds that

Proverbs entertains the concept that "death" (*māwet*) and Sheol involves more than the grave. Prov 2:18-19 parallels death with the place where "the shades" (*r·pā'im*) are. And Prov 9:18 parallels Sheol in the same way. This at least opens the possibility that in Prov 15:24 "the path of life above" can mean eternal life in heaven in contrast with Sheol below where the shades dwell.

Some OT scholars would reject this notion, even though they might admit *ḥayyim* could mean "endless life" on earth. But we are reminded of the repeated OT idea that God dwells in heaven (Deut 4:36, 39; 1 Kgs 8:27; Job 22:12; Ps 20:6 [H 7], 80:14 [H 15], etc.) where his throne is (Ps 11:4) and that the Psalmist longs to see his face (Ps 17:15). Amos (9:2), a prophet the critics accept at face value from the eighth century, considers both heaven and Sheol as places where people might conceivably go. Although Dahood may be extreme in his application of this meaning for *ḥayyim*, his critics may be equally extreme in rejecting the notion entirely. For example, in what sense does the king receive eternal life in God's presence (Ps 21:4-6 [H 5-7])? And in what sense does Mount Zion abide forever (Ps 125:1)? The answer is similar in either case. The earthly Mount Zion has a counterpart in heaven (cf. Ps 123:1) and the king's prosperity on earth is only the beginning of all God's eternal goodness to him (Ps 16:11). It is very interesting (Ps 30:5) to see the temporal contrast between the Lord's anger and his favor. His anger is for a moment but his favor is for "life-eternal" not just a "lifetime" as in the RV.

ḥay. *Living, alive.* This adjective is often used as an epithet of God (Josh 3:10; Hos 2:1; Ps 42:3, etc.) but also of man, animals, and vegetation in contrast to what is dead or dried up. The plural form describes flowing or fresh water (Gen 26:19; Lev 14:5-6; Num 19:17, etc.). Jesus used a word play on this meaning (Jn 4:10).

ḥayyâ. *Living thing, animal.* The term is used mostly of wild animals in contrast to domestic animals. Psalm 104:25 uses it of creatures that live in water. Ezekiel in chapter 1 employs the term to describe the "living creatures" of his vision, which were composite in nature, having features of both man and animals. More rarely it means anything that lives (Ezk 7:13).

ḥayyim. *Life,* as an abstract idea, meaning the state of being alive as opposite to being dead. Life at its best, health, endless life.

miḥyâ. *Preservation of life* (Gen 45:5), the appearance of new flesh (Lev 13:10), food, subsistence (Jud 6:4, 17:10).

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and Retribution in this Life," CBQ 4: 101–110. Lehman, Manfred R., "Biblical Oaths," ZAW 81: 74–92. O'Connell, Matthew J., "The Concept of Commandment in the Old Testament," TS 21: 351–403. Richardson, TWB, pp. 127–28. Rust, Eric C., "The Destiny of the Individual in the Thought of the Old Testament," *Review and Expositor* 58: 296–311. Sawyer, John F. A., "Hebrew Words for the Resurrection of the Dead," VT 23: 218–34. TDNT, II, pp. 843–61. THAT, I, pp. 549–56.

חַיִּית (*hayyūt*). See no. 644g.
חַיִּים (*hayyim*). See no. 644f.
חֵיל (*ḥil*). See no. 623b.
חַיִל (*ḥayil*). See no. 624a.
חֵיל (*ḥēl*). See no. 623d.
חֵלָה (*ḥēlā*). See no. 623e.
חֵין (*ḥin*). See no. 694c.
חַיִּישׁ (*hayiṣh*). See no. 628a.
חִצּוֹן (*ḥiṣṣōn*). See no. 627b.
חֵק (*ḥēq*). See no. 629a.
חִישׁ (*ḥiṣh*). See no. 631a.
חֶק (*ḥēk*). See no. 692a.

645 חָכָה (*ḥākā*) *to wait; to wait for.*

Cognate with Akkadian *ḥakūm* "to wait for" which occurs in a Mari text (*Archives Royales de Mari* 4. 22.9). It occurs thirteen times in the Piel stem and once as a Qal participle (Isa 30:18). The כּוּן translates the word as "wait," except in II Kgs 7:9, 9:3 as "tarry" and in Job 3:21 as "long for."

Bandits are said to wait in ambush (Hos 6:9). Job speaks in despair of those who wait for or yearn for death (Job 3:21).

The book of Daniel closes with a blessing for those who would wait for the fulfillment of the prophecies (Dan 12:12). Habakkuk 2:3 urges believers to wait for the vision though it tarries. The Lord declares, "Wait for me" (Zeph 3:8). The expressions "to wait for the Lord" in Isa 8:17 and "to wait for him" in Isa 64:4 [H 3], connote an attitude of earnest expectation and confident hope.

See also *qāwā*.

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E.Y.

646 חָכַל (*ḥkl*). **Assumed root of the following.**

- 646a חַכְלִילִי (*ḥaklilī*) *dull* (from wine, Gen 49:12).
646b חַכְלִילוֹת (*ḥaklilūt*) *dullness* (of eyes in drunkenness (Prov 23:29)).

חַכְלִילִי (*ḥaklilī*). See no. 646a.
חַכְלִילוֹת (*ḥaklilūt*). See no. 646b.

647 חָכַם (*ḥākam*) *be wise, act wise(ly)*. (ASV and RSV similar except in one instance RSV uses "shrewdly.")

Derivatives

- 647a חֻכְמָה (*ḥokmā*) *wisdom*.
647b חָכָם (*ḥākām*) *wise(man)*.

The verb is used twenty-six times and most of the passages appear in the Qal stem meaning "be wise," etc. In the Piel stem the meaning is "making wise" or "teaching." Of all the words denoting intelligence, the most frequently used are this verb and its derivatives, which occur some 312 times in the Hebrew OT. About three-fifths of the usages are found in Job, Prov, and Eccl.

[The main synonyms are *bin*, *binā*, and *t'binā*. The verb *bin* is used more widely to mean "consider," "discern" "perceive," but the nouns are close synonyms to *ḥokmā* and are used especially in Prov and Job. In the well-known verse Prov 4:7, "understanding" is not a higher stage than "wisdom," but a poetic synonym used for emphasis. The root *śākal* is also widely used for ordinary intelligence and skill. It is often used for that wisdom which brings success—even prosperity. This wisdom was possessed by David (I Sam 18:14) and will characterize the Messiah (Jer 23:5; Isa 52:13). But the Hiphil participle is used particularly in Prov as another synonym of *ḥokmā*. This word, *maškil*, is also used extensively to designate a type of psalm. *tūshiyā*, like *śākal*, has the double meaning of wisdom and the success which is the effect of wisdom. R.L.H.]

The essential idea of *ḥākam* represents a manner of thinking and attitude concerning life's experiences; including matters of general interest and basic morality. These concerns relate to prudence in secular affairs, skills in the arts, moral sensitivity, and experience in the ways of the Lord.

The subject wisdom was discussed throughout the ancient near east. Mesopotamian wisdom, which originated with the Sumerian, emphasized human experiences, character, and counsel regarding practical advice. The problems of death and suffering were discussed. Egyptian wisdom included the concept of *ma'at* ("truth," "intelligence," "justice"), according to which one order existed in the whole universe. J. A. Wilson characterizes it as a created and inherited rightness, which tradition built up into an orderly stability (*The Culture of Ancient Egypt*, University of Chicago, 1951, p. 48). Gods and men were subject to this order of conduct, which was taught by the priests. Some have felt that much of the OT

royal wisdom, which great leaders imparted to their students, was borrowed from Egyptian wisdom (e.g. Prov 23:13f. borrowed from the teachings of Amenemope, although it is more likely that an original source reflects a revelation of wisdom.) Ugaritic literature also has a form of maxims concerning the father-son relationship possibly reflecting Canaanite wisdom. A later Arabic derivative of the verb denotes "to restrain from acting in an evil manner."

The wisdom of the OT however, is quite distinct from other ancient world views although the format of wisdom literature is similar to that of other cultures. Reflected in OT wisdom is the teaching of a personal God who is holy and just and who expects those who know him to exhibit his character in the many practical affairs of life. This perfect blend of the revealed will of a holy God with the practical human experiences of life is also distinct from the speculative wisdom of the Greeks. The ethical dynamic of Greek philosophy lay in the intellect; if a person had perfect knowledge he could live the good life (Plato). Knowledge was virtue. The emphasis of OT wisdom was that the human will, in the realm of practical matters, was to be subject to divine causes. Therefore, Hebrew wisdom was not theoretical and speculative. It was practical, based on revealed principles of right and wrong, to be lived out in daily life.

In the historical and prophetic books, the word *hokmā* is sometimes used just to refer to ordinary intelligence and skill (Ex 35:35; Dan 1:4), but even there sometimes the divine and moral wisdom is in view.

The wisdom literature, while sometimes using wisdom as prudence and cleverness, majors on ethical and spiritual conduct. Because God revealed himself to Israel, their sacred literature has the effect of a divine imperative; *hākam* refers to godly cleverness and skill, which results in practical action. The one who hears (Prov 8:33; 23:19; 27:11), will be industrious, will know how to talk, and his will, will be in captivity to God's. He will have life. This wins divine approbation.

hokmā. Wisdom. The usages of *hokmā* cover the whole gamut of human experience. Wisdom is seen in the skill of technical work in making garments for the high priest (Ex 28:3), craftsmanship in metal work (Ex 31:3, 6), as well as the execution of battle tactics (Isa 10:13). Wisdom is required from government leaders and heads of state for administration (Deut 34:9; II Sam 14:20), including pagan leaders as well as Israelites (Ezk 28:4-5). The Messiah demonstrates wisdom and discernment in his function as leader of his people (Isa 11:2).

Wisdom is expressed in shrewdness. The woman of Tekoa averted a town's bloodshed in

her clever plea for its safety (II Sam 20:22). But a shrewd person is not to boast of his gift (Jer 9:22). The ostrich displays traits lacking shrewdness when she acts in her silly selfish manner (Job 39:17). The gift of shrewdness can be used in an ungodly way to deny the omniscience of God (Isa 47:10).

Prudence, an aspect of wisdom, is expressed by those who speak with wisdom (Ps 37:30; Prov 10:31), and who use time carefully (Ps 90:12). This kind of wisdom in the practical affairs of life is derived from the revelation of God (Isa 33:6).

The source of all wisdom is a personal God who is holy, righteous, and just. His wisdom is expressed against the background of his omnipotence and omniscience. By his wisdom God numbered the clouds (Job 38:37), founded the earth (Prov 3:19), and made the world (Jer 10:12). Wisdom, being found in God, is regarded as a divine attribute (Job 12:13). He alone knows wisdom in its truest sense (Job 28:20, 23). The wisdom of God is not found in man's speculation. He alone must provide this wisdom for man's guidance so that man can live the best possible moral and ethical life (Prov 2:6; Job 11:6).

In proverbial fashion, the Bible personifies divine wisdom so that it seems to be a hypostasis of God, but stops just short of giving it separate existence. This wisdom was brought forth before all things (Prov 8: 22-31). She has built a house and prepared a banquet for those who will listen to her (Prov 9:1f.). She even teaches in public places (Prov 1:20; 8:1, 6, 11-12). By her instruction her students receive a divine spirit (Prov 1:2), the naive become wise, politicians become wise, and those who receive from her wealth are crowned with honor and riches (Prov 8:1-21).

This personification of wisdom is unique. While there were gods and goddesses in the ancient near east who were thought to possess the gifts of wisdom it is unlikely that any existed by the name of wisdom. The figure of wisdom in the OT never came to be regarded as a deity independent of the Lord although some such expressions occur in Prov 8. These have often been taken as an adumbration of Christ. Wisdom did attain a degree of personification, with features which were by no means abstract. Wisdom should not be regarded as God but it does belong to God; it is one of his attributes. Wisdom has a personal existence in the living word of the NT, but wisdom is not the Logos herself (Delitzsch, *Proverbs*, p. 183). That Wisdom is personified as a woman in Prov 1-9 is partly explained by the fact that the noun is feminine. There the Lady Wisdom is contrasted with the woman Folly who is personified sin. Note the studied contrast of Prov 9:4-6 and 9:16-18. This personification of wisdom is not found outside these chapters.

Wisdom for man is not only to make one hu-

manly wise, but also to lead him to fear the Lord, for this is the beginning of all wisdom (Job 28:28). True wisdom for man involves knowing the Holy One. So, men are to listen to the wisdom of God with attentive ears (Prov 2:2). In fact, inner happiness only comes when man attains this wisdom (Prov 3:13) through a strenuous search (Prov 2:4), which is actually a search for God himself (Prov 2:5). Skeptics will never find this wisdom and will never know the full meaning of life (Prov 14:6f.). In the great poem of Job 28 wisdom in this special biblical sense is practically defined as trust in God and the avoidance of sin. (Cf. the emphasis on *hokmā* as referring to moral wisdom in contrast to sinful folly in R. L. Harris, "Proverbs," in WBC, pp. 553-54.)

ḥākām. *Wise(men); cunning (man).* Reflects the usages of *hokmā* in describing the wise man. He is skilful in various kinds of technical work, e.g. as artisans (of tabernacle and temple furniture, Ex 35:10), and goldsmiths (Jer 10:9). The wise man knows how to administer the affairs of state (I Kgs 5:12) and is also shrewd, e.g. the wise woman of Tekoa handling a delicate matter before Solomon (II Sam 14:2). The plural also indicates the learned and shrewd men, astrologers, magicians of many nations: Egypt (Gen 41:8), Babylon (Isa 44:28), Persia (Est 6:13). Prudence also describes the wise person's attitude to kings (Prov 16:14), his prudence in conforming to the word of God (Deut 4:6), or a lack of it in ignoring God's will (Hos 13:13).

The wise man constituted a third office, using wisdom in harmony with the function of the other two offices (Jer 18:18). Thus the wise man gave practical advice based on divine revelation as well as his own experience and observation.

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L.G.

חָלָה (ḥōl). See nos. 623a; 661a.

חָלָה (ḥēl). See no. 623d.

648 חָלָה (ḥālā') I, be diseased, suffer.

Derivative

648a תַּחֲלָלִים (taḥālū'im) *diseases*. The word occurs five times, always in the plural.

Derived from ḥālā, ḥālā' is cognate with the Akkadian *halu* "sickness, grief." It occurs once in the Qal stem (II Chr 16:12) and once in the Hiphil stem (Isa 53:10).

In II Chr 16:12 we are told that Asa developed a serious foot disease, perhaps gout or gangrene (NEB). Although medical treatment and physicians are not condemned as such (cf. Isa 38:21; Jer 8:22), Asa was at fault because he consulted the physicians rather than the Lord. Furthermore, we do not know what forbidden rites these "physicians" (rōpa'im) may have practiced.

In Isa 53:10 the Lord is pleased to "put him to grief" (RSV; cf. also KJV, NASB), literally "make him sick." That is, it pleased the Lord that his Servant should suffer. The NAB renders, "But the Lord was pleased to crush him in infirmity" (cf. JB "with suffering"). The NEB renders a reconstructed text.

taḥālū'im. *Diseases.* Jehoram died of "sore diseases," which may have been a kind of dysentery resulting in a prolapse of the rectum. According to II Chr 21:19, Jehoram died "in great agony" (RSV; JB and NAB, "in great pain"). The NEB reads, "Painful ulceration brought on his death."

Jeremiah 14:18 speaks of the "diseases of famine" (RSV), which KJV paraphrases "them that are sick with famine." Severe malnutrition causes numerous diseases.

The Psalmist praises the Lord who forgives all his iniquities and heals all his diseases (Ps 103:3). Here, as in Isa 53, sin and sickness are closely

related. Sin and sickness are related to guilt and punishment. Moreover, both are hopeless states which only God can relieve. In Isa 53 they find solution in the vicarious death of the Servant of the Lord.

Bibliography: Harrison, R. K., "Disease," in IDB, I, 847–51.

E.Y.

649 חלֵא (*hl'*) **II. Assumed root of the following.**

649a חֵלֵא (*hel'ā*) *rust* (Ezk 24:6, 12).

650 חלב (*hlb*) **I. Assumed root of the following.**

650a חָלָב (*hālāb*) *milk, sour milk, cheese.*

Cognate with Akkadian *hilpu*, Ugaritic *hlb* (UT 19: no. 862), and Arabic *halab*. The word occurs forty-four times in the Masoretic text.

Human milk is mentioned in Isa 28:9; the weaned child would have been about three years old (cf. II Macc 7:27).

The *l'lēh hālāb* which was offered by Samuel (I Sam 7:9) was a "sucking lamb," i.e. an "unweaned lamb" (NAB).

The Israelites utilized the milk of cows, goats, and sheep (Deut 32:14; Prov 27:27). Because of the warm climate, people of the Near East generally utilized the milk not as milk or butter, but as sour milk or curds (yogurt).

When Sisera came to Jael's tent she opened a skin bottle of milk. Fresh milk shaken in such a skin would be curdled by the bacteria left on the inner surface, and would then be served as sour milk (Jud 4:19; 5:25) or *hem'ā*, which is not "butter." Called *leben* in Arabic, it is still served to guests by bedouins. Cf. Gen 18:8.

When the sour milk was twisted tightly in a cloth (Prov 30:33), curds were produced. Cf. Isa 7:22. David brought food for his brothers, and ten cheeses, literally "cuts of milk," for their commander (I Sam 17:18).

The Israelites were commanded not to "seethe," i.e. boil a kid in its mother's milk (Ex 23:19; 34:26; Deut 14:21). Since a Ugaritic text (UT 16: Text no. 52:14) specifies, "They cook a kid in milk," the biblical injunction may have been directed against a Canaanite fertility rite. Later Jewish interpretation held that this involved the prohibition of eating meat and dairy dishes together.

Milk is used in a number of symbolic or metaphoric expressions. The Lord promised to bring the children of Israel into a land flowing with milk and honey (Ex 3:8, 17, etc.). The image is of a fertile land with pastures and flowers which would present a sharp contrast to the desolate Sinai wilderness. Some protested that Moses had not brought them to such a land but had instead taken them out of such a land, namely Egypt (Num 16:13).

Milk is used in other expressions which speak of prosperity and fertility (Deut 32:14; Joel 3:18 [H 4:18]).

The process of embryonic development is compared in Job 10:10 to the coagulation of milk. Cf. Ps 139:13–16; Eccl 11:5; Wisd 7:1–2; II Macc 7:22–23.

Zion in its future glory will suck the "milk of nations" and "the breast of kings" (Isa 60:16, RSV).

For Job's description of the prosperous man (Job 21:24), most authorities prefer to follow the versions in reading *hēleb* "fat" for *hālāb* "milk" (MT, KJV). The difficult word is *āfin* (KJV "breasts") which occurs only here. The LXX translates it *egkata* "entrails" and the Vulgate *viscera*. It has been conjectured that the word represents Aramaic *ātam* "flank," hence "thighs" or "haunches." The RSV translates "his body full of fat"; the JB "his thighs all heavy with fat"; and the NAB "his figure is full," NIV "his body well nourished."

See also *hem'ā*, *hēmā*, *maḥāmā'ot*, *hēleb*.

Bibliography: Fisher, Loren R., ed., *Ras Shamra Parallels I*, Pontifical Biblical Institute, 1972, pp. 29–32, 182. Gaster, Theodor H., *Customs and Folkways of Jewish Life*, Sloane, 1955, pp. 211–14. Kosmala, H., "The So-Called Ritual Decalogue," *Annual of the Swedish Theological Institute* 1: 50–57, 60–61.

For figures of milk and milking, see ANEP, figures 76, 97, 99, 100, 600.

E.Y.

651 חֵלֶב (*hlb*) **II. Assumed root of the following.**

651a חֵלֶב (*hēleb*) *fat.*

Cognate with Punic *hlb*, Syriac *helba*, Ugaritic *hlb*, Arabic *ḥilbun* "midriff fat." It occurs ninety times, usually referring to the fat of animal sacrifices, especially in Lev where it appears forty-five times. It is to be distinguished from *hālāb* "milk" which has a Ugaritic cognate *hlb* and Arabic *ḥalab*.

The KJV translates *hēleb* as "fat" or "fatness," except for "marrow" in Ps 63:5 [H 6], "grease" in Ps 119:70, metaphorically, "the best" in Num 18:12, 29–30, 32, and "the finest" in Ps 81:16 [H 17]; 147:14.

The fat of sacrificial animals, specifically the fat surrounding the kidneys and intestines, was burned by the priests (Lev 3:3–4, 10, 14–16). In some cases the fat tail of the broadtail sheep, which can weigh up to ten pounds, was offered (Lev 3:9; Ex 29:22).

The fat was burned in the following offerings: 1. the "burnt offering" (KJV) or holocaust (Lev 1:8, 12 where *peder* "suet" is used); 2. the "peace offering" (KJV) or "communion sacrifice" (JB, Lev 3:9ff.; 7:15ff.); 3. the "sin offer-

ing" (Lev 4:8-10); and 4. the "trespass offering" (KJV, Lev 7:3-4).

Like the blood, the fat was not to be eaten (Lev 3:17; 7:23, 25). Whether this prohibition applied to all animal fat or just the portions specified is a matter of dispute; cf. NAB footnote on Lev 7:23. The fat of an animal that had died of natural causes or had been torn by other animals could be used for grease (Lev 7:24).

Various theories have been offered to explain why the fat was sacrificed with the blood. There is, of course, the functional reason that fat burns well with little odor and would thus be a good practical representative portion of the peace offerings which were offered in large numbers at festival gatherings and which were eaten by priests and people. Some see in fat the seat of life, the symbol of strength, or the food of gods (cf. Ezk 44:7). In contrast to the pagan gods, who were dependent upon sacrifices for their sustenance (cf. *The Gilgamesh Epic* 11. 159-61), Jehovah declares, "Will I eat the flesh of bulls or drink the blood of goats?" (Ps 50:13).

Abel's sacrifice of the firstlings of the flock and of their fat (Gen 4:4) indicated his desire to offer the best to God. The offering of the fat, which was the tastiest part, symbolized the worshiper's desire to offer the best to God.

Such offerings were therefore welcomed by God (Isa 43:24). But the mechanical offering even of fat was no substitute for obedience (I Sam 15:22).

A number of passages describe the selfish, rebellious man who reveals his gluttony in his obese features. In Job 15:27 the godless man has hidden his face in fat. (In Ps 17:10 the wicked have shut up their *hēleb*, perhaps not to be read as "fat" here but as "midriff," as in the cognate Arabic word, as this was considered the seat of the emotions.) The eyes of the wicked "swell out with fatness" (RSV) or "gleam through folds of fat" (NEB) (Ps 73:7). The heart of the godless is "gross like fat" (Ps 119:70, RSV). When Jeshurun, i.e. Israel, waxed fat and sleek he forsook God (Deut 32:15; cf. Jer 5:28). (For Job 21:24 see *hālāb*.)

hēleb is used idiomatically for the best of the land (Gen 45:18), as is the English expression "the cream of the crop."

In Ezk 34:3 the NEB, JB, and NAB follow the LXX and the Vulg. in reading *hālāb* "milk" instead of *hēleb*.

Bibliography: Heller, J., "Die Symbolik des Fettes im AT," VT 20: 106-8.

See also *bārā'*, *bārī'*, *dāshēn*, *mishman*, *marshmanim*, *peder*, *shāman*, *shāmēn*.

E.Y.

652 חֶלְבָנָה (*helb'nā*) a kind of gum (Ex 30:34).

653 חָלָה (*hld*). Assumed root of the following.

653a חֶלֶד (*heled*) duration of life, the world.

Zophar admonishes Job that if he (Job) will do right and put away evil his "life will be brighter than the noonday" (Job 11:17). The Psalmist laments over how fleeting his life is. "You made my day like a few handbreadths; my life is as nothing in your presence" (Ps 39:5 [H 6]). Psalm 89:47 [H 48] strikes a similar note, "Remember, how short (of what duration) my life is."

The other meaning of *heled* is related to the former. The world is used not meaning just the earth, but rather the total scene of life and action on the earth. Psalm 49:1 uses the word clearly with this meaning "Hear this all you people; listen, all who live in the world." The translation of Ps 17:14 is more difficult but most agree *heled* also means "world" in this verse. The meaning is either "by your hand, O Lord, destroy them from the world" or "save me (v. 13) by your hand, O Lord, from men of the world."

E.B.S.

654 חָלָה (*hld*). Assumed root of the following.

654a חֶלֶד (*hōled*) weasel (Lev 11:29).

655 חָלָה (*hālā*) I, be or become sick, weak, diseased, grieved, sorry, et al. (ASV and RSV similar.)

Derivatives

655a חָלָה (*hōlī*) sickness.

655b מַחֲלָה (*mahāleh*) disease.

655c מַחֲלָה (*mahālā*) sickness.

655d מַחֲלָה (*mahālūy*) sickness.

The basic meaning of this root is "to be (come) sick" or "faint." The verb is used fifty-nine times. Due to the nature of the verb there is seldom any difference in translating with the auxiliary "be" or "become."

In many contexts (e.g. Gen 48:1; Ezk 34:16) no distinction need be made between "sick" or "weak," the latter resulting from the former. But in Jud 16:7, 17 sickness cannot be involved because "to be weak" (in opposition to *kōaḥ*, strength) here is explicitly stated to be "as another man" or "like any man." The other uses of this verb could be construed always to imply a sickness of some sort but this is often not necessary. Thus in Isa 57:10 the word is applied to what is probably the natural result of a long journey (ASV and RSV, "be faint"; KJV, "grieved").

To be "sick" includes the condition brought about by physical injury or wounding: by beating (Prov 23:35 KJV; ASV and RSV "hurt"), from battle wounds (II Kgs 8:29), from a fall (II Kgs 1:2). It is used in a general sense (like the English) for ill-

ness, regardless of cause, sometimes leading to death: Jacob (Gen 48:1), Hezekiah (II Kgs 20:1). It is used more specifically of disease: as with Asa's feet (I Kgs 15:23). It is used of animals such as those which are unsuitable for sacrifice (Mal 1:8, 13).

The verb is also used in the sense of "sick of heart" or "mind," as a girl sick with love (Song 2:5; 5:8). Saul complained that nobody was "sick," i.e. "felt sorry" for him (I Sam 22:8).

The non-physical form of sickness is more evident in the Niphal. Amos speaks of those who are "at ease in Zion" but "are not grieved (i.e. "made sick")" for the affliction of Joseph" (Amos 6:6) and Isaiah speaks of a "day of being sick" (translated "day of grief," Isa 17:11). But the Niphal is also used for the "diseased" (Ezk 34:4) and "faint" (Jer 12:13). In the latter reference Jeremiah uses the word for the effort to sow wheat (which results in reaping thorns). The KJV and ASV translate "put themselves to pain," but the RSV, "tire themselves out." The Niphal participle is also used in the sense of "severe" when referring to wounds or blows (Jer 10:19).

The Hiphil "make sick" is used four times in various contexts. Micah 6:13 should probably be understood "I have made thy smiting sick" in the sense of "sore" or "severe." (The RSV rejects the Hebrew text here.) The Hiphil is used in reference to feelings ("hope deferred makes the heart sick," Prov 13:12), and to sickness that comes from wine (Hos 7:5).

Isaiah 53:10 (KJV) reads, "Yet it pleased the Lord to bruise him; he has put *him* to grief," i.e. "he has made him sick" in the sense of mental anguish. But it could be in a physical sense, i.e. "he has wounded him." This would parallel the corresponding passive (Hophal) which is used three times, always in the sense of "I am wounded (made sick)" from battle injuries (I Kgs 22:34; II Chr 18:33, Ahab; II Chr 35:23, Josiah).

The Hithpaal is used just three times—all concerning Amnon, in the sense of "make oneself sick." He made himself sick with inordinate desire (II Sam 13:2), and then made himself appear sick (vv. 5-6).

The Piel is causative in Deut 29:22 (but the KJV translates "hath laid" to avoid a cognate to the noun "sickness"). The only other Piel is an infinitive translated "infirmity" (Ps 77:10 [H 11], KJV, ASV) or "grief" (RSV, ASV marg.). For other Piel forms see *hālā*, II. The Pual is used once: "become (or) be made weak" (Isa 14:10).

hōli. *Sickness, disease, illness.* This noun follows the verb in meaning "sickness" whether from physical causes (the fall of Ahaziah, II Kgs 1:2), or from disease (in Asa's feet, II Chr 16:12; in the bowels of Jehoram, II Chr 21:15). It may be applied figuratively to a nation (Hos 5:13). It is

used to describe a given situation as a calamity (Eccl 6:2, RSV, "affliction").

The word is translated "grief" in Isa 53:3-4, although it may be better translated "sickness" (margin of ASV and RSV), whether physical or spiritual. The parallel is *mak'ōb*, meaning "pain," but translated "sorrow." Jeremiah (chaps 6-7) uses the term to describe the spiritual depravity of Jerusalem (KJV, "grief"). The KJV also translates "grief" in Jer 10:19 (RSV, affliction), but the use in context is similar to Eccl 6:2 (above), perhaps to be translated "calamity."

maḥāleh. *Disease, infirmity.* Used twice (II Chr 21:15; Prov 18:14).

maḥālūy. *Sickness or wound.* Used only in II Chr 24:25 of the condition of Joash as a result of conflict with Syrians.

C.P.W.

656 *חָלָה (*hālā*) **II, beseech, entreat, pray, make prayer, suit, application.** (ASV and RSV similar.)

Derivative

656a חָלָה (*maḥālat*) **Mahalath.**

This word is used sixteen times, always in the Piel stem, and always with *p'ne* "the face of." With *p'ne* the meaning is "entreat," "seek the favor of." The use of *hlh* in this construction is similar to that of the Hithpaal of *ḥanan*, "entreat favor."

Thirteen of the sixteen usages refer to the favor being sought of the Lord. Usually this involves a prayer for mercy or help in the threat of danger. The danger may be the hand of God (Ex 32:11, as a result of the golden calf), or of enemies (II Kgs 13:4, the Syrians against Jehoahaz).

As applied to others, Zophar tells Job that if he would "be good" people would entreat his favor (Job 11:19, KJV "make suit unto you"). In Prov 19:6 we are told that "many will entreat the favor of the liberal man (KJV prince)." According to Ps 45:12 [H 13], the rich shall entreat the bride of the King, who is identified in Heb 1:8-9 as the Son of God.

Some would call attention to the invariable use with *p'ne* and urge that the idiom means to stroke the face of someone and thus mollify him, but this seems to be extreme etymologizing. The origin of the idiom may not be clear. The meaning, however, as determined by usage is plain. Other words for "to pray" are *ḥanan* and *pālal* (q.v.).

C.P.W.

māḥālat. *Mahalath.* This technical musical term of uncertain meaning is found in the headings of Ps 53 and 88 [H 53:1 and 88:1]. Most ver-

sions simply transliterate the term. The NASB suggests a connection with *hālā* "to be weak, sick," hence a sad tune. Others relate it to *m^ehōlā*, a round dance. In Ps 88, where it is joined with "Leannoth," the NIV says it may possibly be a tune, "The Suffering of Affliction." For other such terms see *selā*.

H.W.

657 חלה (*ḥlh*) III. Assumed root of the following.

657a חלי (*ḥālī*) *ornament* (Prov 25:12; Song 7:2).

657b חליה (*ḥelyā*) *jewelry* (Hos 2:15).

חלה (*ḥallā*). See no. 660b.

חלון (*ḥallôn*). See no. 660c.

חלום (*ḥālôm*). See no. 663a.

חלופ (*ḥālôp*). See no. 666b.

חלושה (*ḥālūshā*). See no. 671b.

חלחלה (*ḥalḥālā*). See no. 623f.

658 חלט (*ḥalat*) *catch, pick up (a word)*. Used only in 1 Kgs 20:33.

חלי (*ḥōlī*). See no. 655a.

חלי (*ḥālī*). See no. 657a.

חליה (*ḥelyā*). See no. 657b.

חליל (*ḥālīl*). See no. 660d.

חלילה (*ḥālīlā*). See no. 661c.

חליפה (*ḥālīpā*). See no. 666c.

חליצה (*ḥālīṣā*). See nos. 667a, 668a.

659 חלך (*ḥlk*). Assumed root of the following.

659a חלקה (*ḥēlkā*) *hapless, unfortunate person, poor* (KJV).

The word is used only as a noun and only in one context, Ps 10:8–14. The psalm is about the treachery of the wicked who lie in wait to destroy their unfortunate victims. The wicked man thinks God will overlook this but he does not (vv. 11–14). The hapless are exhorted to commit themselves to the Lord who is the helper of the fatherless. The root appears to be used three times, although some suggest the usage in v. 10 has another meaning (scoundrel, cf. Holladay, *A Concise Hebrew and Aramaic Lexicon*, p. 105). It is true that the spelling in v. 10 is slightly different but the root is no doubt the same. It is possible that the word in v. 10 is the so-called "abstract plural." The verse may be rendered, "He (the wicked) crushes (him); he sinks low and falls into helplessness because of his strength."

E.B.S.

660 חלל (*ḥālal*) I, *wound (fatally), bore through, pierce*. Survives in Arabic *ḥalla* "pierce through." Occurs ninety-six times, including derivatives.

Derivatives

660a חלל (*ḥālāl*) *slain, fatally wounded*.

660b חלה (*ḥallā*) *cake (if pierced)*.

660c חלון (*ḥallôn*) *window* (if taken as a piercing or hollow in the wall).

660d חליל (*ḥālīl*) *flute, pipe*.

660e חלל (*ḥālāl*) *play the pipe*. Denominative verb.

660f מחלה (*m^eḥillā*) *hole*. Occurs only in Isa 2:19 (parallel to cave in rocks).

The verb itself is used only eight times and mainly in poetry. It usually means a fatal wounding of persons, as does the adjective *ḥālāl*. Twice it refers to the fleeing serpent, parallel to the Lord's action in smiting Rahab to death (Isa 51:9; Job 26:13; though in the latter passage KJV assumes *ḥālāl* "create").

In the messianic passage Isa 53:5, "wounded" (KJV marg. "tormented"; JB "pierced through") follows the divine smiting (v. 4). The Poel form used (*m^ehōlāl*) is similar to that in Isa 51:9; cf. "pierced by the sword" (Pual, Ezk 32:26). The quotation in Jn 19:12 ("they shall look on him whom they have pierced") is from Zech 12:10 but this v. uses another verb (*dāqar*) "pierced through fatally" (usually in retribution). In Jer 51:4 and Lam 4:9 *dāqar* is used as a synonym of *ḥālāl*.

There is no need to read Ps 77:11 as "my sickness" (*ḥālōtī*) instead of "my wounding" (*ḥalōtī*), an idea already expressed in Ps 109:22 (RSV here "stricken," but the context is of death). Proverbs 26:10 is to be read with RSV "an archer who wounds everyone" rather than the hypothetical KJV "the great (God) who formed (created) all things."

ḥālāl. Slain, fatally wounded. The rendering "pierced" rests on its probable derivation from *ḥālāl* I. This adjective is used eighty-seven times, one-fourth of which are qualified with "by the sword." That the action was fatal is confirmed by the context and circumstantial evidence in most instances. It included the act of wounding and the resultant groans. The wounds were inflicted usually in war, but also in persecution (Ps 69:26 [H 27]) or hunger (Lam 4:9), and ended in death. For this reason KJV sometimes equivocates (marg.) between "wounded" and "slain" (e.g. I Chr 10:1). (In Lev 21:7, 14 the fem. *ḥālālā* refers to a woman who had been violated.)

ḥallā. Cake. This feminine noun occurs fourteen times and is a technical term for a special type of baked cake made of fine flour (Lev 2:4) and oil (Lev 7:12; Num 6:15). It has been considered as having some characteristic perforations (*Ringbrot*) on the basis of a supposed etymology from *ḥālāl* I. This cake was part of the firstfruits offering (Num 15:20) and was placed on the altar

(Lev 8:26) as part of the burnt offering (Ex 29:23). It was, however, eaten by participants as part of the communion (peace) offering (II Sam 6:19; Ex 29:2; Num 6:19).

hālōn. Window. This noun (masculine and feminine) occurs thirty-four times and its meaning in the OT is not in doubt. It is usually taken as an opening "pierced" in the wall (from *hālāl* I). It was an opening in a building which provided light and air, usually high up in the wall and below the eaves for security purposes. The etymology is uncertain and cannot be connected with the Syrian portico architectural feature (*bit hilāni*; cf. Akk *hitlanni*, Hittite *hilammar*).

Windows are found in many types of building in both inner and outer walls. They were not glazed and seldom shuttered. They served as air vents as in the ark (Gen 8:6). They could be set in square frames (I Kgs 6:4) and were large enough for a person to be lowered through them (Josh 2:15; I Sam 19:12; II Cor 11:33). Exceptionally a person, as a thief, might enter through them (Joel 2:9) although they were protected by bars or latticework (Jud 5:28; Prov 7:6; cf. II Kgs 1:2). Through these a person could be seen from street level and look out (II Kgs 9:30–32), although to identify this "woman at the window" with cult practices and representations in art is hazardous.

The phrase "windows of heaven" (KJV, RSV) translates another term (*'ārubbā*, q.v.) which should be translated "sluices, floodgates" (as JB and NIV). Like the eyes (Eccl 12:3), the furnace (Hos 13:3), or the dovecot (Isa 60:8) these could be opened (Gen 7:11) or shut (Gen 8:2). So figuratively God controls the irrigation to let fall a destructive flood (Gen 8:2; cf. Isa 24:18) or the shower of plenty (II Kgs 7:2) a symbol of blessing (Mal 3:10).

m^hillā. Hole. This feminine noun occurs only once, in Isa 2:19, where it is parallel to cave in rocks.

D.J.W.

661 הָלַל (*hālāl*) II, *profane, defile, pollute, desecrate; begin* (Hiphil only).

Derivatives

661a הָלוּ (*hōl*) *profaneness, commonness.*

661b הָלָל (*hālāl*) II, *profaned, dishonoured, unhallowed.*

661c הָלִילָה (*hālilā*) *far be it (from me etc.), God forbid that* emphatic substantive used as negative particle or interjection.

661d הַחִלָּה (*h^hillā*) *beginning, first.*

The etymology and basic meaning of this root are not known. Comparison with Arabic *hll* "to free from lawful obligations" and with the use in Ugaritic (only once, *Ugaritica* V, 3. 11.6, "pro-

fanation of hands" UT Supplement p. 552) may indicate its semantic range.

It and its derivatives are used eighty-three times. *hālāl* is associated with uncleanness (*ṭum'ā*) and similar terms with which the physical, ritual, and ethical issues overlap.

The root *hll* is used to mark the act of doing violence to the established law of God (Zeph 3:4), breaking the covenant (Ps 55:21), or the divine statutes (Ps 89:31 [H 32]). Thus to profane is to misuse the name of God (Lev 18:21), the Sabbath (Ex 31:14) or the holy place, and so desecrate it.

The Levitical laws had as one aim to safeguard the priests against defilement in character, body, or ritual. They would be made personally unholy by contact with the dead (Lev 21:4). In regard to sexual relationships, the rules were quite strict. The priest might only marry a virgin of his own people (Lev 21:7–15). In ritual the priest must not make holy things unholy by partaking of sacrifices outside the prescribed period (when food would have become polluted naturally, Lev 19:8). The holy place itself was to be protected by prohibiting entry to "aliens uncircumcised in heart and flesh" (Ezk 44:7).

The original use of the word may have been in reference to sexual relations, since it is used of Reuben's defilement of his father's line (Gen 49:4) or of intercourse within the near kin relations forbidden by law. Such actions were considered fornication and prostitution. The word may therefore be used of any action which controverts God's planned order.

God himself was said to "profane" his own inheritance by giving it over to Babylon when his people broke the law and were exiled (Isa 47:6), and likewise his priests when they were sent off to Chaldea (Isa 43:28). In this he was acting to prevent his Name from being profaned, i.e. considered unholy, by heathen nations, even though it meant that the sanctuary, crown, and kingdom of Judah were "profaned."

The Hiphil theme of the verb is only used twice; of the Name ("I will not let my holy Name be profaned any more," Ezk 39:7) and of the need of man not to "break" his word (KJV "violate") when it was a vow or pledge involving the Lord's name (Num 30:3). For this reason the frequent use of the Hiphil (106 times) as "to begin" is probably not to be derived from the same root (see *h^hillā* below) unless possibly it developed from the concept of freeing oneself of the obligation to act in a certain way by setting about the business of getting free.

hōl. Profaneness, commonness, common. This masculine noun is used seven times. First, to describe a non-sacred place (Ezk 42:20; 48:15) or anything non-holy, i.e. in distinguishing between the holy and the common, even between the

clean and the unclean (Lev 10:10; Ezk 22:26; 44:23). Second, in I Sam 21:5–6 it describes “common” bread as opposed to the bread of the presence (KJV “in a manner common”; RSV “even when it is a common journey”). Here again it is used to describe the opposite of “holy.”

hālāl. *Unhallowed, profaned, dishonoured.* This adjective (see *hālāl* II) occurs four times. In each case the emphasis is on real or symbolic breaking of the sexual laws. In Lev (21:7, 14) it is used of women associated with (perhaps synonymous with) women who are harlots. In the list of persons a Levite may not marry it follows a widow or divorcee (here also possibly synonyms). It similarly describes Israel as the “unhallowed, wicked one” (RSV; cf. KJV “profoundly dishonoured one”; RV “deadly wounded” taking it from *hālāl* I).

hālīlā. *Far be it (from me, etc); God forbid (that I, etc.).* This expression, occurring nineteen times introduces a strong negation or deprecation of an act. It is spoken by a king or person of high official standing or by persons collectively in a solemn legal situation. Its use is attested only until the monarchy. Job 27:5; 34:10 reiterates a context similar to that in which Abraham uses it to God, Gen 44:7. It is used by God himself (I Sam 2:30), to him (Gen 18:25), and about him (Job 34:10). The full, and possibly stronger expression, with the force of an oath includes the name of God (as the Lord lives, may it not be, etc.—I Sam 14:25; 24:7; II Sam 20:20).

Since it is usually associated with *hālāl* II it may mean *ad profanum*. But this is by no means certain. It may be a reduplicative form (cf. Akk *hālu* “drip blood,” and so the life ebbs away) calling down a curse on the person who would commit a prohibited action; but this is unlikely in the light of its use by God himself.

ṭēhillā. *Beginning, first* (in a series). This feminine noun, derived from the Hiphil of *hālāl* discussed above, is used twenty-two times in three categories. First, it marks the first of a series of occurrences, the outset, as of a journey (Gen 13:3; 41:21) or the first in order of attack (Jud 1:1). Secondly, and most commonly, it refers to the “beginning” of a specified time, e.g. the barley harvest (Ruth 1:22), the growth of vegetation (Amos 7:1), or the occupation of Samaria by Babylonian deportees (II Kgs 17:25). It is used of the first words of a prayer (Dan 9:23) or of the first words of a godless man’s speech (Eccl 10:13). Thirdly, in an abstract sense, it denotes the “first principle” of wisdom, which is the fear of the Lord (Prov 9:10).

Bibliography: Blank, Sheldon H., “Isaiah 52,5 and the Profanation of the Name,” HUCA

25: 1–8. Richardson, TWB, p. 272. THAT, I, pp. 570–75.

D.J.W.

662 הָלַם (*hālam*) I, *be healthy, strong* (Job 39:4, Qal; Isa 38:16, Hiphil).

663 הָלַם (*hālam*) II, *dream.*

Derivative

663a הָלֹם (*hālôm*) *dream.*

Apparently derived from the verb *hālam* “to dream” and certainly equivalent in every way to *hēlem* “dream,” in the Aramaic portion of Dan. This article will treat the Hebrew and Aramaic *hēlem* as precisely equivalent. Whether the verb *hālam* “to be strong,” is a homonym or if there is a more primitive meaning for *hālam* “be strong” is moot, but it is interesting that if “be strong” is the primitive source, it came to mean “to dream” by virtue of the fact that erotic dreams of males at puberty, accompanied by seminal emissions connect the idea of “be strong” with “to dream.” Evidence is the cognate Arabic. KB unites the two roots under one entry. There is no other Hebrew word for a dream in the OT.

Use of the word easily falls under two categories: (1) Ordinary dreams, such as all people have periodically during sleep. They can be frightening (Job 7:14); are transitory (Job 20:8; Isa 29:7–8); and have natural causes (Eccl 5:2). This is significant theologically as establishing the point that authors of scripture endorse no general theory of psychic or religious significance of dreams.

There are, however, a number of cases which show that it may have been a general belief among Israelites and their neighbors that dreams sometimes do have religious significance. Pharaoh’s imprisoned butler and baker thought so (Gen 40) as also some Hebrew warriors of Gideon’s time (Jud 7:13–15). (2) Revelatory dreams, in which God conveys information to mankind. These in the case of “lying prophets,” are bogus to start with, i.e. invented by their human originators (see Jer 23:14–40). “They speak a vision of their own heart, and not out of the mouth of the Lord” (v. 16). “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied” (v. 21). Of genuine revelations by dreams there are several grades. In some God appears (under what figure or form we do not know) and in a straightforward way informs the sleeping recipient. Of this sort is the dream of Abimelek, king of Gerar (Gen 20:3–7) and of Jacob at Bethel (Gen 28:10–19). Of another sort are dreams wherein the divine disclosure is through symbolic things, persons, and actions. The dreamer is puzzled and requires the aid of a

human interpreter. The interpreter (prophet) is the primary agent of revelation, the dream being only the occasion (Gen 40, 41; Dan 2:4). In some, as above the dream is inexplicable without help from God, but the agent of explanation is a divine messenger (angel) who appears within the dream (or vision) state of the subject. An example is in Dan 7 (see v. 16). Sometimes the prophet-dreamer awakens and, remembering his dream, is puzzled by it, and the divine messenger (angel) comes to him in his ordinary wakeful state to explain the meaning of the dream (Dan 8, see vv. 15–27).

Both dreams and visions (see *hōzeh* and *hāzôn*) were frequent modes of divine communication to the prophets of Israel. Numbers 12:6–8 is specific to this point. It is by no means clear that such were the exclusive modes of divine communication, even though dreams and visions were characteristic. (See Isa 1:1 and contrast Jer 1:1–2—“vision” versus “word” and “words.”) Hebrews 1:1 suggests many modes of communication.

“Dream” seems to designate the sleeping state of prophetic receptivity and “vision” the individual segment within the dream. Dan 7, for example speaks of “a dream” in which there were several “visions of his head upon his bed” (v. 1; see vv. 2, 7, 13).

Visions and dreams did not as such render the one who claimed to have them an authentic bearer of divine truth unless the person (prophet) presented his credentials. The dream definitely was *not* his credential. (See Deut 18, 13.) Discerning saints mourned the absence of these prophets, their dreams and visions, and their “signs” (I Sam 3:1; cf. v. 20; Ps 74:9).

Bibliography: “Dream,” in *Dictionary of New Testament Theology*, ed. Colin Brown, vol. I. Oppenheim, L., *The Interpretation of Dreams in the Ancient Near East*, 1956. Ruble, Richard, L., “The Doctrine of Dreams,” BS 125: 360–64. R.D.C.

664 הַלְלָמֹט (*hallāmūt*) *a tasteless plant, purslane* (?). Derivation and meaning uncertain.

665 הַלְלָמִישׁ (*hallāmish*) *flint*.

The word is used only five times in the OT. It is a quadrilateral root which probably comes from an unknown non-semitic source. In the Num 20 account of Moses’ bringing water from the rock another root (*sela’*) is used. But in Deut 8:15 where this event is referred to again the words *šūr hallāmish* “the rock of ‘flint’” are used. The poetry of Ps 114:8 divides the terminology of Deut 8:15 putting one of the words on each side of the parallelism: “who turned the rock (*šūr*)

into standing water//the ‘flint’ into a fountain of water.”

Job uses the word in his wisdom poem (chapter 28) to speak of the technological ability of men who can “put their hands on the flint and overturn mountains by the roots” (v. 9) but still cannot find wisdom. Deuteronomy 32:13 uses the word metaphorically to tell how God materially blessed his people. The Lord made his people “such honey out of the rock and oil out of the ‘flinty’ rock.” Isaiah uses the word in a forceful simile of firm determination based on faith in the Lord God. “For the Lord God will help me . . . therefore have I set my face like a flint and I know that I will not be ashamed” (50:7).

Bibliography: Landsberger, B., “Akkadisch-Hebräische Wortgleichungen,” Supp VT 16: 176–204.

E.B.S.

666 הָלַף (*hālap*) *pass on, or away, pass through, change*; Piel and Hiphil usually “change” garments, wages, etc.

Derivatives

666a הֶלֶפ (*hēlep*) *in exchange for*.

666b הָלֹף (*hālōp*) *passing away, vanishing, appointed to destruction*.

666c הָלִיפָה (*hālīpā*) *change (of garments), replacement*.

666d מַחְלָפ (*maḥlāp*) *knife (which cuts through?)*.

666e מַחְלָפָה (*maḥlāpā*) *braids, locks (of hair)*.

The Ugaritic has a cognate to the last derivative *mhlpt* “lock of hair” (Aistleitner WUS no. 1035). The Arabic *ḥalafa* is used for “replace,” “succeed.” From this usage comes the title of the Turkish ruler, the Caliph.

In the Qal the usage of the verb is illustrated by Jud 5:26. Jael pierced through Sisera’s temples (cf. Job 20:24). Whirlwinds, conquerors, ghosts pass through or by (Isa 21:1; 8:8; Job 4:15). The verb is also used for the growth of grass (Ps 90:5–6) and for the second growth of a tree (Job 14:7).

This last usage is of special interest for it bears on Job’s concept of a future life. In despair, Job had longed for death (3:11–15). Then he pleads for relief from God who seemed about to destroy him (10:8–9). Then in a difficult verse he affirms his hope (13:15) and his assurance of vindication (13:18). In chap. 14 he gives explicit consideration to life after death. First, he cites the case of a tree which when cut down will put forth a second growth (v. 7, Hiphil of *hālap*). Not so with man. Of more value than a tree, he dies and does not rise. Job finds this unthinkable and raises the poignant question, “If a man dies, will he live

again?" He answers his own cry with a declaration of faith drawn from his tree illustration. Job will wait for his "second growth" (v. 14, *hālīpā*) to come. He is sure that God will have respect for, will long for Job the creation of his own hands. Interpreted by consideration of the key word *hālap* the passage prepares for the more famous passage on the subject, Job 19:23–27.

Bibliography: Harris, R. L., "The Book of Job and Its Doctrine of God," *Grace Journal* 13: 28–29.

R.L.H.

- 667 הָלַץ (*hālaṣ*) *I, draw off, take off, withdraw* (Qal); *rescue, be rescued*, (Piel, Niphal).

Derivatives

- 667a הָלִישָׁה (*hālīṣā*) *what is stripped off a person, as plunder, in war*. Occurs only in II Sam 2:21 and Jud 14:19.
667b מַהֲלִישָׁה (*mahālīṣā*) *robe of state*.

This verb is used with the meaning given above in the Qal stem only four times in the Bible (Deut 25:9; Isa 20:2; Lam 4:3; Hos 5:6). In Lev the word has this meaning twice in the Piel (Lev 14:40, 43). The other meaning, to rescue, is found only in poetic material in Job, Ps, and Prov. In these books the verb is found sixteen times meaning "rescue," mostly in the Psalms. This poetic usage is reflected in Phoenician theophoric names such as *hālaṣba'al* (Baal has rescued). The two meanings are within the same semantic range. The Psalmist is in trouble and calls on the Lord to "rescue" him, "deliver" him, "pull him out" of his distress. In Ps 7:4 [H 5] the Psalmist himself is the agent rather than the object of rescue. Here he touches on the lofty theme of doing good to one's enemies, asserting, "Yes, I have 'rescued' him that without cause is my enemy." The words of Jesus on loving one's enemies (Mt 5:43, 44) is not wholly a NT theme.

Bibliography: Thomas, D. W., "A Note on Jud. 14, 18," JTS 34: 165.

E.B.S.

- 668 הָלַץ (*hālaṣ*) *II, equip for war, put on a warrior's belt, gird or arm oneself, make ready for battle, invigorate, make strong*.

Derivatives

- 668a הָלִישָׁה (*hālīṣā*) *belt*.
668b הָלָצִים (*hālāṣayim*) *loins*.

With these meanings the root is used mostly in the Qal, occasionally in the Niphal and only once in the Hiphil.

The widest usage of this root is the meaning "to arm" or "equip for war." In Num 32:21 etc. and in Josh 4:13; 6:7, 9, 13, where the Israelites are preparing themselves to invade the promised

land as armed soldiers, the passive participle of this verb is employed. The participle describes the soldiers of David (I Chr 12:23–24), of Jehoshaphat (II Chr 17:18; 20:21), of Pekah (II Chr 28:14) and of the king of Moab (Isa 15:4).

hālīṣā. Belt. A soldier's (hero's) belt with which he girded himself. Cf. Akkadian *halīṣu* belt, leatherstrap (CAD, vol. 6, p. 43). Although other Hebrew words also apply (*hāgôr*, 'ēzôr') this one fits well with the figure in Eph 6:14, "Stand firm then, with the belt of truth buckled around your waist" (NIV). Since this was the symbol of the soldier's prowess in battle, its removal was proof that he was defeated. The belt wrestling which was practiced in the OT world (cf. ANEP 218, 219) is reflected in the two passages where this noun is used. In II Sam 2:21 where probably a belt wrestling joust is in progress Abner tries in vain to get Asahel to take on a young man and "take his belt." In Jud 14:19 Samson takes on thirty Philistines and strips them of their belts.

hālāṣayim. Loins, as the seat of vigor and place from which one's seed comes (Gen 35:11; I Kgs 8:19). Several usages stress the girding of the loins (Job 38:3; 40:7; Isa 5:27; 11:5; 32:11).

E.B.S.

- 669 הָלַק (*hālaq*) *I, share, divide, allot, apportion, assign*. rsv and kjv also "assign."

Derivatives

- 669a הֶלֶק (*hēleq*) *share, part, territory*.
669b הֶלְקָה (*helqā*) *share, piece, portion, plot* (KJV parcel) of land, field.
669c הֶלְקָה (*hālūqqā*) *part, portion*, only in II Chr 35:5.
669d מַחֲלֹקֶת (*mahālōqet*) *share, division, allotment*.

The word has legal connotations similar to *naḥālā*, "give as a possession" but with the more specific implication of what is granted. It differs radically from the many Hebrew roots for "divide" used in the sense of "to break into parts." The verb, used only in Qal and Piel (sixty-two times) is used including its derivatives some 194 times.

The verb is commonly used of parcelling out shares (rsv "allotments") of land (Num 26:53), whether by lot (Num 26:53), inheritance (Prov 17:2), or other forms of division (Prov 29:24). It can be used of any division, whether of food at a feast (II Sam 6:18), clothing (Ps 22:19), or the spoils of war (Prov 16:19). Thus people may be divided into unspecified groups (Gen 14:15; though this might be derived from an equivalent to Arabic *ḥlq* "encircle"), two factions (I Kgs 16:21), or specific divisions as in the case of the

priests and Levites for temple service (see *maḥālōqet*).

God makes the division. The question is asked if it is he who "distributes" pains in his wrath (Job 21:17) which "divides" (KJV; "scatters" RSV) the wicked. The "divided" heart of Hos 10:2 is perhaps to be translated "false" or "flattering" heart; (see *hālaq* II). It is God who gives a share of (RSV "allots") sun, moon, and stars as guides (not deities for worship) to all peoples (Deut 4:19). Since some Jewish commentators consider this to condone idolatry among the gentiles, they and the Vulgate translate *hlq* here as an equivalent of the Arabic *ḥalaqa* "create." God is the source of light which is "distributed" (RSV Job 38:24). Although the verb is not directly used of the Lord's allocation of land to his people, the use of the noun (see *hēleq*) shows that it was ultimately his.

hēleq. Share, part, territory. KJV, RSV also "portion, tract." This word occurs sixty-two times. It is used as a synonym of "lot" (*gōrāl*) when it is a share of booty divided among the victors (Gen 14:24) or of offerings among the priests (Lev 6:10). More commonly it refers to a share in an inheritance. Early in the OT the word is used with a technical nuance of share of land given to all the tribes when they entered the land. In this use the term is parallel with "inheritance" (*naḥālā*). On the principle that "the land is the Lord's inheritance," the land share came to be regarded as synonymous with "share of land" (*hebel*) given out by lot to the tribes. Some think that those living outside the designated "land of God," i.e. east of Jordan (Josh 22; cf. Ezk 48) were thought to have been denied their "share in the Lord" (Josh 22:25–27; Zech 2:16). Thus the land, as part of the covenant promise of God, was given to his people as their possession (Mic 2:4) and share in God's righteousness (Neh 2:20).

But Aaron and the Levites, dedicated to God's service, had no such share of land. For them "the Lord is your share and your inheritance" (Deut 10:9; Num 18:20). Cf. the statement in the messianic Psalm 16:5, "The Lord is the portion of my inheritance, you maintain my lot (*gōrāl*). This special relationship resulted in arrangements for the maintenance of the temple personnel from the offerings and not from any land which they worked themselves.

This relationship with God and people was defined in a spiritual concept "the Lord is my share" (Ps 73:26), "the Lord is the portion of his people" (Deut 7:9), just as he is their refuge (Ps 142:5 [H 6]) and so their sufficiency. The Levites and, by extension, the God-fearer, find here "a full and complete expression of all that his relationship with God guarantees him" (G. von Rad, *The Problem of the Hexateuch*, 1966, p. 263).

In view of the spiritual implications of the word it is small wonder that it formed a popular element in Israelite personal names, e.g. Hilkiyah.

helqā. Share, share (of territory), piece, portion or plot (of land; KJV "parcel"), field. Cf. Aramaic *ḥālāq*; Akkadian *eqlu* "field."

The major share or tenure of land in the OT derived from tribal allotments (see *hēleq*), so that this feminine noun *helqā* most commonly denotes the "share" or division of land made to the various tribes of Israel after the Conquest. Thus God was seen to have granted the best share as the commander's choice (Deut 33:21). The multiple ownership of land is already attested in Jacob's need to buy land ("a share of a field") from several sons of the Shechem family (Gen 33:19; Josh 24:32). Later on, Boaz appears to have farmed only part of Elimelech's land (Ruth 2:3; 4:3). By the time of the monarchy the term had become the general one for "field" (II Kgs 3:19), but often with the implication of inheritance (II Kgs 9:21). Jeremiah sees the land of Israel as God's field (12:10; cf. I Cor 3:9). The "portion" of Job 24:18 may well mean "field" because of the parallelism with "vineyard," in which case every use of this noun can be translated "field" in the ancient sense. The noun *ḥāluqqā* is used for "share" in II Chr 35:5 only and the Aramaic *ḥālāq* in Ezr 4:16; Dan 4:12, 20.

It was not an uncommon practice in the ancient near east to name fields by some incident as an alternative to the owner's name. Helkath-hazzurim (II Sam 2:16) near Gibeon where Ishbosheth's men were killed by David's forces under Joab was the "field of sword-edges" or possibly, reading *ḥaṣṣorim*, the "field of plotters."

maḥālōqet. (Tribal) allotment (of land), division, course. This feminine noun from *hālaq* I is used thirty-two times. The KJV also translates "portions" and JB "borders." It is used in Joshua (11:23; 12:7; 18:10) of the distinctive shares of land given by Joshua to Israel, an idea reiterated in Ezk 48:29. In exilic and postexilic times the term is used frequently (twenty-six times in Chr) of the technical groupings or subdivisions of the priests and Levites for the work in the Jerusalem temple and, more rarely, of the military divisions arranged by David (I Chr 23:6, etc.) both of which originated in the Mosaic legislation (Ezr 6:18).

Bibliography: Kamhi, D. J., "The Root HLQ in the Bible," VT 23: 236–39. THAT, I, pp. 576–78.

D.J.W.

670 חֶלֶק (*hālaq*) II, *be smooth, slippery thus figuratively, flatter.* Cf. Ugaritic *hlq*,

Arabic *halaqa* "be smooth." Including derivatives, it occurs twenty-eight times.

Derivatives

- 670a הֵלֵק (*hēleq*) *smoothness, flattery, seductiveness (of speech)*.
 670b הֵלֵקָה (*hālāq*) *smooth*.
 670c הֵלֵקָה (*hēlqā*) *smoothness, flattery*.
 670d הֵלֵק (*hallūq*) *smooth*. Occurs only once, in the plural construct (I Sam 17:40).
 670e הֵלֵקָה (*hālaqqā*) *smoothness, fine promises*. Occurs only as plural abstract (Dan 11:32).
 670f הֵלֵקָהּ (*hālaqlaqqōt*) *smoothness, slipperiness, flattery, fine promises*.
 670g מְהֵלֵקָהּ (*mahl^c qōt*) *smoothness*.

The verb refers once to the literal process of smoothing metal to make an idol by hitting it on an anvil with a forge hammer (Isa 41:7). Its principal use (Qal and Hiphil) is of smooth speech or flattery, i.e. words which were smoother than butter and like oil (Ps 55:21 [H 22]). This use of the tongue is always condemned (Ps 5:9 [H 10]) and ends in the speaker being himself entrapped (Prov 29:5). It is characteristic of the seductive woman who is to be avoided (Prov 2:16; 7:5). The enigmatic man who "flatters himself in his own eyes" (Ps 36:2 [H 3]) may possibly be better translated, "His God will destroy him with a glance when he uncovers his impious slander" (cf. Dahood, M. "Psalms" I, AB, p. 271), taking this from *hālaq* III "perish." Ugaritic *hlq* "perish" is parallel to *mt* "die" (UT 19: no. 969) and Akkadian *halāqu* "disappear." "Their heart is divided" (Hos 10:2 כַּיֵּן) is better taken as "is false" (RSV) that is, figurative of the fickle heart.

hālāq. *Smooth.* This adjective is used to describe the smooth skin of Jacob as opposed to hairy Esau (Gen 27:11), and smooth stones in a wadi (Isa 57:6), some of which ("smooth ones of stones," i.e. possibly "the smoothest") David used to kill Goliath (I Sam 17:40, *halluq*). A distinctive feature of the bald cliffs by the Dead Sea was called the "bare (smooth) mountain" (Josh 11:17; 12:7 כַּיֵּן; RSV translates as a name, Mt. Halak). Some commentators associate this with Arabic *hlq* "high." Figuratively the adjective describes the mouth of the flatterer (in parallel with the "lying tongue" Prov 5:3; cf. 26:28). One day divination which flatters would, like the false vision, be done away from Israel (Ezk 12:24).

hēlqā. *Smooth part, smoothness, flattery.* This noun is used five times and denotes something smooth (Isa 30:10), like the neck (Gen 27:16) or slippery places where one is likely to fall (Ps 73:18).

hālaqlaqqōt. Similar in meaning to *hēlqā*. It is used as an abstract to describe the way of the evil person, which will be dark and slippery (Ps 35:6). Since the parallel is darkness, some see this as a rare use of *hlq* (cf. Arabic *aḥlawlq* "darkness" or *hālaq* "destruction." See also *hālaq* II). As smooth speech this noun is clearly used of seductive words or flattery (Prov 6:24) by which some attempted to win kingdoms, a concept emphasized in Dan (11:21, 34).

mahl^c qōt. *Smoothness.* This feminine plural noun occurs only in I Sam 23:28 in the place name Sela-hammahlekoth (so כַּיֵּן). If from *hālaq* II, it could be the "rock of smoothness," i.e. slippery rock (so BDB), but this may not be a proper name. [Though there is a town in Pennsylvania called "Slippery Rock"!—EDITOR] If taken from *hālaq* I it is assumed that it was "rock of divisions" as the place where Saul and David parted. However the word is used elsewhere in this sense only of the division of priests (see *mahlōqet*). The "rock of escapes" (so RSV) can be supported from Akkadian *halāqu* "escape."

Bibliography: Kamhi, D. J., "The root *hlq* in the Bible," VT 23: 235–39.

D.J.W.

הֵלֵקָהּ (*hālaqlaqqōt*). See no. 670f.

- 671 הָלַשׁ (*hālāsh*) *be weak, prostrate* (e.g. Ex 17:13).

Derivatives

- 671a הָלַשׁ (*hallāsh*) *weak* (Joel 4:10).
 671b הֵלֵשָׁה (*hālūshā*) *weakness, prostration* (Ex 32:18).

- הָם (*hām*). See no. 674a.
 הָם (*ham*). See no. 677b.
 הָם (*hōm*). See no. 677a.

- 672 חֶמָּה (*hm'*). **Assumed root of the following.**

- 672a חֶמְאָה (*hem'ā*) *curd* (modern *leben*).

- 673 חֶמֶד (*hāmad*) *desire, delight in*. Cf. Ugaritic *hmd* "be pleasant," but also covet, lust after (ASV and RSV similar but in the positive contexts [eleven of twenty-one] prefer the less ambiguous delight in"). The Arabic *hamida* means praise and the name Mohammed comes from the root.

Derivatives

- 673a חֶמֶד (*hemed*) *desirable, pleasant* (marg., things of desire).
 673b חֶמְדָּה (*hemdā*) *desire*, also an adjective, *pleasant, precious*.

- 673c חמדות (hāmūdôt) *desirableness, preciousness.*
 673d מהמדר (mahmad) *pleasant thing.*
 673e מהמדר (mahmōd) *pleasant thing.*

From its initial occurrences, the verb *hāmad* describes on the one hand God's "pleasant" trees in Eden (Gen 2:9); but on the other, the tree forbidden to Adam, which became sinful when "desired" (the same Niphal participle) to make one wise (3:6). Similarly, the noun *hemed* identifies both "pleasant" fields (Isa 32:12; marg., fields of "desire") and "desirable" young Assyrians, pagans (Ezk 23:6, 12, 23), who proved to be Israel's downfall.

Positively, Ps 39:11 [H 12] speaks of man's "beauty," כַּיָּו (part. pass.; ASV marg., collective, "delights"; RSV, "what is dear to him"); cf. the noun *hāmuddim* "pleasant things," or luxuries (Lam 1:11; cf. Prov 21:20). When Haggai therefore predicts that "the desire of all nations shall come" (2:7), he probably is not referring to the Messiah (as in v. 9b) but rather to the contributions of precious things (ASV; *hemdā*) for refurbishing Zerubbabel's temple (the same noun, II Chr 36:10). The Shulammitte sits by her beloved "with great delight," *hāmad*, Piel (Song 2:3; literally, "May I delight and sit"); she says that he is altogether "lovely," *mahmad*, a "desire" (5:16). God himself "desired" Jerusalem for his abode (Ps 68:16 [H 17]; cf. 106:24; Jer 3:19; 12:10), and the Lord's ordinances are more to be "desired," *nehmadim*, than gold (Ps 19:10 [H 11]; see Ezr 8:27, copper items called *hāmūdôt* "preciousness," like gold).

Even when scoffers "delight" in their mockery (Prov 1:22b), the act as such, of delighting, appears to them good, paralleling "love" (1:22a; cf. 12:12; Job 20:20). To Judah, correspondingly, images became "delectable" things (Isa 44:9; ASV, "delighted in"; see 2:16), "desired" (1:29); but this reaction "is primarily psychological and only secondarily ethical" (RTWB, p. 64).

Negatively, however, the Tenth Commandment prescribes, "Thou shalt not *hāmad*, covet" (Ex 20:17), which refers to an "inordinate, un-governed, selfish desire" (BDB, p. 326). Israel was not to "desire" (Deut 7:25; ASV, RSV, "covet") the gold adorning idols, to lust after prostitutes (Prov 6:25), or to covet fields (Mic 2:2; cf. Ex 34:24). Achan's sin at Jericho was that he desired the spoil (*hāmad* Josh 7:21). When Aramean officers described what ever was *mahmad* "pleasant," in their eyes (I Kgs 20:6) they sought the most desirable treasures of Samaria as plunder.

In religion, "the desire (*hemdā*) of women" (Dan 11:37) would probably refer to the deity Tammuz-Adonis (KB, p. 308; Ezk 8:14; ICC, Dan, in loc.). Though God's anointed king ap-

pears as the desire of Israel (I Sam 9:20; contrast II Chr 21:20), Isaiah must predict for the messianic servant an absence of beauty, that we should desire (*hāmad*), "be drawn to" him (53:2).

hemed, hemdā. *Desirable, pleasant* (marg., things of desire). More frequently feminine *hemdā* (seventeen as opposed to five occurrences of *hemed*) "desire"; also adjective, "pleasant," "precious."

hāmūdôt. The quality of desirableness, preciousness, rendered "a man greatly beloved" (Dan 9:23; 10:11, 19), "pleasant (KB, p. 309, delicate) bread" (10:3), "goodly raiment" (Gen 27:15), or "precious jewels" (II Chr 20:25), but also true plurals, pleasant or precious things (Dan 11:38, 43). Occurs nine times.

mahmad. Concretely, a pleasant thing (four out of thirteen times) or person, e.g. either Ezekiel's wife, "the 'desire' of his eyes," or his contemporaneous temple (Ezk 24:16, 21, 25); also adjectival renderings: beloved, lovely, pleasant.

mahmōd. Only plural, *mahāmuddim*, pleasant things; (Lam 1:7, 11).

Bibliography: Büchsel, F., in TDNT, III, pp. 169–70. Coates, J. R., "Thou Shalt not Covet [Ex 20:17]," ZAW 11: 238. Gamberoni, J., "Desire," in *Sacramentum Verbi*, vol. I, Herder & Herder, 1970, pp. 206–209. THAT, I, pp. 579–80.

J.B.P.

674 חמה (h_{mh}). Assumed root of the following.

- 674a חמ (hām) *father-in-law.*
 674b חמות (hāmôt) *mother-in-law.*
 674c חומה (hōmā) *wall.*

hām. *Father-in-law.* ASV and RSV the same. This noun denotes the father of one's husband. Its Akkadian cognate is *emu* (CAD E, p. 154ff.) which usually represents a male relative: father-in-law, son-in-law, or wife's/sister's son. Our word occurs four times.

hāmôt. *Mother-in-law.* The feminine of the above noun. Its Akkadian cognate is *emētū* (CAD E, p. 149). Our word occurs eleven times.

That our word signifies the father-in-law (mother-in-law) is clear not simply on the basis of the Akkadian cognates, but from the Bible itself. In Gen 38:13, 25, it is evident that Judah, who was beguiled by Tamar to fulfill his levirate duty, was the father of her two deceased husbands. Equally clear is the use in I Sam 4:19, 21, where the wife of Phinehas, Eli's son dies grieving over her family and giving birth to a son, Ichabod. The feminine noun stands opposite *kallāt* in Ruth 2:23, and clearly signifies mother-in-law. Interestingly, Micah (7:6) decries the deep moral cor-

675 חָמַט (ḥmt)

ruption evidenced in the breakdown of societal bonds, especially the bond between mother-in-law and daughter-in-law.

L.J.C.

- חָמָה (ḥēmā). See no. 860a.
 חָמָה (ḥammā). See no. 677c.
 חָמוֹדוֹת (ḥāmūdôt). See no. 673c.
 חָמוֹשׁ (ḥāmôš). See no. 681a.
 חָמוּק (ḥammûq). See no. 682a.
 חָמוֹר (ḥāmôr). See no. 685a.
 חָמוֹת (ḥāmôt). See no. 674b.

675 חָמַט (ḥmt). Assumed root of the following.

- 675a חָמוֹט (ḥōmet) *a kind of lizard* (Lev 11:30).

- חָמִישׁ (ḥāmiš). See no. 679c.
 חָמִישִׁי (ḥāmishî). See no. 686d.

676 חָמַל (ḥamal) *spare, have compassion on.*

Derivatives

- 676a חֶמְלָה (ḥemlā) *mercy*.
 676b מַחְמָל (maḥmal) *object of deep love*.

The ASV and RSV translations reflect the breadth of this root and the subsequent difficulty in rendering it. Basically, this root connotes that emotional response which results (or may result) in action to remove its object (and/or its subject) from impending difficulty. It should be distinguished from ḥûs and rāham. It occurs forty-five times.

The idea of "sparing" is clearly seen in Jer 50:14 where God instructs Cyrus's armies to "spare no arrows." Obviously, there is no inward emotional element of compassion upon the arrows involved in this sparing. Job confesses that his pain spares not (Job 6:10). On the other hand, the jealous man when taking revenge spares not (Prov 6:34), i.e. holds nothing back, is merciless. The wicked takes delight in his evil and holds it in his mouth (Job 20:13). He spares it and will not let it go (ASV).

In Deut 13:8 [H 9] this word is used negatively with ḥûs to describe how God wants his people to react to idolators. Samuel evokes this judgment: spare not the Amalakites (the idolators) who refused passage to Israel (I Sam 15:3, 9, 15). Destroy them completely! But Saul disobeyed. Cyrus is directed not to spare Babylon (Jer 51:3; cf. Hab 1:17). In these cases there is to be no emotion which would hinder thorough-going destruction. Things will be so bad in the captivity that even natural affection would be absent and brother would not spare brother (Isa 9:19 [H 18]; the people would turn to cannibalism! What a

contrast to the restitution when God will spare his people (Mal 3:17 in which ḥamal is difficult to distinguish from rāham, q.v.).

This root can also apply to the emotion leading (or tending to lead) to the action of sparing. In Ex 2:6, Pharaoh's daughter sees baby Moses, and she has compassion on him (ASV), i.e. her heart is moved with love. Israel rebuffed God's persistent admonitions, bringing his wrath on themselves. God had been patient because he had compassion (loving concern) upon them (II Chr 36:15f.). Ezekiel (16:5) reminds Jerusalem that only God pitied (see ḥûs) and had compassion (ḥamal) on her as on a baby, saving her from certain destruction (cf. Moses and Pharaoh's daughter).

This root can also express the emotion of pity (cf. ḥûs). Nathan tells the parable of (II Sam 12:4) the rich man who spares taking his own sheep (RSV "was unwilling"), having no pity on the poor man (v. 6). This change in meaning is clear from the context. He lacked that feeling of concern which would lead him to spare the poor man the grief of losing his only and beloved lamb. God says Israel's teachers fatten their "lambs" for slaughter and have no twinge of feeling (pity) when their "lambs" are slaughtered (Zech 11:5). Just so, God during the Exile appeared to have no feeling toward his people (Lam 2:2, 3:43), but they brought this on by their own idolatry (cf. Deut 13:8 [H 9]). This shows us how terrible was the sin which resulted in the Exile; how deeply God hates idolatry. Contrast with this just how wonderful is the age of restitution (Mal 3:17; Joel 2:18).

Finally, this root is used of God's reaction when his name was profaned by those who scoffed Israel in captivity. He states that he has concern (RSV) or regard (ASV) for his name; i.e. he cannot allow his name (and, therefore, his person) to appear powerless to deliver his people. Therefore, he says that he will bring his people back (Ezk 36:21).

ḥemlā. Mercy. This Qal infinitive absolute is used twice to describe God's mercy in delivering and/or protecting from danger. God was merciful to Lot's family in leading them by the hand from Sodom (Gen 19:16). In Isa 63:9 *ḥemlā* is parallel to 'āhab, love, as God's feeling sorry for Israel issuing from his love.

maḥmal. Object of deep love. In Ezk 24:21 the sanctuary is described as the object of Israel's pride, and pleasure, and deep longing (ḥamal). Hence, the sanctuary is what they love and want to preserve from destruction or defilement.

L.J.C.

- 677 חָמָם (ḥāmam) *be hot, warm*. ASV and RSV similar; however, cf. Isa 57:5.)

Derivatives

- 677a חֹם (*hōm*) *heat, hot*.
 677b חָם (*ham*), חָמִים (*hammim*) *warm*.
 677c חָמָה (*hammā*) *sun, heat*.
 677d חָמָן (*hammān*), חָמָנִים (*hammānim*) *incense altars*.

This root refers to physical heat, i.e. warmth produced, by the sun, the human body, clothing, and an oven. It appears in most Semitic languages (Akkadian *emmu*, CAD E, p. 150f.; Ugaritic *hm*, UT 19: no. 870). Some uses of *hōreb* and *shārab* parallel the meaning "heat produced by the sun," or "skin." Heat in an emotional sense is usually represented by *hēmā* and its derivatives (cf. Isa 57:5; Jer 51:39; Ps 39:3 [H 4]). Our root occurs thirty-five times.

hōm. Heat, hot. This noun represents a thing typified by heat: viz. a season (Gen 8:22; Job 24:19; Jer 17:8; KB), and bread (I Sam 21:6 [H 7] used adjectivally). The infinitive of *hāmam* appears with the same form as this noun. The noun occurs four times.

ham, hammim. Warm. This adjective modifies its subject applying to it the quality resulting from *hāmam*. It occurs twice.

hammā. Sun, heat produced by the sun. This noun usually (except Ps 19:6 [H 7]) is a poetic alternative for *shemesh* (sun). It can make one black (i.e. tanned), as can mourning (Job 30:28). In the time of judgment it is darkened (Isa 24:23), and it is made more luminous in the time of redemption (Isa 30:26), even though a single historical occasion might produce both results. Significantly our word is paralleled to *shahar* (q.v.); also see *hālāl* and *l'hanā* (q.v.), and may be an infrequently recognized Canaanite name of the sun god (Song 6:10). Our word occurs six times.

hammānim. Incense altars. This noun represents small (II Chr 34:4) cultic objects used in pagan worship and is paralleled to *'ashērīm* (Isa 17:8). Nabatean and Palmyra inscriptions substantiate the proffered identification. Perhaps the small stone cup-shaped objects discovered through Palestinian excavations are *hammānim* (AI I, p. 286). The word occurs eight times.

Bibliography: Lewy, Julius, "The Old West Semitic Sun-God Hammu," HUCA 18: 429–81. Wright, G. E., "'Sun-Image' or 'Altar of Incense?'" BA 1: 9–10.

L.J.C.

חָמָן (*hammān*). See no. 677d.

- 678 חָמָם (*hāmas*) *wrong, do violence to, treat violently*. Used seven times in the Qal, once in the Niphal. The Arabic cognate means to be hard, strict, severe.

Derivatives

- 678a חָמָם (*hāmās*) *violence, wrong*.
 678b תַּחְמָם (*tahmās*) *a name of the male ostrich*.

This noun and verb are together used sixty-seven times and mostly translators seem satisfied with the word "violence" in some form (KJV, RSV, NIV). It may be noted, however, that the word *hāmās* in the OT is used almost always in connection with sinful violence. It does not refer to the violence of natural catastrophes or to violence as pictured in a police chase on modern television. It is often a name for extreme wickedness. It was a cause of the flood (Gen 6:11, 13, parallel to "corrupt"). Other usages are: a "malicious" witness (Ex 23:1; Deut 19:16 NIV); "cruel" hatred (Ps 25:19); oppression and violence (Ps 72:14 NIV); violence is risen up into a rod of wickedness (Ezk 7:11, a rod to punish wickedness, NIV). The aspect of sinfulness is illustrated also by the verb which twice refers to "transgression" of God's law (Ezk 22:26; Zeph 3:4).

Of special interest is the enigmatic reaction of Sarah to her handmaid's mocking. She says to Abraham, "My wrong be upon thee" (Gen 16:5). Speiser (*Genesis*, AB, pp. 116–8) takes it as an objective construction "the injustice done to me, . . . *hāmās* 'lawlessness, injustice' . . . is a strictly legal term which traditional 'violence' fails to show adequately." It could be that Sarah is declaring Abraham responsible or it could even suggest that she is saying that it is up to him to correct that injustice.

R.L.H.

- 679 חָמֵץ (*hāmēṣ*) *I, be sour, leavened*.

Derivatives

- 679a חָמֵץ (*hāmēṣ*) *that which is leavened*.
 679b חֹמֶץ (*hōmeṣ*) *vinegar*.
 679c חָמִיץ (*hāmīṣ*) *seasoned*. Occurs only in Job 30:24.
 679d מַחְמֶשֶׁת (*maḥmešet*) *anything leavened*. Occurs only in Ex 12:19–20.

The verb occurs five times in the Qal stem, two times in the Hiphil, and once in the Hithpael stem.

This root designates the action and result of yeast, *ś'ôr*, bread dough which is *lehem hāmēṣ*. The basic meaning is to become fermented or sour. Hosea 7:4 has a brief description of a baker working on leavened dough until it was ready for the oven. This idea of becoming sour is extended to a person's negative attitudes in Ps 73:21 and probably in Ps 71:4 where it is translated "cruel."

The main religious significance of the word is tied to its exclusion from certain cultic practices

of the Hebrews. The Hiphil participle of the verb is used in a strong command that anyone who eats leavened bread during the Passover feast is to be cut off from Israel (Ex 12:19–20). Ex 12:39 notes that Passover bread was not leavened because the Hebrews went out quickly from Egypt thus having no time to raise the dough. Thus it had the symbolic value of teaching Israel that having been redeemed from Egypt they should leave their old life quickly and set out toward the promised land by faith.

hāmēs. *Leaven, leavened bread.* This is the primary word for food which is in process of fermenting or has fermented. Normally, it is limited to the grain foods: wheat, barley, and spelt. In the Old Testament these grains are theologically significant because when ground and mixed with yeast, their use is prohibited in certain religious activities. In the discussion of the verb form, it was noted that anyone who ate leavened bread during the passover could be excommunicated. The noun is used in this context (Ex 12:15) and reference is made in Ex 13:3, 7 that no leavened bread is permitted in house or on table during the Passover because of the Exodus event and God's act of bringing the Hebrews out of Egypt quickly (see also Deut 16:3).

Leavened bread was also prohibited in connection with the offering of sacrifices involving blood (Ex 23:18; 34:25). Neither it nor honey could be burned with a meal offering (Lev 2:11) and it cannot be baked with the fire offering (Lev 6:15). But leavened bread could be eaten with the thank-offering (Lev 7:13; Amos 4:5) and with the firstfruit offerings (Lev 23:17).

In later Jewish thought leavened bread became a symbol of corruption and impurity, as also in Jesus' teachings (Mt 16:2; Mk 8:15) and in one remark by Paul in I Cor 5:8.

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G.H.L.

680 חָמַץ (*hāmaṣ*) **II, be red** (Isa 63:1; Ps 68:24).

681 חָמַץ (*hāmaṣ*) **III, be ruthless** (Ps 71:4).

Derivative

681a חָמוֹץ (*hāmōṣ*) **the ruthless** (Isa 1:17).

682 חָמַק (*hāmaq*) **turn away** (Song 5:6, Qal; Jer 31:22, Hithpael).

Derivative

682a חָמוּק (*hāmmūq*) **curving, curve** (Song 7:2).

683 חָמַר (*hāmar*) **I, ferment, boil, foam.**

Derivatives

683a חֲמֵר (*hemer*) **wine.**

683b חֲמָר (*hēmār*) **bitumen.**

683c חֹמֶר (*hōmer*) **cement.**

683d חָמַר (*hāmar*) **smear with asphalt** (Ex 2:3, only).

This root is sometimes confused with another one with identical consonants which means reddish (root III).

The verbal form of this root is illustrated in Ps 46:4 in which "waters . . . be troubled" (KJV, or "foamed," RSV). An extension to human emotions is found in Lam 1:20; 2:11, and to "wine . . . red" (KJV; "foaming," RSV). The verb probably means red (RSV; "foul," KJV) in Job 16:16.

hemer. *Wine.* A masculine noun, which occurs only in Deut 32:14 and Isa 27:2.

hēmār. *Bitumen, asphalt.* This masculine noun may have arisen from the trait of asphalt seething, or swelling up from the ground or coming to the top of the Dead Sea and/or its reddish-brown color. This material was used in Babylon as mortar (Gen 11:3), was abundant in the Dead Sea area (Gen 14:10) and was imported to Egypt (Ex 2:3) for mortar and a sealant.

hōmer. *Cement, mortar, clay.* This noun was also a term for the reddish clay of that area, particularly Palestine. See Isa 29:16; 45:9 (personified); Jer 18:4; and cf. Job 30:19; Isa 10:6. In one instance clothing is likened to clay (Job 27:16).

Job extended this term to designate human bodies in 4:19; 10:9; 13:12 and then to liken, metaphorically, men in their creaturely relationship to their Maker to the potter-clay relation. Along this same line, Isa 45:9 personifies clay which rebels against the potter, to make the point that idolatry is unnatural and illogical.

[Or this passage may mean that mere man, the clay, must not question the ways of the Sovereign of history, the Potter. The specific challenge in view here may be one's questioning the Lord's use of the uncircumcised Persian king, Cyrus, to serve both as his shepherd to restore Israel and as his anointed one to shatter gentile opposition to his people (Isa 44: 28–45:1), and thereby bring forth God's righteousness (Isa 45:8). B.K.W.]

This motif appears also in Isa 64:7 as a humble affirmation of man's creature relationship to God. Jeremiah was told by God to go to the pot-

ter's shop to watch him form clay into vessels (Jer 18:1-4), then God likened Israel and nations to clay in the hands of a potter. The crucial difference lies in man's ability to say "yes" or "no" and God's right to respond with grace or judgment. Paul brought into his arguments the same metaphor to demonstrate God's sovereignty over man (Rom 9:20-23).

G.V.G.

- 684 חָמַר (*hāmar*) **II, heap up**. This root is confused with the first root by some translators in Hab 3:15, e.g. "heap," KJV; "surg-ing," RSV.

Derivatives

- 684a חֹמֶר (*hōmer*) **I, heap**.
 684b חֹמֶרֶת (*hōmeret*) **II, homer**.
 684c חֲמוֹר (*hāmôr*) **heap**.

The verbal form is present in OT if the form in Hab 3:15 is a participle. The nominal form is duplicated in the plural for emphasis in Ex 8:10, coming from the masculine noun, *hōmer*. The Hebrew measure of capacity, the *hōmer*, possibly comes from the act of heaping grain in a container or pouring liquid into a jar. As a dry measure, the homer held 10 ephahs equal to 6¼ bushels figuring the ephah at 22 liters. As a liquid measure, the homer held ten baths (22 liters) equal to 58 gallons (see the discussion of measures under "ephah"). These measures are mentioned in several religious contexts (Lev 27:16; Num 11:32; Ezk 45:11, 13-14).

The masculine noun, *hāmôr*, appears in Jud 15:16 in a redundant manner to emphasize the magnitude of Samson's victory over the Philistines.

- 685 חָמַר (*hāmar*) **III, be red**. The verbal form possibly is found in Job 16:16.

Derivative

- 685a חֲמוֹר (*hāmôr*) (**he**)-ass.
 685b יַחְמוֹר (*yahmôr*) **roe**buck.

It is uncertain whether this masculine noun comes from the root meaning red since few donkeys in the Middle East are reddish in color. From earliest history this animal has served man as beast of burden, as transportation, and as field animal. They are among those creatures listed as unclean for food (Lev 11:1-8; Deut 14:3-8) but II Kgs 6:25 says its flesh was eaten in time of desperate famine. The strength of the beast is metaphorically applied to Issachar (Gen 49:14) and its burial to the ignominious death of King Jehoiakim (Jer 22:19).

In contrast to the mule and horse which were associated with war, the donkey was associated with peace and humility (II Sam 19:27) and thus

related to the Messiah in Zech 9:9; Mt 21:5, 7. There is a tinge of contempt in Ezk 23:20, which refers to the genital organ of an ass.

The donkey and ox could not plow together (Deut 22:10) but they both benefitted in the Sabbath rest (Deut 5:14). The offspring was subject to the law of firstlings (Ex 13:13) but among the Hebrews the donkey could not be a sacrifice in the cultic rites although an ass was killed at Mari in covenant-making ceremonies (McCarthy, D. J., *Treaty and Covenant*, Pontif. Biblical Inst., 1963, p. 53). In an interesting way the Lord used a donkey to frustrate Balaam in some of his schemes (Num 22-24).

Bibliography: Cohon, Samuel, "Ass," in ISBE, I, pp. 287-88. McCullough, W. S., "Ass," in IDB, II, pp. 260-61. McKenzie, J. L., "Ass" in *Dictionary of the Bible*, I, Bruce, 1965, pp. 62-63.

G.H.L.

- 686 חָמַשׁ (*hāmash*) **I, take one fifth**. This denominative verb occurs only in the Piel (Gen 41:34).

Parent Noun

- 686a חָמֵשׁ (*hāmesh*), חֲמִישָׁה (*hamishshā*) **five**.
 686b חֲמִישׁ (*hōmesh*) **fifth part** (Gen 47:26 only).
 686c חֲמִישִׁים (*hāmishshim*) **fifty**.
 686d חֲמִישִׁי (*hāmishi*), חֲמִישִׁית (*hāmishit*) **fifth** (ordinal number).

- 687 חָמַשׁ (*hāmsh*) **II. Assumed root of the following**.

- 687a חֲמֹשׁ (*hōmesh*) **belly** (e.g. II Sam 2:23; 3:27).

- 688 חָמַשׁ (*hāmsh*) **III. Assumed root of the following**.

- 688a חֲמוֹשִׁים (*hāmūshim*) **in battle array** (e.g. Ex 13:18; Josh 1:14).

- 689 חָמַת (*hām*t). **Assumed root of the following**.

- 689a חֲמֵת (*hēmet*), חֲמֵת (*hemet*) **water-skin** (Gen 21:14-15, 19).

חֵן (*hēn*). See no. 694a.

- 690 חָנָה (*hānā*) **decline, bend down, encamp, lay siege against**.

Derivatives

- 690a חֲנוּת (*hānūt*) **cell** (as having curved roof). (Only in Jer 37:16.)
 690b חֲנִית (*hānīt*) **spear**.
 690c מַחְנֵה (*mahāneh*) **camp**.

690d חָנְתָּהּ (taḥānā) *encamping or encampment*. Occurs only in II Kgs 6:8.

The verb is used 143 times in the OT, 74 times in Num alone. The latter statistic is what one would expect in a biblical book dealing to a large degree with the travels of God's people from place to place, or from one camp to another.

maḥāneh. Camp. In the OT a "camp" is a temporary (never permanent) protective enclosure for a tribe or army. It is derived from the verb *ḥānā* "to bend, curve," and hence it may be that the Hebrew camp (or the ancient semitic camp, since the word was not limited to the Hebrews) was originally circular in layout. Possibly such a circular camp, i.e., tents erected in a protective circle around the cattle, may derive from early semi-nomadic days. Or the word may derive from the circular lines of a besieging force.

A glance, however, at the camp described in the early chapters of Num (1:47–2:34; 3:14–16; 10:11–28) reveals that the Israelite camp is set up in a square around the tent of meeting tabernacle. In a schematic arrangement three tribes, each with their own insignia, were stationed on the four sides of the tabernacle, with special positioning for the Levites.

To choose a camp site when one is or expects to be continually hounded by antagonistic forces is not easy. The Bible indicates that at least two factors were in mind when a camp site was chosen: (1) the availability of water (Josh 11:5; Jud 7:1, and hence the advantage to camping at an oasis rather than at a site dependent on the flow of a river); and (2) lines of natural defense which formed a barricade (I Sam 17:3; 26:3).

Most important, the camp, as described in the Pentateuch, assumes its significance simply because it is adjacent to the tabernacle, the dwelling place of God's presence. As a result certain conditions must be observed and maintained. For one thing, cleanliness in the camp is imperative (Num 5:1–4; Deut 23:10–14). The dead were buried outside the camp (Lev 10:4–5). The lepers were banished from the camp (Lev 13:46). For coming in contact with anything dead the penalty was exclusion from the camp for seven days (Num 31:19). Criminals were executed outside the camp (Lev 24:23, and cf. Heb 13:12, "Jesus also suffered outside the gate"). The camp is too close to God's presence to allow sin or impurity to intrude. The idea of "God's camp" is also applied to the permanent temple as seen in II Chr 31:2.

The LXX translation for *maḥāneh*, *parembolē*, is also applied in the NT to the church (Rev 20:9), "the camp of the saints."

ḥānīt. Spear. A lethal weapon, the spear was short and capable of being thrown (I Sam 18:11;

20:33, translated here by the KJV as "javelin," but it is the word *ḥānīt*). Even its butt could be used as a weapon (II Sam 2:23). Most frequently, this weapon is mentioned as being Saul's personal weapon: I Sam 18:10; 19:9, 10; 22:6; 23:21; 26:7, 16, 22; II Sam 1:6; I Chr 11:23. Possibly this signifies authority. Thus, in Ugaritic text 125:47 the son of King Krt on an important mission carries his spear, presumably as a mark of royal status.

Goliath also had a spear (I Sam 17:7; 21:9; I Chr 20:5). In his duel, or battle of champions, with David, David is prompted to say: "the Lord saves not with a sword and with a spear" (I Sam 17:47). These are not the kinds of weapons with which God stocks his arsenal (cf. II Cor 10:4). Surely this idea is uppermost in the eyes of the prophets as they anticipate the coming age of peace when men shall "beat their swords into ploughshares and their spears into pruning hooks" (Isa 2:4; Mic 4:3).

Bibliography: AI, I, pp. 241–46. Yadin, Y., *The Art of Warfare in Biblical Lands*, I-II, 1963. Unger, M. F., *Unger's Bible Dictionary*, Moody, 1957, pp. 169–70.

V.P.H.

חָנָנוּ (ḥannūn). See no. 694d.

חָנִית (ḥānūt). See no. 690a.

691 חָנַט (ḥānaṭ) *spice, make spicy, embalm*.

Derivatives

691a חָנֻטִים (ḥanūtim) *embalming*, only in Gen 50:3.

691b חִטָּה (ḥiṭṭā) *wheat*.

The substantive comes from the root *ḥānaṭ*, meaning perhaps "to project" or "to mature" because the grains project from the place of the ear of the wheat when it ripens. In the Bible it is referred to thirty times, and all but seven of these are in the plural. The singular is feminine in form and the plural is masculine in form.

It is planted in Palestine after the autumn rains have softened the ground sufficiently for plowing, thus in November–December, and is harvested in the spring, April–June. The "wheat-harvest" (*q'šir ḥiṭṭim*) is mentioned in Gen 30:14; Ex 34:22; Jud 15:1; Ruth 2:23; I Sam 6:13; 12:17. Of the species of cereals referred to in the Bible wheat (*ḥiṭṭā*) is usually considered the most valuable. Note that of the seven species with which Israel is blessed as she enters her new land, wheat is placed first (Deut 8:8). There is even a tradition in the Talmud that the tree of knowledge of which Adam and Eve partook was a *ḥiṭṭā* (Sanhedrin 70b).

This wheat was "harvested" (Ruth 2:23; I Sam 6:13). It was "threshed" (Jud 6:11; I Chr 20:21); "cleaned" (II Sam 4:6). It also figures promi-

nently as a part of Solomon's obligation regarding the alliance he made with Hiram the king of Phoenician Tyre. In addition to olive oil Solomon was to give wheat (I Kgs 5:11 [H 25]; II Chr 2:10, 15 [H 9,14]) to Hiram.

The Psalmist twice uses the word symbolically of God's care and provision: Ps 81:16 [H 17]; 147:14. God promises the "finest of wheat" (*hēleb hittā*), literally "the kidney fat of wheat" (cf. Deut 32:14). Thorns are the opposite of wheat (Job 31:40; Jer 12:13).

Jesus, of course, resorted to the analogy of the "grain of wheat" in John 12:24 to press home the necessity for his own death. Paul in I Cor 15:36f. employs the same analogy to say that the body cannot be transformed into the new life of the resurrection unless it dies.

Bibliography: Feliks, J., "Wheat," in *Encyclopaedia Judaica*, vol. XVI, 480-481. Kislev, M. E., "Hittā and Kusmet: Notes on their Interpretations," *Lēšonenu* 37: 83-95 (in Hebrew). Trever, J. C., "Wheat," in IDB IV, pp. 839-40. V.P.H.

חֲנֻטִּים (*hanūṭīm*). See no. 691a.

חָנִיק (*hānik*). See no. 693a.

חֲנִינָה (*hāninā*). See no. 694e.

חֲנִית (*hānīt*). See no. 690b.

692 חֶקֶךְ (*hēk*) **I. Assumed root of the following.**

692a חֶקֶךְ (*hēk*) **palate, mouth.** ASV and RSV similar, although RSV twice renders "speech" for ASV "mouth" (Prov 5:3; Song 5:16).

Half of the occurrences of *hēk* are in Job where, rendered often as "mouth," it is set in context of taste or speech.

Theologically, the term is significant in two connections. As an organ vital for speech *hēk*, like mouth (*peh*, q.v.) is linked with true and false statements. Wisdom, personified, commends herself to mankind by saying, "All the words of my mouth (*hēk*) are righteous" (Prov 8:7). Job claims innocence because under provocation he has not permitted his mouth (*hēk*) to sin.

The expression, "tongue cleaving to mouth," apart from denoting thirst, is an idiom in the Hebrew for being speechless. Ezekiel's dumbness may indicate the gravity of the impending destruction of Jerusalem or perhaps the importance of waiting to speak Yahweh's word only. The idiom was used in imprecations and oaths (cf. Ps 137:6).

E.A.M.

693 חָנָק (*hānak*) **II, dedicate, inaugurate.** ASV and RSV similar.)

Derivatives

693a חָנִיק (*hānik*) **trained servant.**

693b חֲנֻכָּה (*hānūkkā*) **dedication.**

693c חֲכָה (*hakkā*) **hook fastened in jaw, fish hook.**

The verb occurs infrequently (five times) with the object "house," either private (Deut 20:5) or religious (e.g. I Kgs 8:63). Although usually rendered "dedicate" a more accurate translation is "begin" or "initiate." See Prov 22:6 for *hānak* translated as "train" (a child). Synonyms are *qādēsh* "to set apart," a notion not inherent in *hānak*, and the phrase *mālē' yad* "fill the hand," thought by some to mean "filling the hand (with an offering?)" for Yahweh" (cf. Jud 17:5, 12; Ex 29:24f.), a phrase used with respect to "people."

hānak is best understood as "inaugurate." There is not in the term itself the notion that dedication is to someone or to something, though that concept is present in the synonyms. With one exception (Prov 22:6, where the meaning is "start"; cf. NEB), *hānak* and its derivatives refer to an action in connection with structures such as a building (I Kgs 8:63), wall (Neh 12:27), an altar (Num 7:10), or an image (Dan 3:2).

hānak is almost certainly a community action which in the case of cult structures involves offerings. The ceremony of dedication (*hānūkkā*) for Solomon's altar extended over seven days (II Chr 7:9). Dedication of Solomon's temple as well as the temple at Ezra's time was marked by numerous sacrifices (I Kgs 8:63; Ezr 6:17).

Judging from Israelite practice, the initial use of a religious structure was given special significance. The completion of a project was observed with an inauguration of the structure, an event appropriately accompanied by sacrifice and joy. Rites of inauguration have their place. Elsewhere, with the use of other vocabulary, greater emphasis is given to the consecration of people to God.

hānik. Trained servants, trained men (RSV). A hapax legomenon in Gen 14:14. Now translated as "armed retainer" used by Palestinian chieftains as mentioned in the Egyptian Execration Texts (nineteenth-eighteenth centuries B.C. and in a fifteenth century B.C. cuneiform inscription from Taanach, Israel. It is of textual significance that this hapax has good second millennium parallels. No point is to be made of the number of armed retainers born in Abraham's house (318). Nor is it accurately to be compared to the Scarab of Amenophis III which records that the princess Gilukhipla arrived from Naharaim (Haran) with 317 women of the harem (A. DeBuck, *Egyptian Reading Book I*, 1948, p. 67).

hānūkkā. Dedication, inauguration. The term

693.1 חַנָּמֶל (*hānāmēl*)

occurs eight times in Hebrew and twice in each of the Aramaic portions of Ezra and Daniel.

The noun is most famous because of its intertestamental use for the reestablishment of worship in the temple after the excesses of Antiochus Epiphanes. This Hanukkah feast is mentioned in Jn 10:22. It falls in late December.

Bibliography: Albright, W. F., JBL 58:96. —, BASOR 94:24. Lambdin, Thomas O., JAOS 73:150. Reif, S. C., "Dedicated to חנן," VT 22: 495–501.

V.P.H.

חֲנָם (*hinnām*). See no. 694b.

693.1 חַנָּמֶל (*hānāmēl*) *sleat*.

694 חָנָן (*hānan*) *I, be gracious; pity;* in Hith-pael stem *to beseech, implore*.

Derivatives

- 694a חֵן (*hēn*) *favor, grace*.
- 694b חֲנָם (*hinnām*) *freely, for nothing*.
- 694c חֵן (*hīn*) *grace*. Occurs only in Job 41:4.
- 694d חַנּוּן (*hannūn*) *gracious*.
- 694e חֲנִינָה (*hānīnā*) *favor*.
- 694f תְּחִנָּה (*t^ehinnā*) *supplication*.
- 694g תַּחֲנוּן (*taḥnūn*) *supplication*.

Cognate with Akkadian *enēnu*, *ḥanānu* "to grant a favor," Ugaritic *hnn* "to be gracious, to favor" (UT, 19: no. 882), and Arabic *ḥanna* "to feel sympathy, compassion."

It is used in the Qal stem fifty-six times, in the Hithpael seventeen times, in the Hophal once, in the Piel once, in the Polel twice, and in the Niphal once.

The verb *hānan* depicts a heartfelt response by someone who has something to give to one who has a need. Ap-Thomas's suggestion that the verb comes from a biliteral root "to bend, to incline," i.e. to condescend, is not convincing. According to Flack the verb describes "an action from a superior to an inferior who has no real claim for gracious treatment."

In reaction to earlier studies, Neubauer in his recent monograph defines the verb as God's intervention to save and to help his faithful servant or nation with the emphasis on loyalty rather than on grace and love. He arrives at this conclusion by an extrapolation from social relations to theological relations. His attempt to read such a nuance into the various occurrences of *hānan* and its derivatives leads to forced interpretations.

The LXX translates the verb with *oikteireō* "to pity or have compassion," with *eleō* "to show mercy or sympathy," or in the Hithpael stem with *deisthaō* "to supplicate."

The verb is used in social or secular contexts as well as theological ones. It often has the sense of showing kindness to the poor and needy.

Job begs his friends, "Pity me, pity me" (Job 19:21).

The Hithpael stem means "to beseech," as in Gen 42:21 where the brothers recalled how Joseph had pleaded with them. The Syrian captain besought Elijah for his life and for the lives of his soldiers (II Kgs 1:13). Esther implored the king with tears (Est 8:3; cf. 4:8).

The apparent Niphal in Jer 22:23, *nēḥant*, is probably a textual error for a form derived from the verb *ʾanah* as shown by the LXX, Peshitta, and Targum. Modern translations follow the LXX *katastenaxeis* and render "you will groan."

The overwhelming number of uses in the Qal stem, some forty-one instances, have Yahweh as the subject. The plea *honnēni*, "be gracious to me," appears nineteen times in the Psalms. The Psalmist asks Yahweh to show him favor in view of his loneliness (Ps 25:16 [H 17]), his distress (Ps 31:9 [H 10]), his transgressions (Ps 51:1 [H 3]) where the favor he asks for is that God will erase the indictment against him, etc. Cf. Isa 33:2.

The Lord graciously gave Jacob his children (Gen 33:5) and prospered him (Gen 33:11). Joseph's benediction upon Benjamin (Gen 43:29), and Aaron's benediction (Num 6:25) ask for God's gracious dealing.

Amos (5:15) urges his hearers to establish justice that the Lord might be gracious to them. In the final analysis the Lord is sovereign in acting graciously to those whom he selects (Ex 33:19).

The Hithpael is used in supplications to God: by Moses who begs to see the Promised Land (Deut 3:23); by Solomon in dedicating the temple (I Kgs 8:33, 47, 59; 9:3; II Chr 6:24, 37); by the Psalmist (Ps 30:8 [H 9]; 142:1 [H 2]); and by Hosea (12:4 [H 5]) of Jacob's appeal to the angel who wrestled with him. Job, who is advised by Bildad to supplicate God (Job 8:5), concedes that though he were righteous this would be his only recourse (Job 9:15).

Instead of taking *hannōt* as an infinitive in Ps 77:9 [H 10], "Hath God forgotten to be gracious?" (AV), Dahood suggests taking it as a substantive, parallel to *rahāmāyw* "bowels." He translates, "Have the inmost parts of God dried up?"

The verb *hānan* and its derivatives are components of the names of fifty-one persons. These include: Baalhanan, Elhanan, Hananel, Hanani, Hananiah, Hannah, Hanun, Henadad, Jehohanan, Johanan, Tehinnah. Cf. the Punic names Hanno and Hannibal.

The woman's name Hannah has given us Anna, Ann, Nan, Nancy, Anita (Spanish) and Annette (French). Johanan has given us the name John: Jean (French), Giovanni (Italian), Juan

(Spanish), Johann, and Hans (German), Jan (Dutch), and Ivan (Russian).

For synonyms of *hānan*, etc. see especially *hesed* and *rahūm*.

hēn. *Favor, grace, charm*, etc. This word occurs sixty-nine times, including forty-three times in the phrase "to find favor in the eyes of," seven times with the verb "to give," and three times with the verb "to obtain" (Est 2:15, 17; 5:2), which leaves fourteen independent uses of the word.

The word never appears with the article or in the plural; it has the personal suffix once in Gen 39:21.

The vast majority of occurrences are secular and not theological in significance. In contrast with the verb *hānan*, the focus of attention is not on the giver, but on the recipient, of what is given. In contrast with the frequent occurrences of the verb and other derivatives, in the Psalms *hēn* occurs but twice in Ps 84:11 [H 12] "the Lord will give favor" (RSV), and in Ps 45:2 [H 3] of the "grace" on the lips of the bridegroom.

hēn appears thirteen times in Proverbs, often with an aesthetic significance of charm or beauty.

As Neubauer has stressed, many of the passages in which this phrase is found concern the relations of a superior to an inferior, e.g. a king to his subject. But it is too much to hold that the phrase is a *terminus technicus* so that Jacob in Gen 32:5 [H 6]; 33:8, 10, 15, is actually acknowledging himself a vassal of Esau.

The phrase is found in the crucial passage on the justification of divorce in Deut 24:1 which was the basis for the debate between Hillel and Shammai. Rabbi Akiba held that a man might divorce his wife "even if he found another fairer than she, for it is written: 'if she find no favor in his eyes.'"

In theological usage Noah and Moses are said to have found grace in the sight of the Lord (Gen 6:8; Ex 33:12). It was the Lord who caused Joseph to find favor with the chief jailer (Gen 39:21), and the Israelites favor with the Egyptians (Ex 3:21; 11:3; 12:36). In Num 11:15 Moses is saying to the Lord no more than, "Do me a favor and please kill me."

In Zech 12:10 the house of David and the inhabitants of Jerusalem will have poured upon them "the spirit of *hēn* and *taḥnūnim*." The Targum reads "a spirit of mercy and compassion"; Unger takes this as the Holy Spirit.

The shouts of acclamation at the completion of Zerubbabel's temple in Zech 4:7, literally, "*hēn*, *hēn*," are interpreted by Unger to mean, "What gracefulness (beauty) it has!" Sellin has suggested, "Bravo, bravo!"

In a number of passages *hēn* means "charm" or an attractive personality which creates a fa-

vorable impression. In the Aramaic Proverbs of Ahiqar we have the phrase *h̄n gbr hymnwth* "for a man's charm is his truthfulness" (ANET, no. 132, p. 429). It is the heeding of wisdom which produces this favor: Prov 3:4; 13:15; Eccl 9:11; 10:12. The woman with this grace or charm, not just physical beauty (Prov 11:16; cf. 11:22), is worthy of honor.

The woman who fears the Lord is praised, in contrast to one who possesses merely deceitful charm and vain beauty (Prov 31:30). Nahum 3:4 compares Nineveh to a prostitute who is *tōbat hēn*, which the LXX renders *kalē kai epicharis* and the Vulgate *speciosae et gratae*, i.e. "beautiful and pleasing." Cf. NAB "fair and charming"; NEB "fair-seeming."

hinnām. *Freely, for nothing, unjustly, without cause, in vain*. Cf. Latin *gratis*, English *gratuitously*. This adverb occurs thirty-two times. It has no inherent religious significance.

It can mean "for nothing" as in Gen 29:15. In Ex 21:2, 11 it is used of the Hebrew slave freed; in Num 11:5 of the food which was eaten for free in Egypt; in Isa 52:3 of the Jews who have sold themselves into slavery "for nothing."

In Prov 23:29 the alcoholic has wounds "without cause" (KJV) or rather "for nothing" (NAB). The NEB paraphrases, "Who gets the bruises without knowing why?"

The Psalmist complains that his enemies plan evil for him "without cause" (Ps 35:7; "unprovoked," NEB). Cf. Ps 109:3; 119:161.

The word *hinnām* is used in several senses in Job. Satan asks (Job 1:9) whether Job fears God "for nothing," that is, without an ulterior purpose. God responds (Job 2:3) by replying to Satan that he has incited him against Job "without cause" or "without justification." Job (Job 9:17) later complains that his wounds have been multiplied "for no reason" (JB). Eliphaz accuses Job of taking someone's pledge "unjustly" (Job 22:6).

The word can also mean "in vain," as in Prov 1:17 of the bird net set in vain. In Ezk 6:10 Yahweh warns that he has not spoken in vain.

Dahood has suggested that *hinnām*, e.g. in Ps 35:7, should be translated "secretly, stealthily" from the Ugaritic *hnn*. The traditional rendering, however, makes good sense.

The Aramaic verb which is cognate with Hebrew *hānan* is used in the Peal stem in Dan 4:27 [Aram 24] in Daniel's advice to Nebuchadnezzar "to show mercy" to the poor, and in the Hithpael stem in Dan 6:11 [Aram 12] of Daniel's supplication.

hannūn. *Gracious*. This word occurs thirteen times, eleven times in combination with *rahūm* "merciful, compassionate." The LXX usually translates it *eleēmōn* "merciful." The adjective describes the gracious acts of Yahweh. His grace

is revealed together with his righteousness, as most of the passages which speak of him as *hannūn* also speak of his judging evil, e.g. Joel 2:13.

All occurrences of *hannūn* refer to God (Ex 22:27 [H 26]; 34:6; II Chr 30:9; Neh 9:17, 31; Ps 86:15; 103:8; 111:4; 116:5; 145:8; Joel 2:13; Jon 4:2). In Ps 112:4, the RSV supplies "the Lord" as the one who is gracious, but the description is probably of the righteous man who shares the characteristics of his God.

Perhaps the most striking use of this word is the great proclamation of the name of God to Moses on Mount Sinai (Ex 34:6). The verse is alluded to repeatedly in later writings (Num 14:18, but does not use this phrase; Ps 86:15; 103:8; 145:8; Joel 2:13; Jon 4:2).

hāninā. *Favor, pity.* It occurs but once in Jer 16:13. The LXX translates it *eleos* "pity, mercy." Because of Judah's apostasy the Lord says that he will no longer grant his pity.

ṯhinnā. *Supplication, mercy.* The word occurs twenty-four times and means a prayer for grace on all but two occasions when it means "mercy." Half of all the occurrences appear in Solomon's prayer at the dedication of the temple (I Kgs 8-9; II Chr 6).

In Josh 11:20 *ṯhinnā* designates the "mercy" of the victor for the vanquished, and in Ezr 9:8 Yahweh's "grace" (KJV) or "mercy" (NAB) for the remnant of his people. In both cases the LXX has *eleos* "mercy."

taḥānūn. Always used in the plural *taḥānūnim*. *Supplications.* Similar in general to the preceding but representing less a formal entreaty (used only once in II Chr 6:21 in Solomon's prayer) than the outpourings of a troubled soul; used in parallel to "weepings" in Jer 3:21, 31:9. It is used seven times in the Psalms, all except once in the phrase *qōl taḥānūnay* "the voice of my supplications" (KJV), "my cry for mercy" (NEB).

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E.Y.

695 הָנָן (*hānan*) II, *be loathsome* (Job 19:17, only).

696 הָנָפָה (*hānēp*) *be defiled, polluted, profaned, corrupt.* (ASV similar; RSV in most cases uses "pollute" for the KJV renderings.)

Derivatives

696a הָנָפָה (*hōnēp*) *hypocrite.*

696b הָנָפָה (*hānēp*) *hypocrite.*

696c הָנָפָה (*hānūppā*) *profaneness, pollution,* only in Jer 23:15.

The core notion is of inclining away from right whereas in Arabic it may mean to incline to a right state. In Aramaic the root means "to act falsely toward," "act with hypocrisy"; in Akkadian (Amarna letters) "exercise ruthlessness toward" (BDB). The verb appears eleven times, seven of which are in the Qal stem.

The verb can refer to land being polluted for various reasons. In the Qal stem there is mentioned the transgression of laws, violation of statutes and the breaking of the covenant, all of which pollute the land (Isa 24:5). Breaking of marriage vows to marry another precludes a return to the first mate; in the same way a favored people who drifted back and forth between devotion to idols and the Lord, pollutes the land (Jer 3:1). The evidence of immorality and other gross wickedness of the Canaanite fertility cult was to be seen on every hilltop in the land, thus polluting it (Jer 3:2, 9). Because of many sins Zion was in danger of God's discipline by being polluted by pagan nations (Mic 4:11).

The Hiphil stem describes the pollution of land. The murderer who had shed innocent blood was regarded as polluting the land (Num 35:33).

Prophet and priest could be polluted. Their evil actions were to be found even in the house of the Lord and their pollution polluted the temple (Jer 23:11). Daniel's prediction regarding Antiochus Epiphanes indicated that he was to flatter (but actually pollute) those who had already broken the covenant. Some misguided rulers would actually serve their interests in the corruption of the sanctuary but the counterforce of those who knew God (the Maccabees) would take action against this evil (Dan 11:32).

The adjective denotes a godless man, a man who forgets God (Job 8:13) and lives in opposition to all that is right (Job 17:8; Isa 9:17; 10:6). Of the thirteen times it is used, it appears eight times in Job, emphasizing the action and tragedy of the godless. Any hope which the godless have will perish (Job 8:13). The godless can never come into the presence of God (Job 13:16). Association with the godless is a barren experience (Job 15:34). The godless have their pleasures but momentarily (never forever, Job 20:5). The godless should not hold governmental positions lest the people fall into a trap (Job 34:30). The man who forgets the fear of God is godless, a menace to society. He will be judged.

David demonstrates the upside-down character of the godless. Those who had turned against him were likened to the coarse jesting at godless banqueting tables (Ps 35:16). The character of the godless, being and actions, God will judge. Retribution will come so swiftly that even the godless will tremble and be terrified (Isa 33:14).

hōnep. *Hypocrisy*, Isa 32:6. The fool (worst word, *nāhāl* q.v.) with whom no one can reason, is the one who practices ungodliness or profaneness.

hānēp. *Hypocrite, hypocritical*. (ASV, RSV, and NIV usually translate this word as "godless," possibly the better rendering from the core idea.) L.G.

697 חָנָקָה (*hānaq*) *strangle*. Occurs in the Niphal (II Sam 17:23) and the Piel (Nah 2:13).

Derivative

697a מַחְנֵקָה (*mahānāq*) *strangling*.

698 חָסֵד (*hsd*) **I. Assumed root of the following.**

698a חֶסֶד (*hesed*) *kindness, loving-kindness, mercy and similar words* (KJV). (RSV usually has steadfast love, occasionally loyalty, NASB lovingkindness, kindness, love, NIV unfailing love.)

698b חֲסִיד (*hāsīd*) *holy one, godly, saint*. RSV faithful, godly one, loyal. NIV, saint, godly.

698c חֲסִידָה (*hāsīdā*) *stork* (perhaps because it was thought to be kind to its young).

For centuries the word *hesed* was translated with words like mercy, kindness, love. The LXX usually uses *eleos* "mercy," and the Latin *misericordia*. The Targum and Syriac use frequently a cognate of *tob*. The root is not found in Akkadian or Ugaritic. The lexicons up through BDB and GB (which said *Liebe, Gunst, Gnade*, love, goodness, grace) are similar. KB however is the "mutual liability of those . . . belonging together."

In 1927 Nelson Glueck, shortly preceded by I. Elbogen, published a doctoral dissertation in German translated into English by A. Gottschalk, *Hesed in the Bible* with an introduction by G. A. LaRue which is a watershed in the discussion. His views have been widely accepted. In brief, Glueck built on the growing idea that Israel was bound to its deity by covenants like the Hittite and other treaties. He held that God is pictured as dealing basically in this way with Israel. The Ten Commandments, etc. were stipulations of the covenant, Israel's victories were rewards of covenant keeping, her apostasy was covenant violation and God's *hesed* was not basically mercy,

but loyalty to his covenant obligations, a loyalty which the Israelites should also show. He was followed substantially by W. F. Lofthouse (1933), N. H. Snaith (1944), H. W. Robinson (1946), Ugo Masing (1954), and many others.

There were others, however, who disagreed. F. Assensson (1949) argued for mercy, basing his views on the OT versions. H. J. Stoebe (doctoral dissertation 1951, also articles in 1952 VT and in THAT) argued for good-heartedness, kindness. Sidney Hills and also Katherine D. Sakenfeld (*The Meaning of Hesed in the Hebrew Bible, a New Inquiry*), held in general that *hesed* denotes free acts of rescue or deliverance which in prophetic usage includes faithfulness. For this historical survey and references see Sakenfeld pp. 1-13 (hereafter called Sak.); also LaRue in the book by Glueck (here called G.)

The writer would stress that the theological difference is considerable whether the Ten Commandments are stipulations to a covenant restricted to Israel to which God remains true and to which he demands loyalty, or whether they are eternal principles stemming from God's nature and his creation to which all men are obligated and according to which God will judge in justice or beyond that will show love, mercy and kindness.

On the meaning of our word *hesed* it is convenient to start, as G. and Sak. have done, with the secular usage, i.e. between man and man. Glueck argues that *hesed* is practiced in an ethically binding relationship of relatives, hosts, allies, friends and rulers. It is fidelity to covenantal obligations real or implied. Sakenfeld goes over the same material and concludes that indeed a relationship is present (love almost necessitates a subject-object relation) but that the *hesed* is freely given. "Freedom of decision" is essential. The help is vital, someone is in a position to help, the helper does so in his own freedom and this "is the central feature in all the texts" (p. 45).

Glueck certainly seems to find obligation where there is none. Stoebe gives an extensive treatment of *hesed* in THAT (pp. 599-622) and remarks (p. 607) that I Kgs is an instance where *hesed* is unexpected. Benhaded was defeated. He could claim no obligation. He hoped for mercy, kindness. Stoebe cites the men of Jabesh also (II Sam 2:5). Saul had died in defeat. The care of Saul's body seems clearly to have been a free act of kindness.

Also Laban's willingness to send Rebekah to Isaac was not from any covenant obligation (though G. cites the appeal to providence in v. 50). It was a kindness to a long-lost relative. He could easily have said "no." The beautiful story of Ruth is tarnished by considering Ruth's action as motivated by contractual obligations. The Lord had no obligation to get the widows new

husbands in Moab (1:8–9). Ruth went with Naomi from pure love. Boaz recognized her action as goodness in 2:11–12 and calls it *hesed* in 3:10. Even Glueck inclined toward kindness here. The action of Rahab was kindness (Josh 2:12). Her loyalty would naturally and legally be to her king and city. The angels in Gen 19:19 were hardly bound by covenant obligation—or any obligation—to Lot. Indeed the basis of their action is said in v. 16 to have been their compassion (cf. Isa 63:9). In Gen 21:23 Abimelech cites his previous *hesed* as grounds for making the covenant with Abraham which required further *hesed*. Glueck makes something of I Sam 20:8, 14, 15 where David and Jonathan swore friendship. This covenant, says G., was the basis of the *hesed*. Here, perhaps, is G's major mistake. He forgets that covenants arise on the basis of a relationship and that the obligations are often deeper than the covenant. Verse 17 shows that Jonathan's love moved him to make the covenant. When Jonathan died, David lamented for him out of love, not obligation (II Sam 1:26). David's *hesed* to Saul's house is said to be for the sake of Jonathan, not because of a legal obligation (II Sam 9:1, 3, 7). Glueck seems to miss the mark widely when he says it was neither grace nor mercy; it was brotherliness required by covenantal loyalty. Such a view has failed to see the depth of David's character. Stoebe calls it the spontaneous proof of a cordial friendly attitude (*herzlich freundlich Gesinnung*). Other examples must be omitted, but they are similar. All parties agree that in Est 2:9, 17 the word is used of favor, kindness, but some try to make this usage unusual being post-exilic.

When we come to the *hesed* of God, the problem is that of course God was in covenant relation with the patriarchs and with Israel. Therefore his *hesed* can be called covenant *hesed* without contradiction. But by the same token God's righteousness, judgment, fidelity, etc. could be called covenant judgment, etc. The question is, do the texts ascribe his *hesed* to his covenants or to his everlasting love? Is not *hesed* as Dom Sorg observed (see Bibliography) really the OT reflex of "God is love"?

A prominent early usage is in God's declaration of his own character: Ex 20:6 parallel to Deut 5:10 and also Ex 34:6–7. These passages are discussed by G., Sak. and Stoebe from the viewpoint of documentary division first. But aside from this Sak. emphasizes the freedom of God's *hesed*. in all these passages. She notes the proximity to words for mercy in Ex 34:6–7 and remarks that it is "this aspect of God's *hesed* (as his mercy) which takes on greater importance in exilic and postexilic writing"—of which she envisions a good bit—(p. 119). However, she considers Ex 20 and Deut 5 as in a "covenantal con-

text" (p. 131) and holds that "those who are loyal (loving) will receive *hesed* while those who are disloyal (hating) will be punished" (p. 131). She is led into this covenantal emphasis by the prior idea that since secular treaties speak of love, brotherhood and friendship between suzerain and vassal, that therefore these are covenant words and show that a covenant was at least implied. This view forgets that love is a covenant word because kings borrowed it from general use to try to render covenants effective. They tried to make the vassal promise to act like a brother, friend and husband. It does not follow that God's love is merely a factor in a covenant; rather the covenant is the sign and expression of his love. McCarthy more acceptably says, "the form of the Sinai story in Ex 19–24 which is reflected in the text without later additions does not bear out the contention that the story reflects an organization according to covenant form." His view is that the power and glory of Yahweh and the ceremonies conducted effected the union "more than history, oath, threat and promise" (McCarthy, D. J., *Treaty and Covenant*, Pontif. Bib. Inst., ed. of 1963, p. 163).

The text itself of Ex 20 and Deut 5 simply says that God's love (*hesed*) to those who love him (*āhab*) is the opposite of what he will show to those who hate him. The context of these commands is surely God's will for all mankind, although his special care, indeed his covenant, is with Israel. That *hesed* refers only to this covenant and not to the eternal divine kindness back of it, however, is a fallacious assumption.

The text of Ex 34:6–7 is fuller and more solemn, coming as it does after the great apostasy. It was a tender revelation of God's self to Moses. Sakenfeld is right here "that forgiveness must always have been latent [at least!] in the theological usage of *hesed*" even before the exile (p. 119). The association with divine mercy is surely patent in the words and in the context of the occasion of the apostasy. The word *rahûm* with its overtones of mother love, and *hannûn* "grace" combined with the phrase "slow to anger" all emphasize the character of God who is love. He is great in *hesed* and 'emet (of which more later). He keeps *hesed* for thousands which is immediately related to forgiveness of sin. That all this simply says that God keeps his oath seems trivial. The oath is kept because it is the loving God who speaks the oath.

Sakenfeld nicely brings together the several passages dependent on Ex 34:6–7. They are: Num 14:18–19; Neh 9:17; Ps 86:15; 103:8; 145:8 (cf. 9 and 10); Joel 2:13; and Jon 4:2. Of these passages, only Ps 86:15 includes the word 'emet after *hesed*. They all speak of the love of the Lord and some mention his forgiveness. None specifically ground the *hesed* in covenant.

The phrase *hesed* and 'emet "truth" mentioned above is thought by some to argue for the concept of loyalty or fidelity in *hesed*. It occurs some twenty-five times with about seven more in less close connection. Most agree it is a hendiadys and one noun serves to describe the other. Therefore the phrase means "faithful love" or "true kindness" or the like. Kindness and faithfulness is a fair equivalent hendiadys in English. The combination hardly seems to further the idea of fidelity to a covenant in the word *hesed*. If the term already meant that, why would the qualifier "faithful" be added? Usually, as in the usage of *hesed* alone, there is no covenant expressed to which fidelity is due. It is alleged in I Kgs 3:3, but although God's *hesed* to David in making his son king was indeed according to covenant; it was also according to his love which lay back of his covenant. The text does not ascribe it to covenant loyalty. Stoebe points out in Ps 89 that the covenant of v. 3 is based on the *hesed* of v. 2 [H 4 and 3] (THAT, p. 615).

Another pair of nouns is covenant, *b'rit*, and *hesed* used seven times with some other instances of use in near contexts. The main instance is Deut 7:9, 12 which has echoes in I Kgs 8:23; II Chr 6:14; Neh 1:5; 9:32; and Dan 9:4. It itself is called by Stoebe (THAT, p. 616) a paraphrase of Ex 34:6. He remarks that Deut 7:8 already bases all God's favor on his love. If this pair be translated "covenantal love" or "covenant and love," it should be remembered that the love is back of the covenant. This point is illustrated by Jer 2:2 where the *hesed* of Israel's youth is likened to the love of a bride. The love of a bride is the basis of the promise, not the result.

It should be mentioned that *hesed* is also paired about fifteen times with nouns of mercy like *rahûm*, e.g. Ps 103:4; Zech 7:9 (and cf. Ex 34:6-7 above), *hên*, e.g. Gen 19:19; Ps 109:12, *tanhûm*, Ps 94:18-19, etc. These instances usually stand as paired nouns not really in an adjectival relation. The implication is that *hesed* is one of the words descriptive of the love of God.

So, it is obvious that God was in covenant relation with Israel, also that he expressed this relation in *hesed*, that God's *hesed* was eternal (Note the refrain of Ps 136)—though the *hesed* of Ephraim and others was not (Hos 6:4). However, it is by no means clear that *hesed* necessarily involves a covenant or means fidelity to a covenant. Stoebe argues that it refers to an attitude as well as to actions. This attitude is parallel to love, *rahûm* goodness, *tôb*, etc. It is a kind of love, including mercy, *hannûn*, when the object is in a pitiful state. It often takes verbs of action, "do," "keep," and so refers to acts of love as well as to the attribute. The word "lovingkindness" of the KJV is archaic, but not far from the fulness of meaning of the word.

ḥāsîd. Holy one, saint. Whether God's people in the OT were called *ḥāsîd* because they were characterized by *hesed* (as seems likely) or were so called because they were objects of God's *hesed* may not be certain. The word is used thirty-two times, twenty-five of them in the Pss. It is used in sing. and pl. Once, Ps 16:16, it refers to the Holy One to come. The word became used for the orthodox party in the days of the Macabeans.

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R.L.H.

699 *חָסַד (*ḥāsad*) II, *be reproached, ashamed*. This verb occurs only once, in the Piel (Prov 25:10).

Derivative

699a חָסַד (*hesed*) *shame, reproach* (Lev 20:17; Prov 14:34).

700 חָסָה (*ḥāsâ*) *seek refuge, flee for protection* and thus figuratively *put trust in* (God), *confide, hope in* (God or person). ASV, RSV similar.

Derivatives

700a חֲסוּת (*ḥāsût*) *refuge, shelter*, only in Isa 30:3.

700b מַחֲסֶה (*maḥseh*) *refuge, shelter*.

The root is probably to be distinguished from *bāṭaḥ* "rely on," "take refuge in" as denoting more precipitate action. The etymology is doubtful. With derivatives the root is used fifty-six times, predominantly in the Psalms and similar poetic and hymnic literature.

While it is used literally of taking shelter from a rainstorm (Isa 4:6; 25:4; Job 24:8) or from any danger in the high hills (Ps 104:18), it is more often used figuratively of seeking refuge and thus putting confident trust whether in any god (Deut

32:37) or in the "shadow" (protection) of any major power such as Egypt (Isa 30:2; cf. the plant in the parable of Jud 9:15).

This idea of taking refuge may well derive from the common experience of fugitives or of men at war, for whom the adjacent hills provided a ready "safe height" or "strong rock" to which the often helpless defender could hurry for protection. In this way the noun *maḥseh* "place of refuge" is used as a synonym of *mā'ōz* "stronghold," *miš-gāb* "secure height," or *mānōs* "place of escape."

As is the case with the parallel terms, the "rock" (*šūr*, Ps 62:7), "rock of my refuge" (*šūr maḥsī* Ps 94:22), "the shield, cover" (*māgēn*, Ps 144:2; Prov 30:5), or the "wings" denoting protection (Ruth 2:12; Ps 17:8; 36:7 [H 8]), the "Refuge" is used as an epithet for God. He above all is the Refuge (*maḥseh*, Ps 14:6; 46:1 [H 2]; 62:8; 91:9), the Shelter (Ps 61:3 [H 4], *κλυ*), the "strong Refuge" (Ps 71:7), and Fortress (Ps 91:2). God is ever the sole refuge of his people. Trust in him (godliness) protects the individual by its solidarity (Prov 14:26; Jn 4:10). The Qal stem of *ḥāsā* is primarily used of man putting trust in God as his Rock (II Sam 22:3), Strength (Ps 18:2 [H 3]), and Stronghold (NEB "sure refuge," Nah 1:7). It is always better to trust in God rather than to trust (*bātaḥ*) in princes (Ps 118:8-9). He acts as the shield or cover (*māgēn*) of all who take refuge in him (II Sam 22:31; Ps 18:30 [H 31]).

The analogy of taking refuge in God may occasionally refer to the temple of God in Jerusalem where the afflicted of his people could always find refuge (Isa 14:32 RSV; cf. Ps 61:4). This was a development of the ancient custom whereby the fleeing criminal could seize the horns of the altar and so find safety from revenge (I Kgs 1:50). The interpretation of Prov 14:32 ("the righteous hath hope in his death," *κλυ*) is difficult but should probably be emended from *b'ēmōtō* ("in his death") to *b'tummō* (interchanging the "m" and "t") to read "seeks refuge in his integrity" (so LXX), as opposed to the wicked who is driven away in his wickedness.

"To seek refuge" stresses the insecurity and self-helplessness of even the strongest of men. It emphasizes the defensive or external aspect of salvation in God, the unchanging one in whom we "find shelter" (F. D. Kidner, *The Psalms*, 1973, *ad loc* Ps 46:1). David could view the cave to which he had fled as a stronghold, whereas others would see it as a trap.

The result of taking refuge in God is to be "blessed" (Ps 2:12) and be "saved" (Ps 17:7). Such a person should rejoice (Ps 5:11 [H 12]), find goodness (Ps 31:19 [H 20]) and "possess the land" (Isa 57:13).

The root occurs in proper names. An ancestor of Baruch and Seraiah is called Mohseiah

(*maḥ'sēyā*, "the Lord is a refuge," Jer 32:12; 51:59). Hosah, a Levite listed as the gatekeeper of the western and Shellecheth gate of the temple (I Chr 16:38) had sixteen sons and brothers in similar service (26:10-11, 16). Hosah was also the name of a place in Asher (Josh 19:29).

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D.J.W.

חָסֹת (*ḥāsūt*). See no. 700a.

חָסִיד (*ḥāsīd*). See no. 698b.

חָסִיל (*ḥāsīl*). See no. 701a.

חָסִין (*ḥāsīn*). See no. 703c.

701 חָסַל (*ḥāsal*) **finish off, consume.** Used of the locusts destroying crops (Deut 28:38).

Derivative

701a חָסִיל (*ḥāsīl*) **locust.**

The word is derived from the verb *ḥāsal* "to consume" (Deut 28:38). It occurs six times. The LXX mistakenly translates it four times as *erubibē* "smut," and twice as *brouchos* "unwinged locust." The KJV translates it as "caterpillar." KB's suggestion of "cockroach" is erroneous. The word appears in Ugaritic as *ḥsn* "grasshopper," parallel to *irby* "locust" (UT 19: no. 883).

In Joel 1:4 and 2:25, *ḥāsīl* is used as the "consuming" young locust.

See also 'arbeh.

E.Y.

702 חָסַם (*ḥāsam*) **stop up, muzzle** (Deut 25:4; Ezk 39:11).

Derivative

702a מַחְסֹם (*maḥsôm*) **muzzle** (Ps 39:2).

703 חָסַן (*ḥasn*). **Assumed root of the following.**

703a חֲסֹן (*ḥōsen*) **riches, treasure.**

703b חָסֹן (*ḥāsōn*) **strong** (Amos 2:9; Isa 1:31).

703c חָסִין (*ḥāsīn*) **strong, mighty** (Ps 89:9).

ḥōsen. Riches, treasure. (ASV and RSV similar, KJV also "strength.") The word is used five times. The meaning is "wealth," usually "physical prosperity." The exception is Isaiah's reference to the Lord as a "wealth of salvations, wisdom, and knowledge" (Isa 33:6). The KJV translates "strength" here and also (with the LXX) in Jer 20:5 (see *hūn*).

C.P.W.

- 704 חָסֶסֶם (*haspas*) *scale-like* (Ex 16:14, only).
Derivation uncertain.

- 705 חָסֵר (*hāsēr*) *lack, have a need, be lacking*.

Derivatives

- 705a חָסֵר (*heser*) *poverty* (occurs twice).
705b חֹסֵר (*hōser*) *want, lack* (occurs twice).
705c חָסֵרָה (*hāsēr*) *needy, lacking*.
705d חֶסְרוֹן (*hesrôn*) *deficiency* (occurs once).
705e מַחְסוֹר (*maḥsôr*) *need, poverty*.

The earliest occurrence of this verb describes the decrease of the waters which prevailed over the earth at the flood (Gen 8:3, 5). The lack is seen in the decrease of the numbers of the righteous in Sodom, i.e. the lack of five from the fifty seen in the decrease of the numbers of the righteous in Sodom, i.e. the lack of five from the fifty Abraham first proposed (Gen 18:28).

hāsēr is most frequently used to express the sufficiency of God's grace to meet the needs of his people. They never lack. In the wilderness, when the people followed God's command they never lacked manna (depending on God's daily supply; Ex 16:18). Moses reminded them of this just before they entered Canaan (Deut 2:7) and this became their basis of hope in Canaan (Deut 8:9).

This proved to be so for those who trusted the Lord, e.g. the widow (I Kgs 17:14), the Psalmist David (Ps 23:1), all who seek the Lord (Ps 34:10 [H 11]), and those who worship the Lord (Isa 51:14). He who has a good, God-fearing wife will see his abundance from God through her (Prov 31:11).

Conversely, the lack of bread or other blessings points to God's disfavor because of lack of faith (Isa 32:6; Ezk 4:17).

Ultimately, because of the faithlessness of the people, not only would they sense the lack of blessings but would even credit it to their not serving the pagan gods of Canaan (Jer 44:18). We see how God gave them up to their reprobate minds.

The root occurs in other Semitic languages such as Aramaic, Arabic, and Ethiopic, not, however, so far, in Ugaritic.

hāsēr. *Lacking, in need of.* (The same generally in *asv* and *rsv*.) This adjective is in form the same as the verb *hāsēr* (see above). It is used primarily, however, in reference to the lack of wisdom and understanding. Thus it occurs most frequently in the wisdom literature and primarily in Prov (thirteen times out of nineteen).

The adjective occurs a few times in the sense of the lack of things, as does the verb e.g., lack of

madmen (I Sam 21:15 [H 16]); lack of bread (II Sam 3:29; Prov 12:9); lack of oil (I Kgs 17:16).

The primary use of this adjective is in expressing man's predicament spiritually of lacking wisdom or understanding which leads to God. Those who lack understanding commit sin (Prov 6:32); deserve the rod (Prov 10:13); belittle their neighbors (Prov 11:12); follow what is worthless (Prov 12:11); rejoice over folly (Prov 15:21); make foolish vows (Prov 17:18); and are sluggards with a field full of weeds (Prov 24:30). If a ruler, he becomes a cruel oppressor (Prov 28:16). Although he may lack nothing of material things, one without God has no power to enjoy it all (Eccl 6:2). In short, if anyone lacks wisdom he shows himself to be a fool everywhere, even in public (Eccl 10:3).

Yet, if one realizes this lack, he can gain wisdom by looking to the provider of wisdom, the Lord (Prov 9:4). One who lacks can be admonished by God's wisdom to seek wisdom (Prov 9:16).

J.B.S.

חֶסְרוֹן (*hesrôn*). See no. 705d.
חָפַז (*hap*). See no. 711a.

- 706 *חָפָא (*hāpā'*) *do secretly*. *hāpā'* occurs only once, in the Piel (II Kgs 17:9).

- 707 חָפָה (*hāpā*) *cover, overlay*. (*asv* has "overlay" in Chr passages where *rsv* uses "covered" or once "ceiled.")

The Qal is used to express the covering of the head or face in a time of shame such as the shame of Haman (Est 6:12; 7:8) or the shame of David and those with him in his flight from his son Absalom (II Sam 15:30; cf. also Jer 14:3-4).

The Piel is used to express the overlaying of one object with another as in the gold overlays in the construction of the Lord's house (II Chr 3:5, 7, 8-9).

In each case, the idea seems to be that of hiding the less attractive underneath the more attractive. This is borne out by the cognate languages, especially Arabic, which use the root chiefly to express the act of hiding. It does not occur in Ugaritic.

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J.B.S.

חָפָה (*hūppā*). See no. 710b.

- 708 חָפַז (*hāpaz*) *hasten, flee, fear, be terrified* (*rsv* often prefers "be frightened" or "flee" for כָּנַח "make haste.")

Derivative

708a חִפְּזוֹן (*hippāzōn*) *haste* (?).

There is no clear distinction between Qal and Niphal forms in meaning. In two contexts it parallels terms meaning fear (Deut 20:3, "tremble"; Ps 48:5 [H 6], rsv "took to flight"; KJV "hasted away"). Some contexts give support, though less than decisive support, for a meaning of "hasten" (i.e. in terror). The hasty flight of Mephibosheth's nurse (II Sam 4:4) and the hasty retreat of the Aramaeans (II Kgs 7:15) are examples. Once, the term serves as a poetic parallel for "fled" (Ps 104:7). "Being in terror" suits well the context of Ps 116:11 (rsv "consternation"), Ps 31:22 [H 23] (rsv "alarm"), and I Sam 23:26 ("David was fearful so that he went away" writer's translation). The meaning of this term in Job 40:23 is unclear (KJV "hasteth"; rsv "frightened"). "Flee in terror" may summarize its meanings.

hippāzōn. *Haste* (?), *fear* (?), *fleeing* (?). A technical term of uncertain meaning which describes the manner in which the Hebrews were to eat the first Passover (Ex 12:11) and the manner in which they left Egypt (Deut 16:3). In these contexts either "in haste" or "in fear" is possible. The poetic parallel to "flight" (Isa 52:12 in rsv) suggests a meaning such as "hasty flight" or "fearful flight."

J.P.L.

חִפְּזוֹן (*hippāzōn*). See no. 708a.709 חפז (*hpn*). Assumed root of the following.709a חֶפֶז (*hōpen*) *hollow of hand* (e.g. Eccl 4:6; Ezk 10:7).710 חָפֵץ (*hāpap*) *I, cover, shelter, shield*.

Derivatives

710a חוֹף (*hōp*) *shore, coast*.710b חֻפָּה (*hūppā*) *canopy*.

The verb *hāpap* occurs only in Moses' blessing (Deut 33:12), describing the security of Benjamin. He is loved by the Lord "who shields (KJV "covers") him all the day."

hūppā. *Canopy, chamber*. (rsv same; ASV uses "covering" in Isa 4:5.) It is used three times in the OT. In Isa 4:5 the idea of protection seems paramount, and *hūppā* is in close conjunction with *sūkkā*, a word for "booth" or "shelter" (v. 6). This important passage describes the future glory of Zion in terms of the wilderness wandering. Just as the pillar of cloud and fire shielded Israel from the Egyptians, a protective canopy will provide shade and refuge from storms for Mount Zion.

Twice *hūppā* is related to a wedding. In Joel 2:16 it is parallel to *hēder*, which means "bedroom, inner chamber." The bride is instructed to go from her bedroom, the groom from his canopy to plead that the Lord might spare his people from judgment. Normal joys are interrupted during this spiritual crisis.

There is some question as to whether the canopy was a special tent where the marriage was consummated, or whether it was a protective covering over the wedding ceremony itself. Psalm 19:5 [H 6] compares the sun rising in its strength to a bridegroom coming out of his canopy. This expresses the joy of youthful love as the groom anticipates a new life with his bride, perhaps specifically referring to the sun's course as a happy wedding procession (cf. MT 25: 6-10).

H.W.

711 חָפֵץ (*hpp*) II. Assumed root of the following.711a חָפֵץ (*hap*) *innocent, pure* (rsv), occurs only at Job 33:9, where Elihu accuses Job of claiming to be "innocent," "pure," "blameless" (NEB). Derived from the verb *hāpap* "to rub, to cleanse," the word means "clean."

E.Y.

712 חָפֵץ (*hāpēš*) *I, take delight in, be pleased with, desire*.

Derivatives

712a חֲפִצָּה (*hāpēš*) *delighting in*.712b חֶפְצִּי (*hēpeš*) *delight*.

The basic meaning is to feel great favor towards something. Its meaning differs from the parallel roots, *hāmad*, *hāshaq*, and *rāšā*, in that they connote less emotional involvement. *hāmad* and *hāshaq* are usually translated "desire," and *rāšā* "accept," favor being based on need, or judgment of approval. In the case of *hāpēš*, the object solicits favor by its own intrinsic qualities. The subject is easily attracted to it because it is desirable. A fourth root, *gil*, somewhat parallel, connotes even greater emotional involvement. Here the subject gives expression to his delight in a joyful attitude and conduct. The root *hāpēš* is used more frequently than the other words, a total of 123 times, including the verb and its derivatives.

hāpēš occurs only in the Qal stem, and it means "to experience emotional delight." This delight may be felt by men or by God. Men are said to experience it in respect to women. Shechem, son of Hamor, had "delight" in Jacob's daughter Dinah (Gen 34:19). The contestants in King Ahasuerus's beauty contest did not

return to him after the first viewing unless he had "delight" in them (Est 2:14). Men also experience it with other men. When King Saul wanted David to marry his daughter Michal, he instructed his servants to inform David that the king had "delight" in him (I Sam 18:22).

This delight may be experienced in respect to matters and things. Joab used the word when he asked David why he persisted in having a census taken, or the army mustered (see *pāqad*), i.e. why he had "delight" in it (II Sam 24:3). The word is also used in reference to people delighting in certain activities. King Ahasuerus asked Haman what should be done to the man whom the king "delighted" to honor (Est 6:6). Still another use of the word is in an absolute sense, as in a repeated expression of Song: "Nor awake (my) love, until he please" (2:7; 3:5; 8:4).

The word is used of God having delight in certain people. In David's song of deliverance, he says that God provided for him because he "delighted" in him (II Sam 22:20). The Queen of Sheba expressed a blessing to God because he "delighted" in Solomon (I Kgs 10:9). God is said to experience this delight toward good works of men. For instance, he "delights" in his sabbath being kept and his law observed (Isa 56:4), in "mercy" and "knowledge of God" (Hos 6:6), and in "truth" (Ps 51:8). In respect to himself, God engages in activities in which he takes "delight" (Ps 115:3; 135:6). Samson's father, Manoah, feared death for himself and wife because the Angel of the Lord had appeared to them, but his wife replied that had God "delighted" to do this, he would not have received their sacrifices.

hāpēs. Delighting in, having pleasure in. This adjective, used similarly to the verb, occurs in ten passages, nine of which depict man's activity. With men who "delight" in God's righteous cause, God is said to be pleased (Ps 35:27). Nehemiah prays that God would be attentive to the prayer of those who "delighted" to fear his name (Neh 1:11).

hēpeš. Delight, pleasure. The noun *hēpeš* is used more frequently, thirty-nine times, and in varying contexts. It is used in such expressions as "land of delight" (Mal 3:12) or "words of delight" (Eccl 12:10), where it speaks of the pleasure which the "land" or "words" give. Of the righteous man, Ps 1:2 says his "delight" is in the law of the Lord. Persons can be objects of this delight, when they please other persons (Ps 16:3). *hēpeš* may be used for that which a person wishes strongly to do or have. For instance, Solomon gave the Queen of Sheba all her "delight" (I Kgs 10:13). Job indicates that he had not withheld the poor from their "delight" (Job 31:16). The word is used further in reference to a person's great interest, his business. An interest of Israel was in

fasting, and this is said to have been her "delight" (Isa 58:3). Isaiah writes that the "delight" of God will prosper in the hand of Christ (53:10).

The word is also used in reference to that in which God finds delight. The Persian king, Cyrus, would perform that in which God had "delight" (Isa 44:28).

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L.J.W.

713 הָפַעַשׁ (*hāpēš*) II, *bend down*.

This root must be distinguished from *hāpēš* I, "take delight in," because of its one use in Job 40:17: "He bends down his tail like a cedar." The root is found also in Arabic, where it means "lower, depress." This word has no Hebrew derivative and is uncertain in meaning. Pope *Job* in AB, posits "arches" as suitable for the tail. The problem is that many take this to refer to a hippopotamus which has a small tail. Could the word "tail" mean appendage? In that case the appendage could be the trunk stretched out (Lisowsky) like a cedar.

L.J.W.

714 הָפַר (*hāpar*) I, *dig, search for*. (ASV and RSV similar.)

Derivative

714a הַפְּרָפָרָה (*hāparpārā*) *mole*, only in Isa 2:20 (one word in the DSS and some Greek witness).

The basic idea is to dig in the ground for some reason; and, on this count, the word is quite parallel to *kārā*. It can also mean to search for an object. It is used twenty-two times, in the Qal stem. The word is used often for digging a well. It is so employed in connection with Abraham (Gen 21:30), and Isaac (Gen 26:15, 18, 19, etc.). It is used for digging a pit as a trap (Ps 7:15 [16]); for digging in quest of a hidden object (Jer 13:7); and even for a horse's pawing as he grazes (Job 39:21). The idea of searching is employed less often, but is clearly meant. For instance, the word is used in connection with the work of Joshua's spies, sent to search out Jericho (Josh 2:2-3). It is used regarding the eagle as it "seeketh" (searches for) its prey (Job 39:29).

L.J.W.

715 הָפַר (*hāpēr*) II, *be ashamed, feel abashed, be confounded*. (ASV and RSV similar.)

The basic idea concerns the loss of self-possession through humiliation, embarrassment, or confusion. It is close in meaning to the root *bōsh*. In fact, in fourteen of its seventeen usages,

it is parallel with *bōsh*. *bōsh* is used more frequently, which suggests that *hāpēr* is mainly a word of amplification. A typical example of both appearing in the same context occurs as Micah predicts a day when "seers" will "be ashamed" (*bōsh*) and "diviners" will "be confounded" (*hāpēr*, Mic 3:7). No discernible difference in meaning exists between the two roots in such a context. Both words include the connotation of disappointment, as used in Job 6:20; Job there speaking of "companies of Sheba" coming and looking in vain for water and thus experiencing *bōsh* and *hāpēr*.

One Hiphil usage is clearly causative in nature; a son being said to "cause shame" (*bōsh*) and "bring reproach" (*hāpēr*) on his parents, when he does not respect them properly (Prov 19:26). Two Hiphils speak of manifesting shame; for instance, Israel being urged not to fear because she would not "be ashamed" (*bōsh*) and would not "be put to shame" (*hāpēr*); the thought being that the land would not display a scene of hardship and destruction (Isa 54:4).

L.J.W.

הַפְּרָרָה (*hāparpārā*). See no. 714a.

716 הָפַשׁ (*hāpaś*) *search, search for, disguise oneself.*

Derivative

716a הִפְשִׁית (*hēpeś*) *plot.*

hāpaś is used primarily in the Piel and Hithpael (eight times each), rarely in Qal, Niphal, and Pual (six times). "To disguise oneself," i.e. "to have oneself be searched for," is the regular Hithpael usage.

The few occurrences in the Qal stem use "search" in a metaphorical sense. One can search for wisdom (Prov 2:4), or probe one's behavior (Lam 3:40), doing some serious soul-searching (Prov 20:27).

The Piel is used for concrete situations, i.e. searching through a house for plunder (I Kgs 20:6) or for prophets of Baal (II Kgs 10:23). God will search out the wicked of Jerusalem (Zeph 1:12), even as Saul searches for the fugitive David (I Sam 23:23; Amos 9:3). A lost cup and lost idols are the objects of searches by Joseph (Gen 44:12) and Laban (Gen 31:35).

In the difficult Ps 64:6 [H 7], some mental searching is in progress. The wicked are devising "a well conceived plot," perhaps a "well researched" scheme to trap God's servant. Three times in the verse the root *hāpaś* appears.

The Hithpael "disguise oneself" usually refers to kings who effect the disguise by laying aside their royal garb. Saul fooled the witch of Endor

(I Sam 28:8), but neither Ahab (I Kgs 22:30 = II Chr 18:29) nor Josiah (II Chr 35:22) survived the battles which they had entered in disguise. Once, a prophet pulled a headband over his eyes to keep Ahab from recognizing him (I Kgs 10:38).

hēpeś. *Plot, shrewd device.* This masculine noun occurs in Ps 64:6 [H 7] only, in conjunction with the Pual participle.

H.W.

717 *הָפַשׁ (*hāpash*) *be free.*

Derivatives

- 717a הָפֶשֶׁת (*hōpesh*) *saddle cloths*, only in Ezk 27:20. Meaning dubious.
 717b הִפְשִׁיחַ (*hūpshā*) *freedom*, only in Lev 19:20.
 717c הִפְשִׁי (*hōpshi*) *free.*
 717d הִפְשִׁית (*hōpshit*) *freedom, separateness*, only in II Kgs 15:5 = II Chr 26:21.

hāpash occurs only in the Pual stem in Lev 19:20, referring to a female slave who is pledged to a husband but commits fornication with another man. Both she and the man who violated her are to be punished. They are not put to death, since she is not free and presumably could not defend herself.

hūpshā. *Freedom.* This feminine noun appears only in Lev 19:20, referring to a slave girl who had not been freed.

hōpshi. *Free.* An adjective, probably related to Ugaritic *hbt* "soldier" or "free commoner" (UT 19: no. 930), and the *hubshu* of the Amarna letters. The majority of its sixteen occurrences refer to freedom from slavery. A male or female Hebrew slave was to be freed in the seventh year without payment (Ex 21:2, 5). In fact, the owner was to supply the released slave with provisions of grain and wine and animals from the flock (Deut 15:12-13, 18). Evidently owners were reluctant to follow this command. During the siege of Jerusalem in the reign of Zedekiah, Hebrew slaves were given their freedom, but when the Babylonians temporarily withdrew, the owners quickly reclaimed their slaves. Jeremiah blasted this hypocrisy (Jer 34:9-11, 14, 16).

If a man knocked out a slave's tooth or destroyed his eye, the slave was set free as compensation (Ex 21:26-27). Isaiah speaks of letting the oppressed go free during a genuine fast (58:6).

Sheol is a place where the slave is finally free from his master (Job 3:19), but the "freedom" of death is equated with being cut off from the Lord in the difficult Ps 88:5 [H 6].

David's father was released (*ya'āseh hōpshi*) from taxes or other obligations as a reward for David's slaying Goliath (I Sam 17:25).

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H.W.

חֲפָשִׁי (*hopshî*). See no. 717c.

חֲפָשִׁית (*hopshit*). See no. 717d.

חָזָה (*hēs*). See no. 721b.

- 718 חָצַב (*hāṣēb*) *dtg, divide, hew, hewer, make, mason*. (ASV and RSV similar except that RSV translates "set up" in Prov 9:1, "flashes forth" in Ps 29:7, and occasionally "stonecutters.")

Derivative

- 718a מַחֲצֵב (*maḥṣēb*) *hewing*. Always occurs in the phrase 'abnē maḥṣēb "hewn stones."

The basic meaning of the word is "to hew," "to cut or dig by blows with a tool or instrument." It is used in this basic sense in Isa 10:15 of cutting with an axe and in Job 19:24 of engraving with an instrument of iron. It is used most often in the sense of hewing out cisterns or digging wells (Deut 6:11; Isa 5:2; Jer 2:13; Neh 9:25; II Chr 26:10) and is used once with the connotation of hewing out a tomb (Isa 22:16).

The word also has the sense of "to mine" or "quarry," as in mining for copper (Deut 8:9) and quarrying for stone (II Chr 2:2, 18 [H 1, 17]). In the participial form the word connotes "stonecutters" or "masons" (e.g. I Chr 22:2).

It may be used in the sense of "to fashion," as with pillars (Prov 9:1), and "to hew a carcass" (Isa 51:9).

Metaphorically the verb connotes the devastating effect that the words of the prophets had on Israel (Hos 6:5). It is also used to describe the hewing of the nation of Israel as from a mass of rock (Isa 51:1). In Ps 29:7 it is used of the cleaving of fire, apparently a reference to forked lightning which was caused by the voice of the Lord.

T.E.M.

- 719 חָצָה (*hāṣā*) *divide, live half (of one's life)*.

Derivatives

- 719a חֲצוֹת (*hēṣôt*) *division, middle*.

- 719b חֲצִי (*hāṣî*) *half*.

- 719c חֲצִי (*hēṣî*) *arrow*, an alternative form of *hēs*.

- 719d מַחֲצָה (*mehṣā*) *half, of spoils*, only in Num 31:36, 43.

- 719e מַחֲצִית (*maḥṣît*) *half, middle*.

This verb occurs primarily in the Qal stem, eleven times, and also four times in the Niphal. It is used of dividing up quantities of all sorts, including groups of people.

The concept of "dividing" is applied to things, people, and time. Precise quantities are sometimes specified, such as "half a hin" of oil or wine which accompanied an offering (Num 15:9–10; 28:14). Every time a census was taken, exactly half a shekel (*maḥṣît*) was paid per person (Ex 30:13). When Israel defeated the Midianites, they divided the plunder equally between the warriors and the rest of the congregation (Num 31:27, 29f., 42, 47). The width of each board of the tabernacle was one and one-half cubits (Ex 26:16).

Half of the blood of an offering was poured in basins, the other half sprinkled on the altar (Ex 24:6). To insult David, the Ammonites shaved off half the beards of his servants and cut off their clothes "in the middle," i.e. at the hip (II Sam 10:4). The Jordan River was divided by Elijah and then Elisha (II Kgs 2:8, 14), and the Mount of Olives will be split in half from east to west at the Lord's return (Zech 14:4).

Groups of persons are divided also. Jacob divided the children among his wives at Esau's approach (Gen 33:1), and Gideon split his three hundred into three companies (Jud 7:16; 9:43). "Half the people of Israel" joined Judah in reinstating David as king (II Sam 19:40 [H 41]), and during a civil war in Israel, half followed Tibni while half supported Omri (I Kgs 16:21). The empire of Alexander the Great was divided into four parts (Dan 11:4). Also in Gen 33:1 the division is into *four* groups, not the *two* which is the more common usage. Ezekiel envisions the day when Judah and Israel will no longer be two separate kingdoms (37:22).

The "half-tribe" of Manasseh is a technical term referring to the part of the tribe that settled in Transjordan. Usually *hāṣî* is used, (Num 32:33; Josh 1:12) but sometimes *maḥṣît* (Josh 21:25; I Chr 6:71 [H 55]).

References to time include the expression "in the middle of the night." While some translations render this "midnight," it was not necessarily midnight when the Angel of the Lord slew the firstborn in Egypt (Ex 12:29). Nor did Samson carry off the gate of Gaza at precisely twelve o'clock AM (Jud 16:3). The Psalmist prays that God will not remove him "in the midst of my days" (102:24 [H 25]). It is rather the wicked who "will not live out half their days" (Ps 55:23 [H 24]). Fortunes illegally obtained will disappear in the middle of one's life (Jer 17:11).

The important reference in Dan 9:27 to "the middle of the week" apparently signifies the midpoint of the seven-year period called "the Great Tribulation" (Dan 12:1, 7 [cf. v. 11]; Rev 11:3). The last half of this period appears to be detailed as 1290 days in Dan 12:11.

ḥāṣī. *Half, middle.* This masculine noun occurs 123 times and shows a broad range of usages.

maḥāṣīt. *Half, middle.* *maḥāṣīt*, a feminine noun, is used fourteen times. It is a close synonym of *ḥāṣī*.

H.W.

חֶשֶׁת (*ḥēšet*). See no. 719a.

חֶשֶׂי (*ḥāṣī*). See no. 719b.

חֶשֶׂי (*ḥēṣī*). See no. 719c.

חֶשֶׂיר (*ḥāṣīr*). See nos. 723b, 724a, 725a.

720 חֶשֶׁן (*ḥṣn*). Assumed root of the following.

720a חֶשֶׁן (*ḥēṣen*) *bosom of a garment* (Ps 129:7).

720b חֶשֶׁן (*ḥōṣen*) *bosom* (Neh 5:13; Isa 49:22).

721 חֶשֶׂשׁ (*ḥāṣaš*) *divide*.

Derivatives

721a חֶשֶׂשׁ (*ḥāṣāš*) *gravel*.

721b חֶשֶׂשׁ (*ḥēṣ*) *arrow*.

721c *חֶשֶׂשׁ (*ḥāṣaš*) *shoot arrows* (Piel only, Jud 5:11). Perhaps this verb is derived from *ḥeš*.

ḥēš. *Arrow.* Most of its fifty-six uses occur in poetry. Arrows are deadly weapons normally shot from a bow, but Uzziah built a catapult that could shoot arrows or stones (II Chr 26:15). Powerful armies were armed with sharp arrows (Isa 5:28), though God kept Assyria from shooting a single arrow at Hezekiah's Jerusalem (II Kgs 19:32 = Isa 37:33). Israel's army (Num 24:8) and kings (Ps 45:5 [H 6]) possessed sharp arrows also. The spelling *ḥēṣī* derived from *ḥāṣā* is also used.

Arrows were consulted by the king of Babylon as a means of divination, along with idols and livers (Ezk 21:21 [H 26]). Elisha had King Joash shoot an arrow and strike the ground with his arrows (II Kgs 13:15, 17–18) to symbolize victory.

Wicked men shoot their arrows to fell the righteous (Ps 11:2). Often this refers metaphorically to the bitter, violent words hurled at the godly (Ps 57:4 [H 5]; 64:3 [H 4]; Jer 9:7). God is the one who nullifies these dangerous arrows (Ps 58:7 [H 8]; 91:5) and makes his arrows drunk with the blood of his enemies (Deut 32:42).

Yet God's arrows of judgment are aimed at Israel (Deut 32:23), and the Psalmist, Job, and

Jeremiah all complain about God's arrows sunk deep into them (Ps 38:2 [H 3]; Job 6:4; Lam 3:12). In theophanies, flashes of lightning are often referred to as arrows (Ps 18:14 [H 15]; 144:6; Hab 3:11).

Psalms 127:4 compares children to the arrows in a soldier's hand, and in Isa 49:2 the Servant of the Lord is called a select (polished?) arrow.

Toward the end of the OT period, the Persian armies depended heavily on their archers. They carried large quivers on their backs and were trained to shoot with great rapidity.

H.W.

חֶשֶׁרָה (*ḥāṣōṣrā*). See no. 726a.

חֶשֶׁר (*ḥṣr*). See no. 726b.

722 חֶשֶׁר (*ḥṣr*) I. Assumed root of the following.

722a חֶשֶׁרָה (*ḥāṣēr*) *court, enclosure*.

Cognate with Ugaritic *ḥṣr* and its dialectal variant *ḥṣr* (UT 19: nos. 855, 852a) "court"; cf. Aramaic *ḥuṣrā*, Phoenician *ḥṣr*, Arabic *ḥaṣīrat* "an enclosure for sheep." It occurs in the singular 120 times, in the feminine plural 20 times, and in the masculine plural 5 times. The LXX usually translates it *aulē*, and occasionally *epaulis* or *skēnē*.

Near Eastern houses were built around a court. Such a court might contain a well (II Sam 17:18). The plague of frogs died out from the houses, the courtyards (כְּנַף "villages"), and the fields (Ex 8:13 [H 9]).

Most of the references to courts concern sacred or royal buildings. Ahasuerus's palace in Susa had an "outer" and an "inner" court. Haman waited in the "outer" court (Est 6:4), for no one was permitted to enter the "inner" court without the king's permission (Est 4:11).

The numerous references in Ex and Num are to the court of the tabernacle, a large rectangular space one hundred cubits by fifty cubits. They describe in particular the hangings and the pillars around its periphery. The court was functional, allowing space for the worshipers to gather, to slaughter animals, and to eat. It was symbolic of the worshiper approaching God and yet God being set apart in the temple itself.

Solomon's building complex at Jerusalem included: the "inner" court of the temple (I Kgs 6:36; 7:12); the court of the palace (I Kgs 7:8), perhaps the "middle" court of II Kgs 20:4 (following the Qere); and the "great" court covering the entire area of the complex (I Kgs 7:9, 12).

The temple that Ezekiel beheld in his visions had an outer and an inner court (Ezk 40:17–19). The people assembled in the outer court, which was surrounded by thirty rooms (Ezk 40:17). On the sabbath and the new moon the gate of the

inner court was opened so that the prince could worship at its threshold (Ezk 46:1-3).

Although many have asserted that Solomon's temple had only one court, Ezekiel's vision and other references (I Kgs 6:36; 7:12; II Kgs 21:5; 23:12; II Chr 4:9; 33:5) indicate that the first temple had an inner court of priests and an outer court. The second temple of the New Testament era had a court of the gentiles and an inner court which was subdivided into courts of the women, Israel and the priests.

Even in the OT era the Psalmist had invited the nations to come into the courts of the Lord (Ps 96:8). The Psalmist declares that he longs for the courts of the Lord (Ps 84:2 [H 3]), for even a day in his courts is better than a thousand elsewhere (Ps 84:10 [H 11]).

E.Y.

723 חצר (ḥṣr) II. Assumed root of the following.

723a חָצֵרָה (ḥāṣēr) *village*.

723b חָצִיר (ḥāṣīr) *settled abode, haunt* (Isa 34:13; 35:7).

ḥāṣēr. Village, settlement. Cognate with the Akkadian *ḥaṣārum* found at Mari; cf. Arabic *ḥaḍara* "to dwell" and S Arabic *ḥḍr* "enclosed camp." It occurs forty-six times (thirty-two times in Joshua), always in the masculine plural. The LXX usually translates it *kōmē*, occasionally *epaulis*.

In some cases the *ḥāṣēr* may have been no more than a settlement of the tents of Bedouins (Gen 25:16; Isa 42:11). In contrast to cities, villages were unwallled (Lev 25:31). In the distribution of land in Joshua, 114 cities are allotted to Judah together with daughter or satellite villages (Josh 15:32, 36, 41, 44).

Bibliography: Orlinsky, H., "Ḥāṣēr in the Old Testament," JAOS 59: 22-37. Wolf, C. U., "Village," in IDB, IV, p. 784.

E.Y.

724 חצר (ḥṣr) III. Assumed root of the following.

724a חָצִירָה (ḥāṣīr) *grass*.

Derived from a root "to be green"; cf. Arabic *ḥaḍira*. It appears as *ḥṣr* in the Old Aramaic Sefer I.A 28 text, and in the Akkadian treaty of Ashurnirari V (Rev 4.20) as *ṣēri* "green" in the sense of grass.

In Palestine grass grows rapidly after the winter and spring rains. It wilts just as rapidly before the heat of summer or the blistering *khamṣin*, the dry desert wind.

Because of its ephemeral nature, grass is often used as a symbol of the transitoriness of man's existence: the wicked will soon wither like the grass (Ps 37:2); men are like the grass which flourishes in the morning but fades in the evening

(Ps 90:5; cf. Ps 103:15). The fleeting nature of man, which is like that of the grass, is contrasted with the abiding character of God's Word (Isa 40:6-8; cf. Jas 1:10-11). Inasmuch as it is the Creator who comforts us we are not to be afraid of mortal man who is like the grass (Isa 51:12).

The flat roofs of the Palestinian houses would often sprout some grass which would wither even before it grew much because it had no depth of soil. So Israel's enemies would wither before the Lord (II Kgs 19:26; Isa 37:27; Ps 129:6).

725 חצר (ḥṣr) IV. Assumed root of the following.

725a חָצִירָה (ḥāṣīr) *leek*.

From a root "to be narrow," as the leek looks like an elongated onion. It appears but once, in Num 11:5 in the list of Egyptian foods which the Israelites missed in Sinai. The *Allium porrum*, called *iaqet* by the Egyptians, is featured in such texts as the Medinet Habu calendar, the Ebers papyrus, the Tale of the Shipwrecked Sailor, etc. Pliny (*Natural History* 19.33) mentions that the most esteemed leeks come from Egypt, and says that Nero ate nothing but chives, i.e. chopped leeks, on certain days of the month.

See also *deshe'*, *yereq*, 'ēṣeb.

Bibliography: *Fauna and Flora of the Bible*, London: United Bible Societies, 1972. Shewell-Cooper, W. E., "Flora," in ZPEB, II, pp. 571, 578.

E.Y.

726 חצר (ḥṣr) V. Assumed root of the following.

726a חָצִירָה (ḥāṣōṣrā) *trumpet*.

726b חָצִירָה (ḥāṣr) *sound the trumpet* This denominative verb occurs only in the Piel and the Hiphil. (*Qere* חָצִירָה).

ḥāṣōṣrā. Trumpet. Perhaps from a root "to be narrow," describing its shape, the word occurs twenty-nine times, always in the plural except Hos 5:8. Of these occurrences sixteen are in I and II Chr. It is translated by the LXX *salpigx* and by the Vulgate *tuba*, both "trumpet."

The trumpet was made of beaten silver (Num 10:2). According to Josephus in *Antiquities* 3.12.6 (291), "In length a little short of a cubit, it is a narrow tube, slightly thicker than a flute. . . ." The trumpets of Herod's temple are depicted on the Arch of Titus and on silver denarius coins of Bar Cochba. Early Egyptian examples were found in Tutankhamon's tomb. It should be distinguished from the *shōpār*, the curved ram's horn trumpet.

Moses was commanded to make a pair of trumpets (Num 10:2). The number of trumpets was increased to 7 (I Chr 15:24) and to 120 (II Chr 5:12).

With the possible exception of their use at the

coronation of Joash (II Kgs 11:14; II Chr 23:13), trumpets were used by the priests (Num 10:8; I Chr 15:24; 16:6; II Chr 23:13; cf. Sir 50:16).

Trumpets were used for a variety of purposes. They were used to summon the tribes, or their leaders, and to signal the breaking of camp (Num 10:2-4). Trumpets were blown while the burnt offering was being offered in Hezekiah's rite (II Chr 29:27-28; cf. Num 10:10).

Although the ram's horn (*shôpār*) was usually employed for military purposes, priests sometimes used the trumpets in times of war so that the Lord would respond (Num 10:9; 31:6; II Chr 13:12, 14).

In Hos 5:8 the prophet commands the blowing of the horn and the trumpet as a signal of the enemy's approach.

The trumpets must have emitted a high, shrill sound. The signals depended upon the number of trumpets used, the types of sounds, and their sequence. The *t' rû'ā* (RSV "alarm") seems to have been a rapid succession of three notes (*Mishnah*, Rosh ha-Shanah 4.9). At the first "alarm" the camps on the east set out, etc. (Num 10:5). The ordinary way of blowing the trumpet (*tāqā'*) produced a sustained sound. Mazar's excavation discovered in 1968 a fragment from Herod's temple with the inscription "for the house of the blowing (of the trumpet)," designating where the priest stood on the parapet to blow the trumpet: *LBYT HTQY'H*.

See also *shôpār*, *qeren*, *yôhēl*.

Bibliography: Finesinger, Sol Baruch, "Musical Instruments in the OT," *HUCA* 3: 21-75, esp. pp. 61-63. Yadin, Yigael, *The Scroll of the War of the Sons of Light against the Sons of Darkness*, London: Oxford University, 1962, pp. 87-113. TDNT, VII, pp. 76-85.

E. Y.

הָקָה (*hōq*). See no. 728a.

הָקָה (*hēq*). See no. 629a.

727 הָקָה (*hāqā*) *carved, portrayed, set a print* (ASV and RSV similar, also render "set a bound").

The root is parallel to *hāqāq* "engrave" and occurs four times in the OT: three times as Pual participle and once as a Hithpael form. The doors of the temple were adorned with carved work (*hammehuqqeh*, I Kgs 6:35). Ezekiel saw the idols of Israel portrayed by carving on the walls of the temple chamber (Ezk 8:10). Oholibah in her idolatry saw men portrayed on the wall (Ezk 23:14).

The Hithpael form (Job 13:27) is difficult to interpret. GKC 54f suggests the meaning, "to draw a line for oneself." The verb was rendered *aphikou* ("to reach unto") by the LXX and *con-*

siderasti ("consider") by the Vulgate. Older interpreters paralleled the verse to Job 14:15, deriving the meaning that God had limited Job by drawing a line about his feet that he could not cross. That act may be compared to Solomon's limitation of Shimei (I Kgs 2:36-37). Hence the KJV: "Thou puttest a print for the souls of my feet," and ASV and RSV: "Thou markest a line about the soles of my feet." The NEB and M. Pope in *Job*, AB assume a custom of cutting a brand into the heels of a slave so that the heels make identifiable tracks in the earth. Similarly, it is impossible for Job to escape.

J. P. L.

728 הָקָה (*hāqāq*) *engrave, portray, decree, inscribe, govern*. (ASV and RSV similar, but ASV translates the participial form as "governor," and RSV uses "commander" when the context is military.)

Derivatives

728a הָקָה (*hōq*) *statute*.

728b הָקָה (*hūqqā*) *enactment*.

hāqāq occurs in the Qal, Polel, and Hophal stems a total of nineteen times, and has the primary meaning of cutting in or engraving in stone as hewing a tomb in the rock (Isa 22:16) and as drawing a picture on a brick (Ezk 4:1) or a wall (Ezk 23:14). It may also describe writing on the palm of one's hand (Isa 49:16) or in a book (Isa 30:8; Job 19:23). It is set alongside *kātab* ("write") in Isa 30:8. God has drawn a circle upon the face of the deep and has marked out the foundations of the earth (Prov 8:27, 29).

This root occurs in the Polel stem. *hāqāq* refers to enacting a decree (Isa 10:1; Prov 8:15; cf. Jer 31:35), hence the participial form (*m' hōqēq*) designates a ruler, lawgiver (Gen 49:10; Isa 33:22), or commander (Jud 5:9, 14). The root may also parallel *shēbet* ("staff") designating the ruler's staff which is the symbol of ruling (Num 21:18; Ps 60:7 [H 9]; 108:8 [H 9]).

Genesis 49:10 is a significant messianic passage (see R. L. Harris, "Excursus" in J. O. Buswell, *Systematic Theology of the Christian Religion*, II, Zondervan, 1963, p. 544). Whether *m' hōqēq* is translated "lawgiver" (KJV) or "ruler's staff" (RSV), it is clearly a symbol of rule and therefore promises the kingship to Judah. Critical authors attempt to date this prediction after the event, but Gen 49 is widely admitted to be earlier than the monarchy. The LXX reading makes the verse even clearer by taking "between his feet" as a euphemism for "loins." The king would belong to Judah's descendants. Interestingly, a fragment from the Dead Sea Scrolls quotes this verse and applies it to "the coming of the legitimately anointed (king), the scion of David" for whom

they hoped (T. H. Gaster, *The Dead Sea Scriptures*, rev. ed., Doubleday, 1964, p. 334).

The Pual participle describes that which is decreed.

hōq. *Statute, custom, law, decree* (ASV and RSV translate also ordinance, due and bound.) The masculine noun *hōq* is from the root *hāqāq* which means "to scratch" or "to engrave," hence "to write." It occurs 128 times, and its feminine counterpart *hūqqā* occurs 102 times.

It was a common practice among the ancients to engrave laws upon slabs of stone or metal and to set them up in a public place (e.g. the code of Hammurabi, engraved on diorite stone). But this root is not limited to the writing of laws on stone. The LXX chiefly used three words to render *hōq*: *prostagma* "order" or "injunction," *dikaiōma* "regulation" or "requirement," and *nomimon* "commandment." The use of *hōq* in Qumran is similar to that in the OT.

hōq occurs in sequences with other words for law: *d'bārīm* (words), *tôrâ* (law), *mishpāt* (judgment), *'ēdūt* (testimony), and *mišwâ* (commandment). These words are used almost indiscriminately. In a few cases *hōq* and *mishpāt* are used as if intended to summarize two kinds of Israelite law (Ex 15:25; Josh 24:25; Ezr 7:10). But efforts to distinguish clearly between their connotations have not been entirely successful. Albrecht Alt has suggested such a distinction in his categories of casuistic and apodictic laws. But he admits that *hōq* is not limited to the apodictic form. More recent efforts to make *hōq* designate that to which men must respond in obedience is in general true, but fits only some of the cases.

As "rule" or "prescription" *hōq* may designate duties imposed by God (Ex 18:16) or man (Gen 47:26; II Chr 35:25; Jud 11:39). In the case of the latter, it conveys the import of "statute" or "custom," as in the phrase "statutes of your fathers" (Ezk 20:18; I Sam 30:25). The verb most frequently used with *hōq* is *shāmar* "to keep," which stresses the concept that *hūqqīm* (plural) are precepts and rules to be obeyed. When used in connection with *b'rit* (covenant) it denotes the demands which God made upon his covenant people. The decree of the Lord gives the king his rights and duties over the people of God (Ps 2:7).

hōq at times designates a legal right. Joseph gives Pharaoh a fifth of the land's produce (Gen 47:26). Isaiah (10:1) alludes to iniquitous decrees by which the poor were legally fleeced. Even natural laws such as the "bound" of the sea (Prov 8:29) give the sea its right of sway. There are regulations for the heavenly bodies (Ps 148:6), the rain (Job 28:26), and the sea (Jer 5:22; Job 38:10).

hōq at times designates "privilege" or "due." The Egyptian priests had a right which exempted

them from selling their land (Gen 47:22). The priest's share in the sacrifice was a perpetual right (Ex 29:28; cf. Lev 24:9), established by God's decree.

hōq as "custom" is demonstrated in the case of the memorial for Jephthah's daughter (Jud 11:39). It is also seen in the demand that Israel not walk in the customs (*hūqqā*) of Canaan (Lev 18:3, 30; 20:23).

hūqqā. *Enactment, statute, ordinance manner.* (ASV and RSV similar, but when dealing with pagan rites render the root "custom" (Lev 18:30; 20:23; II Kgs 17:8; Jer 10:3).

A feminine noun from the root *hāqāq* "en-scribe" or "engrave." *hūqqā* is used in the combination *hūqqōt 'ōlām* (perpetual statute) to designate an ordinance from God which is perpetually binding, e.g. the regulations of Passover (Ex 12:14), Unleavened Bread (Ex 12:17; cf. 13:10), Booths (Lev 23:41), Day of Atonement (Lev 16:29, 31, 34), the Aaronic priesthood (Ex 29:9), the perpetual light (Ex 27:31; Lev 24:3), the priest's linen clothing (Ex 28:43), blowing of trumpets (Num 10:8), laws for the sojourner (Num 15:15), and laws of uncleanness (Num 19:10, 21).

Certain prohibitions are also called perpetual statutes, e.g. against eating of fat and blood (Lev 3:17), against a priest drinking wine and strong drink when entering the tent of meeting (Lev 10:9), against sacrificing to devils (satyrs?) (Lev 17:7), against eating certain foods (Lev 23:14), against Levites inheriting land (Num 18:23).

There are also ordinances of Passover (Ex 12:43; Num 9:12, 14; cf. 9:3); the altar (Ezk 43:18); the house of the Lord (Ezk 44:5); the law (Num 31:21; 19:2); judgment (Num 27:11); life (i.e. leading to life, Ezk 33:15), and the statutes of Omri (i.e. the customs of Omri, Mic 6:16).

In certain passages *hūqqā* parallels judgment (*mishpāt* II Sam 22:23; Ps 18:22 [H 23]) and commandment (*mišwâ*, Deut 6:2; 28:15, 45; 30:10). It occurs in legal sequences "commandments, statutes, and ordinances" (Deut 8:11; 30:16); "commandments, statutes, and ordinances" (Deut 8:11; 30:16); "commandments, testimonies, and statutes" (Jer 44:23); and "charge, statutes, ordinances, and commandments" (Deut 11:1; cf. I Kgs 2:3).

Bibliography: Blank, Sheldon H., "The LXX Renderings of Old Testament Terms for Law," HUCA 7: 259-60. Braulik, Georg, "Die Ausdrücke für 'Gesetz' im Buch Deuteronomium," Bib 51: 39-66. Falk, Zeev W., "Hebrew Legal Terms," JSS 5: 350. Jones, G. H., "The Decree of Yahweh (Ps II.7)," VT 15: 336-44. Morgenstern, Julian, "The Book of the Covenant, II," HUCA 7: 19-258. ———, "The Decalogue of the Holiness Code," HUCA 26: 1-27.

729 חָקַר (*hāqar*)

Van der Ploeg, J., "Studies in Hebrew Law," CBQ 12: 248–59, 416–27; 13: 28–43, 164–71, 296–307. Victor, Peddi, "A Note on *hōq* in the Old Testament," VT 16: 358–61. THAT, I, pp. 626–32.

J.P.L.

729 חָקַר (*hāqar*) *search, investigate, examine.*

Derivatives

729a חָקַר (*hēqer*) *searching, inquiry.*

729b מִחְקָר (*mehqār*) *range* (as place to be explored). Only in Ps 95:4 (cf. Job 38:16).

hāqar is used primarily in the Qal stem, but also four times in the Niphal, and once in the Piel (Eccl 12:9). It can refer to initial phases of a search or the end result, but always connotes a diligent, difficult probing.

A concept common to wisdom literature, which is concerned with investigating legal cases (Prov 18:17) and the plight of the needy (Job 29:16), searching out a particular subject (Job 5:27; 8:8; 28:27), or examining proverbs (Eccl 12:9). A search can have as its object information about a city (II Sam 10:3 = I Chr 19:3) or a country (Jud 18:2) or even mining prospects (Job 28:3). Sometimes the search is fruitless, e.g. the attempt to find out the weight of the bronze used for the temple (I Kgs 7:47) or to search out the foundations of the earth (Jer 31:37).

Often a person's character or feelings are being probed. Jonathan sought to "sound out" his father's attitude toward David (I Sam 20:12). The Lord is the one who searches and knows us (Ps 139:1; Job 13:9). He probes the heart and examines the mind (Jer 17:10), and if there is sin and unfaithfulness, he is not deceived (Ps 44:21 [H 22]).

hēqer. *Searching, inquiry.* This noun is used of the "heart-searching" of the tribe of Reuben, which failed to aid Deborah and Barak against the Canaanites (Jud 5:16).

Usually, the emphasis is on the impossible. The heart of kings is unsearchable (Prov 25:3). Six of its ten usages refer to the unsearchable nature of God, e.g. his greatness (Ps 145:3) and his understanding (Isa 40:28). His miraculous deeds are inscrutable (Job 5:9; 9:10), and the number of his years past finding out (Job 36:26).

H.W.

חַר (*hōr*). See nos. 757a, 758a.

חֹר (*hūr*). See no. 758b.

730 חָרָא (*hr'*) *Assumed root of the following.*

730a חֶרֶא (*here')* *dung* (Isa 36:12; II Kgs 18:27), i.e. *h'ērē yōnim* "dove's dung."

730b מַחְרָא (*mahārā'a*) *draught house* (II Kgs 10:27).

731 חָרַב (*hārēb*) *I, dry up; be in ruins; lay waste; make desolate.*

Derivatives

731a חָרַב (*hārēb*) *dry, desolate.*

731b חֹרֵב (*hōreb*) *I, dryness, desolation.*

731c חֹרֵב (*hōreb*) *II, Horeb.*

731d חֲרָבָה (*horbā*) *ruins.*

731e חֲרָבָה (*hārābā*) *dry land.*

731f חֲרָבוֹן (*hērābôn*) *drought.* Used only in Ps 32:4, as a metaphor of fever heat.

hārab is used in the Qal, Niphal, Pual, Hiphil, and Hophal stems. Cognate with Akkadian *harābu* "be desolate"; Ugaritic *hrb* "become dry" (UT 19: no. 1000); Arabic *hariba* "be void of water and vegetation." The verb occurs thirty-seven times, including twelve times in Isa. BDB divides into two roots: be dry and be in ruins. We follow KB which takes this word as one root with a semantic extension.

The verb *hārab* originally meant "to be dry." Secondarily it and its derivatives denoted, on the one hand, the heat which caused dryness, and on the other, the desolation of waste areas, the devastation caused by wars.

The verb is used in the Qal stem of the waters which dried up after the flood (Gen 8:13), and in the Pual stem of the bowstrings which had not been dried which were used to tie up Samson (Jud 16:7). Gideon sought to test the Lord with the fleece which was alternately wet then dry (*hōreb*, Jud 6:37, 39–40). In Isa 48:21 *horbā* means "deserts."

The verb in the Hiphil stem is used of Senacherib's boast that his warriors were so numerous that they had dried up rivers with the soles of their feet (II Kgs 19:24; Isa 37:25). Job 14:11 compares the drying up of a river to death.

One of the characteristics of the might of Yahweh is his ability to dry up the seas and the rivers (Isa 44:27; 50:2; Nah 1:4). He dried up the Sea of Reeds (AV, "Red Sea") for the passage of the Israelites (Ps 106:9; Isa 51:10).

When Judah forsook the Lord's living waters, Jeremiah called upon the heavens to be appalled, literally "be exceedingly dried up," at such perdition (Jer 2:12).

In some passages *hōreb* refers to "heat" rather than to "dryness." Jacob complained to Laban, that he had been consumed by the heat (אֵשׁ "drought") of the day and the cold of the night (Gen 31:40). Jehoiakim's corpse was to be exposed to the heat of the day and the cold of the night (Jer 36:30). Job complains, "My bones are burned with fever" (אֵשׁ, Job 30:30).

In Isa 4:6; 25:4–5 the Lord's protection is likened to the refreshing shade from the heat, provided by the clouds.

Especially in the writings of Isa, Jer, and Ezk who both foresaw and witnessed the devastations of invading Assyrian and Babylonian armies, the word *hārāb* and its derivatives denote desolation and ruin.

A rare use of the word in an earlier period is its occurrence as a Hiphil participle to describe Samson as the "ravager" (Jud 16:24, RSV) of the Philistine country.

In the postexilic period Nehemiah is saddened to learn that Jerusalem is still in ruins (Neh 2:3, 17), but Ezra thanks God for his grace in permitting the Jews to repair the temple's ruins (Ezra 9:9).

However, when the Jews' dedication to rebuilding the temple flagged, the prophet Haggai rebuked them with a paronomasia or play on words. He proclaimed that because the Lord's house had remained "in ruins" (*hārēb*, Hag 1:4, 9) the Lord would bring a "drought" (*hōreb*, Hag 1:11) upon the land.

Yahweh warned that he would bring desolation upon his own people if they turned to idols (Lev 26:31, 33). Such desolation was sent in turn against Israel (Amos 7:9), and Judah (Jer 7:34; 22:5; 25:9; Ezk 6:6) because of their disobedience and apostasy.

In Judah's case the desolation was to be limited in time (Jer 25:11), and remedial in purpose (Ezk 12:20; Zeph 3:6–7). Jer 33:10 promises that in the desolate place "without man or inhabitant or beast" voices of gladness would be heard once more. Ezk 36:38 prophesies that the waste cities will be filled with "flocks of men" and Ezk 36:35 that the desolate land will blossom like the "garden of Eden."

But it is above all the prophet Isaiah who voices the promise of a resurrection from the ruins of God's judgment. It is the Lord who will raise up the ruins of Jerusalem (44:26). Their desolate places will one day be too limited for the increased population (49:19). The Lord will comfort Zion's waste places and transform them into an Eden (51:3). Jerusalem's ruins will break forth into singing (52:9), as they will be rebuilt (58:12; 61:4).

In Zeph 2:14 the Hebrew reads, "Desolation (*hōreb*) is on the threshold." Following the Vulgate and the LXX, which reads *korakes* representing the Hebrew 'ōrēb, the RSV, JB, and NAB translate "raven" and the NEB "bustard" as an indication that Nineveh will become the lodging place of wild birds and animals.

See also *dālal*, *yābēsh*, *shā'ā*, *shāmam*.

hārēb. *Dry, waste, desolate.* The adjective occurs twice in the sense of "dry" (Lev 7:10; Prov 17:1) and eight times in the sense of "desolate."

hōreb. *Dryness, drought, heat, desolation.* This noun occurs sixteen times. Compare the proper noun Horeb.

hōreb. Horeb. An alternative name for Mount Sinai, derived from *hārāb* and signifying a desolate region. It occurs seventeen times, including nine times in Deut. The documentary hypothesis suggests that this name for the mountain of God is characteristic of D and E (Ex 3:1; 17:6; 33:6), while Sinai is used in the J and P sections (see, however, Deut 33:2).

In some passages Horeb seems to designate an area larger than Mount Sinai (Deut 4:10; 9:8; 18:16). Moses struck the rock in the region of Horeb (Ex 17:6), but not on Mount Sinai which the Israelites did not reach until later (Ex 19:1).

Suggestions as to the location of Horeb/Sinai have included: 1. a volcanic mountain al-Hrob in Midian southeast of Aqaba; 2. Jebel el-Halal, thirty miles west of Kadesh-barnea; 3. Sinn Bishr (2000 feet), thirty miles southeast of Suez; and 4. one of three peaks in southern Sinai.

Deuteronomy 1:2 indicates that it was an eleven-day journey from Horeb to Kadesh-barnea. Elijah in his flight went forty days and forty nights to Horeb (I Kgs 19:8). Both references would fit a location in southern Sinai, as would the identification of Paran with the Wadi Feiran.

Peaks in southern Sinai identified with Horeb/Sinai include: 1. Jebel Serbal (6825 feet), identified as early as Eusebius; 2. Ras es-Şafşafeh (6739 feet) with a considerable plain below it; and 3. Jebel Musa (7363 feet), the favored site looming over St. Catherine's Monastery, established by Justinian in the sixth century.

The Psalmist recalls how the Israelites made a calf at Horeb (Ps 106:19). When Solomon installed the ark, it contained only the two tables of stone which Moses placed in it at Horeb (I Kgs 8:9; II Chr 5:10). One of the last exhortations of the OT is the injunction to remember the law of Moses which the Lord had commanded him at Horeb (Mal 4:4 [H 3:22]).

hōrbā. *Waste or desolate places, ruins.* The word occurs forty-two times, including twenty-six times in the plural, mostly in Isa, Jer, Ezk.

hārābā. *Dry land.* The word occurs eight times. In all but two cases (Gen 7:22; Hag 2:6) the land has been made dry by God's miraculous intervention: at the Sea of Reeds (KJV "Red Sea," Ex 14:21); at the Jordan (Josh 3:17, 4:18; II Kgs 2:8); and at the Nile as a threat by Yahweh (Ezk 30:12).

hērābōn. *Heat or drought.* Occurs but once at Ps 32:4. The Psalmist declares that before he confessed his sin his strength had been dried up by the "heat" or the "drought" of summer.

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E.Y.

732 חָרַב (*hārab*) II, *slay, fight*.

Derivative

732a חָרַבָּ (*hereb*) *sword*.

Cognate with Arab *haraba* "to plunder" and *harbu* "war, battle." It occurs only in the following passages: in the Qal at Jer 50:21,27 in the sense of "slay" (RSV); in the Niphal at II Kgs 3:23, "The Kings have surely fought together" (RSV; the KJV reads "the kings are surely slain").

hereb. *Sword, dagger;* rarely knife or a chisel. Cognate with Akkadian *harbu*; Ugaritic *hrb* "sword," "knife" (UT 19: no. 893); Egyptian *hrp*; Arabic *harbatu* "javelin"; Greek *harpē* "sickle"; Latin *harpe* "sickle."

hereb, which occurs 407 times, is the most frequently mentioned weapon in the OT. The LXX translates it 195 times as *rhomphaia* "sword"; 165 times as *machaira* "short sword," "dagger," "knife"; 8 times as *xiphos* "straight sword"; and 4 times as *egcheiridion* "dagger."

From archeological and iconographic evidence we know that the common swords of the third and early second millennia B.C. were rather short, straight swords made of bronze. In the second millennium a curved sickle-shaped sword, called by the Egyptians *khopesh* "foreleg," became popular. Yadin believes that the expression "to smite with the edge of the sword," e.g. in Joshua's campaigns, refers to this type of smiting sword. Examples have been recovered from Shechem and Gezer.

At the end of the second millennium, the Philistines and other Sea Peoples introduced the long, straight sword made of iron (cf. I Sam 13:19), which could be used to cut and to stab. Such iron swords have been found at Beit Dagon and Tell el-'Ajjul (see illustrations in Yadin cited in the bibliography).

Swords were worn in a "sheath" (*ta'ar*, I Sam 17:51), which was hung on a "girdle" (see *hāgar* and *hāgôrâ*). This was normally worn on the left side.

Apparently the tempering of iron to make steel usable for swords was a military secret kept from the Israelites by the Hebrews. This advantage was held by the Philistines until David's day. The I Sam 13:19–22 passage preserves a very accurate analysis of the days when the Philistines had the long iron swords and the Israelites had only the short bronze daggers.

Ehud, a left-handed man, was able to conceal his weapon in his girdle on the right side. He made for himself a two-edged short sword, about eighteen inches long, with a small hilt (Jud 3:15–16, 21–22).

In the days of the united monarchy the Israelites adopted the heavy swords of the Philistines, which could penetrate armor (I Sam 17:5, 38, 51; 21:9). As it was also pointed for stabbing, such a sword was used by Saul to commit suicide (I Sam 31:4).

Once in Ps 89:43 [H 44] the expression *šûr*, literally "rock, flint" of "his sword" denotes the edge of the sword, reflecting an archaic practice when blades were made of flint; cf. Akkadian *šurru*, *šurtu* "flint," "blade."

The usual Hebrew expression translated "edge of the sword" is *pi-hereb*, literally "mouth of the sword" (Ex 17:13; Num 21:24; Josh 6:21, etc.). The Hebrew phrase, literally "a sword of mouths" occurs in Ps 149:6 and Prov 5:4. This phrase is translated "two-edged" sword, following the LXX *distomos*, literally "double-mouthed," but meaning "two-edged." (Cf. Heb 4:12; Rev 1:16; 2:12.) The sword is said "to devour" its victims (Deut 32:42; II Sam 2:26; 11:25; etc.).

In Ezk 21 there is a vivid description of the "sword of Yahweh" at work as an instrument of his judgment. In vv. 1–7 [H 6–12] his sword is unsheathed for action. Then in the furious Song of the Sword (vv. 8–17 [H 13–22]) we see the sword polished, then brandished, and even addressed as a living object (v. 16 [H 21]). Though it is the king of Babylon who wields the sword against Judah (vv. 18–27 [H 23–32]) and against Ammon (vv. 28–32 [H 33–37]), it is actually Yahweh himself who exercises the divine judgment (v. 17 [H 22]).

In the following passages the word is used as a metonymy for "war": Lev 26:25; II Chr 29:9; Jer 14:15; 24:10; Ezk 7:15; 33:2ff. etc.). In Ps 22:20 [H 21] *hereb* is used as a metaphor for a violent end.

In a different simile harsh words and sharp tongues are likened to swords. Proverbs 12:18 describes rash words as being like "sword thrusts" (RSV). The Psalmist's enemies have tongues like "sharp swords" (Ps 57:4 [H 5]). The wicked "whet their tongues like swords" (Ps 64:3 [H 4]). Cf. Ps 55:21 [H 22] where malicious words are compared to "drawn swords" and Ps. 52:2 [H 4] a "sharp razor."

Succumbing to a temptress is as fatal as an encounter with a "two-edged sword" (Prov 5:4).

The "flaming sword" in the hands of the cherubim who guarded Eden has been explained by Cassuto and von Rad as the objectification of lightning (cf. Ps 104:3–4). It is rather the symbol of God's holiness and judgment.

In a few passages *hereb* may represent a tool or knife rather than a sword or dagger. In Jer 5:17 a foreign enemy will batter down the cities with the *hereb*, a phrase omitted by the NEB and JB as an incongruous addition. Inasmuch as we have Assyrian reliefs of sappers undermining the walls of a besieged town with their daggers, the phrase is not so incomprehensible. The same practice may be in mind in Ezk 26:9, where the KJV translates "with his axes"; cf. NAB "weapons."

Although Ezekiel (Ezk 5:1) may very well have used a sharp sword to shave himself, a smaller "blade" (JB) would have been handier.

The instruments used for circumcision were "flint knives" (Josh 5:2-3; cf. Ex 4:25). For an Egyptian depiction of the rite of circumcision using such a knife, see ANEP fig. 629. The early stone altars to Yahweh were not to be built or engraved with the use of a "tool" (Ex 20:25; Deut 27:5).

There are some passages in which the reading *hereb* in the text poses problems. In a list of natural calamities in Deut 28:22 the preferable vocalization (cf. LXX, Vulg.) is *hōreb* "drought" (RSV). In Lam 5:9 the *hereb* of the desert is read as *hōreb* "heat" by the NEB and NAB.

Job 5:15 says that God saves *mēhereb mipihem*, literally "from a sword, from their mouth." The NAB takes this as a form of the common expression "the edge of the sword," but the RSV, NEB, and JB omit *mēhereb* from their translations.

In Isa 1:20 the NEB has chosen to revocalize *hereb* as *hārūb*, a word which does not appear in the OT, but is known from later Jewish texts, and translates: "Locust beans (i.e. carobs) shall be your only food."

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E. Y.

חֲרָבֹן (*ḥērābôn*). See no. 731f.

733 חָרַג (*ḥārag*) **quake** (Deut 32:25; Ps 18:46).

734 חָרַגְל (*ḥargōl*). **Assumed root of the following.**

734a חָרַגְלָהּ (*ḥargōl*) **a kind of locust.**

Its etymology is uncertain. The word occurs only in Lev 11:22 in the list of leaping insects considered edible. The LXX renders it *akris* "locust" (NEB "green locust"). Both KJV "beetle" and RSV "cricket" are hardly correct, since those insects are omnivorous and thus not suitable for food.

See 'arbeh.

735 חָרַד (*ḥārad*) **quake, move about, (be) startled, tremble, (be) afraid;** causative stems to (cause to) move, terrify (RSV emphasizes terror and panic).

Derivatives

735a חָרַדָּה (*ḥārēd*) **afraid, trembling.**

735b חָרַדָּהּ (*ḥārādā*) **quaking, trembling.**

The root meaning is "to shake," from which meanings such as "tremble" and "fear" are derived. Physical shaking describes the quaking of Mount Sinai (Ex 19:18). Geographic quaking serves as a poetic figure for human trembling (Isa 10:29, 41:5; Ezk 26:18). Physical movement may be the point of this verb and *ḥārādā* as well in II Kgs 4:13 referring to the solicitous moving-around of typical Near Eastern hospitality (cf. however "be anxiously careful" and "anxious care" suggested by BDB). "Come trembling" (Hos 11:10-11) probably emphasizes the notion of bird-like (v. 11!) movements and may refer to movements of joy or terror.

Most occurrences refer to trembling from emotional agitation before an unusual circumstance. Isaac trembles upon perceiving Jacob's deception (Gen 27:33). Adonijah's guests react similarly when they learn that Solomon has been crowned (I Kgs 1:49). Boaz's startled awakening in the night is described by the same word (Ruth 3:8; rsv "startled"). It can describe a military force either as passively demoralized (I Sam 13:7) or as broken into outright panic (I Sam 14:15).

The Hiphil functions causatively meaning "to cause to move" or "to frighten." It describes throwing an army in terror (Jud 8:12; II Sam 17:2). Most Hiphil usages occur in two recurring idioms: the description of desolation as the absence of anyone to frighten away the wild animals (Deut 28:26; Isa 17:2; Jer 7:33) and the description of security as the absence of anyone to terrorize (Job 11:19; Jer 30:10; Ezk 34:28).

ḥārēd. Afraid, trembling. Root meaning may appear in describing the fearful of Gideon's army as "trembling" (Jud 7:3). Eli's anxiety concerning the ark is described as "his heart trembled" (I Sam 4:13). Four passages speak of trembling before God's word or commandment. In Isa 66:2, 5, these are the penitent and faithful; in Ezr 9:4, 10:3 it refers, perhaps as a technical term, to those leaders who perceive God's word of judg-

ment and support Ezra's reforms. In all four passages a meaning of "awe" or "reverence" is indicated (cf. similar usages of *pāhad* and *yārē*).

hārādâ. *Quaking, trembling, fear, care (?)* (RSV "panic"). Primarily describes human trembling before some strange or fearsome event. Typical examples are the terror of Daniel's companions before a vision (Dan 10:7) and the trembling of the nations at Tyre's downfall (Ezk 26:16). The terror of a demoralized army is called the "panic of God" (I Sam 14:15; RSV "great panic"; note: while this expression may mean "great panic" it may also emphasize the miraculous, divine origin of the panic!). It is not clear whether the "cry of panic" (RSV Jer 30:5; KJV "voice of trembling") refers to the shout which causes panic or the terrified cry of those in panic. For "care" in II Kgs 4:13 see below.

A.B.

- 736 חָרָה (*hārâ*) *burn, be kindled* (of anger). (ASV and RSV similar, except that RSV avoids the translation "wroth," usually employing "angry.")

Derivatives

- 736a חָרוֹן (*hārôn*) *heat, burning* (of anger).
736b חֲרִי (*hōri*) *heat, burning* (of anger).

This word is related to a rare Aramaic root meaning "to cause fire to burn," and to an Arabic root meaning "burning sensation," in the throat, etc. The Hebrew verb is always used in reference to anger. The meaning of the root differs from such words for "anger" as *ānap*, *zā'am*, and *qāšap*, in that it emphasizes the "kindling" of anger, like the kindling of a fire, or the heat of the anger, once started. The verb and its derivatives are used a total of 139 times.

hārâ is used in reference to the anger of both man and God, and in parallel ways. In respect to man, the noun *'ap* "anger," frequently occurs as subject, "anger was kindled." For instance, the "anger" of Potiphar, Joseph's master in Egypt, "was kindled" toward him, over his wife's false accusation (Gen 39:19). An equally common usage is without a subject, thus giving a medio-passive meaning, "It was kindled." Of Jacob it is said that, "It was kindled to him," meaning that his anger was kindled when he learned that Laban had pursued him.

In respect to God, the noun *'ap* is employed as subject in Num 11:1. The "anger" of the Lord "was kindled" toward Israel because of further murmuring. An instance of the medio-passive voice is found in II Sam 22:8 (cf. Ps 18:7 [H 8]), according to which the "foundations of heaven moved and shook, because it was kindled to

God." Only once is the subject of the verb "God" (man is never the subject), in Hab 3:8. "Was the Lord displeased against rivers?" (literally, "Was the Lord kindled against rivers?").

In the Niphal stem, the root appears three times, and each, in contrast to that just noticed for the Qal stem, either has or implies a personal subject, referred to in a passive sense. For instance, in Song 1:6 the Shulamite bride says that the sons of her mother "were angry" (literally, "were kindled") with her.

In the Hiphil stem, the root appears only twice and neither in a causative sense. In Job 19:11, it is used in the same way and meaning as in Qal, when the subject *'ap* is employed. In Neh 3:20, it carries the unusual sense of intensifying an idea; Baruch, a worker on the wall of Jerusalem, being said to have "earnestly" (literally, "in a burning manner") repaired his part of it.

The Hithpael stem occurs four times, always meaning, "Fret not yourself" (Ps 37:1, 7-8; Prov 24:19). The reflexive thought is: "Do not kindle yourself" in respect to the wicked, etc. Again, a personal subject is implied.

An unusual feature regarding the root is that two instances of the Hithpael (causative) stem occur (Jer 12:5; 22:15). Both imply the existence of a personal subject, the one speaking of a person "competing" (literally, "burning to out-race") with horses; and the other of "competing" (literally, "burning to outshine") with other people for status by living in cedar.

hārôn. *Heat, burning* (of anger). This noun derivative, which occurs forty-one times, is used only in reference to God. A frequent use finds it followed by *'ap*, giving the translation, "The fierceness (literally, "burning") of the anger of Yahweh" (Num 25:4). Many times it is followed simply by *'ap* with a suffix, giving "the fierceness ("burning") of his (your, my, etc.) anger" (Deut 13:18). A few times the word itself carries the suffix, without the use of *'ap*, but these are infrequent. It may be added in respect to Jer 25:38 that *hārôn*, as here shown in some texts, is better taken as a variant for *hereb* "sword."

hōri. *Heat, burning* (of anger). This noun bearing the same meaning as *hārôn*, is used twice of God and four times of man. It is always followed by *'ap*. For instance, Jonathan left the presence of his father, Saul, in "the fierceness (burning) of anger" because of Saul's attitude toward David (I Sam 20:34).

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L.J.W.

חָרוֹן (*hārûz*). See no. 737a.

חָרוֹן (*hārôn*). See no. 736a.

חרול (ḥārūl). See no. 743a.

חרוז (ḥārūṣ). See nos. 752a,b, 753a.

737 חרז (hrz). **Assumed root of the following.**

737a חֲרוּז (ḥārūz) *string of beads* (Song 1:10).

חרחר (ḥarḥūr). See no. 756b.

738 חרַט (hrṭ) **I. Assumed root of the following.**

738a חֲרֵט (heret) *graving tool*.

738b חֲרָטֹם (ḥarṭōm) *magician* (Ex 8:7 [H 3], 18-19 [H 14-15]; Dan 4:7 [H 4]).

heret. Graving tool, pen. Aaron used a *heret* to shape the golden calf (Ex 32:4). Some modern versions paraphrase the expression to give the idea of casting or molding (cf. JPS, JB, NEB).

The only other occurrence of the word is in Isa 8:1 where God commands the prophet to write the name of Maher-shalal-hash-baz on a tablet with "a man's *heret*." The Berkeley translation has "common script." The Amplified has "a graving tool and in ordinary characters [which the humblest man can read]." The Jerusalem Bible has "ordinary writing," NEB has "common writing," and NAB has "ordinary letters," the NIV "ordinary pen."

ḥarṭōm. Magician, diviner, scribe. This word, describing some variety of occultist, appears in both Hebrew (*ḥarṭummim*) and Aramaic (*ḥarṭummin*). It is the word for Egyptian "magicians" (Gen 41:8, 24; Ex 7:11, 22; 8:3, 14-15; 9:11) and for the Babylonian "magicians" (Dan 1:20; 2:2, 10, 27; 4:4, 6; 5:11). The last five references are in the Aramaic section of Daniel. Only 2:10 uses *ḥarṭōm* in the singular.

According to Gen 41:8, the pharaoh summoned all the *ḥarṭummim* (magicians) and *ḥākāmim* (wise men). The word is parallel to *m'kashsh'pim* (sorcerers), *'ashshāpim* (enchanters, q.v.), and *kašdim* (Chaldeans) in Dan 2:2. In the Aramaic list of Dan 2:27 *gāz'rin* (soothsayers) replaces *m'kashsh'pim*, while *ḥakkimin* (wise men) replaces *kašdim*.

Because it seems related to the word *heret* (q.v.) meaning "stylus" or the like, some translations take *ḥarṭōm* to mean "scribe." (See *Young's Literal Translation*, the ASV marg., the 1913 *Improved Edition Bible*, and the Berkeley Version in the Gen and Ex passages.)

It may, however, be a loan word from Egyptian. It consists of four radicals, unlike most Semitic words, which have three. There is an Egyptian word *hrj-tp* which may mean "magicians" or "priests," although it usually means "governor," "chieftain," "adviser."

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Golden Calf," Bib 48:481-90. Ward, William A., "Egyptian Titles in Genesis," BS 114: 40-59. Zuck, Roy B., "The Practice of Witchcraft in the Scriptures," BS 128: 352-60.

R.L.A.

739 חרַט (hrṭ) **II. Assumed root of the following.**

739a חֲרִיט (ḥārīt) *bag, purse* (II Kgs 5:23; Isa 3:22).

חרטום (ḥarṭōm). See no. 738b.

חֲרִי (ḥōrī). See no. 736b.

740 חֲרִי (ḥōrī), חֹרִי (ḥōrī) *Horite, Hori.* (ASV and RSV translate the same.)

This noun appears to be a loan word. Formerly it was thought to be related to the root *hrr* III, having to do with a hole or cave, though usually *hrr* refers to a small hole. Now it is generally considered to be the Hebrew spelling for Akkadian *hurru* (Ug. *hry*). It is to be distinguished from *hōrī* "white bread or cake." It occurs ten times, twice as a personal name.

The extrabiblical sources clearly attest the presence of Hurrians in Palestine after 1550 B.C. (cf. the Ug. texts, the Amarna tablets, cuneiform tablets from Taanach and Shechem, and certain Egyptian writings; Noth, *The Old Testament World*, pp. 233, 240ff.). During the second half of the second millennium the Egyptians knew SW Asia as *Hr*. Hurrian names appear in Near Eastern inscriptions of this period (confirmed by Hurrian tablets from Boghazköy). Albright says that in the Old Testament the names of the Horites are Hurrian; therefore, "there can be no doubt that this (i.e., Hurrian) is the language spoken by the biblical Horites" (*From the Stone Age to Christianity*, 1947, p. 36).

Our problem is that the biblical Horites were residents of Edom, not Palestine. The Horites appear to be the Hurrian inhabitants of Edom (Gen 36:20), who were driven out of the region by Esau's descendants (Deut 2:12, 22). It has been suggested, therefore, that the Horites are the non-Palestinian Hurrians, and the Hivites are the Palestinian Hurrians (Thomas, *Archaeology and Old Testament Study*, p. 81). This would explain how Zibion could be a Hivite (Gen 36:2) and the son of Seir the Horite (Gen 36:20). If so, they occupied some places in central Palestine, including Shechem (Gen 34:2) and Gibeon (Josh 9:6-7). The LXX reading "Horite" strengthens this suggestion.

The Hurrians are to be distinguished from the Subarians, the Sumerians, the Semites, and the Indo-Europeans. They originated in the mountains E and NE of Mesopotamia which they gradually infiltrated. By the fifteenth century B.C. they boasted a kingdom, Mittani. During this era

their nobles seem to have been Indo-European (as attested by their names).

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L.J.C.

חָרִיט (*ḥārīt*). See no. 739a.

חֲרִיּוֹנִים (*ḥiryônīm*), i.e. *h'rê yônīm*. See no. 730a.

חָרִישׁ (*ḥārīš*). See no. 752c.

חָרִישׁ (*ḥārīsh*). See no. 760c.

חָרִישִׁי (*ḥārīshī*). See no. 760e.

741 חָרַק (*ḥarak*) **I**, *set in motion, start* (Prov 12:27).

742 חָרַק (*ḥrk*) **II**. *Assumed root of the following.*

742a חֲרָכִים (*ḥārakkīm*) *lattice or other opening through which one may look* (Song 2:9).

743 חָרַל (*ḥrl*). *Assumed root of the following.*

743a חָרִיל (*ḥārūl*) *a kind of weed, perhaps chickpea* (e.g. Prov 24:31; Zeph 2:9).

744 חָרַם (*ḥāram*) **I**, *ban, devote, destroy utterly*. (ASV and RSV similar, except that both prefer "devoted" or "devoted thing" in passages not dealing with destruction.)

Derivatives

744a חֵרֶם (*ḥērem*) *devoted thing, ban*.

744b חֶרְמוֹן (*ḥermôn*) *Hermon*.

The root *ḥrm* is used only in the causative stems; forty-eight times in the iphil and three in the Hophal. The basic meaning is the exclusion of an object from the use or abuse of man and its irrevocable surrender to God. The word is related to an Arabic root meaning "to prohibit, especially to ordinary use." The word "harem," meaning the special quarters for Muslim wives, comes from it. It is related also to an Ethiopic root, meaning "to forbid, prohibit, lay under a curse." Surrendering something to God meant devoting it to the service of God or putting it under a ban for utter destruction.

The idea of devoting an object for service to God appears in Lev 27:28. Whatever is devoted to the Lord, whether man, animal, or property, is considered most holy by God and is therefore not

to be sold or redeemed by substituting something else. According to Num 18:14 and Ezk 44:29, all such objects are to be given to the priests for the support of the religious ceremonies. The gold, silver, bronze, and iron from Jericho, for instance, were so designated (Josh 6:19, *qōdesh layhwh*).

Usually *ḥāram* means a ban for utter destruction, the compulsory dedication of something which impedes or resists God's work, which is considered to be accused before God. The idea first appears in Num 21:2-3, where the Israelites vowed that, if God would enable them to defeat a southern Canaanite king, they would "utterly destroy" (i.e. consider as devoted and accordingly utterly destroy) his cities. This word is used regarding almost all the cities which Joshua's troops destroyed (e.g. Jericho, Josh 6:21; Ai, Josh 8:26; Makkedah, Josh 10:28; Hazor, Josh 11:11), thus indicating the rationale for their destruction. In Deut 7:2-6, the command for this manner of destruction is given, with the explanation following that, otherwise, these cities would lure the Israelites away from the Lord (cf. Deut 20:17-18). Any Israelite city that harbored idolators was to be "utterly destroyed" (Deut 13:12-15; cf. Ex 22:19).

A man who was the object devoted to God came under the same ban. Leviticus 27:28-29 states that he was to be put to death. He could hardly be assigned to ceremonial service, for this was the work of Levites. To make this regulation agree with the sixth commandment (Ex 20:13; cf. 21:20), however, the thought must be that the persons so devoted were captives in wars such as those of Jericho or others under the ban, e.g. the Amalekites (I Sam 15:3).

Because the root *qādash* "to be holy," also carries the thought of setting apart from ordinary use in surrender to God (especially in the Piel), we must distinguish objects set apart because "devoted," from those set apart because "holy." In a text discussed above, Lev 27:28-29, the two were brought together in that the devoted object was considered most holy by God. This suggests that the two were closely related, and this was true in respect to objects devoted for ceremonial service. But in respect to the objects to be destroyed, they were considered to be offensive to God and injurious to his work. Objects to be set apart because holy were pleasing to him and useful.

A few times the root is used in respect to foreign nations "utterly destroying" a city or country (cf. II Kgs 19:11; II Chr 20:23). Light on this may come from the Mesha inscription. On line 17 King Mesha (cf. II Kgs 3:4) uses the word as he explains that he slaughtered all the inhabitants of Nebo because he made the city a "devoted" city to his god Chemosh.

ḥērem. *Devoted thing, devotion, ban.* This noun derivative is used twenty-eight times in the OT to refer either to the object devoted or to the ban itself. The story of Jericho's fall to Israel provides clear examples of the first use. The whole city is called a "devoted thing" (Josh 6:17), and all Israelites are warned to keep themselves from the "devoted thing," which likely is a reference to items within the city all of which had to be burned if flammable and if not, given to God. When Achan disobeys and takes of these items, Israel's army is defeated by the people of Ai, and God says that Israel has now become a "devoted thing" itself until the "devoted thing" (Achan in his sin) is destroyed from its midst (Josh 7:12-13). So, then, Jericho the heathen city was "devoted" because it stood in the way of God's work through Israel in making conquest of Canaan. Israel became "devoted" because of sin which entered and made the nation unusable in God's work. Achan in his sin became "devoted" because he was the reason for Israel's hindrance as the people of God.

Also note passages using *ḥērem* to refer to the ban itself. According to I Kgs 20:42, Benhadad, the Syrian king, was a man under the "ban" of God. In Isa 34:5, Edom is said to have been a people under the "ban" of God. The kingdom of Judah was given to the "ban" in that Babylonia was permitted to bring the captivity on her (Isa 43:28).

ḥermôn. *Hermon.* The name of Mount Hermon, meaning "sacred." Also called *siryôn* and *š'nr* (Deut 3:9) or *šī'ôn* (Deut 4:48).

Bibliography: Malamat, Abraham, "The Ban in Mari and in the Bible," in *Biblical Essays*, pp. 40-49. Richardson, TWB, p. 68. THAT, I, pp. 635-38.

L.J.W.

- 745 חָרַם (*ḥāram*) *II, slū, mutilate.* (ASV uses "flat"; RSV "mutilated.")

Derivative

- 745a חָרַם (*herem*) *net.*

ḥāram is related to the Arabic root meaning "to slit" or "to perforate" the partition between the nostrils, for the insertion of a ring. It is used only once, in Lev 21:18. The form is a passive participle, and it describes a face (nose) as "mutilated," one of the deformities which would disqualify a priest from service.

ḥerem. *Net.* This noun is used nine times. Its meaning comes from the idea of something perforated. It is used twice in reference to the net of a hunter (Mic 7:2; Eccl 7:26); and seven times to the net of a fisherman (Ezk 26:5, 14; 32:3; 47:10; Hab 1:15-17).

L.J.W.

חֶרְמוֹן (*ḥermôn*). See no. 744b.

- 746 חֶרְמֶשׁ (*hermēsh*) *sickle* (Deut 16:9; 23:25 [H 26]). Derivation uncertain.

- 747 חָרָן (*ḥārān*) *Haran.*

Haran was the city in which Abraham and his family settled after they left Ur (Gen 11:31-32). After the death of Terah, Abraham's father, Abraham and his family began their journey to Canaan (Gen 12:1). Haran is called the "city of Nahor" in Gen 24:10 because Nahor, Abraham's brother, settled there. Haran was the home of Laban, the brother of Rebekah. Rebekah encouraged Jacob to flee to Laban's home at Haran when Esau allegedly threatened his life (Gen 27:43). Jacob's fortunes improved greatly during his long stay with Laban. The account of Jacob's arrival at Haran is recorded in Gen 29:1-8.

Rabshekah, in his boastful challenge to Hezekiah, mentioned Haran among cities destroyed by the Assyrians (II Kgs 19:12; Isa 37:12). Ezekiel 27:23 cites it as a center of trade. The city was an Assyrian provincial capital for some time, as well as the capital of Ashur-urballit after the destruction of Nineveh.

T.E.M.

- 748 חָרַם (*ḥrs*). *Assumed root of the following.*

- 748a חָרַם (*heres*) *sun* (Job 9:7; Jud 14:18).

חָרַם (*heres*). See nos. 748a, 759b.

חָרָסוֹת (*ḥarsōt*). See no. 759c.

- 749 חָרַפַּה (*ḥārap*) *I, reproach, blaspheme, defy, jeopardize, rail, reproach, upbraid.*

Derivative

- 749a חֶרְפָּה (*herpā*) *reproach.*

Basically, the word means "to reproach," with the specific connotation of casting blame or scorn on someone.

The connotation of casting blame is evident in Job 27:6 where Job protests that his heart does not reproach him for any of his days. In Prov 27:11 the wisdom teacher desires that his pupil may be wise so that the teacher may not incur blame from others. In Neh 6:13 the word seems to be used in the sense of "defame," i.e. impute blame or guilt to someone in order to harm his character.

In most instances the word is used in the sense of casting scorn. In Ps 74:10 the word occurs in parallelism with *nā'aš* (scorn, condemn) and in Prov 14:31 it is the antithesis of *kābēd* (honor) and may be understood as disgrace or dishonor. In Jud 5:18 the people of Zebulun are described as scorning their lives even to death.

750 חָרַפַּ (hārap)

In contexts where an adversary reproaches with scorn or insults, "taunt" is an acceptable translation (Jud 8:15; Ps 119:42). Where one is pictured as treating another with contempt or scorn the word may bear the nuance of "mocking" (II Kgs 19:22). The connotation "defy" is evident in contexts where one sets at naught the strength of an enemy (I Sam 17:10ff.).

T.E.M.

- 750 חָרַפַּ (hārap) **II, spend harvest time.** This denominative verb occurs only in Isa 18:6.

Parent Noun

- 750a חֹרֶפַּ (hōrep) **harvest time, autumn.**

- 751 חָרַפַּ* (hārap) **III, acquire.** This verb occurs only once, in the Niphal (Lev 19:26).

- 752 חָרַשׁ (hāraš) **I, bestir oneself, decide, decree, determine, maim, move.** (RSV similar except that it translates "growl" and "mutilate" in Ex 11:7.)

Derivatives

- 752a חָרַשׁ (hārūš) **I, sharp, diligent.**
 752b חָרוּץ (hārūš) **II, trench, moat,** only in Dan 9:25.
 752c חָרִישׁ (hāriš) **a cut, thing cut, sharp instrument.**
 752d חַרְשָׁנִים (haršannim) **an insignificant vine product, grape seeds(?).**

Basic to the meaning of *hāraš* are the concepts "to cut or sharpen" and "to decide." (The former meaning is represented in the noun *hārūš* and the Akkadian cognate *harāšu* which means "to cut," "cut off," "deduct" as well as "to determine" and "to clarify.")

The connotation "to cut" is most clearly seen in Lev 22:22 where the word occurs in a proscription against the use of maimed animals for sacrifice.

Other usages of the word with the connotation of "cut" occur in more metaphorical passages. In Josh 10:21 the word is used in an expression which means "to speak against." The translation "moved" (KJV; ASV; RSV) has little support either in the Hebrew or Akkadian usage. The expression literally means "to sharpen the tongue" and evidently connotes speaking against another with hostility. The same meaning seems to be inherent in the use of the word in Ex 11:7 where it is used of a dog and expresses the idea of angry growling. In II Sam 5:24 David was commanded to "be sharp" when he heard a sound in the trees, i.e. he was to act quickly. (The Chronicler renders the command as "go out to battle.")

The concept "decide, determine" is clearly evident in I Kgs 20:40 where one decided his own

judgment. In all other instances the word connotes the concept of "determined" and refers to something which cannot be changed. Perhaps the basic idea of "cut" is evident here in that that which is incised cannot be altered.

hārūš. Decision, pointed things, sharp, threshing instrument, wall. The concept of sharpness inherent in the verb is evident in the noun *hārūš* when it is used of a threshing sledge (Isa 28:27; 41:15; Amos 1:3; Job 41:30 [H 22]). Metaphorically the word was used of "sharpness" as an attribute, i.e. diligence (Prov 10:4; 12:24, 27; 13:4; 21:5).

The concept of "cut" is evident in its reference to a moat (Dan 9:25). The word is used metaphorically of a strict decision in the sense that something which is cut or incised cannot be altered (Joel 3:14 [H 4:14]).

- 753 חָרַשׁ (hrš) **II. Assumed root of the following.**

- 753a חָרוּץ (hārūš) **III, gold** (e.g. Zech 9:3; Prov 3:14).

- 754 חָרַצַּב (hršb). **Assumed root of the following.**

- 754a חָרַצְבָּה (haršubbā) **bond, fetter** (Isa 58:6), **pang** (Ps 73:4).

חַרְשָׁנִים (haršannim). See no. 752d.

- 755 חָרַק (hāraq) **gnash or grind the teeth** (e.g. Job 16:9; Lam 2:16).

- 756 חָרַר (hārar) **I, be burned, charred.** The ASV translates "burned" except in Ps 69:3 [H 4]. The RSV concurs in all places except Isa 24:6 where it renders "scorched," and in Ps 69:3 [H 4] where it renders "parched."

Derivatives

- 756a חָרֵר (hārēr) **parched place.** Only in Jer 17:6, referring figuratively to the life of the godless.
 756b חָרְחֹר (harhūr) **violent heat, fever,** only in Deut 28:22.

Basically this root connotes the product left from burning (cf. Ugaritic *hrr* "roast"). It is to be distinguished from *hrr* II, having to do with nobility or being freeborn, and *hrr* III, having to do with a hole. It is not to be confused with *hārâ* "to burn" (usually of anger). *hārar* "burned, charred" is mostly a poetic root. It is used twelve times.

This root describes the inhabitants of the earth who were objects of God's wrath (Isa 24:6), what is left after fire has worked on bone (Ezk 24:10-11), metal, or wood (Ezk 15:4; Ps 102:3 [H 4]). It can also be used of the inward effect of fever (Job 30:30), and of the parching of a throat due to

excessive weeping (Ps 69:3 [H 4]). It occurs once in the Pilpel stem (indicating rapidly repeated action), setting forth the contentious man's continual agitation (kindling) in fostering and sustaining strife (Prov 26:21).

757 חָרַר (*hrr*) II. Assumed root of the following.

757a חֹרֵר (*hōr*) *noble* (usually occurs in the plural).

The ASV and RSV translate the same except in Eccl 10:17 where the RSV renders "free-man" (ASV "nobles"), and Isa 34:12. *hōr* is usually connected with the root *hrr* II, which (concluding on the basis of Semitic cognates) has to do with being or becoming free. There is a possible connection between *hōr* "noble" and the root *hwr* "be or grow pale, white" (the princes of Israel have fair complexions, Lam 4:7). Distinguish from *hōr*, "hole" and from *hōr* "white cloth." Our word occurs thirteen times.

The *hōrim*, along with the elders, were leaders of cities (I Kgs 21:8) who had authority to bring a man to trial. They were of sufficient prominence to escape hand-to-hand warfare and were found in the inner palace during the Babylonian siege. They were slain before Zedekiah's eyes, along with the princes (Jer 39:6), according to prophecy (Isa 34:12). Later the *hōrim* were listed beside the priests and rulers (*s' gānim*) as the leaders of Israel during the postexilic reconstruction (Neh 4:14 [H 8], 19 [H 13]). They appear to be the heads of the people, perhaps equivalent to the *šarim* "princes" (cf. Ezr 9:2). Since the word occurs in contexts where Israel has close contact with Aramaic-speaking peoples, it might well be an Aramaic loanword.

The *hōrim* supervised construction of the wall during the reconstruction (Neh 4:14 [H 8]). They had sufficient funds to loan to the common people (Neh 5:7). They controlled farming and merchandising (Neh 13:17). They had ready access to the ruling body (Jer 39:6; Neh 6:17) and were a body to be reckoned with.

hōrim seems to be almost synonymous at times with *šarim* (cf. Jer 27:20 and II Kgs 24:14). If it is synonymous, then monarchical usage denotes administrators and heads of influential families, i.e. men of position, while postexilic usages embrace "influential people." On the basis of an identification with *šarim*, these *hōrim* were not "nobles" in the sense of a landed aristocracy.

Bibliography: McKenzie, John L., "The Elders in the Old Testament," Bib 40: 522-40. Van der Ploeg, J., "Les Chefs du Peuple d'Israel et leurs Titres," RB 57: 57-58.

L.J.C.

758 חָרַר (*hrr*) III. Assumed root of the following.

758a חֹר (*hōr*), חוֹר (*hōr*) *hole* (e.g. II Kgs 12:9 [H 10]; Song 5:4).

758b חָר (*hūr*), חוֹר (*hūr*) *hole* (Isa 42:22; 11:8).

759 חָרַשׁ (*hrš*). Assumed root of the following.

759a חֶרֶשׁ (*heres*) *earthenware*.

759b חֶרֶם (*heres*) *an eruptive disease* (Deut 28:27).

759c חֶרְסוֹת (*hrswt*, Kethib), חֶרְסִית (*har-sit*, Qere) *potsherds* (Jer 19:2).

This word, which occurs seventeen times, represents the potter's product (Isa 45:9) which is dried and fired (Ps 22:15 [H 16]), or even glazed (Prov 26:23). Bottles (*baqbūq*), bowls (*k'li*), and pots/pitchers (*nēbel*) are made of it. It is in vessels made of *heres* that documents were stored (Jer 32:14). *heres* can apply generally to a vessel (Prov 26:23), or it can mean pieces of potsherd at least large enough to use to carry a coal from a hearth or dip water for a drink (Isa 30:14). Hence, *heres* is the baked clay so commonly unearthed by archaeologists.

Being porous, it absorbed the fat of holy things and the uncleanness of unclean things. Thus it was to be broken when contacted by either holiness or uncleanness (Lev 6:28 [H 21]; Num 15:12). A clay vessel was to be used in the trial of jealousy (Num 5:17) and in leprosy purification rites, symbolizing man's commonness before God. The Psalmist prophetically compares the Messiah's strength to a dried up and baked piece of clay (potsherd, Ps 22:15 [H 16]). During the exile the "most precious" royalty of Israel became as valueless and common as clay pots (Lam 4:2). God reminds the people of their relative worthlessness and vulnerability by comparing them to clay vessels (Isa 45:9). Jeremiah (19:1) bought (and subsequently broke) an earthenware pot to symbolize how Israel had so absorbed sin that they had to be destroyed according to God's law regarding polluted pottery (Lev 11:33).

L.J.C.

760 חָרַשׁ (*hārash*) I, engrave, plow, devise.

Derivatives

760a חָרַשׁ (*hārash*) *engraver*.

760b חָרֹשֶׁת (*hārōšet*) *carving*.

760c חָרִישׁ (*hārish*) *plowing, plowing time*.

760d מַחְרֶשֶׁה (*mahārēshā*), מַחְרֶשֶׁת (*mahārēšet*) *ploughshare*.

760e חָרִישִׁי (*hārishī*) *harsh*. Used only in Jon 4:8. Meaning uncertain and uncertain to which root *hārash* it is related. כָּנַן "vehement," נִיב "scorching."

The basic idea is cutting into some material, e.g. engraving metal or plowing soil. The word is

used twenty-six times, of which twenty-three are in the Qal stem, two in the Niphal, and one in the Hiphil. The Ugaritic noun *hrsh* means "craftsman." Another Ugaritic word *hrt* cognate to Hebrew *hārash* means "to plow." This would argue for two overlapping roots in Hebrew.

hārash is used a few times for engraving metal. For instance, one of the expert craftsmen from Tyre, whom King Solomon summoned to work on the temple, is described as a "worker" ("engraver," a participle) in brass (I Kgs 7:14). More often the word is used for plowing the ground. Elisha, when Elijah called him to service, is said to have been "plowing" with twelve yoke of oxen (I Kgs 19:19). One of the Mosaic laws was that a person should not "plow" with an ox and an ass together (Deut 22:10).

The idea of "plowing" is also used figuratively. It symbolizes wicked activity (Hos 10:13), Israel being charged with having "plowed" iniquity. It stands for oppression in Ps 129:3, as the Psalmist cries out, "The plowers plowed upon my back." A third usage is to mean "devise," usually in connection with evil. For instance, a proverb states, "Devise not evil" against your neighbor (Prov 3:29). *hārash* refers to both evil and good in Prov 14:22. Those who "devise evil" are said to err and those that "devise good" to receive mercy and truth. *hārash* occurs twice in the Niphal concerning Micah's prediction (Jer 26:18 quoting Mic 3:12) that Jerusalem would be "plowed" like a field. The one Hiphil usage shows no clear difference in meaning from Qal, as Saul is said to have "practised" ("devised") evil against David (I Sam 23:9).

hārāsh. Engraving, carpenter, smith, mason.

Whereas the verb majors on plowing soil, its noun derivative, occurring thirty-five times, stresses engraving, usually metal, but also wood or stone. Gold brought from Uphaz is said in Jer 10:9 to be the work of the "workmen" ("engravers"). David states that in preparation for the building of the temple he had gathered gold and silver to be worked on by the hands of "artificers" ("engravers") of the day (I Chr 29:5). Frequently, however, the word refers to more than the work of engraving. For instance, the gold calf, erected in Israel by Jeroboam, is said to have been made by "workmen," the context implying all the activity involved with making it, such as casting the metal as well as engraving it (Hos 8:6). In Isa 40:19, *hārāsh* is used for the "workman" who melts a graven image. It is also properly translated "smith," in I Sam 13:19, which refers to people who could sharpen iron implements. This verse is now elucidated by reading *hārāsh* as ironsmith. Coppermiths were long active in Israel, but the Philistines had brought in the iron age and kept the working and

specifically the tempering of iron a military secret. The new long iron swords were denied to the Israelites. Only the Philistine smiths could sharpen the plow points which they did by heating, beating them out and tempering again (Finegan, LAP, p. 149). See *hereb*.

hārash is used a few times in reference to wood and stone. In the days of the good high priest Jehoiada, money is said to have been given to the "carpenters" ("workers of wood") and builders for repairing the temple (II Kgs 12:12). The skilled work necessary to cut the names of the twelve tribes on two onyx stones is said to have been that of an "engraver" in stone (Ex 28:11). *hārash* refers to both stone and wood in II Sam 5:11 (I Chr 14:1 same), as Hiram, king of Tyre, is said to have sent "carpenters" ("workers of wood") and "masons" ("workers of stone") to David for the construction of a palace in Jerusalem.

The word is used numerous times without indicating any type of material. For instance, Nebuchadnezzar is said to have taken captive to Babylon all the "craftsmen" and smiths of Judah. The word is used also to describe the work of Bezaleel and Aholiab, specially chosen to lead in the tabernacle construction, an endeavor which no doubt involved materials of various kinds (Ex 35:35; 38:23). In one instance, the word is used to refer to a person "skilled" in respect to bringing destruction (Ezk 21:36).

Bibliography: Mendelsohn, I., "Guilds in Ancient Palestine," BASOR 80: 17-21. ———, "Guilds in Babylonia and Assyria," JAOS 60: 68-72.

L.J.W.

761 חָרֵשׁ (*hārēsh*) II, be silent, speechless, deaf.
(ASV and RSV similar.)

Derivatives

761a חָרֵשׁ (*hērēsh*) **deaf.**

761b חָרֵשׁ (*heresh*) **silently, secretly,** only in Josh 2:1.

The basic idea is of non-communication, expressed by either not speaking or not hearing. That is, the word may refer to the subject being silent, or to the object being deaf. The root *dāmam* is parallel in meaning to *hārēsh* as "being silent."

The verb is used only seven times in the Qal, thirty-eight in the Hiphil, and once in the Hithpael. In the Qal, it usually concerns silence in speaking. It always refers to God. For instance, David calls upon God not to keep "silence" toward him in a time of need (Ps 35:22). The Psalmist prays similarly in Ps 83:1 [H 2], employing *hārēsh* and *dāmam* in parallel. Only once is the Qal stem used definitely to mean "be

deaf," namely, in Mic 7:16, where the prophet speaks of nations being "deaf" in respect to Israel in a future day. Used in the Hiphil stem, it usually concerns silence in speaking, but, in contrast to the Qal, almost always refers to man. The meaning is quite the same, however. For instance, Abraham's servant is said to have "held his peace" ("remained silent") as he observed Rebekah, wondering if she was God's choice as Isaac's wife. Only in Job 11:3 does the Hiphil carry a clear causative meaning. Once the Hiphil means "be deaf"; namely, when the people urged Samuel to "cease not" (literally, "do not be deaf") to cry to God for them, as the Philistines were drawing near. The word appears once in the Hithpael, with the expected reflexive meaning (Jud 16:2).

ḥērēsh. Deaf. Though the verb is seldom used in reference to non-hearing, the derived adjective carries this sense in each of its nine usages, calling for the translation "deaf" (Ex 4:11; Lev 19:14; Ps 38:13 [H 14] etc.).

L.J.W.

762 חָרַשׁ (*ḥrsh*) **III. Assumed root of the following.**

762a חֹרֶשׁ (*hōresh*) *wood, wooded height* (e.g. Isa 17:9; Ezk 31:3).

763 חָרַשׁ (*ḥrsh*) **IV. Assumed root of the following.**

763a חֲרָשׁ (*heresh*) *magic art or possibly mechanical art.*

This noun is used only in Isa 3:3. BDB favors the meaning "magic art," citing Aramaic and Ethiopic roots in support. KB and Gesenius agree. Accordingly, the phrases "skillful magician" and "expert enchanter" are parallel. KD and E. J. Young favor "mechanical art," and interpret the two phrases as contrasts: "skillful artificer" and "expert enchanter." Ugaritic uses the noun *hrsh* in the area of magic and sorcery (Aisleitner WUS no. 976).

L.J.W.

764 חָרַת (*ḥarat*) *grave, engrave* (Ex 32:16).

חָשִׁיפ (*ḥāšip*). See no. 766a.

765 חָשָׂה (*ḥāšak*) *withhold; keep in check; refrain.*

The ASV and RSV translate similarly, each attempting to render the same idea. The root refers to the free action of holding back something or someone (also used intransitively, Ezk 30:18; Job 16:5. See G. R. Driver, *JTS* 34: 380). The actor

has the power over the object. This root is to be distinguished from *māna* "to withhold, deny." Ug. *ḥšk* means "take hold of." Our root occurs twenty-eight times.

Elisha spared Naaman, i.e. restrained, stopped him from paying for his cure (II Kgs 5:20). A somewhat different connotation occurs where Job remarks that comforting words can dull the edge of grief, keeping it under control and holding it back (Job 16:5-6). In Jer 14:10 the people are condemned because they did not control themselves but wholeheartedly gave in to evil. Interestingly, God tells Isaiah (Isa 58:1) to be equally unbridled in denouncing this sin. In the eschatological age God's unrestricted blessings stand in stark contrast to man's present sin. Those who are in the most helpless position (the barren, since God alone controls the womb, cf. *reḥem/raḥam*) are to construct dwellings without restraint in anticipation of that blessing (Isa 54:2).

God may restrain man's sinfulness. Thus he keeps Abimelech from taking Sarah (Gen 20:6), and David from killing Nabal (I Sam 25:39). So the Psalmist beseeches God to keep him from presumptuous sin (Ps 19:13 [H 14]).

L.J.C.

766 חָשָׂה (*ḥāšap*) *strip, lay bare.*

Derivatives

766a חֲשִׂיפ (*ḥāšip*) *little flocks* (I Kgs 20:27). Meaning uncertain.

766b מַחֲשֹׁפ (*mahšōp*) *a laying bare, a stripping* (Gen 30:37).

The ASV and RSV generally agree in concept but vary a little as to wording. The basic meaning here is to strip off a covering so as to bare what is covered. *ḥāšap* occurs almost exclusively in poetical literature and is very similar to (if not equal to) the more common *gālā*. This root occurs nine times (or ten times; see Ps 29:9).

This word is used to describe the armies who like locusts that strip trees of leaf and bark, will devastate Israel (Joel 1:7). So God in judgment will strip Edom (Jer 49:10). Judgment and disgrace result in having one's clothes stripped off below the waist (as with captive slaves, Isa 20:4, or harlots, Jer 13:26). God brings such extreme humility even upon his own people (Jer 13:26). It is also used of the action of the Lord as he *bare*s his arm to effect salvation before the eyes of all the earth (Isa 52:10).

Ugaritic (*ḥšp*) suggests another radical meaning of *ḥāšap*, viz. to draw out a liquid from a large vessel "to scoop": cf. Isa 30:14; Hag 2:16.

L.J.C.

767 חָשַׁב (*ḥāshab*) *think, plan, make a judgment, imagine, count.* (ASV and RSV mainly

similar, though RSV avoids the translations "imagine" and "count.")

Derivatives

- 767a חָשֵׁב (*hēsheb*) *ingenious work*.
 767b חֶשְׁבֹן (*heshbôn*) *reckoning, account*.
 767c חִשְׁשָׁבֹן (*hishshābôn*) *device, invention*.
 767d מַחְשָׁבָה (*mahāshābâ*) *thought, device*.

The basic idea of the word is the employment of the mind in thinking activity. Reference is not so much to "understanding" (cf. *bîn*), but to the creating of new ideas. The root appears mainly in the Qal stem, but also in both Niphal and Piel, and once in Hithpael. The verb alone appears 121 times.

Six clear variations of the basic thought of this root can be distinguished in the OT. The most frequently used is that of "planning," "devising." This variation is employed in reference to both man and God, and it appears in both Qal and Piel. Israelites, for instance, are warned not to "devise" evil against a brother (Zech 7:10). In one verse, Gen 50:20, there is reference to both man and God, as Joseph uses the word twice: first in saying that his brothers "meant" (planned) evil in their earlier treatment of him, but that God "meant" (planned) it for good.

The next most frequent use is in the sense of "making a judgment." This too is employed in reference to both man and God, and it appears in Qal and Niphal. The well-known text, Isa 53:4, uses it: "We did esteem (judge) him stricken, smitten of God, and afflicted." God is the subject as Job exclaims, "He counts (judges) me for his enemy" (33:10). The uses in Niphal are simply the passive of Qal.

A third use, rather infrequent, is that of merely running thoughts through the mind, meditating (Qal and Piel). Malachi speaks commendably about those who feared the Lord and "thought" about his name (3:16). The Piel is employed (without any clear distinction in meaning) as David shows surprise, in respect to the identity of man, that God should take "account" (have thoughts) of him (Ps 144:3).

A fourth variation means "to impute," actually a specialized sense of "to make a judgment." This variation occurs three times in Qal and three in Niphal, the latter simply being the passive. It refers to both God and man. Shimei, after having blatantly cursed David, beseeches David not to "impute" sin unto him (II Sam 19:20). More significantly, God is spoken of as imputing. Abraham believed God and God "counted" (imputed) it to him for righteousness (Gen 15:6; Rom 4:3). David states that the man is blessed to

whom the Lord "imputes" not iniquity (Ps 32:2; Rom 4:8).

A fifth variation means "to invent," a use found only in the Qal. It is employed of Bezaleel, chosen by God to be head builder of the tabernacle, describing a part of his work as "devising" (inventing) artistic productions, using gold, silver, and brass (Ex 31:4; 35:32, 35). Uzziah, king of Judah, placed in Jerusalem, war machines "invented" by clever men (II Chr 26:15).

The last variation means "accounting," "bookkeeping," used only in the Piel. In the time of the aged high priest, Jehoiada, when repairs were being made on the temple, the word is used to say that the priests "reckoned" (accounted) not with the workmen in connection with money for the project, because the workers were honest. In the Mosaic legislation, the word is used several times in respect to the "accounting" necessary for figuring the fluctuating value of properties and produce, in the light of an approaching year of Jubilee (Lev 25:27, 50, 52; 27:18, 23). The one use of the Hithpael is simply a reflexive of the second variation noted, "to make a judgment" (Num 23:9).

maḥāshābâ. Thought, device. This noun derivative appears in three basic meanings: "thought," "plan," and "invention," all three corresponding to basic variations noted for the verb. It is used to mean "thought" in Gen 6:5, "Every imagination of the 'thoughts' of his heart was 'evil.'" The second, "plan," occurs when the Israelites are made to say, in contrast to God's will for them, that they would follow their own "devices (plans) and do as they wanted" (Jer 18:12). The third is used in reference to a skilled worker, whom Hiram of Tyre sent to Solomon to work on the temple. He was described as being able to work out any "invention" necessary for the task (II Chr 2:14).

L.J.W.

חֶשְׁבֹן (*heshbôn*). See no. 767b.

חִשְׁשָׁבֹן (*hishshābôn*). See no. 767c.

768 חָשָׂה (*hāshâ*) *silent, inactive, still*.

The ASV tends to translate "hold one's peace" where the RSV renders "keep quiet." The basic meaning of the root is "to keep quiet," i.e. to be inactive, especially with reference to speaking; it is used also of wares (Ps 107:29). This is a poetical root which strongly parallels *hārash* and *dāmam* (cf. Isa 42:14).

The Psalmist gives insight into the nature of sin by reporting that his silence in the face of aggravation left him with sin within (Ps 39:2 [H 3]; cf. v. 8 [H 9], also Mk 7:20).

Among the prophets, only Isaiah uses this word. God, comparing himself to a warrior, says

that formerly he was silent, but now he will speak against the sin of his people (Isa 42:14). When he did not speak they ignored him (Isa 57:11; cf. Rom 2:4). Now he will speak in judgment (Isa 65:6). The judged, however, are to remonstrate against his silence as the cause of their affliction. In the eschaton the Servant of the Lord pledges himself to tireless activity until the righteous of Jerusalem shine forth as brightness (62:1). He will appoint watchmen upon her gates to call out continually to God on her behalf (64:6) until God responds. Restoration does not rest upon man either as to instigation (man needs a mediator) or accomplishment (justification is an act of God).

L.J.C.

הַשְׁחָה (*hāshûq*). See no. 773b.

הַשְׁחָה (*hishshûq*). See no. 773d.

הַשְׁחָה (*hishshûr*). See no. 774b.

769 הַשָּׁחַל (*hāshak*) *be dark, darkened, black, dim, hidden*. Denominative verb.

Parent Noun

769a הַשְׁחָה (*hōshek*) *darkness*.

769b הַשְׁחָה (*hāshök*) *obscure, low, only* in Prov 22:20.

769c הַשְׁחָה (*hāshēkâ*) *darkness*.

769d הַשְׁחָה (*maḥshāk*) *darkness*.

Little doubt surrounds the meaning of this denominative verb coming from the noun *hōshek* (darkness). It occurs eighteen times, seventeen times in poetical books. Exodus 10:15 is the only occurrence of *hāshak* in a prose passage. There it refers to the plague of darkness over Egypt. Elsewhere the word is used to indicate judgment or curse. (See Job 3:9; 18:6; Ps 105:28; Isa 5:30; 13:10; Jer 13:16; Ezk 30:18; Amos 5:8; 8:9; Mic 3:6.)

The author of Eccl used *hāshak* to describe the dim vision that comes with old age: "Those who look out the windows shall be darkened" (12:3b). Lamentations 5:17 uses the word similarly. The Psalmist may be praying down the curse of blindness on his enemy when in Ps 69:23 he asks that their eyes "be darkened."

In Lam 4:8 *hāshak* refers to the sun-blackened skin of the exiles.

A cognate accusative appears in Ps 139:12: "For you darkness itself is not dark" (NAB). Only Job 38:2 clearly conveys the idea of hiding in it. There God asked the patient hero the immortal question, "Who is this who darkens counsel without knowledge?"

hōshek. *Dark, darkness, obscurity, night, dusk.* The noun *hōshek* is the common word for "darkness," and in about half of its eighty occurrences it means literally the opposite of light.

Genesis 1:2 uses *hōshek* referring to the

primeval "darkness" which covered the world. In verse 4 the celestial luminaries divided the "darkness" from the light (cf. v. 18). And in verse 5 the "darkness" was called "night." Elsewhere *hōshek* is equal or parallel to "night," as in Josh 2:5; Job 17:12; 24:16; and Ps 104:20.

This word is used for the plague of "darkness" on the Egyptians (Ex 10:21–22; Ps 105:28). It also accompanied God's appearance on Mt. Sinai (Ex 14:20; Deut 4:11; 5:23).

In several places it refers to the "darkness" of the grave (I Sam 2:9; Job 10:21; 18:18; 34:22; Ps 88:12 [H 13]; Eccl 6:4).

The word occurs far more frequently in Job, Psalms, and Isaiah than in all the other books together. Often it has a figurative meaning as noted in the paragraph above. Among those meanings are "ignorance" (Ps 18:28 [H 29]; 107:10; Isa 9:2 [H 1]); "evil" (Isa 5:20); "hiddenness" (Ps 18:11 [H 12]; 139:11–12); "blindness" (Job 12:25; 22:11; Isa 29:18); and "judgment" (Job 3:4; Ps 35:6; Isa 47:5; 59:9). The few times the other prophets use *hōshek* it is mostly in this last sense (cf. Ezk 32:8; Joel 2:2, 31 [H 3:4]; Amos 5:18, 20; Nah 1:8; Zeph 1:15).

hāshēkâ. *Dark, darkness, dark places.* Like the verb (*hāshak*, q.v.) and masculine nouns (*hōshek*, and *maḥshāk*, this feminine noun also means "darkness" in the few places where it occurs.

The first appearance of *hāshēkâ* "darkness" and the only one in a prose section is in Gen 15:12. There it is a supernatural "darkness" paralleled by the Hebrew word *tardēmâ* meaning "deep sleep" or "torpor."

Psalms 82:5 and 139:12 both use *hāshēkâ*; in fact, 139:12 also has *hōshek*. Both refer to a darkness that cannot hide or limit God.

The word appears twice in Isaiah. In 8:22 it is parallel to *šarâ* (distress), *m'ûp šûqâ* (anguished gloom), and *âpēlâ m'nuddâḥ* (thick blackness). In 50:10, as in Ps 82:5, it is figurative for "ignorance," "evil," or "unbelief."

This word may occur in Mic 3:6, but since grammarians cannot distinguish between this feminine noun and a feminine form of the verb in the third person singular of the verb *hāshak*, there is a difference of opinion. The sense of the verse is not altered, however, in either case.

maḥshāk. *Dark, darkness, dark place, hiding place.* The noun *maḥshāk* appears only in poetical passages. In Ps 88:6 [H 7] *maḥshāk* is parallel to "grave" (cf. Ps 143:3; Lam 3:6) and is used in connection with wickedness (Ps 74:20; Isa 29:15), terror (Ps 88:18 [H 19]), and blindness (Isa 42:16).

R.L.A.

770 הַשָּׁחַל (*hāshal*) *shatter*. Used only once, in the Niphal.

770.1 חֲשָׁמַל (*hashmal*)

770.1 חֲשָׁמַל (*hashmal*) *a shining substance, amber or electrum.*

771 חֲשָׁמַן (*hashman*) *ambassadors.* Occurs only in Ps 68:31 [H 32]. Meaning and derivation uncertain.

772 חֲשֹׁן (*hshn*). **Assumed root of the following.**

772a חֲשֹׁן (*hōshen*) *breastpiece.* (KJV and ASV are similar, "breast-plate"; RSV renders it "breastpiece.")

It occurs twenty-three times in the OT. Arabic cognates indicate that the word means "beauty," pointing to its value and importance among the holy garments of the high priest. It was made of the same materials as the ephod (Ex 28:15). It was a square pouch a span (about three inches) on a side, with gold rings at the corners. On it were twelve gems on which were engraved the names of the tribes of Israel. Gold cords fastened the upper rings to the gems on the shoulders of the ephod. The breastplate symbolized the unity of the nation, the dependence of the people on the person and ministry of the high priest, their presence before God as a beloved people, and the channel of the revelation of God's will. With it were the Urim and Thummim whereby the will of God was conveyed to the people (Ex 28:15-30). The LXX designates it as the "oracle of judgment" for "breastplate of judgment" or "breastplate of the (oracular) decision," in Hebrew. It was considered the most important item among the distinctive garments of the high priest. Josephus's account of the breastplate is elaborate, but not entirely reliable (*Antiquities of the Jews* 3.7.5)

Bibliography: AI, p. 350f.

C.L.F.

773 חָשַׁק (*hāshaq*) *be attached to, love.* The ASV and RSV basically agree with the AV, improving Deut 10:15, Ps 91:14, Isa 38:17 (but RSV "desired to build" is hardly adequate in I Kgs 9:19 = II Chr 8:6).

Derivatives

773a חָשַׁק (*hēsheq*) *desire, thing desired.*

773b חֲשֻׁק (*hāshûq*) *fillet or ring clasping a pillar of the tabernacle.*

773c חָשַׁק (*hshq*) *to furnish with fillets or rings.* Denominative verb used only in the Piel and Pual.

773d חֲשֻׁק (*hishshûq*) *spoke of a wheel* (I Kgs 7:33).

hāshaq emphasizes that which attaches to something or someone; in the case of emotions (to which the biblical usage is limited) it is that love which is already bound to its object. It should be distinguished from 'āhab "love," 'āwâ "desire, wish," hāmad "desire, take plea-

sure in." Also, contrast *hāshaq*, II "to join, furnish with fillets or rings." Our root occurs twelve times.

This root may denote the strong desire of a man toward a beautiful woman (Gen 34:8) who could, however, be put away if she did not live up to expectations (Deut 21:11-14).

A deep inward attachment (in a positive sense) is descriptive of God's love of Israel (Deut 10:15). He was bound to them of his own volition (love) and not because of anything good or desirable in them (Deut 7:7). It is to God's attachment (love) that Hezekiah attributes his deliverance (Isa 38:17). This is the love that will not let go. If a man has such an attachment toward God he will be delivered (Ps 91:14).

hēsheq. Desire, thing desired. In I Kgs 9:1, 19 (II Chr 8:6) the temple and palace, as well as other structures necessary for the functioning of the kingdom, are described as *hēsheq* to Solomon. These were not constructed merely for his own pleasure. But he was emotionally bound to them by his love of pleasing God (cf. I Kgs 9:1).

L.J.C.

774 חֲשֵׁר (*hshr*). **Assumed root of the following.**

774a חֲשֵׁרָה (*hashrâ*) *collection, mass* (II Sam 22:12).

774b חֲשֵׁיר (*hishshûr*) *hub of a wheel* (I Kgs 7:33).

775 חֲשֵׁשׁ (*hshsh*). **Assumed root of the following.**

775a חֲשֵׁשׁ (*hāshash*) *chaff* (Isa 5:24; 33:11).

776 הֶת (*hēt*) **Heth.**

'A son of Canaan and the eponymous ancestor of the *hittî* (Gen 10:15; I Chr 1:13). The name occurs fourteen times, twice in the phrase "daughters of Heth" (Gen 27:46), and ten times in the phrase "sons of Heth" (Gen 23:3, 5, 7, 10 [twice], 16, 18, 20; 25:10; 49:32). It is plain from the collocation of this phrase with *hittî* (cf. Gen 23:10; 25:9, 10; 49:30, 32) that they are equivalent.

776a הִתִּי (*hittî*) **Hittite.**

An ethnic term which is apparently but not certainly cognate with Hittite *HATTI*, Egyptian, *ht*, Akkadian *hattû*, Ugaritic *ht*, *hty* (UT 19: nos. 1021, 1024). The name is transliterated by the LXX as *khettaios*. The name occurs forty-eight times, including twenty times in lists of the inhabitants of Canaan along with such groups as the Amorites, Canaanites, Girgashites, Jebusites, and Perizzites.

Leaving out of account the geographical list-

ings (Num 13:29; cf. Gen 10:15; I Chr 1:13) and the expanded list of Gen 15:19f., the Hittites occupy the first place five times (Deut 7:1; 20:17; Josh 9:1; 12:8; II Chr 8:7), and second place ten times (Ex 3:8, 17; 13:5; 23:23; Josh 3:10; Jud 3:5; I Kgs 9:20; Ezr 9:1; Neh 9:8). In prominence the Hittites are second only to the Canaanites.

In the patriarchal narratives of Gen the Hittites occupy the areas of Hebron and Beersheba. Numbers 13:29 reports that together with the Jebusites and the Amorites they held the hilly areas. Abraham bought the cave of Machpelah for the burial of Sarah from Ephron the Hittite (Gen 23:10).

Esau grieved his parents by marrying the daughters of Heth, apparently in the Beersheba region (Gen 26:34; 27:46). These women are also considered "daughters of the land" and "daughters of Canaan" (Gen 27:46; cf. 28:1; 36:2).

From the period of the Conquest and the Judges, apart from the lists there are but two independent occurrences of the word. In Josh 1:4 Joshua is promised "all the land of the Hittites to the Great Sea." As the reference to the Hittites is omitted by the LXX, it may possibly be a gloss. In Jud 1:26 a man of Luz (Bethel), who aided the Israelites against his own city, departed to the land of the Hittites. Hittites are also mentioned in connection with David and Solomon (I Sam 26:6; I Kings 11:1 etc.).

In a passage decrying the abominations of Jerusalem, Ezekiel (Ezk 16:3, 45) declares that the city's father was an Amorite and her mother a Hittite.

An analysis of the names of nine individuals who are called Hittite indicates that they all have Semitic names: Ephron (Gen 23:10); his father Zohar (Gen 23:8); Esau's wives, Judith, Basemath, Adah (Gen 26:34; 36:2); and Ahimelech (I Sam 26:6). Uriah (II Sam 11:3) may be a name derived from the Hebrew word 'ār "light, fire," or from the Hurrian word *iwri* "lord."

In nonbiblical references the name Hittite can have a number of meanings. In rare instances it can designate the aboriginal Hattian people of Anatolia. Usually, it designates the Indo-Europeans (Nesites and Luwians) who invaded Anatolia c. 2000 B.C. and established a mighty empire which flourished c. 1700–1200 B.C. The remnants of this empire in the form of the kingdoms of Carchemish, Hamath, etc. in northern Syria are called Neo-Hittite by scholars. The Assyrians and the Babylonians in the first millennium B.C. used the term *māt Hatti* "land of Hatti" to designate Syria and Palestine.

It is fairly clear that the references to the Hittites in the days of David, Solomon, and Elisha (1000–900 B.C.; cf. II Kgs 7:6) are probably to the Neo-Hittites of Syria. Some scholars such as Montgomery, Noth, Gurney, and Van Seters be-

lieve that even earlier references reflect anachronistic allusions to the Neo-Hittites.

On the other hand, in spite of the inconclusive nature of the external evidences, other scholars such as Bruce, Gordon, Kitchen, Simons, and North maintain that the patriarchal Hittites may very well have stemmed from the imperial Hittites of the second millennium B.C. The name of Tidal (Gen 14:1) has been compared with the royal Hittite name Tudhaliya. M. Lehmann has suggested that Gen 23 reveals acquaintance with a Hittite legal background. A Hittite text of Mursili II mentions a migration of the people of Kurushtama from Anatolia into Egyptian territory c. 1350 B.C., which might conceivably be Palestine.

E. Speiser, followed by Gelb and Gray, believe that the designation *hitti* may be a textual error for *hōri* (q.v.) or "Hurrians." As noted above, Uriah's name may be Hurrian. We know that there were many Hurrians in central Palestine in the second millennium B.C.; in the Amarna period (fourteenth century) the king of Jerusalem bore the name Abdi-Heba (or Warad-Heba if the first half of the name be read also as Hurrian), i.e. "Slave of the Hurrian goddess Heba." The Masoretic text and the LXX confuse the names Hittites, Hurrians, and Hivites more than once.

H. Hoffner has argued that the simplest solution is to regard the Hittites of the patriarchal stories and of the lists as an indigenous Canaanite tribe, whose name is homonymous with the imperial Hittites, but who are quite independent of them.

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E.Y.

הַתָּה (*hat*). See nos. 784a,b.

777 הַתָּה (*hātā*) *snatch up, usually fire, coals.*

Derivative

777a מַחְתָּה (*mahtā*) *snuffdish, firepan, tray, censer.*

This feminine noun seems related to the root *ḥtk* meaning "to take" or "to catch," referring to fire (cf. Ps 52:5 [H 7]; Prov 6:27; 25:22; Isa 30:14). (The noun *m'ḥittā* differs only in the vowels and dagesh and means "destruction" or "ruin.")

maḥtā first occurs in connection with the description of the tabernacle and its tools for service. They were made of gold (Ex 25:38; 37:23; Num 4:9) and were parts of or used with the seven-branched lamp. Some, used with the altar, were bronze (Ex 27:3; 38:3; Num 4:14). Of course in a culture which had no matches, firepans or in common life potsherds would be used to carry the coals to light one fire from another.

According to I Kgs 7:50 and II Chr 4:22, Solomon made new firepans for the temple, which were later taken as booty by the conquering Babylonians (II Kgs 25:15; Jer 52:19). These are the bronze tools associated with the altar.

In Lev 10:1, 16:12, and Num 16, *maḥtā* refers to something other than the utensils used with the lampstand or the altar. Most translate *maḥtā* in these places as "censer." Numbers 16 describes the rebellion of Korah. The earth swallowed up the rebels but their "censers" were beaten out as a plating for the altar (16:39–40 [H 17:4–5]).

R.L.A.

חֲתָה (ḥittā). See no. 784d.

חֲתֹל (ḥittūl). See no. 779b.

חֲתָת (ḥathat). See no. 784e.

חֲתִי (ḥitti). See no. 776a.

חֲתִית (ḥittit). See no. 784f.

778 *חָתַק (ḥātak) are *determined* (KJV); *decreed* (ASV, RSV, Amplified, JB, NAB); *settled* (Berkeley Version); *marked out* (NEB).

This verb appears only in the passive stem (Niphal), and only in Dan 9:24, the famous "seventy weeks" passage. In rabbinic Hebrew the root *ḥtk* basically means "cut," hence the translation "decreed" in most versions. (See Marcus Jastrow, *Dictionary of the Targumin, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, I, Pardes, 1950, p. 513.)

R.L.A.

779 *חָתַל (ḥātal) *entwine, enwrap*. Occurs only in the Pual and Hophal (Ezk 16:4).

Derivatives

779a חֲתֹלָה (ḥātūllā) *swaddling band* (Job 38:9).

779b חֲתֹל (ḥittūl) *bandage* (Ezk 30:21).

780 חָתַם (ḥātam) *affix a seal, seal up*. This verb occurs in the Qal, Niphal, and Hiphil.

Derivatives

780a חֹתָם (ḥōtām) *seal, signet* (ASV, RSV the same except RSV has signet ring in Hag 2:23).

780b חֹתֶמֶת (ḥōtemet) *a signet seal*.

The basic meaning of this root is "to seal." Various kinds of documents were authenticated by affixing seal impressions from stamp or cylinder seals. The one was stamped into clay or wax while the other was rolled across it, leaving an impression. Letters (I Kgs 21:8), decrees of kings (Est 3:12; 8:8, 10; Dan 6:17–18), covenants (Neh 10:1 [H 2]), land purchase deeds (Jer 32:10, 11, 44), and books (Dan 12:4) were sealed. Also an unintelligible prophecy is said in a simile to be sealed (Isa 29:11).

Hence sealing designates that which is securely enclosed (Dan 12:9) by lying under a seal (Dan 12:9), e.g. the stars (Job 9:7), a treasure (Deut 32:34), or one's transgression (Job 14:17). Isaiah was to seal up his teaching in his disciples, that is, to keep it securely (Isa 8:16). A sealed fountain is a metaphor for a chaste woman (Song 4:12).

The root also signifies to close up the hand of man so that he cannot work in winter (Job 37:7) and signifies that which is closed up (Job 24:16) as when a man's running sore or discharge of the urinary tract is stopped (Lev 15:3).

ḥōtām. Seal, signet. This masculine noun, from the root *ḥātam* "to seal," refers to a seal made of engraved stone impressed in clay or wax to authenticate a document. If it were a cylinder seal like those used in Mesopotamia it would be suspended around the neck on a string (Gen 38:18). A stamp seal such as was more common in Palestine would be carried, or worn on a finger (Jer 22:24). However *ṭaba'at* is the ordinary word for signet ring. Jezebel used Ahab's seal to authenticate the order of Naboth's death (I Kgs 21:8; cf. sir 42:6). Numerous stamp seals and cylinder seals have been found in archeological excavations in Palestine.

The stones and gold plate on the priest's garment were engraved as a jeweler engraved signets (Ex 28:11, 21, 26; 39:6, 14, 30). As distinctive property of its owner, a seal could prove that Judah had been with Tamar (Gen 38:18; but v. 25 has *ḥōtemet*). "The signet on the right hand" is a figure for that which is particularly precious to one (Jer 22:24; Hag 2:23).

In figures of speech the beloved desires to be as the seal on the heart and upon the arm (Song 8:6). One speaks of morning changing the earth like clay under the seal (Job 38:14) the figure probably being derived from the rolling of a cylinder seal over clay; of Leviathan's back shut up closely as with a seal (Job 41:15 [H 7]); and of a king as the signet of perfection (Ezk 28:12).

hōtemet. Signet. Used for impressing documents, the cylinder seal was widely known in the ancient near east. As a mark for personal property, the seal, practically a signature, was undisputable evidence that Judah had been with Tamar (Gen 38:25; cf. v. 18).

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J.P.L.

781 חתן (*hṭn*). **Assumed root of the following.**

781a חתן (*hōtēn*) **wife's father, father-in-law.** KB use the word *hōtēn* in the sense of son-in-law. The Ug is *hṭn*. UT 19: no. 1025: vb. "to marry." noun: "son-in-law" (KJV, ASV, and RSV, "father-in-law.") The word appears twenty-two times, of which all but four citations refer to Jethro, priest of Midian, Moses' father-in-law. KB reverse the persons calling Moses the son-in-law.

781b חתן* (*hātān*) **make oneself a daughter's husband.** Denominative verb.

Parent Noun

781c חתן (*hātān*) **daughter's husband, bridegroom.**

781d חתונה (*hātūnnā*) **marriage, wedding,** only in Song 3:11.

The denominative verb occurs only as a Hithpael "make oneself a daughter's husband," "become somebody's son-in-law." (KJV, ASV, and RSV render alike in Josh 23:12, "make marriages.")

Joshua, in his final address to Israel, explicitly warned them against contracting marriages with the native Canaanites lest the latter become a snare to the people of God (Josh 23:12–13). Once Solomon was established on the throne of Israel, he began the well-known practice of contracting marriages for political purposes (I Kgs 3:1). The nation had been admonished on this very score with regard to the nations already resident in the land of promise (Deut 7:3). The questionable value of contracted marriages to settle problems between peoples had already been witnessed in the case of the sons of Jacob and Shechem the Hivite, who had violated the sanctity of Jacob's household. Saul the king enticed David to become his son-in-law to satisfy his inordinate jealousy (I Sam 18:26–27). Examples of the relationship of sons-in-law to a father-in-law are seen in the history of Jacob (Gen 29–31) and Moses (Ex 2:20–22; 4:18).

hātān. Daughter's husband, bridegroom. The first designation shows the relationship to the bride's father; the second, to the bride. (KJV, ASV,

and RSV translate alike.) Some twenty references to the noun are found in the OT. The root appears in Ugaritic as noun and verb.

Married life was the normal state among the Hebrews. The family was the basic social unit. Marriage had important family and tribal consequences. If a woman proved unsatisfactory to her husband, she would return to her father's house, with an aftermath of strained relations between the families (Jud 14:20; I Sam 18:19). The natural procedure, then, was for the families involved to contract the conditions for the union. This did not rule out automatically the consent of the couple (Gen 24:8), and love matches were possible also (Gen 29:20; 34:3; Jud 14:1; I Sam 18:20). The husband was his bride's master (Isa 62:4), but this was not an absolute norm (Gen 21:10ff.). When the husband was incorporated into the tribe of his wife, the children were considered as belonging to her tribe or family (cf. Jacob and Laban, Gen 31:31, 43; Moses and Jethro, Ex 2:21; 4:18).

Betrothal among the ancient Israelites was a binding agreement, considered a part of marriage (Gen 24:58, 60). Dowry was paid to the parents of the bride, and this was the central element in the betrothal. In Jacob's case it took the form of a stipulated number of years of service; for David it involved a specific task for Saul (I Sam 18:25). The betrothal consisted of a settlement of the terms of the marriage in the presence of witnesses. The union could take place some months or even years after the betrothal. Unfaithfulness of a betrothed couple was considered adultery (Deut 22:23; see also Mt 1:19).

At the time of the marriage the wedding procession was the first part of the ceremonies (Ps 45:15). The friends of the bridegroom (Jn 3:29) went, as a rule by night, to take the bride and her party to the groom's home (Mt 9:15), an event marked by much joy (Jer 7:34). The marriage supper took place in the home of the groom, a feast as elaborate as means permitted. No formal religious ceremony was part of the marriage ceremony, unlike our custom. The union was consummated in the bridal chamber or tent (Gen 24:67).

The biblical basis for marriage is in Gen 2:18, 24. It is to be monogamous (Gen 2:24). Polygamy was common (Jud 8:30; II Sam 5:13), but the assumption underlying references in Ps 128; Prov 12:4; 31:10–31 is monogamy. The prophets used marriage as a figure of God's love for Israel (Isa 61:10; 62:5; Hos 2:21–22; Song). Marriages which involved close relations (but not first cousins) were forbidden (Lev 18, 20). Children were a blessing and barrenness a misfortune (Psa 127:3–5). Little is known about the marriage ceremony. The act is referred to simply as "taking a wife" (Ex 2:1). Some type of feast as a

celebration took place (Gen 29:22). Processions for the bride and groom were a chief part of the celebrations.

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C.L.F.

חָתַנָּה (*ḥātūnnā*). See no. 781d.

782 חָתַף (*ḥāṭap*) *seize, snatch away* (Job 9:12).

Derivative

782a חֶתֶף (*ḥetep*) *prey* (Prov 23:28).

783 חָתַר (*ḥātar*) *dig, row* (e.g. Jon 1:13; Amos 9:2).

Derivative

783a מַחְתֶּרֶת (*maḥteret*) *breaking in, burglary* (Jer 2:34).

784 חָתַת (*ḥātat*) *(be) broken, abolished, afraid, dismayed* causative stems: to break, terrify, dismay, (RSV "be in panic," "to panic"; ASV "cracked").

Derivatives

784a חָתַת (*ḥat*) *I, terror, fear.*

784b חָתַת (*ḥat*) *II, shattered, dismayed.*

784c חָתַתָּה (*ḥātat*) *terror, only in Job 6:21.*

784d חָתַתָּה (*ḥittā*) *terror, only in Gen 35:5.*

784e חָתַתָּה (*ḥathat*) *terror, only in Eccl 12:5.*

784f חֲתִיתִי (*ḥittit*) *terror.*

784g מַחְתֶּתִי (*m^eḥittā*) *destruction, ruin, terror.*

The basic idea is "to be broken" from which other abstract and secondary ideas are derived such as "be abolished" or "be in panic." Four ranges of meanings are attested for this word and its derivatives: 1) literal breaking, 2) abstract destruction, 3) demoralization, and 4) terror.

Both Qal and Niphal forms of the verb are stative. Both may refer either to being broken or to derived ideas such as fearing or being demoralized. They can be slightly distinguished in that the secondary significance of the Qal form refers to the broader idea of demoralization or

dismay in general while the Niphal form has clearly assumed the meaning of "to fear."

For the Qal form, literal breaking is indicated in describing the "cracked" condition of land under drought (ASV Jer 14:4; RSV "dismayed"). The "destruction" of Misgab (Jer 48:1; RSV "fortress" for "misgab") may preserve the root meaning.

However, most of its usages refer to secondary meanings. It describes the terror or panic of military leaders whose courage has been broken (Isa 31:9). With the broader meaning of "demoralized," usually translated "dismayed," it may describe defeated nations (Isa 20:5; Jer 48:20, 39), gods of defeated nations (Jer 50:2) or classes of people (Jer 8:9). In harmony with its meaning, the typical parallel for the Qal form of this verb is *bōsh* "to be ashamed" as in most examples cited above. Demoralization, stemming from frustration, may be expressed by this verb as applied to Job's three friends after they gave up arguing with Job (Job 32:15).

The Niphal signifies breaking or destruction in reference to people: Ephraim is shattered (Isa 7:8), and God's enemies will be broken to pieces (I Sam 2:10). However, God's righteousness shall never be broken (Isa 51:6).

The meaning "to fear" is several times attested in passages where the Niphal parallels other terms for "fearing." It describes the terror of the Hebrew army at Goliath's challenge (I Sam 17:11) and it appears in the negative command not to fear (Deut 1:21; Josh 8:1). Like other verbs of fearing (cf. *yārē'* and *pāḥad*) it can refer to awe or reverence as in revering God's name (Mal 2:5).

Other derived stems develop the meanings noted above. The Piel is causative, "You terrified me" (Job 7:14; note: most authorities regard the Piel of Jer 51:56 as a textual error and translate it passively or statively, "bones are broken"). The Hiphil is causative, meaning "to break" (Isa 9:4 [H 3]; "hast broken") and "to terrify" (Job 31; 34; note also the difficult passage, Hab 2:17).

ḥat. *Dread, fear.* Twice refers to the internal emotion of fear (Gen 9:2; Job 41:33 [H 25]). II, broken, demoralized. Once describes the broken bows of the mighty (I Sam 2:4) and once describes emotional demoralization (Jer 46:5; usually translated "dismayed").

ḥātat. *Calamity* (KJV "casting down"; ASV "terror"). Describes Job's state (Job 6:21). "Calamity" or "misfortune" drawn from the idea of "breaking" best fits the context.

ḥittā. *Terror, fear.* Used once (Gen 35:5) for the supernatural terror cast upon the surrounding cities after the massacre of Shechem.

ḥathat. *Fears, terrors.* Occurs only in the plural, referring to the fears of old age (Eccl 12:5).

hittit. *Terror.* Used only in Ezk 32:24–32 to describe the terror cast upon the nations by Tyre and by the military power of the other nations listed there.

m^hhittā. *Destruction, ruin, terror* (KJV, ASV “dismaying”; RSV “horror”). Three meanings:

1) Literal physical ruins (Ps 89:40); 2) Destruction in an abstract sense may be described (e.g. Prov 10:14; 18:7); and 3) An external object of terror (Jer 17:17; 48:39). In several passages it is unclear whether abstract ruin or an external terror is described (e.g. Prov 10:15; 10:29). There are no clear examples in which this term refers to the internal emotion of terror.

A.B.





- 785 *מַטְאֵה (ṭē'ṭē') *sweep*. Occurs only in the Pilpel, in Isa 14:23, *weṭē'ṭē' tihā b' maṭ' ātē' hashmēd* "and I will sweep it with the broom of destruction."

Derivative

- 785a מַטְאֵה (maṭ' ātē') *broom*. Occurs only in Isa 14:23.

טבול (t' bûl). See no. 788a.

טבּוּר (ṭabbûr). See no. 790a.

- 786 טָבַח (ṭabah) *slaughter, butcher, slay, kill ruthlessly*. (ASV and RSV similar.)

Derivatives

- 786a טָבַחַהּ (ṭebah) *slaughter, slaughtering, animal*.

- 786b טִבְחָהּ (ṭibhâ) *slaughtered meat, flesh, slaughter, meat*.

- 786c טַבְחָהּ (ṭabbah) *cook, body guard, guardsman*.

- 786d טַבְחָהּ (ṭabbâhâ) *female cook*.

- 786e מַטְבֵּחַ (maṭbēah) *slaughter*.

The primary literal meaning of this root is "to deliberately slaughter or butcher an animal for food," but this concept is most often employed metaphorically to depict the slaying of men. The synonym *zābah*, though similar in its basic nuance, conveys the additional idea of "slaughter for sacrifice" from which the offerer often partakes. *hārag* (q.v.) and *shāhaṭ* (q.v.) are found in parallelism with *ṭabah*; *hārag* conveys the sense of killing with violence in war or conflict while *shāhaṭ* emphasizes beating the subject in order to kill it or, since the Akk *shahātu* means "flay," "to kill for sacrifice" which often included skinning.

The central meaning of the root occurs only three times (Gen 43:16; Ex 22:1 [H 21:37]; I Sam 25:11). The root is predominantly used metaphorically, portraying the Lord's judgment upon Israel and upon Babylon as a slaughter. The emphasis is placed upon Israel's leaders, the "shepherds," who ironically are being slain. This carnage is executed by Nebuchadnezzar's invasion in 586 B.C. (Jer 25:34; Ezk 21:10 [H 15]) which leaves slaughtered corpses in Jerusalem's streets (Lam 2:21). Cursing upon Israel was promised in the Mosaic covenant (Lev 26; Deut 28), where God declares that he will ultimately curse Israel's rebellion by depriving her of her own herds which will be confiscated and slaughtered for food by foreigners (Deut 28:26,

31). Though Babylon is the "sword" used by God to "slaughter" Israel in judgment, Babylon too will perish as a lamb led to slaughter through the Lord's wrath (Jer 51:40). This comparison to a lamb brought to slaughter emptasizes two aspects of judgment depicted by this root. First, the slaughtered victim is unaware of the consequences of the course which he is following, as implied by Jeremiah's self-description as a lamb led by the men of Anathoth to slaughter, unconscious of their plans (Jer 11:19; cf. Jer 51:40). This is vividly portrayed by *ṭebah* when it is employed to describe a young man who does not realize the consequences of being seduced by a prostitute (Prov 7:22). Second, the element of planning by the executioner is clearly present in contexts where this root is employed (cf. Jer 11:19; Prov 7:22). Psalm 37:14 portrays the wicked plotting to "slay" the upright.

A unique use of *ṭebah* and *ṭabhâ* is provided in Prov 9:2 when "wisdom" is personified as one preparing "wisdom" as her food (*ṭabhâ ṭibhâh*) for foolish mankind to eat.

ṭebah. *Slaughter, slaughtering, animal.* **ṭibhâ.** *Slaughtered meat, flesh, slaughter, meat.* **maṭbēah.** *Slaughter, place of slaughter.*

These three derivatives are employed to represent the slaughtered victim. The sense of an animal being slain is conveyed only by *ṭebah* in Gen 43:16 and *ṭibhâ* in I Sam 25:11 (as cognate accusatives). Otherwise, *ṭebah* is employed primarily to represent people as the slaughter victim, especially by God's judgment (cf. two exceptions discussed above in Prov 7:22; 9:2). All nations will ultimately experience the Lord's vengeance demonstrated in their slaughter (Isa 34:2) through Babylon's campaigns (of 586 B.C. and following) and at the end time. Israel will be slain by the Lord's "sword," Babylon (Ezk 21:10, 15 [H 15, 20])—note the relation to *hārag*, "slay" *hālālim* and *reṣaḥ* "slaughter" in Ezk 21:11, 14, 22 [H 16, 19, 27]); Edom, Moab, Ammon, and Babylon will be brought down to the slaughter by the Lord (Isa 34:6; Ezk 21:28 [H 33]; Jer 50:27; cf. *maṭbēah* in Isa 14:21). *ṭebah* emphasizes God's justice whereby he purposes to punish those who refuse to respond to his call (Isa 65:12)—those who have failed to understand that the ultimate consequences of failing to listen when God speaks, is physical destruction.

ṭebah is employed to describe the Messiah's death for sin, emphasizing his silence by the comparison to a lamb when it is slaughtered (Isa 53:7). Although a lamb is silent because it is ig-

norant of its destiny, certainly the Messiah was fully cognizant of the Father's will in his death, the horribleness of which is conveyed by the figure of "slaughter."

The noun *ṭibhā* is used (in parallel to *hārag*) in Jer 12:3 for the judgment of the wicked and in Ps 44:22 [H 23] for Israel's affliction which the righteous endure because of their stand for the Lord. Apparently *'ebhā* (Ezk 20:15 [H 21]) is an error or an alternate for *ṭibhā*.

ṭabbāh. *Cook, bodyguard, guardsman. ṭabbābā.* *Female cook.* These two derivatives convey the idea of a "cook" who slaughters and prepares meat: *ṭabbāh*, for a masculine "cook" (only in I Sam 9:23–24) and *ṭabbāhā*, used only once in I Sam 8:13 for a female "cook." The normal use of *ṭabbāh* (twenty-nine times) describes a "bodyguard" or "guardsman." Genesis employs the term with *śar* and *sārīs* to describe Potiphar and the prison warden, chief officials in Egypt. The basic nuance of "executioner" lies behind the development of the noun, though both in the Joseph account in Egypt (Gen 37–41) and in the function of Nebuzaradan, the "chief (*rab*) of the guard" of Nebuchadnezzar in II Kgs 25 and Jer 39–52, the sense of the term has become that of "chief official." This is supported by the parallel officials mentioned in Jer 39:13—"the chief of the soothsayers" and "the chief of the eunuchs"—and by the cognate Aramaic noun in Dan 2:14 which describes a high court official commissioned to execute the Babylonian wise men. This passage may argue that the function of "execution" is still the duty of officials receiving this title. Whether in Egypt or Babylon, the official with this title is the king's representative to execute discipline, judgment, and leadership.

Bibliography: TDNT, VII, pp. 929–33.

R.H.A.

787 טָבַל (*tābal*) *I, dip, plunge.* (ASV and RSV similar.)

The verb conveys the immersion of one item into another: bread in vinegar (Ruth 2:14), feet in water (Josh 3:15), a coat in blood (Gen 37:31). *baptō* is the common LXX rendering of this root.

"Dipping" is employed in Israel's religious ritual of cleansing. (See I Sam 14:7 for dipping in the literal sense.) In the sin offering, whereby the sinner's (individual or national) iniquity is atoned, the priest dips his finger into the blood of the sacrificial animal and sprinkles it before the veil or places it upon the altar's horns (Lev 4:6, 17; 9:9). The sinner is identified with the animal's blood shed as a representation of the death paid for the sin. Hebrews 9:19–22 draws on this figure of cleansing by blood. Similarly, blood was placed on the doorposts at Passover, representing the lamb's blood shed substitutionally for the first

born (Ex 12:22). Identification is also conveyed in the cleansing ritual for lepers (Lev 14:6, 16, 51; II Kgs 5:14) and the dead (Num 19:18). Hyssop, or the priest's finger, is dipped in water or oil, cleansing agents, and sprinkled upon the unclean object to identify it as cleansed.

Job 9:31 employs the root to represent Bildad "plunging" Job into the filthy pit of accusations. Blessing is depicted by "dipping" one's feet in oil (Deut 33:24; cf. Job 29:6).

Bibliography: TDNT, I, pp. 535–36.

R.H.A.

788 טָבַל (*ṭbl*) *II. Assumed root of the following.*

788a טְבוּל (*ṭ'būl*) *turban.* Occurs only in Ezk 23:15.

789 טָבַע (*tāba'*) *sink, sink down, drown, settled or planted.* (ASV and RSV translate "fastened" and "shaped" respectively for "settled" or "planted.")

Derivative

789a טַבְעָתוֹ (*ṭabba'at*) *ring, signet-ring.*

The central meaning is "to sink into something." The literal meaning of the root is clearly pictured by the stone which sank in Goliath's skull (I Sam 17:49). However, the root is normally employed metaphorically. To be "sunk in the mire" (Jer 38:6) portrays the idea of one trapped in a given circumstance, whether in indecision and entanglement (Jer 38:22), in predicaments of sin (Ps 9:15 [H 16]), or in despair over affliction and distress (Ps 69:2, 14 [H 3, 15]). God's work of creation is described in terms of "sinking" a foundation (Job 38:6—parallel to "laying a cornerstone") and establishing the mountains (Prov 8:25). Destruction is conveyed by this root in the collapse of Jerusalem's gate ("sunk into the ground," Lam 2:9) and the drowning of the Egyptian army in the Reed Sea (Ex 15:4).

ṭabba'at. *Ring, signet ring.* This term denotes an official seal-ring of the Pharaoh or king which makes decrees official by its imprint (Gen 41:42; Est 3:10, 12; 8:2, 8, 10). The synonym *hōtām* (q.v.) has this same nuance and implies that the Messiah, represented by Zerubbabel, will be God's official seal and certainty of all his decrees (Hag 2:23). This meaning, or that of an ordinary finger ring, is used in Ex 35:22, Num 31:50, and Isa 3:21. The noun is employed twenty-eight times in Ex to describe the rings used for poles (or bars) which hold the tabernacle together, which carry the furniture, or which enable the high priest's breastplate to be fastened to the ephod.

R.H.A.

790 טָבַר (*tbr*). **Assumed root of the following.**
 790a טָבוּר (*tabbūr*) **highest part,**
center. Occurs in Jud 9:37; Ezk
 38:12.

791 טֵבֶת (*tēbet*) **tenth month (December-
 January).** This noun, a loan from Akka-
 dian, occurs in Est 2:16. (For other month
 names see no. 613b.)

טָהוּר (*tāhōr*). See no. 792d.

792 טָהֵר (*tāhēr*) **be pure, clean.**

Derivatives

- 792a טָהַר (*tōhar*) **cleanness.**
 792b טָהָר (*t'har*) **cleanness.**
 792c טָהֲרָה (*tōhorā*) **purification.**
 792d טָהוֹר (*tāhōr*) **clean, pure.**

The root *thr* is cognate with Ugaritic *thr* (var-
 iant *zhr*), used of gems of lapis lazuli (UT 19:
 no. 1032); cf. S. Arabic *thr* "pure" and Arabic *tah-
 ara* "to be pure, clean." The verb occurs ninety-
 four times in the Qal, Piel, Pual, and Hithpael
 stems. It is used almost exclusively of ritual or
 moral purity. Once, however, in the Piel it refers
 to the cleansing of the skies by the winds in Job
 37:21, "sweeps the clouds away" (NAB), and
 once as a Piel participle it refers to the purifying
 of silver (Mal 3:3).

All told *tāhēr* and its derivatives occur 204
 times. In the great majority of cases they appear
 in the priestly literature: about forty-four percent
 in Lev and Num, about sixteen percent in Ex
 (especially of the pure gold for the cult), and
 about fourteen percent in Chr and Ezk.

The LXX generally translates *tāhēr* and its de-
 rivatives by *katharizō*, *katharos*, *katharismos*,
 etc. "to purify," "pure," "purity."

In a material sense the adjective *tāhōr* is used
 to describe the pure gold of the appurtenances of
 the tabernacle in numerous passages in Ex: of the
 ark (25:11), the mercy seat (25:17), the table
 (25:24), various vessels (25:29), the lampstand,
 AV "candlestick" (25:31); the plate (28:36), the
 incense altar (30:3), etc. Garments for Aaron
 were made with cords as of pure gold (Ex 39:15);
 cf. Ex 37 *passim*. The lampstand of gold is also
 described as a pure lampstand (Ex 31:8; 39:37).

Also made of pure gold were the appurte-
 nances of the temple (I Chr 28:17), its inner deco-
 rations (II Chr 3:4), and Solomon's throne (II Chr
 9:17). The "pure table" of the showbread (II Chr
 13:11) is interpreted by the RSV to be a "table of
 pure gold."

The Lord commanded Moses to make per-
 fumed incense which would be "pure and holy"
 (Ex 30:35).

The price of wisdom is above that of pearls,

topaz, and pure gold (Job 28:18-19). The words
 of the Lord are pure words, (JB) "without alloy,"
 as silver (Ps 12:6 [H 7]).

In Zechariah's vision (Zech 3:5) the high priest
 Joshua was to exchange his filthy garments for
 rich apparel, including "a clean turban" (AV,
 "fair mitre"). Its glistening purity would be
 emblematic of his newly sanctified state.

The word *tāhēr* is used of the purification of
 the booty taken in war either by fire or by "the
 water of impurity" (Num 31:23). The verb and its
 derivatives are most frequently used of the
 purification necessary to restore someone who
 has contracted impurity (see *tāmē'*) to a state of
 purity so that he could participate in the ritual
 activities (Lev 22:4-7).

After the birth of a child a mother had to wait a
 certain period and then bring certain offerings to
 be cleansed "from the flow of her blood" (Lev
 12:7-8). A man who had a discharge waited seven
 days, then washed his clothes and bathed in order
 to be clean (Lev 25:13). The identification of the
 discharge (see *zūb*) is uncertain. Was it diarrhea?
 Or did it include any running sore?

A "leprous" man who had been healed had to
 go through an elaborate ceremony to be declared
 clean (Lev 14): Two live "clean" birds had to be
 provided. The priest killed one bird, dipped the
 living bird in its blood, sprinkled the man with the
 blood, declared him clean, and then released the
 bird (vv. 4-7). The man then had to wash his
 clothes, shave, and bathe (v. 8), and repeat all
 this a week later (v. 9). The priest then sacrificed
 the man's offerings of lambs, cereal and oil, and
 anointed parts of the man's body with blood and
 oil (vss. 11-20). Less expensive offerings were
 prescribed for the poor (vss. 21-32). The leprous
 man healed by Jesus was instructed to show him-
 self to the priest and offer for his cleansing what
 Moses had commanded (Mk 1:44; Mt 8:4; Lk
 5:14; cf. Lk 17:14). A house which was "lep-
 rous" was purified through a similar process (Lev
 14:48-53). See *šāra'at* "leprosy, disease."

For the purification from the defilement of
 death either by contact with a corpse, a tomb,
 etc., special "waters of impurity" prepared with
 the ashes of a red heifer had to be sprinkled (Num
 19): After the heifer had been burned, a clean
 person had to gather the ashes and place them
 outside the camp in a clean place (v. 9). The de-
 filed man was to be sprinkled with this water on
 the third and the seventh day of his week of im-
 purity (vss. 11, 12). He would then wash his
 clothes, bathe, and then be clean (v. 19).

Soldiers who killed in warfare also required
 such purification (Num 31:19). In Ezekiel's vi-
 sion of Gog, Israel would spend seven months
 burying the multitude of corpses to cleanse the
 land (Ezk 39:12, 14, 16).

Priests and Levites, in particular, had to be

cleansed to fulfil their ritual functions. Moses was commanded to sprinkle "the water of expiation" (RSV) upon the Levites to cleanse them (Num 8:5–22). Later the duty of the Levites included the cleansing of all that was holy in the temple (I Chr 23:28). During Hezekiah's reform they purified the temple (II Chr 29:15).

In the post-exilic period when the temple was rebuilt the priests and the Levites purified themselves so that the passover could be celebrated (Ezr 6:20). Likewise at the dedication of the wall of Jerusalem the priests and the Levites purified themselves, the people, the gates, and the wall (Neh 12:30, 45). When Nehemiah returned to Jerusalem a second time he cleansed the temple chambers which had been defiled by Tobiah (Neh 13:9), and ordered the purification of the Levites and the priests from everything foreign (Neh 13:22, 30). When the Lord returns he will purify the sons of Levi as a refiner (*m'ētahēr*) of silver (Mal 3:3).

Ritual purity was intended to teach God's holiness and moral purity. Lev 16:30 (RSV) declares, "For on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before the Lord." Hauck says: "Because the religion of Israel emphasises so strongly the holiness of God, it develops the concept of purity with corresponding energy. The law works out a whole series of regulations. Some purifications are preparatory. They set man in a necessary state of holiness for encounter with God (Ex 19:10; Num 8:15). Some are expiatory. They restore forfeited purity by lustrations (Lev 16:1ff., 19:23ff.; Ezk 39:12; II Chr 29:15; 34:3, 8 (TDNT, III: 416)).

It was not the ritual purification from the officiating priest which ultimately mattered, but the forgiveness from God which rendered men clean before him. Hezekiah prayed for those who sincerely sought the Lord though they may not have observed all the rules for ritual cleansing: "For a multitude of the people... had not cleansed themselves, yet they ate the passover otherwise than as prescribed. For Hezekiah had prayed for them, saying, 'The good Lord pardon every one who sets his heart to seek God... even though not according to the sanctuary's rules of cleansing'" (RSV, II Chr 30:18–19).

Ritual sanctification and purification could be practiced by idolaters in preparation for their cults (Isa 66:17). On the other hand, whereas faithless Israel brought forth unsatisfactory offerings to the Lord (Mal 1:7–10), the Gentiles would one day offer a pure offering (Mal 1:11).

Not external appearance but an inward attitude is what is required for true purity. "He who loves purity of heart... will have the king as his friend" (Prov 22:11). Following the LXX, the RSV of Prov 15:26 reads: "The thoughts of the wicked

are an abomination to the Lord, the words of the pure are pleasing to him." The Heb. reads, "pleasant words are pure." [Citations are from the RSV below.]

True purity cannot be achieved by any man on his own. Rather, "There are those who are pure in their own eyes but are not cleansed of their filth" (Prov 30:12). Eliphaz asks, "Can a man be pure before his Maker?" (Job 4:17).

Only God can cleanse. There are those, to be sure, who will not be cleansed. The Lord asks Jerusalem, "How long will it be before you are made clean?" (Jer 13:27). But for others, the Lord promises: "I will cleanse them from all the guilt of their sin against me" (Jer 33:8).

The Lord promises cleansing in a number of key passages in Ezekiel: "I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you" (36:25; cf. 36:33). "They shall not defile themselves any more with their idols....; but I will save them... and will cleanse them" (37:23).

That such cleansing was not just intended for the people of God in the future but for individuals is demonstrated by that most personal of Psalms (Ps 51), in which the writer, identified in the superscription with David after his sin with Bathsheba, cries out: "Wash me thoroughly from my iniquity" (vs. 2 [H 4]); "Purge me with hyssop, and I shall be clean" (vs. 7 [H 9]); "Create in me a clean heart, O God" (vs. 10 [H 12]).

See also: *bar*, *bōr*, *bārār*, *zāk*, *zākā*, *zākak*, *kābas*, *nāqī*, *rāḥas*; for impurity see *tāmē*.

tōhar. *Cleanness; purification.* This substantive is used but once in Ex 24:10 of the cleanness of the sky, "clear blue" (NEB), and twice of ritual purification in Lev 12:4, 6.

t'hār. *Cleanness, purity.* This *hapax legomenon* occurs in Ps 89:44 [H 45] in a passage which speaks about the Lord's power to cast the king's throne to the ground. The AV renders it, "Thou has made his *glory* to cease." Some Hebrew MSS read **mīthār*, perhaps "purity, splendor." The NAB reads "luster." Following the conjectural emendation *matteh* are the RSV "the scepter," JB "his glorious scepter"; cf. NEB "his glorious rule."

tōhorā. *Purification, cleansing.* This noun is used thirteen times, always of ritual purity.

tāhōr. *Pure, clean.* The adjective occurs ninety-four times and is used in a material sense as of "pure" gold, in a ritual sense, and in an ethical sense.

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E.Y.

793 טוב (tôb) (be) *good, beneficial, pleasant, favorable, happy, right*. Hiphil "to do good," etc.

Derivatives

793a טוב (tôb) *good* (adjective and noun).

793b טוב (tûb) *good things, goodness*.

793c טובה (tôbâ) *good, welfare*.

This root refers to "good" or "goodness" in its broadest senses. Five general areas of meaning can be noted: 1) practical, economic, or material good, 2) abstract goodness such as desirability, pleasantness, and beauty, 3) quality or expense, 4) moral goodness, and 5) technical philosophical good. This article is organized as follows: 1) the verb *tôb*, 2) the adjective *tôb* together with its substantival uses, 3) the noun *tûb*. It is frequently difficult to distinguish between verbal and adjectival derivatives from *tôb*. This difficulty is insignificant for present purposes since both usages deal with the same range of meanings.

The verb frequently occurs with an impersonal subject, "It is good . . ." This idiom may describe a state of happiness or well-being as in describing the illusory well-being of the Hebrews in Egypt (Num 11:18), the well-being of a slave with a good master (Deut 15:16), and Saul's restful contentment resulting from David's music (I Sam 16:16). To be good to someone or in their eyes indicates that person's desire or will. It was good in God's eyes (i.e. God's will) to bless Israel (Num 24:1). Job asks God if it was God's will to oppress (Job 10:3). Balaam saw the tents of Israel as good, meaning, beautiful or fair (Num 24:5). Pleasantness or desirability is meant when the woman's love is "better" than wine (Song 4:10).

Wine being "good" indicates the joy produced by drinking (Est 1:10).

The Hiphil means to actively engage in good, in contrast to the stative meaning of the Qal. It can refer to doing practical good to someone else, as the Hebrews promised to Hobab (Num 10:29, 32) or it can refer to doing the right thing. Both Jehu (II Kgs 10:30) and David (I Kgs 8:18) are thus praised. (Some alleged Hiphils of this verb are better classified under *yāṭab* q.v.).

tôb. Good, pleasant, beautiful, delightful, glad, joyful, precious, correct, righteous. (The nouns *tôb* and *tôbâ* are treated as substantival usages of the adjective, since there is no distinction in meaning between them.) Hebrew idiom often uses *tôb* where English idiom would prefer a more specific term such as "beautiful" or "expensive."

"Good" is well attested referring to practical or economic benefit. Good fruit (Gen 2:9) and the grain of Pharaoh's dream (Gen 41:5, 36) were good for eating. The "good" of Joseph's enslavement (Gen 50:20) included such practical benefits as food and national survival. Practical administrative disadvantages were involved in Moses' judging which was "not good" (Ex 18:17). Other practical goods denoted by this term are: the promise of victory denied to Ahab (II Chr 18:7); hospitality and friendship (Gen 26:29); beneficial counsel (II Sam 17:7, 14); general economic prosperity (I Kgs 10:7); agricultural prosperity (Hos 10:1, ASV); and God's intentions (Amos 9:4). The violent life (Prov 16:29) and deeds which undermined the morale of the nation (Neh 5:9) are called "not good." The "good" of labor may refer to the practical gain from work (Eccl 3:13; but cf. RSV "pleasure").

"Good" is used in respect to a wide variety of abstract perspectives. A good name is better than descendants in respect to fame and reputation (Isa 56:5). David's loyalty to Achish, his feudal lord, is described as "good" (I Sam 29:9, RSV "blameless"). Elihu challenged his companions to determine what was good in respect to truth or validity (Job 34:4). For the wise men, slowness of anger was more desirable than the violent strength of the warrior ideal (Prov 16:32). Likewise, the poor wise child was "better" than the stubborn king (Eccl 4:13).

Esthetic or sensual goodness may be denoted. It describes the beauty, or desirability, of the "daughters of men" to the "sons of God" (Gen 6:2), Rebekah's beauty (Gen 24:16), and Bathsheba's beauty (II Sam 11:2). English idiom prefers "handsome" when this term describes men (I Sam 16:12). Sensory delight is at issue in describing the "sweetness" of cane (Jer 6:20), and in Namaan's judgment that the waters of Damascus were "better" than the muddy waters

of the Jordan (II Kgs 5:12). Sensual desirability is included in describing one vintage as better than another (Jud 8:2).

"Good" frequently means "happy." It describes the happy occasion of a royal wedding (Ps 45:1 [H 2]). A happy feast can be described as a "good day" (Est 8:17; rsv "holiday"; cf. I Sam 25:8). The "good heart" describes happiness (II Chr 7:10; Prov 15:15). Happiness may be induced by alcohol (Eccl 9:7).

A related idiom is the usage of "good in [one's] eyes" to express preference or will. Examples are the escaped slave's preference for a domicile (Deut 23:16; rsv "where it pleases him") and Zelophehad's daughters' preferences for husbands (Num 36:6). God's will may be thus expressed (I Sam 3:18). It describes perverted, sinful desires (Gen 19:8; Jud 19:24). In such cases, the idiom is without moral significance.

טוֹב may include ideas of superior quality or relative worth. As such it describes the "pure" gold of Havilah (Gen 2:12) and high quality perfumed oils (Song 1:3; rsv "anointing oils"). Quality craftsmanship is thus designated (Isa 41:7), as is quality or nobility in human character, as when Moses is described as "goodly" (i.e. "noble"; Ex 2:2).

An important usage of this term refers to moral goodness. The command, "Depart from evil and do good" (Ps 34:14 [H 15]) clearly contrasts "good" with moral evil. The "good way" which God will teach his reluctant people refers to moral life (I Kgs 8:36). "Good" and "right" *yāshār*, often occur as parallel terms for moral goodness (II Chr 14:1; 31:20).

Finally, Eccl uses *טוֹב* in the sense of the philosophical *summum bonum*. Ecclesiastes 2 tells the reader that there is no higher good than the life of hedonistic pleasure (v. 24) and, in this context, raises the question of what is the "Good" which man should seek. Other references could be interpreted similarly (Eccl 3:22; 8:15).

Some usages blend two or more of the areas of meaning discussed above. The "good land" of the Old Covenant included practical, economic, and esthetic overtones (Deut 1:25; Josh 23:13). Likewise, the concept of God as "good" is rich with the overtones of all possible meanings of the term "good" (I Chr 16:34; Ps 145:9). In light of the above discussion, each individual usage must be clearly examined to see which of the above meanings are possible.

A number of literary expressions need special treatment. "Good and evil" serves as an idiom of universality (Num 24:13; II Sam 13:22). Some have suggested that the tree of knowledge of good and evil involves no more than this idiom of universality (Gen 2:9), but the total context of early Gen is based upon a moral significance for

the phrase. To acknowledge the word of another as "good" was to indicate assent or acceptance; moral judgment is not the issue (II Kgs 20:19; cf. I Sam 20:7). The "good eye" indicates generosity (Prov 22:9; rsv "bountiful eye"). In Eccl, "to see Good" is translated as experiencing the good things or the joys of life (Eccl 5:17; rsv "find enjoyment"; Eccl 6:6; rsv "enjoy no good").

טוֹב. *Goods, prosperity, goodness, fairness, graciousness.* The same categories of meaning are found as for the adjective above except for the technical philosophical usage. It refers to material things in Joseph's dealings with his family (Gen 45:18, 20, 23) and in the goods taken in seeking a bride for Isaac (Gen 24:10), though the latter case involves quality as well as economic value. For abstract meanings, "goodness of heart" refers to joy (Deut 28:47; Isa 65:14). Esthetic beauty is involved in Hos 10:11 (lit. "fairness of neck"; possibly also Zech 9:17). The "goodness" of God which can be appealed to for forgiveness (Ps 25:7) is something akin to kindness or graciousness. "Goodness" of taste and knowledge may refer to correctness (Ps 119:66; lit. "correctness of taste and knowledge"). From context (vv. 17–20) God's moral goodness is the object of praise in Ps 145:7. These examples show that the meanings of this term are nearly as broad as those of the adjective; thus the full range of possible meanings for the adjective must be considered in exegeting this term.

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A.B.

- 794 טוֹה (twh) *spin*. This verb refers to the work of the women in spinning curtains for the tabernacle (Ex 35:25–26).

Derivative

- 794a מַטְוֶה (matweh) *that which is spun*, i.e. yarn (Ex 35:25).

- 795 טוּחַ (tūah) *coat, plaster, overlay, besmear*. (ASV and RSV also render the term by "daub.")

Derivatives

- 795a טִיחַ (tīah) *a coating*, only in Ezk 13:12.
795b טִחוֹת (tūhôt) *inward parts*.

The primary meaning of this root is to cover over one item with another. It is employed to describe the silverplating of temple stones (I Chr 29:4) and the process of cleansing a house infected with a plague ("leprosy?") (Lev 14:42–48). The priests remove the infected plaster and stones which harbored the disease and repair the house with new stones and plaster. False

prophets use *tāh* figuratively to "cover-up" God's truth (Ezk 13:10–15) or politicians' wickedness (Ezk 22:28).

tūhôt. Inward parts. This noun (found twice in the OT) describes an object covered over, hidden, or concealed. Ps 51:6 [H 8] clearly communicates the sense of "inward being"—inner man covered by the body. *tūhôt* is parallel to *sātum*, a "closed up place," and to the seat of the sin nature (v. 5), denoting the residence of truth or faithfulness, referred to elsewhere as "heart" (Ps 15:2; cf. I Sam 12:24). There is no agreement concerning the etymology of this term in Job 38:36, and the meaning of the word poetically parallel to it is debated. *tūhôt* is understood as 1) man's inward being" (cf. Ps 51:6 [H 8]), 2) "clouds" (in the sense of that which is covered), or 3) "Thot," the Egyptian ibis bird (parallel to the sense of "cock" for *šekwi*). The context describes man's inability to direct storm and rain clouds. Verse 36 implies that God is the source of wisdom implanted either in the inner man (perhaps the best rendering), or in a cloud to make it give rain, or in the ibis. [For discussion of the third view, that *tūhôt* is the Egyptian god of wisdom and *šekwi* either "cock" or the planet Mercury (coptic *souchi*, so Pope, "Job," in AB, p. 302); cf. Albright's remarks in YGC pp. 244–8. He argues from UG that *tūhôt* does indeed refer to Thot, but that *šekwi* means "mariner" (Ug *Thkt* "ship," UT 19: no. 2680). He says that *souchi*, Coptic for "Mercury," is a mistake of modern Coptic students. The possible reading then would be, "Who puts wisdom in Thot (or the ibis, symbol of Thot) or who gives understanding to the mariner?" On the whole, the first view as indicated above is probably preferable. R.L.H.]

R.H.A.

796 טֹמַט (*twt*), טִיט (*tyt*). Assumed root of the following.

796a טִיטָה (*tīt*) *mire, mud, damp dirt, clay.*
(ASV is similar; RSV also employs "bog.")

The term represents wet dirt, sediment, or building clay. *yāwēn* has a similar meaning; *re-resh* has the nuance of "sludge." *āpār* is employed in antithetical parallelism to *tīt*—the dry dirt versus the wet. The meaning of the verbal root is unknown (BDB), although there is an Akkadian cognate *tītu*.

There are two basic literal meanings: "mud," or "mire," which settles in a cistern (cf. Jer 38:6) and clay employed for bricks (Nah 3:14). Twice the literal meaning is used in similes. Leviathan is represented as a crocodile whose scales leave marks in the "wet dirt" (Job 41:30 [H 22]), and the restlessness of the wicked is pictured as a

turbulent sea stirring up the "mud" from the bottom (Isa 57:20).

Figuratively, this noun is employed to portray God's deliverance of believers from enemies (II Sam 22:43) or his judgment upon foes (Mic 7:10; Zech 10:5) by trampling them like "mud" or dust in the streets. The figure of one sinking into the "mire" at the bottom of a cistern is used to depict the instability, loneliness, and helplessness of one in distress (Ps 40:2 [H 3]; 69:2, 14 [H 3, 15]). The abundance of "mud" in the ancient streets is employed to describe Tyre's wealth in gold (Zech 9:3).

R.H.A.

טוֹפּוֹת (*tōtāpôt*). See no. 804a.

797 טוֹל (**tāl*) *hurl, cast.* Does not occur in the Qal.

Derivative

797a טֹלְטֹלָה (*talṭēlā*) *a hurling.* Occurs only in Isa 22:17.

טוֹפָה (*tōpah*), also טָפָה (*tōpah*). See no. 818c.

798 טוֹר (*twr*). Assumed root of the following.

798a טוֹר (*tūr*) *row.*

798b טִירָה (*tīrā*) *encampment, battlement.*

799 טוֹשׁ (*tūs*) *rush, dart.* Occurs only in Job 9:26, *k'nesher yātūs 'ālē 'ōkel* "like eagles swooping down upon their prey" (NIV).

800 טָחָה (**tāhā*) *hurl, shoot.* Occurs only in Gen 21:16 (in the Pa'lel), *harhēq kimṭahāwē qeshet*, literally "making distant like shooters of a bow" i.e. about a bowshot off.

טָחָה (*tūhā*), טָחֹת (*tūhôt*). See no. 795b.

טָחוּן (*t'ḥôn*). See no. 802a.

טָחוּר (*t'ḥôr*). See no. 803a.

801 טָחַח (**tāhah*) *be besmeared.* Occurs only in Isa 44:18.

802 טָחַן (*tāhan*) *grind, crush.* (ASV and RSV similar.)

Derivatives

802a טָחוּן (*t'ḥôn*) *grinding mill.* Occurs only in Lam 5:13.

802b מִטְחָנָה (*ṭahānā*) *mill.* Occurs only in Eccl 12:4.

tāhan means to reduce to powder by rubbing between two harder objects (cf. Ex 32:20; Num 11:8; Deut 9:21).

Figuratively *tāhan* portrays extreme political oppression against the poor (parallel to *dākā*, Isa 3:15), wifely submission through performance of normal domestic duties (Job 31:10), humility to perform menial tasks resulting from judgment (Isa 47:2), and teeth (Eccl 12:3).

R.H.A.

803 טָהַר (*tḥr*). Assumed root of the following.

803a טָהוּר (*tḥôr*) **hemorrhoid, tumor**. (ASV similar; RSV employs "ulcer" in Deut 28:27 [26].)

A swelling or tumor. UT, 19: no. 1034 (*tḥr*) gives no meaning. *tḥôr* (always plural) is the Qere reading for 'ōpel six times; *tḥôr* is employed outright twice (I Sam 6:11, 17). The verbal root is not found in Hebrew, but it means "eject" in Arabic and "strain at stool" in Aramaic (BDB).

tḥôr, as the Qere reading, was probably employed as a euphemism for 'ōpel by the Masoretes. Deuteronomy 28:27 relates 'ōpel to the general term *sh'hin* "boils" or "eruptions," and to other skin diseases—scurvy and itch. These are physical disorders which Yahweh will bring upon Israel in judgment for disobedience to the Mosaic covenant. Many render the term "tumor" in I Sam 5–6 from its description as a "plague" (*maggēpā*) and its association with "mice," known for carrying bubonic plague characterized by swellings in the lymph glands of the groin, armpits, etc. (I Sam 6:3–4). This malady was able to be visualized by images. The Philistines made golden images of the "tumors" and "mice" as trespass-offerings (*āshām*) for the guilt incurred by their invasion of Yahweh's rights. These images of Yahweh's judgment upon the Philistines were given as restitution for their guilt (I Sam 6:3) to secure healing in perhaps a homeopathic way.

R.H.A.

804 טָטַח (*tṭp*). Assumed root of the following.

804a טֹטְפוֹת (*tōtāpôt*) **frontlets, bands, marks**. (ASV and RSV employ only "frontlets.")

Always plural. Denotes a mark or sign placed on the forehead between the eyes as a memorial. It is debated whether the verbal root is *tṭp* (BDB), "encircle," or *tṭp* "strike" or "tap."

The placing of "frontlets" upon the forehead is always associated with making "signs upon your hand." A common means of identifying slaves in the ancient near east was to mark their hands and/or their foreheads. Perhaps these "frontlets" were marking Israelites as the Lord's servants who were to be identified by allowing the Law to permeate their thoughts and actions. The literal "marking" (whatever the form) had its primary sense in the figurative equation with God's com-

mandments as the "frontlets"—the statutes of the feast of unleavened bread (Ex 13:1–10), the regulations of the firstborn (Ex 13:11–16), and the overall stipulations of the Mosaic covenant (Deut 6:8; 11:18). These "frontlets" were to be "memorials" on the forehead (cf. the substitution of *zikkārôn* for *tōtāpôt* in Ex 13:9), reminding the Israelite to think upon the commandments of the Lord and to keep them. Later Jewry took these "frontlets" in a literal ostentatious way and were rebuked by Jesus (Mt 23:5). They tied little boxes on their foreheads and wrists and placed scripture verses in them as a reminder. One of these phylacteries was found in the caves of Qumran.

טִיָּה (*tīah*). See no. 795a.

טִיֵּט (*tīt*). See no. 796a.

טִירָה (*tīrā*). See no. 798b.

טָל (*tal*). See no. 807a.

805 טָלָא (*tālā*) **patch, spot**.

806 טָלָה (*tāl*). Assumed root of the following.

806a טָלֵהָ (*tāleh*) **lamb**. (ASV and RSV similar.) A "young lamb" (cf. I Sam 7:9). The root *tāl* is unknown (BDB).

God's tenderness and gentleness is displayed by shepherding his kingdom subjects as new "lambs" (Isa 40:11). Millennial perfect environment—without fear or harm—is portrayed by a defenseless lamb feeding with its perennial destroyer.

R.H.A.

טַלְטְלָה (*talṭēlā*). See no. 797a.

807 טָלַל (*tll*) **I. Assumed root of the following.**

807a טָלָה (*tal*) **dew**.

Ugaritic *tl* "dew" and verb *tll* "to fall" (of dew); UT 19: no. 1037. This masculine noun is from the assumed root *tālal*. The great difference between temperatures of night and day in Palestine causes heavy dews, which keep vegetation alive during the summer drought. The amount varies in different regions, but in Gaza there is dew 250 nights of the year. The Bible often notices this feature. One spending the night out of doors was "wet with dew" (Song 5:2). Considered a gift from the sky (Deut 33:28; Prov 3:20), dew was withheld by God for disobedience (Hag 1:10); was withheld along with rain by Elijah's prayer (I Kgs 17:1); but was given in times of God's favor (Zech 8:12). Hence dew was considered a blessing (Gen 27:28) and the lack of it was a privation (Gen 27:39) or a curse (II Sam 1:21). Job is unable to answer who has begotten it (Job 38:28).

Morning dew in the wilderness was accompanied by manna which remained when the dew had evaporated (Ex 16:13–14; Num 11:9). The sign to Gideon, dew being on the fleece but not on the surrounding ground, was then reversed, the ground being wet and the fleece dry (Jud 6:37–40), which would be just as unusual.

Figuratively, God's and the king's favor (Prov 19:12), man's speech (Deut 32:2), and the blessings of unity of brethren (Ps 133:3) are compared to the fall of dew. God's quiet watching is as a cloud of dew (Isa 18:4). Job's former prosperity is compared to dew on branches (Job 29:19). An unexpected attack (II Sam 17:12), Jacob's influence among the nations (Mic 5:7 [H 6]), and the vigor of youth (Ps 110:3) are all also compared to dew. Israel in their unfaithfulness were like the dew that goes away early (Hos 6:4; 13:3).

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J.P.L.

808 תָּלַל (*tālāl*) **II, cover over, roof.** Occurs only in the Piel stem (Neh 3:15; Gen 19:8).

809 תָּמֵא (*tāmē'*) **become unclean.**

Derivatives

809a תָּמְאָה (*tāmē'*) **unclean.**

809b תָּמְאָה (*tūm'ā*) **uncleanness.**

809c תָּמְאָה (*tom'ā*) **uncleanness, only in Mic 2:10.**

tāmē' is cognate with Jewish Aramaic *tēmā'*, Syriac *ṭama'*; cf. Egyptian Arabic *ṭamy* "alluvial mud" from *ṭamā* "to flow over." The verb occurs 155 times in the Qal, Niphal, Piel, Pual, Hithpaal, and Hothpaal stems. It occurs but once in the Pual stem in Ezk 4:14 and once in the Hothpaal in Deut 24:4.

All told, *tāmē'* and its derivatives occur 279 times, about 64 percent in Lev and Num, and 15 percent in Ezk. The LXX translates these words by *akathartos* 121 times, *akatharsia* 38 times, and *miainō* 94 times, respectively "unclean," "uncleanness," and "to defile."

Animals and foods were considered clean or unclean by their nature. Persons and objects could become ritually unclean. Personal uncleanness could be incurred through birth, menstruation, bodily emissions, "leprosy," sexual relations and misdeeds and contact with death. Priests and levites were especially concerned with the issues of cleanness and uncleanness.

The greatest uncleanness was idolatry which defiled the temple and the land. The prophets, in denouncing moral uncleanness, used ritual uncleanness as a metaphor for the wickedness which only God can cleanse.

Most of the ordinances dealing with ritual uncleanness appear in Lev 11–15: chapter 11 deals with clean and unclean animals, chapter 12 with birth, chapters 13–14 with "leprosy," and chapter 15 with emissions and menstruation.

Leviticus 7:19–21 stipulates that one who had come into contact with anything unclean was not to eat of the sacrifice. An unclean person who presumed to do so should be cut off. (An unclean person could eat unconsecrated meat [Deut 12:15, 22].) The unclean person had to be sent outside the camp, as the Lord dwelt in its midst (Num 5:1–4; cf. Lev 15:31).

Genesis 7:2 speaks of clean and unclean animals which Noah took into the ark, and Gen 8:20 of the clean animals which he sacrificed to the Lord. The unclean animals which are listed in Lev 11 included the camel, the hare, and swine (vv. 1–8); sea creatures without fins or scales, e.g. eels (vv. 9–12); birds such as the raven and the vulture which eat carrion (vv. 13–19); most insects except the locust (see *'arbeh*, vv. 20–23); crawling animals such as weasels, mice, and lizards (vv. 29–31). Cf. Deut 14:3–21.

Objects such as earthenware vessels, ovens, food and drink which had been contaminated, for example, by a mouse had to be broken or discarded (Lev 11:33–35).

It was in order not to defile themselves with non-kosher food that Daniel and his friends in Babylon determined to eat vegetables and water (Dan 1:8; cf. I Macc 1:62–63; II Macc 7).

After giving birth to a son, a woman was considered unclean for seven days until his circumcision and then for thirty-three more days in the "blood of purification" (Lev 12:2–4). For a daughter she was to be unclean for eighty days (Lev 12:5). Birth was not only a mysterious process but one which involved ritual uncleanness (cf. Gen 8:21; Job 14:1, 4; 15:14; 25:4).

Sexual relations per se resulted in ritual uncleanness until sunset. Both the man and the woman had to bathe in water to be cleansed (Lev 15:18). Intercourse was forbidden during a woman's menstrual uncleanness (Lev 15:24; 18:19).

A woman's normal menstruation rendered her unclean for seven days (Lev 15:19–24). When David noticed Bathsheba bathing on her roof, she was "purifying herself from her uncleanness" (II Sam 11:4).

A woman with a discharge of blood beyond her normal period was considered unclean until seven days after such a flow ceased (Lev 15:25–28). Thus the woman with the issue of blood who was healed by Christ, continually conveyed uncleanness to all about her. But instead of Jesus being defiled, the woman was cleansed (Mt 9:20ff.; Mk 5:25ff.; Lk 8:43ff.).

A man who had a discharge or emission from his "flesh" was rendered unclean for seven days

(Lev 15:2–13). Though the description of the emission is not explicit, it was probably an abnormal discharge from the penis, but may have included any abscess, diarrhea or running sore.

The disease represented by the Hebrew word *šāra'at* in Lev 13–14 was apparently not true leprosy, *elephantiasis graecorum* or as it is called today, Hansen's Disease. The LXX and Vulgate, however, translated it *lepra*; cf. RSV "leprous disease," NEB "malignant skin disease." The "leprosy" (KJV) of Lev 13–14 seems to refer to epidermal maladies including boils, rashes, impetigo, and ringworm. They were ritually and medically contagious. Of more significance, perhaps, were the contagious and dangerous diseases with skin symptoms, such as scarlet fever and smallpox.

Upon the appearance of "leprosy" the patient was to be examined by the priest after a quarantine of a week or two (Lev 13:4–5). If declared unclean, he was to wear torn garments, leave his hair disheveled, cover his upper lip, and cry, "Unclean! Unclean!" until he recovered (Lev 13:45–46; cf. Lam 4:14–15). Once cured he was to present himself to the priest who would declare him cleansed (Lev 14:1–32; see *tāhēr*).

The word *šāra'at* is also used of a mold, mildew, or fungus which spread in garments (Lev 13:47–59) and the walls of a building. Garments were burned if the "leprosy" persisted, and the building had to be broken up (Lev 14:45) if the "leprosy" remained.

Death was especially defiling. A priest was not to defile himself with the dead, except his closest relatives (Lev 21:1–3; Ezk 44:25). The high priest was not to defile himself even for his father or mother (Lev 21:11).

Those who had become unclean through contact with the dead were to eat the Passover a month later (Num 9:6–11). Touching a grave conveyed impurity (Num 19:16). This led to the later custom of whitewashing sepulchres to warn passersby of their presence (cf. Mt 23:27; Acts 23:3).

To cleanse such defilement, the priest employed the water of the ashes of the red heifer (Num 19:1–22, see *tāhēr*).

One who had to be particularly wary of becoming unclean through contact with a corpse or even by entering a room where a dead man lay (Num 6:6) was the Nazirite. If someone suddenly fell dead beside him and contacted him, he became unclean and had to be cleansed and begin the days of his Nazirite vow over again (Num 6:9–12). The Nazirite Samson also had to beware of eating anything unclean (Jud 13:4, 7, 14).

Priests were to teach the distinction between what was clean and what was unclean (Lev 10:10; cf. Ezk 22:26; 44:23). Priests were not to approach the holy elements while they were un-

clean (Lev 22:1–9). Aaron was to make atonement for the uncleanness of the people by killing the goat of the sin offering (Lev 16:15–16).

God's temple was to be guarded against defilement. Jehoiada stationed guards at the temple so that no one who was unclean could enter (II Chr 23:19). Alas, it was the priests under Zedekiah who made the temple unclean (II Chr 36:14). Because of Israel's apostasy the Lord permitted his temple to be defiled by the heathen (Ps 79:1), abominations (Jer 7:30; 32:34), slayings (Ezk 9:7), idolatry, adultery, and human sacrifice (Ezk 23:37–39).

The land was defiled if an executed criminal was left on the tree overnight (Deut 21:23; cf. Gal 3:13). The sacrifice of innocent children polluted the land with blood (Ps 106:38).

Idolatry defiled the land (Ezk 36:18; cf. Gen 35:2). The Lord asked Judah, "How can you say, 'I am not defiled, I have not gone after the Baals?' " (Jer 2:23). Israel had defiled herself by the idols which she had made (Ezk 22:4; cf. 14:11; 36:25; 37:23).

Inasmuch as the people had made themselves unclean through their idolatry (Ezk 20:7, 18, 30, 31), Yahweh would defile them through their gifts (Ezk 20:26), that is, by the horrible practice of child sacrifice. The Israelites would be exiled and forced "to eat" unclean food in Assyria (Hos 9:1–4). Amaziah, the priest who opposed Amos, was to die in an unclean land (Amos 7:17).

What was the basis for the various regulations concerning uncleanness? Baruch Levine has gone so far as to suggest that impurity was the "actualized form of demonic forces" which even threatened God himself. Impurity in this view has a quasi-independent power.

Certain elements of impurity were associated with contagious disease and death. The laws of uncleanness gave Israel a very effective quarantine for public health. Some matters of impurity were aesthetically repulsive. Other elements may originally have been associated with idolatry.

Whatever theories are adduced to explain the laws of uncleanness, the Scriptures themselves emphatically associate them with the holiness of God. The so-called Law of Purity (Lev 11–16) was placed side by side with the Law of Holiness (Lev 17–26). In the passages which list unclean foods, the holiness of Yahweh is emphasized as the reason for avoiding unclean foods.

The regulations regarding uncleanness set Israel apart from other nations. These were object lessons or adumbrations (Heb 8:5; 10:1) of God's holiness which could not co-exist with the uncleanness of sin.

Especially in the prophets, the ideas of ritual uncleanness were used as metaphors of moral uncleanness. Haggai used the contagion of the defilement of death to denounce the immoral be-

havior of Israel which contaminated even their offerings (Hag 2:13-14). The behavior of Judah is likened by Ezekiel to the impurity of a woman in her menses (Ezk 36:17).

Hosea (5:3; 6:10), Jeremiah (2:23; 13:27), and above all Ezekiel (23:7, 13, 17; 24:13; 43:7) denounced the infidelity of Israel as defiling adultery or harlotry. Cf. Ps 106:39.

Micah decried as impurity crimes of injustice (Mic 2:10; cf. 2:1-7). Isaiah realized that he was a man of "unclean lips" (Isa 6:5) and confessed, "We have all become like one who is unclean, and all our righteous deeds are like a polluted garment" (Isa 64:6 [H 5]).

Unfortunately the prophets' ethical perception of the precepts of uncleanness was replaced by an increasing preoccupation with ritual minutiae. The last division of the Mishnah, the *Tohoroth* and its twelve tractates, deals with the casuistry of uncleanness.

It was in protest against their exaggerated emphasis upon ritual cleanness that Jesus denounced the hypocrisy of the Pharisees (Mt 15:10-20; 23:25-28). By his fiat Jesus declared all foods clean (Mk 7:19, rsv; cf. I Tim 4:4-5). It was supremely ironic that the Jewish leaders who denounced Jesus were so scrupulous that they did not step into Pilate's judgment hall lest they be defiled and become unfit to eat the Passover (Jn 18:28).

See also *gā'al* II, *hālāl*, *hānēp*. For purity and purification see *tāhēr*.

Bibliography: See under *tāhēr*.

E. Y.

- 810 *טָמָא (tāmā) *stopped up*. Occurs only in the Niphal, in Job 18:3 or possibly by-form for *tāmē* "be unclean."

- 811 טָמַן (tāmēn) *hide, conceal, bury*. (ASV and rsv sometimes translate "lay" or "lay up" when traps are hidden.)

Derivative

- 811a מַטְמוֹן (matmōn) *treasure*.

The primary meaning of this root is "to hide an object so that it cannot be found." The normal sense of the root has developed also a specific nuance of "hiding by burial," especially of important or precious items (Gen 35:4; Ex 2:12; Josh 7:21-22; II Kgs 7:8). The OT hymnic and wisdom literature normally employ the root to convey the concept of one being ensnared or trapped by the devices of the wicked or enemies, whether literally or figuratively. The emphasis is upon 1) the unknown secrecy of these snares of life that lie in wait and 2) the petitions and expectations of the righteous to be delivered from ensnarement by an omniscient God who knows

their paths and sees the traps (cf. Ps 31:4 [H 5]; 142:3 [H 4]). Job invokes similar snares upon the wicked (Job 18:10; 20:26; 40:13). Job also employs the verb to portray the inner sin that lies hidden from man's sight (Job 31:33). Isaiah commands Israel to hide herself for safety and security in the time of Yahweh's judgment (Isa 2:10).

matmōn. *Treasure; hidden treasure* (ASV and rsv render it "stones" in Jer 41:8). This derivative, similar to the passive participle in Deut 33:19, conveys the idea of a treasure precious enough to be hidden (normally silver and riches, but even food stuffs). Figuratively the word portrays the preciousness of an item which is greatly desired: wisdom, discernment (Prov 2:4), and death (Job 3:21).

R. H. A.

- 812 טָנָא (tn'). *Assumed root of the following.*

- 812a טָנָא (tene') *basket*.

- 813 *תָּנַפ (tānap) *soil, defile*. Occurs only in the Piel stem, in Song 5:3.

- 814 טָעָא (tā'ā) *wander astray, stray, err*. (ASV translates "seduce" and rsv renders "misled" due to the Hiphil form.)

The basic meaning is "to deviate from what is right." *tā'ā* is employed once (Ezk 13:10) of false prophets who lead Israel into error by condoning evil practices (which the Mosaic covenant condemned) and declaring "peace" when judgment was imminent.

R. H. A.

- 815 טָעַם (tā'am) *taste, eat; perceive*. (ASV and rsv similar.)

Derivatives

- 815a טָעַם (ta'am) *taste*.

- 815b מַטְאָם (mat'ām) *tasty food, dainties*.

The primary meaning of the root is "to try, or to evaluate, with the tongue, normally with a view to consumption if the flavor is suitable." Akkadian *tēmu* has a similar semantic range. A major difference between this verb and *bin* is that *bin* emphasizes understanding as well as decision making. *bin* is also more comprehensive, including perception through all the senses. The synonym *nākar* stresses recognition and acknowledgment.

The root is employed in three basic situations. First, it is used for the act of eating food, an act which also incorporates the normal process of "tasting" the flavor (I Sam 14:24, 29, 43). Close to this first usage is the second—the concept of "tasting" to ascertain flavor (II Sam 19:35 [H 36]). This sense is employed in comparison

with the function of the ear testing words (Job 12:11; 34:3), showing how the final meaning of this verb developed—the idea of evaluation and decision, i.e. perception. "Discernment" is made by the wife as she experiences the profits of her labor to be good (Prov 31:18) and by the Psalmist who discovers God's faithful protection to be good when he decides to take refuge in Yahweh (Ps 34:8 [H 9]).

ta'am. *Taste, discretion, judgment, discernment, decree.* (ASV and RSV translate "behavior" in I Sam 21:13 [H 14] and in Ps 34 superscription, the ASV translates "reason" in Prov 26:16 and "understanding" in Job 12:20.)

Though the derivative noun is employed to convey the more basic idea of "flavor" (Ex 16:31; Num 11:8), its predominant usage is to denote "discretion" and "discernment." Good "judgment" comes only from God's commandments (Ps 119:66) and is in the sovereign control of God (Job 12:20). A woman with discretion is praised (I Sam 25:33), while a woman without godly discernment is like a pig with a gold ring in its snout (Prov 11:22).

A variant meaning of this noun is discovered when David changes his "conduct" and acts like a madman before Achish (I Sam 21:13 [H 14]). David made a decision to act differently when he appraised the need of the situation. He changed his "discretion" or "behavior." Another variant meaning is "decree." This occurs when a judgment has been made and then formalized (Jon 3:7). The Aramaic influence of *ṭ'ēm* may have affected this usage by the Assyrian king.

R.H.A.

816 תָּעַן (*tā'an*) *I, load.* Occurs only in Gen 45:17.

817 *תָּעַן (*tā'an*) *II, pierce.* Occurs only in the Pual, in Isa 14:10.

תָּפַח (*tap*). See no. 821a.

818 תָּפַח (*tāpah*) *extend, spread (out).*

Derivatives

818a תִּפְּחִים (*tippūhim*) *dandling*, only in Lam 2:20.

818b תֵּפַח (*tepah*) *span, hand breadth.*

818c תָּפַח (*tōpah*) *span, hand breadth.*

818d מִתְּפַחַת (*mitpahat*) *cloak.*

The basic meaning is "to stretch, expand, or draw out a surface." *tāpah* stresses "space," while *nāṭā* emphasizes the stretching "action" and "direction," *pāśā* accentuates "unfolding" often, to cover something, *pāsā* conveys "contagion," and *shāṭaḥ* highlights "dispersement."

The root describes the creation of heaven's ex-

panse, demonstrating God's sovereign, omnipotent, and external attributes (Isa 48:13).

tōpah. *Span, hand-breadth.* *tōpah* is interchangeable with *tepah* and identical in meaning. The root of the plural form is uncertain (perhaps from *taphā*) (KB).

The derivatives are linear measurements equivalent to the hand's width at the base of the fingers. The *tōpah* (about 3 inches) is apparently the difference between the common and the long cubit in Ezk 40:5. In contrast, *zeret* "span," (q.v.) equals the distance between the thumb and the little finger when extended. *tepah* and *tōpah* are primarily used to convey measurements of tabernacle and temple structures and furnishings. David compares life's brevity to a few hand-breadths (Ps 39:5 [H 6]). The architectural sense in I Kgs 7:9 is uncertain; perhaps it is a "covering" or a "border" (cf. Ex 25:25).

R.H.A.

תָּפַח (*tōpah*), also תָּפַח (*tōpah*). See no. 818c.

819 תָּפַל (*tāpal*) *smear or plaster over.*

820 תִּפְּסָר (*tipsar*) *scribe, marshal.* Probably a loan word from Sumerian through the Akkadian *dup sharru*.

821 תָּפַח (*tāpap*) *trip, take quick little steps*, only in Isa 3:16.

Derivative

821a תִּלְּפָה (*tap*) *children, little children, little ones.* (ASV and RSV translate "families" and "dependents" respectively in Gen 47:12.)

The primary meaning is "human beings from the ages of 0 to 20, with stress on the younger ages" (cf. Num 14:29–31). A similar root, *ōlēl*, stresses "infancy." Another synonym, *bēn*, portrays a much larger classification for "people" which may be limited to "sons." *tap* is always employed in the singular in the generic sense. The verbal root from which this noun derives is thought by some to be *tp* (BDB), others *tnp* (KB) with the verb *tāpap* "trip along" being a denominative verb.

This noun is commonly employed to represent the remaining element of mankind apart from men and women (e.g. Josh 8:35), though sometimes it is limited to those *bānīm* of Israel who have not yet known good or evil (Deut 1:39; cf. II Chr 20:13; 31:18) or to females who have not had sexual relations (Num 31:17–18). The term is used frequently in military contexts where the "little children" are to be protected or taken as spoils of war—a specific stipulation of the Law

(Deut 20:14). "Little ones" are slaughtered when a nation is exterminated (Jud 21:10). When God's judgment comes upon Israel, all the wicked, including "little children," will experience the Lord's wrath (Ezk 9:6).

R.H.A.

822 טָפַשׁ (*tāpash*) *be gross*.

823 טָרַד (*tārad*) *pursue, chase, be continuous*.

824 טָרַח (*trh*). *Assumed root of the following*.

824a טָרִי (*tāri*) *fresh*.

טָרוֹם (*t'rôm*). See no. 826.

825 *טָרַח (*tārah*) *toil, be burdened*. Occurs only in the Hiphil, in Job 37:11, 'ap-b'ri yatrah 'āb "he burdens with moisture the cloud(s)."

Derivative

825a טָרַח (*tōrah*) *burden*.

טָרִי (*t'ri*). See no. 824a.

826 טָרַם (*terem*) טָרוֹם (*t'rôm*), *not yet, before that*. Adverb of time. Not found in cognate languages.

827 טָרַף (*tārap*) *tear, rend*. (ASV and RSV translate the Hiphil as "feed" in Prov 30:8.)

Derivatives

827a טָרַף (*tārāp*) *fresh plucked*, only in Gen 8:11.

827b טָרַף (*terep*) *prey, food, leaf*.

827c טָרַף (*t'rēpā*) *animal torn (by beasts)*.

The primary meaning of this root is "to seize a creature with predaciousness, tear the flesh, and consume it." A similar root, *gāzal*, q.v. emphasizes "tearing away and gaining possession;" *pāraq* stresses "partition," as in tearing apart;" *qāra'* is similar to *pāraq* and is used primarily for "tearing of garments."

While the root is employed to convey the primary meaning, the very is predominantly used to illustrate the predatory nature of people who continually conquer and destroy others. The tribes of Benjamin and Gad, respectively, are likened to a ravenous wolf (Gen 49:27) and a lioness (Deut 33:20); the kings of Israel and Judah are viewed as young lions destroying their people (Ezk 19:3, 6), while Assyria and Edom are pictured as ferocious lions in their conquests (Nah 2:12 [H 13]; Amos 1:11). Israel's false prophets are depicted as lions ravaging the Israelites, taking their treasures as payment for prophecies which devoured their lives. Israel's princes were ravenous wolves which preyed upon the people, shedding blood for dishonest gain (Ezk 22:25, 27). God's judgment is likened to a beast tearing its prey (Ps 50:22), though God will ultimately heal his people's wounds of judgment (Hos 6:1). In Yahweh's kingdom, Israel will be an instrument of judgment like unto a predacious lion (Mic 5:8 [H 7]).

t'rēpā. *An animal torn (by beasts), torn flesh.* (ASV translates "prey" in Neh 2:12 [H 13].) *t'rēpā* is predominantly used in the Mosaic covenant stipulations: 1) When one kept his neighbor's domestic animal and that animal was slain by a wild beast, no restitution was to be made to the neighbor, for the animal's death was accidental (Ex 22:13 [H 12]). 2) The Law forbade the eating of flesh from an animal torn by beasts (Ex 22:31 [H 30]), especially by the priests when they ministered, for a priest would die if he profaned the holy things (Lev 22:8). Ezekiel practiced this principle (Ezk 4:14), and this law will also be valid for millennial priests (Ezk 44:31). 3) The consumption of fat from a torn animal was prohibited, though this fat may be used for other purposes (Lev 7:24). 4) If one ate torn flesh, provisions for cleansing were stipulated (Lev 17:15; cf. Lev 22:8). 5) Each prohibition concerning the consumption of a torn animal is found in a context forbidding the eating of blood because torn animals are not bled properly and would therefore fall under this ban as well.

R.H.A.



828 יָאָב (yā'ab) *long for, desire*. Occurs only in Ps 119:131.

829 יָאָב (yā'ā) *befu, befitting*. Occurs only in Jer 10:7.

830 יָאָל (yā'al) *I, be foolish, become fools, act foolishly, show wicked folly*. (ASV and RSV similar, except that RSV translates "have no sense" in Jer 5:4.)

The primary meaning of this root is "to exhibit a moral behavior which demonstrates a lack of understanding of God's righteous ways." It is similar in meaning to *nābal*.

The term involves both an ignorance of God's ways and an active insensibility and opposition to the known righteous behavior which God desires of his people for their own good.

When the Lord is dealing with foreign nations, the emphasis of this root lies upon the lack of understanding of God's purposes and ways. The princes of Egypt have led their people astray because they did not understand the Lord's purposes for Egypt (Isa 19:13). Parallel terms in the context indicate that these leaders were "deceived" (*nishsh'ū*) and "scoundrels" (*ēwilim*) who were morally bad. Likewise, the Lord judged the Babylonian diviners because their words and boasts were empty of God's righteous ways (Jer 50:36).

The common usage of this root when it is used to describe Israelites concerns a failure to behave morally according to their understanding of God's righteous revelation. Miriam deliberately acted contrary to God's revealed truth when in jealousy she questioned Moses' humility and leadership (Num 12:11). Jeremiah claims that the people of Jerusalem, being weak (*dallim*), behaved improperly when they did not seek to do God's truth or justice, but rather swore falsely, refused to repent, and obstinately rejected correction and instruction (Jer 5:4).

Foolishness, therefore, as conveyed by this term, does not stress the inability to act intelligently, but rather the moral failure to behave according to God's prescribed holy conduct.

R.H.A.

831 יָאָל (yā'al) *II, shew willingness; be pleased; be determined; undertake to do; begin or make a beginning*. (ASV and RSV similar, though both also translate "taken upon" and "be content"; ASV in addition renders "would" and RSV translates "persist.")

The primary meaning of this verb is "to make a volitional decision to commence a given activity." *Archomai* is normally employed in the LXX to translate this Hebrew term.

This volitional decision to begin an act clearly indicates the function of one's mind to initiate. This causative aspect of the verb is highlighted by the fact that it only occurs in the Hiphil form. The verb concentrates on the volitional element rather than upon emotional or motivational factors. It stresses the voluntary act of the individual's will to engage in a given enterprise, not what may have brought him to that decision.

This basic concept is expressed in three ways in the OT. First, the verb is employed in a context of politeness or modesty, as when Abraham declares that he "would like to speak" (Gen 18:27, 31). The individual has determined to act, but they state their decision politely. Men employ this verb in this manner to offer invitations (Jud 19:6) and to encourage (cf. II Kgs 5:23; 6:3; Job 6:28).

Second, the essential idea found in this root may take the form of "willingness." One is "willing to initiate an action" (cf. Ex 2:21; Josh 7:7; Jud 17:11). David, humbled by the import of the Davidic covenant, modestly petitions God to "be willing" to bless David's descendants (II Sam 7:29). Samuel is reminded that the Lord will not forsake Israel, for he "was willing" (or pleased) to make Israel his people (I Sam 12:22). In both incidents, the Lord took the initiative to choose Israel as his own People and the descendants of David as the Messianic line. God must, therefore, bless them both.

Finally, the central meaning of this verb takes the nuance of "determination" and "resolve." Both the Canaanites and the Amorites made the decision to begin to retain their residence in the land of Canaan with resolve (cf. Josh 17:12; Jud 1:27, 35). Likewise, Ephraim was determined to begin to walk in the ways of man which were in contrast to the stipulations of the Mosaic covenant (Hos 5:11). Because of this stubborn volition of Ephraim, the Lord judged her.

Theologically, this verb strongly supports the concept of man's freewill, for man can make decisions to initiate any given action (within human control), but God holds him responsible for that volitional decision.

R.H.A.

832 יָאָר (y'ār) *Nile; Nile-canals; river; stream; canal*. (Normally ASV translates "river" and RSV translates "Nile.")

The primary meaning is "a river or stream which forms a definite channel through the land, usually referring to the Nile and/or its canals." The term is probably an Egyptian loan-word from 'io'r, 'iotr. Synonyms are: *nāhār*, a general term for a larger "river;" (often the Euphrates) *nahal*, denoting a "dry wady;" 'āpīq, describing a "stream-bed;" and *peleg* sometimes suggesting an "artificially-cut canal."

This noun is employed five basic ways. First, it refers to the river Nile. In judgment contexts, the drying up of the Nile portrays Egypt's life-source being severed (Isa 23:3); the Nile's dominance over the land of Egypt is compared to the comprehensiveness of Egypt's judgment (Isa 19:6-8; Ezk 29:3-10) and that of others (Isa 23:10); the fluctuation of the Nile is likened to the rise and fall of nations (Jer 46:7-8; Amos 8:8). Second, the Nile's canals are depicted by the plural of this term, often describing the vastness of Egypt (Isa 7:18). Third, this noun sometimes conveys the general idea of "river" (Isa 33:21). Fourth, Daniel employs the term in reference to the Tigris river (or Hiddekel, cf. Dan 10:4 and Dan 12:5-7). Fifth, Job uses this noun to describe man's ability to cut rock channels (Job 28:10; cf. *peleg*).

Bibliography: TDOT, VI, pp. 596-601.

R.H.A.

- 833 *יָאֵשׁ (yā'ash) *despair*. Occurs only in the Niphal and Piel stems.

יָאֵשׁוֹן (y'awn) Kethib. See no. 188a.

- 834 יָבַב (yābab) *cry shrilly*. Occurs only in the Piel stem, in Jud 5:28.

יָבֹל (y'bul). See no. 835c.

יָבוֹסִי (y'busi). See no. 216a.

- 835 יָבַל (yābal) *bring, carry, lead, conduct*. (ASV same; RSV translates "bear" in Ps 60:29 [H 30].)

Derivatives

- 835a יָבַל (yābāl) *watercourse, stream, as irrigating*. Occurs only in Isa 30:25 and 44:4, as the plural construct, *yiblē* (-māyim).

- 835b יִיבַל (yūbal) *stream*, only in Jer 17:8.

- 835c יָבוֹלָה (y'bul) *produce (of the soil)*.

- 835d בֹּיֵל (būl) *produce, outgrowth*, only in Job 40:20; Isa 44:19.

- 835e יֹבֵל (yōbēl), יָבֵל (yōbēl) *trumpet*.

- 835f יָבַל (yabbal) *runnings, suppurating*, only as the feminine singular *yab-belet*, as a substantive in Lev 22:22.

- 835g אֹבַל ('ūbal) *stream, river*, only in Dan 8:2, 3, 6.

- 835h תֵּבֵל (tēbēl) *world*.

The primary meaning of this root is "to cause to transport an object from one place to another." The verb occurs only in the causative stems. Ugaritic is similar. The Akkadian *wabālu* "to bring" also has a by-form *tabālu* with the same meaning.

The root conveys two essential nuances. First, the basic sense of "bring" is used when the object of the verb is inanimate. The object is normally 1) a gift (*shay*) offered in homage to Yahweh in response to his presence (Ps 76:11 [H 12]), especially in time of judgment (Isa 18:7) and in his temple (Ps 68:29 [H 30]), or 2) a present given to others. Israel's deportation to Assyria is viewed as a present to Assyria (Hos 10:6), and Israel brought oil to Egypt as a bribe (Hos 12:1 [H 2]). Passively, this nuance is employed to depict the expansion of Tyre (Isa 23:7).

Second, when the object is people, the sense of this root is normally "lead." This verb conveys Yahweh's leading in three ways. First, he will lead Israel back to Canaan in Israel's future restoration. Then, in the millennial kingdom, Yahweh will lead Israel in paths where they will not stumble (Jer 31:9). Second, all who seek Yahweh will be led by him into the blessings of the Davidic covenant (Isa 55:12). Third, Yahweh will lead Israel into judgment (Ps 60:9 [H 11]; 108:10 [H 11], et al.). It is also significant that the Messiah, himself, is to be led as a lamb to slaughter on behalf of the sins of the people (Isa 53:7).

y'bul. Produce (of the soil), increase. (ASV and RSV also translate "fruit." RSV uses "possessions" in Job 20:28.) *y'bul* primarily refers to the produce which grows up directly from the ground. The synonym *p'eri* indicates the "fruit" of trees as well as other plants (cf. Ezk 37:24). *t'bu'ā* emphasizes the "yield" or "income" of the product. *y'bul* is primarily associated with the blessings and cursings of Yahweh. In the Mosaic covenant, the land is blessed or cursed in response to Israel's obedience or disobedience to the covenant (Lev 26:4, 20; Deut 11:17; 32:22), though ultimately she will receive the blessings of the land in the millennium (Ezk 34:27; Zech 8:12). Judgment is often manifested through the destruction of a nation's produce by Yahweh or by another nation (Jud 6:4; Ps 78:46; Hag 1:10). Figuratively, even the production of one's house may depart during judgment (Job 20:28).

yōbēl. Trumpet, ram's horn, jubilee. This noun is most likely derived from the root *yābal* (BDB), though some think the root is more appropriately *ybl* "toss" or the Phoenician *ybl* "ram." From usage, it appears that two roots may be repre-

sented in the singular noun form. The horn employed to call assemblies and announce one's presence in Ex 19:13 and Josh 6 most likely derives from the Phoenician *ybl* "ram," since the horn is probably made from the ram's horn. This term is distinct from *shōpār* which is the general and most common word for any kind of trumpet or horn. Some think the *yōbēl* in Josh 6 refers to the same "horn" that is employed at the beginning of the year of jubilee. On the other hand, this noun in Lev and Num is never translated, but transliterated by the word "jubilee." The context of these passages is the "year of jubilee" when the land lies fallow, all possessions (especially the land, its produce, and slaves) revert to the original owners, and produce is provided for the people by Yahweh's blessing upon the land in the previous year, therefore it seems that the derivation of "jubilee" is probably from *yābal* "to bring (forth)." The produce is "brought forth" to provide for the fallow jubilee year, and property is "brought" or "returned" to the original owners. The "year of jubilee" begins with the blast of the *shōpār* on the Day of Atonement each fiftieth year. It is a year that is holy (separated) unto Yahweh (Lev 25:10–15).

bûl. *Produce (of a tree), food.* (ASV translates Isa 44:19 "stock" and rsv renders it "block.") *bûl* is only employed twice in the OT. In Isa 44:19 the reference is used to depict an idol constructed from wood (or product of a tree). This term in Job 40:20 refers to the edible product of trees.

tēbēl. *World.* This noun is used in three basic situations. First, the noun is employed to represent the global mass called earth, including the atmosphere or heavens (cf. Ps 89:12; II Sam 22:16; et al.). *tēbēl* is often in parallelism or apposition with *'ereš* (I Sam 2:8; Isa 26:9; 34:1; et al.) when *'ereš* is used in its broadest sense of "the world." The "world" was created by God, not false gods (Jer 10:12; Ps 93:1) and it belongs solely to him (Ps 24:1). God's eternality is illustrated by his existence before the creation of the "world" (Ps 90:2) and his wisdom (perhaps a personification of Christ) was present prior to the world's creation (Prov 8:26, 31). Creation itself gives a "worldwide" witness to God's glory (Ps 19:4 [H 5]) which should result in Yahweh's praise (Ps 98:2). Yahweh will judge this "world," making it empty (Isa 24:4), though in the millennium God will cause Israel to blossom and fill the whole world with her fruit (Isa 27:6).

Second, *tēbēl* is sometimes limited to "countries" or "the inhabitable world." This meaning is more closely related to the root meaning. It refers to the world where crops are raised. This is observed in the judgment message against the king of Babylon (not Satan) for violently shaking the "world" or "inhabitable world" (Isa 13:11;

14:17). Lightning is said to enlighten the "world"—undoubtedly referring to a limited land area (Ps 77:18 [H 19]; 97:4).

Third, *tēbēl* may also refer to the inhabitants living upon the whole earth. This is demonstrated by the parallelism of *tēbēl* with *l'ē'ūmim* (Ps 9:8 [H 9]) and *'ammim* (Ps 96:13; 98:9). The context of these references is Yahweh's judgment upon the world's inhabitants—a judgment both executed in righteousness and instructive of Yahweh's righteousness (Isa 26:9; 34:1).

In several passages the sense of *tēbēl* as the global earth in combination with its inhabitants is clearly observed. Everything belongs to Yahweh as his creation (Ps 50:12). Yahweh alone controls this world (Job 34:13; Nah 1:5) and his power is over all the earth which always responds to his presence (Job 37:12; Ps 97:4).

Bibliography: TDNT, VII, pp. 75–85.

R.H.A.

836 יָבָם (yābam) *perform the duty of a brother-in-law.*

Parent Noun

836a יָבָם (yābām) *husband's brother, brother-in-law*

836b יָבְמָה (yēbēmā) *brother's wife, sister-in-law.*

The primary meaning of this denominative verb is "to assume the responsibility to marry one's widowed sister-in-law in order to raise up a male heir to the deceased brother." The verbal root is probably a Piel denominative verb derived from the noun *yābām* ("brother-in-law") (BDB) but which developed its specific nuance from the brother-in-law's function in the law of levirate marriage. The Ugaritic root means to "beget, create" with the noun derivative, *ybm̄t*, meaning possibly "progenitress," used as an epithet of the goddess Anath (cf. Dahood, *Biblica* 46: 313; UT 19: no. 1065).

The verbal root is only employed in two contexts in the OT: Gen 38 and Deut 25. In Gen 38:8 the root is used by Judah to encourage his son, Onan, to marry Tamar, Onan's sister-in-law, and to go in to her and raise up "seed" to his brother, Er. The context clearly indicates that this meant that Onan was to have sexual relations with Tamar in order to beget a male descendant to carry on Er's name.

This principle, illustrated in Gen 38, is known as "the law of Levirate marriage." This law, delineated in Deut 25:5–10, was designed to provide a male heir to a man who died without a son so that that deceased man might have his "name" continued ("build up his . . . house") in Israel and have his property retained in his name. The law was only applicable when a man died without

having a male heir. The first son born to the union of the widow and her brother-in-law carried on the name of the son's "legal" father (his mother's first husband), even though he was conceived by proxy. The importance of keeping the name in the family is stressed when the law forbids the widow to marry outside her husband's family. Of course, the custom kept the title to the property within the clan.

The act of assuming the responsibility to perform this duty for the deceased brother is the essence of the meaning of *yābam*. If the brother-in-law refused to perform this duty of raising up a male heir to his deceased brother, then before the elders the widowed sister-in-law would publicly disgrace her brother-in-law by taking his shoe off his foot and spitting in his face. From that moment on, he would be known throughout Israel as "the house of him who has his shoe loosed."

yābām. *Husband's brother, brother-in-law.* (ASV and RSV the same.) This masculine noun is employed only in the Deut 25 passage to refer to the "brother-in-law" who is to perform the duty for his deceased brother described above. One of the best known examples of the execution of the law of levirate marriage is in the book of Ruth where Boaz performs this duty for his deceased relative by marrying Ruth and raising up heirs for his kinsman who had died. However, another separate biblical principle is also integral to the argument of the book of Ruth—that of the kinsman redemption whereby Boaz redeemed the land that Naomi had to sell in her poverty. *yābām* refers to the performing of the duty described in the law of levirate marriage whereas *gō'ēl* is used to depict the function of the "redemption" of property.

In the book of Ruth the nearest kinsman was willing to purchase the property which Naomi had had to sell in her poverty, but when he discovered that he must also perform the duty of levirate marriage and marry Ruth, he refused to perform either responsibility. It was at this point that Boaz assumed these duties.

y^hbēmā. *Brother's wife, sister-in-law.* (RSV and ASV the same.) UT 19: no. 1065 renders the term "widowed sister-in-law" and also proposes "progenitress (of heroes)." Variant vocalizations are *y^hbāmā* and *y^hbāneh*. *y^hbēmā* is employed in the Deut 25 context to designate the widowed "sister-in-law." In the book of Ruth, the term is used outside the context of levirate marriage just to refer to Ruth's "sister-in-law," Orpah (Ruth 1:15).

E. A. Speiser "Of Shoes and Shekels" in *Oriental and Biblical Studies* Univ of Pennsylvania, 1967, pp. 151–56.

R.H.A.

837 יָבֵשׁ (yābēsh) *be or become dry, be dried up, make dry, wither.* (ASV, RSV same.)

Derivatives

837a יָבֵשׁ (yābēsh) *dried, dry.*

837b יַבְבָּשָׁה (yabbāshā) *dry land.*

837c יַבְבֶּשֶׁת (yabbeshet) *dry land, only in Ps 95:5; Ex 4:9.*

The primary meaning of this root is "to be or become dry without moisture from necessary or normal fluids." The synonym *hārab* is almost equivalent to *yābēsh* though *hārab* is employed more frequently to indicate bodies of water becoming dry, whereas *yābēsh* is employed more often to portray dryness of vegetation.

Though the verbal root is employed to convey the concepts of plants withering for lack of internal moisture and land becoming parched for lack of rain, the root is used primarily in the OT to communicate four basic theological truths. First, this verb is employed to describe two important OT miracles: the dryness of the earth's surface which God caused after the Noahic flood (Gen 8:7, 14) and the dryness of the ground upon which the children of Israel walked as they crossed the Reed Sea in the exodus from Egypt and the Jordan river in the conquest of Canaan (Josh 2:10; Ps 74:15). The second theological verity is closely related to the first. This root is used to portray certain attributes of God. God's immutability is observed in his drying up the Jordan river just as he previously dried up the Reed Sea (Josh 4:23). The sovereignty of God is emphasized in his ability to cause plants and lands to dry up at his command (Isa 40:24; Ezk 17:24; et al.). God's omnipotence is clearly seen in the miracles mentioned above (cf. Job 12:15).

The third truth communicated by this verb is judgment. The literal judgment of Yahweh in which he makes a land barren by withholding rain and drying up all water and produce in that land is common throughout the OT. This type of judgment is poured out upon Moab (Isa 15:6); Egypt (Isa 19:5–7; Zech 10:11), Babylon (Jer 50:38; 51:36), and most of all Israel and Judah (Jer 12:4; Isa 42:15; Joel 1:20; et al.). Israel's scattering until the end times is symbolized by "dry bones" (Ezk 37:11). Individuals who oppose God are sometimes judged by the withering of a limb (1 Kgs 13:4; Zech 11:17), and those who forget God will perish like a withered plant (Job 8:12; 15:30; 18:16).

Finally, the frailty of mankind and life is compared to grass that withers (Isa 40:7–8). The brevity of man's normal lifespan is likened to grass that grows up in the morning but withers and dies by the evening (Ps 90:6). This, in turn, is contrasted to the enduring quality of God's Word (Isa 40:7–8). The failure of man's vitality and

strength is compared to the dryness of a potsherd in a Messianic psalm (Ps 22:15 [H 16]) while the distress of man (Ps 102:4, 11 [H 5, 12]) and his death (Job 14:11) are likened again to grass that withers. A broken spirit can even produce psychosomatic illnesses ("dries up the bones," Prov 17:22).

yābēsh. *Dried, dry.* Though identical in form with the verbal root, this word is probably a participial form frozen as an adjective—all three forms are alike in many of the stative verbs.

yābēsh is primarily employed figuratively. The Lord's judgments are likened to the burning of dry fuel (Ezk 20:47 [H 21:3]; Nah 1:10). Other concepts conveyed by the figure of "dryness" are harassment (Job 13:25), captive Israel (Ezk 37:2, 4), Yahweh's sovereignty (Ezk 17:24), desire for food (Num 11:6), and the sterility of an eunuch (Isa 56:3).

yabbāshā. *Dry land, dry ground.* The synonym *hārābā* is equivalent in meaning, whereas *šiyyā* stresses "drought."

yabbāshā emphasizes "dry land" in contrast to bodies of water (cf. Jon 2:11). Two basic theological events are partially described by this noun: the separation of the "dry land" from the waters in creation (Gen 1:9–10) and the crossing of the Reed Sea and the Jordan river in the exodus and conquest respectively (Ex 14:16–29; Neh 9:11).

R.H.A.

יַבֶּשֶׁת (yabbeshet). See no. 837c.

838 יָגַב (yāgab) *till, be husbandman.*

Derivative

838a יָגַב (yāgēb) *field.*

839 יָגַעַ' (yāgā) *I, suffer, grieve, afflict.* (ASV, RSV similar.)

Derivatives

839a יָגוֹן (yāgôn) *grief, sorrow, anguish.*

839b תִּגְוָה (tūgā) *grief, sorrow, heaviness.*

The primary meaning is a mental troubling resulting from affliction. *yāgā* stresses mental sorrow in affliction. *kā'ab* accentuates the pain. *'anā* emphasizes humbling.

In Lam the root describes Jerusalem's grief resulting from God's judgment in 586 B.C. Jerusalem's great iniquities occasioned this judgment which God desired not to bring. Israel will also suffer in the end-time judgments (Zeph 3:18). Such "sorrow" will ultimately be removed and placed upon Israel's tormentors because of God's faithfulness and compassionate restoration of Israel (Lam 3:32–33; Isa 51:11, 23; cf. *yāgôn* in Isa 35:10).

yāgôn. *Grief, sorrow, anguish.* Is employed to portray both individual sorrow experienced in times of difficulty (e.g. David when pursued by enemies, Ps 31:10 [H 10]) and national grief (Ezk 23:33). Grievous judgment demonstrates God's power (Ps 107:39), though God is "grieved" over Israel's rebellion (Jer 8:18).

tūgā. *Grief, sorrow, heaviness.* This noun stresses the emotional sadness of grief. Such grief comes to a foolish son's parents (Prov 10:1) and to the perverse man's heart (Prov 14:13). Only God's Word brings relief from this state of mind (Ps 119:28).

R.H.A.

840 יָגַחַ' (yāgā) *II, thrust away.* Occurs only in the Hiphil, in II Sam 20:13.

יָגוֹן (yāgôn). See no. 839a.

יָגוֹר (yāgôr). See no. 843a.

יָגִיאַ' (yāgiā'). See no. 842d.

841 יָגַן (ygn). Assumed root of the following.

841a גַּת (gat) *winepress, wine vat.*

841b גִּתִּית (gittit). Meaning unknown. Probably a musical instrument.

Probably derived from *ygn* (BDB). The primary meaning is "a vat for treading out juice from grapes" (synonymous with *pûrā*). *yeqeb* describes the container that receives juice from the *gat*.

The Law prohibited the use of winepresses on the sabbath (cf. Neh 13:15). God's judgment is compared to the treading of grapes (cf. Lam 1:15; Isa 63:2).

The word is at least as old as the Amarna letters, where it appears in the form *Gi(n)t-* in place names.

R.H.A.

gittit. *Gittith.* This is a musical term of uncertain meaning, perhaps related to the Philistine city Gath and occurring in the heading of three Psalms (8, 81, 84). Each time it is connected with the preposition *'al* "upon," "according to," or even "in the fashion of." Since *gat* is also the word for "winepress," some feel it refers to the celebration of the grape harvest at the Feast of Tabernacles. All three psalms are joyful hymns of praise. Other interpreters think "Gittith" signifies either a tune or an instrument well-known at Gath. David spent several months as a vassal of the king of Gath and could have become familiar with it then. For other such terms see *selā*.

H.W.

842 יָגַעַ' (yāgēa') *toil, labor, grow or be weary.* (ASV, RSV similar.)

Derivatives

- 842a יָגַר (*yāgā'*) *gain (product of labor)*, only in Job 20:18.
 842b יָגַע (*yāgēa'*) *weary, wearisome*.
 842c יָגַעָהּ (*y'gī'ā*) *wearying*.
 842d יָגַיַע (*yāgi'a'*) *weary*, only in Job 3:17, as a plural construct in the phrase *y'gī'ē kōah* "weary of strength" i.e. toil-worn.
 842e יָגַעַת (*y'gi'a'*) *toil, product*.

The primary meaning is "to work until one is tired and exhausted." The two synonyms *yā'ēp* and *lā'ā* (q.v.) tend to stress the nuance of "weariness." The adjective *yāgē(a)'* is identical in form and is translated "weary, wearisome, toilsome."

The root is used to convey two basic thrusts: 1) an emphasis on the toil of work, and 2) the weariness that results from labor. God meant that toil should result in the benefits of the end product. This is especially true in farming (Josh 24:13). However, whenever Israel "toiled" in idolatry and "grew weary" of God's ways (Isa 57:10; Mal 2:17), she reaped the product of her labor: God's judgment. This judgment often took the form of drought, famine, and devastation, so that Israel was unable to harvest the fruits of the land. This, in turn, caused Israel to complain that her "labor" in the land was only in vain (Isa 49:4). The Lord promises, however, that in the millennium Israel will no longer labor in vain, but she will reap the fruit of the land—the product of her labors (Isa 62:8; 65:23). A similar type of judgment is brought upon Babylon because of her "labor" in sorcery (Isa 47:12, 15). However, there is no deliverance for Babylon (Jer 51:58; Hab 2:13).

The Scriptures warn against toiling for wealth, for the labor of a fool only wearies him (Prov 23:4; Eccl 10:15).

Because Israel "grows weary" of the Lord's ways by practicing idolatry, they will also "become weary" of God's judgments (Lam 5:5). Men grow physically weary and emotionally weary, but the Lord never "grows weary" in His works and ways (Isa 40:28–31; Ps 6:8 [H 7]). The Lord is "wearied" only by the iniquities of man (cf. Isa 43:24).

y'gi'a'. *Toil, labor, product, gain*. (ASV and RSV similar, though RSV translates "wealth" in Isa 45:14.)

This noun denotes the work of creatures that yields a product. It is primarily employed to describe the fruit of labor in agriculture and animal husbandry. It is the blessing of God for one to eat the produce of his own labor (Ps 128:2), but if Israel turned from God's ways and "worked" iniquity (Isa 55:2; Hos 12:8 [H 9]), God promised to

judge her with famine (Deut 28:33; cf. Jer 3:24; Hag 1:11). In this sense the noun emphasizes the end product of "labor" being destroyed, while the verb stresses the action of "toil" that produced the final fruit. Egypt was judged in like manner (Ps 78:46) through the plagues. Nehemiah warns of similar discipline (Neh 5:13), while David's imprecations against his enemies consist of analogous judgments (Ps 109:11).

R.H.A.

- 843 יָגַר (*yāgôr*) *be afraid, fear, dread*.

Derivative

- 843a יָגַר (*yāgôr*) *fearing*, only in Jer 22:25; 39:17.

The basic meaning is "to fear something with great dread" (similar to *pāhad* q.v.). *yārē'* (q.v.) has nuances of "reverence." Probably a byform of *gûr* "be afraid" (q.v.).

The root primarily describes "fear" of God's discipline when one has disobeyed, or thinks he has disobeyed, God's ways (Deut 28:60; Job 9:28; Ps 119:39). Moses "fears" when the golden calf is built (Deut 9:19).

R.H.A.

- 844 יָד (*yād*) *hand, power, monument, axle, tenon, stay side, part, time*. (ASV and RSV similar.)

The primary meaning of this noun is "the terminal part of the arm used to perform functions of man's will."

This term is employed literally of man's hand which does normal work functions (Gen 5:29), good or bad (Gen 4:11). The law of *lex talionis* ("hand for a hand") is a penalty involving destruction of bodily parts for bodily parts harmed by another (cf. Harris, R. L., *Man—God's Eternal Creation*, Moody, 1971, pp. 117–18).

Significant theologically is the manifold way in which the word "hand" is employed idiomatically. These idioms arise from the versatility of the hand. The phrase "into (or "under") someone's hand" conveys authority involving responsibility, care, and dominion over someone or something. One may be under the custody of this authority. In the Amarna letters, the Canaanite gloss *ba-di-ú* means "in his hand." Mankind is to have the rest of creation "under his dominion" (Gen 9:2). Sarah's authority over Hagar (Gen 16:6, 9), Joseph's over Potiphar's house (Gen 39:3–8), that of Moses and Aaron over Israel (Num 33:1), and David over Aram (I Chr 18:3) are all expressed by this phrase. Yahweh is to have authority over our lives. We place our hearts and spirits into his care, sovereignty, and judgment (Ps 31:5, 15; [H 6, 16]; II Sam 24:14). Moreover, this idiom portrays "victory over

someone" when one is "delivered into one's hands." Deliverance, on the contrary, is described as being "delivered out of one's hands." Often Yahweh promised Israel that he would "deliver her enemies into her hands" (Gen 49:8; Josh 6:2) and that he would deliver Israel "out of her enemies' hands" (Ex 3:8). Refuge cities provided "deliverance" for the innocent slayer "from the hand" of the revenger of blood (Num 35:15).

The hand symbolized "power" or "strength" (Deut 8:17). Deuteronomy 32:36 described Israel's loss of power by saying "their hands were gone." Moses' hand was poignantly used to portray power in the plagues against Egypt (Ex 10:12–25). The most notable use of this metaphor is its conveyance of God's power. I Chronicles 29:12 declares that in Yahweh's hand is power and might (cf. Ps 89:13 [H 14]). His hand is not "short" (or "weak") (Isa 59:1), but mighty. A predominant demonstration of his power was his deliverance of Israel from Egypt (Ex 13:3–16; Num 33:3). All the world witnessed Yahweh's power through this event (Josh 4:24). His hand created the world (Ps 8:6; 95:5) and works truth and justice (Ps 111:7). He upholds and guides the righteous with his hand (Ps 37:24; 139:10). He continually lifts up his hand on our behalf (Ps 10:12). A corollary idea is that of "ability" to accomplish a task. The phrases "hand reaches" or "hand finds" denote the ability to do or obtain something (Lev 14:21–32).

"Possession" is a common function of the hand. Therefore, "in one's hands" often bears that connotation. The Ishmaelites had Joseph in their possession ("hands," Gen 39:1). Yahweh declared that he would take David's kingdom from his son (I Kgs 11:12, 31–35).

"Submission" is indicated by the phrase "to give one's hands under" someone else. Solomon's officials "submitted" to him (I Chr 29:24). Yahweh exhorted Israel to "submit" to him and not rebel.

"To stretch out the hand" conveys two ideas. It expresses the "attacking" of an object (Josh 8:19, 26); second, it describes the psalmist's yearning for the Lord (Ps 143:6).

"Putting one's hand to" something expresses "work" and the activity in which that person is involved (Deut 2:7; 30:9). "Strengthening the hands" is helping someone (cf. Jonathan helping David; I Sam 23:16).

Obstinate rebellion is described by the phrase "high hand" (Num 15:30). Contrarily, the same expression conveyed God's mighty deliverance of Israel from Egypt (Ex 14:8). "Shaking the hand" symbolized God's warning and destruction of judgment (Isa 10:32; 19:16). Contempt is likewise visualized by this symbol (Zeph 2:15).

"Laying hands on" has four basic connota-

tions. First, this phrase was employed to depict killing (Gen 37:22, 27). Second, it was used in the ritual ceremony of blessing (cf. Gen 48:17). Third, commissioning for a specific office or task was normally accompanied by the laying on of hands (cf. Moses' inauguration of Joshua and Acts 13:1–3). Fourth, the important theological concept of substitution was continually portrayed through the laying of hands upon a sacrificial animal. On the Day of Atonement, the high priest transferred the nation's sins to the goat ("substitution"), by laying his hands upon the goat. Individuals depicted their sins as transferred to and borne by the sacrificial animal through this expression (Ex 29:10–19; Lev 1:4). Ultimately this figure was fulfilled in Christ's bearing of our sins upon the cross (Col 2:14).

The "uplifted hand" expressed several nuances. First, it symbolized prayer as one lifted up his hands toward the sanctuary (Ps 28:2). Second, the uplifted hand periodically accompanied a public blessing (Lev 9:22). Third, it was common for one to lift up his hand in an oath. When Abram vowed not to take spoils of war, he lifted up his hand to the king of Sodom. Another means of expressing a vow was to place the hand under the thigh of the other person as Abram's servant did when swearing that he would be faithful to Abram's charge (Gen 24:2, 9). The most significant vows of scripture are those anthropomorphically made by God. The oath most remembered in the scripture by this accompanying sign is God's unconditional and eternal covenant promise to make a nation from Abram and bless the world through that nation, Israel (Gen 12:1–3; cf. Ex 6:8; Num 14:30). God also swore to avenge the blood of his servants (Deut 32:40).

Consecration was depicted by the idiom "fill the hands." Some suggest that the sense of filling means the hands were full and had no time for other business, though others think that "filling" was with a sacrificial portion since this phrase was predominately used in the commissioning of priests (Ex 29:9–35; 16:32). Ritual cleansing was portrayed by "washing the hands" (Lev 5:11), making the person ritually righteous (II Sam 22:21). This symbolic action also denoted "absolution from guilt" (Deut 21:6–7; cf. Mt 27:24).

To give to one was to "open the hand" (Deut 15:8, 11), whereas to "shut the hand" was to withhold (Deut 15:7). God opens his hand to satisfy the desire of every living thing (Ps 145:16).

One who "slacks his hand" (or withdraws his hand) "gives up" (Josh 10:6); the slothful "buries his hand in a dish" (Prov 19:24). The silent places the "hand to the mouth" (Prov 30:32).

"Hand" is interestingly employed to mean an "ordinance" (Ezr 3:10) or a "monument" (cf. ritual stelae at Hazor) used perhaps to establish a covenant or as religious commemorations (I Sam

15:12; Isa 56:5). The Law was symbolically placed on the hand of the Israelite to remind him of its centrality in life (Deut 6:8). The instrumentality of giving ordinances and God's word was expressed with "by the hand of."

Perhaps the joining of hands led to the use of *yād* to denote "axles" which held the wheels of the molten sea together (I Kgs 7:32–33) and the "stays" (tenons) to fasten the boards of the tabernacle or temple (Ex 26:17–19; I Kgs 7:35–36). The hand hanging at the side most likely precipitated the use of *yād* for "side, coast, or border" (Ex 2:5; Num 2:17; 34:3). The spreading of the hands denoted "space" (Gen 34:21), while "hand" also meant "part" or "time" (Gen 43:34; 47:24). A different root, *ydd*, "to love," may be the basis for translating *yād* "penis" in the context of Isa 57:8, 10 (cf. UG 19: no. 1072).

Bibliography: TDOT, IX, pp. 426–29. THAT, I, pp. 667–73.

R.H.A.

845 יָדָד (yādad) **I, cast a lot.**

846 יָדָד (ydd) **II. Assumed root of the following.**

846a יָדָדָה (yādid) **beloved, lovely.**

846b יְדִידוֹתָ (y^edidōt) **love song.**

846c יְדִידוֹתָ (y^edidūt) **beloved one.**

yādid. Beloved, lovely. The basic meaning of the noun is "one greatly loved" by God or by man. The noun is derived from the verb "love" (*ydd*) (BDB; KB).

This noun is primarily employed to describe the nation of Israel (or Judah) and individuals as those who are greatly loved by the Lord. Such love by God brings protection (cf. Benjamin; Deut 33:12) and prosperity (Ps 127:2) upon the beloved people. This love demonstrates the reason for God's continual faithfulness to his people Israel, even when they were disobedient and unfaithful (Jer 11:15). It is upon the basis of this love of God for Israel that she petitions for the Lord to hear and deliver her from judgment (Ps 60:5 [H 7]; 108:6 [H 7]). Isaiah describes the Lord, the vinedresser of unfaithful Israel, as his beloved (Isa 5:1), showing his great love for the Lord. The psalmist rejoices in the temple dwellings as "lovely" (or "beloved"), i.e. the place where he delights to worship the Lord.

y^edidōt. Love (song); (song of) love. The primary meaning of this noun is "love" or "beloveds." The form is grammatically equivalent to the feminine plural of *yādid*, being understood as that form by BDB, but listed separately by KB.

This noun is employed only once in the OT, being used to describe a song of love, or a song of beloveds, which they most likely sang for the groom or the couple as a wedding song at their wedding (Ps 45:1). The plural form probably indi-

cates the broad use of this psalm as a wedding hymn.

R.H.A.

847 יָדָה (yādā) **confess, praise, give thanks, thank.** (ASV, RSV similar, except that RSV also uses "acknowledge" and "extol.") In the Qal and Piel it means "throw, cast."

Derivatives

847a הִדְיוֹתָ (hūyy^edōt) **songs of praise,** only in Neh 12:8.

847b תִּדְדָה (tîdā) **confession, praise.**

847c יְדִידוֹתָ (y^edūtân), יְדִידוֹתָ (y^edūtân) **Jeduthun.**

The primary meaning of this root is "to acknowledge or confess sin, God's character and works, or man's character." The basic difference between this verb and its synonym, *hālal*, is that the latter term tends to stress "acclaim of," "boasting of," or "glorying in" an object, while *yādā* emphasizes "recognition" and "declaration" of a fact, whether good or bad. The LXX normally renders *yādā* with *exomologeō*.

The root verb is employed three basic ways. First, it was used to convey the acknowledgment or confession of sin, individually or nationally. The basic idea was clearly observed in David's personal confession described in Ps 32:5 in which the poetic parallelism demonstrates that confession was making known the sin to God and not hiding it. It is important to note that the confession of sin is to be made to God. The epitome of national confession is found in the Day of Atonement ceremony when the high priest laid his hands on the head of the goat, thereby symbolically transferring the nation's sins on to the goat, while the high priest confessed aloud all the sins of the nation of Israel (Lev 16:21). The Hithpael form is normally employed when this verb is used to convey the confession of national sins. This stem was also employed when the great confessions of Israel's sins were made by Daniel (Dan 9:4, 20), Ezra (Ezr 10:1), Nehemiah (Neh 1:6), and the people of Israel (Neh 9:2–3) during and after the Babylonian captivity. National confessions of sin were normally public. God greatly desires that we acknowledge our sins before him (cf. I Jn 1:9) in order to maintain a proper relationship with him.

Second, this verb was predominately employed to express one's public proclamation or declaration (confession) of God's attributes and his works. This concept is at the heart of the meaning of praise. Praise is a confession or declaration of who God is and what he does. This term is most often translated "to thank" in English versions, but such is not really a proper rendering according to Westermann:

In the Old Testament . . . there is as yet no verb that means only "to thank." *Hōdāh*, which is usually translated as "to thank," is not used in the Old Testament a single time for an expression of thanks between men. Thus it is clear from the start that this *hōdāh* cannot be equated with our "to thank," which can be directed equally to God and to man. In those places in the O.T. where our "thank" as something taking place between men is most clearly found, the verb used is *bērēk*, which does not have the primary meaning of "praise" but means "bless."

In view of these facts, it is clear that the O.T. does not have our independent concept of thanks. The expression of thanks to God is included in praise, *it is a way of praising*. (Westermann, Claus. *The Praise of God in the Psalms*. Richmond: John Knox Press, 1965, pp. 26–27.)

The best rendering of the term is "confession," for the person confesses or declares God's attributes and works, as seen abundantly in the psalter (cf. Ps 89:5 [H 6]; Ps 105; Ps 106; Ps 145) and elsewhere (cf. I Chr 29:13). Therefore, *yādā* is one of the key words for "praise." It is continually found in Hebrew poetry in parallelism with such praise terms as *hālāl* "to praise," *zāmar* "to praise with musical instruments," *rūm* "to exalt," *zākar* "to remember," *kābad* "to glorify," and *nāgad* "to declare." Thanksgiving follows praise, for when one declares God's attributes and works, he cannot help but be thankful for these. Praise leads regularly to thanksgiving. [Westerman has drawn attention to an important point. However, it may be doubted if his formulation be necessary in all particulars. If, sometimes, thanks is included in praise, then those numerous instances where *yādā* is used to praise God for some act or thing may well be equated to our concept giving thanks, especially if a basic meaning of the root is "to acknowledge" as BDB suggests. R.L.H.]

Praise normally has Yahweh, or his Name, as its object (Ps 97:12; 99:3; 136:1–3, 26). Only the living, not the dead, praised God (Isa 38:18–19; Ps 6:5 [H 6]; 30:9 [H 10]; 88:10 [H 11]). Initiators of praise included righteous individuals (Ps 140:13 [H 14]), the people of Israel (Ps 106:47), the nations (Ps 45:17 [H 18]), all the kings of the earth (Ps 138:4), the heavens (Ps 89:5 [H 6]), and the wrath of men (Ps 76:10 [H 11]). They all confessed God's great character and his wondrous works. Praise of Yahweh was public, found among the nations (II Sam 22:50) and in the great assembly of the people of Israel (Ps 35:18). When an individual, or a people, came to praise Yahweh, they gave praise orally by word or song (Ps 109:30; 28:7), often accompanied with musi-

cal instruments (II Chr 5:13; Ps 33:2; 43:4). Such praise was normally given in the tabernacle (or temple) (Ps 100:4; 122:4) under the direction of those Levites appointed by David strictly for the ministry of celebration through praise and confession of Yahweh's person (I Chr 16:4). This was a major aspect of worship which was to be carried on every morning and evening in the tabernacle (I Chr 23:30). This praise was to be given wholeheartedly (Ps 86:12; 111:1) with an upright heart (Ps 119:7) in accordance with Yahweh's righteous ways (Ps 7:17 [H 18]). Such praise was to be continual—forever (Ps 30:12 [H 13]).

Third, *yādā* was also employed to convey man's praise of man, the confession of some truth about a man (Ps 49:18 [H 19]). The name "Judah," meaning "praise," comes from this root, for Judah's brothers would praise (or confess) him (Gen 29:35).

tōdā. *Confession, praise, sacrifice of praise, thanks, thanksgiving, thank-offering.* This cognate noun, being derived from *yādā*, basically means "confession," either of sin or of God's character and works. The term was employed uniquely in reference to the sacrificial system of Israel. One could bring a "thank-offering" (or "praise-offering") in which he would make declarations of praise to God and/or confession of sin to God as he offered his sacrifice. When the accompanying confession concerned sin, the offering was classified as a "peace-offering" and was so offered in order that the individual may be accepted before God (cf. Lev 7:12–15; 22:29). Such an offering and confession glorified God, showing his righteousness in contrast to the person's sin (Ps 50:23), and was a means by which one ordered his way aright.

When the sacrifice was accompanied with praise (confession) of God, it was especially a time of joy (Ps 95:2; Jer 17:26; 33:11). God was magnified by such praise (Ps 69:30 [H 31]). Psalm 100 is a typical psalm of praise for this type of occasion as indicated both in its superscription as well as in its content. Singing appears to have been a common means through which one confessed God's greatness (Ps 147:4). It also seems that in given situations many made vows that they would come to the tabernacle (or temple) and offer a sacrifice of praise and confession when God delivered them from their present circumstance (Ps 56:12 [H 13]; 116:17; cf. Jonah in Jon 2:10 and Manasseh in II Chr 33:16).

There are instances where confession is made without sacrifice. The returned exiles from Babylon gave praise; Israel praised God for the rebuilding of the walls of Jerusalem (Neh 12:31–40); Achan confessed his sins to Yahweh before Joshua (Josh 7:19–21).

y^edūtūn. Jeduthun. The name of one of the three leaders of the musical guilds in the tabernacle (and the temple) under king David (I Chr 9:16; 25:1-7; II Chr 5:12; 29:14; 35:15). These perpetual guilds were appointed to celebrate, confess, and praise Yahweh with song and musical instruments. The primary instrument of Jeduthun's guild was the harp, though the trumpet, lyre, and cymbals were perhaps used as well (I Chr 16:42; II Chr 5:12). In the superscriptions to Psalms 39, 62, and 77, the reference to "Jeduthun" is most likely a reference to him and his guild as the musical performers who were to render the psalm instrumentally and/or vocally. It is therefore interesting that the name "Jeduthun" is most likely derived from *yāda*, one of the major terms for praise (cf. BDB, pp. 392-393).

R.H.A.

יְדוּתוֹן (*y^edūtūn*). See no. 847c.

848 יָדַע (*yāda'*) **know.** (RSV, ASV similar.)

Derivatives

- 848a דַּע (*dēa'*) **knowledge, opinion.**
 848b דַּעַה (*dē'ā*) **knowledge.**
 848c דַּעַת (*da'at*) **knowledge.**
 848d יָדַע נִי (*yidd'ōnī*) **familiar spirit.**
 848e מוֹדַע (*mōda'*), מוֹדַע (*mōda'*) **relative.**
 848f מוֹדַעַת (*mōda'at*) **kindred, kinship,**
 only in Ruth 3:2.
 848g מַדַּע (*maddā'*) **knowledge.**
 848h מַדַּעַת (*maddūa'*), מַדַּע (*maddūa'*) **why?**

This root, occurring a total of 944 times, is used in every stem and expresses a multitude of shades of knowledge gained by the senses. Its closest synonyms are *bin* "to discern" and *nākar* "to recognize." The root is found in Akkadian, Ugaritic, and the Qumran materials. In addition to "know," the KJV uses the archaic forms "wot" and "wist."

yāda' is used of God's knowledge of man (Gen 18:19; Deut 34:10) and his ways (Isa 48:8; Ps 1:6; 37:18), which knowledge begins even before birth (Jer 1:5). God also knows the fowl (Ps 50:11).

yāda' is also used for man's knowledge and for that of animals (Isa 1:3).

The participle occurs in phrases describing skill in hunting (Gen 25:27), learning (Isa 29:11-13), lamentation (Amos 5:16), sailing the sea (II Chr 8:18), and playing an instrument (I Sam 16:16).

In certain contexts it means "to distinguish." "To know good and evil" (Gen 3:5, 22) is the result of disobeying God. To distinguish between these is necessary for the king (II Sam 19:36). A child cannot distinguish between the left and right hands (Jon 4:11) nor between good and evil (Deut

1:39; Isa 7:15). The context of the latter passage and the similar statement in Isa 8:4 may indicate that the reference is to a child's not being able to distinguish what is beneficial and harmful. While ordinarily gained by experience, knowledge is also the contemplative perception possessed by the wise man (Prov 1:4; 2:6; 5:2; Eccl 1:18).

yāda' is used to express acquaintance with a person in such statements as "do you know Laban?" (Gen 29:5; Ex 1:8; II Sam 3:25). The Pual participle designates kinfolk (II Kgs 10:11, etc.) and acquaintances (Job 19:14; Ruth 2:1, etc.). *yāda'* is also used for the most intimate acquaintance. God knows Moses by name and face to face (Ex 33:17; Deut 34:10). He knows the Psalmist's sitting and arising (Ps 139:2).

yāda' is also used for sexual intercourse on the part of both men and women in the well-known euphemism "Adam knew Eve his wife" and its parallels (Gen 4:1; 19:8; Num 31:17, 35; Jud 11:39; 21:11; I Kgs 1:4; I Sam 1:19). It is used to describe sexual perversions such as sodomy (Gen 19:5; Jud 19:22) and rape (Jud 19:25).

In addition to knowledge of secular matters *yāda'* is also used of one's relation to the divine, whether acquaintance with other gods (Deut 13:3, 7, 14) or with Jehovah (I Sam 2:12; 3:7). The heathen do not know God (Jer 10:25) and neither does Israel, according to the prophets (Jer 4:22). The plagues of Egypt were sent so that the Egyptians might know that Jehovah is God (Ex 10:2, etc.). He will destroy (Ezk 6:7) and restore Israel so that they may know that he is God (Isa 60:16). The prophet Ezekiel, in particular, uses the phrase "that you may know" in his threats (Ezk 6:7, 10, 13, 14; 7:4, 9, 27, etc.).

dē'ā. Knowledge. This feminine noun is translated *gnōsis* in the LXX, and *scientia* in the Vulgate. The Lord is a God of all knowledge (Job 36:4; I Sam 2:3). The wicked question his knowledge (Ps 73:11). He is the object of man's knowledge, and Isaiah envisions an earth full of the knowledge of the Lord (Isa 11:9). The prophet preaches knowledge (Isa 28:9) and the ideal ruler rules by it (Jer 3:15). The noun may be only another form of *da'at* (see below). The masculine noun *dēa'* is quite similar.

da'at. Knowledge, cunning (ASV and RSV similar). This feminine noun is from the root *yāda'* "to know." The root expresses knowledge gained in various ways by the senses. The noun occurs ninety-three times in the Old Testament, most frequently in the wisdom literature, with forty-one instances in Prov, ten in Job, and nine in Eccl. It is used forty-two times in the Qumran materials and is also used in Ugaritic and Akkadian.

da'at is a general term for knowledge, particularly that which is of a personal, experimental

nature (Prov 24:5). It is also used for technical knowledge or ability such as that needed for building the tabernacle and temple (Ex 31:3; 35:31; I Kgs 7:14). *da'at* is also used for discernment (Ps 119:66). Both deeds committed unintentionally (Deut 4:42; 19:4; Josh 20:3, 5; *h'e li da'at*) and mistaken opinions are "without knowledge" (*lō' da'at*, Prov 19:2).

da'at is possessed by God (Job 10:7; Ps 139:6; Prov 3:20), from whom nothing can be hidden (Ps 139:1–18). He teaches it to man (Ps 94:10; 119:66; Prov 2:6). It appears parallel with wisdom (*hōkmā*) and understanding (*t' bânā*), instruction (*mūsār*), and law (*tōrā*). Wisdom is used in series with "science" (*maddā*, Dan 1:4) and is the opposite of "folly" (*i'wwelet*, Prov 12:23; 13:16; 14:18; 15:2). Hence *da'at* is the contemplative perception of the wise man (Prov 1:4; 2:6; 5:2; Eccl 1:18).

da'at is also used for moral cognition. Thus the tree in the Garden of Eden was a tree of the knowledge of good and evil (Gen 2:9, 17). By eating its fruit man came to know in a way comparable to the knowledge of God (see above). This important reference may also be taken as the figure of speech known as merism to indicate objective awareness of all things both good and bad. In this sense the sinful pain did become like God (Gen 3:22). Cassuto says, "Before they ate of the tree of knowledge, the man and his wife were like small children who know nought of what exists around them" (U. Cassuto, *Genesis*, vol. I, p. 112).

Particularly distinctive is the prophetic concept of "knowledge of God" (*da'at 'ēlōhīm*) which is particularly prominent in Hosea (4:1, 6; 6:6; cf. Prov 2:5). Knowledge of God is derived from those outstanding historical events in which God has evidenced and has revealed himself to chosen individuals such as Abraham and Moses. These revelations are to be taught to others. "Knowledge of God" appears in parallel with "fear of the Lord" (*yir'at YHWH* Isa 11:2; cf. 58:2; Jer 22:16) as a description of true religion. The man who has a right relation with God confesses him and obeys him. To do justice and righteousness and to judge the cause of the poor and the needy is to know God (Jer 22:15–16). On the other hand where there is no knowledge of God there is swearing, lying, killing, stealing, committing adultery and breaking all bonds (Hos 4:1–2). Such will bring destruction upon a people (Hos 4:6; cf. Isa 5:13). Knowledge of God is more pleasing to him than sacrifice (Hos 6:6). The prophetic view of the messianic age is of a time in which the knowledge of God covers the earth as water covers the sea (Hab 2:14; cf. Isa 11:9).

yidd'ōni. Wizard (KJV and some modern translations); *fortune-teller* (Berkeley Version.

NAB); *familiar spirit* (JPS, NEB); *spirit* (NEB, NAB); *magician* (JB); and *sorcerer* (JB). Since the root of *yidd'ōni* is the verb *yāda* "to know," implied in the title, therefore, is esoteric knowledge not available to the ordinary person.

yidd'ōni always occurs parallel to *'ōb* (witch, q.v.). It may be a description of an *'ōb* or it may be the masculine counterpart. (Similarly, "witch" and "wizard" are a feminine and masculine pair in English.) As the Hebrew word *yidd'ōni* is related to knowledge, so the English word "wizard" is related to wisdom.

God forbade his people to consult the *yidd'ōni* (Lev 19:31; 20:6, 27; Deut 18:11) as well as other diviners. Despite the fact that Saul outlawed them, he still consulted an *'ōb* "spirit" according to I Sam 28. How the Israelite kings dealt with these spiritists was a significant factor in characterizing the king as good or evil (II Kgs 21:6; 23:24; II Chr 33:6). Isaiah spoke of them with utter scorn (8:19; 19:3).

mōda'. Kinsman. The LXX follows the Kethib, rendering this feminine noun as *gnōrismos* "acquaintance," from a Piel participial form. The Vulgate and English versions follow the context where Boaz is a kinsman (Ruth 2:1; cf. 2:20; 3:2, 12; 4:3).

mōda' is used figuratively in Prov 7:4, parallel-ing sister, to describe wisdom.

mōda'at. Kindred, kinsman. The LXX renders this feminine noun as *gnōrismos* "acquaintance," but the Vulgate translates *propinquus* "kindred." The English versions follow the Vulgate and context (Ruth 3:2; cf. 2:20; 4:3). For the Levirate marriage custom, see Gen 38; Deut 25:5; Mt 22:23, and cf. *yāham*.

madda'. Knowledge, science, thought. This masculine noun is used in contexts with wisdom (*hōkmā*). Solomon's request was for wisdom and knowledge (II Chr 1:10–12). The Hebrew children surpassed others in knowledge (Dan 1:4, 7; KJV and ASV, "science"; RSV, "learning"). It is paralleled with that done in secret, hence "thought" (Eccl 10:20). It also occurs in Sir 3:13; 13:8.

J.P.L.

maddūa'. Why? wherefore? on what account? (ASV and RSV are similar.) BDB and KB suggest that it is a contraction of *mā yadūa'* "what being known," i.e. "from what motive." It is variously translated in the LXX by *tis*, *dia ti*, *hina ti*, *hina ti toūto*, *ti hoti*, *hōs ti*. Hence, this interrogative adverb is used to inquire about a motive (cf. Gen 26:27), as an indirect question (cf. Ex 3:3), or as a rhetorical device, as in Isa 5:4f., "When I looked for good grapes, why did it only yield bad?" (NIV).

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P.R.G.

יִדְדֵ' (yiddē'ōnī). See no. 848d.

יָהָ (yāh). See no. 484b.

849 יָהָב (*yāhab*) *give, ascribe, come!* Aramaic *y^ehab* "give."

Derivatives

849a יָהָבָ (y^ehāb) *lot*.849b יָהָבָה (habhab) *gift*.

yāhab is used some thirty-three times, only in the Qal imperative. The Aramaic is used twenty-eight times in different tenses. The more common synonym is *nātan* rendered by *didōmi* "give," in LXX. Yet *didōmi* is also used, almost exclusively, for the Aramaic *y^ehab*. Our word emphasizes the notion of presenting or setting an object or person somewhere. The LXX renders the noun *y^ehāb* with *merimna* (Ps 55:22 [H 23]) "what has been given you" (KJV "burden").

The verb is used only in the Qal imperative in the following ways: (1) as an interjection "Come! Come now!" (Gen 11:3, plus four times) translated in LXX by the adverb *deute*, mostly used as a hortatory particle (cf. Isa 1:18, LXX). (2) The basic idea is expressed by "give!" It is used with the object of what is to be given with indirect object expressed, in Gen 29:21 "give me my wife" the idea being of having her presented to Jacob, in Deut 1:13 of giving, i.e. presenting men for appointment. The notion of choosing or nominating would be involved here. A development of the above is "set!" "place!" as in II Sam 11:15, "Set/place Uriah on the front of the battle!"

(3) The most theologically important meaning is used in the command to "give" (KJV) or "ascribe" (ASV, RSV) glory to the name of the Lord (Deut 2:3; Ps 29:1–2; 96:7–8; I Chr 16:28–29). It is interesting to note that though these passages are practically the same, the LXX renders I Chr by *didōmi* "give" and the Ps passages with *pherō* which basically means "to bring, present, bear" whether a burden or a gift. "Ascribe" with the synonyms "attribute" or "credit" would suggest "inferring of cause, quality, authorship" (Web-

ster). Hence the passages would demand everyone to acknowledge the Lord Yahweh as the great king and offer such ascription of glory and greatness as is commensurate with his majesty. Cf. Rev 21:24 which alludes to Isa 60:11 where the kings of the earth shall bring (*pherō*) their glory to the new Jerusalem.

In the Aramaic portions of Daniel and Ezra, the cognate has the more general meaning of Heb *nātan* "give." In Biblical Aramaic the verb *y^ehab* in the simple stem is not used in the imperfect and the verb *n^etan* is used only in the imperfect. In many of these passages, the sovereignty of God is set forth as the giver of wisdom (Dan 2:21, 23), life (Dan 7:12), kingdoms, power, strength and grandeur (Dan 2:37–38; 5:18–19), deliverance from physical danger (Dan 3:28) and the one who is in control of the destinies of people and nations (Ezr 5:12, Dan 7:12, 25, 27).

y^ehab. *Gift, lot (what is given)*. The two derived nouns (see also *habhab*) are considered corrupt or unexplained in KB. *y^ehāb* in Ps 55:22 [H 23]) is translated "burden" (KJV, ASV, RSV) with the additional marginal note "what he has given you" (RSV taking the word as a perfect of the verb). Instructive is the LXX *merimna* "care, anxiety, burden" in this passage, used four times for *d^e āgā* "anxious care." In Sir 34:1 and 42:9 it is linked with sleeplessness. The thought then would be God's providence, whether it forbodes evil or good, should not induce fear or brooding anxiety, but contrariwise should cause one to turn in quiet confidence to the Lord who gives a new perspective on life. God then does not guarantee our desire, but rather he is the one who knows our needs better than we ourselves.

habhab. *Gift*. Hosea 8:13, they sacrifice flesh for the sacrifices of "mine offerings" and eat it, KJV; "they love" sacrifice, they sacrifice flesh and eat it, RSV; as for the sacrifices of "mine offerings," ASV; they "bring" sacrifices, Modern Language Bible; as for "my sacrificial gifts," NASB, similarly NIV. KB considers this corrupt, and would emend both here and in 4:18 to a form of *'āhab* "love." The RSV considers both passages unclear, and then follows KB. But the form *habhab* is not an unusual reduplication.

P.R.G.

850 יָהָדָ (yāhad) *become a Jew*. Denominative verb.

Parent Noun

850a יְהוּדִי (y^ehūdī) *Jew, Jewish*.850b יְהוּדִית (y^ehūdīt) *Jewish*.850c יְהוּדָה (y^ehūdā) *Judah*.

yāhad occurs only once, in Est 8:17, "Many among the peoples of the land became Jews"

where it is a Hithpael participle. We here note Sennacherib's use *Ya-ū-di* for the land of Judah and *Ha-za-qi-a-ū Ya-ū-da-ai* "Hezekiah the Jew."

y^hūdī. *Jew, Jewish*, an adjective used fourteen times. Its plural *y^hūdīm* "Jews, men of Judah" is used seventy-one times substantively.

y^hūdīt. *Jewish* is the feminine adjective used six times in the expression "in the Jewish language" as in Isa 36:11, 13 and Neh 13:24.

y^hūdā. *Judah* (ASV and RSV similar). This proper noun is used of persons and of a territory. It occurs over eight hundred times, not including derivatives. The original meaning of the root is lost, not being found either in Ugaritic or Assyrian. In Gen 29:35 and 49:8 an explanation is made by using *yādā* in the Hiphil meaning "to give thanks, laud, praise." However, these names of Jacob's sons should often be considered a play on words rather than definition or derivation. In the one case Leah names her fourth son, saying, "This time I will give thanks to Yahweh." In the second, Jacob's blessing on him makes the pun "Judah, your brothers shall praise you" and then continues with the specific promises.

Judah was the name of the fourth son of the patriarch Jacob, born of Leah. It is the name of several individuals in the postexilic period (Ezr 3:9; 10:23; Neh 11:9; 12:8, 36). Judah takes a secondary position in the patriarchal account.

However, Gen concludes with a significant promise anticipating the prominence of Judah in later covenantal history. The episode of Judah and Tamar (Gen 38) contrasts with the ethical, indeed, the covenantal standard of behavior of Joseph (Gen 39:9) who recognized that adultery with Potiphar's wife was above all else sin against a holy God. However, God's sovereign grace was operating in Judah's life, both in his becoming a leader among his brothers (Gen 43:3; 44:14; 46:28) as well as being the foremost in repentance and confession for his sin against Joseph (Gen 43:8f.; 44:16-34). Jacob's blessing promised leadership, victory, and kingship (Gen 49:8-12) anticipating the royal line established by covenant with David and ultimately the Lord Jesus Christ who was to combine in his person the suzerain king and the anointed one (Messiah). See the discussion of v. 10 under *shēbet*.

Throughout the Pentateuch, little prominence is given to Judah's descendants, other than leading the vanguard in the wilderness wanderings (Num 2:9). Clearly, Judah is now the name of a tribe which does not figure strongly until David ben Jesse was anointed king over Judah, then over all Israel (II Sam 2:4; 5:3). The significant religious contribution was the establishment of

Jerusalem (in the territory of Judah) as "the place where Yahweh your God chooses to put his name" (Deut 12:5, 11, 14, 18, 21, 26, etc.; cf. II Sam 7:5-6, 13).

Following Solomon's apostasy (I Kgs 11:1-13) God divided Israel (ten tribes) from Judah which from the days of Joshua included the territory of Simeon (Josh 19:9). Although the prophets spoke of the people of Israel and the sons of Judah as people of God because of a covenantal relationship (cf. *'ammi* "my people") stemming from the times of Abraham, Isaac, Jacob and Moses (e.g. Amos 2:4, 6; 3:1f.; 9:14; Hos 1:11 [H 2:2]; 12:13); nevertheless the covenant relationship continued through Judah alone after the disastrous fall of Samaria and the northern kingdom. The name "Israel" is used more specifically of the covenanted people of God, denoting the totality of the elect who are united to Yahweh, but Micah and Isaiah and other writers after the fall of Samaria use the term "Israel" when speaking of Judah which essentially is a political name. Cf. Isa 5:7; 8:18; Mic 2:12; 3:1, 8-9; 4:14; 5:1. But Judah as a nation was to last a little over one hundred years more before her overthrow in 586 B.C. The prophets continually were calling the people of God to return to true covenant relationship (e.g. Jer 4:4). With the Babylonian exile, Judah continues its basic identification, though a people no longer in their own land. During this period the people of God are called *y^hūdī* notably in Zech 8:23 and Dan 3:8, 12. A small percentage returned to their homeland during the Persian period, yet both groups ultimately participated in God's providential workings. The remnant restored to the land became the channel through which the promised Messiah came, born in David's natal city Bethlehem. The people of the dispersion provided a bridge for the apostolic proclamation and the reception of the Gospel. In this connection special reference should be made to Est 8:17, "many among the peoples [in each and every province] became Jews," with the several NT references to proselytes, i.e. Acts 2:10; 10:1f., and synagogues, i.e. Acts 13:14ff; 13:43; 14:1.

Many believe that Judah and Israel will be restored to covenantal favor by the sovereign steadfast faithfulness of Yahweh. Explicit statements by Hosea (1:9, 10 [H 2:1]; 3:5; 14:4), Amos (9:8-12), Jeremiah (33:3-26), and Ezekiel (37:16-28) should be compared to Paul's teaching (Rom 9-11) and John's revelation (Rev 7:4-8).

Bibliography: TDOT, III, pp. 359-65.

P.R.G.

יְהוּדָה (y^hūdā). See no. 850c.

יְהוּדִי (y^hūdī). See no. 850a.

יְהוּדִית (y^hūdīt). See no. 850b.

יְהוּדָה (y^hwh). See no. 484a.

851 יָהִר (yhr). **Assumed root of the following.**

851a יָהִיר (yāhir) *proud, haughty*; (ASV; RSV adds "arrogant").

LXX translates with *alazōn*. Used only twice in the OT, Prov 21:24 and Hab 2:5. Both the Hebrew parallels and the Greek translation clarify the meaning. In Prov the parallel words are *zēd* "presumptuous, haughty" and *lēš* "scoffer" (q.v.) which are further described as "one who acts with insolent pride" (*zādōn*). In Hab "the haughty, arrogant man" is one who, betrayed by wine, is motivated by greed. In short, his confidence is not in the Lord who is in control of the destinies of all men.

In Wisdom 5:8 *alazoneia* ("what has our arrogance profited us?") is set in contrast to the ways of the Lord and thus separates from God.

The NT usage of *alazoneia* focuses more clearly the meanings involved. In Rom 1:30 and 11 Tim 3:2 the word appears in lists of characteristics which describe the unregenerate who deserve to die for these sinful practices. I John 2:16 declares that the "pride of life" does not originate from the Father. Rather, it comes from the sinful heart which arrogantly and defiantly replaces the sovereign God. Contrawise, he who truly loves the Father and exalts him as sovereign, exhibits his faith commitment by doing his will. James puts it clearly in perspective when he speaks of the arrogant man who makes his decisions as if he could dispose of the future without taking into account that God is sovereign in all the affairs of life in the final analysis. "Instead you ought to say, 'If the Lord will we shall live and we shall do this or that.' As it is, you boast in your arrogance. All such boasting is evil" (4:15–16). Ribbeck is quoted as defining the *alazōn* as one who "makes more of himself" than the reality justifies, "ascribing to himself either more and better things than he has, or even what he does not possess at all," and who "promises what he cannot perform" (in TDNT, I, p. 226).

In short, *yāhir* reflects an egocentric, arrogant person.

P.R.G.

יָהִיר (yāhir). See no. 851a.

יָהִלֹם (yahālōm). See no. 502b.

יֹבָל (yūbal). See no. 835b.

יֹבֵל (yōbēl). See no. 835e.

852 יוֹם (yôm) *day, time, year*.

Derivative

852a יוֹמָם (yômām) *by day*.

The ASV and RSV translate *yôm* similarly with the latter frequently representing the sense more accurately (exception: Gen 2:17; 3:5 attest the

same Hebrew construction, yet the RSV confuses the reader by rendering them differently).

Our word is the "most important concept of time in the OT by which a point of time as well as a sphere of time can be expressed." The word is also common in Ugaritic. It can denote: 1. the period of light (as contrasted with the period of darkness), 2. the period of twenty-four hours, 3. a general vague "time," 4. a point of time, 5. a year (in the plural; I Sam 27:7; Ex 13:10, etc.). Especially note the following special meanings: *h'yôm* (frequently "when"; *h'* can be replaced by *min* or *'ad*), *hayyôm* (frequently "today," or some particular day), *himē* "in the time of," *y'mē* "as long as" (Deut 11:21; Gen 8:22). Akkadian *ūmu* "day," is often combined with *ina* "in," in the form *inūma*, *enūma* to mean "when" (e.g. *enūma elish*), exactly as Hebrew *h'yôm*. There is no real synonym to our word although compare *'ēt* ("time") and *'ōlām* ("eternity") in some contexts (Ezk 21:25 [H 30]; Num 13:20, etc.). Other Hebrew words sometimes translated "day" are: *'ôr* "light," *bōqer* (the usual Hebrew word for "morning" the period of light before noon; Jud 19:26), *shaḥar* (the Northwest Semitic word for "morning-goddess," see *shaḥar*, *hālāl*, UT 19: no. 2399; Gen 32:25). Finally, *yôm* used adverbially (*kōl-hayyôm*, Job 1:5; Gen 6:5) parallels *tāmid* ("continually") in meaning g) num 4:7). Antonyms of our word are: *lay'la* (Gen 8:22), and *'ereb* (Gen 1:5; cf. Dan 8:14). Our word, a common Semitic root (UT 19: no. 1100), and the concept of time surrounding it do not present a unique Hebrew understanding of time (Jenni, THAT I, *yôm*, "tag"). The root occurs 2355 times.

It is important to note that the daytime was not divided into regular hourly divisions, but according to natural phenomena (Ex 18:13; Gen 43:16; 15:12; 18:1, etc.). The night, however, was divided into three watches (perhaps Lam 2:18; Jud 7:19; Ex 14:24). Furthermore, there is apparently a certain duality in the determination of the beginning and ending of the day with the former being sometimes evening (Est 4:16; Dan 8:14), and sometimes morning (Deut 28:66–67; AI, I, pp. 180ff.).

"Day" is surrounded by many theological themes related to God's sovereignty. God, being eternal, antedates (Isa 43:13; Dan 7: 9) and transcends time (Ps 90:4). Time ("days") was created by God (Gen 1) and is under his control (Ps 74:16). Especially, note Joshua's miraculous "day" (SOTI, p. 259 ff.). Man is called to recognize this sovereignty by conforming life to the time divisions established by God (Ex 20:11; 31:17, etc.). God assured the regularity of time (Gen 8:22), but this does not mean that regularity is a law to which God is subject. Indeed, it will someday be divinely suspended (Zech 14:7). Like

cosmological and terrestrial time man's lifespan is ordered (Ps 90:10), determined (Ps 139:16), and controlled (Deut 30:20; Ps 55:23 [H 24]); 91:16; Isa 38:5) by God. The Bible gives repeated indications of God's interest in and concern for time and its events (Gen 26:33; 24:55). Moreover, a unique (to the ancient world) and ever-present philosophy of history is exhibited therein.

[The myth makers of the Ancient Near East did not conceive of time in terms of a horizontal, linear ordering of events reaching from a historical beginning to a final consummation of all things. Rather, they regarded time as cyclical, the annual reordering and revitalizing of the universe. Their creation myths were recited at annual New Year's festivals as magical words to accompany a magical ritual in order to reactualize the original cosmology, the passage from chaos to cosmos. In mythopoeic thought time has no significance and history no meaning.]

But Genesis 1 betrays a totally different notion about time. Here time is conceived as linear and events occur successively within it. Moreover, from the biblical viewpoint man's behavior in the present determines his state in the future. Time is the defined arena in which it will be demonstrated that righteousness is rewarded with life and evil is punished with death. Such a viewpoint invests man's time with the greatest moral value and history serves as an instrument whereby God's character can be displayed v.k.w.]

Special notice should also be given to the theological significance of several constructions and phrases. *yôm 'āsher* "the day when" is used preponderantly to introduce events with particular importance in the history of salvation (Deut 4:32; Num 15:23, etc.; see also the use with *shā*). The period "forty days and forty nights" frequently signifies a time of reformation (Gen 7:4; Ex 16:35; 24:18) and/or trial (Jon 3:4). The word *hayyôm* sometimes signifies a redemptive time (if not moment) when repentance is divinely summoned (Ps 95:7), salvation divinely bestowed (Ps 118:24), or adoption divinely effected (Ps 2:7). For the meaning of the phrase "days of old," see *qādam*. One of the most debated occurrences of *yôm* is its use in reference to creation. The difficulties in exegesis there are complicated by many factors (see E. J. Young, *Studies in Genesis One*, Presbyterian and Reformed, 1964, pp. 43ff.). Like Young, this writer believes the days of Gen 1 to be intentionally patterned, chronological, of indeterminable length, initiated with 1:1, intended to show step-by-step how God "changed the uninhabitable and unformed earth of verse two into the well-ordered world of verse thirty-two," and "straight-forward, trustworthy history" (ibid., p. 103ff.). Another much debated phrase is the "day of the Lord." It can be used eschatologically or noneschatologically. It is a

day of judgment and/or blessing (Isa 2). Hence, the eschatological meaning embraced by this idea entails all of prophetic eschatology (George A. Gay, "Day", Baker Dictionary of Theology, p. 156; Jenni, op. cit., loc. cit.; K. D. Schunck, "Der Tag Jahwehs," VT 14: 319-30). Similar expressions are *bayyôm hahû* "in that day" which can refer to ordinary expected events (Isa 21:6) or can be eschatological and *'ahārit hayyāmim* which can refer to events in the general future (Deut 31:29) or to the eschaton (Harris, R. L., "The Last Days in the Bible and Qumran," in *Jesus of Nazareth Savior and Lord*, C. F. H. Henry, ed., Eerdmans (1966)).

yômām. By *day*. This adverb modifies the verbal activity by specifying that it occurred while it was yet light. Its antonyms are *lay' lā* (Ex 13:21) and *bā' ereb* (Ezk 12:3-4). Our word occurs fifty-one times.

Bibliography: TDNT, II, pp. 943-48. THAT, I, pp. 707-26.

L.J.C.

יֻנַּם (*yômām*). See no. 852a.

853 יֻנַּם (ywn) I. Assumed root of the following.
853a יֻנַּם (*yāwēn*) *mire* (Ps 40:3; 69:3).

854 יֻנַּם (ywn) II. Assumed root of the following.
854a יֻנַּם (*yônâ*) *dove, pigeon* used thirty-two times, exclusive of the personal name or psalm title (56:1).

Translated in LXX by *peristera*, the field or rock dove which in Lev is translated "young pigeon." From ancient times this was domesticated for food and as a carrier pigeon. This should be distinguished from *tôr* "turtledove," LXX *trugôn*. The term *yônâ*, however, may be used generically for all the different species.

The *yônâ* is used in the Levitical code as a sacrifice by the poor instead of the more costly bull or sheep in the burnt offering (Lev 1:14) or in the case of the sin offering, "if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that which he has sinned, two turtledoves (*tôr*) or two young pigeons (*yônâ*), one for a sin offering and the other for a burnt offering" (Lev 5:7). Furthermore, in the rites of purification, a woman who had given birth was to bring a lamb and a young pigeon or a turtledove for the dual sacrifice, but "if she cannot afford the lamb, then she shall take two . . . young pigeons" (Lev 12:6, 8). Cf. Lk 2:24 where Mary fulfills her obligation after the manner of the poor. The doves still represented a valuable personal possession.

The dove was so familiar to an Israelite household that its habits were an excellent source of

similies or metaphors. Its cooing was used in similies for mourning or lamenting, e.g. Hezekiah's "I moan like a dove" (Isa 38:14). Cf. Isa 59:11; Nah 2:7 [H 8]. In Ps 55:7 David wishes he had "wings like a dove," to fly away from the troubles prevailing upon him. Cf. Jer 48:28. The meaningless flights back and forth serve as simile for Ephraim's vacillation between Assyria and Egypt, i.e. "like a silly dove" (Hos 7:11). Hosea also uses the figure of the returning migration of doves as a figure depicting the return of exiles from Assyria.

P.R.G.

- 855 יָוָן (yāwān) *Greece, Ionia, Ionians*. Transliterated Javan. Appears eleven times in the OT, plus once in a disputed passage, Ezk 27:19. A loan word.

In the genealogies of Gen 10 and I Chr Javan is listed as one of the sons of Japheth along with Gomer, Magog, Tubal, Meshech, and others. Gomer's sons are listed, followed by the sons of Javan, including Tarshish and Kittim among others. The names mentioned above are recognized immediately as significant place names appearing elsewhere in Scripture. Furthermore Gen 10:5, 20, 30–31 explicitly mentions that these genealogies are by nations. Finally, the LXX by translating with *Iouan* would clearly identify this name with Ionia, one of the republics of Greece.

When Isaiah speaks of "Javan" among a group of nations, he refers to them as distant coastlands that have not known of the Lord's glory (Isa 66:19). We note in passing that in the prophets, LXX translates with *Hellas* or *Hellēnes*. Ezekiel refers to Javan as one of the nations which traded with Tyre (27:13). Further, Daniel has several references to Greece. Although not specifically named in chapters 2 and 7, it seems to be included as one of the four empires. However, it is explicitly mentioned in 8:21, "the shaggy goat represents the kingdom (lit. king) of Greece, and the large horn that is between his eyes is the first king."

That here we have a reference to Alexander the Great is clear from the following verse which refers to the "four kingdoms which will arise from his nation."

In 10:20 Daniel refers to the guardian angel of Greece with whom the angelic being struggled as he came to assist Daniel. Daniel also refers to Greece in a tremendous battle confrontation with the army of the Persian empire (11:2). Henceforward, there follows a series of identifiable historical episodes down to the time of the Seleucid Antiochus Epiphanes who apparently stands as a type of the eschatological Antichrist.

Zechariah refers once to Greece in 9:13, "And I will stir up your sons, O Zion, against your

sons, O Greece." It is not quite clear if this is a historical reference within the fifth century or to the Seleucid wars in the second century, or possibly to a future eschatological occasion.

P.R.G.

- יוֹנָה (yōnā). See no. 854a.
יוֹנֵק (yōnēq). See no. 874a.
יוֹנֵקֶת (yōneqet). See no. 874b.
יוֹסֵפ (yōsēp). See no. 876a.
יוֹרֵה (yōreh). See no. 910a.
יוֹתֵר (yōtēr). See no. 936d.

- 856 יָזָן (yāzan). Occurs only in the Pual, in Jer 5:8, possibly meaning "furnished with weights," i.e. testicles, as if from 'āzan II, but dubious. GB derive from *zūn*, Syriac "feed," therefore "well-fed."

- 857 יֶזַע (yz'). Assumed root of the following.
857a יֶזַע (yeza') *sweat*. This masculine noun occurs only in Ezk 44:18, "they must not wear anything that makes them perspire" (NIV).
857b יֶזַע (zē'ā) *sweat*. A feminine noun occurring only in Gen 3:19, "by the sweat of your brow, you will eat your food."

- יִזְרְעֵל (yizr'el). See no. 582e.

- 858 יָחַד (yāhad) *be united, be joined*. (ASV, RSV similar.) Occurs three times in the Qal, once in the Piel.

Derivatives

- 858a יָחִיד (yāhid) *only, only begotten son*.
858b יַחַד (yahad) *unitedness*.
858c יַחְדָּו (yahdāw) *together*.

yāhid. *Only, only begotten son, beloved, solitary.* Appears eleven times (KJV twice uses "darling," RSV renders "my life" following the poetic parallel with *napshi* or Ps 22:20, [H 21]; 35:17 (NIV "my precious life") and "desolate" in Ps 68:6 [H 7] (ASV follows KJV). LXX translates it seven times with *agapētos* "beloved" and four times with *monogenēs* "only begotten." The Ugaritic cognate is *yhd*.

Theologically, *yāhid* is important as it impinges on NT Christology. The word basically refers to an only child (cf. Ug *yhd* "either 'a person without kith or kin' or 'an only son' subject to military service only under extenuating circumstances," UT 19: no. 410). Jephthah's daughter is described accordingly, "now she was his one and only child, besides her he had neither son nor daughter" (Jud 11:34). Consider the pathos elicited in Amos 8:10 where the judgment of God is described as "a time of mourning for an only

son" (cf. Jer 6:26; Zech 12:10). However, in Gen 22 Abraham is told, "take now your son, your only son (*yāḥid*), whom you love (*ʾāhab*), Isaac, and go to the land of Moriah." Here the LXX uses *agapētos* "beloved" rather than *monogenēs* "only begotten" as in Jud 11:34. *monogenēs* may be more specific. If so, it could not apply to Isaac who had Ishmael as a half brother. It must be pointed out, however, that even *monogenēs* may "be used more generally without reference to its etymological derivation in the sense of 'unique', 'unparalleled', 'incomparable,'" (TDNT, IV, p. 738; see especially nn. 5-6).

In what sense is Isaac a *yāḥid* = *agapētos*? Obviously, an only child is especially dear to parents. It is tempting to see here the idea of "incomparable" and "without parallel" anticipating the Messiah in his "unique" relationship to the Father who claims him as *ho huios mou ho agapētos* "my beloved Son" (Mt 3:17; 17:5 and parallels). This expression finds its equivalence in John's *ho monogenēs huios* "the only begotten son" i.e. "the unique son" (Jn 1:14, 18; 3:16, 18; 1 Jn 4:9). The supreme act of God is evidence of his love for the world. This was prophetically typified by Abraham's willingness to sacrifice Isaac. In Ps 22:20 and 35:17 *yāḥid* = *monogenēs* is variously translated "my darling," "my only life," referring to the uniqueness of the soul.

[There is thus warrant for the idea that the term *monogenēs* in John does not refer to derivation of the Son from the Father as in human families, but to the uniqueness and love of the Trinitarian relationship. The doctrine of eternal generation of the son never meant such derivation. Indeed it was adopted against the Arian theology that the son had a "beginning" and was "made." R.L.H.]

Another use of *yāḥid* is "solitary," "isolated," "lonely." It is used of men, as when David cries out "turn to me and be gracious to me, for I am lonely and afflicted" (Ps 25:16). God expresses his concern for such in Ps 68:5-6 [H 6-7], "A father of the fatherless and a judge for the widows... God makes a home for the lonely; he leads out the prisoners into prosperity." Dahood, by vocalizing MT *yahēd* as *yāḥid* in Ps 86:11, translates, "Yahweh, teach me your way, that I may walk faithfully to you alone; teach my heart to revere your name." (Cf. Ps 88:17 [H 18] "they close in on me alone" as in contrast to "encompassed me altogether.") He then comments, "The king pledges fidelity to Yahweh alone since he alone is God, as affirmed in the preceding verse" (AB, *Psalms*, II, p. 295). Generally, *yahad* describes the community in action, doing things together. In Ps 34:3 [H 4]; Isa 52:9, the community extols the praise of God together. This unanimity especially for the people of God is beautifully underscored by the LXX's use of *homothumadon* ("with the same emo-

tion," i.e. "with the same mind") "unanimously." Demosthenes urges the people to set aside personal feelings replacing it by *homothumadon* to resist Philip. Hence, personal feelings are not to be considered in "unity." The NT stresses the inner unanimity of the church, as in Rom 15:4-5, "May God... grant you to be of the same mind with one another according to Christ Jesus, that *with one accord* you may with one voice glorify the God and Father of our Lord Jesus Christ." See also Acts 1:14; 2:1, 46; 4:24; 5:12, 15:25.

yahad. *Unitedness*, as adverb when accusative *in union, together, altogether*, also adverb *yahdāw together, alike*, both appearing altogether 134 times. LXX primarily translates with *homothumadon* "with one mind, unanimously." P.R.G.

יָחַדוּ (*yahdāw*). See no. 858c.

יָחִיד (*yāḥid*). See no. 858a.

יָחִיל (*yāḥil*). See no. 859a.

859 יָחַל (*yāḥal*) wait, hope.

Derivatives

859a יָחִיל (*yāḥil*) *waiting*, used only in Lam 3:26.

859b תִּחַלְתִּי (*tôḥelet*) *hope*.

yāḥal occurs eighteen times in the Piel, fifteen times in the Hiphil and three in the Niphal with the idea of "tarrying" and "confident expectation, trust." The LXX translates it nineteen times with *elpizō* and *elpipizō* "to hope." ASV and RSV translate similarly.

In the three instances where *yāḥal* is used in Niphal it has the simple concept of waiting for a short period of time, e.g. Noah "waited yet another seven days" before sending the dove (Gen 8:12). Cf. Ezk 19:5. This notion also is expressed in the Piel (Job 14:14) and the Hiphil (I Sam 13:8). However, *yāḥal* is used of "expectation, hope" which for the believer is closely linked with "faith, trust" and results in "patient waiting." The sense of expectation may be positive, i.e. hoping for good in the future. Ezekiel 13:6 is a case in point, where people rely on the declarations of the false prophets "yet they hope for the fulfillment of their word." Cf. Ps 71:14, "But as for me, I will hope continually." Since *yāḥal* is primarily translated by *elpizō* in the LXX with the good in view, the opposite notion (Heb *z'wā'ā* "fear" or "dread" in Isa 28:19) is translated *elpis ponēra*, lit. "hope of evil." This *yāḥal* "hope" is not a pacifying wish of the imagination which drowns out troubles, nor is it uncertain (as in the Greek concept), but rather *yāḥal* "hope" is the solid ground of expectation for the righteous. As such it is directed towards God. The

Psalmist twice commands: "O Israel, hope in the Lord, for with the Lord there is lovingkindness (Heb *hesed*), and with him is abundant redemption" (Ps 130:7; cf. 131:3).

In times of despair, the Psalmist encourages himself by saying, "Hope in God, for I shall yet praise him, the help of his presence" (Ps 42:5 [H 6]; also 42:11 [H 12]; 43:5).

However, no greater testimony to such confident expectation is given than when Job cries out, "Though he slay me, I will hope in him. Nevertheless, I will argue my ways before him" (Job 13:15). However ASV and RSV render the verse, "Behold, he will slay me; I have no hope" following MT Kethib reading instead of the Qere which is supported by the LXX and other versions, in which case, Job's impatience demonstrates his refusal to "patiently wait" for the Lord (cf. Job 6:11). Nevertheless, *yāhal*, "hope" is a close synonym to *bāṭah* "trust" and *qāwā* "wait for, hope for," as in Mic 7:7, "But as for me, I will wait for the God of my salvation. My God will hear me." The last phrase clearly demonstrates the confidence of the righteous in God's future action at a time when sin is being judged. But further, the verse reflects not only the ground of faith, the Lord himself, but the saving activity of his God. In short, that which is hoped for is not some desideratum arising from one's imagination, but in God himself and whatever he should propose to accomplish. One is reminded of the Christian's confidence as expressed in Rom 8:28–29. Hence the godly may confidently rest on God's word, e.g. "Those who fear thee shall see me rejoice, because I have hoped in thy word" (Ps 119:74, NASB weakens this "because I wait for thy word"). Cf. also 119:43, 81, 114, 147; 130:5. He may also be confident about God's faithful covenant love, e.g. "Behold, the eye of the Lord is on those who fear him, on those who hope for his loving kindness (*hesed*, Ps 33:18). Cf. also Lam 3:21, 24.

Not only does "hope" bring relief from present problems, but also in the eschatological sense "hope" in God's help and ultimate salvation will bring to an end all distress. One needs to look at Isa 51:5 where God promises his omnipotent help, "My righteousness is near, my salvation has gone forth, and my arms will judge the people; the coastland will wait for me, and for my arm they will wait expectantly." Cf. also Jer 29:11; 31:17; Mic 7:7.

tôhelet. *Hope.* [This word may refer in two verses of Prov to a confidence in a future life. In Prov 10:28 the joyful *tôhelet* of the righteous is contrasted with the no hope (*tiqwā*) of the wicked. The previous verse concerns long life and sudden death so the questions of eternity are in view. Proverbs 11:7 seems to support this idea;

at death the hope of the wicked is gone. The words '*ahārit* and *tiqwā* (q.v.) are open to similar interpretations in Prov 23:18; 24:14, 20. There, the righteous man is said to have an '*ahārit* (NIV "future hope") in contrast to the wicked who has none and whose lamp will be snuffed out. Solomon, like Job, found the resolution of the antinomies of this existence in the judgments of a future life. R.L.H.]

Bibliography: TDNT, IV, pp. 583–85; VI, pp. 193–202. THAT, I, pp. 727–29.

P.R.G.

860 *יָהָם (yāham) *be hot; Piel, conceive.*

Derivative

860a יָהָם (*hēmā*) *heat, hot displeasure, indignation, anger, wrath, poison, bottles* (ASV and RSV use various synonyms).

The noun *hēmā*, according to BDB, is derived from the verb *yāham* "be hot," which is used only in Piel and means "to be in heat" or "to conceive." That the noun *hēmā* is derived from the verb *hāmam* "be or become warm," "become hot," is also entirely possible, for its various derivatives (*hōm*, *ham*, *hammā*) all mean heat as from the sun or a fire. Ugaritic uses the word *hm* "heat," but does not use either verb (UT 19: no. 870). Actually, the two verbs may be by-forms; their meanings are similar. However, since *hēmā* is used in the OT of heat within a person, i.e. his heart, mind, etc., the word could well be related to the root *yāham* which refers primarily to conception.

The OT has a number of synonyms for *hēmā* and each has its specific emphasis (see *qāṣap* for a discussion).

The term *hēmā* is used a few times to indicate physical heat in the sense of a fever or of poison causing fever (Deut 32:24, 33). However, the term is used, as a rule, to convey the concept of an inner, emotional heat which rises and is fanned to varying degrees. The context usually gives a clue as to which translation should be preferred, whether anger, hot displeasure, indignation, wrath, rage or fury. Thus, in Ps 37:8, in a progressive parallelism, the Psalmist says, "Cease from anger ('*ap*), yes from intense, hot anger (*hēmā*). (Cf. also Jer 20.)

The OT speaks of man's *hēmā*. Esau's reaction to his brother's deception was one of intense heat (Gen 27:44), so also could a king's reaction be to the death of his warriors (II Sam 11:20). Naaman went away in a rage (II Kgs 5:12). Ahasuerus was furious with Haman (Est 7:7, 10). A man's jealousy is the source of his "rage" (Prov 6:34). The prophets spoke of the fury of the oppressors (Isa 51:13) and Ezekiel of his own hot anger or

fury (Ezk 3:14). These examples indicate a variety of reasons for this "heat in men," and show that rage and fury could be considered the legitimate translation in many instances.

In various places where *hēmā* appears it refers to God's reaction to his unfaithful covenant people (Deut 9:19; Jer 42:18). God is aroused to great heat because he, as a jealous God, sees the people he loves disobey him and appeal to, or consort with, sinners or "no gods." He then expresses his rage or pours out his fury (Ezk 36:6). Other nations who violate his intentions and Word, also experience God's displeasure by the pouring out of God's fury (Jer 10:25; Nah 1:2, 6). God's indignations and fury are abated and appeased when he has poured them out in judgment (Jer 42:18). Remorse and repentance would not avert it (II Kgs 22:13–17). However, Phinehas, jealous with God's jealousy, having killed the lawbreaker, did turn God's heat away from Israel (Num 25:11). The point seems clear, once God is provoked to *hēmā*, satisfaction of some kind must be made by the execution of judgment upon the cause of it.

G.V.G.

יַחְמֹר (yahmūr). See no. 685b.

861 יַחַף (yāḥp). Assumed root of the following.

861a יַחֵף (yāḥēp) *barefoot*.

862 *יָחַשׁ (yāḥaš) *enroll or be enrolled*. Denominative verb used in the Hithpael.

Parent Noun

862a יַחֲשָׁה (yaḥāš) *genealogy*.

863 יָאֵטַב (yāṭab) *be good, be well, be glad, be pleasing*.

Derivative

863a מֵיטָב (mēṭāb) *the best*.

yāṭab is used forty-two times in the Qal imperfect and sixty-three times in the Hiphil. The Hiphil infinitive is used adverbially, "diligently, thoroughly." For Qal perfect the OT uses *tōb* (q.v.).

When David prays in Ps 51:18 [H 20], "Do good in thy good pleasure unto Zion," he acknowledges that the covenant Lord is the source of all that is good and pleasing to mankind. This "doing good" is not capricious, but based on the covenant relationship revealed to the patriarchs (which was in turn based on God's free mercy and choice), e.g. when Jacob prepares to face Esau, he prays, "O Lord, who said to me, 'Return to your country and to your relatives, and I will prosper you' (lit. will do good with you). I am

unworthy of all the lovingkindness (*hesed* "covenant love"; q.v.) and of all the faithfulness which thou hast shown to thy servant" (Gen 32:9 [H 10]). The prosperity in view (see also v. 12 [H 13]) is in the context of covenantal relation as evidenced by the name Lord (*yhwḥ*), lovingkindness (*hesed*), faithfulness (*'emet* "truth") and servant (*'ebed*). This helps to understand God's dealing well with the midwives (Ex 1:20), and Solomon (I Kgs 1:47). God's "doing good" to his people pervades the book of Deut in the frequently repeated formula "that it may go well with you" (4:40; 5:16, 29 [H 26]; 6:3, 18; 12:25, 28; 22:7) and often in Jer (7:23; 38:20; 40:9; 42:6).

Conversely, the covenanted servant's response is ever to be well pleasing to his Lord. Hence, Solomon's prayer is commended as "pleasing in the sight of the Lord" (lit. "be good in the eyes of"). Cf. Ps 69:31 [H 32]. Jeremiah laments over the decadent Jews in 4:22, "They are stupid children, . . . they are shrewd to do evil, but to do good they do not know," and Isaiah (1:17) calls them to a radical decision of repentance, "Learn to do good, seek justice, remove the ruthless, defend the orphan," etc. Cf. Gen 4:7, Jer 13:23 and the various calls of the prophets to "amend your ways and your doings" (e.g. Jer 7:3; 26:13).

This vertical relationship is the theological basis for the horizontal relationship between men, as in Gen 34:18, "their words pleased Hamor." See Neh 2:5–6. This pleasing interpersonal relationship makes a joyful or glad heart. Cf. Eccl 7:3; Prov 15:13; 17:22.

All of these notions converge on the Lord Jesus Christ who as the God-Man epitomizes them, for "he went about doing good" (i.e. healing, etc.) ever pleasing the Father who had sent him.

[Aside from the usages in which *yāṭab* refers to God's beneficent attitude and dealings with his people, the verb seems to refer to beneficence in general whether or not it is associated with fidelity and righteousness of character. E.g. it is used in connection with the trickery of Jacob's sons at Shechem [Gen 34:18], of Pharaoh's pleasure at Jacob's coming to Egypt (Gen 45:16), of the idolatrous priest's pleasure, at joining the Danites (Jud 18:20), of David's agreement with Joab to stay away from the battle (II Sam 18:4 [H 5]). The word is also used in the sense of doing something well or diligently. It is even used of going to excess in sin (Mic 7:3)! R.L.H.]

P.R.G.

864 יַיִן (yayin) *wine*.

Probably a loan word. It has cognates in Indo-European: Greek *oinos*, Latin *vinum*, German *Wein*. It also appears in the Semitic lan-

guages, Akkadian *īnu*, Arabic *wayn* (meaning "black grapes"), and Ugaritic *yn* (UT 19: no. 1093). The word is used 140 times, 12 of these in combination with *shēkār* (KJV "wine and strong drink"; NIV sometimes "wine and beer"). Its intoxicating properties are mentioned at least twenty times. It is mentioned as a common drink, an element in banquets and as the material used in libation offerings. These are called "drink offerings" in KJV, RSV, NIV, etc., but they were not drunk. The related Hebrew verb (*nāsak*) means "to pour out." These offerings were poured out on the sacrifices on the brazen altar (Ex 29:40 and 30:9), but in sarcasm the heathen gods are spoken of as eating the food and drinking the drink offerings given them (Deut 32:38).

Wine was forbidden to priests while ministering (Lev 10:9—there is a hint that Nadab and Abihu in Lev 10:1–7 desecrated the sanctuary in drunkenness). Nazirites also and Samson's mother-to-be were to drink no wine or *shēkār* (NIV "fermented drink"; Jud 13:4; Num 6:3). The Israelites "ate no bread and drank no wine" during the forty years in the wilderness, (Deut 29:6). Kings were to avoid it so as to govern with a clear head (Prov 31:4–5). Solomon warns against the use of wine because of its final tragic consequences (Prov 23:30–31).

Abundance of wine, however, is taken as a symbol of affluence (Gen 49:11–12; I Chr 12:40; Ezk 27:18). There are places that speak of the lift to the feelings that wine brings (Zech 10:7; II Sam 13:28; Est 1:10; Ps 104:15; Eccl 9:7–10; 10:19; Isa 55:1). It may be questioned whether in these verses wine is commended because of this lift or if the verses use the freedom from inhibition of incipient drunkenness as a symbol of plenty and blessing—cf. Nathan's reference to David's polygamy as a symbol of God's giving him great riches (II Sam 12:8).

Wine is also used in symbolic ways of the drink that wisdom mingles (Prov 9:2), of the Lord's wrath (Jer 25:15, etc.) of disaster (Ps 60:3 [H 5]) of Babylon's judgment (Jer 51:7) of violence (Prov 4:17) and of desire (Song 1:2; 4:10).

Wine was the most intoxicating drink known in ancient times. All the wine was light wine, i.e. not fortified with extra alcohol. Concentrated alcohol was only known in the Middle Ages when the Arabs invented distillation ("alcohol" is an Arabic word) so what is now called liquor or strong drink (i.e. whiskey, gin, etc.) and the twenty per cent fortified wines were unknown in Bible times. Beer was brewed by various methods, but its alcoholic content was light. The strength of natural wines is limited by two factors. The percentage of alcohol will be half of the percentage of the sugar in the juice. And if the alcoholic content is much above 10 or 11 percent, the yeast cells are killed and fermentation ceases.

Probably ancient wines were 7–10 per cent. Drunkenness therefore was of course an ancient curse, but alcoholism was not as common or as severe as it is today. And in an agricultural age, its effects were less deadly than now. Still, even then it had its dangers and Prov 20:1 and 23:29–35 are emphatic in their warnings. To avoid the sin of drunkenness, mingling of wine with water was practiced. This dilution was specified by the Rabbis in NT times for the wine then customary at Passover. The original Passover did not include wine (Deut 20:6).

Related words are *shēkār*, probably beer, 'āsīs perhaps wine from other fruit juices (Song 8:2), *tirōsh* (q.v.) apparently the fresh juice from the vineyard, never by itself associated with intoxication.

R.L.H.

865 *יָכַח (yākah) *decide, judge, prove, rebuke, reprove, correct.* (ASV, RSV similar.)

Derivatives

865a תּוֹכְהָהּ (*tōkēhā*) *reproof, rebuke.*

865b תּוֹכַחַת (*tōkahat*) *argument, reproof.*

yākah does not occur in the Qal. It is used fifty-four times in the Hiphil, and three times in the Niphal.

The juridical notion of *yākah* is clearly established by one of its early uses: Laban, having caught up with Jacob and having searched in vain through all Jacob's belongings for his valuable amulets, is scolded by Jacob, "What is my sin, that you have set in hot pursuit after me? Though you have felt through all my goods, what have you found? Set it here before my relatives and yours, that they may decide (i.e. judge) between us two" (Gen 31:36f.). Then referring to Laban's dream the night before, he claims, "God has seen my affliction... and rebuked you last night." NASB translates, "So He rendered judgment last night"; NIV "rebuked" (v. 42). See also I Chr 12:18; Job 9:33 where "daysman" is used, but ASV and RSV "umpire." Yet other usages are also witnessed, e.g. Gen 24:14, 44, "appointed."

The forensic use is clearest in the covenant lawsuit context. See Huffmon, JBL 78: 286–95. Psalm 50:8, 21, Hos 4:4, and Mic 6:2 are considered cases where Yahweh in his covenant relation with a people who have repeatedly broken the covenant, now brings a lawsuit against them after the pattern of Deut 32. Dahood translates Ps 50:21c, "I will accuse you and draw up a case before your eyes" (AB, 16, p. 304, but ASV "reprove," NIV, "I will rebuke you and accuse you to your face"). He refers to Job 40:2 where the nuance of the participle *mōkīah* "he who accuses" God (RSV "he who argues") is clearly present as understood by the ancient versions.

However, the most familiar passage where *yākah* occurs is in Isa 1:18 which is within a covenant lawsuit. Following a record of rebellion where Yahweh, the plaintiff, condemns Judah for their self-designed religious festivals (1:10–15), Isaiah issues a call to repentance (1:16–20). Within this context then we should understand the expression “let us reason together” (KJV, NIV as meaning “let us debate our case in court.” Micah 6:2 supports this notion, speaking of “the indictment of Yahweh,” then of Yahweh’s case against his people” (*rib* “lawsuit, case”) in parallel with the phrase “with Israel he will dispute” (RSV and ASV “will contend,” NIV “is lodging a charge,” BDB “will argue”). This judicial element, which is the primary meaning of *yākah*, has a clear theological basis as seen in Isa 11:3, where the activities of “the Stem of Jesse, the Branch” is spoken of as one who “will not judge (*shāphaṭ*) by what his eyes see, nor make a decision by what his ears hear.” The parallelism underscores our thesis. In addition, v. 4 uses the same two words, “But with righteousness he will judge the poor, and decide with fairness for the afflicted of the earth” in connection with the ever loving concern for the innocent party, the poor, the widow, the orphan, who are oppressed by the greedy and ruthless (cf. Isa 1:17, 23; Mic 6:8). But it is precisely because of the covenant that Yahweh acts in such a manner, that he requires his people to exhibit in their lives this element of the *imago dei*.

It is not without significance that Lev 19:17 enjoins the people of God to confront their neighbors when they sin, “thou shalt surely rebuke your neighbor” (ASV), “you may surely reprove” (NASB). RSV weakens it considerably with “you shall reason with.” This in view of the command “you shall be holy, for I the Lord your God am holy” (v. 2). But this confrontation has two reasons attached: to avoid developing a hatred for the neighbor, and to avoid complicity in his sin. Verse 18 further amplifies the action with the second great commandment, “You shall love your neighbor as yourself.” Confrontation, rebuke, correction is to be considered, therefore, as an integral part of brotherly love.

To rebuke, to correct, to convince or convict would not only imply exposure of one’s sin but also to call a person to repentance. It has a theofugal motion which points away from sin and to repentance toward God. Hence the tremendous implication for discipline in the church—not only to purify the Body of Christ, but also to restore the wayward to holy living and covenantal service (cf. Mt 18:15; Eph 5:11; I Tim 5:20; II Tim 4:2, etc.).

Furthermore, when one examines the many passages that speak of God’s loving correction (e.g. Prov 3:12, “For whom Yahweh loves he reproves”; Job 5:17), one finds the parallel term

yāsar “to instruct, discipline” or *mūsār* “discipline, instruction” (Ps 6:1 [H 2]; Job 5:17; Prov 3:11 [H 12]; 10:17; 12:1; 13:18; 15:5, etc.). It is evident that there is a pedagogic force to *yākah* and *yāsar*. But whereas *yāsar* has the notion of paternal chastisement (as evidenced by the LXX’s translating *paideuō*), *yākah* denotes education and discipline as a result of God’s judicial actions. “This embraces all aspects of education from the conviction of the sinner to chastisement and punishment, from the instruction of the righteous by severe tests to his direction by teaching and admonition” (Buchsel, in TDNT, II, p. 473). [For a somewhat varying view of the covenant lawsuit motif, see the articles on *mishpāt* and *rib*. R.L.H.]

tōkēhā. *Reproof, rebuke, correction* (only four occurrences). Translated in LXX as *elegchos* “refutation, correction” (ASV and RSV “rebuke, punishment”).

tōkahat. *Argument, reproof, correction.* Often used in parallel with *mūsār* (q.v.) “discipline, instruction, discipline.”

Bibliography: THAT, I, pp. 730–31.

P.R.G.

866 יָכֹל (yākōl) *be able, prevail, overcome* (ASV and RSV similar.)

yākōl is translated in the LXX mostly by *dunamai* “I can, am able” which is used in a rather weak sense as in contrast to *ischuō* “be strong, powerful.” *yākōl* is used of ability or capacity in a physical, ethical, or religious sense. The negative particle is used in about 85 percent of the 199 times it occurs in the OT. Whereas the Hebrew word expresses only a weak ability, the Aramaic *yēkil* seems to express greater power.

The basic meaning “to be able” is used primarily of man. It refers (with the negative) to lack of self control, as Joseph not being able to restrain himself (Gen 45:1; cf. v. 3); or to inability to control circumstances as Moses’ mother no longer being able to hide him (Ex 2:3; see also Gen 13:6; Ex 7:21). It is also used of capacity in virtue of ability, again, negatively of the magicians not having the ability to replicate the miracles of Moses (Ex 9:11) and of the tribes of Israel “not being able to drive out” the enemy out of their newly inherited territory (e.g. Josh 15:63; 17:12; Jud 2:14; cf. also Deut 31:2; Isa 36:14; Lam 1:14).

In the moral or religious sense, there is the limitation of prohibition, often translated “you may not” such as in Deut 17:15, “You may not put a foreigner [as king] over yourselves” (cf. also Deut 7:22; 12:17; 16:5; 21:16, etc., all in Qal imperfect). Perhaps the most impressive example of God’s command as delimiting the power of man is Balaam’s statement, “Though Balak were

to give me his house full of silver and gold, I could not do anything... contrary to the command of Yahweh" (Num 22:18; cf. 24:13, ASV "I cannot go beyond the word of Jehovah my God").

However, *yākōl* is correctly translated "prevail, overcome" when used of men in wrestling or battling. A prominent example would be Jacob's wrestling with the Angel of Yahweh (Gen 32:25ff.). The Angel does not overcome Jacob, and then Jacob's name is changed to "Israel, for you have striven with God and with me and have prevailed." In I Sam 17:9, Goliath puts alternatives before Saul's army. "If he is able to fight with me and kill me, then we will become your servants, but if I prevail against him and kill him, then you shall become our servants and serve us."

yākōl is also used of the gods. In II Chr 32:13–15, Sennacherib sardonically gloats over the inability of the various gods of the nations to protect them from his mighty army. But his equating the God of Israel with the national deities proves to be his downfall (cf. v. 19), for Yahweh of hosts, the sovereign God of the universe, is indeed able to deliver his covenant people from Sennacherib. He is the God of history, creating and sustaining the world, and his power and will affect the destinies of nations and of individual lives. This power of God is assumed by Moses when he intercedes for the Israelites who deserve to be destroyed. But what would the heathen nations say, that "Yahweh could not bring this people into the land he promised by oath, therefore he slaughtered them in the wilderness" (Num 14:16; Deut 9:28). But it is precisely "by thy great power (*b'kōhākā haggādōl*) and thine outstretched arm" (Deut 9:29) that Yahweh exhibits his mighty power to deliver and to redeem his people.

God's sovereign power is in clear focus in Daniel's Aramaic cognate *yēkil*. In Dan 3:17f. the three friends of Daniel make an eloquent confession of faith, "Our God, whom we serve is able to deliver us from the furnace of blazing fire" (cf. 3:29, Nebuchadnezzar's statement contrasting God's power against that of heathen gods). Nebuchadnezzar, from his personal experience, affirms God's sovereign power to control the destinies of proud and powerful individuals (4:37, [Aram 34]; cf. Dan 6:20 [Aram 6:21]).

With reference to the concept of power, strength, and omnipotence of God, several synonymous nouns or adjectives should be noted: *ḥayil* "ability, power, competence, strength" as in Ps 84:7 [H 8], "They go from strength to strength." A stronger synonym is *kōaḥ* "strength, power" which is used of God's power in creation (Jer 10:12; 51:15; Ps 65:7) and governance of the universe (Ps 29:4). As noted

above, in Deut 9:26–29, the Israelites were re-deemed by the great *kōaḥ* of Yahweh, a much stronger term than the root *yākōl* would imply, for here it expresses the great deployment of God's power. Finally when referring to a person "who can do something" (seeking to express power, might, or dominion) such as a ruler, the Hebrew uses *gibbôr* "strong, mighty, valiant man" (Jud 6:12); *hāzāq* "strong, stout, mighty (one)" (Isa 28:2; Amos 2:14); *šar* "chief, ruler, captain, prince" (Dan 11:5).

Bibliography: Grundmann, in TDNT, II, pp. 284ff.

P.R.G.

867 יָלַד (*yālad*) **bear, beget, bring forth, gender, travail.** The Ugaritic *yld* is similar.

Derivatives

- 867a יָלַד (*wālād*) **child** (Gen 11:30).
 867b יָלַד (*yeled*), יָלְדָה (*yaldā*) **child, son, youth.**
 867c יָלְדוּת (*yaldūt*) **youth, childhood.** This noun, which occurs only three times, may indicate the time when one is young, or the quality of being young.
 867d יָלֹדֶת (*yillōd*) **born.** An adjective equivalent to the passive participle of *yālad*.
 867e יָלִיד (*yālīd*) **born.** Used only in the construct state.
 867f מוֹלֶדֶת (*mōledet*) **kindred, relatives.** Sometimes wrongly translated as "nativity" or "birth."
 867g תּוֹלְדוֹת (*tōlēdōt*) **descendants, results, proceedings.** Always used in the plural and in the construct state or with a pronominal suffix.

The root *wld* (*yld* in Northwest Semitic) is a common Semitic root (cf. Arabic *walada*, Akkadian (*w*)*aladu*, Ugaritic *yld* and Phoenician inscriptions *yld*).

In its narrowest sense *yālad* describes the act of a woman in giving birth to a child (e.g. Ex 1:19; I Kgs 3:17–18), but it is sometimes used of the father's part in becoming a parent (e.g. Gen 4:18; 10:8, 24, 26; 22:23, 25:3; I Chr 1:10–20, Prov 23:22). It may be used with reference to the whole procedure involved in producing a child (e.g. Gen 38:27–28) or it may even be specifically applied to the pains of a woman prior to the actual birth (e.g. Gen 35:16; Mic 5:33). Although predominantly used of human beings it is occasionally used of animals (e.g. Gen 30:39; 31:8; Job 39:1–2, Jer 14:5; Ezk 31:6). A man's part in the production of a child is generally represented by the Hiphil, but sometimes the Qal is used. [Critics sometimes explain this usage as due to

documentary division. It is claimed that the Hiphil usage as in Gen 11 is characteristic of P and the Qal as in Gen 10 betokens J. It is more likely that the different forms mean different things. In most every instance actual paternity is represented by the Hiphil and a more general relationship like relationship of peoples (the Table of Nations, Gen 10) uses the Qal. Thus Ps 2:7 is not causative, but refers to a relation of love. The Qal is used. R.L.H.] In the Piel the verb means "to do the office of midwife." Except for Ex 1:16 this usage is confined to the Piel participle. Both Niphal and Pual are commonly used for the passive of the Qal. Hophal is used occasionally with the same meaning (Gen 40:20, Ezk 16:4-5). Hithpaal is used once to mean "declare their pedigrees" or "register by ancestry" (Num 1:18).

The word is often used in a figurative sense. Thus it may refer to a city or nation as having given birth to its inhabitants (e.g. Isa 23:4; 51:18; Ezk 16:20). It may refer to the wicked as having brought forth evil, lies or stubble (e.g. Job 15:35; Ps 7:15; Isa 33:11). "Bringing forth wind" is used as a vivid figure of frustration (Isa 26:18). Often *yālad* is used as a simile for distress (e.g. Isa 42:14; Jer 30:6; Mic 4:10). Once it speaks of the day as bringing forth the events that will occur in it (Prov 27:1). God is spoken of as having given birth to Israel (Deut 32:18). The word may be followed by an accusative, but is often used without an object. When used in the passive the effective agent is generally introduced by *lamed*.

The word does not necessarily point to the generation immediately following. In Hebrew thought, an individual by the act of giving birth to a child becomes a parent or ancestor of all who will be descended from this child. Just as Christ is called a son of David and a son of Abraham, *yālad* may show the beginning of an individual's relationship to any descendant.

The various derivatives indicate special aspects or relationships that are in some way connected with birth, though sometimes this relation is rather distant.

The word is used in several important theological connections.

A constant threat to the Lord's promise that the patriarchs' seed would be innumerable and a blessing to all the families of the earth was the barrenness of their wives (Gen 16:1; 17:17; 18:13; 25:21). But God fulfilled his promise by causing their barren wombs to bear. Then too, during such times of crisis in the life of his people, the Lord demonstrated his sovereign saving control of their destiny by promising that elect women would give birth to sons who would save their people (Jud 13:3, 5, 7; 1 Sam 1:2-10). This theme finds its consummation in the birth of Jesus Christ (Isa 7:14; 9:5; Mt 1).

Great joy accompanied the birth of a son. But

some found the trials of life so severe that they wished they had never been born (Job 3:3; Jer 15:10; 20:14). More tragic, however, is the case of Judas Iscariot who, because of his betrayal of Jesus, would have been better off had he never been born (Lk 16:24).

The apostasy of Israel becomes more painful and tragic in the light of the reality that the Lord "begot" them, a metaphor denoting that he gave them life and cared for them during their tender years (Deut 32:18; cf. Ezk 17:20; 23:4, 37). See *'āb* "father" and *ben* "son".

yālad in Ps 2:7 (note that it is not Hiphil) refers to the relationship of love between the Father and the Son. The NT interprets it of Christ's resurrection and session at the Father's right hand (Acts 13:33; Heb 1:3-5; 5:5) (cf. Büswell, J. O., *Systematic Theology of the Christian Religion* [Zondervan, 1962] pp. I, 107-112; II, 18).

yeled. *Child, young man, son, boy, fruit* (RSV similar; adds youths). **yaldā.** *Girl, damsel* (RSV "girl," "maiden").

These words are generally used for very young children but may refer to adolescents and sometimes even young adults (e.g. I Kgs 12:8-14; II Kgs 2:24; II Chr 10:8-14). Once *yeled* refers to a fetus (Ex 21:22). In Job 38:41; 39:3 and Isa 11:7 the plural is used for the young of animals. In one instance the word is used to mean descendants (Isa 29:23). It is used in a figurative sense to represent the Israelites as either "children of transgression" (Isa 57:4) or "a child of delights" (Jer 31:20).

yillōd. *Born.* An adjective equivalent to the passive participle of *yālad*.

yālid. *Born, children, sons* (RSV "born," "descendants"). This noun found only in the construct state, has the same meaning as a passive participle of *yālad*. It is generally used to designate the children born to slaves already possessed by an Israelite (seven occurrences). It is also used three times of the children of Anak and twice of sons (or children) of "the giant(s)" (or Rephaim). Wilesen tries to prove that the word must always refer to slaves, since he feels that it would be too much spread of meaning for the one word to be used for men of distinction and also for slaves. With such meager evidence, the argument is not well founded. Note the breadth of meaning in such words as *p' qūddā* and *mipqād*.

mōledet. *Kindred, nativity, issue, born, begotten, native* (RSV translates similarly, but adds "birth"). This noun should properly be interpreted as "relatives" or "kindred" (occasionally referring to one individual, but generally used as a collective). All its occurrences can be interpreted in line with this meaning, although in a few cases explanation may be necessary (see below).

It has been suggested that *mōledet* must mean "birthplace" since the prefix *m-* is sometimes used to form nouns indicating place. However, this prefix also forms nouns of other types, having nothing to do with place. Frequently *mōledet* has a general meaning (six times following the construct of "land" and five times being parallel to "land" or "country.") Often "kindred" or "birthplace" would fit equally well. But there are a few contexts where *mōledet* could not possibly mean "birthplace." In Gen 48:6, where it points to Joseph's posterity, "relatives" would fit, but "birth" or "birthplace" would be quite meaningless. In Est 8:6, and probably also in Est 2:10 and 2:20, "kindred" fits the context and "birth" or "birthplace" does not. In Ezk 16:3–4 it seems to refer more to people than to place. In Ezk 16:4 the translation "birth" or "nativity" would merely repeat the idea expressed in the following words, while "kindred" would point to the indifference of the relatives. In Gen 43:7 "kindred" fits much better than "birth" or "birthplace."

If taken as "birthplace" in Gen 24:4, it would contradict the statement in Gen 11:28–31 that Abram came originally from Ur of the Chaldees. To assume such a contradiction is quite unnecessary since the meaning "kindred" would fit just as well in all cases, and many of Abram's kindred had moved to Haran.

A difficulty might be assumed in Lev 18:9, 11. Yet in these two verses it would seem that relationship rather than actual birth is of primary importance.

tōlēdōt. Generations, birth (RSV similar). The precise meaning of this derivative of *yālād* "to bring forth," will be discussed below. It occurs only in the plural, and only in the construct state or with a pronominal suffix. In the KJV it is always translated "generations" except for one case (two in the RSV) where it is rendered "birth." RSV generally translates it "generations" but occasionally uses "genealogy." In six occurrences it renders it as "descendants" and once as "history."

The common translation as "generations" does not convey the meaning of the word to modern readers. The English word "generation" is now limited almost entirely to two meanings: (1) the act of producing something or the way it is produced; (2) an entire group of people living at the same period of time, or the average length of time that such a group of people live. Neither of these meanings fits the usage of *tōlēdōt*.

As used in the OT, *tōlēdōt* refers to what is produced or brought into being by someone, or follows therefrom. In no case in Gen does the word include the birth of the individual whose *tōlēdōt* it introduces (except in Gen 25:19, where the story of Isaac's life is introduced by reference

to the fact that he was the son of Abraham). After the conclusion of the account in which Jacob was the principal actor, Gen 37:2 says, "These are the *tōlēdōt* of Jacob" and proceeds to tell about his children and the events with which they were connected.

In line with these usages it is reasonable to interpret Gen 2:4, "These are the *tōlēdōt* of heaven and earth," as meaning, not the coming of heaven and earth into existence, but the events that followed the establishment of heaven and earth. Thus the verse is correctly placed as introducing the detailed account of the creation and fall of man. It is not a summary of the events preceding Gen 2:4.

The often repeated statement that the book of Gen is divided into natural sections by the word *tōlēdōt* does not work out on close examination. Sometimes, as in Gen 36:9, it merely introduces a genealogical table.

In Gen 10:32, 25:13, Ex 6:16, 19 and in eight of the nine occurrences in I Chr the word is introduced by the preposition *l* and in Ex 28:10 it is introduced by *k*. The significance of the prepositions is not clear, particularly since we have no other evidence relating to the history of the sons of Ishmael (Gen 25:13) or the arrangement of the stones on the breastplate (Ex 28:10). Therefore we do not know in accordance with what principle the arrangement was made. In both cases the word "birth" must be considered to be only a guess.

Bibliography: Willeston, Folker, "The Yālid in Hebrew Society," *Studia Theologica* 12: 192–210. TDNT, I, pp. 665–675; V, pp. 636–54. THAT, I, pp. 733–35.

יָלַדָּהּ (yaldūt). See no. 867c.

יָלֹד (yillōd). See no. 867d.

יָלִיד (yālid). See no. 867e.

868 יָלַל (yālāl) *howl, wail.*

Derivatives

868a יָלַל (yēlēl) *howling*, only in Deut 32:10.

868b יָלָלָהּ (yēlālā) *howling, wailing.*

868c תֹּלָל (tōlāl) *tormentor*. Occurs only in Ps 137:3. Derivation uncertain.

yālāl is used twenty-nine times, only in the Hiphil. ASV sometimes uses "wail," but RSV uses "wail" consistently. Occurs only in the prophets.

The parallel of the verb with *zā'aq* "cry out, call" (q.v.) points to a relationship with anxiety, sorrow, and distress. But the parallel with *sāpad* "wail, lament" (q.v.) makes it clear that mourning for death and destruction is in view. The LXX uses *threnō* "mourn, lament." The emphasis is not on singing a dirge, although that is sometimes

in view (cf. Amos 8:3), but rather on violent lamentation. Joel (1:5, 8, 11, 13) calls on priests and drunkards, city and land, farmers and ministers to "wail" because of the disaster which would come on the day of the Lord. Micah the prophet experiences this bewailing (1:8). However, not only the people of God are called to wail (which in essence is a call to repentance from sin), but the gentile nations are also called by a sovereign God to wail for the destruction awaiting them (e.g. Babylon, Isa 13:6; Moab, Isa 15:2; etc.).

For content of mourning and lamentation, see Lam, Jer 9:18–20, Amos 5, Isa 14. Also see article on *qinā* "elegy, dirge." (An interesting article on the customs of mourning in the ancient near east is TDNT, III, Stahlin, in pp. 148ff).

P.R.G.

יָלַץ (*yāla'*). See לוּץ, no. 1098.

869 יָלַץ (*ylp*). Assumed root of the following.

869a יָלַץ (*yallepet*) *scab, scales, an eruptive disease*. Occurs only in Lev 21:20; 22:22.

870 יָלַץ (*ylq*). Assumed root of the following.

870a יָלַץ (*yeleq*) *young locust*.

Perhaps from the verb *lāqaq* "to lick, to lap." The word occurs nine times. It is translated by the KJV as "caterpillar" or "cankerworm," i.e. a destructive caterpillar. The LXX renders the word as *brouchos* "unwinged locust."

In Joel 1:4 and 2:25 the *yeleq* may represent the young larval stage of the locust; the NEB and JB suggest "hopper." But in Jer 51:27 the *yeleq* is described as "rough," alluding to the hornlike sheath which covers the rudimentary wings of the nymph stage. In Nah 3:16 the last nymph stage is indicated, when the locust molts and then unfurls its wings.

See also 'arbeh.

E.Y.

יָלַץ (*yalqūt*). See no. 1125b.

יָם (*yām*). See no. 871a.

יָמִים (*yēmim*). See no. 871b.

יָמִין (*yāmin*). See no. 872a.

יָמִינִי (*yēminī*). See no. 872b.

871 יַמִּים (*ymm*). Assumed root of the following.

871a יָם (*yām*) *sea, west, westward*, (ASV and RSV similar, although RSV sometimes uses adjective "western").

871b יָמִים (*yēmim*). *Meaning dubious*. Occurs only in Gen 36:24.

yām is used over three hundred times referring to "sea," and over seventy times referring to "west" or "westward." Once (Ps 107:3) it is

translated "from the south" but this must be a manuscript error, although in Isa 49:12 also *yām* is opposite to north.

Specific seas are mentioned, namely, (1) the Mediterranean, called "the great sea" (Num 34:6), "the hinder sea," i.e. the western sea (Deut 11:24), "the sea of the Philistines" (Ex 23:31) and in Ezr 3:7 "the sea of Joppa"; (2) the Dead Sea, named "the salt sea" (Num 34:3), "the east sea" (Ezk 47:18) and "the sea of the Arabah" (Deut 3:17); (3) the Red Sea, *yām sūp*, lit. "sea of weeds" (Ex 10:19), "the sea of Egypt" (Isa 11:15), and in the NT "the red sea" (Acts 7:36); (4) the Sea of Galilee, known as *kin-neret* (Num 34:11) with sometimes a slight modification in orthography, then in I Macc 11:67 "the water of *Gennesar*," and then in NT times known as the Sea of Gennesaret (Lk 5:1) or Galilee (Mt 4:18) or Tiberias (Jn 21:1). Also, *yām* is used of the Nile river (Nah 3:8) undoubtedly because of its vastness, as also the Euphrates (Jer 51:36; cf. Isa 21:1 where it may refer to the Persian Gulf). Often it is used in general, as contrasted to earth or sky. According to I Kgs 7:23ff., Solomon's temple court had an immense laver called "the bronze sea." Any symbolism to be connected with *yām*, however, would be purely conjectural. It was doubtless so called because of its size.

The location of the Mediterranean may well have given rise to the use of "west" in Hebrew particularly and semitic thought generally. Ugaitic has the same cognate for "sea." Israel was never noted for its maritime enterprises. Solomon indeed had a merchant fleet, but he may have hired Phoenician sailors to man it.

The OT speaks of the Lord as the creator of the sea (Gen 1:10), who also imposed a limit on its waters (Ps 104:6–9; Prov 8:29). The mighty power of God who controlled the Red Sea at the time of the Exodus, becomes the cause for celebration then (Ex 15) and later (Ps 78:13; 136:13). This in turn becomes a symbol for expected victory by the same omnipotent God, so that prayer and promises are made with full confidence (Isa 51:10; cf. Ps 107:23–32). Heathen nations are likened to the roaring sea (Isa 17:12) but they will be rebuked by the Lord and will flee away (17:13).

In Daniel, the satanic world powers take on the figure of beasts that rise up from the sea (7:3), but in keeping with the sovereign power of the creator, the most high overthrows these as he establishes his everlasting kingdom.

To the people of ancient Israel, the sea must generally have been perceived as a place of dread, fraught with dangers. Jonah 2:2f. gives expression to the close relation between Sheol and the seas from which Jonah was delivered. It may well be that this fear of the seas is what gives

rise to John's eschatological vision "the sea shall be no more" (Rev 21:1).

Bibliography: TDNT, IX, pp. 585–91.

P.R.G.

- 872 יָמִן (*ymn*). Assumed root of the following.
- 872a יָמִין (*yāmin*) *right hand, right side*.
- 872b יְמִינִי (*y"mini*) *on the right*.
- 872c יָמֹן (*yāman*) *go to or choose the right, use the right hand*. Denominative verb.
- 872d יְמָנִי (*y'māni*) *right hand, right*.
- 872e תְּמָנָה (*tēmān*) *I, south, southward*.
- 872f תְּמָנָה (*tēmān*) *II, Teman*.

yāmin. Right hand, right side. The word *yāmin* is used literally of a man's right hand as opposed to *s'm'ol* "the left" (which is also used for the "north"). An excellent illustration of this is in Gen 48:13–14 where Jacob blesses the two sons of Joseph stretching out "his right hand and laid it on the head of Ephraim, who was younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the first born." Joseph was displeased and tried to exchange Jacob's hands, for there was already a significance attached to the right hand. As Jacob refuses to remove his right hand from the head of Ephraim, he explains, "He [i.e. Manasseh] also shall become a people and he also shall be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations" (v. 19). The idea of favor and strength being transmitted through the right hand of blessing begins to emerge. It should be noted that Benjamin "son of (my) right hand" clearly is a name showing special favor and position as the youngest son of Jacob. The name was also used earlier in the Mari tablets of a tribe of Semites. In that case it probably had the other meaning "Sons of the South." One other literal usage should be mentioned. Jonah 4:11 concludes with the Lord's expression of covenantal love and concern for those in Nineveh "who cannot distinguish between his right hand and his left hand."

The more important usage for theological consideration is the figurative expression "the right hand of the Lord" which exhibits the omnipotence of God especially on behalf of his people Israel. One of the earliest and most explicit statements is found in Moses' song of triumph after they had crossed the Red Sea and the Egyptian army had been destroyed. In Ex 15:6 he claims, "Thy right hand, O Lord, is majestic in power; Thy right hand, O Lord, shatters the enemy." The last phrase is even more explicit when coupled with 15:16, "The horse and its rider he has hurled into the sea," and further on, "Thou didst stretch out Thy right hand, the earth swallowed them" (v. 12). Hence, the almighty

power of God is pictured by his right hand as an instrument for delivering his people from their enemies. This in turn becomes the theme of many a psalm of praise, e.g. Ps 98:1, "His right hand and his holy arm have gained the victory for him." Cf. also Ps 20:7; 21:9. Furthermore, it is the Lord's right hand that becomes the hope and confidence of God's people in time of need. Isaiah 41:10b explicitly conjoins strength and help to the instrumental usage of right hand, "I will strengthen you, surely I will help you, surely, I will uphold you with my righteous right hand." See also Isa 41:13; Ps 18:35 [H 36]. In Isa 45:1 Cyrus of Persia is said to be "taken by the right hand." We understand this to mean that Cyrus's right hand was strengthened by the Lord.

The scriptures also acknowledge that the power of God's right hand strengthened the people to conquer Canaan and more specifically the holy hill of Zion (Ps 78:54). The location "at the right hand" of God is specifically noted in Ps 16:11 as a place where godly people taste eternal pleasures and delights. Also, it is used eschatologically of Messiah's throne "The Lord says to my Lord, 'Sit at my right hand until I make thine enemies a footstool for thy feet'" (Ps 110:1). This begins to be fulfilled at the ascension of Christ as noted by Peter in Acts 2:33–35, "Therefore having been exalted to the right hand of God." With reference to the second coming of Christ, it is said that he will separate the sheep from the goats, "and he will put the sheep on his right, and the goats on the left," declaring to those on the right, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This gives added significance to Ps 16:11, noted above. In response to the high priest on the night of his betrayal, Jesus said, "Hereafter you shall see 'the Son of Man sitting at the right hand of power'" (Mt 26:64). Quoting from Ps 110:1, he clearly demonstrates the divine omnipotence by the addition *tēs dunameōs* "of power" (cf. Stephen's vision of the exalted Christ in Acts 7:55).

yāmin locative is used as a "wall on the right hand and on their left hand" in Ex 14:22, 29; or directional, as in Deut 2:27, "Let me pass through your land... I will not turn to the right or to the left." This directional usage may also express figuratively the potential for moral and spiritual deviation from the law of God (Deut 17:11,20; Josh 1:7; 23:6, etc.). *yāmin* is also used of other parts of the body, e.g. shoulder, thigh.

Finally *yāmin* is translated "south," since when facing east, the right hand is on the south. Note especially Ps 89:12 [H 13] *šāpôn w' yāmin* "the north and the south, thou hast created them." The kingdom of Yemen in southern Arabia still shows this meaning "South."

It is interesting to note that Ugaritic *ymn* is a precise cognate, the only exception being the eschatological notion regarding Messiah. It should be noted that Egyptian orientation "called for facing upstream (thus 'right = west'"; UT 19: no. 411).

tēmān I. South, southward, south wind (lit. "what is on the right [hand, as one faces south]).

It is used most frequently (over one hundred times) with reference to the Negev, which is the most common word. *tēmān* is often used poetically, as BDB observes. Job 39:26 speaks of the soaring hawk "stretching his wings toward the south." Job 9:9 refers to "Orion, and the Pleiades, and the chambers of the south." Zechariah 9:14 speaks of the "whirlwinds (or stormwinds) of the south." In this connection, Asaph refers to the sovereign control of God over the "east wind" and adds, "by his power he directed the south wind" as he brought the quail and manna to the Israelites who had been recently redeemed from Egypt (Ps 78:26). Cf. Song 4:16.

tēmān II. Teman. The name of Esau's grandson, the son of Eliphaz, who was an Edomite chief (Gen 36:11, 15). Seven times it is used of a district northeast of Edom (Jer 49:20; Ezk 25:13) upon which fire will come as predicted by Amos (1:12), and which was known for its mighty wise men (Ob 8f.; Jer 49:7). Seemingly incongruous is Habakkuk's vision wherein he sees the holy God coming from Teman. The parallel perhaps explains it: God is viewed as coming from that general direction as in the exodus and wilderness experience. Nelson Glueck identifies Teman with Tawilan, in *The Other Side of Jordan*, pp. 25f.

P.R.G.

יָמָנִי (y^cmāni). See no. 872d.

873 יָנָא (yānā) *oppress, vex, do wrong.*

Of its twenty usages, only six are in the Qal; the others are in the Hiphil. However, in Ezk 46:18 it is translated "to thrust them out of their inheritance." ASV and RSV are similar. The LXX uses *thlibō* or *thlipsis* for *yānā* as also for several Hebrew synonyms, the most common of which is *šārar* "to treat someone with hostility," Hiphil "to constrict someone." These words in Hebrew express a whole range of afflictions. *yānā* seems to be used in the sense of "doing wrong" to someone as in the Mosaic legislation which protects the rights of the *gēr* "resident alien." Exodus 22:21 [H 20], "And you shall not wrong a stranger or oppress him" (*lāḥaṣ* "press, crush, oppress") appending the rationale, "For you were *gēr*im in the land of Egypt." See further

Lev 19:33 where the opposite of *yānā* is to "love him as yourself." Similarly Deut 23:16 [H 17] expresses the great king's concern for the refugee slave, seeking asylum from a foreign land, that he not be maltreated. The Levitical legislation further protects the economic rights of people who could easily be bilked by the abuse of the year of Jubilee (Lev 25:14, 17). In sum, covenantal stipulations forbade the maltreatment of the poor and infirm, particularly the alien, by the rich and powerful.

The prophets of the Babylonian crisis use the participle of *yānā* in referring to Jerusalem the "oppressing city," because her civil rulers have turned from the Lord, behave as "roaring lions," profaning the sacred and doing violence to the law. Jeremiah 46:16 speaks of the oppressing sword (cf. 50:16).

The prophets considered these oppressive activities to be nothing less than sin against God. Hence political oppression and private affliction of slaves or aliens were denounced as contrary to God's will for the covenantal people of the Lord.

P.R.G.

יָנִיקָה (y^cnīqā). See no. 874c.

874 יָנָא (yānaq) *suck, nurse.*

Derivatives

874a יָנִיקָה (yōnēq) *suckling, sapling.*

874b יָנִיקָה (yōneqet) *young shoot.*

874c יָנִיקָה (y^cnīqā) *young shoot, twig,*
found only in Ezk 17:4.

Compare Ugaritic *ynq* "to suck," Akkadian *eniqu* "to suck," *muṣenīqtu* "wet nurse," Egyptian *snq* "to suckle." The word appears approximately sixty-two times in the OT.

Properly, the verb belongs to the action of an infant suckling at its mother's breast (Job 3:12; Song 8:1; Joel 2:16). Often it occurs as a substantive, a suckling or a babe (Num 11:12; Deut 32:25).

It then broadens to become a metaphor of abundance and honor. In Deut 33:19, Issachar and Zebulun will suckle "the abundance of the seas and the treasures hid in the sands." Isaiah 60:16 uses the same figure to predict the great wealth and power that will come to Jerusalem from the converted gentiles, for they will give of their life energies just as a mother gives milk to an infant. Indeed she will "suck the breast of kings." This is similar to a subject frequently depicted in the art of the ancient near east. A young prince is portrayed as being suckled by the goddess who conferred royalty to the next ruler of the pagan nations. In Isa 66:11-12, it is a picture of satisfaction and comfort.

The Hiphil stem means "to give suck to,

nurse." It is used in the participial form of a nursing woman (Ex 2:7; Gen 24:59). This stem also is used of animals (Gen 32:15 [H 16]; Lam 4:3) and in a figurative expression, of causing one to suck honey (Deut 32:13). Another such metaphorical expression has both kings and queens of the gentile nations being Israel's foster fathers and nursing mothers.

yōnēq. *Suckling, sapling, young plant* (RSV). This form appears only once, in a messianic reference (Isa 53:2). It is parallel to *shōresh* "root." To men, the servant appeared as a shoot growing from the main stalk, to be pruned off since it sapped or sucked strength from the main plant.

yōneqet. *Young shoot, twig.* Appears only six times. It refers in Job 14:7 to the "shoots" which come up around the stump of a felled tree. Job uses this as an argument for his hope of immortality, for just as trees sprout again, after they have been cut down, so a man must wait until his "change" or "release" or "second growth" comes (v. 14) (see *hālap*). Already, Bildad had referred to shoots spreading over the garden (8:16). Then Eliphaz echoed Bildad's type of argument (15:30). These two men both applied our word to the wicked.

In Ps 80:11 [H 12], the (cf. Ps 44:2 [H 3]) classic picture of Israel as a vine occurs. There it speaks of the vine's shoots going down to the river. But in Hos 14:6 [H 7] it is a shoot from a poplar tree, if *lib'neh* "poplar" is read for the MT *l'banōn* as it is in Hos 4:13.

The most significant passage, which is similar to the abbreviated form in Isa 53:2, is Ezk 17:22. There the Lord will take a "sprig" (*šammeret*) which by interpretation is a descendant of David's house, from the top of the cedar tree. Then he will break off from the topmost of its young twigs, "a tender one" (*rak*), i.e. the Messiah himself. Note the corporate solidarity of the whole line of David, yet its final and ultimate representative in Jesus Christ.

W.C.K

יָנְשׁוּהָ (*yanshūp*). See no. 1434b.

875 יָסַד (*yāsad*) *establish, found, lay foundation.*
(ASV, RSV similar.)

Derivatives

- 875a יָסַד (*y'sūd*) *foundation, beginning,*
only in Ezra 7:9.
875b יָסַדָּהּ (*y'sōd*) *foundation, base.*
875c יָסַדָּהּ (*y'sūdā*) *foundation, mean-*
ing city founded. Occurs only in Ps
87:1.
875d מִיָּסַד (*mūsād*) *foundation laying,*
foundation.

875e מוֹסְדָּהּ (*mūsādā*) *foundation.*

875f מוֹסֵד (*mōsād*) *foundation.*

875g מָסַד (*massad*) *foundation.*

The primary meaning of *yāsad* is "to found, to fix firmly," from which the major nominal meanings derive, i.e. "foundation" especially of a building. Hence the verb is translated "to establish" a city, etc. It is used in a literal sense just a few times, as in Ezr 3:12 "the old men . . . wept with a loud voice when the foundation of this house (i.e. the second temple) was laid before their eyes." The Piel and Pual are used more often in this sense (i.e. with reference to the temple, I Kgs 5:31; Ezr 3:6,10; Zech 4:9, etc.), but also of the foundation of a city. Both Josh 6:26 and I Kgs 16:34 both refer to the curse of rebuilding Jericho upon the pain of laying such foundation with the death of a son. Note also the foundation of Zion, Isa 14:32. *y'sōd* is evidently used of the "foundation" for a city wall. Solomon's temple had large blocks of stone (12' × 15') upon which it was built. See I Kgs 5:17; 6:37. The NT uses *themelios* for this literal sense of foundations of houses, towers, and cities (cf. Lk 6:48f.; 14:29; Acts 16:26; Heb 11:10; Rev 21:14,19).

The metaphorical usage would signify something which cannot be moved. The NT *katabolē* "a casting or laying down" is often used of "the foundation of the world" (e.g. Mt 13:35; Eph 1:4). This cosmological usage reflects many passages from the OT, e.g. Ps 24:2, "For he has founded it [the world] upon the seas." See also Ps 78:69; 89:11 [H 12]; 104:5.

Several passages refer to the foundation of the earth and the heavens together, as Prov 3:19 "The Lord by wisdom founded the earth; by understanding He established (Heb *kōnēn*) the heavens" (see also Ps 102:26; Isa 48:13; 51:13, 16). Some other cosmological references are to the foundations of mountains and lands as well as the heavens and the earth. And yet in a significant verse Job says that God "suspends the earth over nothing" (Job 26:7, NIV).

Isaiah 54:11 speaks of the future of Israel, "Behold, I will set your stones in antimony, and your foundations I will lay in sapphires." This eschatological note anticipates the New Jerusalem described with precious stones and metals in Rev 21–22.

Two verses in the Psalms have an unusual use of *yāsad* in the Niphal. "The kings of the earth set themselves (*yityašš'bū*), and the rulers take counsel together (*nōs'dū*) against the Lord and his anointed" (Ps 2:2; cf. Ps 31:13 [H 14]). As BDB puts it, the meaning here is "fix or seat themselves close together, sit in conclave" which is closely parallel to the first verb, *yāṣab* (q.v.) in the Hithpael. The notion is of people firmly set-

ting themselves against someone, here specifically against the Messiah.

This leads us to a further usage in messianic prophecy, namely that of Isa 28:16. The Lord speaks, "Behold I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation. He who believes will not be in haste" (RSV). The context is a message of judgment to "the drunkards of Ephraim" (28:1) and more specifically "the scoffers who rule this people who are in Jerusalem" (28:14) who now boast of having made "a covenant with death and with Sheol" and "made a lie our refuge and falsehood (or false gods) our hiding place" (NIV). They thus entertain the false hope that "the overwhelming scourge [i.e. Assyria] will not reach us." Isaiah, as often before, maintains that the only basis for real hope is faith in the covenant Lord. The apostle Peter gives the inspired interpretation of our passage when he refers to Jesus Christ as "the precious cornerstone," indeed "as to a living stone" upon whom believers, "you also, as living stones, are being built up as a spiritual house" (I Pet 2:4-8). Paul also confirms this in Rom 9:32f. where, however, he conflates Isa 28:16 with Isa 8:14 which speaks of a "stumbling stone" which Isaiah uses to refer to Immanuel who will be to both houses of Israel "a stone to strike and a rock to stumble over" (Isa 8:13-15). It is important to note that the NT references agreeing with some LXX manuscripts add *ep' autō* "in him" following the "he who believes." The MT does not make this explicit. The *yissad b'šīyyōn* "I lay for a foundation in Zion" has reference to the holy city as the city of God, but extending the meaning to include the people of God, the church, and its foundations. It is this conception of a solid and firm foundation which is the backdrop for understanding the statement "upon this rock I will build my church" (Mt 16:18). Also in Eph 2:20, the apostle speaks of the "household of God, having been built upon the foundation (*themelios*) of the apostles and prophets, Christ Jesus himself being the cornerstone." See also Rev 21:14, 19f. where there may well be a christological and ecclesiological significance.

yēsōd. *Foundation, base.* Seven of its eighteen usages refer to the "bottom" of the altar, (so KJV, but ASV and RSV translate "base"). Once it is used of "repairing" the temple (II Chr 24:27).

mūsādā. *Foundation.* Used only twice, once in Isa 30:32 of a rod of "punishment" (KJV "appointment")

Bibliography: THAT, I, pp. 736-37.

P.R.G.

יָסַד (yēsōd). See no. 875b.

יָסַדָּה (yēsūdā). See no. 875c.

יָסַר (yissōr). See no. 877a.

יָסַק (yāsak). See no. 1474.

876 יָסַפַּ (yāsap) *add, increase, do again* (ASV, RSV similar.)

Derivative

876a יֹסֵפֶּ (yōsēp) *Joseph.*

yāsap occurs almost two hundred times, mostly in the Qal and Hiphil (six times in the Niphal). The LXX translates usually with *prostithemi*. No cognate is found in Ugaritic.

A very common usage of *yāsap* is "to do again," as in Gen 4:2, "And again, she gave birth to his brother Abel" (cf. 38:5). In the case of Abraham taking Keturah as wife, Gen 25:1 states, "Now Abraham had taken another [lit. added or took again a] wife." Sometimes, especially with a negative particle, it is translated "no more" as in the moving scene where Judah quotes Joseph, "Unless your youngest brother comes down with you, you shall see my face no more" (lit. you shall not add to; see Gen 44:23).

The literal idea "to add" is clearly evident in Lev 27:13, 15, 19, 27 where repeatedly Moses writes about the person who makes a vow that "he shall add a fifth of the value" if he should wish to redeem an object or property. The case of Hezekiah also is to the point, where in response to his prayer, the Lord promises, "I will add fifteen years to your life" (Isa 38:5). Rachel, in naming her firstborn Joseph, prays, "May the Lord give me [lit. add to me] another son." Both Isaiah and Rachel acknowledge that longevity and progeny are at the sovereign discretion of God. In this connection observe Prov 10:27, "The fear of the Lord prolongeth days." See also Prov 9:11.

There is a negative note in connection with *yāsap*. This is the human ethical problem of sin. It is first encountered with Pharaoh, "But when Pharaoh saw that the rain and the hail and thunder had ceased, he sinned again (lit. he added to sin) and hardened his heart" (Ex 9:34). But this is the case even with the people of God, as the recurring phrase in Judges "and the children of Israel did evil again (lit. added to do evil) in the sight of the Lord" (3:12; 10:6, etc.). This heaping up of something need not be totally negative. Psalm 71:14 quotes the psalmist as saying, "I will increase thy praise" or as KJV "and will yet praise thee more and more."

Nevertheless, there are instances where a positive note is struck. The incorporation of men into a society occurs several times. A striking episode is the concern expressed by the Egyptians over the growth of the Israelite population: "Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to

those who hate us and fight against us" (Ex 1:10). The Psalmist prays, "May the Lord give you increase, you and your children" (Ps 115:14). Cf. Is 14:1. One should note the similar NT usage in Acts 2:41,47; 5:14; 11:24, where "believers were continually added to the Lord," i.e. the Lord was adding them to the church (passive rather than middle, "they joined themselves"). There is in this connection, an eschatological hope in the OT related to the doctrine of the remnant, i.e. "and the surviving remnant of the house of Judah shall again take root downward and bear fruit upward, for out of Jerusalem shall go forth a remnant, and out of Mount Zion survivors" (II Kgs 19:30, 31). Admittedly this prophecy may have been fulfilled in part either after Sennacherib's army was decimated or following the Babylonian exile, nevertheless if the writer understands Rom 11 aright, the apostle Paul confidently hoped for an even greater and more glorious fulfillment. (Cf. Nah 1:15 [H 2:1].) In a similar vein, Jeremiah speaking of the regathered people of Israel, says, "And their life shall be like a watered garden, and they shall never languish again" (31:12). Note also Isa 52:1 where Jerusalem is called to awake, "For the uncircumcised and the unclean will no more come into you" (cf. Rev 22:14-15).

yāsap is frequently used as part of an oath, as for example, when Ruth entreats Naomi not to force her to leave, "For where you go I will go, and where you lodge I will lodge; your people shall be my people and your God my God. . . . May the Lord do so to me and more also (lit. so may he add) if even death parts me from you" (Ruth 1:17). Cf. also I Sam 3:17; II Sam 3:9, 19:13 [H 14].

The phrase "to do so to me and more also" seems to involve an ellipsis, which may be understood when the literal expression is completed, such as "so may he add curses upon me if." This is plausible when one reads in the treaties of nearby kings the list of blessings for obedience but a longer list of curses for disobedience or rebellion.

yōsēp, y'hōsēp. *Joseph*. y'hōsēp is found once, in Ps 81:5 [H 6]. The name appears over 200 times in the OT, referring primarily to the older son of Jacob and Rachel. It is used for the tribe, i.e. Ephraim and Manasseh (Deut 33:13; Josh 14:4; 17:1f.), for the northern kingdom (Amos 5:6, 15, Zech 10:6), and for the whole nation of Israel (Ps 80:1 [H 2], 81:5 [H 6]). Four other men in the OT have this name: 1) Num 13:7, a man from Issachar; 2) I Chr 25:2, 9 a son of Asaph; 3) Ezr 10:42 one who took a foreign wife; and 4) Neh 12:14 a priest.

The name is derived from yāsap "to add, increase, do again" (q.v.). Rachel specifically

names her son Joseph, saying, "May the Lord give me (lit. add to me) another son" (Gen 30:24). Hence at the very beginning of Joseph's life, there is an acknowledgment of the sovereign grace of God which magnificently anticipates God's providence for his people as developed in the story of Joseph (Gen 37-50). Note that in v. 23 there is a play on the word. 'āsap "take away, remove" which is in assonance with Joseph. In Gen Joseph must be considered a historical character. His name is not used in the patriarchal appellation for God, as in "the God of Abraham, Isaac, and Jacob," doubtless because there were twelve brothers in his generation. However, he becomes the important link from the creation and patriarchal revelation with the great revelation at the exodus from Egypt.

Joseph is not to be taken merely as an example for ethical conduct (Gen 39). His dealings with his brothers as a young man might betray him (Gen 37). However, Gen 39:9 clearly points to the theological basis for his ethics. "How then could I do this great evil, and sin against God?" Indeed, throughout the narrative, God's activity in the history of his people is the focus of attention. This is most clear in Joseph's insistence that "God sent me before you to preserve life" (45:5) is repeated in order that the message might not be lost, 45:6-9). After Jacob's death, he again emphasizes this "good" providence of God even when "evil" had been intended (50:20f.). Furthermore, on his deathbed he anchors his faith to the oath-bound covenantal promises made by God to his forefathers. Based on this assurance he demands that his remains be interred in the promised land (50:24f.; cf. Heb 11:22).

Joseph's explanation of Pharaoh's dreams that "God has shown Pharaoh what he is about to do" (41:25, 27, 32, 39) must also apply to Joseph's own dreams (ch. 37). See also 40:8. Finally, his life bore clear testimony to a close walk with the Lord (39:3). Even in naming his two sons, he was conscious of God's gracious activity (41:51f.).

P.R.G.

877 יָסַר (yāsar) *discipline, chasten, instruct.*

Derivatives

877a יִסֹּר (yissôr) *one who reproveth*. Only in Job 40:2.

877b מִיִּסָּר (mūsār) *discipline*.

The LXX translates primarily as *paideuo*, which emphasizes the notion of education. The Ugaritic cognate *ysr* meaning "to chasten, instruct" (UT 19: no. 1120).

From the usage and parallels in the OT, one must conclude that yāsar and mūsār denote correction which results in education. The theological basis for discipline is grounded in the coven-

ant relationship which Yahweh establishes with his people. The words are found almost ninety times, nine times in the Pentateuch, twenty-six times in the prophets, and fifty times in the Hagiographa, (thirty-six of these in Prov). In Lev 26:18, 28 *yāsar* is used in the formula "I will chastise (NASB punish) you seven times for your sins," with a clear parallel in v. 24, "I will punish you seven times" (*nākā* "to beat, strike, hit"). God's corrective discipline seeks the reformation of the people (v. 23). The other six uses in the Pentateuch are found in Deut, the all important covenant renewal document. Key to an understanding of *mūsār* is Deut 11:2ff., "Consider the discipline of the Lord your God, his greatness, . . . his signs and his deeds which he did in Egypt to Pharaoh . . . and what he did to the army of Egypt . . . and what he did for you in the wilderness." In short, the *mūsār* of Yahweh is his mighty activity in covenant history by which he reveals himself (cf. v. 7 with 4:35f.).

The discipline of Yahweh is not to be taken negatively, for the hardships in the wilderness were balanced by his miraculous provisions both designed to test "what was in your heart, whether you would keep his commandments or not" (Deut 8:2). Hence, by their hunger, as well as by the manna which he provided, they were to "understand that man does not live by bread alone, but . . . by everything that proceeds from the mouth of Yahweh" (8:3). Thus, they were to know in their hearts that Yahweh was disciplining them (8:5). This discipline then might be considered education that is theocentric, indeed, theofugal. That Deut 8:5 uses the comparative expression "as a man disciplines his son" is not without covenantal and theological significance. The ancient treaties often refer to the suzerain king as a father and to the vassal as his son (cf. McCarthy, CBQ 27: 144-47). In Moses' covenant hymn we read that Yahweh is referred to as Father (Deut 32:6; cf. 1:31; Isa 1:2) of the covenant people (although Ex 4:22; Deut 1:31 teach the same concept). Hence, the theological basis for an earthly father's discipline over his son is in the covenant. He bears the image of his covenant Lord, and as such stands in parallel relationship over his children—chastening, correcting, instructing, providing—which are expressions of an interpersonal relationship of love. So also the thirty usages in Prov and elsewhere, e.g. Prov 3:11-12 where *mūsār* and *tōkahat* "reproof, correction" are said to come from Yahweh "for whom the Lord loves (*āhab*) he reproves (*yākah*), even as a father the son in whom he delights." Hence, discipline gives assurance of sonship, for *mūsār* primarily points to a God-centered way of life, and only secondarily to ethical behavior. Proverbs 1:7 couples it with the "fear of Yahweh," and 1:8 with *tôrâ* "instruc-

tion, teaching." Hence, also the pricelessness of *mūsār* (8:10) and the reason why fools despise it (15:5, 32). Proverbs and other wisdom literature speak of discipline with emphasis on instruction. It is tempting to see that the seemingly disparate notions of correction and instruction converge beautifully only in the covenant.

How was discipline administered? Proverbs 22:15 speaks of the "rod of correction." But most often, *mūsār* is oral instruction, hence the close association with the *tôrâ*. In Job 5:17 ff., when he urges Job not to "despise the discipline of the Almighty," Eliphaz shows insight concerning the means which God may use to discipline his children: pain and wounds, famine and war. Amos would add drought, mildew, locusts, epidemics, and earthquakes (4:6-11).

The prophets develop the theme of *mūsār* as in Deut 11:2, revealing God's discipline through his mighty acts in the history of the people of Israel and Judah in particular and the nations in general. God deals with his people from the standpoint of warning and correction. The severity of the exile must be thus understood (cf. Hos 5:2; 7:12; Isa 8:11). But all such discipline becomes futile through the resistance and stubbornness of those to whom it is given (cf. Jer 2:30; 5:3; 7:28; 17:23; 32:33). Isaiah 53:5 adds "the chastisement of our peace was upon him" (RSV "the chastisement that made us whole"). This is clearly a context of substitutionary atonement. Here the Servant of the Lord is seen as taking "the severe punishment" vicariously, more clearly revealing God's merciful ways of dealing with his rebellious (*pesha'*) people through redemptive judgment and suffering.

Bibliography: THAT, I, pp. 738-41.

P.R.G.

יָעַר (yā'). See no. 879a.

878 יָעַר (yā'ad) **appoint, betrothe, assemble, meet, set.**

Derivatives

878a יְעָדָה (*'ēdā*) **congregation.**

878b מוֹעֵד (*mō'ēd*) **appointed place.**

878c מוֹעֵד (*mō'ād*) **place of assembly,** only in Isa 14:31.

878d מוֹעֵדָה (*mū'ādā*). Occurs only in phrase *'ārē hammū'ādā* "cities appointed" (Josh 20:9).

The basic meaning of this root is "to appoint," in which sense it occurs in the Qumran War Scroll, the Thanksgiving Psalms, and the Messianic Rule. ASV and RSV similar, except ASV uses "espoused" and RSV, "designate" (Ex 21:8) and ASV, "agreed" (Amos 3:3).

The root is used in the Qal for the betrothal of a

woman (Ex 21:8), to designate a time (II Sam 20:5) and place of meeting, and to appoint a rod (RSV "tribe"; Mic 6:9).

The Niphal form is used for God's meeting Israel at the sanctuary (Ex 25:22; 29:43f.; 30:6, 36) and for the assembling of the congregation for worship in the sense of appearing (Num 10:3; I Kgs 8:5; II Chr 5:6) or for other purposes. It is of interest that God's meeting with Israel's representative at the "mercy seat" (*kappōret*, q.v.) is an appointed meeting (Ex 25:22). So also were the other times when God met with the people before the tabernacle. The people were expected to come and God promised to meet them there. God keeps his appointments.

The Niphal form may also be used with the preposition against ('*al*) for an assembling against the Lord (Num 14:35; 16:11; 27:3) in rebellion. It is used for kings joining their forces (Josh 11:5).

It may also designate making an appointment (Amos 3:3; Job 2:11; Ps 48:4 [H 5]). The Hiphil signifies to appoint (Jer 49:19) or in some cases to summons (Jer 50:44; Job 9:19).

The Hophal participle, *mū'ādim*, signifies that which is ordered or set (Jer 24:1; Ezk 21:16 [H 21]).

'ēdā. *Assembly, congregation, multitude, people, swarm* (ASV and RSV similar except ASV tends to render '*ēdā* uniformly by "congregation."). '*ēdā* occurs frequently, in Qumran materials as a self-designation of the community.

'*ēdā* is a feminine noun from *yā'ad* "to appoint," hence is an assembly by appointment and is rendered in the KJV most frequently as "congregation." First appearing in Ex 12:3, the noun occurs 145 times in the OT and is rendered *synagōgē* 127 times in the LXX. However the noun itself does not imply the purpose of the gathering; hence we have a swarm of bees (Jud 14:8) and a multitude of bulls (Ps 68:30 [H 31]). It may be a gathering of the righteous (Ps 1:5), but there is also the assembly of the wicked (Ps 22:16 [H 17]), violent men (Ps 86:14), and the godless (Job 15:34). The followers of Korah (Num 16:5) and Abiram (Ps 106:17–18) are frequently termed a company. Assembly is sometimes used in the KJV for '*ēdā* for variety when it occurs in proximity to some of the other terms rendered congregation (Num 16:2; 20:8; Prov 5:14). '*ēdā* designates the assembly of people gathered before the Lord in judgment (Ps 7:7 [H 8]). Similar is the designation of an assembly of the officers of God (Ps 82:1) which is nearly identical with a Ugaritic expression for an assembly of the subordinate gods of the pantheon (Text 128:II, 7, 11).

Despite the fact that we have "congregation and assembly" (*qāhāl w'ēdā*, Prov 5:14), *qāhāl* and '*ēdā* seem to be synonymous for all practical purposes. '*ēdā* is also used for groups of animals,

but *qāhāl* is not. '*ēdā* occurs most frequently in Ex, Lev, and Num, and occurs only three times in the prophets (Jer 6:18; 30:20; Hos 7:12). *qāhāl*, on the other hand, is infrequent in those portions of the Pentateuch, but is frequent in Deut. The book of Chr uses *qāhāl* frequently, but '*ēdā* only once (II Chr 5:6 = I Kgs 8:5). A man may be excluded from the '*ēdā* (Ex 12:19), but the same is true of the *qāhāl* (Num 19:20). Bastards, Ammonites, and Moabites are excluded to the tenth generation; but Edomites and Egyptians are barred only to the third.

Most characteristic of the OT is the use of '*ēdā* for the congregation of Israel. "The congregation" (*hā'ēdā*) occurs seventy-seven times in Ex, Lev, Num, and Josh. We also have "the congregation of the Lord" (Num 27:17; 31:16; Josh 22:16–17); "the congregation of Israel" (Ex 12:3; Josh 22:20); and "all the congregation." There is the "assembly of the congregation of Israel" (*q'hal 'adat yiśrā'el*, Ex 12:6) and the "assembly of the congregation of the children of Israel" (*q'hal 'adat b'nē yiśrā'el*, Num 14:5).

Moses headed the '*ēdā* when it was in the wilderness, but there were other designated officials: princes (Ex 16:22; 34:31; Num 4:34, etc.), elders (Lev 4:15; Jud 21:16), heads of the fathers (Num 31:26), and renowned persons (Num 1:16; 26:9). The men of fighting age were "those numbered of the congregation" (Ex 38:25).

The '*ēdā* was signalled to assemble when two silver trumpets were blown (Num 10:2). It gathered for war (Jud 20:1), to deal with breach of the covenant with the Lord, for tribal affairs, for worship (I Kgs 8:5; Ps 111:1), and at times of national calamity. It gathered to crown a king (I Kgs 12:20) and for other political affairs. It acted as a unit in sending men to war (Jud 21:10, 13). The term '*ēdā* appears last in the historical literature (at I Kgs 12:20) at the division of the kingdom. Its absence in Chronicles and Ezra-Nehemiah would militate against the view that it was coined by the postexilic community.

mō'ēd. *Appointed sign, appointed time, appointed season, place of assembly, set feast.* (ASV and RSV similar.)

This masculine noun occurs 223 times. It frequently designates a determined time or place without regard to the purpose of the designation. It may be the time for the birth of a child (Gen 17:21; 18:14; 21:2), the coming of a plague (Ex 9:5), the season of a bird's migration (Jer 8:7), an appointed time (I Sam 13:8; 20:35), the time for which a vision is intended (Hab 2:3), the times of the end (Dan 8:19), or the time for the festivals (Lev 23:2) and solemnities (Deut 31:10).

The heavenly bodies are for determining the seasons (Gen 1:14; Ps 104:19). Each festival is a *mō'ēd*, but collectively they are the "feasts of the

Lord" (*mô'ādē* YHWH, Lev 23:2, etc.). Appearing at times (Hos 9:5) with *ḥag* (which designates the three great annual festivals), *mô'ēd* must be thought of in a wide usage for all religious assemblies. Jerusalem became the city of assemblies (Isa 33:20; cf. Ezk 36:38) which were characterized by great rejoicing and were deeply missed during times of exile (Zeph 3:18; Lam 1:4).

Once *mô'ēd* is an appointed sign (Jud 20:38) by which men should act.

The Lord met with Moses at the "tent of meeting" (*'ōhel mo'ēd*). He appeared in the cloud at the door of the tent and spoke to him as "a man speaks to his friend" (Ex 33:7, 11; Num 12:8). The purpose of Yahweh's meeting Moses and Israel is revelation (Ex 29:42; 33:11; Num 7:89). The LXX translates *'ōhel mô'ēd* over one hundred times as *skēnē marturiou* (tent of witness) which probably connects (incorrectly) *mô'ēd* with *'ēd* or *'ūd*. But the general idea conveyed of the place of revelation is sound. According to some passages, the tent was outside the camp (Ex 33:7-11; Num 11:24-30), but according to others it was located in the middle of the camp (Ex 25:8). Literary critics have traditionally explained these passages as coming from two sources, E and P, with P not reflecting a historical situation. It is, however, entirely possible that there were two successive tents called *'ōhel mô'ēd*. The first was Moses' tent, which was used before the completion of the tabernacle, which was also called *'ōhel mô'ēd*, as well as *mishkān*.

mô'ēd also designates an "assembly" in such a phrase as "picked men of the assembly" (Num 16:2). This usage has been paralleled by Wilson in the Wen Amun story (JNES 4: 245) for the city council of ZakarBa'al of Gebal. The King of Babylon dreams of a seat in the "mount of assembly" (*har mô'ēd*) in the north (Isa 14:13), a term similar to the Ugaritic expression for the council of the gods (see above). Scholars have seen a parallel between these terms and the words for the court surrounding the Lord or the gathering of the officers of God, which is described as the "assembly of El" (*'ādat 'ēl*; Ps 82:1) in which he stands and judges.

mô'ēd is also the worshiping assembly of God's people, hence Yahweh's foes roar in the midst of his assemblies (Ps 74:4). It may possibly be an early designation for the synagogue ("appointed places of God *mô'ādē 'ēl*; Ps 74:8). However that this phrase actually refers to early synagogues is disputed.

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J.P.L.

879 יָעַל (*yā'ā*) *sweep together*. Occurs only in Isa 28:17.

Derivative

879a יָעַל (*yā'*) *shovel*.

יָעֹר (*yā'ôr*). See יָעַר, no. 888a.

880 יָעַז (*yā'az*). Occurs only as a Niphal participle, in Isa 33:19, '*am nō'āz* "a barbarous (?) people."

881 יָעַט (*yā'aṭ*) *cover*. Occurs only in Isa 61:10, *m^e'il š^edāqā y^e'āṭānī* "he has covered me with a robe of righteousness."

882 *יָעַל (*yā'al*) *I, profit, gain, benefit*. Hiphil only, used twenty-three times. LXX translates nineteen times with *ōphelō*, etc., meaning "to help, aid, benefit, be of use to."

There is a predominantly negative connotation in the use of *yā'al* as it appears in the OT. It seems not to be used in Ugaritic. Even the NT *ōphelō* has a negative note. Religiously, heathen idols are unprofitable, e.g. in Isaiah's famous satire on the manufacture of idols: "All who make idols are nothing, and the things they delight in can do nothing (lit. "are of no profit"). Who fashions a god has cast an image that is profitable for nothing" (Isa 44: 10, as rendered by C. Westermann). In Jer 2:8, 11, Israel is scathingly rebuked for exchanging the Lord for what were not gods, "But my people have changed their glory for that which does not profit." See also Jer 16:19; Hab 2:18; I Sam 12:21.

Politically, the prophets warn against the futility of trusting in foreign alliances, as Isa 30:5 speaking of an alliance with Egypt, "Everyone will be ashamed because of a people who cannot profit them, who are not for help or profit, but for shame and also for reproach."

Wealth carries no weight in terms of eternal destiny. Proverbs 11:4, "Riches do not profit in the day of wrath, but righteousness delivers from death," should be compared with Christ's words, "What shall it profit a man if he should gain the whole world and lose his own soul?" (Mt 16:26).

Even where there is a positive denotation to *yā'al* (only three times) there is a negative connotation as in Job 30:13 (of those who would profit from Job's destruction) and Isa 47:12 (of Babylon who might profit from her sorceries). Isaiah 48:17 is the only positive use, which magnifies the Lord

as the one who brings benefits to his people: "I am the Lord your God, who teaches you to profit, who leads you in the way you should go." This clearly reflects the biblical concept of stewardship, that all that one has and possesses belongs to him only because of God's gracious provision (cf. II Cor 8:9; 9:8).

Bibliography: THAT, I, pp. 746–87.

P.R.G.

883 יעל (y'l) **II. Assumed root of the following.**

883a יעל (yā'ēl) *mountain goat*.

883b יעלה (ya'ālā) *female mountain goat*.

יען (ya'an). See no. 1650e.

884 יען (y'n). **Assumed root of the following.**

884a יען (yā'ēn) *ostrich* (only in Lam 4:3).

884b יענה (ya'ānā) only in combination *bat ya'ānā*. *Ostrich* BDB, GB. KJV, NIV *owl*.

885 יעף (yā'ēp) **I, be weary, faint.**

Derivatives

885a יעף (yā'ēp) *weary, faint*.

885b יעף (y'āp) *weariness, faintness*.

886 יפה (y'p) **II. Assumed root of the following.**

886a יתפא (tō'āpā) *eminence*.

887 יעץ (yā'aš) **advise, counsel, purpose, devise, plan.** (ASV, RSV similar.)

Derivatives

887a יעצה ('ēšā) *counsel, purpose*.

887b מועצה (mō'ēšā) *counsel, plan*.

This verb is translated in LXX by *bouleō* or a compound over seventy times, "to give counsel, deliberate, purpose, determine." The first occurrence of *yā'aš* is in Ex 18:19. Jethro, seeing the tremendous burden of Moses, says, "I shall give you 'counsel,' and God be with you." He then gives him an organizational plan and advises him how to carry out the administrative responsibilities for ruling and judging his people. Jethro gives counsel from wisdom attained by age and/or experience. One may remember Rehoboam's rejection of the counsel ('ēšā) of the old men (I Kgs 12:8, 13). Moses, as chief administrator of the people of God, is not obligated to accept such counsel. A case in point is Absalom's rejection of Ahithophel's good counsel which was countered by Hushai's evil counsel (II Sam 17). Jethro, as counsellor, presents a carefully thought out plan together with a procedure for its implementation. In II Kgs 18:20 Rabshakeh's taunt of Hezekiah's claim, "I have

counsel and strength for the war" reflects the usual careful deliberation that goes into planning for battle, in this case for defense.

Psalm 33:10 speaks of nations and peoples devising counsels and plans (Heb *maḥāshābā* "thought, device, plan, purpose") albeit not in accordance with God's "counsels ('ēšā) and plans" (cf. Isa 8:10; 30:1).

In contrast to the counsels of men and nations, the OT speaks of the "counsel of the Lord." Psalm 33:10f. presents this thought most clearly. "The Lord nullifies the counsel of the nations; he frustrates the plans of the peoples. The 'counsel' of the Lord stands forever, the plans of his heart from generation to generation." Noteworthy here is the overruling power of God as he nullifies and frustrates the plans of men. The case of Ahithophel's counsel is apropos. In II Sam 15:31 David prays to the Lord to "make the counsel of Ahithophel foolishness." He thereby acknowledges that God sovereignly disposes what man proposes. Further, in II Sam 17:14 after Absalom chooses the advice of Hushai over that of Ahithophel, the inspired author makes the theological comment, "For the Lord had ordained to thwart the good counsel of Ahithophel, in order that the Lord might bring calamity on Absalom." Cf. Neh 4:15 [H 9].

The counsel of the Lord is eternal, "It stands forever." The enduring character of God's counsel and plan is grounded in the unchangeableness of God himself. The "plans of his heart" may be equated with "the secret things" which belong to the Lord our God. It is God who guarantees the accomplishment of his eternal decrees. Isaiah beautifully integrates these thoughts, "Remember the former things long past, for I am God, and there is no other; declaring the end from the beginning and from ancient times things which have not been done, saying, 'My purpose will be established, and I will accomplish all my good pleasure'; Calling . . . the man of my purpose (lit. the man who executes my purpose, i.e. Cyrus) from a far country. Truly I have spoken; truly, I will bring it to pass. I have planned it, surely I will do it" (46:9–11). It is well to remember that 'ēšā is translated in the LXX by *boulē*, a word replete with theological significance in the NT (see Acts 2:23; 4:28; 5:38–39; 20:27; Eph 1:11 where "the counsel of his will" expresses the immutable foreordination of God's will); cf. Heb 6:17, "the unchangeableness of his purpose".

Arising from the theological conceptualization are anthropological and ethical conclusions. Moses anticipates the waywardness of Israel as a "nation void of counsel," i.e. not following the plans and purposes of God (Deut 32:28). Job acknowledges that through lack of knowledge, he has darkened counsel (42:3; cf. 38:2). In Prov,

counsel is rejected and spurned to one's own detriment (1:25, 30) but "he who listens to counsel" is a wise man (12:15). From Prov 19:20–21 we understand that the counsel the godly man is urged to listen to is the "counsel of the Lord" which will stand, in contrast to the many "plans in a man's heart." The blessed man of Ps 1:1 is one "who walks not in the counsel of the ungodly." Further, in Ps 32:8 the psalmist is encouraged by the Lord's instruction and teaching, together with the assurance "I 'will counsel' (yā'aš) you with my eye upon you" (cf. 73:24).

Two christological passages need to be studied in this connection. The only hope of Judah, Isaiah claims, is to be found in the person of the Messiah, who is characterized by four compound names, the first being "Wonderful Counsellor" (9:6). The child who is to come, on whose shoulders the government of the world shall rest, is one whose plans, purposes, designs and decrees for his people are marvellous. We further learn from 11:2 that "counsel" is a gift of God's own Holy Spirit. Consequently, Jesus Christ is revealed as the counsellor *par excellence*.

Bibliography: THAT, I, pp. 748–52.

P.R.G.

- 888 יַעַר (y'r) **I. Assumed root of the following.**
 888a יַעַר (ya'ar) **I, forest, woods, thicket.** LXX translates *drumos*. The Ugaritic cognate y'r is quite common, used as a personal name, place name, and as gentilic. ASV and RSV use similar words.

Specific forests are identified in the OT, e.g. the forest of Lebanon (I Kgs 7:2), Ephraim (II Sam 18:6), Hareth (I Sam 22:5), the Negev (Ezk 20:47 [H 21:3]), Carmel (though this may be better translated "its choice cypresses," II Kgs 19:23; Isa 37:24 as in RSV and NASB). Joshua designates the forested area in the hill country of Ephraim as the possession of the sons of Joseph, encouraging them by saying, "If you are a numerous people, go up to the forest and clear a place for yourself" (Josh 17:15; cf. v. 18).

The forests apparently were dense enough in OT days that wild animals roamed at will, e.g. bears (II Kgs 2:24), a roaring lion (Amos 3:4; Mic 5:8 [H 7]; Jer 5:6; 12:8), boars (Ps 80:13 [H 14]), and beasts generally (Isa 56:9; Ezk 34:25).

Psalms 29:9 ascribes glory to God by claiming that "the voice of the Lord makes the deer to calve (or 'twists the oaks' NIV) and strips the forests bare." Other metaphors or similes appear referring to the Lord's judgments, as for example, judgment on Assyria in Isa 10:18, "And he will destroy the glory of his forest and of his fruitful garden." Cf. Ps 83:14 [H 15]; Jer 21:14. Sometimes, the figure of judgment is turned around so

that rather than being cut down, it is pictured as allowed to grow into a wilderness forest, as in Mic 3:12, "Zion will be plowed as a field, Jerusalem will become a heap of ruins, and the mountain of the temple will become high places of a forest," i.e. thick and overgrown.

The symbolism of a forest is not altogether negative, however. The Lord's mighty act of salvation and forgiveness calls for shouts of joy, as in Isa 44:23, "Break forth into a shout of joy, you mountains, O forest, and every tree in it, for the Lord has redeemed Jacob." In a slightly different context, the maiden in the canticle speaks of her lover "like an apple tree among the trees of the forest, so is my beloved among the young men. In his shade I took delight and sat down and his fruit was sweet to my taste" (Song 2:3).

P.R.G.

- 889 יַעַר (y'r) **II. Assumed root of the following.**

889a יַעַר (ya'ar) **II, honeycomb.**

889b יַעַר (ya'rā) **honeycomb.**

- 890 יָפָה (yāpā) **be fair, beautiful, handsome.**

Derivatives

890a יָפָה (yāpēh) **fair, beautiful.**

890b יָפָה-פִּיָּה (y'pēh-piyā) **very beautiful,** reduplication giving the force of diminutive, "pretty."

890c יָפִי (y'pī) **beauty.**

yāpā appears only eight times, including Ps 45:2 [H 3] yopyāpātā which many try to emend. But Dahood suggests it may be a genuine dialectical form as in Ugaritic d' d' "well known" from yd', and ysmsmt "beauty" (in AB, *Psalms*, I, p. 271). The consonants may be taken as simply a reduplication of the adj y'pī which is then made into a stative verb. KJV, ASV, RSV consistently use "be fair" and "be beautiful" even of men, as in II Sam 14:25.

yāpēh. Fair, beautiful, excellent. Translated in LXX by *kalos* "beautiful, useful, good." Ugaritic has a word yp (?) probably a cognate (UT 19: no. 412).

Esthetically, yāpēh denotes "beauty as to outward appearance," e.g. Gen 12:14 regarding Sarah, "When Abraham came to Egypt, the Egyptians saw that the woman was very 'beautiful'." In the case of Rachel (29:17), "She was beautiful and lovely" (Heb y'pat tō'ar wipat mar'eh, literally "beautiful in form and beautiful to look upon"). Cf. Song 7:6 [H 7]; II Sam 13:1 of Tamar; I Kgs 1:3, 4 of Abishag the Shunammite. Elsewhere these words describe young men, e.g. Gen 39:6, "Now Joseph was handsome and good looking" (RSV). Cf. II Sam 14:25 of Absalom; I Sam 17:42 of David; Song 1:16. Under the figure of a woman, Jerusalem is called "beautiful in ele-

vation" (Ps 48:2 [H 3]). Cf. also Ezk 16:13, 14, 15, 25. Tyre (Ezk 27:3) and Egypt are also called beautiful, the latter as a metaphor with the reduplicated diminutive in Jer 46:20, "Egypt is a pretty heifer." However, it is used literally of cows in Gen 41:2, 4, 18 where "beautiful and fat" cows are contrasted with "ugly and gaunt" ones in Pharaoh's dream. Other objects of beauty mentioned in Scripture are olive trees and cedars (Jer 11:16; Ezk 31:3), feet (Song 7:2); eyes (1 Sam 16:12). In Ezk 33:32, the prophet's ministry is described as being "like a sensual song by one who has a beautiful voice and plays well on an instrument." Ecclesiastes 3:11 describes everything in general as God's creation "beautiful in its time."

Several times these words are used in Ezk 28 to describe the king of Tyre and the wisdom for which Tyre was known. Her enemies will "draw their swords against the beauty of your wisdom and defile your splendor" (v. 7). The king himself is described as "full of wisdom and perfect in beauty" (v. 12). But this proved his downfall, as v. 17 declares that "your heart was lifted up because of your beauty; you corrupted wisdom by reason of your splendor." If the king of Tyre stands for Lucifer, one can appreciate the potential for the seduction of God's people. Jeremiah speaks of craftsmen beautifying their wooden idols, "They decorate it with silver and gold" (10:4).

There are two messianic passages which use our words. In Ps 45:2 [H 3], in a song celebrating the marriage of the king, the songwriter says, "You are fairer than the sons of men; grace is poured upon your lips; therefore God has blessed you forever." Prophesying the future hope of Israel as being in the person of Messiah, Isaiah says, "Your eyes will see the king in his beauty, they will behold a far distant land" (Isa 33:17). The LXX translates *doxa* (rather than *kalos*), thinking of his heavenly glory. But this translation for *yēpī* is unusual.

If these are messianic references, then what is the meaning of Isa 53:2, "He has no stately form or majesty that we should look upon him, nor appearance that we should be attracted to him"? There is no mention of "beauty" in Isa 53. Further, the servant is depicted as suffering, especially in the crucifixion scene. In view of 52:14, "His appearance was marred more than any man," coupled with the NT description of the brutal beatings (e.g. the crown of thorns pressed on his brow), we conclude that Christ in his suffering would not manifest the beauty described elsewhere. Some theologians have opposed the idea of an ugly Christ based on the Hellenistic notion that beauty is intrinsic to deity. If the church's interpretation of the Song of Solomon as being messianic is valid, then the many uses of

yāpeh, etc. for the beloved, would tend to support our view of a handsome Christ. That beauty may be defined in the spiritual sense of inward beauty should not detract from the outward physical appearance of our Lord.

One final reference should be noted. Zechariah 9:16f. speaks of the ransomed people of God, "And the Lord their God will save them in that day as the flock of his people; for they are as stones of a crown, sparkling in his land. For what comeliness and beauty will be theirs!" May God's people even now reflect the beauty of the Lord our God (cf. Ps 90:17).

P.R.G.

יָפָה-פִּי (yēpēh-piyyā). See no. 890b.

- 891 *יָפָה (yāpah) *breathe, puff*. This by-form of *pūah* occurs only in the Hithpael stem, in Jer 4:31, *tityappēah* "she gasps for breath."

Derivative

- 891a יָפָה (yāpēah) *breathing or puffing out*. Occurs only in Ps 27:12, *wipēah hāmās* "puffing out violence."

יָפִי (yēpī). See no. 890c.

- 892 *יָאָה (yāpā') *shine forth, cause to shine*. Used eight times in the Hiphil only. ASV and RSV similar except in Job 10:3 where "favor" is used.

Derivatives

- 892a יָאָה (yip'ā) *brightness, splendor*. In Ezk 28:7, 17 of the king of Tyre.

yāpā' is used of the Lord shining forth from Mount Paran (Deut 33:2), Zion (Ps 50:1), among the cherubim (Ps 80:1 [H 2]). Undoubtedly these are references to the majestic splendor of his holiness, as revealed by the theophanic brilliance of the Shekinah glory. But further the Lord's shining forth is made explicit by Jesus' claim to be the light of the world. In Job 37:15 the reference may be to literal light, possibly lightning, which God has created.

Job's plaint in 10:3 alludes to God's light shining with favor on the wicked, whereas he himself feels keenly the darkness of his plight. Similarly, his cursing the day of his birth is expressed by a desire that no "light shine on it," i.e. that it may not be looked upon with favor, joy, or celebration. Much later, the derivative *yip'ā* "splendor" is used to describe the lofty and exalted position of the king of Tyre, from which he will have fallen because of pride.

It is interesting to note that Ugaritic *yp'* is the

semantic cognate, appearing both in texts as well as in many personal names (cf. *yṗ' b'l* "may Baal shine forth."). But the root in Ug does not clearly refer to a theophany in the OT sense. Aistleitner (AisWUS No. 1215) translates it "be sublime" (*hehr sein*).

Bibliography: THAT, I, ppl 753–54.

P.R.G.

893 יָשָׁא (yāšā') *go out, come out, go forth.*

Derivatives

893a יָשָׁא (yāšā') *coming forth*, only in II Chr 32:21.

893b יָשָׁא (še'ēšā') *offspring, produce.*

893c יָשָׁא (môšā') *act or place of going out.*

893d יָשָׁא (môšā'ā) *origin* (Mic 5:1), places of going out to, i.e. privy (II Kgs 10:27). Occurs only in the plural.

893e יָשָׁא (tôšā'ā) *outgoing, border.*

yāšā' appears over a thousand times in Qal and Hiphil, but only five times in the Hophal. The Hiphil has the usual causative meaning "cause to go out, bring out, lead out." ASV and RSV similar.

The basic notion of *yāšā'* is "to go out." It is used literally of going out from a particular locality or from the presence of a person. It is used of nature, i.e. water out of a rock, sun rising out of the east, etc. For our purposes we shall note the following uses. First, it is used frequently of the great exodus event which forms the major focus of theological attention in the OT. The Hiphil with its causative function is used extensively. Moses is the human element in bringing the people of God out of Egypt (e.g. Ex 3:10ff.; 14:11). Aaron is mentioned with Moses in Ex 6:13, 26f. But far greater emphasis is given to Yahweh, the Lord God who is involved in this great act of redemption from Egypt. Moses himself puts the emphasis on God's work in Ex 13:3 as he addresses the people of God on that memorable day, "Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the Lord brought you out from this place." The historical event was recorded in 12:50f. Moses reiterates four times the mighty power of God in the exodus redemption so as to underline the revelation which this great miracle proclaimed. (Cf. 13:3, 9, 14, 16.) Both the consecration of the firstborn and the passover feast will serve as constant reminders. Further, in the inscripturation of the Sinaitic covenant, all that need be said by way of a historical prologue to identify the benevolent activity of the great King is to refer to this saving action: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Ex 20:2).

The record shows that history is theologically related, the great "going out" event was to symbolize the mighty redemption of God's people from the shackles of sin by his sovereign powerful grace. In Deut 4:37 a reason is given: "Because he loved your fathers, therefore he chose their descendants. . . . And he personally brought you from Egypt" (cf. Eph 1:4). Throughout Israel's history, the covenanted people of God are called to remember this God-initiated redemption and to live accordingly. (Cf. Deut 6:12; 26:8; Jud 2:12; I Sam 12:8; I Kgs 8:16; Jer 11:4; Dan 9:15 and numerous references in the psalter, particularly Ps 136:11, but note also 106:6–12.)

A second usage arises from the exodus motif. In a technical sense *yāšā'* is used for the emancipation of a Hebrew slave, probably an indentured servant. Exodus 21:2 puts the maximum limit of service at six years, "But on the seventh he shall go out as a free man without payment." U. Casuto points out that these laws aim to protect certain rights of the Hebrew slave, and in effect say to the Israelite, "You have been Hebrew slaves in Egypt, and, therefore, you must act with love and compassion towards the people who are Hebrew slaves, even as you were, irrespective of their racial origin." It seems significant that this section reads so much like the preamble to the Decalogue, reminding the people of God that as you went forth from Egyptian bondage, even so shall your indentured servant go out free.

Somewhat related is a technical usage meaning "revert." Leviticus 25:8–55 records the regulations for the year of Jubilee. Property or dwellings which had been sold on account of poverty, no near of kin being able to redeem it, "at the jubilee [it] shall revert (lit. "go out"), that he may return to his property" (25:28, 30, 31, 33). It may well be that Isaiah had the above two ideas in mind when he uttered the evangelical message "to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord" (61:2–3).

Another theological usage of *yāšā'* is an extension of the exodus theme. The prophets see the irremediable corruption of Israel and Judah which inevitably leads to exile but after that a return. Ezekiel, himself an innocent victim of such judgment, quotes the Lord's promise of a new exodus-like redemptive activity from the exile. "As a soothing aroma I shall accept you, when I bring you out from the peoples and gather you from the lands where you are scattered" (20:41; cf. v. 34). Its true fulfillment may only come after the good shepherd "will bring them out from the peoples and gather them from the countries and bring them to their own land" (34:13). Hence, an eschatological note of hope is introduced.

Sometimes *yāša'* is used with a special emphasis on source or origin, particularly when that source is the Lord himself, as of fire (Lev 9:24), providential guidance (Gen 24:50), or salvation (Isa 51:5). It is used of words going forth from the mouth of a speaker, as in Job 8:10; Prov 10:18; Neh 6:19. In Deut 8:3 Moses utters one of the cardinal principles of the spiritual life, "That he might make you understand that man does not live by bread alone, but man lives by everything that proceeds out (*môšā'*) of the mouth of the Lord." (Cf. Christ's use of this in Mt 4:4.) Although both Ezekiel and Daniel use this expression once, only Isaiah emphasizes the notion of the word of God going out with effectual force. Following a universal invitation to be saved, the Lord guarantees its effectualness by an oath, "I have sworn by myself, the word has gone forth from my mouth in righteousness and will not turn back, that to me every knee will bow, every tongue will swear allegiance" (45:23). Similarly, on a context of Gospel invitation to seek the Lord and call upon him, Isaiah uses the analogy of life-producing rain coming down from heaven to illustrate the effectual working of his Word, "So shall my word be which goes forth from my mouth; it shall not return to me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it" (Isa 55:11). It is tempting to consider that these passages might have been the genesis of John's theology of Jesus as the Word of God. Consider the relation that Ps 33:6 might have to Jn 1:3. One should note also the christological interpretation of 45:23 as given by Paul in Phil 2:10f. If this is true, one wonders if Isaiah did not have in mind a person when he spoke of the "Word" going forth (cf. Jn 16:28), and not returning empty, but "succeeding in the matter for which I sent him" (cf. Jn 17:4).

še'ēšā'. *Offspring of men, produce of the earth.* Used eleven times (all plural) in Isaiah and Job.

môšā'. *Act or place of going out; hence, issue, source,* such as a spring of water or mine (for silver). Used twenty-seven times.

môšā'ā. Place from which one comes or to which one goes. Used only twice in very different connections. In II Kgs 10:27 it means "latrine." The meaning in Mic 5:2 [H 1] the plural is debated. The translation "origin" (RSV) is unsuitable for the messianic reference. The meaning of the KJV "going forth" is obscure. The NIV "whose origins are from of old, from ancient times" agrees with the idea that the ancestry of the expected ruler traces back to David's time as well as David's city. The NEB "roots" is similar.

tôšā'ā. *Outgoings, borders.* Used twenty-three times (all plural), mainly in geographical contexts.

Bibliography: THAT, I, pp. 755-60.

P.R.G.

894 יָשַׁב (*yāṣab*) *stand, set or station oneself, present oneself* (only in the Hithpael). The LXX uses *paristēmi, histēmi, anthistēmi* plus other compounds of *histēmi*. The more common Hebrew words are *āmad* and *nāṣab* which KB calls a byform of *yāṣab*. It appears forty-five times in MT. ASV and RSV are similar.

The word appears in Ugaritic only as the name of the son of Keret.

The simple usage is found in Ex 2:4 where Miriam, Moses' sister, "stood at a distance to find out what would happen to him." Habakkuk also uses the word similarly, "I will stand on my guard post . . . and I will keep watch to see what he will speak to me" (2:1). Cf. II Sam 18:13 where it is translated "stood aloof." However, there is more to the idea than simply standing.

It is used of those who set themselves against others. Specifically, in the well-known messianic psalm, "the kings of the earth take their stand . . . against the Lord and against his anointed" (Ps 2:2). Hence, it means "to oppose" or possibly "to oppress" as the parallel phrase might also indicate. In a twist to the metaphor, Num 22:22 expresses God's anger against Balaam so that "the angel of the Lord took his stand in the way as an adversary against him." In a military sense, it is used in I Sam 17:16 where Goliath stood in defiance of the Lord and the army of Israel. Cf. Jer 46:4. However, several times we find the promise of God that the enemy will not be able to stand before the godly, i.e. to oppose him. The most familiar passage is Josh 1:5, "No man will be able to stand before you all the days of your life" (cf. Deut 7:24; 11:25). Sometimes the people of God are told to take their stand, passively and quietly awaiting the mighty deliverance of the Lord as in Ex 14:13f., "Do not fear! Stand by and see the salvation of the Lord which He will accomplish for you today . . . the Lord will fight for you while you keep silent" (cf. I Sam 12:7, 16 and II Chr 20:17).

Furthermore, God calls on the righteous believers to take their stand against evil: "Who will stand up (Heb *qūm*) for me against evildoers? Who will take his stand (*yāṣab*) for me against those who do wickedness?" (Ps 94:16; cf. II Chr 11:13 where the priests and Levites of the northern ten tribes stood firm with Rehoboam when Jeroboam divided the kingdom).

In another usage *yāṣab lipnê* means "to pre-

sent oneself before." Moses is commanded, "Present yourself before Pharaoh" (lit. "station yourself") in Ex 8:20 [H 16]; 9:13. Deuteronomy 31:14 is instructive because God tells Moses and Joshua to "present themselves" at the tent of meeting, that he might commission him" i.e. install him for service. Similarly, in Josh 24:1 the elders of Israel, heads, judges, and officers are to present themselves before God as they anticipate taking the oath of leadership. Cf. I Sam 10:19; Jud 20:2. This note of service is more clearly revealed in Zech 6:5, "These are the four spirits of heaven, going forth after standing before the Lord of all the earth." They are depicted as emissaries of God, accomplishing his work. This illuminates Job 1:6; 2:1 where "the sons of God came to present themselves before the Lord, and Satan also." Satan's malevolent "roaming about on the earth" need not detract from the high service which the sons of God rendered. Furthermore, we need not denigrate the service performed as being servile, but rather an honorable task. It is this idea which indubitably is behind the proverb, "Do you see a man skilled in his work? He will stand before kings; he will not stand before obscure men" (Prov 22:29). One who thus stands before kings implicitly makes himself available and ready for service. Cf. Milton's memorable words in his sonnet on his blindness, "They also serve who only stand and wait."

One further idea may be considered. If they who stand before kings are servants and couriers ready to serve, how much more should those who present themselves to the great king, the Lord of lords, be submissive to his will and command. This seems to be the thought in Ex 19:17 where "Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain." The people gave a response of reverent obedience, "All the words which the Lord has spoken we will do, and we will be obedient" (24:3, 7).

P.R.G.

895 יָשַׁג (yāšag) *set, place, establish.*

Used sixteen times, in the Hiphil and Hophal only. It is a synonym of *šūm*, its primary meaning being to set or place. The notion of placing someone or something in such a position as to be exhibited to all may be seen in Job 17:6, "But he has made me a byword of the people, and I am one at whom men spit." Hosea 2:3 [H 5] likewise, "Lest I strip her naked and expose her as on the day when she was born" (NASB).

P.R.G.

יָשַׁח (yīshāh). See no. 1883c.

יָשַׁא (yāšūa'). See no. 896a.

יָשַׁח (yīshāh). See no. 1905b.

יָשַׁי (yāšī'). See no. 893a.

יָשַׁיָּא (yāšīa'). See no. 896b.

896 יָשַׁע (yāšā') *lay, spread.* Occurs only in the Hiphil and Hophal.

Derivatives

896a יָשַׁע (yāšūa') *couch, bed.*896b יָשַׁיָּע (yāšīa') *flat surface.*896c מַשָּׁע (maššā') *couch, bed.* Occurs only in Isa 28:20.897 יָשַׁק (yāšaq) *pour, pour out, cast* (metal). (ASV, RSV similar.)

Derivatives

897a יָשַׁקָה (y'šūqā) *a casting* (of metal), only in I Kgs 7:24.897b מוֹשָׁק (mūšāq) *a casting*, only in I Kgs 7:37; Job 38:38.897c מוֹשָׁקֶת (mūšequet) *pipe* (Zech 4:2); *a casting* (II Chr 4:3).

yāšaq is used about fifty times, about one fourth of them used of casting or pouring molten metal. ASV and RSV similar. The Ugaritic *yšq* has the same range of meaning.

The basic meaning is to pour out a liquid, e.g. Elisha poured water on the hands of Elijah (II. Kgs 3:11), pouring oil, e.g. the widow filling containers with oil (II Kgs 4:4-5), or pouring soup or food from a pot (II Kgs 4:40-41).

Ceremonially, it is used of pouring oil in anointing, e.g. on the head of the priest (Ex 29:7, Lev 21:10) or the head of a king (II Kgs 9:3, 6; I Sam 10:1). The principle of inauguration or ordination to office is clearly involved. But perhaps another more subtle principle is implied, that of representation and solidarity. When Ps 133:2 speaks of the oil that ran down Aaron's head to the beard and onto the collars of the priests' robes, God's blessing on the people as well as on the priest was thereby symbolized. Hence, the significance of the "oil of gladness." The meal offering in Lev 2:1, 6 was to have oil poured upon it and mixed with frankincense as a sweet smelling offering symbolic of one's complete consecration to the Lord, to be pleasing before him. Further, in the sacrificial system, blood was poured out at the base of the altar, making atonement for Aaron and his sons (Lev 8:15).

Eschatologically, the Lord promises through Isaiah (44:3) to "pour out water on the thirsty land" (or "on him who is thirsty") and in the parallelism he alludes to Joel's prophecy (2:28), "I will pour out My Spirit on your offspring, and my blessing on your descendants." The implications for the doctrine of the Trinity in the OT are inescapable, but neither should one lose sight of

the greater blessings to be realized following the fulfillment in Acts 2. The Holy Spirit is not to be conceived as a liquid poured out, but rather manifesting his activities among the people of God in "these latter days."

Interestingly, the word is never used for casting idol images. It is used frequently for casting the golden temple furniture and for the great bronze casting which Solomon accomplished in the Jordan valley—no small feat of engineering for his day (I Kgs 7:46).

P.R.G.

- 898 יָצַר (*yāṣar*) *fashion, form, frame*. (RSV and ASV generally similar except that RSV translates "planned" in II Kgs 19:25; Isa 37:26, and ASV has "ordained" in Ps 139:16.)

Derivatives

898a יָצַר (*yēṣer*) *form*.

898b יָצְרִים (*yēṣurim*) *forms, members*, only in Job 17:7, referring to parts of the body as having been fashioned.

The basic meaning of this root is "to form," "to fashion." While the word occurs in synonymous parallelism with *bārā* "create" and *āsā* "make" in a number of passages, its primary emphasis is on the shaping or forming of the object involved.

As with many Hebrew words of theological significance, the root *yāsar* may be used of human as well as divine agency. When used in its secular sense it occurs most frequently in the participial form meaning "potter," i.e. one who fashions (clay). The word is used in this form frequently in the prophets where "the potter" provides an apt vehicle for the communication of the prophetic message (Isa 29:16; Jer 18:2, 4, 6; Zech 11:13).

The concept of "fashioning" is particularly clear in Isa 44:9–10, 12 where an idol is pictured as being shaped (*yāsar*) by hammers (v. 12). See also Hab 2:18. The same concept is evident in the use of the word in Ps 94:20 where wicked rulers use the law to devise or frame means of wrongdoing.

When used of divine agency, the root refers most frequently to God's creative activity. It describes the function of the divine Potter forming man and beasts from the dust of the earth (Gen 2:7–8, 19). It occurs in association with *bārā* "create" and *āsā* "make" in passages that refer to the creation of the universe (Isa 45:18), the earth itself (Jer 33:2), and the natural phenomena (Amos 4:13; Ps 95:5). See also Ps 33:15; 74:17; 94:9; Jer 10:16; 51:19; Zech 12:1).

The word also occurs in the sense of God's framing or devising something in his mind. It is

used of his preordained purposes (II Kgs 19:25; Isa 37:26; 46:11; Ps 139:16) as well as his current plans (Jer 18:11).

The root is used of God's forming the nation of Israel in the sense of bringing it into existence. It is used in this way only by Isaiah and always connotes God's activity in this regard (Isa 43:1, 7, 21; 44:2, 21, 24).

The participial form meaning "potter" is applied to God in Isa 64:7 where mankind is the work of his hand.

When applied to the objects of God's creative work, the emphasis of the word is on the forming or structuring of these phenomena. The word speaks to the mode of creation of these phenomena only insofar as the act of shaping or forming an object may also imply the initiation of that object. In this way the root *yāsar* is an appropriate surrogate for *bārā* but not an exact synonym.

yēṣer. Form. The noun *yēṣer*, which connotes the concept of "form," may refer either to the shape of an object or the object itself, i.e. that which has been formed. It refers to the external shape of an idol in Hab 2:18, but to pottery itself in Isa 29:16. Its most frequent usage in the latter sense refers to that which is formed in the mind, e.g. plans and purposes (Gen 6:5; 8:21; Deut 31:21) or even the state of mind (Isa 26:3).

Bibliography: TDNT, II, pp. 1005–28. THAT, I, pp. 761–64.

T.E.M.

יָצַר (*yāṣar*). See no. 1970, *ṣārar* I.

- 899 יָצַת (*yāṣat*) *burn, kindle, set on fire*.

The most common word for burning is *bā'ar*. *yāṣat* is used largely by the prophets to depict the coming desolation. The word is always used to express destruction by fire. For ordinary burning as of wood on the altar *bā'ar* or *yāqad* would be used, although these words too are often destructive.

yāṣat is used in Josh 8:8, 19 where the city of Ai was destroyed by fire. This was done by express command from the Lord. Cf. Jud 9:49 where the tower of Shechem was set on fire. It is used of setting fields on fire (II Sam 14:30f.), forests (Jer 21:14), gates (Neh 1:3; 2:17), thorns (Isa 33:12), houses (Jer 51:30). Jeremiah uses this word 15 times, mostly to predict the fiery destruction of Jerusalem and Judah. But such destruction is not to come upon Judah exclusively, but on foreign nations as well, e.g. Egypt (46:19), Ammon (49:2), Damascus (49:27), Babylon (50:32; 51:30). Jeremiah laments (Lam 4:11) most bitterly that Zion has been thoroughly destroyed by fire, "The Lord has accomplished his wrath,

he has poured out his fierce anger; and he has kindled a fire in Zion which has consumed its foundations."

Jeremiah's use of *yāsat* may have been impressed on him by the discovery of the scroll of the law during Josiah's reign. Josiah expressed his concern for what was read to him, by commanding Hilkiah the priest and others, "Go, inquire of the Lord for me . . . for great is the wrath of the Lord that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us" (II Kgs 22:13).

For the metaphoric use of the burning anger of the Lord, see the article on *yāqad*.

P.R.G.

900 יָקַב (yqb). **Assumed root of the following.**

900a יֵקֵב (yeqeb) *wine vat*.

901 יָקַד (yāqad) *burn, kindle*. (ASV, RSV similar.)

Derivatives

901a יָקַד (y^eqôd) *a burning* only in Isa 10:16.

901b מֹקֵד (môqēd) *burning, hearth*, used only twice (Ps 102:4; Isa 33:14).

901c מֹקְדָה (môq'dâ) *hearth*, used only once (Lev 6:2).

The more common words for burning are *bā'ar* and *yāsat* for the literal expression, *qātar* "burn incense," *hārâ* for the figurative of "anger burning," plus several others of less significance.

yāqad and its derivatives are mostly used in connection with the brazen altar. It is used several times in Lev 6 where instructions are given for the burnt offerings, e.g. "the burnt offering itself shall remain on the hearth (*môq'dâ*) on the altar all night until the morning, and the fire on the altar is to be kept burning (*yāqad*, Hophal) on it" (Lev 6:9 [H 2]; cf. 6:12 [H 5]; 6:13 [H 6]).

By and large these words are used metaphorically for the wrath of God in judgment. Although *hārâ* is more commonly used, nevertheless *yāqad* is used in this sense, as in Deut 32:22, "For a fire is kindled (*qādaḥ*) in my anger, and burns (*yāqad*) to the lowest part of Sheol, and consumes the earth with its yield, and sets on fire (*lāhaṭ*) the foundations of the mountains." Isa 10:16 picks up this figure of fiery judgment. Jeremiah uses the same metaphor in 15:14, and in 17:4 accuses Judah of kindling the fire of God's anger. In a slight twist to the metaphor, Isaiah reveals God's frustration with the recalcitrant people of Judah, declaring of them, "These are smoke in my nostrils, a fire that burns all the day" (Isa 65:5).

The Aramaic cognate *y^eqad* is used eight times

in Dan 3 as a participle "burning" modifying the fiery furnace. Also, in an eschatological passage, the fourth beast of Dan 7 is slain "and its body was destroyed and given to the burning fire" (v. 11) which anticipates "the lake of fire and brimstone" into which the devil, the beast, and the false prophet are thrown (Rev 20:10).

P.R.G.

902 יָקַח (yqh). **Assumed root of the following.**

902a יִקְהָה (yiqhâ) *obedience*. (ASV and RSV similar.)

It is used only twice, in Gen 49:10 and Prov 30:17. It is presumably from *yāqah* (not used in Hebrew). The Gen passage is the familiar Shiloh prophecy concluding "and to him shall be the obedience of the peoples." However, LXX renders our word by *prosdokia* "expectation" (as if from *qāwâ*) expressing the hope of the peoples awaiting Shiloh's coming. Proverbs 30:17 "despiset to obey a mother" is rendered "scorns a mother's old age" in NEB following LXX *gêras* "old age." The parallel with "mocking a father," the Arabic cognate *waqhat* "obedience" and the usage in Gen 49:10 would seem to suggest that obedience to both father and mother is in view. Such scorn by the eye (of a son) would be severely judged.

P.R.G.

יָקַד (y^eqôd). See no. 901a.

יָקַם (y^eqûm). See no. 1999f.

יָקוֹשׁ (yāqôsh). See no. 906a.

יָקוּשׁ (yāqûsh). See no. 906b.

יָקִיר (yāqqir). See no. 905c.

903 יָקַע (yāqa') *be alienated, dislocate (Qal); hang (Hiphil)*. (ASV and RSV essentially the same.)

Of the eight usages of this word, half are causative. Genesis 32:25 [H 26], "So the socket of Jacob's thigh was dislocated while he wrestled," clearly establishes the basis for the metaphoric sense meaning "be alienated, separated." The Hiphil clearly brings out the causative, although it serves euphemistically for the idea of execution by hanging or, more likely at that time by impaling (as in Num 25:4 as NASB translates "and execute them in broad daylight . . . so that the fierce anger of the Lord may turn away from Israel"). Normally in ancient Israel execution was carried out by stoning (*sāqal* or *rāgam*, q.v.). For the curse associated with hanging, see Deut 21:23, see the synonym *tālâ* "hang." The several references to hanging bodies may refer not to death by hanging, but to the exhibition of the corpses of those killed some other way (cf. II Sam 21:12; Josh 10:26).

P.R.G.

904 יָקַץ (*yāqas*) *awake*. (RSV, ASV similar.)

Derivative (?)

904a *יָקַץ (*qis*) *awake*. Hiphil only.

It is difficult to determine the precise relation of *yāqas* and *qis*. BDB treats them in separate articles. It may be they go back to a common Semitic biradical root. KB takes *yāqas* as a by-form of *qis*. A Ugaritic tablet tells of El inviting gods to a banquet as *šh l qš* "he shouts to wake (them) up" (UT 19: no. 474).

Most of the uses are of a narrative nature relating the fact that a person "awoke" from his sleep, e.g. Noah (Gen 9:24), Jacob (Gen 28:16), Pharaoh (Gen 41:4), Samson (Jud 16:14), Solomon (I Kgs 3:15), etc.

Several times in the Psalms, it is associated with one's awaking and finding God's sustaining presence. Ps 139:18 exalts the omnipresence of God; "When I awake, I am still with thee" (Ps 17:15). In a slight metaphorical change, Prov 6:22 speaks of the law as guiding one and "when you sleep, they will watch over you and when you awake, they will talk to you." The thought is clear: God reveals himself through the inscripturated revelation, not through mystical experience. Ancient mythology expresses the limitation of the gods as needing to sleep, hence, having to shout to awaken them. (Cf. the Ugaritic example noted above and I Kgs 18:27). An allusion to this is made in several Psalms with reference to the Lord, e.g. Ps 78:65, "Then the Lord awoke as if from sleep, like a warrior overcome by wine." From the human viewpoint, one may so speak of the Lord who keeps silent when sin and rebellion goes on without repentance. However, our theology is rather built on Ps 121:3-4, "He who keeps you will not slumber. Behold he who keeps Israel will neither slumber nor sleep."

Finally, *qis* is used four times with the meaning "to awaken from the dead," i.e. resurrection. Before Elisha brought the Shunammite widow's son to life, Gehazi reported, "The lad has not awakened" (II Kgs 4:31).

Job, in a pessimistic section, speaks of man lying down and not rising again, indeed, "He will not awake nor be aroused out of his sleep" (Job 14:12; see also v. 14). Job did, however, hope for the resurrection (19:25; 14:14b (NIV), see *hālap*). In Isaiah's apocalypse, the resurrection hope is explicitly stated with respect to Judah, "Their corpses will rise. You who lie in the dust, awake and shout for joy" (26:19).

But it is Daniel (12:2) who gives the clearest expression of the eschatological hope of resurrection: "And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt." The NT follows LXX by using *egeirō* and

egeirō for the literal and figurative concepts of *yāqas* and *qis*.

P.R.G.

905 יָקָר (*yāqar*) *be precious, valuable, costly, esteem*. (ASV and RSV similar; cf. Zech 11:13, "the goodly (RSV "lordly") price that I was prized at (RSV "paid off") by them"; be (much) set by" ASV in I Sam 18:30.)

Derivatives

905a יָקָר (*yāqār*) *precious*.905b יָקָר (*y'qar*) *preciousness, honor, splendor, pomp*.905c יָקִיר (*yaqqir*) *very precious, honor*.

The root and its derivatives are employed 65 times. It comes from a Semitic root which conveys the idea of "heavy," "honor," "dignity." An object is considered precious or valuable either because of its intrinsic worth or its rarity.

Some things considered precious are wisdom, more precious than jewels (Prov 3:15; cf. Job 28:16); the steadfast love of God (Ps 36:7 [H 8]); the death of the saints in God's sight (Ps 116:15); the lips of knowledge (Prov 20:15). When one visits his neighbor infrequently, it has value in true friendship (Prov 25:17). Another precious object is God's thoughts, which are inexhaustible to the believer (Ps 139:17; cf. Jer 15:19). Here true value exists in quality, not quantity. Conversely, the phrase "the word of the LORD was precious in those days" means it was seldom heard (I Sam 3:1).

Honor also is associated with this root. One who performs an outstanding deed receives the king's honor (Est 6:3, 6). The daughters of a king are called "ladies of honor" (Ps 45:9 [H 10]). The citizens of Israel are also referred to as "the precious sons of Zion, worth their weight in fine gold" (Lam 4:2).

The root frequently appears with stone or alone to refer to jewels and other valuable objects. Solomon in building the temple hewed out huge, well dressed stones for the foundation of the temple (I Kgs 5:17 [H 31]; 7:9 f.). The fame and splendor of that temple are legendary. Also the objects within the temple were very valuable. When a foreign king conquered the land, he first sought out these treasures for his spoil (cf. Jer 20:5). Isaiah foresaw the construction of a new temple founded on "a stone, a tested stone, a precious cornerstone" (Isa 28:16). The content of this prophecy gains significance in the light of Solomon's temple and indicates the coming of a new temple for a new order of approach to God.

Life is valued very highly in the OT. David would not kill Saul even when he had the upper hand because he valued his life (I Sam 26:8-11, 21; II Kgs 1:13f.). An adulterous woman is most

damaging because she claims the most precious aspect of a man, his life (Prov 6:26). God also protects and delivers his people from oppression and violence because he values their blood (Ps 72:14). Man's life exceeds the value of his ability to redeem himself. He does not have the money, nor can he offer himself, for he is a sinner (Ps 49:7f. [H 8f.]). Consequently God alone can redeem man, and out of love he will provide the redemption necessary, even at great cost (Isa 43:1-4).

yāqār. *Precious, rare, splendid.* In Job 31:26 in reference to the "moon moving in splendor" (ASV "brightness"). Used with "spirit" in Prov 17:27 to indicate a cool or controlled disposition.

J.E.H.

906 יָקֹשׁ (yāqōsh) *lay a snare, set a trap, snare.* (ASV, RSV similar.)

Derivatives

906a יָקֹשׁ (yāqōsh) *bait-layer, fowler*, only in Hos 9:8.

906b יָקֹשׁ (yāqūsh) *bait-layer, fowler.*

906c מֹקֶשׁ (mōqēsh) *snare.*

yāqōsh and its derivatives occur forty times. It refers to setting a trap to catch some prey, but more frequently in a metaphorical sense of entrapping people.

A snare metaphorically is something that allures one from his real purpose and then destroys him. In such a light Saul to ruin David gave his daughter Michal to him in marriage so that she might become a snare to David (I Sam 18:21). Pharaoh's servants considered Moses a snare to Egypt (Ex 10:7). Similarly a godless ruler is a snare to the people (Job 34:30). Because of its inescapable hold, the power of death is referred to as the "snares of death" (Ps 18:5 [H 6]). Other snares include wickedness (Prov 29:6), fear of man (Prov 29:25), vowing rashly (Prov 20:25) and being friends with a man given to anger (Prov 22:24f.).

The wicked seek to ensnare the just (Jer 5:26). He who argues their defense or presents a just case at the court assembled in the gate also constantly confronts the attempts of the wicked to trip him up (Isa 29:21). So too does the prophet who seeks to turn the people to God (Hos 9:8). Therefore the righteous turn to God in prayer to be kept from being thus snared (Ps 141:9).

Those who follow idolatry become ensnared and can no longer serve Yahweh (Ex 23:33). Gideon made an ephod out of the spoils from battle. The ephod became a snare to himself and his family, for they fell to worshipping it (Jud 8:27). For this reason God charged the people to destroy utterly the inhabitants of Canaan, even their artifacts, so that they would never serve their gods

and leave Yahweh (Deut 7:16, 25; Ex 23:32f.; but cf. Ps 106:34ff.).

God, on the other hand, prepares a trap for his opponents. They become so self-sufficient in their opposition to him that they are unaware of the snare (cf. Jer 50:24). Initially they become entrapped by their own sin (Prov 29:6). Although sin is destructive in itself, it remains for Yahweh's direct intervention to seal the trap and judge the victim (Ps 9:16 [H 17]). God's words and his deeds set the snare. Those who resist and belittle the proclaimed word are broken and ensnared (Isa 28:13). Immanuel too will be a stone of stumbling, a rock of offense, and a trap and a snare; people will stumble over him, fall and be snared (Isa 8:14f.). This imagery emphasizes the climactic finality of Israel's resistance to God's communication by word and by flesh.

mōqēsh. *Snare, gin* (ASV.) G. R. Driver argues that it is the upper moveable part of a jaw-like trap (*paḥ*), "striker"; then it may stand for the whole trap, especially in metaphorical language.

Bibliography: Driver, G. R., "Reflections on Recent Articles, II Heber *Mōqēsh* 'Striker,'" JBL 73: 131-36. Gilman, Henry S., "Notes on *mōqsh*" JBL 58: 277-81. Heaton, Eric W., *Everyday Life in Old Testament Times*, London: B. T. Batsford, 1956. TDNT, VII, pp. 340-44.

J.E.H.

907 יָרֵא' (yārē') *I, fear, be afraid, revere.*

Derivatives

907a יָרֵא' (yārē') *fearing, afraid.*

907b יִירָא' (yir'ā) *fearing, fear.*

907c מֹרָא' (môrā') *fear.*

907d מֹרָא' (môrā) *terror* (prob.). Occurs only in phrase *shītā môrā lāhem* "appoint terror" i.e. an awe-inspiring exhibition of power (Ps 9:21).

In this discussion, biblical usages of *yārē'* are divided into five general categories: 1) the emotion of fear, 2) the intellectual anticipation of evil without emphasis upon the emotional reaction, 3) reverence or awe, 4) righteous behaviour or piety, and 5) formal religious worship. Major or synonyms include *pāhad*, *hātat*, and *hārad* as well as several words referring to shaking or quaking as a result of fear.

Typical examples of fearing as an emotional reaction are the Jews' fear of the fires on Mount Sinai (Deut 5:5) and the fear of the Jews at Mizpah when they heard of the Philistine mobilization (I Sam 7:7). Other examples give more emphasis to the anticipation of evil without necessarily pointing to the emotional reaction. David's recognition while in Achish's court that his reputation was a danger to him (I Sam 21:13) is an

example along with Jacob's anticipation that his family might be taken from him (Gen 31:31).

These two usages are in mind in using the negative command not to fear as a comforting phrase or a greeting (e.g. Gen 50:19–20). In such cases *yārē'* is often used parallel to one or more synonyms (e.g. *hātat* "be demoralized"; *āraṣ* "be terrified"). A similar motif is the defining of security as the lack of fear (e.g. Ps 56:4).

There are many examples of the third usage listed above. Such reverence is due to one's parents (Lev 19:3), holy places (Lev 26:2), God (Ps 112:1), and God's name (Ps 86:11). Habakkuk's "fearing" of God's work (Hab 3:2) and the fearing of Job's friends at seeing his misery are best considered as this kind of fear (Job 6:21).

In several passages, "fearing" and proper living are so closely related as to be virtually synonymous ideas (Lev 19:14; 25:17; II Kgs 17:34; Deut 17:19). It is plausible that this usage of "to fear" as a virtual synonym for righteous living or piety grew out of viewing "fear"—in any of the senses above—as the motivation which produced righteous living. This practical, active fear is the kind of fear for which God rewarded the Egyptian midwives (Ex 1:17, 21). This kind of fear was most appropriately learned by reading the Law (Deut 31:11–12). One righteous deed repeatedly and emphatically associated with "fearing" God is kindness to the stranger or resident alien (e.g. Deut 10:18–20; 25:18).

The clearest example of "fearing" as formal religious worship occurs in describing the religious syncretists of the northern kingdom who "feared" the Lord in respect to cultic worship (II Kgs 17:32–34), while not "fearing" the Lord in respect to righteous obedience to his law. The formal cultic elements mentioned in Deut 14:22–23 suggest that this is the kind of fear to be learned in that context. In light of the above discussion and of the context of Josh 22, the RSV is probably correct in translating "fear" as "worship" there (v. 25).

There are a few passages in which "fearing" seems to mean "being a devotee or follower." This usage could reflect either usages 4 or 5 above. Related substantival examples will be discussed below under *yārē'*, but possible verbal examples are found in Job 1:9 and II Chr 6:33.

Fear of various sorts may be caused by God's great deeds (Ex 14:31; Josh 4:23–24; I Sam 4:7–9), by judgment (Isa 59:18–19), and God's law (Deut 4:10) as well as by various human agencies (I Sam 7:7; 15:24).

In the Piel, *yārē'* means "to make to fear" (II Sam 14:15; Neh 6:9, 14, 19; II Chr 32:18). In the Niphal, the meaning is passive, "to be feared" (Ps 130:4). The Niphal participle is frequently used to describe things as "terrible,"

"awesome," or "terrifying." This is a good example of the gerundive character of the Niphal participle, "to be feared" (GKC, 116e). It may describe places (Gen 28:17), God (Ex 15:11), God's name (Deut 28:58), God's deeds (Ex 34:10), people (Isa 18:2), and the Day of the Lord (Joel 2:31 [H 3:4]).

The discussion of *yārē'* is complicated by the need to distinguish between those examples which are genuinely substantival—and therefore discussed in this section—and those examples which are involved in periphrastic verbal form and thus discussed above with the verb. This distinction is not always clearly made in translation; and often need not be made. The most frequent usage of the substantive is to refer to the "God-fearer" (different names or expressions for God may be used). Clearly substantival examples which show fear as an emotion (1 above) or as an anticipation of evil (2 above) are found (e.g. Ex 9:20; Deut 20:8; Jud 7:3). More frequently the emphasis is upon awe or reverence rather than terror (Ps 112:1; Eccl 8:12).

The "God-fearer" will implement his fear in practical righteousness or piety. Job, as a God-fearer, avoids evil (Job 1:1). In Ps 128:1 the "fearer" of the Lord walks in his ways. The fearers of the Lord may be those whose particular piety is evidenced by a response to God's message. The "fearer" of God is contrasted with the wicked (Eccl 8:13). It is desired that office holders be fearers of God (Neh 7:2). Blessings are provided for fearers of God: happiness (i.e. "blessed"; Ps 112:1), goodness from God (Ps 31:19 [H 20]), provision of needs (Ps 34:9 [H 10]), protection (Ps 33:18–19 [H 19–20]), overshadowing mercy (i.e. *hesed*; Ps 103:11), and promise of fulfilled desires (Ps 145:19).

An interesting usage of this term is found in Ps 22. There the phrase "thou who fear God" parallels "sons of Jacob" and "sons of Israel" on the one hand (v. 23 [H 24]) and "the great congregation" on the other hand (v. 25 [H 26]). These parallels, especially the last, suggest that the term is used to refer to the worshiping congregation, gathered for worship. Two other possible examples of this usage are found (Ps 115:10, 11, 13; Ps 118:3–4).

môrā'. Fear, terror, terribleness. (RSV "terrible deeds," Deut 34:12.) It may refer to the emotion of fear as in the case of the fear of Noah placed in the animals (Gen 9:2) or reverence toward God (Mal 1:6). *môrā'* may refer to external objects of fear. In the clearest example, *môrā'* (Isa 8:12; RSV "fear") parallels an external "dread" (lit. "which makes to fear"). In other passages, it parallels God's great signs and wonders and thus can be taken as referring to external objects of fear (Deut 26:8; 34:12; Jer 32:21). The

variant Hebrew spelling (*môrā*) in Ps 9:20 [H 21] should be noted. It is easier simply to take this as an acceptable orthographic variant rather than to enter into textual emendations (e.g. KB).

yārē'. *Fearing, afraid* (often "who fear"). An adjectival form which serves both as a substantive and as a participle for the verb *yārē'*. It has almost the same range of meanings as the verb.

yir'ā. *Fearing, fear*, etc. Used both as a noun and as the infinitive for *yārē'*. Found in all usages (above) of *yara'*, except 5.

The usages of this noun are similar to those of the verb. It may refer to the emotion of terror or fear (Ps 55:5 [H 6]; Ezk 30:13). This terror may be put into men's hearts by God (Ex 20:20; Deut 2:25). Isaiah 7:25 uses the term for an unemotional anticipation of evil. When God is the object of fear, the emphasis is again upon awe or reverence. This attitude of reverence is the basis for real wisdom (Job 28:28; Ps 110:10; Prov 9:10; 15:33). Indeed, the phrase sets the theme for the book of Proverbs. It is used in 1:7; recurs in 9:10 and twelve other verses. The fear of the Lord is to hate evil (8:13), is a fountain of life (14:27), it tendeth to life (19:23), and prolongeth days (10:27). Numerous passages relate this fear of God to piety and righteous living: it motivates faithful living (Jer 32:40). Fear of God results in caring for strangers (Gen 20:11). Just rule is rule in the fear of God (II Sam 23:3). Fear of the Almighty does not withhold kindness from friends (Job 6:14). Economic abuses against fellow Jews were contrary to the fear of God (Neh 5:9). The fear of the Lord turns men from evil (Prov 16:6).

Bibliography: TDOT, IX, pp. 197–208. THAT, I, pp. 765–77.

A.B.

908 יָרָא (*yārā'*) *II, shoot, pour*. Doubtless a by-form of יָרַד (q.v.). The single case of the Hophal, Prov 11:25, seems to come from *rāwā*. There are variations among the Hebrew manuscripts.

909 יָרַד (*yārad*) Qal: *go down, descend, decline, march down, sink down* (of sun); Hiphil: *bring down, take down, pour out (down), put off (ornaments)*.

Derivatives

909a מוֹרָד (*môrād*) *descent, slope, steep place, also hanging (work)* (I Kgs 7:29, *beveled [work]*, RSV); RSV also ascent, Josh 10:11.

909b יַרְדֵּן (*yardēn*) *Jordan*.

The hill country of Palestine is flanked on the west by the Mediterranean Sea and on the east by the deep rift Arabah, far below sea level. There-

fore about any place traveled in Israel is either up or down. Since Jerusalem is the geographical focal point, a traveler either "goes up" (*'ālā*) or "goes down" (modern Hebrew "immigrant" and "emigrant"). In a few places *yārad* is used when the destination is actually up hill; then it appears to mean a southward direction or down country, or else going up and down (cf. Isa 15:3 *yōrēd babbeki*, ASV "weeping abundantly," RSV "melts in tears," or possibly "going up and down while weeping"). There is also the feeling of moving from a place of prominence to one of lesser importance, i.e. from the temple or palace to a private house (e.g. II Sam 11:9f.). Further to come down is to leave one's place of prestige, to humble oneself (Isa 47:1; Jer 48:18). It often means a military maneuver to encounter the enemy in battle. In the defeat of battle, soldiers, cities and walls all come down (Hag 2:22; Deut 20:20; 28:52), and whoever is brought down is thus defeated (cf. Jer 51:40; Hos 7:12). Other uses include taking apart something, getting down from an animal or out of a chariot, throne or bed, lowering things to the ground, the coming down of rain or tears, and sailors going down to the sea (cf. Isa 42:10, RSV emends the text).

"To go down to Egypt" has the overtone of leaving the promised land to dwell among people outside the covenant. The first time the sons of Jacob went to Egypt to settle, God had to appear and instruct Jacob as to his purpose in directing them to Egypt (Gen 46:2ff.). Then after they gained control of Palestine, "to go down to Egypt" was to forsake God and to seek the help of man which would fail (Isa 30:2; 31:1).

Since Sheol (q.v.) is considered to be in the earth beneath, whoever dies goes down to Sheol (e.g. Num 16:30). Sheol's appetite is large and will swallow up all that go down (Isa 5:14). Prov emphasizes that whoever will follow the adulterous woman discovers her house is "the way to Sheol, going down to the chambers of death" (7:27).

A theophany is described as God coming down. He leaves his abode and comes to communicate with man either directly through the word or indirectly through some instrument. God descended on Mt. Sinai in fire (Ex 19:18; cf. II Chr 7:1ff.) and on the tent he appeared in a pillar of cloud (Ex 40:34f.; Num 12:5). To lighten Moses' load God came down among the elders and distributed some of his Spirit from Moses to the elders (Num 11:17). Further God comes down to bring salvation to his people; e.g., he appeared to deliver his people from Egyptian bondage (Ex 3:8). On the other hand, God also descends to judge. But before God judges, he comes down to investigate the actuality of man's wickedness (e.g. at the tower of Babel, Gen 11:5, and at Sodom and Gomorrah [Gen 18:20f.]). Convinced

of the sinfulness he descends and treads on the high places (Mic 1:3); i.e. he begins the judgment by destroying the centers of idol worship. Then he proceeds to bring down the rebellious nations to their defeat (cf. Ob 4).

J.E.H.

yardēn. *Jordan.* Most scholars would derive the name from the verb *yārad* "to descend," hence "the descender." The name occurs in Egyptian as *ya-ar-du-na*. Cyrus Gordon compares the name with the *Iardanos* rivers in Crete and Greece, and concludes that all of them derive from an East Mediterranean word for "river." The fact that almost all of the 183 occurrences of the word, with the exception of poetical passages (Job 40:23; Ps 42:6 [H 7]), are with the definite article, indicates that the word was originally a common noun. The LXX transliterates the word as *Jordanēs*.

The Jordan is formed by four sources. The *Nahr Banias* arises from Paneas (modern Banias, NT Caesarea Philippi) at the base of Mount Hermon. The Nahr el-Leddān springs from Dan (Jud 18:29), Israel's northernmost city. The Nahr Hasbani flows twenty-four miles through a valley west of Mount Hermon (possibly the "Valley of Mizpeh," Josh 11:8). The Nahr Bareighit, a small stream, west of the former, flows from Merj 'Ayun (cf. I Jon, I Kgs 15:20).

The Jordan flows seven miles through a once swampy area into what was a small lake, Lake Huleh, drained in 1955. Just south, at the Bridge of Jacob's Daughters, the ancient international highway to Damascus may have passed by a ford; the great site of Hazor lies four miles to the west. The Jordan then flows eight miles through a basalt gorge to the Sea of Galilee (the Sea of Chinnereth, Num 34:11). The river has descended from 230 feet above sea level N of the Huleh region to 690 feet below at the Sea of Galilee.

The river reforms at the south end of the Sea of Galilee and descends to the Dead Sea, 1290 feet below sea level, the lowest spot on earth. Thus it flows through a portion of the Great Rift Valley which extends from between the Lebanon and Anti-Lebanon mountains to the great lakes of Africa. The air distance between the two lakes is but sixty-five miles, but the Jordan in its meandering covers almost two hundred miles. Except at flood stage the river is only three to twelve feet deep, and ninety to one hundred feet broad.

The Jordan can be forded at about sixty sites. Jacob crossed the Jordan to get to Aram and then recrossed with the household he had acquired there (Gen 32:10 [H 11]). After Ehud killed Eglon, the king of Moab, the Israelites seized the fords and killed many of the Moabites who were trapped on the west side of the Jordan (Jud 3:28–

29). After Gideon had defeated the Midianites at Moreh he called upon the Ephraimites to seize the fords (Jud 7:24–25).

The Israelites under Joshua were able to cross the Jordan near Jericho dry-shod as the Lord dammed up the waters (Ps 114:3, 5; Josh 3:16) at Adam (sixteen miles north) as far as Zarethan (Tell es-Sa'idiyeh, ten miles further upstream). Landslides have been known to dam up the Jordan: for ten hours in 1267 and for twenty-one hours in 1927. The conquest (Josh 1–11) begins with the crossing of the Jordan and the capture of Jericho; the distribution of the land (Josh 13–21) terminates at this river. This procedure corresponds to Moses' directive (Num 34:12).

The width of the Jordan Valley broadens from four miles below the Sea of Galilee to fourteen miles above the Dead Sea. The *Ghor* "Rift" or upper valley can be cultivated north of Gilead. In the arid southern parts below the Ghor are the sterile chalk hills called Qattara. The green flood plain is known as the Zor, the Arabic word for "thicket."

The latter was known as the *gā'ōn* of the Jordan, translated by the KJV "swelling," by the RV "pride," by the NEB "dense thickets," by the NIV "thickets," and by the RSV "jungle." It was noted as the habitat of wild animals such as lions (Jer 49:19; Zech 11:3). Jeremiah is asked how, if he fell down in a safe land, he would do in a dangerous place like the "jungle of the Jordan" (Jer 12:5).

The uninhabitable nature of the Zor and the Qattara made the Jordan River an effective regional barrier. Moses was concerned that the tribes of Reuben, Gad, and half of Manasseh, who were assigned territories east of the Jordan, might not assist their brethren who had to conquer Cis-Jordan to the west (Num 32). In a relatively short time dialectal differences appeared. The Ephraimites from the west betrayed themselves at the fords by saying "Sibboleth" instead of "Shibboleth" like Jephthah's Gileadites from the east (Jud 12:6). The word "Shibboleth" means "river" and was a natural test.

The west side of the Jordan River is fed by the Nahr Jalud from Beth-shean and by the Wadi Farah from Tirzah. The key sites were Jericho, Gilgal, Beth-shean; Egyptian texts reveal Rehob south and Yenoam north of Beth-shean.

The east side receives ten perennial tributaries. The Yarmuq, which enters the Jordan five miles south of the Sea of Galilee, contributes as much water as the Jordan itself but is not named in the Bible. The Zerqa (biblical Jabbok) rises near Amman and feeds into the Jordan just above Adan.

Nelson Glueck identified thirty-five sites which were populated between the thirteenth and sixth centuries B.C. The OT mentions only nine sites in

the Jordan Valley. The site of Penuel where Jacob wrestled with the angel was near the Jabbok (Gen 32:22-32). Succoth, where Jacob built booths for his cattle (Gen 33:17) and a city which refused aid to Gideon (Jud 8:5-8), was located by the Jabbok.

When Abraham and Lot came to a parting of ways, Lot saw that the *kikkar* of the Jordan (כִּיקָר "plain"; rsv "valley"; Gen 13:10) was well watered. In this case the *kikkar*, literally "round shape," included the region south of the Dead Sea. Solomon cast copper works in the *kikkar*, perhaps the oval depression of the Jordan between Succoth and Zarethan (I Kgs 7:46). Cf. Gen 19:17, 25; Deut 34:3.

The expression *yārdēn* יַרְדֵּן the "Jordan of Jericho" which occurs at Num 22:1; 33:50; 34:15; Josh 13:32; 16:1; 20:8; and I Chr 6:78 [H 63] is translated by the rsv "Jordan at Jericho" and "Jordan by Jericho." As the phrase can indicate not just the territory east of Jericho (Josh 16:1), but the entire eastern border of Ephraim and Manasseh, Elmer Smick has suggested that *yārdēn* should be treated as a common noun so that the phrase would mean the "river of Jericho," i.e. the Jordan River in its entirety.

If the behemoth (Heb *b' hēmôt*) in Job 40:15ff. is the hippopotamus, the *yārdēn* of 40:23 may simply refer to a "river," not the Jordan. Hippopotamuses were found in the Orontes in Syria c. 1500 B.C. and in the Lower Nile until the twelfth century A.D., but not in the Jordan.

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E.Y.

יָרָה (yārdēn). See no. 909b.

910 יָרָה (yārâ) **throw, cast, shoot** (Qal); **teach** (Hiphil). (ASV, RSV similar.)

Derivatives

910a יֹרֵה (yôreh) **early** (ASV "former," rsv "autumn") rain, in contrast to *malqôsh* "latter rain." The early rains fell from the end of October until the beginning of December.

910b מוֹרֵה (môreh) **I, early rain**, only in Josh 2:23; Ps 84:7.

910c מוֹרֵה (môreh) **II, teacher**.

910d תּוֹרָה (tôrâ) **law**.

The basic idea of the root *yārâ* is "to throw" or "to cast" with the strong sense of control by the subject. Lots were cast in regards to dividing the land among the various tribes (Josh 18:6). God cast the Egyptian army into the Red Sea (Ex 15:4; cf. Job 30:19). With stones it has the idea of placing them in a certain place; God laid the cornerstone of the world (Job 38:6) and Laban set up a heap of stones and a pillar as a witness between Jacob and himself to their covenant of peace (Gen 31:51f.). The three most frequent uses of this root deal with shooting arrows, sending rain and teaching.

A most deadly weapon of the ancients was the bow and arrow. They could shoot from a distance and from behind protection. Some missiles were shot from specially designed engines (II Chr 26:15). Three of Israel's kings fell on the battlefield because of the archers' range, namely Saul (I Chr 10:3), Ahab (I Kgs 22:35), and Josiah (II Chr 35:23). Metaphorically the wicked from behind ambush shot suddenly at the blameless (Ps 64:4 [H 5]; cf. Ps 11:2). On the other hand, God too is pictured as shooting an arrow at the wicked and wounding them suddenly to protect the upright (Ps 64:7 [H 8]). In addition, shooting of arrows could be used as a sign (I Sam 20:20; cf. II Kgs 13:17).

yôreh. Early rain. God gives the early rain and the latter rain to assure abundance of harvest (Deut 11:14). Joel compares the future blessing to the coming of the early and latter rains (Joel 2:23; cf. Hos 6:3; Jas 5:7). God will restore to his people abundance of produce; this promise encompasses both material and spiritual blessings; e.g. Hos 10:12, "It is the time to seek the Lord, that he may come and rain salvation upon you."

tôrâ. Law, teaching. ASV always "law," RSV sometimes "teaching," "instruction" and "decisions." The word is used some 221 times.

Teaching is the special task of the wisdom school as seen especially through the book of Prov and of the priesthood. The latter accompanies a revealed religion. The priests are to teach the law given by Moses (Lev 10:11; Deut 33:10); e.g. King Jehoshaphat acted uprightly because he was instructed by the high priest (II Kgs 12:2 [H 3]). Ezra the priest faithfully taught the Law of Moses in the fall Feast of Tabernacles in accordance with the Deuteronomic injunction (Deut 31:9-11; Ezr 8:1ff.). Unfortunately the priests were not always true to God; they taught for money and became teachers of lies (Isa 9:15 [H 14]; Mic 3:11). Similarly an idol is deemed "a teacher of lies" (Hab 2:18f.).

Teaching is associated with the anointing of the Holy Spirit. Bezalel and Oholiab were inspired to teach the skills of the artisan so that the tabernacle and its furnishing could be built (Ex 35:34). God himself is particularly described as a teacher. He taught Moses both what to do and say (Ex 4:15). He also teaches sinners the right way (Ps 25:8) and instructs those who fear him in the way they should choose (Ps 25:12). Therefore the Psalmist often beseeches God to teach him so that he may keep the statutes and walk in the way of truth (Ps 27:11; 86:11; 119:33; cf. Job 6:24; 34:32). In the last days God promises the people of Jerusalem a teacher whom they will behold (Isa 30:20). The nations also will come to Jerusalem so that God might teach them (Isa 2:3). No wonder Jesus, as God incarnate, assumed the title of teacher and performed much of his ministry as a teacher.

Scope of the Word

The word *tôrâ* means basically "teaching" whether it is the wise man instructing his son or God instructing Israel. The wise give insight into all aspects of life so that the young may know how to conduct themselves and to live a long blessed life (Prov 3:1f.). So too God, motivated by love, reveals to man basic insight into how to live with each other and how to approach God. Through the law God shows his interest in all aspects of man's life which is to be lived under his direction and care. Law of God stands parallel to word of the Lord to signify that law is the revelation of God's will (e.g. Isa 1:10). In this capacity it becomes the nation's wisdom and understanding so that others will marvel at the quality of Israel's distinctive life style (Deut 4:6). Thus there is a very similar understanding of the role of teaching with its results in the wisdom school, in the priestly instruction, and the role of the law with its results for all the people of the covenant.

Specifically law refers to any set of regulations; e.g., Ex 12 contains the law in regard to observing the Passover. Some other specific laws include those for the various offerings (Lev 7:37), for leprosy (Lev 14:57) and for jealousy (Num 5:29). In this light law is often considered to consist of statutes, ordinances, precepts, commandments, and testimonies.

The meaning of the word gains further perspective in the light of Deut. According to Deut 1:5 Moses sets about to explain the law; law here would encompass the moral law, both in its apodictic and casuistic formulation, and the ceremonial law. The genius of Deut is that it interprets the external law in the light of its desired effect on man's inner attitudes. In addition, the book of Deut itself shows that the law has a broad

meaning to encompass history, regulations and their interpretation, and exhortations. It is not merely the listing of casuistic statements as is the case in Hammurabi's code. Later the word extended to include the first five books of the Bible in all their variety.

Law and Covenant

Covenant precedes law; and the law was given only to the nation which had entered into covenant with God [although in the sense of moral principle, law is as old as human sin and God's governance, Gen 3:7; 9:6; 26:5.—R.L.H.]. The law specifically is the stipulations of the covenant. But in the broad sense of law, namely God's teaching, covenant plays the central part. Law and covenant may parallel one another (e.g. Ps 78:10). Since they are so closely tied together, to break one is to break both. Their interconnection is further witnessed to in that the tables of the testimony were placed in the ark of the covenant and a copy of the book of the law placed beside it as a perpetual witness to the covenant between God and his people (Ex 40:20; Deut 31:26).

The law, as well as the covenant, brings with it blessings or curses. He who follows its precepts will be blessed (Deut 29:9 [H 8]), but whoever breaks them will be cursed (Deut 29:20–21 [H 19–20]). Following the law is the source of life; it makes life a joy and lengthens its days (Deut 6:1–2). On the other hand, as the standard it tests Israel to determine whether they follow God completely or not (Deut 8:2; Jud 3:4).

Frequently the OT says Moses wrote the law and refers to the book of the law (e.g. Deut 30:10; 31:9; Josh 24:26). These references give weight to the importance placed on a written code from the beginning of Israel's history. It became the objective standard from which interpretation was made (cf. Deut 17:8–11). In addition, it was to be read and meditated on so that its precepts should become an integral part of the lifestyle of the people (cf. Josh 1:7f.). It was their guidebook; more than that it was their constitution. Israel was a religious state; as such, the fundamental document that determined its character was the law given through Moses. E.g., the king was to have his own copy, and he was to read it all the days of his life so that he would learn to fear Yahweh by keeping all the words of the law (Deut 17:18–19). Since the written law was superior to the king in Israel, the king could never become a god or a religious innovator. His right to rule was subordinate to the law.

References to the written law or the law of Moses are numerous in the historical books. The most significant ones may be collected for convenient reference: Deut 17:18; 28:61; 29:21 [H 20]; 30:10; 31:9, 24; Jos 1:7,8; 8:31f.; 23:6; I

Kgs 2:3; II Kgs 14:6; 22:8; 23:25; II Chr 23:18; 30:16; Ezra 3:2; 7:6; Neb 8:1-2.

The Property of the Priests

The law was the special property of the priests. They were to teach its precepts and follow its regulations (Deut 17:8-11; 33:10). They were known as "those who handle the law" (Jer 2:8). But unfortunately the priesthood became blind and arrogant. They forgot God (Hos 4:6). They no doubt had the law memorized but failed to see its spiritual dimensions. Instead they turned it into a means of enhancing their own power and wealth (Ezk 22:26; cf. Zeph 3:4). Therefore God sent his prophets to call the people back to true observance of the law (II Kgs 17:13). The prophets' task was to apply the law to their own situation. Their message was founded on the law; they struck out at its misapplication.

The Law at the Time of Ezra and Nehemiah

In the postexilic community under the leadership of Ezra and Nehemiah, the law became central to the community's life. Both men struck out at the lax, selfish lives the people were living and sought to turn them back to the true worship of God through having the law taught. Ezra read the law before the assembly and interpreted it so that the people were sure to understand its application (Neh 8:2-8). Upon hearing the law the people wept (Neh 8:9). But Nehemiah and Ezra comforted the people and led them to celebrate the feast of booths according to the law (Neh 8:13-17) as Moses had ordered to be done (Deut 31:10-11). Each day of the feast the law was read (Neh 8:18). Afterwards they repented of their sins and made a covenant to follow the entire law (Neh 9:3; 10:29-31). The activities of these two men led the people back to God, and their use of the law became formative for the community's life with effects lasting even past the destruction of Jerusalem in 70 A.D.

Praise for the Law

Some psalms render praise to the law. The chief, of course, is Ps 119. The Psalmist yearns for understanding in order that he can keep the law, the object of his delight and love (vv. 1, 61, 92). Psalm 19 speaks about God communicating his glory through the heavens and through his spoken word. The latter communicates directly and specifically God's will. The law turns (RSV "reviving the soul") the whole person to God. Thereby it enlightens, makes wise and is a cause of rejoicing (vv. 7-8 [H 8-9]). It also warns against evil and prevents one from inadvertently turning from God (v. 11 [H 12]). No wonder its value is higher than the finest gold and its taste sweeter than honey (v. 10 [H 11]).

The Law in the Coming Age

Because of Israel's constant disobedience, the prophets looked for a time when once again the law, directly from God, would go forth from Jerusalem (Isa 2:3). Then God himself will both teach and judge according to the law. Such is a part of the suffering servant's task, namely to render judgment according to truth and to give forth a new teaching or law (Isa 42:3f.). It will surpass the Mosaic law because of its source through a new prophet-leader. It will not disagree with the old but build on it. Also its scope will be universal. Jeremiah sees the establishing of a new covenant in which the law will be written on the heart (Jer 31:33). Man will be able to obey God from his inner life outwards. Then the true purpose of the law, namely, to lead man into a fruitful, abundant life of fellowship with God, will be fully realized.

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911 יָרָה (yārah). Used only once (Isa 44:8). Probably to be read as from yārē "be afraid" (so DSS).

יָרוֹק (yārôq). See no. 918c.

912 יְרוּשָׁלַיִם (y^erūshālayim), יְרוּשָׁלַם (y^erūshā-laim) **Jerusalem**.

An ancient city of southern Canaan, capital of the Davidic dynasty and religious center of Judaism until its rejection of Jesus and the resultant destruction by Titus in A.D. 70. It was taken also as a symbol of the Christian church, predicted seat of the future messianic kingdom, and prototype of the ultimate New Jerusalem that succeeds God's final judgment. Mentioned by name 669 times in the OT alone, Jerusalem is the world's most significant city (Ps 48:1-2 [H 2-3]). It was God's earthly dwelling place (I Kgs 8:13), the scene of Christ's resurrection (Lk 24:47) and will be the place of his return in glory (Zech 14:5).

Although Paleolithic tools have been recovered southeast of modern Jerusalem, urban settlement seems to have begun with the Early Bronze Age

Canaanites (3000–2000 B.C.). The choice of site appears to have been dictated by the presence of a road junction, the military strength of the hill Ophel, or Zion, and the perennial water of the Gihon spring in the Kidron Valley on the city's east. Its first mention comes at the close of this period, when Abraham honors its priest-king Melchizedek (Gen 14:20), a type of Christ (Ps 110:4; Heb 7) in his double office. On the adjoining hill of Moriah (II Chr 3:1) Abraham was willing to offer his son Isaac as a sacrifice to God (Gen 22:2, c. 2050 B.C.).

The city is first mentioned in the Ebla tablets according to preliminary reports (Kitchen, K. A., *The Bible in its World*, Paternoster, 1977, p. 53). Then it is mentioned in the Middle Bronze Age (2000–1600) Egyptian Execration Texts of the Twelfth Dynasty, as *Urusalimum*? foundation (?) of Shalem." This form is probably to be read in the Amarna letters (fourteenth century B.C.) as *Ursalimmu*. In early Hebrew it therefore was pronounced *yerushalem* probably meaning "Foundation of Shalem," shalem being a god known from a Ugaritic mythological text, but in Hebrew coming to mean peace or security.

Its initial biblical designation, in Moses' writing of Genesis (c. 1450 B.C.), is simply "Salem" (14:18; cf. Ps 76:2 [H 3]), *shalēm*, meaning complete, prosperous, peaceful. Its form in biblical Aramaic, *y^erūsh^elem* (Dan 5:2) and in the LXX, *ierousalēm*, is therefore probably more correct than the medieval Masoretic Hebrew, *y^erūshālayim*, which may be modeled after *mišrayim*, the dual noun for Egypt.

Although captured by Joshua in the Late Bronze Age (Josh 10:1) and occupied for a brief period after his death (Jud 1:8, c. 1390), Jerusalem remained in Canaanite (Jebusite) hands (1:21) until its capture by David in 1003 B.C. (II Sam 5:6–9). By bringing up the ark of the covenant into a special tent (6:17) David made Zion the throne of God's presence (Ps 132:13). In 959 Solomon completed the permanent temple, which, though destroyed by Nebuchadrezzar in 586, was rebuilt by Zerubbabel, 520–515, into which Jesus later entered with God's true peace (Hag 2:9). Jerusalem is thus "the city of the Great King" (Ps 48:2 [H 3]; Mt 5:35). To be "born in Zion" seems to be equated with participation in divine salvation (Ps 87:4–5), whatever one's actual nationality may be (v. 6; ICC, *Psalms*, II, p. 240; cf. Gal 4:26). The name of the city comes to designate heaven itself (Heb 12:22–23).

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J.B.P.

913 ירח (yrh). Assumed root of the following.

913a יָרֵאֵה (yārēah) moon.

913b יָרַח (yerah) month.

yārēah. Moon. (ASV and RSV the same.) The word occurs 27 times. "The moon," frequently paralleled by "the sun," was created by God to rule the night and to indicate the seasons, especially the occasions of feasts (Ps 104:19; 136:9). The moon gives off enough light in the Near East by which to perform many tasks, and during full moon journeys could be made at night. People with certain mental disorders were considered by some to be moon struck (Ps 121:6). [In Gr. the word for "epileptic" is from words meaning "moonstruck" (Mt 4:24 NIV). The etymology of the word need not argue that the concept was then current that the moon caused such illness. Cf. our word "lunatic" which in its etymology reflects much older notions. Obviously, the moon is harmless, but as Dahood observes ("Psalms," in AB, III, p. 202) many ancients believed otherwise. David asserts that it cannot harm the believer. It is also possible that David had in mind the pagan deities: the sun god and the moon god are nonentities.—R.L.H.] The moon was viewed as having a powerful effect on life.

Sin, the moon god, was the main god worshipped at Ur in southern Babylonia and at Haran in northwestern Mesopotamia. He was associated with order and wisdom. Both of these cities were deeply rooted in the life of Abraham before he left to follow God. The movements of the moon were carefully observed and various omens were given by its relationship to the sun, its son. An eclipse was an ill omen, and special rituals were performed to avert any disaster. Thus the moon-god had a profound effect on ancient Near Eastern life. Such worship, however, was strictly forbidden in Israel (Deut 4:19). Any who were so attracted were under the penalty of stoning (Deut 17:3ff.). Job, to proclaim his innocence, asserted that he had never been allured by any of these heavenly bodies, including the moon (Job 31:26ff.).

In Israel the moon was constantly affirmed as Yahweh's creation. It had no external power. Thus the pilgrim to Jerusalem did not have to fear being moon struck, for Yahweh would most assuredly protect them (Ps 121:6). As his creature, the moon is to praise Yahweh (Ps 148:3). Because the moon is subject to Yahweh, Joshua was able to command it and the sun to stand still while he completed the battle (Josh 10:12f.).

When the day of the Lord comes, all of the heavenly bodies will be affected. Joel speaks about the sun and the moon becoming darkened (Joel 2:10; 3:15 [H 4:15]) and the moon turning to blood (2:31 [H 3:4]; cf. Mk 13:24; Lk 21:25; Rev 6:12). Isaiah 13:10 confirms that the moon shall

not give its light during the day of Yahweh. In the new age Isaiah sees that there will be no need of the moon's light or patterns of movement (Isa 60:19f.).

Interestingly the covenant with the house of David to rule Israel is pictured as firmly established like the moon (Ps 89:37 [H 38]). No doubt the certainty as well as the temporality of this covenant is indicated. As long as there is a moon, so the covenant stands, but in the new age when there is no longer any need for the moon so there will be no need for that covenant.

yeraḥ. Month. Aramaic, "new moon," also in Ugaritic (ASV and RSV same except former "moons" in Deut 33:14). This noun is used twelve times. The primary unit of time in the Semitic world is the month (more often called *hōdesh*, q.v.), especially for establishing festivals. Months named with *yeraḥ* include *ziw*, second month (I Kgs 6:37), *'etānīm*, seventh month (I Kgs 8:2), and *bāl*, eighth month (I Kgs 6:38). These three month names with a fourth, *'ābīb*, are probably the old Canaanite names. Two of them (*bāl* and *'etānīm*) are also found in Phoenician. More often the or gives the month by number—e.g. seventh month, etc. In exilic and postexilic books (Est, Neh, Zech), the Babylonian names Nisan, Sivan, Elul, Chislev, Tebeth, and Shebet (Sebet) are mentioned. The Hebrews reckoned time by the lunar month, but to keep in step with the solar calendar they put in an extra leap month about every three years. By this method the spring festival always came in the spring and the fall festivals in the fall. See also *hōdesh*, no. 613b.

A month of days means a full month; a girl taken captive was allowed to mourn the death of her parents a full month before becoming a wife (Deut 21:13). The number of months fulfilled may mean the time it takes an animal to come to birth (Job 3:6; 39:2). Similarly in regard to harvest it appears in the blessing given Joseph; namely he is to be blessed "with the choicest fruits of the sun, and the rich yield of the months" (Deut 33:14). Certain events are numbered by months. Moses was hid at home three months by his mother (Ex 2:2). Shallum reigned one month in Samaria (II Kgs 15:13; cf. Zech 11:8). Month in these instances indicates a short period of time, but when used to measure suffering or one's longings, it means a long time has passed. Job lamented, "So I am allotted months of emptiness, and nights of misery are apportioned to me" (Job 7:3); and "O that I were as in the months of old, as in the days when God watched over me" (Job 29:2).

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J.E.H.

914 יָרַט (*yāraṭ*) *be precipitate, precipitate* (Num 22:32).

יָרִיב (*yārib*). See no. 2159b.

915 יְרִיחוֹ (*y^erihō*), יְרִיחָה (*y^erihōh*), יְרִיחֹ (*y^erēhō*) *Jericho*. (ASV, RSV the same.)

The names appear 38 times. Jericho is located approximately 900 feet below sea level and 10 miles north of the Dead Sea. Its plain is made green by a plentiful spring, known as the Fountain of Elisha. Its weather is almost always warm and dry, pleasant in winter, hot in summer. Here it controlled the less used roads along the Arabah and a permanent ford of the Jordan River. The mound known as Tell es-Sultan is or Jericho, and is one of the oldest walled cities of man, going back to at least the eighth millennium B.C.

After the long wilderness journey the Israelites under Joshua crossed the Jordan and encamped at Gilgal. To gain a foothold on the west bank they had to capture Jericho, then a city covering five to eight acres enclosed by forbidding walls. The Israelites marched around the city for six consecutive days. On the seventh day, they marched around the city seven times; then on the seventh time, through the miraculous intervention of God amidst the sounding of trumpets and the shouting of the people, the walls collapsed causing the utter discomfiture and defeat of the inhabitants of Jericho (Josh 6). Rahab's family only escaped due to her faith and to her siding with Israel (Josh 6:22f.; Jas 2: 25). Afterward the city was burned, but the valuable vessels became a part of the treasury of the Lord's house (Josh 6:24). The fall of Jericho became a symbol of God's power and intent to give the land to the Israelites and firmly established the leadership of Joshua as Moses' successor. The conclusive manner in which it was taken provided the standard for future attacks. Ai was to be captured in the same fashion (Josh 8:2). These mighty deeds also bore witness to the inhabitants of Canaan that Israel was a force to be reckoned with, because God was on their side. The men of Gibeon realized this, feigned their habitation and entered into covenant with Joshua (chapter 9). After Adonizedek, king of Jerusalem, learned what had happened to Jericho and Ai, he summoned a coalition of kings to Jerusalem to plan a concerted effort against Israel. With God's help that coalition was soundly defeated and the kings slain (Josh 10:1-28).

Excavations at Jericho by Garstang and K. Kenyon have uncovered significant artifacts and

aroused a tremendous debate over its fall into Israelite hands. Garstang argues for a late fifteenth century date and Kenyon a late fourteenth century date. Kenyon claims, however, there is very little evidence left of the city which was taken by Joshua; therefore the archaeologist will not be able to shed much light on that city or the exact date of its fall.

The defeat of Jericho brought Joshua's curse on anyone who dared to rebuild it (Josh 6:26). In the days of King Ahab, Hiel of Bethel dared and it cost the death of his two sons (I Kgs 16:34). The city is mentioned as the boundary between Benjamin and Joseph, and as belonging to Benjamin (Josh 16:1, 7; 18:12). In this area there was a settlement at the time of David, for David's servants recovered here from their humiliation at the hand of Hanun the Ammonite (II Sam 10:1-5). Further, a school of the prophets resided here during the days of Elijah and Elisha, and Elisha miraculously healed the spring that had turned brackish (II Kgs 2:5; 19-22).

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J.E.H.

יִרְרָה (y^erî'â). See no. 917a.

916 ירר (yrk). **Assumed root of the following.**

916a יִרְרָה (yārēk) **thigh, loin.**

916b יִרְרָה (yar'kâ), יִרְרָה (yērēkâ) **flank, side.**

yārēk. Thigh, loin, side, base. ASV and RSV similar; "that comes out of his loins" = "offspring" RSV (e.g. Gen 46:26), but "of his body begotten" (Jud 8:30 ASV). The thigh stands for man's foundation (e.g. "the place of girding on the sword" (cf. Jud 3:16, 21)) and for the source of life. Thus a hand placed under the thigh affirmed the strongest oath, especially during the patriarchal age (cf. Gen 24:9). And smiting the thigh was a sign of intense repentance (Ezk 21:12 [H 21]; Jer 31:19). The Hebrews recognized the beauty of the female thigh (Song 7:1 [H 2]). However, a woman jealously accused of adultery had to drink water of bitterness and utter a curse. If she was guilty, her body swelled and her thigh fell away (Num 5:21f.); perhaps a miscarriage of an illegitimate child is hereby indicated. Also the word refers to the "side" of the tabernacle (Ex

40:22) and of the altar (Lev 1:11) and the "base" of the lampstand (Ex 25:31).

No wonder the angel in his wrestling match with Jacob at Peniel smote Jacob's thigh. He showed his superior strength, and he indicated that the very basis of Jacob's life was altered, further signified by the change of his name. A perpetual reminder was given to Jacob in his constant limping and to the nation in its being forbidden to eat the sinew of the thigh (Gen 32:25, 31f. [H 26, 32f.]).

yarkâ. Flank, side, rear, extreme or uttermost parts, innermost parts, depths, recesses. (RSV more varied than ASV, often using "farthest," but for "rear" ASV reads "hinder part.") It appears twenty-eight times. The word refers to the backside or farthest part of anything. It is employed to indicate the rear of a building, the extent of a border (Gen 49:13), the back country (Jud 19:1), the deepest part of a cave and the inner parts of a ship (Jon 1:5). "The far recesses of Lebanon" indicates where the great cedars grew (II Kgs 19:23). Also Sheol is called the depths of the pit (Isa 14:15; cf. Ezk 32:23).

The remotest parts, particularly the distant north, are conceived of as those away from God. All countries, except Egypt, had to approach Jerusalem from the north, because of desert and sea. Consequently in those remotest parts the enemies of God are viewed as assembling and planning their attack on Jerusalem. Jeremiah saw the source of the coming destruction against Jerusalem as "a great nation . . . stirring from the farthest parts of the earth" (Jer 6:22; cf. 25:32; 50:41; Ezk 38:6, 15; 39:2). The recesses can extend even beyond the globe. Babylon, intending to rule all the world, affirmed, "I will sit on the mount of assembly in the far north" (Isa 14:13).

Although the recesses are a refuge for God's opponents, they are never beyond his control. From the farthest parts of the earth, God will bring back his people (Jer 31:8). Mount Zion is placed figuratively in the far north to show that the city of God rules the entire world (Ps 48:2 [H 3]). [The word is also used with less emphasis to mean merely "end" of anything (Ex 26:22-23 etc.; I Kgs 6:16; Ezk 46:19). It is possible that Ps 48:2 [H 3] only means to say that the temple was on the north end of Jerusalem, although a common view is the one expressed that Zion is placed figuratively in the far north. A variant of this view is that Zion is figuratively like the northern mountain, Zaphon, sacred to the Phoenicians. R.L.H.]

J.E.H.

917 יָרַע (yāra') **quiver**, only in phrase *nap-shô yār'â lô* "his soul quivers to him," i.e. is in terror and distress.

Derivative

- 917a יָרִיעָה (y^ri'ā) *curtain*. (ASV and RSV the same, except sometimes RSV "tent.")

It occurs fifty-one times. Since tents were made out of curtains, these two words are paralleled frequently in the OT. The color of the tents was quite dark (Song 1:5), and children helped set them up (Jer 10:20). In times of war they, along with all the flocks and goods, were taken as spoils (Jer 49:29; 4:20). The tabernacle was composed of ten curtains woven from fine twined linen and blue, purple and scarlet stuff (Ex 26:1). The curtains were held together by a series of loops. A covering over the tabernacle consisted of eleven curtains made from goats' hair; a half curtain hung over the back. The ark of the covenant was viewed as dwelling within curtains (II Sam 7:2; I Chr 17:1; RSV "tent"). In symbolic language God is pictured as spreading out the heavens like a tent (or curtain, Ps 104:2). Little effort on his part and yet his complete control is thus emphasized.

It is of some interest that all the tabernacle curtains were 4 cubits (6 ft) wide, which was the standard width of an Egyptian horizontal loom—all except the court hangings which were five cubits wide. The extra cubit may have come from a section woven on the low hand loom, which was about one cubit wide.

After God's great saving act through the suffering servant, the effect is anticipated in the command to Israel to "enlarge the place of [his] tent and [to] let the curtains of [his] habitations be stretched out" (Isa 54:2). This exhortation means that the number of people reached by God's revelation becomes increasingly larger.

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J.E.H.

918 יָרַק (yraq) **I. Assumed root of the following.**

- 918a יָרַק (yereq) *green, greenness*.
 918b יָרַק (yārāq) *herbs, herbage*.
 918c יָרוֹק (yārôq) *green thing* (only in Job 39:8).
 918d יֵרָקוֹן (yērāqôn) *mildew, paleness, lividness*.
 918e יֵרָקֵק (y^rraqq) *greenish, pale green*.

919 יָרַק (yāraq) **II, spit.**

- יֵרָקוֹן (yērāqôn). See no. 918d.
 יֵרָקֵק (y^rraqq). See no. 918e.

- 920 יָרַשׁ (yārash) *take possession off, dispossess, inherit, disinherit, occupy, seize, be an heir, impoverish* (Qal); *come to poverty, impoverish, be poor* (Niphal); *devour* (Piel; Deut 28:42, the cricket devours the trees and the fruit of the ground); *inherit, drive out, cast out, dispossess, destroy, make poor* (Hiphil).

Derivatives

- 920a יְרֵשָׁה (y^rrēshā) *a possession, only in Num 24:18*.
 920b יְרֻשָּׁה (y^rrūshshā) *possession, inheritance*.
 920c רֶשֶׁת (reshet) *net*.
 920d מֹרָשׁ (môrāsh) *possession*.
 920e מֹרָשָׁה (môrāshā) *a possession*.

It is used with its derivatives (except *reshet*) 260 times. In civil matters the verb means to become an heir (cf. Jer 32:8). In military matters it means to gain control over a certain area by conquering and expelling the current inhabitants of that area. In such a light the word came to take on the meaning of "dispossess," "drive out," "cast out," and "seize."

Possession and Covenant

In Israel's history the root takes on its double force, to inherit and to dispossess, in relationship to the covenant. God made a covenant with Israel that they would become his own special people (e.g. Ex 19:5f.). A major benefit on Israel's side was the promise of an inheritance, namely a land where they could develop into a holy nation (Gen 15:8; Ex 6:8). Israel, however, became a people in Egypt before they occupied a land. Therefore to become a nation they had to gain possession of a land. They left Egypt, agreed to the covenant at Sinai and then proceeded to take Palestine as their possession. However, forty years passed between Sinai and the first successful attempt at conquest.

View of Taking Possession of the Land
Found in Deuteronomy

The book of Deut was composed in the light that the people after the long years in the wilderness were about to begin their conquest. Consequently the highest number of occurrences of *yārash* appear in Deut. The program of conquest described in Deut emphasizes that the people had to live according to the law given at Sinai in order to have God's help in conquest (Deut 6:17ff.). Above all they had to be sure to live justly (Deut 16:20). Thereby God obligated himself to help them defeat the nations and to possess the land (Deut 12:29). However, before God could act it was imperative that the people come to the land.

I.e. they had to respond in faith expecting God to overcome their enemies by placing their lives in jeopardy on the battlefield. In other words, they had to present themselves to receive the promise. As long as they were obedient, God would go before them to dispel the inhabitants even though they were greater and mightier than Israel (Deut 7:1; 11:23; 31:3; Ps 44:2f. [H 3f.]). Deuteronomy anticipated that God would drive out the inhabitants in spectacular ways if needed, such as sending "hornets" among the nations (Deut 7:20). Here there was the crucial balance between the act of God and the responsive participation of the people, both of which were necessary to accomplish God's purpose (Deut 9:3). There was no doubt that it was God who gave them the land and the victory to possess it; yet they had to respond by actively participating in the taking possession for the plan of God to be realized. Further God acted through his people, but also through nature and circumstances so that the outcome accomplished was the best.

There was a fully moral basis to the conquest. Gen says Abraham could not possess the land because the sin of the Amorites was not yet complete (Gen 15:16). Leviticus 18:24–30 teaches that the morality of a people either allows them to occupy a land or else causes the land to expel them. The reason Israel possessed Canaan by dispossessing the Amorites was that the sin of its inhabitants abounded to the point that God no longer allowed them to occupy that land. In such a light Israel became the means of God's judgment on these nations (Deut 9:1–5; 18:12). Just as later Assyria was God's rod to punish Judah (Isa 10:5f.) Israel was not allowed to dispel the Amorites because Israel was larger, or more noble than they, but rather solely under the sovereignty of God did Israel serve as his instrument of judgment and solely under his love did they become the recipients of the inheritance (Deut 4:37f.). There is a definite theological pattern established here. Covenant results in inheritance, but one must come to the inheritance to obtain it. And he must be willing to face all opponents in obtaining the inheritance. Yet in reality it is God who defeats the opponents and allows the inheritance to be gained.

[An additional justification may be found here even on the secular plane, in that Canaan in the 15th–14th centuries was nominally a part of the Egyptian empire just then losing its grip. The Israelites had paid in bitter service in Egypt for every cubit of land the Lord gave them in Canaan! R.L.H.]

After possessing the land by expelling and destroying its inhabitants, the Israelites were to settle in it and establish a way of life based on obedience to the love of God (Deut 11:31f.). For this way of life to be realized the law was given to

them for a possession (Deut 33:4). As long as this lifestyle would be maintained the land would be theirs forever (1 Chr 28:8). Their ownership of the land was eternal, but their right to occupy it depended on their obedience to God. If they turned from God and followed abominable pagan practices, they lost the right to live there. Yet as long as they were obedient to God, he allowed them to continue their occupation of the land by helping them to overcome their enemies (e.g. II Chr 20:5–17).

Israel's Response

Under Joshua, Israel drove out many nations and occupied large portions of the land (Josh 12). However, there was much land left to be possessed (Josh 13:1–6; Jud 1). God used the nations which remained to test Israel in order to determine how complete was Israel's obedience to the law (Josh 23:12f.; Jud 2:3, 21ff.). When Israel fell to false worship, they became weak and encountered the wrath of God which caused these nations to oppress Israel. But when they turned back to God, he brought them deliverance. This pattern continued until Israel fell captive to Babylon (Neh 9:26–31). Prior to that day they suffered all kinds of misfortune which was intended to lead them to repentance. But the majority stubbornly continued to act disobediently; therefore God allowed other nations to possess them as their just punishment (Ezk 7:24; 33:23–24). Under the Persians a remnant returned to settle the land, but their continued occupation was dependent upon the same obedient response to God's law (cf. Ezr 9:10–15).

The Concept of Possession Generalized in the Psalms

The Psalms build on this pattern of living in the land by emphasizing that possession of the land belongs to those who fear the Lord (25:12f.), those who wait on the Lord (37:9), the meek (37:11), those blessed by the Lord (37:22) and the righteous (37:29). Those who enter into covenant with God receive an inheritance, but they must act to take possession of it and must live uprightly to maintain their inheritance. This idea is no doubt the background for the beatitude – "blessed are the meek, for they shall inherit the earth" (Mt 5:5).

Its Eschatological Use

The prophets pick up the themes around *yārash* as they foresee God's establishing his reign at the end of the age. The people will experience a "new Exodus," and they will again possess the land (Jer 30:3). Isaiah looks for the time when their descendants will possess the nations; i.e. instead of defeating them in battle the nations will also become God's people (Isa 54:3;

cf. Amos 9:12). Since the people will be transformed to follow righteousness, they will always hold the land (Isa 60:21). The idea carries over to the New Covenant in that the people of faith have the promise of an inheritance and yet before it is fully enjoyed the final conquest of their greatest opponent Satan must be accomplished.

môrāsh. A *possession*. In Job 17:11 *môrāshê l' bābî* (lit. "the possessions of my heart") is rendered "the desires of my heart" (RSV; ASV "thoughts"; BDB gives "my cherished thoughts").

môrāshā. A *possession, inheritance* (ASV; cf. Ezk 33:24, RSV "to possess"), heritage (ASV; Ex 6:8).

reshet. *Net*. (ASV and RSV the same.) It appears twenty-two times. Net is an instrument used to catch game, as birds (Prov 1:17); it was made out of cords woven together. Sometimes a net was spread over a pit; the animal became entrapped in the net as he fell into the hole. It also indicates the bronze grate placed under the altar which extended (or set in the middle (?)) halfway to the ground and had four bronze rings at its corners (Ex 27:4f.; 38:4f.). It is translated "network" when used with *ma'āseh* "work."

This word is employed metaphorically to describe people being trapped by their enemies. The wicked spread nets to overcome the righteous (Ps 140:5 [H 6]), and the arrogant lay a net by flattery (Prov 29:5). However, they often become trapped in their own deeds (Job 18:8). Priests and rulers too lay a net for the people by entangling them in sin (Hos 5:1). On the other hand, God spreads a net for disobedient Israel (Hos 7:12; Ezk 12:13; 17:20; cf. 19:8) and for Pharaoh (Ezk 32:3). It means they shall be taken into captivity. This image draws from real life, for a picture in ANEP 288 shows a Mesopotamian king containing his enemies in a net (cf. Lam 1:13). The righteous, however, escape the net of the wicked by confidently calling on God, their refuge (Ps 25:15; 31:4 [H 5]).

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יֵשֶׁהָ (yīshāq). See no. 1905b.

921 יָשָׁ (yēsh) *existence, there is, are*. (RSV and ASV similar.)

As a noun only in Prov 8:21 where RSV reads "wealth" and ASV "substance." Elsewhere it appears as a participle which draws attention to the existence or presence of an object or a quality,

the opposite of the negative 'ayin. Generally a noun follows it; e.g. "there was grain in Egypt" (Gen 42:1). It is so employed to draw attention to the dynamic presence of God with his people in this world (cf. I Sam 17:46; Gen 28:16). Occasionally a noun precedes *yēsh* for additional emphasis (e.g. I Sam 21:4 [H 5]). With a participle it emphasizes that there is a person who exhibits the action or quality denoted by the verb, e.g. "One man pretends to be rich, yet has nothing" (*yēsh mit'ashshēr*, Prov 13:7). It can also take a pronominal suffix before the verb to indicate that the action denoted by that verb is actually being performed by that person (e.g. Gen 24:42, 49). After questions it may stand alone to indicate an affirmative answer (cf. I Sam 9:11f.). However, placed in a question it may express a doubt about the thing questioned; e.g., "are there any among the false gods of the nations that can bring rain?" (Jer 14:22).

Often it is accompanied by the preposition *l* to indicate possession; e.g. "I have enough" (Gen 33:11). With the infinitive preceded by *l* it suggests the possibility of the verb (e.g. II Chr 25:9). It appears also with other prepositions and adverbs of place (e.g. Jon 4:11; Jud 4:20). Used with 'et or 'im (with) it indicates accompaniment. *yēsh 'āsher* in Num 9:20f. is translated "sometimes." Of interest is *yēsh 'et-napsh' kem*: "(if) it be your mind" (ASV) or "(if) you are willing" (RSV, Gen 23:8).

J.E.H.

922 יָשַׁב (yāshab) *sit, remain, dwell*.

Derivatives

922a שֶׁבֶת (shebet) *seat, dwelling*.

922b שִׁיבָה (shibā) *sojourn*, only in II Sam 19:33.

922c מוֹשֶׁב (mōshāb) *seat, assembly*.

922d תוֹשֶׁב (tōshāb) *sojourner*.

This verb is used 1090 times. The root *yshb* appears in most Semitic languages, and now in Ugaritic *yṯb* "to sit." One new development is that when *yṯb* or Akkadian *wašābu* appear with *kussi* "throne," the verb yields the sense of "ascending the throne" (e.g. I Kgs 1:46).

Some have argued that this verb *yāshab* is never used of Yahweh "dwelling" on the earth or any appearance of Yahweh to Israel. According to this view, the verb *shākan* and its derivatives are reserved for any concepts of the immanence of God or of his "tabernacling with the men" of the OT. Usually the Lord is said to dwell in heaven (Ps 2:4; 9:7 [H 8]; 29:10; 55:20; 102:13; Lam 5:19) or is "enthroned with the cherubim" (I Sam 4:4; II Sam 6:2 = I Chr 13:6; II Kgs 19:15; Ps 99:1). In places where the Lord is said to dwell in heaven or in Zion, the thought is that he is

enthroned. He is also "enthroned on the praises of Israel" (Ps 22:4), perhaps as a metonymy for the sanctuary where the Lord was praised. The idea of the cherubim must not be associated too closely with the ark of the tabernacle, since the verb does not mean "indwelling" and the cherubim elsewhere in Scripture are used in various self-manifestations of Yahweh (e.g. Ps 18:11, Ezk 1:10). According to M. Woudstra, this expression "served rather to direct the attention of the worshiper to the heavenly sanctuary with its heavenly Occupant, of which the earthly counterpart meant to be a faithful image" (M. Woudstra, *The Ark of the Covenant*, 1965, p. 70). *shākan* then would be a temporary indwelling on the earth, but as Solomon asks, "Will God indeed 'dwell' (*yēshēb*, permanently) on the earth?" (I Kgs 8:27). The answer is clear. On the other hand, it may be argued that some verses refer to the Lord's dwelling above the ark on earth, e.g. Ps 9:11 [H 12] reads: "Sing praises to the Lord who dwells in Zion." Also the statements about his being enthroned with the cherubim may refer to the ark.

The verb *yāshab* is also used of men. The Qal stem can be divided into four categories: 1. to sit on anything; 2. to remain, stay, linger; 3. to dwell in a house, city, territory; and 4. of a place, city, or country being inhabited.

The first category includes some special situations such as the sitting of judges in judgment (Ps 9:4 [H 5]; Isa 10:13; Ex 18:14) and of kings on their thrones (I Kgs 1:35,46). The second is usually followed by an accusative of place, or a dative of person. Even inanimate objects such as a bow can "remain" strong (Gen 49:24). In the third semantic range, one of the key verses theologically is Isa 45:18. God formed the earth for dwelling, i.e. for men to inhabit it. It was not meant to be a desolation or a chaos. One of the most frequent forms here is the Qal active participle, dweller, inhabitant (215 times according to BDB). Therefore when the prophets predict the desolation and depopulation of an invader's land they speak of it as being "without inhabitant" (Isa 6:11; Jer 4:7; Zeph 2:8). The opposite of this depopulation is category four, a land, city, or country "abiding in its place" (Isa 13:20; Jer 17:6; Ezk 26:20; Zech 2:8).

The verb is used in the Piel stem once (Ezk 25:4), Niphal stem fifteen times, Hiphil stem about forty times, and three times in the Hophal stem.

shebet. *Seat, dwelling, place.* There are only six instances of this word used as a substantive (rather than as an infinitive of *yāshab*) in the OT. Its basic meaning is expressed in its use as the seat on Solomon's throne (I Kgs 10:19; II Chr 9:18). Literally the text is "the place of sitting."

In Amos 6:3, it refers to the "seat or throne of violence." This abstract sense uses "seat" as a technical term for a judicial seat or throne. Cf. the Ugaritic evidence for this new meaning.

Obadiah 3 uses it to refer to Edom's dwelling place. Numbers 21:15 and II Sam 23:7 illustrate its use as site, location, or spot. The former relates to the "location (or site) of Ar" while the latter says "they are burned on the spot." These usages are similar to those of *mōshāb* in II Kgs 2:19 and Ezk 8:3 (see below).

shibā. *Sojourn* (RSV "stay"). This form of the noun is found only in II Sam 19:32 [H 33]. It is most unusual since there is an anomalous aphaeresis of the initial yod and the introduction of a medial yod as if it were influenced by the root *shūb* "to return." The meaning of the corrected reading *b"shibtō* "during his sojourn" or "while he stayed" is clear.

mōshāb. *Seat, assembly, dwelling place, dwellers.* This masculine noun appears forty-five times. Basic to its other meanings is the seat of David or Saul at the banquet table (I Sam 29:18, 25; cf. Job 29:7) or even the imagined seat among the gods which the king of Tyre had conjured up in his mind (Ezk 28:2). Collectively, many seats taken together refer to a sitting or even an assembly of officials (I Kgs 10:5), the wicked (Ps 1:1), or elders (Ps 107:32).

Then the dwelling place of a city, tribe, or people was so designated (Gen 10:30; 27:39; Num 15:2; 31:10). Zion is called the dwelling place of Yahweh (Ps 132:13). Even houses could be called dwellings (Lev 25:29; Ex 12:20 etc.). Then the people in them were called inhabitants, or dwellers (II Sam 9:12).

Several unusual applications appear: the site or setting for a city (II Kgs 2:19), the location of an idol (Ezk 8:3) and by metonymy, the time of dwelling in Egypt (Ex 12:40).

Many commentators wish to change "their dwelling places" in Ezk 37:23 to "their apostasies," from *meshūb*. The textual evidence is limited to Syriac with the Greek reading "their abominations."

tōshāb. *Sojourner.* Occurring fourteen times, seven times in Lev 25, this noun refers to the temporary, landless wage earner. The term is used with *gēr* (permanent resident, alien) to describe Abraham in Canaan (Gen 23:4), and the Israelites in God's eyes (Lev 25:23, 35; Ps 39:12 [H 13]; I Chr 29:15). It is also used as a synonym for a hired servant (Ex 12:45; Lev 22:10; 25:40). The *tōshāb* could not eat the Passover, and his children were not exempt from being sold as slaves (Lev 25:45). But he could seek the protection of the cities of refuge (Num 35:15).

So his freedom was not as great as that of the *gēr* even though he shared some of his privileges.

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W.C.K.

- 923 יֶשֶׁה (yshh). **Assumed root of the following.**
 923a תְּוִשִּׁיָּה (tūshiyā) *wisdom, sound knowledge*. Delitzsch (*Proverbs*, p. 77) suggests "an advancement of that which profits," particularly true wisdom. (For synonyms see *hokmā*.)

Among the usages of this technical word is sound efficient wisdom, i.e. sound judgment, wisdom that leads to practical success. Thus the son will find life and honor if he follows his father's sound judgment (Prov 3:21f.). Because personified wisdom gives this quality to kings, they rule effectively. On the other hand, God frustrates the shrewd so that their hands cannot attain success (Job 5:12). Sound judgment is based on the righteous character of God's rule. The upright have sound wisdom hidden in them (Prov 2:7). But Job questioned whether his wisdom, his ability to succeed, was driven from him in his adversity (Job 6:13).

L.G.

יְשׁוּעָה (y'shū'ā). See no. 929b.

- 924 יֶשֶׁה (yshh). **Assumed root of the following.**
 924a יֶשַׁח (yeshah) *emptiness (of hunger)*.
 Meaning conjectured from context.
 Occurs only in Mic 6:14.

- 925 יָשַׁח (yāshaṭ) *extend, hold out*. Occurs only in the Hiphil (Est 4:11; 5:2; 8:4).

- 926 יֵשַׁי (yīshay) *Jesse*. (ASV and RSV the same.)
 Derivation uncertain.

The name appears seventeen times. Jesse, an inhabitant of Bethlehem in Judah, had eight sons, including David the king. Jesse was a pious man and a strong supporter of the state. David is often called the son of Jesse, and the Messiah is referred to as the root or stump of Jesse (Isa 11:1, 10), in line with the tendency to use alternative expressions to indicate the promise to David's line. Cf. the "Branch of David" (Jer 23:5), the "tabernacle of David" (Amos 9:11) and, probably, the city of David, "Bethlehem" (Mic 5:2 [H 1]).

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ZAW 48: 77. Clines, D. J. A., "X, X Ben Y, Ben Y: Personal Names," VT 22: 266-87. He argues persuasively that the references to David as son of Jesse are not derogatory. Driver, G. R., "New Aramaeo Jewish Names in Egypt," JEA 25: 175f.

יְשִׁמָּה (y'shimā). See no. 927a.

יְשִׁמוֹן (y'shimôn). See no. 927b.

יָשִׁישׁ (yāshish). See no. 931b.

- 927 יָשָׁם (yāsham) *be desolate, ruin*. (ASV "desolate"; RSV also "ruin," "strip" and "appall.")

Derivatives

927a יְשִׁמָּה (y'shimā) *desolation*.

927b יְשִׁמוֹן (y'shimôn) *waste, desert*.

yāsham and its derivatives occur eighteen times. The root is primarily concerned with the desolate condition of arid land, most often the desert land around the Dead Sea, the Negeb, and the Sinai.

During the years of famine in Egypt at the time of Joseph, the Egyptians sold their land and themselves for food and bought seed so that they could sow the land that it might not become desolate (Gen 47:19). Three of the four occurrences of the verb appear in Ezk to describe the coming judgment on Judah. Armies were about to march through, destroying crops, polluting fertile fields, often burning and devastating fortresses and cities. As a result the land would become desolate (Ezk 12:19; 19:7). Particular destruction was directed at the quiet places, the quiet groves which were lush and refreshing and where altars to fertility gods were erected (Ezk 6:6). The desolation of these shrines demonstrated to the people that those gods were false, unable to help in time of distress.

After the Exodus from Egypt, God led the people through the desert. He encircled them and protected them from their enemies (Deut 32:10). According to Ps 107:4ff., God found Israel wandering in the desert and became their guide and protection. It was here that God appeared through many natural phenomena and spoke to the people directly and through Moses (cf. Ps 68:7f. [H 8f.]). However, before and after Mt. Sinai the people tested God by complaining about their condition and by craving food and water (Ps 106:14). Each time God was able to meet their complaints and supply their needs; however, some type of judgment against the unbelief generally accompanied the granting of the request. Isa in the latter part of his prophecy picks up the theme of God's new saving events, which will be a new Exodus. Once again the people in leaving the land of their captivity and returning to Jerusalem will have to pass through the desolate

wilderness. As in the former Exodus, God will make a way through the desert and will provide rivers of water to meet the parched thirst of his people (Isa 43:19).

y^cshimá. *Desolation* (Ps 55:15 [H 6]). ASV and RSV accept Qere (*yashshimāwet*): "Let death come upon them"; i.e. when they go down to Sheol. Of course, the Kethib, "desolation be upon them," makes sense, for there is no place more desolate than Sheol.

y^cshimôn. *Waste, desert, wilderness.* Frequently y^cshimôn is paralleled with "wilderness" (*midbār*) and translated "desert." RSV takes it as a toponym in I Sam 23:19, 24; 26:1, 3; possibly it is a proper name in Num 21:20; 23:28; it is most likely located in the Arabah, near the north side of the Dead Sea and to the north and west of the hill of Hachilah and to the north of Maon. In this vicinity David hid from Saul.

J.E.H.

928 יָשָׁן (*yāshēn*) Qal, *sleep, be asleep*; Piel, *make (one) go to sleep* (Jud 16:19). (ASV and RSV similar; but RSV "dream" in Ps 90:5; in Hos 7:6 ASV "their baker sleepeth," while RSV [with different vocalization] "their anger smolders.")

Derivatives

- 928a יָשָׁן (*yāshēn*) *sleeping*.
 928b יָשָׁן (*yāshān*) *old*.
 928c שָׁנָה (*shēnā*), שָׁנָה (*shēnā*), שָׁנָה (*sh'nāt*) *sleep*.

Sleep is a blessing; it provides rest and refreshment. One who works hard, though poor, has sweet sleep; but the rich in their surfeit are denied this refreshment (Eccl 5:12 [H 11]; cf. Ps 3:5 [H 6]; 4:8 [H 9]). One is not to love sleep, for that will lead to poverty (Prov 6:10f.; 20:13). Neither is one to rob himself of rest to increase his wealth (Ps 127:2). Sleep, however, can afford the opportunity for an opponent to gain the advantage; e.g. Delilah robbed Samson of his strength during his sleep (Jud 16:20).

In the new age Yahweh will make a new covenant of peace restoring harmony between man and nature once again. Then man may lie down to sleep in the woods unafraid of nature (Ezk 34:25).

God may communicate a message during one's sleep; e.g. God caused Pharaoh to dream about the approaching famine (Gen 41:1-7). While Adam slept very deeply, the Lord took part of his side and created Eve (Gen 2:21f.).

Sleep was a quality ascribed to pagan gods, e.g. Elijah's taunt concerning Baal's being asleep (I Kgs 18:27). In contrast, the Psalmist says concerning Yahweh, "He who keeps Israel will

neither slumber nor sleep" (Ps 121:4). Amidst a polytheistic environment this confession possessed dramatic content. Yet figuratively sleep is attributed to Yahweh for his apparent inactivity by one who has heard about but not experienced his great deeds (Ps 44:23 [H 24]). Similarly Yahweh's bursting into action is described as his awaking from sleep (Ps 78:65f.).

Sleep may stand as a euphemism for death (Ps 13:3 [H 4]). In the last days Yahweh will raise up "those who sleep in the dust of the earth" (Dan 12:2). Their new life will be one of either everlasting life or everlasting contempt.

J.E.H.

929 יָשָׁא (*yāsha'*) *be saved, be delivered* (Niphil); *save, deliver, give victory, help; be safe; take vengeance, preserve* (Hiphil); ASV, "rescue" "defend cause"; RSV, substantive "savior." (ASV and RSV similar, but interchange synonyms.)

Derivatives

- 929a יָשָׁא (*yēsha'*) *salvation, deliverance*.
 929b יְשׁוּעָה (*yēshū'ā*) *salvation*.
 929c שׁוּעָה (*shōa'*) *independent, noble*.
 929d מוֹשָׁעָה (*mōshā'ā*) only as *mōshā-ōt*, saving acts (Ps 68:21).
 929e יְשׁוּעָה (*t'ēshū'ā*) *salvation, deliverance*.

yāsha' and its derivatives are used 353 times. The root meaning in Arabic is "make wide" or "make sufficient"; this root is in contrast to *šārar* "narrow," which means "be restricted" or "cause distress." That which is wide connotes freedom from distress and the ability to pursue one's own objectives. To move from distress to safety requires deliverance. Generally the deliverance must come from somewhere outside the party oppressed. In the OT the kinds of distress, both national and individual, include enemies, natural catastrophes, such as plague or famine, and sickness. The one who brings deliverance is known as the "savior." The word may be used, however, in everyday life free of theological overtones; e.g., at a well Moses saved the daughters of Reuel from being driven off by the shepherds (Ex 2:17). But generally in the OT the word has strong religious meaning, for it was Yahweh who wrought the deliverance. Thus he is known as the "God of our salvation" (Ps 68:19f. [H 20f.]). Although salvation could come through a human agent, it was only because God empowered the agent. In the NT the idea of salvation primarily means forgiveness of sin, deliverance from its power and defeat of Satan. Although the OT begins to point in this direction, the majority of references to salvation speak of Yahweh granting

deliverance from real enemies and out of real catastrophies.

Kinds of Salvation

At various times Israel, oppressed by other nations, had to go to war to win and to maintain its freedom. In these battles the nation turned to God for help. They believed that the outcome of the battle belonged to Yahweh (I Sam 17:47). Thus they ventured out in the assurance of a victorious outcome. The focal point of God's saving deeds in the OT was the deliverance of Israel from Egyptian bondage (Ex 14:30). Thereby they became known as a people saved by Yahweh (Deut 33:29). Such deeds of salvation became a witness of the lordship of Yahweh not only to future generations, but also to the surrounding nations (cf. Ps 106:8; I Sam 4:6ff.). Later as the Israelites anticipated entering the promised land, Moses said, "the Lord your God is he that goes with you, to fight for you against your enemies, to give you the victory" (Deut 20:4). God fulfilled this promise through Joshua, who led the people to take possession of Canaan. Afterwards when Israel was oppressed by one of the surrounding nations, God delivered them through a judge (Jud 2:16). The general pattern was to endow the judge with his Spirit in order that he could defeat Israel's enemies. Later under the kingdom Israel defeated their enemies by a righteous king who was anointed and aided by Yahweh (I Sam 9:16; Ps 20:6 [H 7]). The truly believing leader ventured forth in the spirit of the words of Jonathan, "nothing can hinder the Lord from saving by many or by few" (I Sam 14:6). The salvation from God was the king's glory and firmly established his authority over the people (Ps 21:5 [H 6]). It became imperative as the nation grew in power and prestige for the king and the people to realize that salvation does not come by a mighty army, but solely from the power of God (Ps 44:1-8 [H 2-9]). Although God generally used human agents to bring salvation, the obstacles surmounted were so spectacular that there unquestionably had to be special help from God himself (cf. Prov 21:31). Here is the creative tension between divine action and human response which establishes God's purpose on earth and yet builds the character of his people. Sometimes God may do the work totally, and all man has to do is wait and see the mighty deeds of the Lord (II Chr 20:17; cf. Hos 1:7). Building on this historical pattern of God's saving deeds through a charismatic leader arose the concept of a future savior who would fulfill the role of a king anointed with God's Spirit (cf. Jer 23:5f.).

Salvation may be not only offensive, but also defensive. When opposition comes, one may retreat to a refuge for safety. God is frequently viewed as this refuge for his people; "On God

rests my deliverance and my honor; my mighty rock, my refuge is God" (Ps 62:7 [H 8]). One who experiences salvation does not need to be tormented by internal anxiety. It is true that he will have to endure opposition, but God will ensure that his opponents do not destroy him. The protective nature of salvation is seen in other concepts, namely "the shield of salvation" (Ps 18:35 [H 36]), "a helmet of salvation" (Isa 59:17; Eph 6:17), "the garments of salvation" (Isa 61:10). Thus salvation is not merely a momentary victory on the battlefield; it is also the safety and security necessary to maintain life unafraid of numerous dangers. As the OT looks for the city of God at the end of the age, it sees that its walls will be called "Salvation" (Isa 60:18). This city is only for the righteous, and it provides all the security attending salvation (Isa 26:1).

Spiritual Meaning

The word "save" developed a theological meaning in that God saves by forgiving sin and by changing the character of an individual; e.g. "I will save them from all the backslidings in which they have sinned" (Ezk 37:23). David realized this and prayed, "Deliver me from bloodguiltiness, O God, thou God of my salvation" (Ps 51:14 [H 16]; cf. Ps 79:9). In Jer 17:14 "save" parallels "heal": i.e. salvation becomes a dynamic force bringing emotional and physical well-being.

Salvation and Righteousness

All of Yahweh's saving deeds are built on righteousness, reflected by the fact that "righteousness" and "salvation" are often found in parallelism (e.g. Isa 51:8). Although every act of deliverance contains judgment, those who are judged are guilty and therefore deserve this justice (cf. Ps 76:8f. [H 9f.]). On the other side, God is true to the covenant and to the creation of man in his own image by acting to provide man a means of deliverance from his original disobedience. In this regard God fulfills his responsibility as Redeemer through being a Savior. Yahweh is thus known as "a righteous God and a Savior" (Isa 45:21).

Character of God Revealed

The salvation which God accomplishes reveals his universal reign (cf. Isa 33:22). His kingdom over the entire world allows him to work salvation for whomever he wills. Further deeds of salvation destroy the purposes of the forces of evil, often personified as the sea and the sea monster (Ps 74:12ff.). Thus every victory moves toward the final salvation for all of his people. God's ability to give salvation provides the basis for man to worship him; i.e. only a god who can save is worthy of worship. Therefore a frequent

polemic against idolatry is to challenge the other gods to bring deliverance to their oppressed followers (Isa 46:7; Jud 6:31). Their failure to respond demonstrates that those gods are vain and leads to the confession that besides Yahweh there is no savior (Isa 43:11; Hos 13:4). To ensure that the deeds of salvation are not viewed as a mere accident of history, Yahweh reveals what he is going to do before he does it (Isa 43:12). Then he is faithful to his word by performing it. Afterwards the act is interpreted and proclaimed. The saving deed then is determinative for the nature of each generation's relationship with Yahweh, and its proclamation inspires the faith to establish and to maintain the relationship (cf. Isa 52:7).

Further salvation witnesses to the fact that God cares about his people. Salvation flows from his love (cf. Deut 7:7f.). Because the faithful comprehend God's steadfast love, they turn to him for deliverance in times of distress (Ps 6:4 [H 5]; 109:26). Salvation is thus God's love in action.

Salvation also witnesses to the active presence of God among his people and with his leaders. Many commissioned with a task were promised his presence in a special way. God promised Jeremiah, "I am with you to deliver you" (Jer 1:8, 19; cf. Mt 28:20). Jeremiah was later imprisoned, and at various times his life was endangered, but his opponents were never able to destroy him. Moses too succeeded by this promise (Ex 3:12). Thus the presence of God among his people accomplishes their deliverance from adversaries and out of troubles.

Preparation and Response of the People

A. Repentance and Trust. Man must prepare himself to receive God's salvation. When in distress, he must seek God in prayer (e.g., Jud 3:9; Ps 69:1 [H 2]). I. e., he must recognize his need and humble himself before God with a contrite heart (cf. Job 22:29; Ps 34:18 [H 19]). Turning to God involves forsaking sin, for sin hinders God from helping those in distress (Isa 59:1f.).

Once man has sincerely turned to God, he must express his confidence in God by waiting for salvation (Isa 30:15). God chooses the time to act; man must wait in hope. God expects his people to endure difficult circumstances in faith as he chooses the most opportune time to bring salvation. While one awaits salvation, he is actively involved in pursuing righteousness and in expressing love (Isa 56:1; Hos 10:12; 12:6).

B. Hymns of Praise. Man's immediate response to God's saving deeds, actual or anticipated, is in hymns of praise. The Song of the Sea was composed and sung immediately following the deliverance at the Red Sea (Ex 15:1-18).

Isaiah's description of salvation through the coming Messiah is followed by song in chapter 12, and three of the servant songs end with singing: 42:10ff.; 49:13; 54:1ff. Singing gives expression to the joy attending God's salvation. Joy is frequently mentioned as man's inner response to God's victory (e.g., Ps 13:5 [H 6]). Further those who have received Yahweh's help feel compelled to share it with others; "I have not hid thy saving help within my heart, I have spoken of thy faithfulness and thy salvation" (Ps 40:10 [H 11]). Thus God's salvation fills life with meaning and joy.

Future Salvation

The return of Israel from captivity is anticipated in the language of salvation. Yahweh says, "I will save you from afar" (Jer 30:10; Zech 8:7). Since God considers the people his flock, he declares, "I will save my flock, they shall no longer be a prey" (Ezk 34:22).

Since there is no salvation outside of Yahweh, he extends the invitation, "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other" (Isa 45:22; cf. Ps 67:2 [H 3]). The prophets look to the time when salvation will affect all nations and be everlasting. Isaiah foresees this salvation coming through the suffering servant. Because of the servant's obedient endurance of suffering, God promises, "I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Isa 49:6). In other words, the acts of salvation in the OT build toward the final act of salvation which will include all people under its possible blessing (Isa 52:10).

shō'a. *Noble, honorable, rich* (RSV and ASV), bountiful (ASV). Whether its root is *y-sh-* (BDB) or *sh-w-* (KB) is debated. In Isa 32:5 it parallels "the noble" (*nādīb*) and in Job 34:19 it stands in contrast to "the poor" (*dal*). It probably indicates those who receive recognition due to their wealth in property. But God does not grant special favor to the noble over the poor, for both are his work. And during the reign of the righteous king, the world's false values will be altered in that the knave will no longer be considered noble.

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J.E.H.

- 930 יָשָׁר (yāšar) *be level, straight, (up) right, just, lawful.* (ASV, RSV, NEB similar except that they vary translations with "honest," "righteous.")

Derivatives

- 930a יָשָׁר (yāšār) *(up-) right.*
 930b יֹשֶׁר (yōsher) *uprightness, straightness.*
 930c יִשְׁרָה (y'šhārā) *uprightness.*
 930d יִשְׁרֹן (y'šhūrūn) *upright, law keeping, Jeshurun.*
 930e מִישָׁר (mēšār) *uprightness, straightness.*
 930f מִישׁוֹר (mishôr) *level place, uprightness.*

The root *y-sh-r* is employed in at least three ways.

1. Literally. "To go straight or direct in the way" (I Sam 6:12), but more frequently in the intensive (Piel) "to make (a way) straight," i.e. direct and level and free from obstacles, as when preparing to receive a royal visitor. This is the work of God for man (Prov 3:6 כִּנַּף "direct"), but also of man for God (Isa 40:3). It is "to look straight ahead of you" (Prov 4:25), to do something evenly (I Kgs 6:35, כִּנַּף) as Solomon's overlaying the cherubs with gold or Hezekiah's designing the aqueduct bringing it straight (II Chr 32:30, כִּנַּף) to the west of Jerusalem.

2. Ethically. Uprightness as the manner of life is a characteristic of the blameless (Prov 11:5) and of the man of discernment (Ps 119:128, "I have lived uprightly"). Thus the fact that God has made man upright (Eccl 7:29) is probably to be interpreted as granting him the ability to recognize the divine law, rather than some inborn character as honest or straightforward (so NEB). It is said of the reckless that his soul is not upright within him (Hab 2:4) and this leads to pride and failure.

yāšār. Upright. The attributive adjective is used to emphasize an attribute of: a. God, describing his reign over his people (Deut 32:4), his ways (Hos 14:10), words (Ps 111:8), and judgments (Ps 119:137); b. especially qualified persons, as a parallel to the righteous (Ps 33:1) or the perfect (Job 1:1, 8). It is a quality of heart and mind (Ps 7:11; 11:2, et al.) which enables the upright man to keep loyally to any legally binding agreement (II Kgs 10:15). It is not always possible to be sure whether the "level" path (Jer 31:9) or "straight" foot is to be understood as an ethical appraisal of the way of life or literally. Certainly the nouns meaning "uprightness" are used of a moral quality of heart (yōsher, Deut 9:5; I Kgs 9:4), as often in Prov (2:13; 4:11) which results in "right paths," i.e. right both morally and practically (Job 33:23). This was a charac-

teristic of David's life (I Kgs 3:6, y'šhārā, only here). It is used both of words spoken (Job 6:25) and written (Eccl 12:10).

3. As an idiomatic expression with "eyes." "To be right in the eyes (of a person)" is to have his approval by keeping his commands. It is used of God (Num 23:27; Jer 27:5) perhaps also under the figure of the Potter (Jer 18:4). When marriage was so considered by Samson (Jud 14:3, 7), Saul, and David (I Sam 18:26), it can be rendered "lawful" as in Ugaritic (yšr; Van Zijl, *Alter Orient und Altes Testament* 10:83). Similarly when a treaty (II Sam 17:4) or religious action (II Chr 30:4) was ratified by an assembly.

A fuller phrase "to do what is right (hay-yāšār, the right) in the eyes of the Lord" is linked with obedience to his commands (Ex 15:26; Deut 6:17-18) and covenant (Deut 12:28; 13:19). It is commonly used by the so-called Deuteronomist historian in his summary evaluation of the reigns of the kings of Israel and Judah. Thus David is said to have followed the Lord's commands (I Kgs 15:5-7) and the laws of Moses (I Kgs 14:8) as did Solomon when he followed his father's statutes, which were the same as those of the Lord (I Kgs 3:3, 14). Asa (I Kgs 15:11; II Chr 14:1) and Josiah (II Kgs 22:2) were similarly described as having done the right. So Jehoshaphat did the same as had Asa (II Chr 10:32), Azariah as did Amaziah (II Kgs 15:3; cf. II Chr 25:2) and Amaziah as did Joash (II Kgs 14:3). Hezekiah did the right in that he kept the commandments which the Lord had commanded Moses (II Kgs 18:6). Note that this phrase implies the existence and knowledge of the law of God, and that individual kings were thought to have kept it. This was shown by the king taking action (the so-called reforms) to ensure that the people also kept the Law. Such action was marked by public decrees which might include remission of dues, deliverance from oppressive legislation (Josh 9:23ff.), and the observance of religious festivals (Passover). Even when a king was said to have done the right, any major omission in his endorsement of the whole law is carefully noted ("except in the case of") Hezekiah's public act was initiated in the first full regnal year. It has been pointed out that there is a somewhat similar practice among Mesopotamian kings who effected the continuity of law and order by issuing *mēšharum*, decrees (Wiseman, D. J., "The Laws of Hammurabi Again," JSS 7: 167-68). In this phrase the OT uses *yshr* with the force of law-keeping, doing justice according to the law, which was the norm (as the Akkadian *išartu* is used of what is normal in writing).

mishôr. Level place, uprightness. mēšār. Uprightness, straightness (in government), justice. mēšārīm and mishôr could well be translated

"justly" (with justice) or "lawfully" (as in Ug 'Anat 3.3) and describe the way judgment is given (Ps 58:1 [H 2]; 75:2 [H 3], RSV "with equity"). With the verb "to judge" it means "decide in favour" (KB). It is the way a people should be judged (Ps 67:4 [H 5]; KJV righteously; RSV with equity; NEB with justice). To do this is holding to the covenant (Mal 2:6). It is the Lord who declares "justice" (Isa 4:19) and this sense of the word persists (Dan 11:6, *la'āsôt mēshārīm* "to make an equitable arrangement"). Occasionally these nouns are clearly used in a legal context (Prov 2:9; cf. Ps 17:2). They are not really synonymous with righteousness (*šedeq*) although often used in parallel with it, with good (*tôb*) and with judgment (*mishpāt*). Cf. also Ugaritic *šdq*. In Akkadian documents "justice" also appears as a deity (Mišarum; Ugaritica 5: 220, line 166), namely the son of the sun-god Shamash, who was in Mesopotamia the primary god of justice.

יֶשְׁרֹון. *Jeshurun*. Jeshurun is a proper name used only of Israel, in four passages. The parallelism of Jacob and Israel with Jacob and Jeshurun (Deut 32:15; Isa 44:2, Jeshurun) makes it clear that the reference must be to Jacob under his name Israel (so Deut 33:5). The Lord is "God of Jeshurun" (Deut 33:26).

While it might designate Israel as an ideal, upright one (so Gr, Vulg *rectissimus, dilectus*) it is more probable that the sense of law-keeping or upholding justice is appropriate here; they are a *Rechtsfolk* who possess the law. The old etymology as a diminutive of *yāshūr* "good little people" cannot be supported since there is no evidence of such a diminutive formation in Hebrew; nor would the title be apposite. Personal names in -*ūn* do occur (possibly as hypocoristica) and the possibly contemporary name of Jeshur, the son of Caleb (I Chr 2:18) the Ras Shamra name of Mišara (Ugaritica 5, RS 17.325), and Ugaritic *bn mšrm* "son of uprightness" (UT 19: no. 1566) may be compared, even though they lack the termination.

The "book of Jashar" (Josh 10:13) is given as a source or record of Israel's defeat of the Amorites. It also recorded the defeat and death of Saul and Jonathan at the hands of the Philistines and David's lament for them (II Sam 1:18). It contained information which could be quoted or taught. While most scholars consider it a collection of ancient national poetry, it may well have been part of the pre-monarchy state records which would have included written agreements or other publicly issued statements similar to the *mšrm* decrees.

The noun *mishôr*, derived from *yāshār*, means primarily "a level place," and is used for geographical descriptions as well as to connote "justice" discussed above in connection with *mēshārīm*.

Thus it marks the "plain" in contrast to the hills (I Kgs 20:23–25; it is so rendered by KJV, RSV, JB, NEB, or as opposed to the valleys (Isa 40:11). In Isa 42:16 it may be translated "level tracks" (JB) or "(straighten) twisted roads" (NEB). As used in David's prayers (Ps 26:12; 27:11; 143:10), the word could mean a level place or be figurative for a place of safety, comfort, and prosperity (BDB). It may denote justice or the blessing which follows from lawkeeping in view of the invocation of the Lord as judge (Ps 26:1f.). In Jer 21:13, "the rock of the plain" seems to refer to a precise topographical location in Jerusalem (KB), perhaps the palace on Ophel (JB).

In a number of verses *mishôr* marks a specific region of Jordan, north of the Arnon River, which was captured by the Hebrews. It lay in the desert wilderness (Deut 4:43) where there was grazing (II Chr 26:10). Within the area were villages (Deut 3:10) as well as one of the cities of refuge (Josh 20:8).

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D.J.W.

יֶשְׁרֹון (y^eshūrūn). See no. 930d.

931 יֶשֶׁשׁ (yshsh). Assumed root of the following.

931a יָשֵׁשׁ (yāshēsh) *aged, decrepit*. Occurs only in II Chr 36:17.

931b יָשִׁישׁ (yāshish) *aged*. Occurs exclusively in Job (12:12; 15:10; 29:8; 32:6).

932 יָתַד (ytd). Assumed root of the following.

932a יָתֵד (yātēd) *peg, stake, pin*. (ASV prefers "pin" and "nail"; RSV "peg.")

It appears twenty-four times. Pegs were used to secure tents and bronze pegs held the tabernacle together (Ex 27:19). They were also fastened into the wall to hang utensils on and used in conjunction with a loom (Jud 16:14). In his parable Ezekiel points out that when a vine ceases to bear fruit, its only value, it can not be used even for a peg (Ezk 15:3). One was to carry a peg (ASV "paddle," RSV "stick") with him in order to dig a hole in case of an emergency (Deut 23:13 [H 14]). Jael, while entertaining Sisera in her tent, performed a heroic deed by hammering a peg through his skull (Jud 4:21f.; 5:26).

Interestingly peg is used in a positive manner in regard to the blessing of God. Ezra speaks about the blessing God has bestowed in terms of giving a nail (RSV "secure hold") within his holy place

(Ezr 9:8). To emphasize the extending importance of the servant's ministry Isaiah exhorts to enlarge the tent, to lengthen the cords and to strengthen the stakes (Isa 54:2). Similarly Jerusalem will become "an immovable tent, whose stakes will never be plucked up" (Isa 33:20). The certainty and stability of David's throne is pictured as a nail fastened in a sure place (Isa 22:23, cf. Zech 10:4). However, before God establishes the true kingdom, the false rulership, as a securely fastened peg, and all that relies on it will give way (Isa 22:25).

J.E.H.

יָתוֹם (yātôm). See no. 934a.

יָתוּר (yātūr). See no. 936, passive participle.

933 יתח (yth). Assumed root of the following.

933a תֹּתָח (tôtāh) *name of a weapon, perhaps a club or mace (Job 41:21).*

934 יתם (ytm). Assumed root of the following.

934a יָתוֹם (yātôm) *orphan, fatherless.* (ASV and RSV similar.)

It occurs forty-one times. The orphan, generally associated with the sojourner and the widow, is the object of special concern. The quality of one's devotion is measured by how one treats the widow and the orphan. Justice is especially due them (Deut 24:17); if not, the curse of God comes on the congregation (Deut 24:19). Although they have occasion to mourn, they are not excluded from the pilgrim festivals. They are invited to join and rejoice as are all the sons of Israel (Deut 16:11–14). A corrupt society extorts the sojourner, wrongs the orphan and the widow, and expresses contempt for father and mother (Ezk 22:7; cf. Isa 10:2). E.g., they drive away the orphan's donkey and take the widow's ox in pledge (Job 24:3). Those who mistreat the orphan and the widow are paralleled with adulterers, sorcerers and perjurers in Mal 3:5. But God himself provides for the basic needs of these unfortunates (Deut 10:18) and is known as the "Father of the fatherless" (Ps 68:5 [H 6]). This fact is reflected in the laws that forbid picking up fallen sheaves, or regleaning the vine or the olive tree (Deut 24:19ff.). Also they along with the Levites receive a portion of the tithes of the produce given every third year (Deut 14:28f.). The word occurs also in Ugaritic (UT 19: no. 1168) where the chief god El also is said to be beneficent to the orphan and the widow. This common consciousness of mercy is not surprising. The specific laws of Ugaritic on such matters have not been preserved.

J.E.H.

935 יתן (ytn). Assumed root of the following.

935a אֵתָן ('êtān) *I, perennial, everflowing.*

935b אֵתָן ('êtān) *II, Ethan.*

'êtān, *I. Perennial, everflowing, permanent, enduring.* (ASV and RSV differ frequently, ASV prefers words related to "strong.")

It is used thirteen times. It refers to the continual existence of a phenomenon of nature as the perennial running water in a stream (Deut 21:4); such a stream is especially valuable in Palestine, where the majority of the wadies are dry much of the year. The seventh month bears the name Ethanim, "the month of steady flow," perhaps in relationship to the time when these are the only streams with water (1 Kgs 8:2). It means also the eternal movement of the sea which God stopped only long enough to allow Israel to pass through safely (Ex 14:27, "wonted flow" RSV; "strength" ASV). Psalm 74:15 describes this feat as the drying up of everflowing streams ("mighty" ASV). Thus Amos 5:24 bears a powerful image, "But let justice roll down like waters, and righteousness like an ever-flowing stream." Justice is truly the permanent, enduring quality that every believer seeks and which will become the foundation of the kingdom of God. The mountains are considered the enduring foundations of the earth. Therefore, because of their continual presence, they are in a position to witness in favor of the Lord and against Israel at the great judgment (Mic 6:2).

This word is applied also to the human sphere. For instance, man is faced with the continual problem of strife in his body (Job 33:19); this reflects the enduring nature of the curse on man for his original sin. In Job 12:19, translated "the mighty," it probably indicates the nobles whose status is continuous by heredity, yet who can be overthrown by God. Further, some nations are considered enduring ("mighty" ASV, Jer 5:15; cf. Num 24:21). The nation intended here is Babylon, which was a nemesis to Israel throughout her history. Although the dwelling place of man may appear ever enduring (ASV and RSV "strong") like the sheepfolds near the Jordan, God is able to destroy them, even by a ravaging lion (Jer 49:19; 50:44; KB understands the phrase as "pasture-ground on the everflowing river"). The concept here is not so much of strength, but the fact that they have been around so long they appear permanent.

Jacob's blessing describes Joseph as amidst intense battle, holding his bow *steady* and discharging arrows in rapid succession (Gen 49:23f., Skinner). Another difficult text is Prov 13:15, "the way of the faithless is *enduring*" ("hard" ASV; "ruin" RSV emends text). The MT makes good sense, for lack of faith forms its own rut from which there is no escape.

'êtān, *II. Ethan* (ASV and RSV the same.) The name occurs eight times. At least three different men bore this name.

1. Ethan was known as a wise man and heads the list consisting of himself, Heman, Calcol and Darda. Solomon's wisdom is compared to Ethan's as surpassing it (I Kgs 4:31 [H 5:11]). Ethan must have been a legendary man, indeed. He is listed as one of the sons of Zerah (I Chr 2:6), who was of the tribe of Judah, and his son was Azariah (I Chr 2:8). He is called the Ezrahite (the son of Zerah). Psalm 89 bears the inscription "A Maskil of Ethan the Ezrahite." Maskil (q.v.) might mean a wisdom song composed for instruction. This Psalm concerns the eternal covenant with David to rule Israel.

2. Another Ethan, son of Kushaiah of the Levitical family Merari, is listed as a Levitical singer, along with Heman and Asaph (I Chr 15:17, 19; 6:29). They shared a large part of the responsibility of the temple music and sounded the cymbals as they sang. Perhaps he also bore the name Jeduthun, which occurs in the same capacity along with Asaph and Heman in I Chr 25:1, 6; II Chr 5:12; 35:15.

3. A third Ethan is mentioned as the son of Zimmah, of the Levitical family Gershom (I Chr 6:42 [H 27]).

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J.E.H.

936 יָתַר (yātar) *remain over, leave*; Hiphil, leave in excess, preserve, let escape (Ezk 12:16, RSV), have preeminence. (ASV, RSV translate similarly.)

Derivatives

- 936a יָתַר (yeter) *I, rest, remnant.*
 936b יָתַר (yeter) *II, cord, bowstring.*
 936c יִתְרָה (yitrā) *abundance, riches.*
 936d יִתֵּר (yōtēr), יִתֵּר (yōtēr) *more, better, advantage.*
 936e יִתְרֵת (yōteret) *appendage.*
 936f יִתְרוֹן (yitrôn) *advantage, excellency.*
 936g מוֹתָר (môtār) *profit, abundance.*
 936h מִיתָר (mêtār) *cord, string.*

yātar and its derivatives are used some 227 times. It refers to one portion of a quantity which has been divided. Generally it is the smaller part and sometimes it is the part of less quality. It may refer to the portion less in quality but more in quantity (Jud 7:6); e.g., in Neh it includes the people besides the priest, nobles and officials (Neh 2:16; 4:14 [H 8], 19, [H 13]). It may also be used in the sense of "advantage" or "more than."

The concept of remain occurs in a wide variety of contexts with many connotations. Food left over is an indication that one's need has been

abundantly met (Ruth 2:14; II Chr 31:10). The people gave liberally for the building of the tabernacle so that items were left over (Ex 36:7). Most of the sacrifices were to be eaten on the day offered; any leftovers were to be consumed (Ex 12:10; Lev 8:32). But a votive or freewill offering was allowed to remain three days before being consumed (Lev 7:16f.).

The future of a person's life is referred to as the remaining years (Isa 38:10). The unrecorded events of a king's reign are called "the rest of [his] acts." In Gen 49:3f. the word carries the idea of pre-eminence; there Jacob declared to Reuben, "you are... pre-eminent in pride and preminent in power; unstable as water you shall not have pre-eminence." In Prov 17:7 *š'pat yeter* "a lip of excess" is taken as "arrogant speech" by BDB, "fine speech" by RSV and "excellent speech" by ASV.

The wisdom school, especially Eccl, often employs this root in search of the real advantage or the true excellence in life. Prov emphasizes that abundance can be gained by toil and diligent effort (Prov 14:23; 21:5). But abundance must not become the goal of life, for after necessities have been met that which is left then becomes the inheritance of one's family (Ps 17:14).

Kohelet uses this word family to get across many of his ideas. One is not to be too wise or too righteous; i.e. one cannot authenticate himself by putting his wisdom and righteousness on display so that they appear greater than they really are (Eccl 7:16). Truly the best advantage belongs to one with wisdom (Eccl 7:11). He uses *yitrôn* in the manner of "advantage," "gain" or "profit." There is advantage for an agricultural community to have a king, no doubt so that its production can be fully realized (Eccl 5:9 [H 8]). He also finds advantage or benefit in wisdom over folly (Eccl 2:13). Wisdom shows man how to overcome a difficult problem and knowledge allows wisdom to preserve the life of its owner (Eccl 7:12; 10:10). Prov points out there is advantage in toil over laziness (Prov 14:23). But Eccl probes deeper by continually asking what profit does one gain from his toil (Eccl 1:3; 3:9). The answer is nothing, especially if it is to accumulate goods which cannot be taken at death (Eccl 2:11; 5:15). Eccl here feels the full force of the curse on man's work which makes it toil and he clearly sees that ultimate value can not reside in man's labor or its results.

In military contexts this root frequently indicates the survivors of the people who have been defeated (Josh 12:4; 23:12). Also it may refer to those who have survived a conspiracy (e.g. Jud 9:5). A truly devastating event is when no one is left (Josh 11:11, 22). Sometimes one is left and feels quite alone; e.g. Elijah complained, "I, even I only, am left a prophet of the Lord" (I Kgs

18:22). In regard to Israel it refers to those who escaped the destruction of Jerusalem by Babylon (Ezk 6:8; 12:16; cf. Isa 1:9; but most often the idea of "remnant" comes from the root *sh'r*). The survivors will become God's weapon of punishment against other nations (Zeph 2:9). But at the end of time the survivors in Jerusalem will never be wiped out again (Zeh 14:2).

yeter. *Cord, bowstring, tentcord.* (ASV and RSV similar; but in Jud ASV "withes.") It is used six times. In the series of attempts by Delilah to discover the source of Samson's strength, Samson told her to bind him with seven new, not even dried, bowstrings; certainly they would tighten intensely as they dried. While he was asleep, they so tied him; but on awaking he was able to snap the bowstrings (Jud 16:7ff.). The attempt of the wicked to destroy the righteous is pictured as their fitting an "arrow to the string to shoot in the

dark at the upright in heart" (Ps 11:2). In regard to life the cord being loosed means that one's health has been broken so that one is near death (Job 4:21; 30:11).

mētār. *Cord, string, tentcords.* (ASV and RSV similar.) This word occurs nine times. Most frequently it appears in conjunction with the pegs and bases of the tabernacle (Ex 35:18). The cords of the new tent will have to be lengthened (Isa 54:2). Conversely broken cords indicate a people about to succumb to their enemies (Jer 10:20). In Ps 21:12 [H 13] the word stands for the bow as the instrument the righteous use to overcome the aggressive, deceitful plans of their enemies.

Bibliography: TDNT, IV, pp. 196–208.

J.E.H.

יֵתְרוֹן (yitrôn). See no. 936f.

יֵתֶרֶת (yōteret). See no. 936e.





937 כ (k^e) *as, like, the like of.*

Basically a substantive, it is often used as a preposition of comparison attached to its noun. Quantitatively, especially with numbers and time it can mean "about." Qualitatively, it can mean "according to" (Gen 1:26). In a correlative expression the preposition appears twice "my people are like your people" (like my people so your people, 1 Kgs 22:4). Before an infinitive it expresses the time at which action occurs, therefore "when, as, or while." It may express contemporaneity "while" more than *b^e* with an infinitive which is more conveniently rendered "when."

938 כְּמוֹ (k^emô) *like, as, when.*

The word *k^e* stands by itself fifty-six times and when it does it always uses the expanded form *k^emô*. This is the form used in combination with the light suffixes, e.g. *kāmônî* "like me," *kāmōkā* "like you," and it is sometimes used with the heavy suffixes, e.g. either *k^emôhem* or *kāhēm* "like them." The usage in Ugaritic is similar. The prepositions *b^e* and *l^e* also use the form with the enclitic *mem*, but less commonly than does *k^e*.

939 כַּאֲשֶׁר (ka'āsher) *as, when, according as.*

Combined with 'āsher, *k^e* still means "as, when, according as," perhaps with some emphasis, but in addition may show causal force, "since, because."

940 כָּאֵב (kā'ab) *be sore, have pain, be sorrowful.* ASV, RSV similar.

Derivatives

940a כָּאֵב (k^e'ēb) *sorrow.*

940b מַכְאוֹב (mak'ōb) *sorrow.*

kā'ab occurs with its derivatives thirty times, all but four of which are found in poetry. Although the root does not appear in Ugaritic, it is found in Aramaic, Akkadian, and Arabic. The former two emphasize the pain aspect while the Arabic usage stresses sadness and sorrow. Although the root can be used to express physical suffering, it much more commonly has to do with mental anguish.

Only four usages of *kā'ab* refer to physical pain. Genesis 34:25 refers to the pain of circumcision; Job 14:22 and 33:19 to the bodily pain which is said to be the lot of humanity; and Ezk 28:24 to

thorns which cause pain (although used figuratively of Israel's enemies).

For the most part, however, it is impossible to separate the mental and physical anguish as far as this word is concerned. A case in point would be Ex 3:7 where God's compassion for his people's affliction is expressed. Surely they were suffering physical pain, but their total situation was cause for anguish, as well.

Because of Israel's inability to serve God faithfully she was plunged back into such anguish during the Exile (Lam 1:12, 18). But the word of hope is that Jesus has borne all of this suffering, this "heartbreak" (Isa 65:14) that we might be healed (Isa 53:3-4)

k^e'ēb. *Sorrow, grief, pain.* (ASV similar. RSV uses "pain" in place of "sorrow.") Six occurrences.

mak'ōb. *Sorrow, grief, affliction, pain.* (ASV similar. RSV almost always translates with "pain," where KJV has "sorrow.") Sixteen occurrences, of which at least eleven have to do with mental suffering.

J.N.O.

941 כָּאֵה (kā'ā) *be disheartened, cowed.* Occurs only in the Niphal and Hiphil stems (e.g. Dan 11:30; Ezk 13:22).

Derivative

941a כָּאֵה (kā'eh) *cowed* (Ps 10:10).

942 כָּבַב (kbb). *Assumed root of the following.*

942a כּוֹכָב (kōkāb) *star.* (ASV and RSV the same.)

The nations around Israel worshiped the stars, both individually and in constellations. Astrologers and wise men carefully studied their movements to determine the will and the messages of these gods but to no avail (Isa 47:13). Such was their lot from Yahweh (Deut 4:19; cf. Amos 5:26), but Israel was strictly forbidden to worship them. In Israel's thought the stars influenced life, but only as agents of Yahweh. God made the stars to give light and to rule the night (Gen 1:16 f.; Ps 136:9). He "determines the number of the stars, he gives to all of them their names" (Ps 147:4). No star exists outside of Yahweh and their destiny is determined by him. Also the vast number of stars was a symbol for God's promise of abundant descendants to Abraham (Gen 22:17; 26:4).

The stars are sometimes personalized. They may be identified with the sons of God, who sang

forth praise at the creation (Job 38:7; cf. Ps 148:3). God, however, is unquestionably superior even to the highest stars (Job 22:12). God used the stars to fight on Israel's side to defeat Sisera (Jud 5:20). In climax, the individual who will bring salvation to Israel is foreseen as "a star [which] shall come forth out of Jacob" (Num 24:17). Jesus, in Rev. says, "I am . . . the bright morning star" (Rev 22:16; cf. II Pet 1:19). Then too the faithful who diligently labor to turn people to God shall shine like the stars forever (Dan 12:3; cf. I Cor 15:41f.).

J.E.H.

943 קָבֵד (*kābēd*) *be heavy, grievous, hard, rich, honorable, glorious.* (ASV, RSV similar.)

Derivatives

- 943a קָבֵד (*kābēd*) *I, great.*
 943b קָבֵד (*kābēd*) *II, liver.*
 943c קָבֵד (*kōbed*) *great.*
 943d קָבֵד (*kābōd*) *I, glorious,* occurs only as the feminine singular *k' būddā* (Ezk 23:41; Ps 45:14).
 943e קָבֵד (*kābōd*) *II, glory.*
 943f קָבֵד (*k' būddā*) *abundance, riches.* Only in Jud 18:21.
 943g קָבֵד (*k' bēdūt*) *heaviness,* only in Ex 14:25.

This root with its derivatives occurs 376 times in the Hebrew Bible. It is especially prominent in Ps (sixty-four occurrences) and Isa (sixty-three), as well as Ex (thirty-three), Ezk (twenty-five) and Prov (twenty-four). Of the total number of occurrences, 114 are verbal. The root is a common Semitic one, occurring in all except Aramaic where *yāqār* seems to take its place. The basic meaning is "to be heavy, weighty," a meaning which is only rarely used literally, the figurative (e.g. "heavy with sin") being more common. From this figurative usage it is an easy step to the concept of a "weighty" person in society, someone who is honorable, impressive, worthy of respect. This latter usage is prevalent in more than half the occurrences.

The literal use of the term occurs only in I Sam 4:18, "Eli was heavy" (*kābēd*, adjective), and II Sam 14:26 "Absalom's hair was heavy" (*kābēd*, noun).

kābēd usually carries a negative connotation. The Qal and Hiphil stems comprise the most of these occurrences in the verbal form, while *kābēd* and *kōbed* are the nouns whose meanings fit the category. Generally speaking, there are three groupings of figurative uses. The first would relate to parts of the body, expressing slowness, dullness or implacability. The second relates to events or experiences, describing their

severity in terms of heaviness. The third would express size or number in such terms.

The first usage is found most often in relation to Pharaoh, in seven places (Ex 7:14; 8:15 [H 11], 28 [H 32]; 9:7, 34; 10:1; I Sam 6:6). Pharaoh's refusal to be sensitive to the situation or to the pleas of the Hebrew people is spoken of as a heaviness or hardening of the heart (cf. the discussion by Girdlestone, SOT, pp. 66-67.) Similarly the ears (Isa 6:10; 59:1; Zech 7:11), the tongue (Ex 4:10), and the eyes (Gen 48:10) may become dull and insensitive, while the hands may grow weary (Ex 17:12). In the latter three cases physical infirmity is involved, but the former express spiritual problems.

Heaviness as a figure for severity relates to work (Ex 5:9, etc.), servitude (I Kgs 12:10 etc.), warfare (Jud 20:34, etc.) and pestilence (Gen 41:31 etc.). Three times the severity of such misfortunes is expressed as the hand of the Lord being heavy upon them (cf. I Sam 5:6, 11; Ps 32:4). In the same way a person's hand can be heavy on someone else (Jud 1:35, Job 33:7). Also, a person, without necessarily intending to, can become burdensome to another (II Sam 13:25, II Chr 10:10, 14; 25:19; Neh 5:15). The fact that the severity of bondage is often expressed by means of the figure "a heavy yoke" (I Kgs 12:4; II Chr 10:4, 11) makes Jesus' declaration, "My yoke is easy" (Mt 11:28), all the more significant.

From severity to magnitude is a simple step and in several cases it is not easy to be perfectly clear which connotation is in view. For instance, the statement that the sin of Sodom and Gomorrah was very heavy (Gen 18:20). Is this to say that the sin was great or that it was severe? So also Isa 24:20; Ps 38:4 [H 5]; Job 6:3, etc. At any rate it is plain that sin is a burden which weighs down the one who carries it, making the person himself heavy and dull (Isa 1:4; Prov 27:3). Other usages are quite clear however. Cf. e.g. Num 20:20 "Edom came out with a heavy people," or II Kgs 6:14 "a heavy host." Similar references would be Ex 12:38; II Chr 9:1; Isa 36:2. Habakkuk 2:6 uses the word in this way when it attacks those who *increase* pledges (cf. Nah 3:15). In one case, Abraham is said to be very heavy (Gen 13:2), and the context makes it plain that the magnitude of his wealth is being spoken of. This has significance for the succeeding usages.

The second major group of connotations is a further extension of the figurative use of the term. In this case the idea is of that which is weighty in the sense of being noteworthy or impressive. Common translations are "honorable, honored, glorious, glorified." The Niphal and Piel stems normally have these connotations.

The reputation of an individual is of central importance in these usages. Thus the person of high social position and accompanying wealth

was automatically an honored, or weighty, person in the society (Num 22:15, etc.). Such a position, its riches, and long life were commonly assumed to be the just rewards of a righteous life (I Chr 29:28, etc.). While one would be honored automatically if one attained this stature, it is also clear that one was expected to merit the honor and the glory. The book of Prov makes it clear that the trappings of glory without an accompanying weightiness of character was an offense to life (21:21; 22:4; 26:1; etc.).

Likewise persons in positions of responsibility and authority were deserving of honor (Ex 20:12; Mal 1:6). It is significant to remind oneself that giving honor or glory is to say that someone is deserving of respect, attention and obedience. A life which does not back up one's honorable words is hypocrisy of a high form. Israel was again and again guilty of honoring God with her lips, while by her actions making him appear worthless (Isa 29:13).

One could also become honored as a result of heroic feats of courage, fidelity, etc. David's mighty men are spoken of in this way (I Kgs 11:21 etc.). These were people who had made a name for themselves. In this vein God is also to be honored. God's name is glorious in righteousness, faithfulness, judgment, and salvation (Ps 66:2; 79:9; Isa 40:5). He is the king of glory (Ps 24:7-10), who has done gloriously. So he is not only to be honored because of his position as sovereign head of the universe, but because of his surpassing character in all realms.

The accoutrements of glory were commonly impressive in their beauty. Thus the garments of the priests were expressly designed to be unusually beautiful, in order to convey some of the great dignity and importance of the office (Ex 28:2, 40). The glory of the great kingdoms is commonly compared to the splendors and beauties of the great forest of Lebanon (Isa 8:7; 10:18). It appears that the particular beauty of man is his capacity for rational and moral response (Gen 49:6; Ps 108:1 [H 2]; Jer 2:11).

Yet it is at the point of these beauties that the Bible speaks most devastatingly of the transience of all glory except God's. Isaiah is especially pointed. How quickly beauty fades. How suddenly a great cedar forest can be reduced to a sickening field of stumps (Isa 10:18). How easily man can exchange his true glories for that which really cheapens and destroys him (Ps 106:20). Any impressiveness or noteworthiness which man has created for himself in his own pride and arrogance is doomed to destruction (Isa 16:14; 17:4; 21:16).

[A few references to "glory" (*kābōd*) may better be taken as misvocalized references to the "liver" (*kābēd* II) spoken of as we do the heart. Thus Ps 16:9 "my glory rejoices" may mean "my

liver rejoices." Note the mention of bodily parts in the context. Of course, it is not the liver literally, but the person that rejoices. Properly, therefore, the LXX and NT translate "my tongue rejoices." R.L.H.]

Over against the transience of human and earthly glory stands the unchanging beauty of the manifest God (Ps 145:5). In this sense the noun *kābōd* takes on its most unusual and distinctive meaning. Forty-five times this form of the root relates to a visible manifestation of God and whenever "the glory of God" is mentioned this usage must be taken account of. Its force is so compelling that it remolds the meaning of *doxa* from an opinion of men in the Greek classics to something absolutely objective in the LXX and NT.

The bulk of occurrences where God's glory is a visible manifestation have to do with the tabernacle (Ex 16:10; 40:34; etc.) and with the temple in Ezekiel's vision of the exile and restoration (9:3, etc.). These manifestations are directly related to God's self-disclosure and his intent to dwell among men. As such they are commonly associated with his holiness. God wishes to dwell with men, to have his reality and his splendor known to them. But this is only possible when they take account of the stunning quality of his holiness and set out in faith and obedience to let that character be manifested in them (Num 14:10; Isa 6:3; Ezr 10, 11).

The several references which speak of God's glory filling the earth and/or becoming evident are instructive. On the one hand they quite legitimately refer to that reputation for greatness which God alone deserves, not only because of his natural position as king, but because of his unsurpassed activity as deliverer and saviour. However, as the preceding discussion indicates, something more is intended here. It is not merely God's reputation which fills the earth, but it is the very reality of his presence. And his desire is that all persons may gladly recognize and own this. His first step toward the achievement of these goals was to fill the tabernacle with his presence and then the temple.

But nowhere is the reality and the splendor of his presence and his character seen as in his son (Isa 4:2). Here the nearblinding quality of his glory is fully portrayed, "We beheld his glory, the glory as of the only son of the Father, full of grace and truth" (Jn 1:14; cf. 17:1-5). Through him and through his presence in the church, God's glory is indeed filling the earth.

kābēd I. *Great, grievous, hard, heavy.* An adjective, this word does not occur with the meaning "honored," or "honorable." Moreover, it and the following are distinct from other forms of the root in the fact that they sometimes carry the connotation of number or volume (eleven out of

forty for *kābēd*, one out of four for *kōbed*), whereas other forms rarely do so.

kābēd II. *Liver*. The heavy organ. Fourteen occurrences, of which nine are found in Lev 3–9.

kābōd. *Glory, glorious, honor, honorable*. A noun, often in construct with a preceding word, thus taking on an adjectival aspect ("King of Glory" equals "Glorious King"). Occurs two hundred times, never with the idea of weight or heaviness directly in view.

k' būddā. *An adjective only used in the feminine, glorious, stately, carriage*. In Ps 45:13 [H 14] where KJV reads "glorious," RSV reads "wealth." In Jud 18:21 KJV translates "carriage," evidently meaning "things to be carried" (RSV "good").

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J.N.O.

קְבִדוּת (k' bēdūt). See no. 943g.

944 קָבָה (kābâ) *quench, put out, be quenched, be put out*. (ASV and RSV similar.)

kābâ occurs twenty-four times, thirteen in the prophets. The root also appears in Arabic with the same meaning. It always relates to fire and to the act of putting a fire out. It is to be distinguished from *dā'ak* (q.v.), which has a similar meaning, by the fact that *dā'ak* commonly refers to a lamp which has gone out while *kābâ* in more than half of its occurrences refers to a fire which cannot be quenched by anyone other than God (the fire referring to his wrath).

Out of the six references to literal fire, five are fires which do not go out. Of these, four refer to lamps and fires in the temple (Lev 6:12–13 [H 5–6]; I Sam 3:3; II Chr 29:7). This concern that something not be quenched is reflected also in the figurative usages where life (II Sam 14:7; 21:17) and love (Song 8:7) are figured as fire.

The majority of the figurative usages relate to God's anger which no one but he can quench. In particular, the prophets speak in this way calling for repentance, lest this "fire" break out (Jer 4:4, etc.). Similar language is picked up by Jesus con-

cerning hell in Mark 9:48. But, at the same time, when the Messiah comes his gentleness will be such that he will not even quench smoking flax (Isa 42:3), i.e. he will not extinguish the weak and poor—even dull—of society; rather he will save them.

J.N.O.

קָבוֹד (kābōd). See nos. 943d,e.

קְבוּדָה (k' būddā). See no. 943f.

קַבִּיר (kabbir). See no. 947a.

קָבִיר (kābir). See no. 948a.

945 כָּבַל (kbl). Assumed root of the following.

945a כְּבֵל (kebel) *fetters* (Ps 105:18; 149:8).

946 קָבַם (kābas) *wash, be washed, perform the work of a fuller*. (ASV and RSV similar.)

This root occurs fifty-one times, all in verbal forms. Of these, all but nine appear in the Pentateuch, thirty-one in Lev alone, and twenty-one in Lev 13–15. It also appears in Arabic ("to knead, stamp") and Akkadian ("tread down"). In Hebrew it means "to full," that is "to make stuffs clean and soft by treading, kneading and beating them in cold water" (KB, p. 422). Thus it is always used of clothing, "to launder" and never of "washing" the body, where *raḥaṣ* (*rāḥaṣ* which see) is used or of "rinsing" which is denoted by *shāṭap*.

In all but one case (II Sam 19:24), washing is associated with ceremonial cleanness. Both the priests and the people were to be in clean clothes when they appeared before God (Ex 19:10, 14; Num 8:7; 19:7). Involvement in the rituals which dealt specifically with atonement and death resulted in ceremonial uncleanness and necessitated washing the clothes (Lev 16:26, 28; Num 19:7, 8, 10, 19, 21).

The bulk of the references have to do with washing of clothes which have become contaminated in one way or another (28 times). Particularly important contaminants would be leprosy and related maladies for, aside from the hygienic factor, these were evidently types of sin. This imagery is picked up in Ps 51 (2 [H 4], 7 [H 9]) and Jer 2:22 and 4:14. That David depicts his sin as a contagious leprosy in need of cleansing is further validated by his petition that God use hyssop, the instrument employed in cleansing a leper (Lev 14:6–7). Jeremiah 2:22 and 4:14 are significant because while speaking of the impossibility of washing out the stain, they proclaim the necessity of such cleansing. The answer to this dilemma is found in Mal 3:2 in the one who would appear as refiner's fire and fuller's soap to deal with the sins of his people.

J.N.O.

- 947 קָבַר (*kābar*) I, multiply, be in abundance. (ASV, RSV similar.)

Derivatives

- 947a קַבִּיר (*kabbîr*) many, mighty.
 947b קִבְרָה (*kibrâ*) distance.
 947c קָבַר (*k'bar*) I, already. Occurs nine times, only in Eccl.
 947d קִבְרָה (*k'bar*) II, Chebar.

This root and its derivatives occur twenty-four times, only two of which are verbal. Both of these verbal uses occur in the Hiphil in Job (35:16; 36:31). It seems likely that they are denominative. The root meaning is "to be much." It is perhaps to be distinguished from *rāb* (q.v.) on the basis of its stress upon volume ("mighty waters," Isa 17:12; 28:2) rather than number, but this should not be overdrawn. The meanings are similar in Akkadian, Aramaic, and Arabic; cf. the Arabic expression *Allah akbar*, "Allah is great."

The word is used in both negative and positive ways. From the negative point of view its usages stress the vanity of greatness apart from God. Job's comforters feel that Job's abundance of words is vain (8:2; 35:16). Similarly the mighty men who stand up against God will be broken (Job 34:24) until they see their smallness (Isa 16:14).

Only God is the source of true might (Job 36:5). In his hand is abundance of power (Isa 17:12), justice (Job 34:17), and provision (Job 36:31).

kabbîr. Many, mighty, much, strong, most. Nine occurrences, six of which are in Job. Commonly used adjectivally stressing the greatness of the noun modified.

kibrâ. A little way. This meaning is that derived from the construction *kibrat-'ereš*, lit. "much of land," which is the way this word is found in its three occurrences. The rendering "a great way" which one would expect from the etymology seems contradicted by the contexts as well as the LXX.

k'bar. Chebar. (ASV and RSV similar; NIV "Kebar.") A channel of the Euphrates which leaves it near Babylon and returns near Warka (60 miles south). The group of Judean captives among whom was Ezekiel were settled along the Chebar (Ezk 1:1; 3:15). It was here that Ezekiel had the vision which shaped the rest of his ministry (1:1, 3; cf. 3:23; 43:3, etc.).

J.N.O.

- 948 כָּבַר (*kbr*) II. Assumed root of the following.
 948a קָבַר (*kābir*) something netted, either a quilt or a fly net spread over the face of a sleeping person (I Sam 19:13, 16).

- 948b קִבְרָה (*k'barâ*) sieve (a net-like instrument), only in Amos 9:9.

- 948c מִקְבֵּר (*makkbēr*) netted cloth or coverlet, only in II Kgs 8:15.

- 948d מִקְבָּר (*mikkbār*) grate. ASV, RSV "grating."

The root of this noun does not occur in verbal form, but evidently it meant something like "to intertwine." *mikkbār* appears six times, all in Ex, and all with reference to a grating, or grillwork, which extended around the altar of burnt offering at its midpoint. Its function is unknown. On its four corners were rings through which poles were inserted for carrying the portable altar of the tabernacle.

J.N.O.

- 949 כֶּבֶשׂ (*kebeš*), כֶּשֶׁב (*kešeb*) lamb, sheep. (ASV and RSV similar.)

This root and its derivatives occur 128 times in the Old Testament. Of these, only 17 do not occur in the context of sacrifice. *kebeš* itself occurs 106 times with only 6 of these being non-sacrificial. As might be expected, 105 of the total occurrences are in the Pentateuch, but Num has a high proportion of these: 60, with 26 in chap. 7, 14 in chap. 28 and 23 in chap. 29.

This root is attested in Akkadian, where it also means "lamb," and in Arabic (*kabšun*) where it means "young ram." It is interesting to note that *kbs* is not attested in Ugaritic and that the common Ugaritic term for sacrificial lamb, 'imr, if it appears at all in Hebrew, only does so in a few priestly names. This may reflect a conscious repudiation on the part of the Hebrews of certain Canaanite technical religious terms.

- 950 כִּבְשָׂה (*kibšâ*), כִּשְׂבָה (*kišbâ*) ewe lamb, lamb. Feminine form of *kebeš*. In the sin offering a female kid or lamb was required (Lev 4:32; 5:6; 14:10; Num 6:14).

kešeb seems to be a metathesized form of *kebeš* (cf. Ges 19n). However, it appears to be used slightly differently in that it normally occurs in circumstances where a distinction is being drawn between the two kinds of animals of the flock: sheep and goats. In only two cases (out of a total of thirteen) is this not the case.

Although the initial instructions for the sacrifice (Lev 1-8) do not, for the most part, specify that lambs must be offered as opposed to full-grown sheep, it is clear from both preceding and following materials that lambs (sheep less than one year old) were important elements in the sacrificial system.

In four circumstances lambs were required: the Passover observance (Ex 12:5; Lev 23:12); the sin offering (Lev 4:32, etc.); certain purification

ceremonies (childbirth, Lev 12:6; leprosy, 14:10; Nazirites, Num 6:12) and the morning and evening sacrifice. The number of lambs offered in the daily sacrifice was increased at the new moon (Num 28:11) and during the great festivals (Num 28, 29). It was perhaps because the daily offering was a burnt offering that lambs came to be included along with rams and bulls as the burnt offering on special occasions. Whatever the reason, this was in practice as early as the dedication of the tabernacle in Num 7 and continued in force as late as Ezra's return (Ezr 8:35).

As with all the sacrificial animals, the elements of perfection, costliness and substitution were primary elements in the sacrifice of every lamb.

It was undoubtedly the association of lambs with Passover, the sin offering and the daily sacrifice which led John the Baptist to proclaim that Jesus Christ was "the Lamb of God, which takes away the sin of the world" (Jn 1:29,36; cf. also Rev 5:9). Then too, Isaiah had already used this imagery for the Suffering Servant who would passively accept God's judgment for the sin of the people as a lamb (Heb *śeh*) is led to slaughter (Isa 53:7).

J.N.O.

- 951 קָבַשׁ (*kābash*) *subdue, bring into bondage, keep under, force.* (ASV, RSV similar.)

Derivative

- 951a קֶבֶשׁ (*kebesh*) *footstool.* Refers to the footrest of Solomon's throne (II Chr 9:18; cf. *hādôm*).

This verb and its derivative occur fifteen times in the OT. It is evidently related to Akkadian *kabāsu* "to tread down," and Arabic *kabasa* "to knead, stamp, press" (cf. also Arabic *kabaša* "to seize with the hand"). In the OT it means "to make to serve, by force if necessary."

Despite recent interpretations of Gen 1:28 which have tried to make "subdue" mean a responsibility for building up, it is obvious from an overall study of the word's usage that this is not so. *kābash* assumes that the party being subdued is hostile to the subduer, necessitating some sort of coercion if the subduing is to take place. Thus the word connotes "rape" in Est 7:8, or the conquest of the Canaanites in Num 32:22, 29; Josh 18:1; I Chr 22:18. In II Chr 28:10; Neh 5:5; Jer 34:11, 16 it refers to forced servitude.

Therefore "subdue" in Gen 1:28 implies that creation will not do man's bidding gladly or easily and that man must now bring creation into submission by main strength. It is not to rule man. However, there is a twistedness in humanity which causes us to perform such a task with fierce and destructive delight. Try as we might, we cannot subdue this. But it can be subdued and

this is the promise of Mic 7:10, "He will subdue our iniquities."

J.N.O.

- 952 קִבְשָׁן (*kibshān*) *kiln, for lime or pottery* (e.g. Gen 19:28; Ex 19:18). Derivation uncertain.

קָדַר (*kad*). See no. 953a.

- 953 קָדַד (*kadd*). Assumed root of the following.

953a קָדַר (*kad*) *jar* (e.g. I Kgs 17:12; Eccl 12:6).

953b קִידוֹד (*kīdōd*) *spark* (Job 41:11).

953c קָדְקֹד (*kadkōd*) *a precious stone, perhaps a ruby* (Ezk 27:16; Isa 54:12).

קָדְדוּר (*kaddūr*). See no. 954b.

קָדְקֹד (*kadkōd*). See no. 953c.

- 954 קָדַר (*kdr*). Assumed root of the following.

954a קִידוֹר (*kīdōr*) *onset, attack* (Job 15:24).

954b קָדְדוּר (*kaddūr*) *ball* (Isa 22:18).

- 955 כֹּה (*kōh*) *thus, here.* Demonstrative adverb of manner, place, or time.

- 956 קָכָה (*kākā*) *thus, perhaps a more emphatic form than kōh.* Probably derived from 955.

- 957 קָהָה (*kāhā*) *I, be dim, darkened, restrained, faint, fail.* (ASV and RSV similar, except that RSV reads "blinded" instead of "darkened.")

Derivatives

957a קֵהֶה (*kēheh*) *be dark.*

957b קֵהָה (*kēhā*) *healing.*

The root and its derivatives occur seventeen times with the general idea of being weak, ineffective, or colorless. The idea of the eyes becoming weak in old age is prominent. The cognate in Akkadian means "to be weak" and in Arabic "to grow disheartened."

kēheh. *Be dark, wax dim, smoke, heavy.* An adjective occurring chiefly in Lev 13 ("if the plague be somewhat dark," six times). Cognate evidence seems to suggest "colorless" as a better translation (RSV "dim," NEB "faded").

kēhā. *Healing* (ASV and RSV "assuaging.") According to Nahum 3:19, Nineveh's destruction cannot be done away with.

J.N.O.

- 958 *קָהָה (*kāhā*) *II, rebuke.* Occurs only in the Piel, in I Sam 3:13, "he did not rebuke them."

959 קָהָן (*kāhan*) *minister in a priest's office, act as priest.* Denominative verb.

Parent Noun

959a קֹהֵן (*kōhen*) *principal officer or chief ruler, priest.*

959b קִהְנָה (*k^chūnnā*) *priesthood.*

The verb *kāhan* occurs twenty-three times, only in the Piel. It is translated "minister in a priest's office," "be priest," or "serve as priest" (RSV).

kōhen. *Chief ruler, priest.* The underlying verbal root of *kōhēn* does not appear in the OT and is of unknown etymology (KB, p. 424). In light of its early secular usage, the idea of *khn* might be of "serving as a minister" (cf. S. R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, pp. 284–85). Four summaries, pertaining to the time of the United Kingdom, mention both Levitical high priests and, simultaneously, others who occupy a similarly designated office of *kōhēn* (I Kgs 4:5; II Sam 8:18; 20:26; I Chr 18:16, 17). Zabud son of Nathan was "principal officer" under Solomon (I Kgs 4:5, כֹּהֵן). During the lapse between the earlier and later lists under David, the occupancy of this second type of *kōhēn* office shifts from David's own sons (II Sam 8:18) to Ira the Jairite (20:26). This is doubly significant, for the former were necessarily non-levitical, and their replacement by the latter suggests responsibilities adversely affected by the intervening failures of the king's sons. *kōhēn* seems therefore to connote "confidential advisor" (KD, *Samuel* p. 369); cf. the further description of Zabud as "king's friend" and of David's sons as, literally, "the first ones at the king's hand" in the parallel passage (I Chr 18:17; n.b., liberal criticism here dismisses Chr as a later attempt to disguise an originally non-levitical priesthood, ICC, *Samuel*, p. 310).

Another possibility may be considered in view of the overwhelming usage and the fact that in Ugaritic also *khn* means "priest." All of these four verses may be differently interpreted.

Not only does I Chr 18:17 lack the designation *kōhēn* for David's sons, the LXX of the parallel passage II Sam 8:18 itself lacks it. The Hebrew of II Sam 8:18 may be in error. As it stands it has the impossible reading, "And Benaiah son of Jehoiada and the Cherethites and the Pelethites and the sons of David were priests."

Ira the Jairite (II Sam 20:26) who is mentioned nowhere else may indeed have been a priest who served David especially and personally as Abiathar had done (cf. I Sam 30:7).

Finally, Zabud (I Kgs 4:5) is also not mentioned elsewhere. He may have been a priest who served Solomon personally. Or the word "priest" here could even refer to Nathan,

Zabud's father. Actually most MSS of the LXX omit the word "priest" here and they could be correct. At least it is of interest that only these four verses suggest that *kōhēn* may refer to a different kind of office.

Elsewhere in the OT, *kōhēn* reflects the more restricted concept of a minister for sacred things, especially sacrifice; cf. the functioning of Melchizedek and of Jethro, the first priests named in Scripture (Gen 14:18; Ex 18:12; negative criticism, by contrast, usually associates priestly origins with the delivery of oracles, TDNT, III, p. 260). In the beginning men served at sacrifice as their own priests (Gen 4:3; Job 1:5), but already in Noah's time priestly ministration had become the responsibility of the patriarchal family head (Gen 8:20; cf. Gen 12:8; Job 1:5; Ex 19:22, 24 in subsequent periods).

In a sense, all Israel were the Lord's priests (Ex 19:6; cf. Hos 4,6 on their rejection from *kihēn* "being a priest" to God). But at Sinai he restricted legitimate priesthood to the family of Moses' brother Aaron, of the tribe of Levi (Ex 28:1; 40:12–15; Num 16:17; 17:8; Cf. the evolutionary views of supposedly Canaanitish serpent-worshipping Levites and bull-worshipping Aaronites, T. J. Meek, *Hebrew Origins*, pp. 119–47). Indeed, efficacious priesthood can exist only when it is established by the Lord (Num 18:7, *k^chūnnā*), for according to Scripture only God or his official representative can accomplish the atonement by which satisfaction is made for sin (Ps 65:3 [H 4]; Ex 29:36; A. B. Davidson, *The Theology of the OT*, p. 321). Aaron wore the names of the twelve tribes inscribed on his vestments (Ex 28:12, 21, 29) so as to bring them before God when he appeared to minister divine propitiation and reconciliation (v. 38). He continued to occupy his post, despite failure at the incident of the golden calf (32:4, 21).

Shortly after the completion of the tabernacle (Ex 35–38, 40), including the elaborate priestly regalia (Ex 39; cf. Isa 61:10, as a bridegroom "decketh himself," *kihēn*, marg., "deck as a priest") and the revelation of God's laws of sacrifice (Lev 1–7), Aaron was consecrated as Israel's high priest and his four sons as priests (Lev 8–9). Their primary function was to officiate at the new sanctuary (Deut 18:5) and pray on behalf of the people (Joel 2:17). They were also to set a personal example of holiness (Deut 33:9), to "enquire of God" for oracles (see *ʾūrim*), and to teach the law (Lev 10:11; Mic 3:11; Mal 2:7; even traveling, II Chr 17:9). The latter two responsibilities made it appropriate for the priests to serve also as judges (Deut 17:9). Soon after their appointment, Aaron's two older sons were slain by God for violating their office (Lev 10:2). But descent from Eleazar and Ithamar, who remained, continued to be the basis upon which

Israel henceforth distinguished their divinely authorized priests (Ezr 2:62; I Chr 24).

The OT priests were types of Christ (Heb 8:1), who accomplished the ultimate propitiation for the sins of the people (2:17). Prophecy suggests a future reappearance of Levites (Jer 33:18; Zech 12:13; Ezk 41:46ff); but the NT church exhibits a universal priesthood of believers (I Pet 2:5; Rev 5:10; Jer 31:34).

Bibliography: AI, pp. 345–405. Payne, J. B., *Theology of the Older Testament*, Zondervan, 1971, pp. 372–80. Richardson, TWB, pp. 210–11. TDNT, III, pp. 260–63.

J.B.P.

960 כֹּבֵעַ (*kôba'*) **helmet**. (ASV and RSV similar.)

Although T. H. Gaster has suggested that this is a loan word from Hittite (*kupahi*), (JAOS, 57, 73ff., followed by KB²); more recently J. L. Palache (*Semantic Notes on the Hebrew Lexicon*, pp. 17, 40) has claimed that it is part of a bi-consonantal family, kb, qb, gb which denotes an upward or downward convexity. If this claim were correct it would help to explain the alternate spelling of this word: *qôba'* (q.v.) which appears in I Sam 17:38 (note *kôba'* in 17:5) and Ezk 23:24 (*kôba'* in 27:10 and 38:5; cf. also Ugaritic *gb't* "goblets.")

kôba' appears six times in the Old Testament (*qôba'* twice); two of these are in historical literature, the others in the prophets. In II Chr 26:14 Uzziah is said to have gathered a considerable armory, including helmets, while I Sam 17:5, in describing Goliath's armor, mentions his bronze helmet.

In the prophets, shields and helmets are mentioned with respect to the great armies (often of mercenaries, Ezk 27:10) which surged across the near east in the Iron Age. The prophets envisioned such armies on the move again in the end times (Ezk 38:5). Against the mighty of the earth, and eaten away by sin inside, it would seem that God's people would be helpless. Yet God himself has entered the battle against oppression and sin and stands forth victorious (Isa 59:17).

J.N.O.

961 כָּוָה (**kāwā*) **burn, scorch, brand**. Occurs only in the Niphal (Isa 43:2; Prov 6:28).

Derivatives

961a כִּי (*kī*) **burning, branding**. Occurs only in Isa 3:24.

961b כִּוְיָה (*k'wiyā*) **burning, branding** (Ex 21:25).

961c מִכְוָה (*mikwā*) **burned spot; burn scar** (Lev 13:24, 25, 28).

כֹּהַ (*kôah*). See no. 973a.

כִּוְיָה (*k'wiyā*). See no. 961b.

כֹּכַב (*kôkâb*). See no. 942a.

962 כֹּל (*kâl*) **contain, hold, abide, bear, nourish, provide**. (ASV, RSV similar, except that RSV translates "endure" instead of "abide" or "bear.")

The primary meaning of this root is "to contain as does a vessel." It occurs thirty-eight times. The Qal stem occurs but once, with the remainder in either the Hiphil or the intensive. In six cases, it is not possible to distinguish the meanings of the Pilpel from the Hiphil. The other nineteen occurrences, however, show the particularized meaning "to provide with food." Evidently this reflects the causative function of the Pilpel stem: "to cause to contain, supply."

Examples of the primary meaning are found in passages such as I Kgs 7:26, 38; 8:64; II Chr 4:5; 7:7 where the sizes of the molten sea and the bronze lavers in Solomon's temple are described in terms of the number of *baths* of water they contain.

Jeremiah then uses the word in a figurative sense when he expresses the impossibility of containing within himself the Lord's fury which is like a burning fire (Jer 6:11; 20:9). In a somewhat similar vein, Solomon remarks in his prayer at the dedication of the temple that it is silly to think of that house as containing God since the heaven of heavens cannot contain him (I Kgs 8:27; II Chr 2:6 [H 5]; 6:18).

As a logical extension of the above meanings are those which express the possibility or impossibility of enduring (or containing) something (Prov 18:14; Joel 2:11; Amos 7:10; Mal 3:2). Two of these (Joel and Mal) express the impossibility of enduring God's wrath when he comes and are reminiscent of Rev (6:15, 16, etc.).

J.N.O.

963 כֹּוֹם (*kwm*). **Assumed root of the following.**

963a כִּימָה (*kimā*) **Pleiades**. (ASV and RSV similar.)

Group of seven stars in the constellation Taurus. The word appears in Amos 5:8 and Job 9:9 and 38:31. In each of these places it is used in connection with the creative power of God. In view of his capacity to put the stars in place, both ungodly living (Amos), and the questioning of God's wisdom (Job) are inappropriate. (See also *mazzal(r)ot*, *āyish*, and *k'sil*, which are used in the same contexts to refer to stars or constellations).

J.N.O.

כֹּוֹז (*kūmaz*). See no. 990a.

964 כוון* (kûn) *established, prepared, made ready, fixed, certain, right.* (ASV, RSV similar.)

Derivatives

- 964a כֶּן (kēn) *I, right, true.*
 964b כֶּן (kēn) *II, thus, so.*
 964c מְכוּון (mākōn) *place.*
 964d מְכוּוֹנָה (m'kōnâ) *base.*
 964e תְּכוּוֹנָה (t'kūnâ) *fashion.*
 964f כַּוּוֹן (kawwān) *cake.*

This root occurs with its derivatives more than 288 times. Two hundred seventeen of these occurrences are verbal, appearing in all stems but the Qal. The Niphal and the Hiphil occur most often. The root meaning is to bring something into being with the consequence that its existence is a certainty. This latter is not so much in view in the cognate languages which seem to stress existence, or the bringing into existence, of a thing. With this meaning the root appears in Ugaritic, Akkadian, and Arabic.

Five somewhat different connotations can be discovered in the usages of this root, all having basic theological significance. These connotations move from provision through preparation and establishment to fixity and rightness.

1) As noted above, the word as used in Hebrew, rarely means simply to bring into being. So rare is it, in fact, that BDB and KB suggest that the root meaning is "to be firm" (KB also adding "straight"). However, evidence of the original etymology may be found in those occurrences where something is said simply to have been formed or fashioned (brought into existence) (Jud 12:6; Job 31:15; Ps 119:73; Ezk 16:7). In none of these is the idea of fixity or firmness in view, but rather of basic formation. Particularly in the second and third of these, God's role in forming the human body is significant.

Probably this same basic idea is involved where the word is translated "to provide for" (cf. II Chr 1:4; Job 38:41; Ps 65:9 [H 10]; 78:20; Prov 6:8). Especially in question here is God's ability to provide food for his people and creation. At numerous points it is difficult to know whether certain usages should be translated "provide" or "prepare." It seems likely that the several references in Chr to David's "preparing" materials for the temple could just as appropriately be understood as referring to his "providing" such materials.

2) At any rate, however, it is clear that a very significant group of occurrences must be translated with "prepare." In view of something in the future, certain things are set in order. Meal preparation (Gen 43:16; Josh 1:11; Neh 8:10) and military preparation (Josh 8:4; Ezk 7:14; 38:7; Amos 4:12) are two circumstances in which the word is used in this way. In the latter case many of the

references indicate it is God who will war on the ungodly and they should prepare themselves as best they can (cf. Job 15:23; Jer 46:14; 51:12, etc.). On the other hand, God has made preparations as well. These would include his creative functions (Ps 147:8; Job 28:27; Prov 8:27) as well as his judicial ones (Ps 7:11, 13 [H 12,14]; 9:7 [H 8]; Prov 19:29; Zeph 1:7).

The meaning of a group of references which speak of persons "preparing" their hearts to seek the Lord (cf. I Chr 29:18; II Chr 12:14, etc.) is somewhat unclear. It seems likely that the RSV rendering "set," in keeping with the several passages in Ps (cf. 57:7 [H 8] "my heart is fixed [RSV "steadfast"], O God") is more appropriate.

3) As with the previous connotation, there is some ambiguity at the border between "prepare" and "establish." This is especially true in God's creative acts. While Prov 8:27 says that God "prepared" the heavens, Prov 3:19 has him "establishing" the heavens. Here come the special overtones of certitude. They are implicit in the very character of the biblical deity, a God who does not change (Ps 119:90). Because God has brought heaven and earth into existence they are fixed forever (Jer 33:2). So the use of "establish" is especially appropriate. The references where this translation is appropriate may be divided into three groups. All three of these have royal overtones. God, as the divine king has established the heavens as his throne (Ps 103:19) and the earth as his dominion (I Chr 16:30; Ps 93:1; Isa 45:18). As the divine king, his work is accomplished through wisdom and understanding (Prov 3:19; Jer 10:12; 51:15). This in itself leads to the fixity of what he has done.

4) It is the divine king who then guarantees or refuses to guarantee human kingship. Some twenty-five times the word is used with reference to the establishment of a dynasty. It is made plain that, in and of itself, no human line can be established. Only by relation to the One in whom kingship abides is this possible (Ps 89:37 [H 38], etc.). The culmination of this thought is found in Isa 9:6 [H 7] where the kingdom of the Messiah is established by God.

On a somewhat more human level, the book of Prov shows that establishment, on the throne or elsewhere, is not possible apart from adherence to the divine standards of righteousness (16:12, etc.).

But the great test of God's kingship is the problem of sin. This problem is dealt with through the establishment of a people (Deut 32:6). The particular creation language of this verse is significant. Redemption is a part of the total work of creation. Furthermore, God overcomes sin by establishing his sanctuary in the midst of his people (Ex 15:17; Isa 2:2).

5) The sense of well-being which results from

being under God's hand is best expressed in the final connotation. If our heart is fixed on God (Ps 112:7, etc.) then we may be sure that he will establish (also direct, order) our ways (Ps 37:23; 90:17; Prov 16:9). Apart from this kind of confidence, a person's ways are temporary and shaky. But with it there comes a certainty, a rightness (Jer 23:10, etc.), which imparts some of the glory of the infinite to the finite.

kên I. Right, true. An adjective, occurring at least twelve times, perhaps more often since its usage is often difficult to distinguish from the following. Used in modern Hebrew for "yes."

kên II. Thus, so. A widely used adverb expressing the realization of something previously spoken. Often coupled with prepositions such as 'ahârê, 'ad, 'al and l'.

mākôn. Place. Occurs seventeen times, all but one (Ps 104:5) referring to God's dwelling place, either in heaven or the temple.

m^ckônâ. Base. Occurs almost entirely in I Kgs 7, and always with reference to the ornate bases designed to support the ten brass lavers in the Solomonic temple.

t^ckûnâ. Fashion, store, seat. Occurs three times, each translated differently: the "fashion" of the temple (Ezk 43:11); the "store" of Nineveh's pleasant furniture (Nah 2:9 [H 10]); the "seat" of God (Job 23:3).

kawwân. Cakes. Occurs twice, both referring to an element used in the worship of the Queen of Heaven (Jer 7:18; 44:19).

Bibliography: THAT, I, pp. 812-16.

J.N.O.

965 כֹּס (kôs) **I, cup.** (ASV and RSV similar.)

Of the four words usually translated "cup" (*gābia'*, 'aggān, sâp), *kôs* is the most common, occurring thirty-three times. *gābia'* occurs next most frequently with thirteen occurrences. *kôs* seems to denote a drinking goblet, whereas *gābia'* may (Jer 35:5) or may not (Ex 25:31) be associated with drinking. An 'aggān is more of a bowl, a larger vessel; a sâp also is larger, like a bowl, but it was used for drinking (Zech 12:2). Both Ugaritic and Arabic have cognate nouns for drinking cup from this root.

Of the thirty-one occurrences, about ten speak of literal cups. Of these, five occur in Gen 40 where Joseph interprets the dream of Pharaoh's cupbearer. It is interesting to note that Joseph's cup discussed in Gen 44 is *gābia'*.

Sixteen of the figurative usages present the cup in a negative light. Primarily these relate to God's judgment upon sinful nations (Jer 25:15). They now drink to the bitter dregs (Isa 51:17, 22) the

folly which they have chosen. The result is as drunkenness; staggering (Isa 51:22) and shame (Hab 2:16). It is the cup of the Lord's fury (Jer 25:15). It was this cup which stood before Christ's eyes in Gethsemane (Mt 26:39).

Because of God's forgiveness through Christ the cup offered to us may be one filled with blessing and not curse (Ps 16:5; Ps 23:5). Human beings must choose the cup they will drink: fury or salvation (Ps 116:13).

J.N.O.

966 כֹּס (kôs) **II, a kind of owl** (Lev 11:17; Deut 14:16; Ps 102:7).

967 כּוּר (kwr) **I. Assumed root of the following.**

967a כָּר (kār) **basket-saddle**, only in Gen 31:34, *b^ckar-haggāmāl* "in the camel-basket," a sort of palanquin bound on the saddle itself.

967b כּוּר (kūr) **furnace**.

967c כִּיר (kīr) **range** (for cooking).

967d כִּיּוֹר (kiyôr) **laver, pan**.

kūr. Furnace. (ASV and RSV similar.) A smelter's furnace for the refining of metal. It is only used figuratively in the Old Testament, appearing nine times. Three times it is used of Egypt, from which Israel was delivered (Deut 4:20; I Kgs 8:51; Jer 11:4). In these references there seems to be no stress upon refinement, but merely on the heat symbolizing affliction. On the other hand, the furnace of the exile is definitely depicted as one of refinement (Ezk 22:18, 20, 22) from which Israel will once more emerge as God's chosen (Isa 48:10).

kīr. Range (for pots). (ASV similar; RSV "stove.") Evidently a platform which held pots over the cooking fire. Occurs in Lev 11:35 where it is said to be unclean if an unclean animal dies on it.

kiyôr. Laver, pan, hearth, scaffold. (ASV and RSV similar.) Apparently a pan-like construction, having low sides (thus II Chr 6:13, Solomon stood on a bronze scaffold [RSV "platform"]). Apart from the preceding, all other references have to do with a pan as such. The word appears twenty-three times, of which twenty have to do with the laver of the tabernacle or those of the temple. Whereas that in the tabernacle was for the washing of the priests' hands and feet (Ex 30:18), the ten lavers in the temple were for the washing of sacrifices (II Chr 4:6). The molten sea (II Chr 4:2, 6) filled the function of the earlier laver. [It is probable that the great sea also served as a reservoir from which the basins were filled. The basins were on wheeled stands so they could be moved to the sea for filling then taken to various places for use. The priests doubtless did not

wash in the sea which was a high structure. They washed their hands and feet with the water of the sea (cf. Ex 30:18–21). R.L.H.]

J.N.O.

- 968 כּוּר (kūr) *II, bore, dig, hew* (meaning dubious). Occurs only in Ps 22:16 [H 17], and there with a medial aleph, *kā'ārū* in some few MSS. The LXX also has a verb *orussō* dig, for the MT *ka'āri*. The verb in Ps 22:10 [H 17] may be an hapax *kā'ar*. The meaning "dig, wound, pierce" would derive from the context and LXX.

Derivatives

- 968a כּוּרָה (m^ekōrā), כּוּרָה (m^ekūrā) *origin (place of digging out?)* (e.g. Ezk 29:14; 21:35).

- 968b כּוּרָה (m^ekērā) *the name of a weapon* (Gen 49:5).

R.L.H.

- 969 כּוּשׁ (kūsh) *Ethiopia, Cush, Ethiopians.* (ASV, RSV similar.)

Derivative

- 969a כּוּשִׁי (kūshī) *Ethiopian.*

kūsh refers to the region immediately south and east of Egypt, including modern Nubia, the Sudan, and the Ethiopia of classical writers (not modern Abyssinia). It would begin at about the First cataract, where the Aswan dam now stands. A satellite, and sometimes ruler, of Egypt. The name derives from Egyptian *ksh*. Along with its gentilic (see below) it appears fifty-seven times in the Old Testament.

As indicated in the table of nations (Gen 10:6–8), Cush was associated with the southernmost parts of the known world, falling in Egypt's sphere of influence. Other indications of this view of Cush's extremity are found in the statement of extent of the Persian empire (from India to Ethiopia, Est 1:1; 8:9) and in the promise that exiles would return from beyond Cush (Isa 11:1; Zeph 3:10; cf. Isa 18:1). To the Israelites who in pride saw themselves located at the center of the world and also at the center of God's favor, the Lord (Amos 9:7) said that the distant Ethiopians were just as much his children.

The conjunction of Cush with Sheba (in southern Arabia, Isa 43:3; 45:14, etc.), statements of her mercantile wealth (Job 28:19; Isa 45:14) and the fact that Moses' wife is called a Cushite (Num 12:1; but cf. Ex 2:21 where Zipporah is clearly Midianite) have all combined to lead some students to believe that there was a Cush in Arabia. However, a glance at a map will show that southern Arabia is only separated from Ethiopia by a

small expanse of water. Furthermore the fact that the Ethiopian language is Semitic is a further indication of the connection. A number of other possible solutions make it unnecessary to identify Zipporah and the Cushite woman.

Although a number of suggestions as to the location of Cush in Gen 2:13 have been put forward, none has yet proven conclusive. The view of Speiser may be mentioned, however, that *kūsh* sometimes equals Akkadian *kashshu* Cassites, and refers to the mountain country east of Mesopotamia. In this view, the river Gihon of Gen 2:13 ran into the Tigris-Euphrates valley from the east (Speiser, E. A., "The Rivers of Paradise" in *Oriental and Biblical Studies*, Univ. of Penna., 1967, 23–30. Also Harris, R. L., "The Mist, The Canopy, and the Rivers of Eden," JETS 11: 177–79).

In several cases, especially in the prophets, Ethiopia is used in parallel construction as a synonym of Egypt (Isa 20:3–5; Ezk 30:4; Nah 3:9). This probably represents the dominance of Ethiopia (or, more precisely, Nubia) over Egypt between 750 and 663 B.C. Terhakah was a notable Nubian pharaoh who tried, unsuccessfully, to block Sennacherib's westward expansion (II Kgs 19:9; Isa 37:9). After 663 B.C. Egypt was independent of Nubia (Jer 46:9; Ezk 25:4, 5, 9). The Ethiopian army of Zerah referred to in II Chr 14:9 [H 8] ff. is somewhat puzzling in that no extra-Biblical evidence as yet supports the idea of this large an Ethiopian force (one million) operating that far north in the time of Asa (c. 900 B.C.).

kūshi. *Ethiopian, Ethiopians, Cushite.* Usually a gentilic of the above (Cushite), it also appears three times as a Hebrew proper name: 1) II Sam 18:21–32, a soldier appointed to run to David with news of Absalom's death. RSV translates "Cushite." His apparent ignorance of the nuances of the situation may indicate that he was a foreigner and that RSV is correct; 2) Jer 36:14 great grandfather of Jehudi, a Judean prince; 3) Zeph 1:1, father of Zephaniah.

J.N.O.

כּוֹשָׁרָה (kōshārā). See no. 1052a.

- 970 קָזַב (kāzab) *lie, be found a liar, be in vain, fail.* (ASV, RSV similar.)

Derivatives

- 970a קָזַבָּ (kāzāb) *lie.*

- 970b אָקַזַב ('akzāb) *lie, a noun occurring twice* (Jer 15:18; Mic 1:14).

This root and its derivatives occur forty-nine times in the Old Testament. The basic meaning is to speak that which is untrue and therefore false to reality. It is often used in connection with *shāw'* "vanity, emptiness." In distinction from

words translated "deceive, lie," etc., *kāzab* stresses the actual act of lying. The cognate is found in Aramaic, Arabic, and Akkadian.

Fundamental to the concepts of truth and falsehood in the Old Testament is the understanding that the God of Israel does not lie (Num 23:19; Ps 89:35 [H 36]). He is faithful to all that he has said and expects his followers to do the same. This is why false witness was such a serious offense (Prov 6:19; 19:5, etc.). Not only was a person denying the truth, but he was calling the God of Truth to be a witness to his crime.

An equally serious offense was false prophecy in God's name (Ezk 13:6-9, 19; Mic 2:11, etc.). Such prophecy was vanity because it was empty of any reality.

Because of man's alienation from God the Truth, lying has become endemic to us (Ps 4:2 [H 3]). Having lied to ourselves about the true nature of our relation to God and thus lost the security of trusting him, we are forced into greater lies about life (Isa 57:11). The essence of wickedness then is a denial of faithfulness and commitment, either to people or to facts (Ps 62:4 [H 5]). Indeed, it becomes a commitment to lies (Isa 28:17). By contrast, a faithful person will not lie (Prov 14:5).

But trust in anything or anyone other than God is vain—a lie (Job 41:9 [H 1]; Prov 30:6). Indeed *kāzāb* "a lie" is probably used in Isa as a derogatory substitute for "idol" (Isa 28:15, 17, cf. also Am 2:4; Ps 40:4 [H 5]). Lies can only deceive and fail one (Prov 23:3). It is this which God was trying to demonstrate to Israel through the prophets. Israel's hope that she could get her temporal needs supplied without commitment to God was a lie (Amos 2:4) and the longer she followed that road the more barren she became (Hos 12:2). Her only hope was to accept God's redemption and return to reality (Isa 28:17; Hos 7:13). Then she would discover freedom (Zeph 3:13) and fruitfulness (Isa 58:11) in life as it was meant to be (Ps 40:4 [H 5]; 25:10-13).

kāzāb. *Lie, deceitful, false, lying, leasing.* (ASV and RSV similar, but use one of the other words instead of "leasing.") A noun occurring thirty-one times, all but two (Jud 16:10, 13) in Ps, Prov, and the prophets.

Bibliography: THAT, I, pp. 817-22.

J.N.O.

971 כזר (*kzr*). **Assumed root of the following.**

971a אַכְזָרִי (*'akzār*) *cruel, fierce.*

971b אַכְזָרִי (*'akzārī*) *cruel.*

971c אַכְזָרִיּוּת (*'akz'riyūt*) *cruel.*

'akzār. *Cruel, fierce.* (ASV and RSV similar.) Occurs four times, all in poetic passages. Connotes insensitivity and lack of compassion.

'akzārī. *Cruel.* (ASV and RSV similar.) Occurs eight times in Prov, Isa, and Jer. Twice in Jer (6:23; 50:42) cruelty is defined as being merciless and in Prov 12:10 even the mercies of the wicked are said to be cruel. The Day of the Lord, for the wicked, will be one of cruelty (Isa 13:9).

'akz'riyūt. *Cruel.* Occurs in Prov 27:4 where wrath is said to be cruel.

J.N.O.

971.1 כֹּהֶה (*kōah*) *a small reptile, lizard(?)* Occurs only in Lev 11:30.

972 *כָּהַד (*kāhad*) *kick, conceal, cut off, cut down, make desolate.* (ASV and RSV similar.)

This verb, which appears in the Nilhal, Piel, and Hiphil, occurs thirty-two times in the Old Testament. It means to keep something back, to refuse to make it known. Since something which is unknown has no independent existence, the verb also denotes non-existence or effacement. There are no known cognates in the other Semitic languages.

In distinction from the other Hebrew words rendered "hide" or "conceal" (*hābā'*, *tāman*, *sātar*, and *ālam*, which see), *kāhad* has to do with refusing to declare something. When someone was asked to report something, he was charged "not to hide anything" (Gen 47:18; Josh 7:19; I Sam 3:17; II Sam 14:18, etc.). Similarly, if a person was possessed of some special knowledge, he ought not to keep it to himself (Job 15:18). Particularly was this so about the faithful character of God (Job 6:10; 27:11; Ps 40:10 [H 11]; 78:4).

The Hebrews were convinced that in the last analysis nothing could be hidden, or kept from God's knowledge: neither one's nature (Ps 139:15), nor one's character (Ps 69:5 [H 6]; Hos 5:3).

The word in the sense of cutting off or annihilating is used by Israel's enemies (Ps 83:4 [H 5]) by the Lord against those enemies (Ex 9:15; Ex 23:23; II Chr 32:21; Zech 11:8) and against sinful Israel (I Kgs 13:34; Zech 11:9).

J.N.O.

973 כֹּחַ (*khh*). **Assumed root of the following.**

973a כֹּחַ (*kōah*) *strength, power, ability, might, force, substance.* (ASV and RSV similar.)

Capacity to act, understood both in physical and figurative terms. The word, a noun, appears 126 times in the OT. It is relatively evenly distributed in its occurrences, the most in any one book being twenty in Job. It also occurs twelve times in Isa and Dan, and eleven times in Ps. The only cognate language in which this root appears is

Arabic where it has the verbal idea "to batter down."

In a static sense *kôah* suggests the capacity to endure, as of a stone (Job 6:12), but more commonly it expresses potency, capacity to produce. This may be expressed in sexual terms (Job 40:16; Gen 49:3), or it may express the product of the earth's potency (Gen 4:12; Job 31:39; etc.), but usually physical strength is intended, as in the references to Samson (Jud 16:5; etc.). By extension the word comes to connote general ability to cope with situations (Deut 8:17-18; I Chr 29:14; Ezr 10:13; etc.).

When applied to God, this term suggests that he is indeed omnipotent. His power is seen in creation (Jer 10:12; 32:17; etc.), in the Exodus events (Ex 9:16; 15:6; etc.), in his capacity to subdue his enemies (Job 36:19) and deliver his people (Isa 63:1). As compared to his power, human strength is nothing (II Chr 20:6; Job 37:23; Ps 33:16; Amos 2:14; etc.). The folly of relying upon human strength alone is seen both in Job and in the story of Samson. He is strongest who has discovered the finite limitations of his own capacities in the light of the limitless resources of God through his Spirit (Job 36:22; Isa 40:31; Mic 3:8; Zech 4:6).

Bibliography: THAT, I, pp. 823-24.

J.N.O.

974 קָהַל (*kāhal*) *paint (eyes)*. Occurs only in Ezk 23:40.

975 קָהַשׁ (*kāhash*) *fail, be found liars, belie, deceive, deny, dissemble, deal falsely, lie*. (ASV, RSV similar, except that RSV has "come fawning," or "come cringing" in place of "submit to.")

Derivatives

975a קָהַשׁ (*kāhash*) *leanness*.

975b קֶהַשׁ (*kehash*) *lying*.

The word *kāhash* which, with its derivatives, occurs twenty-nine times in the Old Testament, has an unusually large range of meanings. This might suggest two, or even three separate, but homophonous roots. However both KB and BDB see only one root involved. BDB suggests the unifying idea to be "to disappoint" and thus, "to deceive, fail, grow lean." KB has no overarching meaning to suggest. The Hebrew usage seems to stress the relational aspect of the word, emphasizing the undependable nature of a person or thing in a given relationship. The root is not attested in any other Semitic language unless Albright's suggestion (BASOR 83:40, n. 7) is correct that Ugaritic *tkh* (Gordon UT "shine") is a metathesized form of *khash*.

In thirteen other places the prominent idea is

that of dealing falsely with someone to that person's detriment. In such cases it is associated with treachery and robbery. In Lev 6:2 [H 5:21] deceiving a person in a matter of deposit or security is a trespass, as is lying about something one has found (6:3 [H 5:22]). The prophets (especially Hos [4:2; 7:3; 10:13; 12:1]) forecast a grim harvest from the climate of deception and unfaithfulness in which Judah and Israel lived.

It may be the idea of deception which lies behind those usages which KJV translates "submit" and RSV "cringe" (Deut 33:29; II Sam 22:45= Ps 18:44 [H 5]; 66:3; 81:15 [H 16]). Both BDB and KB suggest that feigned obedience or fawning are involved here. The remainder of the occurrences are translated by "deny." Here the idea is to fly in the face of the facts (Gen 18:15; Job 8:18). Five of these references have to do with denying God. To deny God is to live a lie. One may deny him by forgetting what he has done (Josh 24:27), by despairing of his goodness, or forgetting one's own need and living without dependence on him (Prov 30:9). One may deny him without ever intending to do so by leading a crooked and corrupt life (Job 31:28; Isa 59:13). And if one doubts his ultimate justice as applied to oneself, God is denied (Jer 5:12).

kāhash. Leanness, lies, lying. (ASV and RSV similar.) A noun translated "lies" or "lying" five times, "leanness" once.

In four cases the idea of failing is involved. In Ps 109:24 the Psalmist complains that his body "fails from fatness" (RSV has "become gaunt"). In Job 16:8, Job sees his leanness as a sign of God's judgment, and in Hab 3:17 the writer says he will trust God even if the olive crop fails (cf. also Hos 4:2). One may not depend on either body or crops in place of God.

kehash. Lying. Occurs once in Isa 30:9 where Israel, because of her refusal to trust God, is said to be a "rebellious people, lying (or false) sons."

Bibliography: THAT, I, pp. 825-27.

J.N.O.

976 כִּי (*kî*) *as though, as, because that, but, certainly, except, for, surely, since, that, then, when, etc.* (ASV and RSV similar.)

A particle expressing a temporal, causal, or objective relationship among clauses expressed or unexpressed. It is perhaps related to the inseparable preposition *k* "like, as." The same particle used in similar ways is found in Ugaritic (*k*), Phoenician, Moabite, Akkadian (*kî*), and Arabic. It occurs about 4250 times in the Old Testament.

In Hebrew *kî* is used in four ways: to introduce an objective clause especially after verbs of seeing, saying, etc. and translated "that"; to introduce a temporal clause and translated "when"

(some of these are almost conditional clauses, thus making "if" appropriate); to introduce a causal clause, "because, for, since"; and with 'im to express the reason why some case might not occur "except, but rather." In all four usages *ki* introduces a given which is the result of some other fact or action or will influence some other fact or action. Some would add an asseverative usage giving emphasis to what follows.

Examples are as follows: (objective) "believe that the Lord... has appeared to you" (Ex 4:5); (temporal) "when you buy a Hebrew servant..." (Ex 21:2); (causal) "The earth is the Lord's... for he has founded it..." (Ps 24:1, 2); (with 'im) "I will not let you go, except you bless me" (Gen 32:27).

J.N.O.

כִּי (ki). See no. 961a.

977 כִּיד (kyd). Assumed root of the following.

977a כִּיד (kid) *destruction*. Derivation and meaning uncertain. Used only in Job 21:20.977b כִּידֹן (kidôn) *dart, javelin* (e.g. Josh 8:18; Jer 50:42).

כִּידֹד (kidôd). See no. 953b.

כִּידֹן (kidôn). See no. 977b.

כִּידֹר (kidôr). See no. 954a.

978 כִּיּוּן (kiyûn) *kiyyun*. (ASV similar, RSV "kaiwan.")

This word occurs once in the Old Testament, in Amos 5:26, along with *sikkût* (q.v.). It is evidently an Assyrian loan word, being the name of one of the Mesopotamian star gods. *skt* and *kyn* both seem to denote the star god Saturn in the mythic literature of that region.

Both *sikkut* and *kiyyun* have apparently been revocalized with the vowels from *shiqquš* "abomination." This was one of several means by which Biblical writers expressed their contempt for paganism (replacing Baal in names with *bōshet* "shame" [II Sam 9:6], calling Bethel "house of God," Bethaven "house of iniquity," after the golden calves had been established there [Hos 5:8], speaking of the "dung" of the pagans instead of the "idols" of the pagans [Ezk 20:7, etc., *gillulim*, q.v.]), etc.

As noted in the article on *skt*, becoming subject to the Assyrians involved worship of their gods. Amos here says that such action will result in the destruction of Israel.

J.N.O.

כִּיּוֹר (kiyôr). See no. 967d.

כִּילַי (kilay). See no. 1366b.

כִּימָה (kimâ). See no. 963a.

978.1 כִּילָפוֹת (kilappôt) *axe*.979 כִּים (kis) *bag, purse* (e.g. Deut 25:13; Mic 6:11).

כִּיר (kîr). See no. 967c.

כִּישׁוֹר (kîshôr). See no. 1052c.

קָקָה (kākā). See no. 956.

כֹּל (kôl). See no. 985a.

980 כָּלָא (kālā') *withhold, shut up, keep back, refrain, forbid*. (ASV, RSV similar.)

Derivatives

980a כָּלָא (kele') *imprisonment*.980b כְּלוּא (klw') *Kethib, כְּלִיא (k'li) Qere, imprisonment* (Jer 37:4; 52:31). See *kele'*.980c מִכְלָה (miklā) *enclosure, fold*.980d כִּלְאִים (kil'ayim) *two kinds*.

The basic meaning of this root is to restrict the flow or movement of a thing or person. The root appears in Ugaritic, Akkadian, Aramaic, and Ethiopic with similar meanings. In Arabic it means "to protect." It is somewhat similar to *kālā* (q.v.) but distinct in meaning and apparently unrelated.

kālā seems to indicate the interruption of what is in progress or would naturally be in progress. Thus, the windows of heaven were stopped up after pouring out the Flood (Gen 8:2). Similarly, the calves of the cattle pulling the cart with the ark were shut up from following them (I Sam 6:10). The only thing which can prevent the great natural processes is disobedience (Hag 1:10). Given the fallen nature of humanity, such disobedience itself must be restrained (I Sam 25:33; Ps 119:101).

The speaking of truth and praise to God ought not to be stopped (Num 11:28, Ps 40:9 [H 10]). If they are not, then neither will God's mercies be stopped (Ps 40:11 [H 12]). If such intercourse with men and God is stopped, a nearly intolerable pressure will build up (Ps 88:8 [H 9]).

kele'. Imprisonment. Always used in construct with another word, chiefly *bayit* "house," in which case the construct is translated "prison" (I Kgs 22:27, etc.). It is one of several words translated by "prison" (e.g. *maṭṭarâ, masgâr, 'ēsûr* [all of which see]). While there may be slight differences in the connotations of these according to the different root meanings, they seem to be used interchangeably.

It is of interest that imprisonment is not a penalty under the Mosaic code. But it was well-known in Egypt, as Joseph found out, and it was used by the Kings of Israel.

J.N.O.

קָלַיִם (*kil'ayim*). See no. 980d.

981 קָלַב (*klb*). Assumed root of the following.

981a קָלֵב (*keleb*) dog.

981b קָלוֹב (*k'lûb*) basket, cage (Jer 5:27; Amos 8:1).

keleb. Dog. The thirty-two occurrences of *keleb* are divided among four emphases, none of them positive. In eleven instances outright contempt is involved. To treat someone like a dog was to treat them as worthless (I Sam 17:43, etc.). Furthermore dogs were to be feared because they were rapacious (Jer 15:3). As an extension of these nuances, for one's body to be eaten by dogs was the ultimate in tragic ends to a life. Finally, the barking of a dog is compared to the sniping of an enemy (Ps 59:6 [H 7]).

The expression, "the hire of a dog" (Deut 23:18 [H 19]) is commonly interpreted to refer figuratively to wages from male prostitution; but some think that *klb* designates a type of Canaanite cultic personnel, and not a dog (See J. Gray, *The KRT Text in the Literature of Ras Shamra*, Brill, 1964, p. 64).

J.N.O.

982 קָלָה (*kālā*) I, accomplish, cease, consume, determine, end, fail, finish.

Derivatives

982a קָלָה (*kālā*) full end.

982b קָלָה (*kāleh*) failing with desire, longing. Occurs only in Deut 28:32, *w'ênēkā rō'ôt w'kālôt 'ālêhem* "while your eyes look and fail longingly for them."

982c קָלָיוֹן (*killāyôn*) failing, pining (of eyes, Deut 28:65); annihilation (Isa 10:22).

982d מִקְלָה (*miklā*) completeness, perfection, only in II Chr 4:21 in the phrase *miklôt zāhāb* "perfections of gold," i.e. purest gold.

982e תִּקְלָה (*tiqlā*) perfection.

982f תִּקְלִית (*taklit*) end, perfection.

982g קָלִי (*k'li*) vessel, utensil.

The basic idea of this root is "to bring a process to completion." The root occurs in all its forms 237 times. Of these 206 are verbal. As a verb it occurs with an intransitive meaning in the Qal stem 64 times. Transitively it appears in the Piel 140 times. The two remaining occurrences as a verb are in the Pual. The root also appears in Ugaritic and Akkadian. The fact that the Akkadian root is *kālû* which would reflect an original *kl'* and that *kālû* has both the meanings "cease, end, finish" and "delay, hold back" has suggested to some that *kālā* "cease" is a derivative of *kalā* "hold back" (q.v.). While this is

possible the usages of the two roots in the Hebrew Bible show little connection.

The processes which are brought to an end may be either positive or negative. That is, something may be continually added to until it is full or complete, or something may be taken away from until there is nothing left. The English word "finish" coincides very nicely with *kālā* in that it too can have either positive or negative connotations.

Processes which are brought to completion include the building of the temple (II Chr 8:16, etc.), speaking (Gen 17:22, etc.), eating (I Kgs 1:41, etc.), drinking (Gen 24:19, etc.), offering (I Sam 13:10, etc.), harvesting (Ruth 2:21, etc.) and numerous others. There seems to be an emphasis upon totality in these references. It is not that a person simply came to a certain point in the process and stopped, but that he or she carried it out in full. An example is found in Ruth 3:18 where Naomi tells Ruth that Boaz will not rest "until he has finished the thing." The noun *kālā* demonstrates the same point in that it must often be translated "full end" to differentiate it from some other end which may be merely a stopping place. On the other hand, to say that *kālā* means "to bring to perfection" is somewhat misleading in modern English idiom. "Perfect" implies "without flaw" whereas "complete" does not address the question of flaws.

On the negative side something which is "used up, vanished, spent, consumed" is also finished. The first three connotations occur chiefly in the Qal, while the fourth occurs often in the Piel. So one's days can be spent (Job 7:6) as can one's strength (Isa 49:4). Grass can dry up and fail (Isa 15:6; 32:10) and, through weeping, the eyes can also (Jer 14:6; Ps 69:3 [H 4]; 119:82, etc.). The spirit and the soul, because of separation from God, can pine away to the point of fainting (Ps 84:2 [H 3] 119:81; 143:7). Finally, the body itself must be consumed (Job 33:21; Prov 5:11).

The idea of being consumed is most commonly applied to violent destruction, often by war (Deut 7:22; I Sam 15:18; Jer 16:4). In the biblical context such destruction is directly connected to one's relation with God. Those who forsake the Lord will be consumed (Isa 1:28) as will the terrible ones and the scorners (Isa 29:20), the wicked (Ps 37:20), and all his enemies (Ps 18:37 [H 38]). In such destruction God's wrath is accomplished (rsv "completed," Ezk 5:13; 7:8, etc.). So Israel was commanded to consume the Canaanites (Deut 7:22), Amalekites (I Sam 15:18), and Syrians (II Kgs 13:17). As a corrective to any temptation to say that such commands are merely projections upon God of the Israelite lust for battle, are the many more numerous references to God's consuming an apostate Israel (Josh 24:20; Jer 5:3; Ezk 22:31, etc., etc.). God's holiness

could no more be at peace with pagan Israelites than with pagan Canaanites.

However, the consuming fire of God's anger is not the last word. The truly faithful Israelites were conscious of the fact that God would have been totally justified in destroying Israel long before he did, and that utterly (Ex 32:10; 33½3; Num 16:21; Lam 3:22). That they were not consumed was only because of his mercy (Lev 26:44; Num 25:11; Ezk 20:17). Even in the exile, when destruction did come, a merciful God would not make a "full end" of his own (Neh 9:31; Jer 4:27; 5:10; 5:18; 30:11, 46:28). If Boaz could not rest until he had finished the task of redeeming Ruth, neither will God rest until he has accomplished his purpose of redeeming all who will let him (Job 36:11; Dan 12:7; Jn 19:28).

kālā. *Altogether, consume, consumption.* This noun form must be translated as an English verb in several instances in order to make the sense plain. It expresses the limits of a thing or an idea. Occurs twenty-two times.

miklā. *Perfect* (rsv "pure"). Occurs in II Chr 4:21 with reference to gold. Here the meaning evidently is "unblemished."

tiklā. *Perfection.* Occurs once in Ps 119:96 where the author makes a- pun saying that he has seen the end (*qēs*) of all completeness (*tiklā*).

taklit. *End, perfection, perfect.* The sense here is of totality rather- than of being unblemished. A noun occurring five times, three of which are in Job.

k^eli. *Armor, bag, carriage, furniture, instrument, jewels, sacks, stuff, thing, tools, vessel, weapons.* (ASV and RSV similar.) A noun denoting the equipment, containers, tools, etc., appropriate to a given service or occupation. KB takes *k^eli* to be from the otherwise unattested root *kālā* III, "to contain." The word occurs 319 times.

As is evident from the variety of words used to translate *k^eli*, the translators have used English words appropriate for the situations involved. Thus a soldier's equipment will be armor or weapons (Jud 18:16) or even baggage (I Sam 17:22). A musician's equipment will be an instrument (I Chr 15:16), whereas a builder's will be a tool (I Kgs 6:7). Finely worked items of gold and silver are called jewels (Gen 24:53; Num 31:50-51) or vessels (II Kgs 12:13 [H 14]), depending on the context.

One hundred seven of the occurrences have to do with the equipment of the tabernacle and the temple. The כֵּלִים commonly uses "vessels" or "furniture" as the translation in these instances (as does ASV) while RSV uses "utensils." The term does not refer to the main items in the sanctuary such as altar or lampstand, but to the equipment

used in serving these. Nebuchadnezzar, finding no idol in the temple to take into captivity, could only take off this equipment as symbolic of its owner (II Chr 36:7). However, God was not controlled by the equipment, as Belshazzar was to discover (Dan 5:2).

Bibliography: TDNT, VII, pp. 359-62. THAT, I, pp. 831-32.

J.N.O.

983 כלה (klh) II. Assumed root of the following.

983a כִּלְיָהּ (kilyā) *kidneys, reins.* (ASV similar. RSV translates with "heart," "mind," or "soul" whenever כֵּלִים and ASV use "reins" as a figurative term.)

Occurs thirty-one times in Hebrew as well as in Akkadian, Aramaic, Arabic, Ethiopic, and Ugaitic. In all of these languages, the term refers to the twin organs located in the lower back, the function of which is to filter impurities from the blood. With the fat they were of special significance in certain Hebrew sacrifices. When used figuratively, the term refers to the innermost aspects of personality.

Sixteen of the occurrences relate to sacrificial practices: twelve occurring in God's instructions and four in statements of the fulfillment of the commands. Animals given for the peace, sin, and trespass offerings, as well as those offered for consecration of the priests, were to have the internal fat, the kidneys, and the caul above the liver removed and burned on the altar (Ex 29:13, 22; Lev 3:4, 10, 15; 4:9; 7:4; 8:16, 25; 9:10, 19).

No clear reason for the removal is specified in the Scripture, nor has any been forthcoming as yet from cognate studies. Suggestions have included: fat was a special delicacy reserved for God and since the kidneys are usually encased in fat they belonged to him (ISBE, III, p. 1797); perhaps because of their density and color they were associated with the blood (IDB, III, p. 9f.). Furthermore it might be suggested that there was an understanding of the vital connection of the kidneys with the purity of the blood. On the whole, the first suggestion probably has the fewest difficulties. The idea of the special delicacy of the fat and kidneys is apparently born out by Deut 32:14 where the choicest wheat is called "the fat of the kidneys of wheat" (RSV "with the finest of the wheat"). (Cf. also Isa 34j;6.)

Twice (Job 16:13; Lam 3:13) death and destruction are spoken of as arrows slashing into the kidneys. If a near eastern warrior could be fired on from the rear, he was very vulnerable. Here both writers are claiming that God has surrounded them and overcome them with his superior strength.

In two other places the kidneys are used as a

figure for the entire body. The psalmist (139:13) says that God has possessed his "body" from the beginning, having clothed it in the womb. On the other hand, Job (19:27) testifies that when his "body" is no more, he will still have eyes to see God. (NEB contests this rendering, rather connecting the phrase to the next line and reading, "My 'heart' failed me when you said.")

The remaining nine references all use kidneys as a symbol of the innermost being. This is probably so since in dismembering an animal the kidneys are the last organ to be reached. In this usage it is frequently paralleled with heart (as it is at least once in Ugaritic). Jeremiah seems to be emphasizing this innermost idea when he says that the religion of the wicked is superficial, on their lips, but far from their kidneys (12:2). The idea that the wicked would prosper grieves the heart and kidneys of the psalmist (73:21), but they rejoice in the writer of Proverbs when his son speaks right (23:16). Five times in Jer and Ps the importance of inner religion is stressed when it is said that God tries the heart and the kidneys (Jer 11:20, etc.).

J.N.O.

- כָּלָה (*kallā*). See no. 986a.
 כָּלוֹא (*k'lo'*). See no. 980b.
 כָּלוֹב (*k'luḅ*). See no. 981b.
 כָּלוּלָה (*k'lulā*). See no. 986b.

- 984 כָּלָה (*klh*). Assumed root of the following.
 984a כָּלָח (*kelah*) *firm or rugged strength* (Job 5:26; 30:2).

- כָּלִי (*k'li*), כָּלִי (*kēlay*). See nos. 982g, 1366b.
 כָּלִיָּה (*kilyā*). See no. 983a.
 כָּלָיוֹן (*killāyōn*). See no. 982e.
 כָּלִיל (*k'lil*). See no. 985b.

- 985 כָּלָל (*kālāl*) *I, perfect, make perfect*. (ASV, RSV similar.)

Derivatives

- 985a כָּל (*kōl*) *all*.
 985b כָּלִיל (*kālil*) *perfect*.
 985c מִכְלֹל (*miklōl*) *most gorgeously*.
 985d מִכְלָל (*maklāl*) *all sorts of things*.
 985e מִכְלָל (*miklāl*) *perfection*.

Except for the particle *kōl* "all," which occurs upwards of 5000 times, this verb and its derivatives occur 21 times, 8 of which are in Ezekiel. The root meaning is "to be complete, whole." The verb is perhaps denominative since it appears but twice, both in Ezk 27 (v. 4, 11). Both of these verbal usages are associated with

"beauty." The translation "perfect" only appears when the root is so associated (St. in Ezekiel [4t. with ref. to Tyre], once in Lam 2:15 and Ps 50:2, both of which refer to Jerusalem as the "perfection of beauty.")

kōl. *All, every, any, whole, none*. A very common particle, occurring about 5400 times. Of these all but about 800 are in a genitive relation with the following word, signifying thus, "the whole of something." It is commonly translated "all" if the following word is plural, and "every" if the word is singular and without the article. It can also have a suffix attached to it: "the whole of it, all of it." This particular formation may then follow a given noun, stressing the aspect of totality (II Sam 2:9). It can also be used in this way with the noun understood, as does Isaiah when he expressed the corruption of the entire people by saying, "All of it loves a bribe" (1:23; cf. also 9:17 [H 16]). In some contexts it denotes "all kinds of," "of all sorts." Thus Eliezer took with him "all of the good thing of his master" i.e. "a great variety of good things" (Gen 24:10; cf. Lev 19:23).

kōl can also stand by itself, or absolutely, to express "everything." The sense in which "all" is to be taken must be gathered from the context (cf. Jer 9:3). When used with the article it refers to something just mentioned (Lev 1:9; etc.), or, in a wider sense, to the whole of creation. Such passages as Ps 103:19; 145:9 and Jer 51:19 use this construction when expressing the idea of God's lordship over all things.

kālil. *Perfect, whole, wholly, all*. A noun used both adjectivally and verbally. It occurs fifteen times expressing totality, both of accomplishment and of destruction.

kālil the substantive is used in three ways, all closely related and having to do with wholeness, or completeness. Four occurrences relate to beauty, and, as noticed above, are translated with "perfect." That which is wholly beautiful is said to be perfectly beautiful. Israel is spoken of in this sense (Ezk 16:14). Her beauty is that of the chosen bride of the Lord, but she has prostituted that beauty with other lovers so that the final result is destruction and the mocking question recorded in Lam 2:15 "is this the city men call the perfection of beauty?" So also the term is used of Tyre and her king (Ezk 27:3 and 28:12; cf. also verbal usages in 27:4, 11). All of these usages remind the reader that perfection of beauty apart from submission to the Lord may finally be more of a curse than a blessing.

Three occurrences have to do with making an entire object of one color, namely blue. Two times one of the high priest's garments, the robe of the ephod, is referred to (Ex 28:31; 39:22), and the third reference (Num 4:6) is to the cloth

which was to cover the ark when it was being moved.

The remaining occurrences of *kālil* (eight) refer to total consumption. Of these, six refer to the whole burnt offering, while of the remaining two, one (Isa 2:18) speaks of God's utter destruction of idols, and the other (Jud 20:40), of a whole city going up in smoke (ASV and RSV; KJV "the flame of the city ascended").

The usual word for the burnt offering (Lev 1) is 'ōlā (q.v.). This offering was the chief sacrifice, being offered both daily and at every great festival. It dealt not so much with specific sins as it did with the general alienation of man from God and the need for continual sacrificial atonement if holy God and fallen man were to live together in fellowship. From the Gospels (Jn 1:29) to the Revelation (21:9, 14, 22, 27) Christ is seen to be the fulfillment of this sacrifice, in particular, and all the sacrifices in general.

When *kālil* is joined with 'ōlā (I Sam 7:9; Ps 51:19 [H 21]) it is emphasized that unlike the other offerings, where certain portions belonged to the offerer or to the priest, the burnt offering belonged wholly to God. At least once (Deut 33:10; 13:16 [H 17], RSV) *kālil* is used by itself as "whole burnt offering." This emphasis upon totality seems to indicate that atonement can be achieved by God alone and that only through a total surrender and consumption of the sacrifice as seen finally in Christ.

miklōl. *Most gorgeously, all sorts of armor.* There is little agreement over the correct translation of this word. The fact that it occurs but twice (Ezk 23:12; 38:4), does not ease the problem. In both cases it is used in contexts describing the splendid appearance of military men. A literal translation would seem to be "clothed fully." But clothed in what? RSV has "in full armor" in both cases, while NEB gives "in full dress" for 23:12 and "all fully equipped" for 38:4. ASV duplicates the KJV.

maklūl. *All sorts of things.* Occurs once in Ezk 27:24 describing the wares of Tyre's clients. ASV translates "choice wares," RSV "choice garments," NEB "gorgeous stuffs." BDB suggests "thing made perfect."

miklāl. *Perfection.* Occurs once in Ps 50:2 "Zion, the perfection of beauty" (cf. Lam 2:15).

Bibliography: THAT, I, pp. 828-30.

J.N.O.

986 כָּלָה (*kll*) II. Assumed root of the following.

986a כַּלְהָא (*kallā*) *daughter-in-law.*

986b כַּלְהָא (*k'ālā*) *espousal.*

kallā. *Daughter-in-law, spouse, bride.* (ASV and RSV similar, except that RSV does not use

"spouse.") Denotes the circumscribed relationship of a woman who is sworn to one's self or one's son. It may refer to a bride or to a woman long married, like Tamar (Gen 38:11) or Ruth (Ruth 1:6). The root is presumed to be *kll*, but this is not certain. In Akkadian *kallatu* is a "reserved one" and in Ugaritic *klt* refers to goddesses (51:1.16; 4.54) or human beings (1175.2) who are reserved to the gods. Joel 2:16 refers to the fact that the bride was "closeted."

In this sense nine of the references have to do with sexual irregularity involving the daughter-in-law or bride. Anything which breaks the sanctity of the created order of relationships is sternly forbidden (Lev 18:15, etc.). Though Judah and Tamar out of deception on the part of both entered into an incestuous relationship, a crime worthy of death according to the Law of Moses (Lev 20:12), God's grace overruled their sin so that Perez, the offspring of that union, became part of Israel's royal lineage (Gen 38).

Seven occurrences are in Ruth where the stress seems to be upon the fact that the relationship can become something much more than simply official as God's providence works through it (e.g. 4:15).

The Song of Solomon six times in ten verses (4:8-5:1) refers to the beloved as the bride (and sister). In the context the point seems to be that she is a lovely enclosed garden reserved for her husband alone.

The joy of the consummation of the marriage agreement is dwelt on in Jer and Isa. Jeremiah says three times that because of judgment such festal scenes as marriages will be stopped (7:34; 16:9; 25:10). But that is not the final word. The prophet foretells the day when such joys will be restored (33:11).

Isaiah sees redeemed Israel as God's chosen bride, responsive to him alone, decking herself with jewels and a robe of righteousness in preparation for his coming (49:18; 61:10). In that day, says Isaiah, God will delight over her as a bridegroom over a bride (62:5). It is evident that this imagery provides the prototype for the figure of the Church as the Bride of Christ in the New Testament (Rev 21:2).

k'ālā. *Espousal.* Occurs once in Jer 2:2 where God remembers the love which Israel professed to him in the early days of the covenant in the wilderness. Israel's agreement to serve God only is compared to a young girl's oath to know no other man as her husband (cf. *kallā* "daughter-in-law, bride").

J.N.O.

987 כָּלָם (*kālam*) *be ashamed, confounded, reproached, hurt, be put to shame, be put to confusion, blush.*

Derivatives

- 987a כְּלִמָּה (*k'limmā*) *confusion, dishonor, reproach, shame*.
 987b כְּלִמּוֹת (*k'limmūt*) *shame*. Occurs only in Jer 23:40.

kālam denotes the sense of disgrace which attends public humiliation. In thirty cases the root is used in parallel with *bōsh* "to be ashamed" (q.v.). Any distinction between the meanings of the two roots is therefore small. However, when *kālam* appears by itself it does not often have the idea of disgrace which comes through a failed trust (a prominent element in *bōsh*). Rather it is a more general disgrace resulting from any kind of humiliation. The fact that the Arabic cognate means "to wound" suggests the idea of a "wounded" pride.

kālam seems to refer to 1) wounding of the body, 2) wounding of the spirit through public humiliation, and 3) wounding of the spirit because of defeat and captivity.

The first usage is supported by two references, both in I Sam 25 (7, 15) where Nabal's men are said not to have been "hurt" by David.

An example of the second kind of usage is found in I Sam 20:34 where Saul is said to have done shame (or hurt) to David by maligning his character to Jonathan. Other examples of such undeserved humiliation are: "I hid not my face from shame and spitting" (Isa 50:6; cf. also Num 12:14; II Sam 10:5). To be charged with wrongdoing brought its own shame (Jud 18:7), whether the charge was correct or not. So Boaz told his workers not to shame (or reproach) Ruth for gleaning among them (Ruth 2:15), and Job's "comforters" felt it necessary to shame Job for mocking God (Job 11:3; 19:3).

There were some kinds of activity by which a person ought to be humiliated even without being reproached for them. Prostitution was one of these and the prophets charged the Hebrew people with religious prostitution. (Even the Philistines were embarrassed by the Hebrews' actions according to Ezk 16:27.) However, the people had not even the grace to blush (Jer 3:3; 6:15; 8:12). Therefore, the prophets promised that shame would come from another quarter: defeat and captivity. If they would not be embarrassed and ashamed because of their sins, they would be so because of their helplessness (Isa 30:3; Ezk 32:30).

However, Israel will not finally be ashamed through God's punishment, but rather through his goodness. According to Ezekiel (16:54, 61, 63; 43:10-11) it is when God, in undeserved grace, restores Israel and defends her (cf. Isa 54:4) that Israel will become truly ashamed of the way she has treated him.

J.N.O.

- כִּכָּר (*kikkār*). See no. 1046c.
 כְּלִמּוֹת (*k'limmūt*). See no. 987b.

- 988 כָּמָה (*kāmah*) *faint* (Ps 62:3).

- כִּמּוֹ (*k'mō*). See no. 938.

- 989 כְּמוֹשׁ (*k'mōsh*) *Chemosh*. (ASV and RSV similar.)

God of Moab, referred to eight times in the Old Testament and known from contemporary Assyrian inscriptions, as well as the Moabite Mesha Inscription. [*Chemosh* in the form *kamīshu* is now reported to be attested in the Ebla tablets (R. Youngblood)].

Little is known about the character or worship of Chemosh. It is striking that the Moabite king, Mesha, in his inscription on the famous Moabite stone thanking Chemosh for deliverance from Israel, uses language which is very reminiscent of that used in the Bible to praise Yahweh (cf. also Jud 11:24). It is possible that Moab, long under the domination of Israel, had appropriated some of her conceptions about God or that such honorific expressions were common in the ancient near east.

It is clear from the Bible that the influence of the worship of Chemosh also went in the other direction. Along with Ashtoreth (Astarte) of Sidon and Milcom of Ammon, Chemosh had been given a worship center on the outskirts of Jerusalem by Solomon (I Kgs 11:7, 33). These were probably part of Solomon's system of alliances with these countries. The worship centers remained influential for some 300 years until deified by Josiah (II Kgs 23:13).

In two aspects, the separation between Yahweh and Chemosh is clear. One is the idolatry of Chemosh. So long as he was represented by an image he was subject to this world. He could go into captivity (Jer 48:7) and Yahweh could not. As an embodiment of this world he could only fail Moab as Israel's bulls had failed her (Jer 48:13).

Furthermore, Yahweh, as the giver of life, forbade human sacrifice. It is clear that Chemosh, like the other ancient near eastern deities, accepted, and may have demanded, such sacrifice. Milcom (or Molech) with whom Chemosh seems to be identified in Jud 11:24 was clearly such a blood-thirsty deity and is condemned as such by the writers of Scripture.

Bibliography. Cross, F., and Freedman, D., *Early Hebrew Orthography*, American Oriental Society, 1952, p. 39, n. 13.

J.N.O.

- 990 כִּמּוֹ (*kmz*). Assumed root of the following.

- 990a כִּימָז (*kūmāz*) *tablets*. (ASV "armlets," marg. "necklaces"; RSV

991 כִּמְנֹ (kmn)

“armlets,” “beads,” NEB “pendants.”

It is clear from the context in which this word occurs that it is some kind of ornament (Ex 35:22; Num 31:50). Further precision is not possible. In both cases they are part of freewill offerings to God.

J.N.O.

991 כִּמְנֹ (kmn). Assumed root of the following.

991a מִכְמָן (mikmān) *hidden stores* (Dan 11:43).

991b כַּמּוֹן (kammōn) *cumin*.

992 קָמָם (kāmas) *store up* (Deut 32:34).

993 קָמַר (kāmar) *I, yearn, be kindled, be black* (ASV similar, RSV instead of “be black” has “be hot.”)

The root meaning is to be warm, hot. Three of the four occurrences (Gen 43:30; I Kgs 3:26; Hos 11:8) all of which are Niphal express the emotions of filial attachments, in the latter case those of God for his people.

J.N.O.

994 כִּמְרִי (kimrî) II. Assumed root of the following.

994a כִּמְרִיר (kimrîr) *darkness, gloominess* (Job 3:5).

995 כִּמְרִי (kimrî) III. Assumed root of the following.

995a מִכְמָר (mikmār) *net, snare* (Isa 51:20).

995b מַכְמֹר (makmôr) *net, snare* (Ps 141:10, 11).

995c מִכְמֶרֶת (mikmeret) *net, fishing net* (Hab 1:15).

995d מִכְמֹרֶת (mikmôret) *net, fishing net* (Isa 19:8).

996 כֹּמֶר (kômer) *priest, idolatrous priest*. (ASV and RSV similar. RSV always translates “idolatrous priests.”)

This word occurs three times in the Old Testament: II Kgs 23:5; Hos 10:5; Zeph 1:4. All of these refer to priests who had led Israel in idolatrous worship. The references cover the broad spectrum of pagan influences in Hebrew religion: bull worship in North Israel, Baalism in Judah and fertility rites on the “high places.”

The root meaning of the word is not known. Mowinckel, in an article which appeared in ZAW 38:238f. suggested that it was drawn from the root *kmr* I “to be warm, hot.” If this were so *kômer* would mean “the excited one” and would refer to the dervish aspect of pagan worship. However,

the word may be related to an Egyptian root (cf. KB p. 442). This would be very appropriate in view of the interrelations between Canaanite and Egyptian religions. The word is used in old Aramaic but does not appear in Ugaritic which uses the root *khn*. Albright argues that the word refers to eunuch priests—which, of course, were forbidden in Israel (Deut 23:1 [H 2]; Albright, FSAC, p. 234).

J.N.O.

כִּמְרִיר (kimrîr). See no. 994a.

כֶּן (kên). See nos. 998a, 999a, 964a,b.

997 קָנָה (kānâ) *give flattering titles to, surname, be surnamed* (ASV and RSV similar.)

Occurs four times, only in Piel and Pual (Job 32:21–22; Isa 44:5; 45:4). Twice Eliphaz says he does not know how to give false titles. In Isa God promises that in the Restoration, Israel’s title will be a truth, not a misnomer.

קָנָה (kānâ). See no. 999b.

כִּנּוֹר (kinnôr). See no. 1004a.

998 כֶּן (kên) I. Assumed root of the following.

998a כֶּנֶף (kên) *foot, base, place, office, estate*. (ASV and RSV similar.)

A noun from a theoretical root *knn* “to be firm, substantial.” It denotes the physical base or foundation of something (especially the bronze laver). The remainder of the occurrences refer to a person’s position or office.

J.N.O.

999 כֶּן (kên) II. Assumed root of the following.

999a כֶּן (kên), כִּנּוּם (kinnim), כִּנְאָם (kinnām) *gnat, gnats, gnat swarm*. Meaning dubious.

999b קָנָה (kānâ) *support (of tree)*, i.e. root, stock (Ps 80:16).

1000 קָנָם (kānas) *gather, collect, wrap* (in a cover, Hithpael).

Derivative

1000a מִכְנָסִים (miknās) always plural *miknāsayim, trousers*.

kānas occurs eleven times in the OT, seven times in the Qal, three in the Piel, and once in the Hithpael.

One usage of *kānas* refers to David’s gathering people in order to prepare for Solomon’s construction of the temple (I Chr 22:2). In a similar vein Esther sent word to Mordecai to gather together all the Jews who were in Shushan (Est 4:16). The power of God is extolled (Ps 33:7) in gathering the waters of the sea as though in a heap.

Nehemiah 12:44 records the appointment of men to collect offerings, tithes, and portions of the harvest for priests and Levites. Israel is warned that God intends to gather them to undergo the fire of his anger (Ezk 22:21). Isaiah likens Israel's untenable international position to a man whose bed covering is so narrow that he cannot wrap himself in it (Isa 28:20).

miknās. *Trousers or drawers* (for priests) (KJV, ASV, RSV render similarly, breeches). This noun occurs only in the dual (*miknāsayim*). It is found five times in Ex and Lev and once in Ezk 44:18. Trousers were ordered by God in the interests of decorum, and were made of linen to absorb perspiration.

C.L.F.

- 1001 קָנַעַ (kāna') *be humbled, subdued, brought down, low, under, brought into subjection.* (ASV, RSV similar.)

Derivative

- 1001a קִנְיָה (kin'ā) *bundle, pack.* Occurs only in Jer 10:17, "pack your bundle (and take it) out of the land."

This verb occurs thirty-six times. It denotes bringing a proud and recalcitrant people or spirit into subjection. The only cognate is found in Arabic where the root means "to fold (the wings of a bird)."

No thoroughgoing distinction is possible between *kāna'* and the two other words *ānā* and *shāpēl* which are most commonly translated "be humble." However, slight distinctions may be drawn: *ānā* seems to stress the aspects of forcible humiliation (including rape), whereas *shāpēl* contrasts height and lowness. *kāna'* compares dominion and subjection (Ps 106:42).

Eighteen of the occurrences refer to military subjection, most of these being nations which had oppressed Israel or at least threatened to do so. But Israel's God has made them subject to her (Neh 9:24, etc.).

Of the eighteen references to a spiritual submission, fifteen relate the actions of a king in submitting himself and his nation to God (I Kgs 21:29, etc.). The emphasis is upon a proud and independent spirit abasing itself.

Two key references are Lev 26:41 and II Chr 7:14 which indicate that so long as a person, or nation, is arrogant and self-sufficient, God can do nothing for them.

J.N.O.

- 1002 קְנַעַן (*kēna'an*) *I, Canaan.*

Derivatives

- 1002a קְנַעֲנִי (*kēna'ānī*) *Canaanite.*
1002b קְנַעֲנִי (*kēna'an*) *II, merchant.*

kēna'an is the name of either a person or a territory. Most of its ninety occurrences are in the Pentateuch (thirty-nine in Gen). The expression "land of Canaan" occurs sixty-two times.

Canaan, one of the sons of Ham, is first mentioned in Gen 9:18. He is listed as the father of Sidon, Heth, and nine other peoples including Jebusites and Amorites (I Chr 1:13). The curse upon Canaan which destined him to be a servant to his brothers (Gen 9:25, 27) likely pointed forward to the later subjugation of the inhabitants of Canaan at the hands of the Israelites in the times of Joshua and the Davidic monarchy. The name of the land may derive from this forbear, or there may be in Gen 10:15-18 a play on the word "Canaan" which is identical in sound with the name of Noah's grandson. Speiser derived the word "Canaan" from a word for purple dye found in Nuzi. (The Greek word for Phoenicia, *phoinix*, means purple.) Later study makes this unlikely. Maisler and Albright argued for an original meaning "purple merchant." Millard, following Landsberger, claims that derivation from a purple color is impossible, but is not able to offer a fully defensible origin. See the bibliography for references.

In such expressions as "inhabitants of Canaan" (Ex 15:15) or "kings of Canaan" (Jud 5:19) the population of a territory is in view. The "language of Canaan" in Isa 19:18 is the Hebrew language though there were also other dialects.

Canaan, as an Egyptian administrative district in the second millennium, comprised Palestine and southern Syria. Biblically, Canaan consists of the land west of the Jordan and is distinguished from the area east of Jordan (Num 32:29-33; 35:14; Josh 22:32). Though its extent is variously described in the Bible, the land of Canaan broadly includes the area from the wilderness of Zin in the south to Rehob at Lebo-hamath in the north, a distance of approximately three hundred miles, yet as the excavations at Ras Shamra have shown, Canaanite culture actually extended along the Syrian coastline as far north as Hamath itself. Its western border was the Mediterranean Sea and its eastern border the Jordan river (Num 13:2; 17-33; 34:2-12; cf. Gen 10:19). More narrowly considered, Canaan referred to the coastal strip, especially the northern section which was known also as Phoenicia (Num 13:29; Josh 5:1). In Israel's early history, the Canaanites inhabited the coastlands and plains, and the Amorites the hills (Num 13:19; Josh 5:1; 11:3; Jud 1:27ff.).

Canaan was an inhabited land (Ex 16:35; cf. Josh 5:12). The patriarchs lived there (Gen 31:18; 37:1). The territory when referred to as the "land of the Canaanites" is described as a "land flowing with milk and honey" (Ex 3:8; 13:5), an expression which signifies the fertility and abundance of the land. Located in Canaan were the

cities of Hebron (Gen 23:2, 19), Shechem (Gen 33:18), Luz (or Bethel, Gen 35:6), Mamre (Gen 49:30), and Shiloh (Josh 21:2). Once Canaan is referred to as the "land of the Philistines" (Zeph 2:5).

A few Scriptures give a negative evaluation to Canaan. Isaac admonished Jacob not to take a wife from the daughters of Canaan (Gen 28:1, 6; cf. 36:15). Israel was also instructed, "You shall not do what is done in the land of Canaan" (Lev 18:3). A later author complained, however, that Israel disobeyed and "sacrificed to the idols of Canaan" (Ps 106:38).

The land of Canaan takes on a theological character not only as "the land in which they (the patriarchs) dwelt as sojourners" but as the land which is God's gift (Ex 6:4). Canaan is the land which the Lord gives to Israel (Num 13:2). God said to Abraham, "I will give to you and to your descendants after you . . . all the land of Canaan for an everlasting possession" (Gen 17:8). This covenant with Abraham is referred to in Ex 5:22-6:8, a significant passage which summarizes God's intentions with Israel in response to Moses' inquiry. It is part of God's intention that Israel dwell in Canaan, the place of abundance, and to this place she returns following the Exile. God desires good for his people. Canaan is given Israel for a possession (Lev 14:34; Deut 32:49) and for an inheritance (I Chr 16:18=Ps 105:11). Many interpret Isa 11:10-12 to say that all the dispersed Jewish remnant is to be regathered to their ancestral land under the lordship of the messianic Root of Jesse.

k^ena'āni. *Canaanite(s)* refers either to the descendants of Canaan or to the inhabitants of Canaan and sometimes to merchants (see *k^ena'an II*).

One of Simeon's descendants had a Canaanite mother (cf. Gen 46:10=Ex 6:15)—an example of intermarriage that kept Israel from remaining an ethnically "pure" race.

Those who inhabited Palestine before the conquest were known as Canaanites (Gen 12:6). Their destruction had been ordered by God and they were listed as dispossessed by Israel (Josh 5:1; 11:3; 13:4). Israel's failure to obey fully meant that Canaanites continued to live among the Israelites (Josh 16:10; Jud 1:27-33). The Canaanites were immoral in their practices, as is clear both from Scripture (Ex 23:23-24) and from literature found since 1929 at ancient Ugarit. Negative evaluations of them were already expressed in the time of the patriarchs (Gen 24:3; 28:8). Israel was therefore directed to demolish their idols, refrain from covenant with them (Ex 34:11-16) and destroy them lest they pervert Israel's pure religion (Deut 7:1-5ff.; 20:17-18). Actually the Israelites did not destroy the Canaan-

ites through weakness or misplaced mercy or some other reason. They reaped a bitter harvest in the sacrificing of their own innocent children (Ps 106:35-38). Albright says that archaeological evidence fully supports the claim of the moral degradation of the Canaanites before the Hebrew conquest (FSAC, pp. 231-5, 281). The Canaanites who lived on the plain are to be distinguished from the Amorites who were hill people (Num 13:29; Josh 5:1). One view holds that Canaanites were urbanized Amorites (Kenyon).

The term *k^ena'āni* is generally used collectively but may occasionally refer to an individual (cf. king of Arad, Num 21:1). The term can also mean "merchant" (q.v. Canaan, II). In Zech 14:21 ASV renders "Canaanite" and RSV "trader," in a context where the ancient versions favor the meaning "trader" since the sanctity of bowls and pots in the coming age will make exchange at the temple unnecessary.

k^ena'an II. Trader, merchant. (ASV renders "traffic"; RSV "trading," "trade.") Since the Canaanites were known for their trading expertise, it is not always clear whether the term refers to a race or to the trading profession (cf. various translations of Zeph 1:11; Ezk 16:29; 17:4 where considerations of poetic parallelism make "trade" the preferable reading). The trade, originally in red-purple wool, led to the use of "trader" as a general term, quite without stigma (cf. Prov 31:24).

A stele of Amenophis II (c. 1440 B.C.) demonstrates the antiquity of this usage. From this Maisler concludes that the term denoted the "merchant plutocracy" of the coastal and trading centers of Syria and Palestine (see bibliography).

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כְּנַעֲנִי (*k^ena'āni*). See no. 1002a.

1003 כנף (*knp*). Assumed root of the following.
1003a כָּנָפָה (*kānāp*) wing, winged, border, corner, shirt. (ASV, RSV similar.)

Occurs 107 times: Ezk 26; Ps, 12; I Kgs, 10; II Chr, 10. Appendage of a bird with which it flies, denoting speed as well as protection. The word occurs in Arabic, Akkadian, Aramaic, and Ugaritic with the same meaning. No verbal prototype for the noun is known; the verbal usage which exists (only once, *yikkānēp*, Isa 30:20) has de-

nominative meanings (hide, enclose, assemble) based on the uses of the noun.

Only ten of the occurrences of this noun literally refer to a bird. Of these ten references, in at least eight "wing" is used to qualify "bird" (cf. Gen 1:21 "every fowl of a wing").

Many more references use the term figuratively, most of these referring to God and most having a positive connotation. The deliverance from Egypt is twice described in terms of God bearing his people upon eagle's wings (Ex 19:4; Deut 32:11). But mostly he is seen as sheltering his own beneath his wings as a hen does her chicks (Ps 17:8; Ruth 2:12). Commonly some statement of God's proven trustworthiness is related to the statement of an intent to seek shelter under his wings (Ps 36:7 [H 8], "How excellent is thy loving-kindness, O God, therefore the children of men put their trust under the shelter of thy wings"). Malachi 3:20 speaks of the Sun of righteousness rising with healing in his wings. Evidently this is an appropriation of the winged sun disc symbol which is used throughout the ancient near east as a manifestation of the deity's protection. The appropriation of this ancient theme in a prediction of Christ is very significant. He alone is the true manifestation of God's benevolence and he comes to heal (not merely protect) those who cast away their pride through fear of God.

However those wings which offer deliverance and security to those who fear him, can bring terror to those who defy him. Jer 48:40; 49:22 tell that God will spread his eagle's wings over Moab and destroy them, just as an eagle may swoop upon a hapless rabbit. In Isa 8:8 Assyria is the eagle overshadowing Judah (cf. also Ezk 17:3, 7).

The remaining figurative usages speak of the speed of wings. The wind is said to have wings (I Sam 22:11, etc.). Three of the six occurrences deal with God's riding on the wind. Money is said to have wings (Prov 23:5), as does gossip (Eccl 10:20). The lovely passage in Ps 139:9 speaks of the wings of the morning being unable to outstrip God's care.

The exact origin of a separate set of figurative usages is difficult to determine. Here the word either means the flowing hem of a robe or the ends of the earth. Perhaps the similarity of the robe to wings, and then the "end" of the robe to the ends of the earth accurately describes the transference.

The remainder of the references to *kānāp* have to do with either the cherubim over the ark, or Ezekiel's visions. It is tempting to see in these numerous occurrences some theological statements concerning Yahweh, especially in the light of the winged seraphim in Isa 6:2. It may be that the wings of his messengers speak of his ability to transcend his creation and yet be at any moment

immanent in it. The fact that he is elsewhere said to ride on the wings of the wind may support such conjectures. However, apart from more explicit biblical statements they must remain in the realm of conjecture.

Bibliography: THAT, I, pp. 833–35.

J.N.O.

- 1004 כנר (*knr*). Assumed root of the following.
 1004a כִּנּוֹר (*kinnôr*) harp.
 1004b כִּנְרֵת (*kinneret*), כִּנְרֹת (*kinârôt*)
Chinneret.

kinnôr. Harp. (ASV and RSV similar.) A musical instrument having strings and a wooden frame. Commonly associated with joy and gladness. The word seems to be of Indian derivation, there being an Indian stringed instrument called a *kinnâra*. The word itself, if not the entire instrument, seems to have come into the Hebrew vocabulary via Hittite (cf. KB, *in loc*). Probably the *kinnôr* was a lyre rather than a true harp. Lyres are pictured in a number of ancient paintings and sculptures.

Although most of the references to harps depict them in a cultic context, about six references indicate that it was a general accompaniment for recreation and relaxation. Its accompaniment was common in feasts (Gen 31:27), presumably played by dancing girls (Isa 23:16). The *kinnôr* is the first musical instrument mentioned in the Bible.

Both Job (21:12) and Isa (5:12) declare that it is the wicked who have times of rejoicing and gladness, and both contemplate the injustice of this.

Most of the references show the harp in a religious setting. It and other instruments characterized the sons of the prophets (I Sam 10:5; Ps 49:4 [H 5]; cf. I Sam 16:23). After the prevalence of the harp and other instruments in the rejoicing over the ark's return (II Sam 6:5; I Chr 13:8), instrumental music seems to have come into its own in Israel's worship (I Chr 25:1, 3, 6). Study of the joyous psalms associated with harps shows that the steadfast love, faithfulness and justice of the Creator-Redeemer were central to Israel's rejoicing.

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kinneret, kinârôt. Chinnereth, Chinneroth. Lake in northern Palestine significant as a boundary point for the land of Israel. The NIV spells it with a "k" to avoid a common mispronunciation. It is known as the Sea of Galilee or Genesaret in the New Testament. Occurs four times with the ending—*eth* and three times with—*oth*. The name appears in Egyptian topographical lists. No Semitic etymology has been agreed

upon. Albright suggests a connection with the goddess of the lyre, Kinnār in Ugaritic (YGC, p. 144).

In Num 34:11 Chinnereth is given as one element in the eastern border of the land of Canaan. In Josh 12:3 the westernmost border of Sihon's territory was designated as the Jordan Valley from the Salt Sea to Chinneroth. In Deut 3:17 this same designation is given for the western side of the territory which was given to the half tribe of Mannaseh, and the tribes of Gad and Reuben (cf. also Josh 13:27).

As in New Testament times the region just west and north of the lake (roughly the same as the territory of Naphtali) was called by the same name as the lake. So Ben-Hadad of Syria is said at one time to have captured all Chinneroth (I Kgs 15:20). There was also a city in Naphtali of the same name, provisionally identified with tell el-'oreimeh (Josh 19:35).

J.N.O.

כִּנְרֵת (kinneret). See no. 1004b.

1005 כִּנְתָּ (k^enāt) *associate, colleague* (Ezr 4:7).

1006 כֶּסֶּא (kese') *full moon* (Prov 7:20; Ps 81:4).

1007 כֶּסֶּא (kissē') *seat, stool, throne*. (ASV, RSV similar.)

Occurs 136 times, of which 34 are in I Kings, 17 in Jeremiah and 15 in Chronicles. Of these occurrences, all but 7 refer to royal or divine thrones. In all cases it is a seat of honor. The identical root appears in Ugaritic (*ks'*) and Akkadian (*kussû* < Sumerian GU. ZA), while both Aramaic and Arabic show an additional r: *karsa'* (Aramaic), *kursīyu* (Arabic). Perhaps a loan word.

As mentioned above, the basic idea of the root seems to be "seat of honor" (Ehud, Jud 3:20; Eli, I Sam 1:9; 4:13; 18, etc.). The one possible exception to this is found in the description of the prophet's chamber (II Kgs 4:10) where כִּנְתָּ simply translates "table and stool" (RSV "chair").

In the usages translated by "throne" the minority have to do with literal thrones. These are either descriptions of thrones (I Kgs 10:18; Ezk 1:26, etc.) or statements concerning kings sitting on specific thrones for matters of judgment (Est 5:1; Jer 1:15; etc.), affairs of state (I Kgs 22:10), or royal honor (II Kgs 25:28).

The great bulk of the references to throne take the term figuratively. Thus to sit on the throne of the kingdom was to rule the kingdom, or in some cases, to begin to rule the kingdom (cf. I Kgs 16:11, etc.). Of the eighty-seven figurative usages, at least forty-seven indicate that it was God

who either placed a person on, or removed him from, the throne. Many of these are related to the establishment of the Davidic line, and of these the vast majority relate to Solomon's accession (I Kgs 1-2). The frequent statement that God has "established" (*kûn*, q.v.) someone's throne further indicates that royal stability, wherever it is found, is a function of God's sovereignty.

The book of Prov on several occasions emphasizes that no throne is established by force, but rather through mercy, justice, and righteousness (Prov 16:12; 20:8, 28; 25:5; 29:14). But, of course, the immediate question is: according to whose standard? For the Hebrew this was not a difficult question. It is plain that the true King by whom all humans, even kings, are judged is the Heavenly One. Study of *kissē'* as it relates to God bears this out. His throne is established forever (Ps 93:2; 103:19; Lam 5:19). It is fixed in the heavens (Isa 66:1; Jer 3:17) as well as in his chosen place, Jerusalem. The pronouncements from his throne of judgment are altogether true and right (Ps 74:8 [H 9]; 89:14 [H 15]). Nowhere is the dichotomy between the fallible human king and the infallible divine king more clearly brought out than in I Kings 22. Here Jehoshaphat and Ahab sit on their splendid royal thrones to receive Micaiah's prophecy (v. 10). But Micaiah reports that he has seen God sitting on his throne and that he has given a word of doom concerning their royal enterprises against Syria (v. 10). God is the king of Israel and Judah (cf. also Isa 6:1).

This dichotomy is forever resolved in the Messiah. As the Israelites looked at the long string of sorry kings visited on them, and as they compared these with God's perfect standard they came to long for that Son of David who would rule them, and the world, out of love and not selfishness, with equity and not partiality (Isa 9:7 [H 6]; 16:5; Jer 22:11-23:6; Zech 6:13). The testimony of the NT is that he has come and that all creation waits breathlessly for his coronation day when he will assume his throne forevermore.

J.N.O.

1008 כָּסָה (kāśā) *I, cover, conceal, hide*. In a few places used in the sense of "forgive." (RSV, NASB and NIV similar.)

Derivatives

1008a כָּסוּי (kāśūy) *outer covering* of the tabernacle. Used only in Num 4:6, 14.

1008b כִּסּוֹת (k^esūt) *covering*.

1008c מִכְשָׁה (mikseh) *a covering*.

1008d מִכְשֶׁה (m^ekasseh). In form, this word is a Piel participle and in its four usages can be handled as an active noun, "that which covers."

The usual usage of the verb *kāsā* I is the literal meaning "to cover." Frogs covered Egypt (Ex 8:6 [H 2]). The pillar of cloud covered the tabernacle (Num 9:16).

It is also used more generally to mean "conceal" (Gen 37:26; Prov 10:18, KJV "hide") or "overwhelm" (Prov 10:6, 11, NIV "overwhelm"). In Gen 7:19–20 the hills were "covered;" the Hebrew does not specify with what. The NIV specification of water goes beyond the Hebrew. The Hebrew may merely mean that the mountains were hidden from view by the storm.

It is probably the meaning "hide" that leads to the sense, forgive. In the well-known verse, Ps 32:1, "cover," *kāsa* (Qal) is paralleled by "forgive" (*nāsā*). The word is used in v. 5 in the sense of "hide." Psalm 85:2 [H 3] is very similar and has the same parallel (*nāsā*). This sense also occurs in Neh 4:5 [H 3:37] where the parallel is "blot out" (*māhā*). In Prov 17:9 and 28:13 the meaning is likely "conceal" (so NIV in the latter verse). The contrast is to confess or to make known. It is probably too much to found an OT theology of forgiveness on these verses in Ps and Nehemiah. It has been argued, more on the basis of *kāpar* "atone" (q.v.), which some translate "cover," that the OT sacrifices merely covered sin until it was dealt with *de facto* on the cross. This view of course has the truth that the blood of bulls and goats could not pay the price of sin in the OT. But it seems that we should say that the OT sin was indeed forgiven by God on the basis of the final sacrifice to come. The OT sacrifices were symbolic and typical but the forgiveness was real. At least, the other words *nāsā* (take away), *māhā* (blot out), *sālah* (forgive), etc. imply a real forgiveness so that sins were removed to an immeasurable distance (Ps 103:3, 11–12).

k'sūt. Covering. Used only eight times, most of these referring to clothing. But note Gen 20:16 where "covering of the eyes" (*'ēnayim*) is taken by the NIV as "to cover the offense" (probably reading *'ēwōnim*).

mikseh. A covering. This noun refers mostly to the leather (KJV badgers' skins, NASB porpoise skins, NIV hides of sea cows) covering of the tabernacle. Once it refers to the covering of Noah's ark. Does this mean that the ark had a protective roof of animal hides?

Bibliography: Girdlestone, SOT, pp. 135–38.
R.L.H.

1009 כֶּסֶת (*ksh*) II. Assumed root of the following.

1009a כֶּסֶת (*keset*) band, fillet.

1010 קָסַח (*kāsaḥ*) cut off or away, a plant (Ps 80:17; Isa 33:12).

קָסִיל (*k'esil*). See no. 1011c,e.
קָסִילוּת (*k'esilūt*). See no. 1011d.

1011 קַסַל (*kāsal*) be foolish.

Derivatives

- 1011a קֶסֶל (*kesel*) confidence, hope.
1011b קֶסֶלָה (*kislā*) confidence, folly.
1011c קָסִיל (*k'esil*) I, fool, dullard.
1011d קָסִילוּת (*k'esilūt*) stupidity.
1011e קָסִיל (*k'esil*) II, constellations, Orion.

kāsal the verb occurs once, in Jer 10:8, where idol worshippers are called foolish. The Arabic cognate seems to have an original meaning "to be sluggish," referring to that which is thick, plump, or fat (BDB). From *kāsal* come a number of derivatives.

k'esil I. Fool, dullard. This noun, except for three occurrences in Ps, is found only in Prov and Eccl. In Prov three words are rendered fool, *k'esil* referring to the dull or obstinate one, referring not to mental deficiency, but to a propensity to make wrong choices. *'ewil* refers to moral insolence, and *nābāl* to the boorish man of mean disposition.

Folly and fool are opposite to wisdom and wise. *k'esil* refers to a way of life that is enticing to the immature, but can lead to destruction and ruin. Qohelet sums up the argumentation for either wisdom or folly by stating that wisdom excels folly as light excels darkness (Eccl 2:1–13). Involved in this conclusion is that wisdom leads a person on the right path to the brightness of the full day while folly entices one to the way that leads into darkness (Prov 4:18–19).

We note the kind of choices which the *k'esil* makes. His eyes are unable to see any proper way or conduct. He may roam the earth seeking it, but miss it completely. Apparently he does not concentrate on what is right (Prov 17:24). The fool imagines that he can buy wisdom when actually he has no inclination for it (Prov 17:16). He takes no delight in understanding (Prov 18:2), hates knowledge (Prov 1:22), and therefore does not choose the fear of the Lord (Prov 1:29). The end of the fool's complacency is destruction (Prov 1:32).

The fool is a serious menace to the community. Associating with a fool, who has a twisted sense of values deprives one of knowledge (Prov 14:7). He can cause serious problems to his fellow man, for he actually enjoys doing wickedness (or lewdness; Lev 18:17; Prov 10:23). A fool's utterances bring strife and involve him in blows with his adversaries (Prov 18:6). Anyone who befriends him will be destroyed (Prov 13:20). Parents of the fool suffer greatly. His mother is grieved with him (Prov 10:1) and his father can never have any joy over him (Prov 10:1; see also

Prov 17:25; 19:13a). Yet for his part, the fool despises his mother (Prov 15:20).

kesel. *Confidence, hope.* Confidence and hope relate to trust (or lack of it) in God (Prov 3:26; Job 8:14). As folly, it is identified as evil (Eccl 7:25) and applied to the person whose way of life is to live for this world only (Ps 49:13 [H 14]). In five other usages, *kesel* is rendered "flanks" (Lev 3:4, 10, 15; Ps 38:7 [H 8]).

kislā. *Confidence, folly.* The fear of God was Job's confidence (Job 4:6) while at the same time a people who have experienced the peace of God are not to turn back to folly (Ps 85:8 [H 9]).

k'silūt. *Foolish.* Describes Folly, in opposition to Wisdom (*hokmā*), personified as a woman. Sexual immorality, characterized as *k'silūt*, is contrasted to Wisdom who calls the immature to a life of rectitude.

k'sil II. Constellations (Isa 13:10), **Orion** (Job 9:9; 38:31; Amos 5:8). (ASV and RSV same.) The relation to *k'sil* is uncertain, since in the Job and Amos passages, *k'sil* refers to a specific star, while in Isa the plural *k'silēhem* "their constellations" is used more generally.

In Job 9:9 the LXX translates *k'sil* as "Hesperus" (related to the mythological Evening Star, therefore, the West). The Vulgate does the same. In Job 38:31, "loose the bands of Orion" (KJV), the LXX is similar, "opened the barrier of Orion." The Vulgate here reads Arcturus for Orion.

There are differences of opinion concerning the astral groups. Arcturus is used differently in the versions: in Job 9:9 Arcturus is used to render the group *āsh* but the LXX translate "Pleiades," and the RSV and NASB "the Bear." Arcturus is used in the LXX for the astral *kīmā* (Job 9:9), but in 38:31, Pleiades is used for *kīmā*. The Vulgate uses Arcturus for *k'sil*. In Isa 13:10, "the stars of heaven and the constellations thereof," the plural *k'silēhem*, is rendered by the LXX, "for the stars of heaven and Orion."

There are other possibilities. Targum Jonathan renders *k'sil* as "giant" in Job 9:9 and 38:31. For Isa 13:10 the Targum reads, "the stars of the heavens and their titans." In modern usage the Arabic designation for the constellation Orion is *al gibbar*, modern Hebrew *gibbôr* "the strong one."

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L.G.

1012 כִּסְלֵו (*kislēw*) **Chislew.** The ninth month of the Babylonian calendar. Used only in the post-Exilic books Zech 7:1; Neh 1:1. For other months see *hodesh*, no. 613b.

1013 כָּסָם (*kāsam*) **shear, clip** (Ezk 44:20).

Derivatives

1013a כִּסְמֵת (*küssemet*) **spelt.**

1013b *כִּרְסֵם (*kirsēm*) **tear off.** Occurs only in the Piel, in Ps 80:14 "boars from the forest tear it off."

כִּסְמֵת (*küssemet*). See no. 1013a.

1014 כָּסָם (*kāsas*) **compute** (Ex 12:4).

Derivatives

1014a מְכָס (*mekes*) **computation, proportion to be paid, tax** (Num 31:28).

1014b מִכְסָּה (*miksā*) **computation** (= number, Ex 12:4; = valuation, worth, Lev 27:23).

1015 כָּסַף (*kāsap*) **yearn for, long after** (with *l'*, Ps 17:12; Job 14:15).

Derivative

1015a כֶּסֶף (*kesep*) **silver, money.**

In the Niphal stem it means yearn for (Gen 31:30); be ashamed (Zeph 2:1, so KB, BDB, GB, ZOR.). With *lō'*, it means be shameless. (Some trace connection with *kesep* "silver" as the pale metal; hence Middle Hebrew *hiksīp*, become pale with yearning.)

kesep. *Silver; (silver) money.* *Kesep* refers to silver as freshly mined and smelted (Prov 25:4; 26:23; Ezk 22:18); as material for vessels, trumpets, idols (Gen 44:2; 24:53; Num 10:2; Ex 20:23; Isa 2:20). It is often used with numbers to indicate shekels of silver (with *sheqel* or *sh'qālim* omitted; Gen 20:16; 45:22). It is also used with minas (Ezr 2:69) or talents (Ex 38:27; 1 Kgs 20:29; 1 Chr 19:6). It may be used for price (of sale, Lev 25:50).

Silver is found as native metal in some mines in Greece. It was also extracted from its ores by smelting with lead. The lead-silver alloy was purified by heating and burning off the lead as oxide. The impurities are skimmed off. There are frequent references to the refiner's fire and the dross of silver (Ezk 22:18-22).

Silver was the usual standard of trade. Two shekels was the price of a ram in Moses' day (Lev 5:15). Silver coins were used in Greece as early

as 670 B.C. There are no clear references to silver coins in the OT, but the Persian gold daric may be mentioned in Ezra 8:27.

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G.L.A.

כֶּסֶת (*keset*). See no. 1009a.

- 1016 קָאָס (*kā'as*) *be vexed, indignant, angry, wrath, be grieved, provoke to anger and wrath.* (ASV, RSV similar.)

Derivatives

- 1016a קָאָס (*ka'as*) *vexation, grief.*
1016b קָאָשׁ (*ka'as*) *vexation.* Dialectical variation of *ka'as*.

The root meaning of *kā'as* is to vex, agitate, stir up, or provoke the heart to a heated condition which in turn leads to specific actions. This term, as well as the synonyms for anger and wrath (*'ap*, *hēmā*, *qasap*, and *'ebrā*; see discussion of synonyms at *qāšap*) are used anthropomorphically and anthropopathically of God. They refer to God's inner self as vexed and provoked by rebellion or sin. The term when applied to God, implies that man can affect the very heart of God so as to cause him heat, pain, or grief to various degrees of intensity.

In the Qal stem the verb is used five times to indicate the state of vexation in men. Thus, king Asa was vexed or exasperated when he was rebuked by the prophet Hanani (II Chr 16:10); likewise Sanballat when he saw builders at work on the walls of Jerusalem (Neh 4:1 [H 3:33]). From these instances we may gather that the state of vexation is not normally proper for a true child of God. In fact, Eccl 7:9 teaches that the child of God should not be hasty in spirit to be vexed, because such vexation rests in the bosom of fools.

God is said not to continue in this state of vexation when his jealousy is quieted (Ezk 16:42). Indeed, vexation is not an abiding attribute of God. Yet, his people may provoke him to anger and wrath by their unfaithfulness. Because God is holy and loving he will only share himself with a people whom he has bound to himself in covenant love, and whom he has taken to himself for fellowship and service. He never shares himself with the profane and wicked. Hence when his covenant people become unfaithful to him, he, by virtue of his holiness and jealous love (Ex 34:14), is provoked to anger and wrath against them. Thus he may be deeply vexed, agitated, pained, or grieved by disobedient Israel. This is the general burden of the forty-five passages in the OT in which the Hiphil stem of the verb is used. E.g.,

Moses warned the Israelites that if their descendants, after having been in the promised land, corrupt themselves by making graven images in any form, the Lord will be deeply vexed at them. He calls heaven and earth to witness that God in his vexation will make them to utterly perish from off the earth (Deut 4:25). Moses speaks also of his fear of God when God has been aroused to a highly vexed state (Deut 9:1-8). And when God has been continuously and deeply provoked, vexed, grieved, much is required to quiet the heart of God. E.g. king Manasseh provoked God so deeply by his pervasive involvement in idolatry (cf. II Kgs 21:1-26) that when Josiah attempted reforms, the Lord was not appeased. Judgment had to fall upon Judah (II Kgs 23:26), a judgment which destroyed many of the people and removed the nation from the promised land. This judgment, in keeping with God's justice is not contrary to divine love. Rather, it is an expression of divine love which has been offended, rejected and deeply grieved. Divine love suffers long; it also defends itself and removes the objects of its vexation and sorrow.

ka'as. *Vexation, provocation, anger, wrath, spite, grief, sorrow* (ASV and RSV have "provocation" in place of "wrath").

This noun is not used of God in quite the same way the verb is. Rather it speaks of what man does in relation to God.

Man vexes and provokes God to anger. This act of man is referred to a number of times: Jeroboam provoked God by his sinful provocations, i.e. calf worship (I Kgs 15:30) as Israel did later with her idolatries, which are called "provocations" (Ezk 20:28). This emphasizes the fact that man vexes God; man, created and called to please and glorify God, when he falls into sin, gives him a deep agitation of heart.

Man also is a source of vexation to his fellowmen. Peninnah provoked Hannah to vexation and caused her much grief (I Sam 1:7, 16). A foolish son produces vexation or grief for his father (Prov 17:25). Adversaries, physical and spiritual, are a source of vexation and tears for the righteous (Ps 6:7 [H 8]). Thus sinful man, by nature, tragically fails to live in peace and happiness with his fellow men as God commands him to do.

Bibliography: THAT, I, pp. 838-41.

G.V.G.

קָאָשׁ (*ka'as*). See no. 1016b.

- 1017 קָה (*kēp*) *rock* (Jer 4:29; Job 30:6).

קָה (*kap*). See no. 1022a.

- 1018 קָפָה (*kāpā*) *subdue* (Prov 21:14).

1019 קָפַל (*kāpal*)

- קָפַר (*k^cpôr*). See nos. 1026a,b.
 קָפִיס (*k^cpis*). See no. 1021a.
 קָפִיר (*k^cpîr*). See no. 1025a.

1019 קָפַל (*kāpal*) *fold something double, double over* (Ex 29:6; 28:16; 39:9). Niphal: be doubled (over, Ezk 21:19, of two ways at a crossroads). (Arabic *kiflun* "double"; Akkadian *kapālu* "to coil, twist.")

Derivatives

- 1019a קָפַל (*kepel*), קִפְלִים (*kiplayim*) *a double* (Job 41:13 [H 5]), i.e. the doubled thickness of the crocodile's hide). The dual *kiplayim* refers to a double portion (of chastisement, Isa 40:2).
 1019b מַכְפֵּלָה (*makpēlā*) *Machpelah* (perhaps Double-cave?).

Name of the cave purchased by Abraham for Sarah's burial, and later for himself and for Jacob, in the northeastern field of Hebron belonging to Ephron son of Zohar, the Hittite (Gen 23). It was purchased for four hundred shekels of silver. The location faced Mamre (v. 19).

[The transaction has been much discussed. It has been treated as a typical oriental bargaining match with Abraham as a semi-foreigner ending up having to pay a large figure. M. Lehmann (see bibliography) held that here we have an example of Hittite law. Abraham asked for only the cave. But Ephron insisted that he take the whole property and thus Ephron divested himself of feudal responsibilities to his overlord. Speiser (in AB, *Genesis*, pp. 171–73) doubts that Ephron was a member of the distant Hittite nation. He thinks rather that Ephron was a non-Semite who could more readily be persuaded to sell to an alien like Abraham. At least it is agreed that four hundred shekels was dear.

The tomb of Machpelah shown to tourists today was built in Herodian times, as its lower masonry testifies. Over that was built a church, now a mosque. The site therefore has been identified since before the dispersion. It may be the authentic place. See the article by H. G. Stigers (see bibliography) who assisted in the Hammond excavations at the tell of ancient Hebron. R.L.H.]

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G.L.A.

1020 קָפַן (*kāpan*) *be hungry, hunger*. Occurs only in Ezk 17:7, *kāpnā* 'al "stretched hungrily."

Derivative

1020a קָפָן (*kāpān*) *hunger, famine* (Job 5:22; 30:3).

1021 כָּפַס (*kps*). Assumed root of the following.
 1021a כָּפִיס (*kāpis*) *rafter, girder(?)*. Occurs only in Hab 2:11.

1022 כָּפָה (*kpp*). Assumed root of the following.

- 1022a כָּהָ (*kap*) *the palm of the hand, hand* (opened or turned upward so as to expose the hand, in contrast with *yad* "hand" in general, whether open or closed in a grasp or fist); flat of the hand, sole of the foot (Gen 40:11; II Kgs 4:34; Lev 14:16; Gen 8:9; Josh 3:13). Also "handful" (of meal, II Kgs 17:12).
 1022b כִּפָּה (*kippā*) *branch, leaf*.

kap. Palm of the hand. *kap* is also used of hands spread out in prayer (Ex 19:29; Isa 1:15). It may also refer to a pan or concave vessel (Ex 25:29; Num 4:7); or the hollow of a sling (I Sam 25:29). Not used as extensively as *yad* nor so much in the various extended usages of that word (e.g., *yad* also means "strength, force"). In Ugaritic *kp* is used to refer to the amputated hands of the enemy apparently used in body count (UT 19: no. 1286). This gruesome usage is not clearly witnessed in the OT, but may be suggested in Jud 8:6, 15.

G.L.A.

1023 קָפַר (*kāpar*) *I, make an atonement, make reconciliation, purge*. (Denominative verb.) This root should probably be distinguished from *kāpar* II "to smear with pitch."

Parent Noun

- 1023a כֹּפֶר (*kōper*) *I, ransom, gift to secure favor*.
 1023b כִּפְּרָ (*kippūr*) (used in the plural *kippūrim*) *atonement*, used especially in the expression "day of atonement."
 1023c כִּפְּרֶת (*kappōret*) *place of atonement*; כִּיּוּר, "mercy seat."

The root *kāpar* is used some 150 times. It has been much discussed. There is an equivalent Arabic root meaning "cover," or "conceal." On the strength of this connection it has been supposed that the Hebrew word means "to cover over sin" and thus pacify the deity, making an atonement (so BDB). It has been suggested that the OT ritual symbolized a covering over of sin until it was dealt with in fact by the atonement of Christ. There is, however, very little evidence for this view. The connection of the Arabic word is

weak and the Hebrew root is not used to mean "cover." The Hebrew verb is never used in the simple or Qal stem, but only in the derived intensive stems. These intensive stems often indicate not emphasis, but merely that the verb is derived from a noun whose meaning is more basic to the root idea.

kōper. Ransom. Every Israelite was to give to the service of the sanctuary the "ransom" money of half a shekel (Ex 30:12). Egypt, in God's sight, was given as a "ransom" for the restoration of Israel (Isa 43:3). This word "ransom" is parallel to the word "redeem" (*pādā*, which see) in Ps 49:7. There is a warning that a man guilty of murder must be killed—no "ransom" can be given in exchange for his life (Num 35:31). The word is also used in a bad sense as a "bribe" which wrongly purchases favor (I Sam 12:3).

From the meaning of *kōper* "ransom," the meaning of *kāpar* can be better understood. It means "to atone by offering a substitute." The great majority of the usages concern the priestly ritual of sprinkling of the sacrificial blood thus "making an atonement" for the worshipper. There are forty-nine instances of this usage in Leviticus alone and no other meaning is there witnessed. The verb is always used in connection with the removal of sin or defilement, except for Gen 32:20; Prov 16:14; and Isa 28:18 where the related meaning of "appease by a gift" may be observed. It seems clear that this word aptly illustrates the theology of reconciliation in the OT. The life of the sacrificial animal specifically symbolized by its blood was required in exchange for the life of the worshipper. Sacrifice of animals in OT theology was not merely an expression of thanks to the deity by a cattleraising people. It was the symbolic expression of innocent life given for guilty life. This symbolism is further clarified by the action of the worshipper in placing his hands on the head of the sacrifice and confessing his sins over the animal (cf. Lev 16:21; 1:4; 4:4, etc.) which was then killed or sent out as a scapegoat.

kippūr. Atonement. kapporet. Mercy seat. These two nouns are derived from the verb as used in the intensive stem: The first is used today in the name of the Jewish holiday *yom kippur* "day of atonement" (used only in the plural in the OT) which was the tenth day of the seventh month, Tishri. This solemn day was the only day of fasting prescribed for Israel. It was celebrated by a special sin offering for the whole nation. On that day only would the high priest enter within the inner veil bearing the blood of the sin offering (cf. Heb 9:7). A second goat was released as an escape goat to symbolize the total removal of sin (see 'āzā' zēl "scapegoat").

kappōret. Mercy seat. This noun is used twenty-seven times and always refers to the golden cover of the sacred chest in the inner shrine of the tabernacle or temple. It was from above the mercy seat that God promised to meet with men (Num 7:89). The word, however, is not related to mercy and of course was not a seat. The word is derived from the root "to atone." The Greek equivalent in the LXX is usually *hilastērion*, "place or object of propitiation," a word which is applied to Christ in Rom 3:25. The translation "mercy seat" does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on the day of atonement. "Place of atonement" would perhaps be more expressive.

R.L.H.

1024 כָּפַר (*kāpar*) II, *cover over with pitch.*

This denominative verb is used only in Gen 6:14 in the waterproofing of the ark. The cognate word is used in the Babylonian flood story.

Parent Noun

1024a כֹּפֶר (*kōper*) II, *pitch.* A noun, from which the above verb was doubtless derived. Pitch, bitumen, asphalt was used in early antiquity as an adhesive to hold inlays into statues. It was a logical material for caulking the ark as specified both in the Bible and the Babylonian flood story.

R.L.H.

1025 כפר (*kpr*) III. *Assumed root of the following.*

1025a כִּפְיָרָא (*k'pīr*) *young lion.*

1025b כָּפַר (*kōper*) III, *name of a plant* (henna?, Song 1:14; 4:13). Derivation uncertain.

1025c כָּפַר (*kāpār*) *village.* Derivation uncertain. An element in the NT name "Capernaum."

1025d כָּפַר (*kōper*) IV, *village.* A variant of *kāpār*. Possibly the same as the plural in Neh 6:2.

k'pīr. Young lion. That the word specifies the age of the lion is doubtful. To distinguish between the different words for lion is difficult. Cf. *lābi*'.

Often it is used in parallelism with 'aryeh "lion" (the generic term, usually an adult). In Ezk 19:3, the *k'pīr* learns how to catch prey. Occurs frequently in narrative, prophetic books, and poetry. Other words for lion are *lābi*', *layish*, *shahal* and *shaḥaṣ*. It is difficult to distinguish between these words. Some may refer to age, some to prowess, etc.

G.L.A.

1026 כפר (*kpr*)

1026 כפר (*kpr*) **IV. Assumed root of the following.**

1026a כפּוֹר (*k'pôr*) **I, bowl** (I Chr 28; Ezr 1:10; 8:27).

1026b כפּוֹר (*k'pôr*) **II, hoarfrost** (Ps 147:16; Ex 16:14; Job 38:29).

כפּוֹרֶת (*kappōret*). See no. 1023c.

1027 כָּפַשׁ* (*kāpash*) **make bent, press or bend together.** Occurs only in the Hiphil (Lam 3:16).

1028 כַּפְתּוֹר (*kaptôr*) **I, the island of Crete.** In Egyptian spelled *k-f-t-y(w)*; Akkadian *kaptara*; Ugaritic *k-p-t-r*. Homeland or at least a staging center of the Philistines (Amos 9:7; cf. Deut 2:23; Jer 47:4). The gentilic is *kaptōri* "Cretan." (At Mari spelled *ka-ap-taru-u*.)

1029 כַּפְתּוֹר (*kaptôr*) **II, a capital on top of a pillar** (Amos 9:1; Zech 2:14). (2) A knob or bulb on the lampstand (Ex 25:31; 37:17). (Apparently derived from the name of Crete, as the place from which such ornamentations were first imported.)

G.L.A.

1030 כָּר (*kar*) **pasture.** Derivation uncertain.

1031 כֹּר (*kôr*) **a measure, usually dry.** Equal to a homer, therefore 10 ephahs (q.v.).

1032 כַּרְבֵּל* (*krbl*) **be-mantle or bind around.** Occurs only in the Pual, in I Chr 15:17, "bementled with a robe of byssus."

1033 קָרָה (*kārâ*) **I, dig, excavate; dig through.**

Derivatives

1033a קָרָה (*kārâ*) **cistern or well.**

1033b מִקְרֶה (*mikreh*) **pit—of salt(?)** Only Zech 2:9.

1033c מִכְרָה (*m'kūrâ*), מְכֹרָה (*m'kūrâ*) **origin.**

The object of this verb is usually a pit, trench, or cistern. It is used figuratively for entrapping a person with an evil plot or stratagem (Prov 16:27). In the Niphal it means "be dug" (Ps 94:13). There is a different root, *kārâ*, meaning "to trade in" (a commodity), do business in; buy (Job 6:27 with 'al, with dir. acc., Deut 2:6; Hos 3:2).

G.L.A.

1034 קָרָה (*kārâ*) **II, get by trade, trade.**

1035 קָרָה (*kārâ*) **III, give a feast.** Occurs only in II Kgs 6:23, *wayyikreh lāhem kērâ*

g'dôlâ "and he gave a great feast for them."

Derivative

1035a קָרָה (*kērâ*) **a feast** (II Kgs 6:23).

1036 כְּרוּב (*k'rûb*) **Cherub.**

The name of various representations of angelic beings which are represented as part human, part animal. Usually used in the plural, cherubim. The English, cherubims, uses a superfluous plural ending.

The derivation of the word is dubious. The Akkadian cognate verb means, "to bless, praise, adore" (CAD). As one of the characteristics of the cherubim was adoration of God, this derivation would appear suitable.

Cherubim are mentioned first as angelic guardians of Paradise lost (Gen 3:24). Next they appear as winged figures of pure gold facing each other and overshadowing the atonement cover (NIV, the KJV is mercy seat, Ex 25:20). They were also a prominent figure in the decorations of the tabernacle curtains (Ex 26:1, 31). Nothing is said here of their shape except that they had faces, presumably human, and wings. Significantly, Ex 25:22 says that God will speak with men from above (*mē'al*) the atonement cover from between (*mib-bin*) the cherubim (so also Num 7:89). It is assumed by Albright *et al.* that the iconography represented Yahweh standing on the cherubim as the storm god of Syria, Hadad, is represented as standing on a sacred bull (W. F. Albright, "What Were the Cherubim?" in *The Biblical Archaeologist Reader*, I, p. 95). Indeed, in most places the RSV translates the phrase "dwells (at) the cherubim" (no preposition is expressed) as "on" (II Sam 6:2; II Kgs 19:15; I Chr 13:6; Ps 80:1 [H 2]; 99:1; Isa 37:16). In these places the NASB supplied "above," the KJV and NIV "between" in line with the use of *bin* in Ex 25:22.

In Solomon's temple, cherubim were widely used for decoration (I Kgs 6:29, 32; 7:29). In the most holy place he made two large cherubim of olive wood overlaid with gold. These cherubim faced forward with their two inner wings touching above the ark and their two outer wings touching the walls of the shrine. Thus the wingspread of each was fifteen feet. Presumably the original ark with its two solid gold cherubim was under these large touching wings.

In Ezekiel's symbolic or millennial temple, cherubim were used for decoration (Ezk 41:18–20, 25) but no ark with its cherubim are mentioned. The cherubim of the decorations each had two faces, of a man and of a lion, facing in opposite directions. The easiest way to understand this is to hold that the cherub was standing upright with faces turned right and left something like the

Hapsburg eagle, but certainty is not possible. There is no need to suppose with Albright and many that they were sphinxes.

More detail can be gleaned from the vision of Ezk 1 which is mentioned again in 9:3 and chapter 10 and in 11:22. There the cherubim stand as corner posts of the structure bearing the throne of God. They had a human body and hands (1:5; 10:7) but the feet went straight down like a calf—without the human ankle and toes. These cherubim had four wings. Two covered their bodies in modesty, two were extended upward so that their tips touched the wings of the cherubim at the other corners. The seraphs (fiery ones) of Isa 6 seem to be similar creatures. They had six wings using the extra two to fly on God's errands. The description of Rev 4:6-8 has features reminiscent of both Ezk and Isa. The cherubim of Ezk 1 had four faces—of a man, lion, ox and eagle. Why these four we do not know. It may be that they represented birds, tame animals, wild animals and men in attendance before God. Their four faces were so placed that the structure could travel east, west, north and south with lightning speed and always go face forward with no steering mechanism. The intersecting wheels (Ezk 1:16, NIV) looking something like a gyroscope had the same result. That these cherubim bore the throne of God is perhaps the reason that the temple cherubim are called a chariot in one verse (I Chr 28:18) though the reference is obscure. In the theophany of Ps 18:10 [H 11] parallel to II Sam 22:11, the imagery is that God "mounted the cherubim and flew, he soared on the wings of the wind" (NIV).

Evidently the representation of these high angelic beings varies from place to place, but they are regularly near the throne of God engaged in worship and service.

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R.L.H.

כְּרִיתוּת (*k'ritût*). See no. 1048a.

1037 כֶּרֶךְ (*krk*). Assumed root of the following.

1037a תַּכְרִיךְ (*takrik*) *robe*. Occurs in the phrase *w'takrik bûš w'argā-mān* "a purple robe of fine linen" (Est 8:15).

1038 כֶּרֶכֶב (*krkb*). Assumed root of the following.

1038a כַּרְכֹּב (*karkōb*) *a rim* (Ex 27:5; 38:4) referring to the *ledge* of an altar. Middle Hebrew, a bowl.

1039 כַּרְכֹּס (*karkōs*) *saffron* (Song 4:14).

כַּרְכָּרָה (*karkārâ*). See no. 1046.

1040 כָּרַם (*kāram*) *tend or dress vineyards or vines*. A denominative verb.

Parent Noun

1040a כֶּרֶם (*kerem*) *vineyard*.

Vineyards are mentioned over ninety times in the OT, first in connection with Noah (Gen 9:20). Grape growing was and still is an important part of Palestinian farming. The "grain, new wine, and oil" were the three prominent products of the field (see *tirôsh*). Grapes were trodden to make juice for wine and also were dried to make raisins which were widely used, to judge from Abigail's gift to David (I Sam 25:18; cf. II Sam 16:1). Treading the winepress became a forceful figure of divine judgment (Isa 63:3; Rev 14:19). The grapes of Palestine were part of the proof of the productivity of the land (Num 13:23), especially significant because Egypt did not specialize in grapes. Vineyards were not to be picked clean, but gleanings were to be left for the poor (Lev 19:10). Famous is Naboth's vineyard, his patrimony which he would not part with, but which Ahab secured to his own destruction.

Israel is God's vineyard (Isa 5:1ff.; Jer 12:10). God gave it special care, but it yielded bitter fruit. "He looked for justice, but saw bloodshed; for righteousness, but heard cries of distress" (Isa 5:7, NIV). Vineyards are part of the figures of plenty and peace in the millennial day (Isa 65:21; Amos 9:13). The vine is also used in the precious NT figure, "I am the vine, you are the branches" (John 15).

R.L.H.

1041 כַּרְמֶל (*karmel*) *I, plantation, garden-land; garden-growth, fruit; orchard*.

Often a garden planted between rows of fruit-bearing trees (Isa 10:18; Jer 2:7; Jer 48:33; of a garden-like forest (Isa 37:24) or of a stand of stately cedars (II Kgs 19:23). Also of a kind of food, whether made from fruit or from mashed or compacted kernels forming a paste (Lev 23:14; 2:14).

1042 כַּרְמֶל (*karmel*) *II, a promontory just below Haifa* (fertile and fruitful, Josh 19:26; I Kgs 18:19); *a mountain town on the west of the Dead Sea* (Josh 15:55; I Sam 25:5).

The Carmel range is prominent and famous. It forms today the harbor of Haifa, which, however, was blocked by marshes in former times. The southern boundary of the fertile valley of Esdraelon, it stretches back about thirteen miles to

the southeast attaining a height of 1742 feet. Megiddo, situated by a pass through the range, was the scene of crucial battles in the past. There Thutmosis III won a famous victory and Josiah met his death at the hands of Pharaoh Necho.

The Carmel area has been inhabited since very ancient times. The caves of Skhul and Tabun and others in the Wadi el-Mugharah have yielded the important skeletons of "Carmel Man." First dated about 130,000 years ago they are now dated by Carbon 14 at about 35,000. The presence of Neanderthal features mixed with modern features was a surprise and possibly suggested the restudy of Neanderthal man which has concluded that he was erect and modern in many ways (cf. Albright, W. F., *The Archaeology of Palestine*, rev. ed., Pelican, 1961, p. 55; for the dating, see *Time and Stratigraphy in the Evolution of Man*, publ. 1469, National Academy of Sciences, Washington, 1967, p. 20.).

Bibliography: Baly, D., *Geography of Palestine*, Harper, 1957, especially pp. 152-53. Mare, W. H., "Carmel," in ZPEB, I, pp. 754-55.

R.L.H.

- 1043 כַּרְמִיל (*karmil*) *crimson, carmine*.

כֶּרֶסֶם (*kirsēm*). See no. 1013b.

- 1044 קָרַע (*kāra'*) *bow down, kneel, sink down to one's knees, kneel down (to rest, of an animal), kneel in reverence, before God or a king* (Ps 22:30; 72:9).

Derivative

- 1044a קֶרַע (*kera'*) *leg*. Always used in the dual and always of legs of an animal. Once used of the hopping legs of locusts, etc (Lev 11:21).

The verb means to bow down, but is applicable both to bending in general and to bowing in worship or obeisance (thirteen times). It clearly refers sometimes to kneeling. At least in II Kgs 1:13 the captain went down on his knees. Also, in Jud 7:6 the majority of Gideon's army got down on their knees to drink. Job 4:4 refers to the knees, "you have strengthened the feeble (bowed) knees."

But the word can be used more generally. It refers to an animal's crouching to rest (Num 24:9). It also refers once to a woman bending in labor pains (I Sam 4:19). The Hiphil more often refers figuratively to bringing one low.

It is a natural picture that one who falls on his knees in obeisance also bends his back. This apparently is the connotation of the word as used for the posture of worship. It does not mean to fall prostrate on the ground; it means to fall on the knees and bow in worship.

The important thing, naturally, is not the posi-

tion, but the attitude. The word may give a clue, however, to ancient positions used in prayer and worship. Other words are *qādad*, bow the head, *shāhā* (properly *hāwā*) the most common word for bow in worship.

R.L.H.

- 1045 קָרָפֶס (*karpas*) *cotton or fine linen* (Est 1:6).

- 1046 *קָרַר (*kārar*). Occurs only in the Pilpel, *m'karkar* "dancing" (literally whirling, only in II Sam 6:14, 16).

Derivatives

- 1046a קָרָא (*kar*) *lamb*.
1046b קִרְקָרָה (*kirkārā*) *beasts*.
1046c קִכְּרָא (*kikkār*) *round disk*.

kar. *Lamb, ram, captains*. (ASV and RSV similar.) This word, which occurs thirteen times, has no clear verbal root in Hebrew. Similar nouns are found in both Akkadian and Ugaritic. It refers to lambs raised for slaughter but not necessarily in a cultic setting. Three times in Ezekiel it refers to battering rams.

kirkārā. *Swift beasts*. (ASV and RSV "dromedaries," NIV "camels.") Appears only in Isa 66:20 relating the swift modes of travel by which their former captors will hurry the Jewish exiles back to the homeland.

G.V.G.

kikkār. *Round disk; district; loaf of bread*. This noun carries three different meanings. (1) A *round disk*: of a leaden lid (Zech 5:7); of a disk of gold or silver bullion, usually weighing one talent (II Sam 12:30; I Kgs 10:10); as a unit from which smaller objects are made (Ex 25:39; I Kgs 9:14; the talent weighed c. 75 pounds or 34.3 kilograms). (2) A (circular) *district, territory*, used especially of the Jordan Valley (Gen 13:10; I Kgs 7:46), or of the district of Jerusalem (Neh 3:22; 12:28). (3) A *circular loaf of bread* (I Sam 2:36; Prov 6:36). (The *kikkār* as a talent weighed 3000 shekels.)

G.L.A.

- 1047 כָּרַשׁ (*krś*). *Assumed root of the following*.
1047a כָּרֶשׁ (*kārēs*) *belly* (Jer 51:34).

- 1048 קָרַת (*kārat*) *cut off a part of the body, e.g. head, hand, foreskin; cut down trees, idols; cut out, eliminate, kill; cut (make) a covenant*.

Derivatives

- 1048a קִרְיֹתוֹת (*k'ritūt*) *dismissal*.
1048b קִרְרֹתוֹת (*k'erūtôt*) *beams*.

Cognates are found in the Akkadian verb *karātu* "to cut off" and verbal adjective *kartu* "cut up,"

as well as in Tigre where the verbal equivalent means "to bring to an end."

In addition to the literal meaning of this root, "to cut off" (Ex 4:25; I Sam 5:4) and "to cut down" (I Kgs 5:20; a "woodcutter" in Isa 14:8) there is the metaphorical meaning to root out, eliminate, remove, excommunicate or destroy by a violent act of man or nature. It is sometimes difficult in a given context to know whether the person(s) who is "cut off" is to be killed or only excommunicated. Verses like Gen 9:11, "Neither shall all flesh be cut off any more by the waters of a flood" clearly refer to destruction, but Ex 12:15 appears to refer to exclusion from the community. An interesting passage which illustrates the difficulty in deciding whether the word is literal or metaphorical in usage is Num 11:33. Did the Lord strike the Israelites with a plague before the meat of the quails was chewed (literally "cut off") or was it while they were still eating quails before the quails ceased to come or were removed?

The most important use of the root is "to cut" a covenant *b'rit* (q.v.). The word here is pregnant with theological meaning. A covenant must be cut because the slaughter of animals was a part of the covenant ritual (Speiser, *Genesis*, in AB, p. 112; BA 34:18). Genesis 15 is a significant passage in this regard. The Lord made (cut) a covenant with Abram (v. 18) involving a mysterious ceremony. Animals were cut in half and the parts laid opposite each other. E. Kutsch (THAT, I, p. 859) says that this ritual does not mean (a) the union of the two contracting parties (Gen 15:18) designated by the flame's passing through between the two pieces (so C. F. Keil) because this meaning does not fit in Jer 34:18 (J. J. P. Valetton, ZAW 12:227); (b) the "mystical-sacramental unification" of the two partners (B. Duhm, *Das Buch Jeremia*, 1901, p. 284; J. Henninger, *Biblica* 3:344–53, esp. 352f.), because in Gen 15:18 and Jer 34:18 only the subject of the *b'rit* goes through, not the partner; (c) neither "the purification" of the one who goes between the halves of the animal (cf. O. Masson, "A propos d'un rituel hittite pour la lustration d'une armée," *Revue de l'Histoire des Religions*, 137:5–25), nor (d) that to this one is communicated the living power released by the death of the animal in order to increase his capabilities (W. R. Smith, *Die Religion der Semiten*, 1899, p. 243; E. Bickerman, "Couper une alliance," *Archives d'histoire du droit oriental*, 5:133–56; F. Horst, *Gottes Recht*, 1961, p. 309) because neither of these interpretations finds support in the context (D. J. McCarthy, *Treaty and Covenant*, 1963, pp. 55ff.). Rather it depicts the self-destruction of the one making the contract in an analogous way: that the fate of the animal should befall him in the event that he does not keep the *b'rit* (so already Rashi and today the majority of interpreters). This meaning is suggested by Jer 34:18 and is sup-

ported by parallels in classical antiquity (cf. R. Kraetzschmar, *Die Bundesvorstellung im AT*, 1896, pp. 44f; e.g. Livius I, 24), and in Israel's world (e.g. E. Kutsch, *kārat b'rit* "eine Verpflichtung festsetzen," F. S. Elliger, 1971 [Rem. 26]). An eighth-century treaty reads, "As this calf is cut to pieces so may Mati'el be cut to pieces" (Sefireh, I,A). God's covenant with Abraham involved the redemptive history of the world. And so the Creator of the universe binds himself through this theophany-ritual to an unconditional promise ratified by blood. The binding is symbolized by the smoking furnace and flaming torch passing between the pieces of the slain victims. Perhaps it was a symbol that ultimate fulfillment would come only when the God-man as an innocent victim bore the curse of a broken body in behalf of those who have broken the Covenant.

k'ritūt. Dismissal, divorce. It seems very likely that this word is related to the root *kārat*. The word is used only a few times in the OT (Deut 24:1, 3; Isa 50:1; Jer 3:8).

k'rūtōt. Beams hewn and cut off (I Kgs 6:36; 7:2, 12).

Bibliography: THAT, I, pp. 857–60.

E.S.

כָּרַתוֹת (*k'rūtōt*). See no. 1048b.

כֶּשֶׁב (*kešeb*). See no. 949.

- 1049 קָשָׂה (*kāšā*) **be sated, gorged with food.**
Occurs only in Deut 32:15, "you grew fat, became thick, were gorged."

קָשִׁיל (*kashshil*). See no. 1050a.

- 1050 קָשַׁל (*kāshal*) **stumble, totter, stagger**
(usually from weakness or weariness, or in flight from attackers).

Derivatives

- 1050a קָשִׁיל (*kashshil*) **ax** (perhaps as an instrument for felling trees) only Ps 74:6.
1050b קִשְׁשָׁלוֹן (*kishshālōn*) **a stumbling, a calamity.**
1050c מִקְשׁוֹלֵי (*mikshōlî*) **a stumbling, a stumbling block.**
1050d מַקְשֵׁלָה (*makshēlā*) **decay, ruin.**

The verb is usually used of physical falling, but numbers of times the figurative use of failing or ruin occurs (Ps 64:8 [H 9]; II Chr 25:8). However, the root is rarely used in the sense of the NT *skandalizō* "cause one to fall into sin." The nearest to this is Mal 2:8 where the priests by their teaching "have caused many to stumble" (NIV). In Jer 18:15 it says the idols made the people "stumble in their ways," but here the fig-

1051 *קָשַׁפַּ (kāshap)

ure is the frequent one of a path representing the path of life. Proverbs 4:16 says the wicked cannot sleep "till they make someone fall" (NIV) which probably, like Jeremiah, refers to stumbling in the path of life. It is perhaps from this figure that the idea of causing someone to stumble into sin arose in the NT and in the Syriac usage of this root.

mikshōl. *Stumbling-block*, means or occasion of stumbling: Lev 19:14; Isa 57:14; obstacle, cause for guilt, occasion of stumbling (Job 7:19; 14:4; Ezk 7:19; 14:4). Or: defense of the heart (I Sam 25:31); *šūr mikshōl* "a rock of offence."

R.L.H.

קִישְׁשָׁלוֹן (kishshālōn). See no. 1050b.

1051 *קָשַׁפַּ (kāshap) *use witchcraft*. Denominative verb.

Related Nouns

1051a קֶשֶׁפַּ (keshep) *witchcraft*.

1051b קַשְׁשָׁפַּ (kashshāp) *sorcerer*.

This verb and its related nouns mean the same as the Akkadian *kašapu* and the Ugaritic *kīp* (sorcery). It occurs six times, in the Piel stem only. The participial form is used five times.

The pharaoh of the exodus had those who practiced this variety of the occult in his retinue of advisers (Ex 7:11). They are grouped with the *hākāmim* (wise men) and *ḥarṭummim* (magicians, q.v.).

These sorcerers were outlawed in Israel. In Ex 22:17 the feminine form appears (*m^e kashshēpā*) and in the long list of Deut 18:10 the masculine (*m^e kashshēp*). The penalty was death.

Among the sins of King Manasseh was witchcraft (II Chr 33:6). This is the only occurrence of the finite verb form.

Another occurrence of the participle is in Dan 2:2. Like the pharaoh, King Nebuchadnezzar summoned his "sorcerers" along with his "magicians" (*ḥarṭummim*), enchanters (*ash-shāpīm*, q.v.), and Chaldeans (*kašdim*).

Malachi saw these sorcerers being judged in the end along with adulterers, liars, and oppressors of widows, orphans, and foreigners (3:5).

keshep. *Witchcraft, sorcery, soothsayer, spell*. This masculine noun occurs six times in the OT, always in the plural (II Kgs 9:22; Isa 47:9, 12; Mic 5:12 [H 11]; Nah 3:4 twice).

kashshāp. Occurs only once, Jer 27:9, "sorcerer."

Bibliography: Davies, T. W., *Magic, Divination, and Demonology*, 1898, reprint, KTAV, 1969.

R.L.A.

1052 קָשֶׁר (kāshēr) *be right and proper to* (in the eyes of, Est 8:5); to prosper (Eccl 11:6). Cf. Akkadian *kašāru* "succeed"; *kishrōn* is: skill; success (Eccl 2:21; 4:4); advantage (Eccl 5:10). (Medieval Hebrew *kosher* = "right and proper," i.e. according to the rules of ritual purity.)

Derivatives

1052a קוֹשְׁרָה (kōshārā) *singing*. Cf. UT 19: no. 1335.

1052b קִישְׁרֹן (kishrōn) *success*.

1052c קִישׁוֹר (kishōr) *distaff*.

G.L.A.

1053 קָתַב (kātab) *write, record, enroll*.

Derivatives

1053a קְתָב (k^e tāb) *writing, document, edict*. Only used in exilic and postexilic books.

1053b קְתִיבָה (k^e tōbet) *a mark, perhaps a tattoo* (Lev 19:28).

1053c מִקְתָּב (miktāb) *writing, the thing written*.

kātab is the only general word for "write" and it is widely used. Curiously, it is not used in Genesis. Moses wrote on a scroll God's curse on the Amalekites (Ex 17:14). God himself wrote the Ten Commandments (Ex 31:18). Moses also is specifically said to have written the Book of the Covenant (Ex 24:4), the Sinai legislation (Ex 34:27), the names of the leaders of the tribes (Num 17:2-3 [17-18]), the wilderness itinerary (Num 33:2), the law "from beginning to end" (Deut 31:9, 24) and Moses' final song (Deut 31:22, 24). It is quite possible that the general references of Deut 31:9 and 24 refer to the whole of the Pentateuch (cf. Deut 28:58-61; 29:20-21) although critical scholars refer it only to Deut—and question even that.

References to writing abound in the rest of the OT. Joshua wrote (Josh 24:26), a young man wrote for Gideon (Jud 8:14, NASB, NIV), Samuel wrote the constitution of the kingdom—and others, prophets, kings, scribes and common people wrote as well. It appears from the many references in I and II Kgs that the court records of both Israel and Judah were written, preserved and available. The series of such notations begins with Solomon (I Kgs 11:41) and goes to the breakup of the kingdom under Jehoiakim (II Kgs 24:5). Similar records were kept by the Babylonian kings and some have been discovered (Wiseman, D. J., *Chronicles of the Chaldean Kings*, British Museum, 1956). Fortunately for Mordecai such records were also kept by the Persian kings. Like modern minutes and records, they apparently made dry reading (Est 6:1-2).

The enigmatic references to the Book of Jasher may possibly be explained as referring to similar records. The word Jasher (like Jeshurun, Deut 33:26) is probably a poetic name for all Israel. The Book of Jasher may thus have been a record book of the events of Israel in the pre-monarchy days as the annals of the kings of Judah and of Israel were in later days. It is mentioned only in Josh 10:13 and II Sam 1:18. It bears no relation to the apocryphal book of the same name.

According to R. K. Harrison, Wellhausen still in his day held that the Hebrews did not write before the times of the monarchy (HIOT, p. 201). Such a view seems odd today, but it reminds us how little archaeology was really known one hundred years ago. Writing began among the Sumerians shortly before 3000 B.C. and at about the same time in Egypt. There was a wealth of literature by Abraham's day and Moses, trained in the learning of the Egyptians, surely could write Egyptian, Akkadian and Hebrew, possibly also Hurrian and Hittite.

Some have argued that although writing was available it was little used among the Hebrews who have left us few examples of their writing in comparison to the nearly one million clay tablets found in Mesopotamia and the abundant inscriptions and papyri in Egypt. Actually, we do have sporadic Hebrew writing scattered from Solomon to Ezra. We have very little after Ezra until the Dead Sea Scrolls. One possible explanation for this is that the Hebrews who used alphabetic script wrote on papyrus and leather. These materials are well preserved in Egypt (and the Dead Sea caves), but soon deteriorate in the Palestinian rainy season.

F. F. Bruce rightly emphasizes that the Hebrews in Palestine had a great advantage over the Egyptians and over those in Mesopotamia who wrote on clay tablets. The Hebrews had an alphabet. Whereas one must know several hundred signs to read Akkadian and also a large number to read Egyptian, the Hebrews only had to learn twenty-two. Says Bruce, "It is worth noticing that it was the alphabet that made it possible for all classes to be literate; its invention is therefore a landmark of great importance in the history of civilization," and, we may add, in the spread of the knowledge of God's word (*The Books and the Parchments*, rev. ed., 1963, p. 30). Harrison draws a significant conclusion, "It is no longer necessary to assume that an extended period of oral transmission is a necessary prerequisite to the written form of many if not all of the OT documents as is common in liberal circles" (HIOT p. 209).

Bibliography: Bruce, F. F., *The Books and the Parchments*, 3d ed., Revell, 1962. Cerny, J., *Paper and Books in Ancient Egypt*, Ares, 1977. Driver, Godfrey R., *Semitic Writing: From Pic-*

tograph to Alphabet, rev. ed., 1954. HIOT, pp. 201-207. White, W., in ZPEB, V, pp. 995-1015. R.L.H.

קָתֶּבֶת (*k'ṭōbet*). See no. 1053c.

קָתִית (*k'ṭit*). See no. 1062a.

1054 כֶּתֶל (*ktl*). Assumed root of the following.
1054a כֶּתֶל (*kōtel*) *wall of house*.

1055 *קָתַם (*kātam*) I, only Niphal: *be stained, be defiled*. (Aramaic *k'ṭam*; *kitmā*, a stain; Syriac *k'ṭam* "be defiled." Akkadian *katāmu* "to cover.")

1056 כֶּתֶם (*ktm*) II. Assumed root of the following.

1056a מִקְתָּם (*miktām*) *miktām*. A technical term which appears in Psalm titles. Meaning unknown. For related terms, see *sela*.

This term is used in six Psalm titles, always linked with *l'dāwid* "of" or "belonging to David" (Ps 16, 56-59). All six are psalms of lament and four of the headings have historical references to David's struggles with the Philistines (56), Saul (57, 59) and the Arameans (60). If it comes from a root "to cover" (cf. Akkadian *katāmu*), *miktām* could mean a "song of covering" or "atonement." Another view understands the term to mean an "engraving," such as an inscription on a stone slab, perhaps with gold letters (*ketem* = gold). For other such terms see *selā*.

H.W.

1057 כֶּתֶם (*ketem*) *gold*.

Apparently this word is of Nubian origin. Egyptian spells *k-t-m.t* in syllabic writing, implying a loan word. But cf. Akkadian *kitimmu* "goldsmith". See Ps 45:10; Job 28:16, 19; Isa 13:12; Prov 25:12; Dan 10:5.

G.L.A.

1058 כֶּתָן (*ktn*). Assumed root of the following.

1058a כֶּתָנֶת (*kuttōnet*) *tunic, a long shirt-like garment, usually of linen* (Gen 37:3; II Sam 15:32; Isa 22:21).

Adam's was made of fur (Gen 3:21). Also worn by women (II Sam 13:18; Song 5:3). Worn especially by priests (Ex 28:4; 29:5; 39:27; Lev 8:7; 10:5; Ezr 2:69; Neh 7:69). (Cf. Akkadian *kitinnu* or *kitintu*, a linen garment made from *kitū* linen; the Aramaic *kittūnā'* is the same as the Hebrew.) The word was borrowed by the Greek χιτών.

כֶּתָנֶת (*küttōnet*). See no. 1058a.

1059 קָתֶּפֶת (*kātēp*) *shoulder, shoulder-blade, side or slope* (of a hill).

1060 *קָתַר (*kātar*)

(Distinct from שָׁכַם *sh'kem* which includes neck and shoulders.) Of man: I Sam 17:6; Deut 33:12; of refractory beasts: Neh 9:29; of butchered meat: Ezk 24:4; shoulder-piece of ephod: Ex 28:7; mountain-slope: Num 34:11; supports of the bases for the lavers beside the temple: I Kgs 7:30. G.L.A.

1060 *קָתַר (*kātar*) *surround* (Piel); *surround* (with hostility, Hiphil).

Derivatives

- 1060a קֶתֶר (*keter*) *crown* (Est only).
 1060b *קָתַר (*kātar*) *to crown*. Denominative verb.
 1060c כְּתֶרֶת (*kōteret*) *capital of a pillar*.

כְּתֶרֶת (*kōteret*). See no. 1060c.

1061 קָתַשׁ (*kātaš*) *pound, pound fine, bray*. Occurs only in Prov 27:22, 'im-tiktošh 'et-hā'ēwīl bammaktēšh "if you pound the fool in the mortar."

Derivative

1061a מִקְתֵּשׁ (*maktēš*) *mortar* (Prov 27:22).

1062 קָתַת (*kātat*) *crush to pieces, crush fine*.

Derivatives

- 1062a קָתִית (*kātīt*) *beaten, pounded fine, in a mortar, costly*.
 1062b מְקִיטָה (*m^ekittā*) *crushed fragments* (Isa 30:14, only).





1063 ל (l^e) *to, at, in, in reference to, of, by etc.* In recent translations, occasionally "from."

Even though Hebrew possessed, at least in its later stages, a large number of prepositions, many prepositional functions remained concentrated in the four prefixes; *b^e*, *k^e*, *l^e*, and *min*. Of these, *l^e* most nearly corresponded to the Indo-European dative case. (The present article relies very heavily on the BDB entry.)

l^e may indicate direction, either of physical movement ("that I may go 'to' my country" Gen 30:25) or of personal attention or attitudes. The Psalmist asked God to attend "to" him (Ps 55:2 [H 3]). The Psalmist also affirmed that his soul would not be deserted "to" Sheol (Ps 16:10). God mocked "at" rebels (Ps 2:4; rsv "have in derision.").

It may indicate the direction or result of a transformation or change. God's fashioning of Adam's rib "into" a woman (Gen 2:22) and the expressions, "who put bitter 'for' sweet and sweet 'for' bitter" (Isa 5:20) are clear examples. A process might endow a given object with a new character or role. Plant life was designated as being man's "for food" (Gen 1:29). The Levite took on service "for a priest for Micah" (Jud 17:13).

It expresses location both in space and in time. Spatial location is exemplified in such phrases as "at the door" (Gen 4:7) and "at Michmash" (Isa 10:28); temporal location by such phrases as "in times of trouble" (Ps 9:9 [H 10]) and "in the spring of the year" (II Sam 11:1).

A very numerous and vaguely defined body of usages is grouped under the heading, "reference." In these usages, the meaning of *l^e* is best regarded as something rather vague like "in reference to" with the exact meaning derived from the context. Abraham requested of Sarah, "Say, 'in reference to' me" (Gen 20:13). A census could be conducted "'in reference to' (i.e. 'according to') fathers' houses" (Num 1:2).

It can indicate possession as in "the man 'of' you" (I Sam 2:33) and "your sons" (II Kgs 10:30; lit "sons 'to' you"). Such a construction, "my own possession" (Ex 19:5; lit. "possession 'to' me"), expresses God's special relation to his people within the requirements of the covenant.

l^e may express the construct relation in cases in which a construct chain would be grammatically awkward or impossible. It is especially useful if the writer wished to keep the possessed item indefinite (e.g. "two slaves 'to' Shimei" meaning two of Shimei's slaves, I Kgs 2:39).

The subject of passive verbal ideas may be thus

introduced: "Blessed be Abram 'by' God" (Gen 14:19). From a purely descriptive perspective, the direct object of some verbs is marked by *l^e* "with which your enemies shall distress you" (Deut 28:53; i.e. "make distress 'for' you") and "save us" (Josh 10:6; i.e. "make deliverance 'for' us"). This is common in Aramaic.

Used with infinitives, it may indicate purpose ("for bearing," Eccl 3:2), result ("so as to' walk . . . and 'to' fear," Deut 8:6), an infinitive of reference ("do not go far 'in reference to' going," Ex 8:28), or an objectival infinitive ("began 'to' multiply," Gen 6:1).

There is an additional meaning of *l^e* suggested from Ugaritic and now accepted by many in Hebrew, the meaning "from." Gordon says that the most interesting feature of Ugaritic prepositions is the meaning "from" for both *b* and *l* (UT 10:1). He alleges that Ps 84:11 [H 12], also Josh 2:4 where "from the tribes of Israel" with *l^e* is paralleled by 4:4, "from each tribe" with *min*. Dahood gives other examples from the Ps (Psalms, AB, III, p. 394). Holladay's Lexicon does not offer this usage, but does admit an emphatic and asseverative use in agreement with Dahood.

1064 לֹ (lō') *not, no.*

lō' was the primary Hebrew term for factual negation in contrast to *al* which typically described potential negation. Other negatives functioned less frequently for factual negation (e.g. *'ayin*, *bal* and *b^e'li*). This article will, first, examine the major syntactical functions of *lō'*, and, secondly, study some theologically significant negations expressed by this term.

Major syntactical functions. *lō'* negates factual statements in all time frameworks. It serves to negate omnitemporal, general statements. The happy man does not walk in the counsel of the ungodly (Ps 1:1). Further, he is likened to a tree whose foliage does not wither (vs. 3). It negates past statements ("I did not call," I Sam 3:6), present statements ("I am not a prophet," Amos 7:14 [many would take this as past time, but there are plenty of other possible illustrations. R.L.H.]), and future statements ("It will never be inhabited," Isa 13:20). It is used in emphatic future negations ("Surely, you shall not die," Gen 3:4). It negates adjectival attributes such as "a son, not wise" (Hos 13:13) and "a way, not good" (Ps 36:4).

It may be used in an emphatic negative command: "You shall not kill" (Ex 20:13). For a mild negative, *al* with the jussive is used. The Hebrew imperative is never used with a negative.

lō' is used in negative final clauses as in Ex 28:43. "So that they not (i.e. "lest they") bring guilt." *lō'* followed by *l'* with an infinitive states that something cannot or must not happen (e.g. "He could not drive out," Jud 1:19, and "We must not mention," Amos 6:10). As a negative adverb, it may indicate denial or refusal (Jud 12:5). Like English "not" it may indicate a question: "And should I not pity . . . ?" (Jon 4:11). Double negation occurs (Zeph 2:2).

lō' is used in several negative compounds: *b' lō'*, without; *hālō'*, not so?; *wālō'*, and/if not; *k' lō'*, as though not; *l' lō'*, without; and *'im lō'*, if not.

Some theologically significant negations. Philosophers have long referred to language of negation in describing the transcendent attributes of God. Biblical negations using *lō'* frequently describe God. God transcends humanistic models: "God is not a man" (Num 23:19). God so transcends human capacities, especially man's moral capacities, that men cannot see God and live (Ex 33:20). God is immutable; his character does not change (Mal 3:6). God's unchanging faithfulness is spoken of, most particularly in regard to his covenants (Ps 89:33-34). God's nearness ("not a God afar off," Jer 23:23) implies his omnipresence. God is not confined by finite (or infinite) space (I Kgs 8:27). Nor is God bound by time (Ps 102:27 [H 28]). God's holiness is shown in that evil cannot exist in his presence (Ps 5:4-5).

There are other negations worthy of notice. Several describe the powerlessness of idols: they are impotent (i.e. "They are not able") in the time of captivity (Isa 46:2); they cannot move from their place, do not answer, and cannot save (Isa 46:7). Finally, in the Davidic covenant, the Hebrews will someday be settled in the land not to be disturbed or afflicted again (II Sam 7:10). Neither shall God's covenant faithfulness turn from the Davidic dynasty (II Sam 7:15).

On occasion there is uncertainty as to whether *lō'*, not, or *lō*, to him, is intended in the Hebrew text (e.g. Job 13:15; כִּנַּן "Yet will I trust him," i.e. "to him," and rsv "I have no hope"). Context, versions, and general theology must be relied on in such cases.

1065 לֹאֵב (*l'b*). Assumed root of the following.

1065a תַּלְאָבָה (*tal'ūbā*) drought (Hos 13:5).

1066 לָאָה (*lā'ā*) be weary, grieved, offended.

Derivative

1066a תַּלְאָה (*t' lā'ā*) toil, hardship.

lā'ā refers either to physical or psychological weariness and is used in poetic figures based upon both. The physical weariness of the runner

is thus described (Jer 12:5). The Sodomites are described as physically wearied from searching for Lot's door (Gen 19:11). Physical weariness is sarcastically attributed to Moab from much activity in idolatry (Isa 16:12; cf. Prov 26:15).

Psychological weariness expresses several attitudes. On Job's part, discouragement (Job 4:5) and annoyance (Job 4:2) are thus described. Disgust is also indicated by *lā'ā* when the Egyptians are said to be too "tired" to drink the corrupted waters of the Nile (Ex 7:18) and when God is depicted as "tired" of the Hebrews' insincere religious rituals (Isa 1:14). As a poetic figure weariness describes the land struck by drought conditions (Ps 68:9 [H 10]).

Often the idiom of "being weary" with something serves as a dramatic, poetic way of asserting that there is an objectionable excess of what causes weariness. The Hebrews were wearied by "too many" pagan, religious advisors (Isa 47:13). Attempting to hold in God's message of wrath was too much for Jeremiah to bear (Jer 6:11). God himself was weary from too much relenting (Jer 15:6).

t' lā'ā. Toil, hardship (RSV "hardship," "adversity"). The primary reference is to that which produces weariness. It refers to the wilderness hardships of the Hebrews (Ex 18:8; Num 20:14), the troubles of the restored Hebrew community (Neh 9:32), and the judgments which God brought upon his sinful people (Lam 3:5). Correspondingly, insincere religious services were called a source of weariness for God (Mal 1:13).

A.B.

1067 מִלְאָה (*lā'at*) cover. Occurs only in II Sam 19:5, "the king covered his face."

מִלְאָה (*lā't*). See no. 1092a.

1068 מִלְאָה (*l'k*). Assumed root of the following.

1068a מַלְאָךְ (*mal'āk*) messenger, representative.

1068b מִלְאָכָה (*m' lā'kâ*) work, business.

1068c מַלְאָכֻת (*mal'ākūt*) message, only in Hag 1:13.

mal'āk. Messenger, representative, courtier, angel. "Messenger" is an inadequate term for the range of tasks carried out by the OT *mal'āk*. These were 1) to carry a message, 2) to perform some other specific commission, and 3) to represent more or less officially the one sending him. There were both human and supernatural *m' lā'kim*, the latter including the Angel of Yahweh (i.e. the Angel of the Lord).

Human messengers. The human *mal'āk* could be a message bearer (Gen 32:2). The kinds of messages varied. They may have announced

good news (I Sam 6:21), threats (I Kgs 19:2), or requests (Num 20:14; 22:5; Jud 7:24). However, the term was applied to courtiers or retainers sent for other purposes. They could spy (Josh 6:25) or kill (I Sam 19:11; II Kgs 6:32). David sent "messengers" to summon Bathsheba (II Sam 11:4). The *m^elā'kim* could serve as diplomatic representatives (Jud 11:12–14; II Sam 5:11; I Kgs 20:2).

Men, particularly the prophets, could serve as God's messengers. For the prophets, the term implied official representation of God as well as message bearing (II Chr 36:15–16; Hag 1:13). David is called an "angel/messenger of God." A possible interpretation is that David represented God in that he represented some particular divine attribute: innocence (I Sam 29:9), wisdom (II Sam 14:17), or hoped-for graciousness (II Sam 19:27). In Isaiah, God's messenger is seen in weakness (Isa 42:19).

Supernatural messengers. (This section deals only with the term *mal'āk*, not with the broader area of angelology.) Supernatural messengers represented the same general range of functions as human messengers. Message-bearing might be central (Zech 1:9; 5:5). More often they performed some particular commission such as guarding a human effort like the search for Isaac's bride (Gen 24:40) or protecting the Hebrews in the wilderness (Ex 23:20). They executed judgment (II Sam 24:17; Ps 78:49), delivered (Gen 19:12–17), and protected (Ps 91:11).

A special function of supernatural messengers/angels is that they, by their very presence, present an aspect of God's glory (Gen 28:12–17; cf. angels in Isa 6, Ezk 1, Rev 4:6–8, and the cherubim in the Holy of Holies). In addition they join in active praise to God (Ps 148:2; cf. Isa 6:3).

The Messenger/Angel of Yahweh. This figure has the same general range of functions as other messengers. He brought messages, good (Gen 16:10–13) and threatening (Jud 5:23). He performed specific commissions of judgment (II Kgs 19:35; Ps 35:5–6) and deliverance (Gen 22:11; Ps 34:7 [H 8]). He could also be called the "angel of God" (Jud 13:6, 9, cf. v. 3), though this title is not exclusively his. He alone had the ministry of intercession with God in behalf of men (Zech 1:12; 3:1–5).

There has been extensive discussion of his identity. He seems to be God, since those who see him marvel that they have seen God (Jud 13:21–22) and he speaks for God in the first person (Gen 16:10; Ex 3:2, 6; Jud 2:1). He is identified with the pre-incarnate Christ on the grounds of similarity in functions, especially the intercessory function noted above.

m^elā'kā. *Work, business, craftsmanship, goods, property.* Like the English "work," *m^elā'kā*

could refer either to the activity of working, the requisite skills of work, or to the results of work. In contrast to terms like *'āmal* and *yāga* which emphasized the toilsome, laborious side of work, this term emphasized work as involving skill and benefits.

All work was banned both on the weekly Sabbath (Ex 20:9–10) and on the festal Sabbaths (Lev 16:29). God himself ceased from working on the Sabbath day (Gen 2:1–2).

Turning to specific usages of *m^elā'kā*, it could refer to a particular task or project at hand (Neh 5:16) or it could refer to one's routine or habitual work, i.e. one's business (Gen 39:11; Prov 18:9). It referred to the king's business (I Sam 8:16) and that of the royal bureaucracy (I Kgs 9:23).

"Work" referred to skilled craftsmanship when God endowed men with supernatural skills for the skilled work of the tabernacle (Ex 31:3; rsv, "craftsmanship"), and Solomon imported Phoenician craftsmen for the skilled work of the temple (I Kgs 7:14).

The resulting products of work, both skilled and unskilled, were described by this term. Moses looked upon the skilled "work" of the tabernacle (Ex 39:43). Or it could refer to property in general without regard to special skills or value (e.g. I Sam 15:9, "all that was despised" for "every despised work"; cf. also Ex 22:8, 11).

Bibliography: Funderburk, G. B., "Angel," in ZPEB 1, pp. 160–66.

A.B.

1069 מלא (l'm). **Assumed root of the following.**

1069a מלא (l'ōm), מלא (l'ōm) *nation(s), people(s).* (ASV and RSV agree.)

The Semitic root (as seen in Arabic *la'ama* "assemble") suggests that the meaning of the word is togetherness, i.e. the common people considered as a whole. The word is also found in Ugaritic, (UT 19:no 1346) Girdlestone (*Synonyms of the Old Testament*, Eerdmans, reprint, 1975, p. 257) translates *l'ōm* as "race." However, it is used to refer to peoples in their varied walks of life (Ps 44:14 [H 15]; Prov 11:26).

In Gen 25:23, Rebekah is told that two nations (*gōyim*) are in her womb and two *l'ūmmim* are to be separated from her. One *l'ōm* is to be stronger than the other. Isaac's progeny would consist of two distinct types of people, each identified by their unique quality. In Gen 27:29 *'am-mim* appears as a near-synonym for *l'ūmmim*. The thought expressed is that people, in unified groups and reflecting varying characteristics, are to express homage to Abraham's grandson.

In Ps, *l'ōm* is used in synonymous parallelism with *gōyim* (44:2 [H 3]) and *'ammim* (Ps 7:7 [H 8]). In Ps 67 all three terms express the Psal-

mist's desire that all men, of whatever relationship or characteristic, praise the Lord. In Prov and Isa, parallel phrases indicate that the term is qualified by its synonyms, but the thrust of the term remains: all people in their definable groups. This clearly suggests the unity and the diversity of humanity.

G.V.G.

לב (lēb). See no. 1071a.

1070 לבא (lb'). Assumed root of the following.

1070a לבי (l'bi) *lion*. Occurs only in Ps 57:5 in phrase *napshî b'ê tōk l' bā'im* and Nah 2:13, *lib'ōtāyw*.

1070b לבא (l'biyā') *lioness*, only in Ezk 19:2.

1070c לבא (lābi') *lion* (often "lioness" in RSV).

The Akkadian cognate is *labbu* (from an original *lab'u?*), Ugaritic *lbu*, Arabic *labu'at*, possibly the source of Greek *leon*.

lābi' often serves as a symbol of the violence of men (Gen 49:9; Num 23:24); the violence of God in judgment (Hos 13:8); desolation (Isa 30:6). God's great power overwhelms even the mighty lion (Job 4:11). Other words for lion include *k'pîr*, *'āryēh*, *layish* and *shahāl*.

A.B.

1071 לבב (lābab) *ravish* (Piel), *become intelligent* (Niphal). Denominative verb.

Parent Noun

1071a לב (lēb), לבב (lēbāb) *heart, understanding*.

1071b לבב (libbā) *heart*.

1071c לבב (l'bibā) *bread*.

1071d לבב (libbēb) *cook bread*. Denominative verb, occurring only in the Piel.

lābab occurs as a denominative verb from *lēb* (Song 4:9). Translated "ravished my heart" (KJV, RSV) and "made my heart to beat faster" (NASB). BDB suggests "encouraged."

"Become intelligent" suits the single Niphal usage (Job 11:12).

lēb, lēbāb. *Heart, understanding, mind* (also used in idioms such as "to set the heart upon" meaning "to think about" or "to want").

Concrete meanings of *lēb* referred to the internal organ and to analogous physical locations. However, in its abstract meanings, "heart" became the richest biblical term for the totality of man's inner or immaterial nature. In biblical literature it is the most frequently used term for man's immaterial personality functions as well as

the most inclusive term for them since, in the Bible, virtually every immaterial function of man is attributed to the "heart."

Very few usages of *lēb* refer to concrete, physical meanings. The death accounts of Nabal (I Sam 25:37) and Joram (II Kgs 9:24) likely refer to the physical organ. The physical organ defined the location of Aaron's breastplate (Ex 28:29). Psalm 38:9 probably refers to the beating of the physical organ. Physical "innerness" is expressed by "heart." The deeps congealed "in the heart of" the sea (Ex 15:8) and the fires of Sinai rose "to the heart of" Heaven (Deut 4:11). The usage of "heart" for a divinely given vital principle may best fit Job 34:14-15 ("if he take back to himself the heart he gave," writer's paraphrase).

By far the majority of the usages of *lēb* refer either to the inner or immaterial nature in general or to one of the three traditional personality functions of man; emotion, thought, or will.

In referring to the inner nature, *lēb* may contrast some relatively obscure or less visible aspect of man's nature with the more public side of his being. It may be regarded as an inner reflection of the outer man (Prov 27:19; RSV "mind"). Dream consciousness may be meant when the heroine's "heart" was awake though her body slept in the Song of Songs (5:2). Statements such as "Why does your heart carry you away?" (Job 15:12) contrast the heart with the remainder of the person. However, in other contexts, "heart" expresses the totality of a man's nature and character, both inner and outer (I Kgs 8:23; Ps 9:1 [H 2]).

Closely related to the above is the usage of *lēb* as an emphatic personal term (cf. similar usage of *nepesh*, *'ešem*, etc.) The plagues are sent, not just upon Pharaoh, but upon Pharaoh's heart (Ex 9:14). Thus, Jacob's stealing of Laban's heart might emphasize Laban as the object of Jacob's actions rather than Jacob's subtlety (Gen 31:20; cf. RSV, "Jacob outwitted Laban"). Similarly, the breastplate of judgment on Aaron's heart may emphasize Aaron as the bearer of judgment as well as a bodily location (Ex 28:29). A variation of this usage is "heart" as reflexive: "Refresh your hearts" for "Refresh yourselves" (Gen 18:5) and "strengthen your heart" for "strengthen yourself (with food)" (Jud 19:5).

The whole spectrum of emotion is attributed to the heart. Examples of positive emotions are the following: Hannah's heart rejoiced (I Sam 2:1) as should the hearts of those who seek the Lord (I Chr 16:10). Love may be centered in the heart, as when Delilah complained that Samson's heart was not with her (Jud 16:15). Absalom gained for himself the loyalty of the Hebrew nation by stealing their hearts (II Sam 15:6). The joyful excitement from the news that Joseph was alive made Jacob's heart faint (Gen 45:26). Reception of

comfort is seated in the heart as in the idiom "to speak to the heart" (Gen 34:3; Isa 40:2) for "to comfort."

As for negative emotions, grief is "evil of heart" (Neh 2:2; rsv "sadness of heart"). David's regret or bad conscience at cutting Saul's garment is expressed as "his heart struck him" (I Sam 24:6; cf. II Sam 24:10). God's regret at creating man is centered in God's heart (Gen 6:6). The broken heart accompanies being oppressed (Ps 34:18 [H 19]). Contempt (II Sam 6:16), envy (Prov 23:17), and anger (Prov 19:3) are all functions of the heart.

Idioms relating the heart to fear and bravery are so numerous as to deserve separate treatment. Fear is expressed as follows: The heart may "go out" or "leave" (Gen 42:28; KJV, rsv, "fail"); it may "fall" (I Sam 17:32; rsv, "fail"). To remove courage is to hinder the heart (Num 32:7, 9). Fear occurs when the heart "deserts" its owner (Ps 40:12 [H 13]; KJV, "fails") or "melts" (Josh 14:7). Trembling of heart may represent emotions ranging from the complete demoralization of God's people under judgment (Deut 28:65; cf. I Sam 28:5) to Eli's anxiety over the welfare of the ark of God (I Sam 4:13). On the other hand the "heart of a lion" speaks of courage (II Sam 17:10).

Thought functions may be attributed to the heart. In such cases it is likely to be translated as "mind" or "understanding." To "set the heart to" may mean to "pay attention to" (Ex 7:23) or to "consider important" (II Sam 18:32). Creative thought is a heart function. Wicked devices originate in the heart (Gen 6:5). The rsv translates "which came upon Solomon's heart" as "all that Solomon had planned" (II Chr 7:11).

Wisdom and understanding are seated in the heart. The "wise heart" (I Kgs 3:12; rsv, "wise mind") and "wise of heart" (Prov 16:23) are mentioned. This idiom can be so strongly felt that "heart" virtually becomes a synonym for such ideas as "mind" (II Chr 9:23; rsv) or "sense" (Prov 11:12; rsv). The heart functions in perception and awareness as when Elisha's heart (i.e. Elisha's perceptive nature; rsv "spirit") went with Gehazi (II Kgs 5:26). As the seat of thought and intellect, the heart can be deluded (Isa 44:20; rsv "mind").

The heart is the seat of the will. A decision may be described as "setting" the heart (II Chr 12:14). "Not of my heart" expresses "not of my will" (Num 16:28). The "hearts" of the Shechemites inclined to follow Abimelech (Jud 9:3). Removal of the decision-making capacity is described as hardening the heart (Ex 10:1; Josh 11:20). Closely connected to the preceding is the heart as the seat of moral responsibility. Righteousness is "integrity of heart" (Gen 20:5). Moral reformation is to "set one's heart aright" (Job

11:13). The heart is described as the seat of moral evil (Jer 17:9).

Personality dispositions may be considered as more or less permanent personality patterns. Some typical dispositions located in the heart are generosity ("generous heart"; Ex 35:5), pride ("his heart became high"; II Chr 26:16), and faith ("the heart made firm"; Ps 78:8).

libbā. *Heart* (KJV, rsv), *rage* (KB). Unique form of unclear meaning (Ezk 16:30). Perhaps a variant of *lēb*.

l^ʿbibā. *A kind of bread.* Perhaps pancakes (BDB) or heartshaped (KB) bread (II Sam 13:6, 8, 10).

libbēb. Piel denominative verb for cooking the *l^ʿbibā* bread (II Sam 13:6, 8).

Bibliography: "Heart," *JewEnc.* Pedersen, Johs, *Israel, its Life and Culture*, vol. II, Oxford, 1959, pp. 102-8. TDOT, III, pp. 606-11; VII, pp. 908-13; IX, pp. 626-28. THAT, I, pp. 861-66.

A.B.

לִבָּבָה (*l^ʿbibā*). See no. 1071c.

לֵבָה (*labbā*). See no. 1077b.

לְבוּשׁ (*l^ʿbūsh*). See no. 1075a.

1072 *לָבַט (*lābat*) *thrust down, out, or away.* Occurs only in the Niphal (Hos 4:14; Prov 10:8, 10).

1073 לִבִּי (*l^ʿbī*) *lion.* A form from *lb'* q.v.

לִבְיָא (*l^ʿbiyā*). See no. 1070b.

לִבְיָא (*lābī*). See no. 1070c.

1074 לבן (*lbn*). Assumed root of the following.

1074a לָבָן (*lābān*) *white.*

1074b *לָבֵן (*lābēn*) *be white.* Occurs only in the Hiphil.

1074c לְבָנָה (*l^ʿbānā*) *moon.*

1074d לְבָנָה (*l^ʿbōnā*), לְבוּנָה (*l^ʿbōnā*) *frankincense.*

1074e לְבָנוֹן (*l^ʿbānōn*) *Lebanon.*

1074f לִבְנֶה (*libneh*) *poplar.* Occurs only in Gen 30:37; Hos 4:13.

1074g לְבִנָּה (*l^ʿbēnā*) *brick.*

1074h לָבֵן (*lāban*) *make bricks.* Denominative verb.

1074i מִלְבֵּן (*malbēn*) *brick mold.*

The Semitic root *lbn* referred to a range of light colors including: the white of snow, the light brown or creamy color of fresh wood and manna, the grey of the moon, the white of yogurt (Lebanese Arabic), and, finally, either the white snow caps of the Lebanon mountains or their light colored limestone. The Hebrew derivatives vary in their individual theological overtones.

lābān. White. Describes goats (Gen 30:35), peeled wood (Gen 30:37), manna (Ex 16:31), horses (Zech 1:8; 6:3), milk (Gen 49:12), and the infection of leprosy (Lev 13). Its theological significance is relatively limited. As the color of leprous infection, it may represent corruption and death. Zechariah's white horses, particularly in comparison with the white horse of Revelation (6:2), may signify military conquest. In contrast, the white garments advocated by the Preacher accompany a restrained hedonism (Eccl 9:7–9). In Gen 49:12 the whiteness is probably descriptive and refers to prosperity and abundance.

lābēn. Be white. A denominative verb derived from *lābān*. Its major theological motif relates whiteness to moral purity. The cleansing which God brings to the sinner makes the sinner white as snow (Ps 51:7 [H 9]; Isa 1:18). The cleansing of martyrdom also makes white (Dan 11:35). A fourth (in the Hithpael) has been translated both reflexively (Dan 12:10; rsv "make themselves white"; and passively (כִּינ "made white"). While either translation is grammatically defensible, the latter translation avoids the misleading suggestion that such moral cleansing comes by self-reformation. The white tree branches of Joel 1:7 represent the judgment accomplished by voracious locusts.

l'ḇānā. Moon. A poetic term for the moon (cf. *yārēah*). It is used in poetic figures both for beauty and for glory. As a figure for beauty it describes a beautiful maiden (Song 6:10). The increased light of the moon symbolizes the miraculous glory of the coming golden age (Isa 30:26). On the other hand, the glory of the moon will be superseded by God's glory which is to be revealed in that same age (Isa 24:23).

l'ḇōnā, l'ḇōnā. Frankincense. A resin from the bark of trees of the genus *Boswellia*. As the amber resin dries, white dust forms on the drops or tears of frankincense thus giving rise to its Semitic name. In biblical times most frankincense came either from or via Sheba in southern Arabia. It was a major item in the ancient luxury trade in spices.

In the OT it is significant as one of the ingredients of the holy incense (Ex 30:34) and as part of the cereal offering (Lev 2:1; כִּינ "meat offering"). The frankincense seems to have held a high degree of sanctity since all the frankincense was included in that portion of the cereal offering given as God's memorial portion (Lev 6:15). It was excluded from the cereal offering for jealousy (Num 5:15). It was also sprinkled on the shewbread (Lev 24:7). Frankincense seemed to be such a characteristic element in the sacrificial system that the term could be used to represent the entire system (Isa 43:23; Jer 6:20).

It could also symbolize luxury and sensuality (Song 3:6; 4:6, 14).

l'ḇānōn. Lebanon. Generally refers to the Lebanon mountain range more or less coinciding with the present Mount Lebanon. In OT ideology "Lebanon" was important both as a part of the promised land and as a literary symbol for such ideas as majesty, power, or grandeur.

Lebanon in Old Testament History. From early times Lebanon, or part of it, was included in the promised land (Deut 1:7; Jud 3:3). The Lebanese coast, Phoenicia, up to and including the land of the Gebalites (i.e. Byblos) is listed in the promised but unconquered lands (Josh 13:5). Hebrew military and commercial activities in the Lebanon (I Kgs 9:19; II Chr 8:6) were probably confined to the foothills of Mount Lebanon bordering the Beqaa Valley. The Lebanon range provided cedar wood for building the Old Testament temples (II Chr 2:8; Ezr 3:7).

Lebanon in Literary Symbolism. Lebanon and its cedars were symbols of greatness in popular proverbs (II Kgs 14:9), folk tales (Jud 9:15), and in the more literary imagery of the prophets. The Assyrian is said to have indicated the magnitude of his conquests by boasting that he had penetrated Mount Lebanon (II Kgs 19:23). God's greatness is shown in that God planted the cedars (Ps 104:16) and in the manner in which the Lebanon skips or leaps at the sound of his voice (Ps 29:5). Yet God's power is such that he can also destroy those cedars (Isa 10:34). The mighty cedars are used elsewhere as appropriate symbols for proud, arrogant men (Ezk 31:3). They may also symbolize flourishing prosperity (Ps 92:12).

The Lebanon region also served as a poetic image for the mysterious and romantic, as notably in the Song of Solomon. It is used in romantic entreaties (Song 4:8, 11, 15; cf. 3:9). Its connotations may have been a factor in naming one section of the Solomonic palace the House of the Forest of Lebanon" (I Kgs 7:2).

l'ḇēnā. Brick. Most usages of this term occur in contexts showing the toil and futility of human effort. A sarcastic, poetic doublet emphasizes that the Tower of Babel, an archetype of futile, human effort, was built of brick (Gen 11:3). Futility is seen again when the apostate Ephraimites under judgment defiantly boast that they will rebuild the fallen bricks of Samaria (Isa 9:9). Brick-making characterized the Hebrew toil in Egypt (Ex 5:6–14). In light of the above, the brick used by Ezekiel for an object lesson (4:1; כִּינ "tile") may conceivably have emphasized the futile toil of the Jewish defense effort. A variant form of this word refers to the surface beneath God's feet in theophanies (Ex 24:10), a surface

which elsewhere is referred to as the firmament (*rāqia'*; Ezk 1:26).

Bibliography: "Lebanon," in ZPEB. Van Beek, Gus, W., "Frankincense and Myrrh," in *The Biblical Archaeologist Reader*, vol. II, pp. 99–126.

A.B.

לְבִנָּה (*libneh*). See no. 1074f.

לְבָנוֹן (*l'banôn*). See no. 1074e.

1075 לָבֵשׁ (*lābēsh*) *dress, be clothed.*

Derivatives

1075a לְבוּשׁ (*l'būsh*), לִבְשׁ (*l'būsh*) *garments, apparel.*

1075b מַלְבוּשׁ (*malbūsh*), מִלְבָּשׁ (*malbūsh*) *vestments.*

1075c תְּלִבוּשֶׁת (*tilbōshet*) *garment.*

lābēsh and its derivatives show three levels of usage: 1) being clothed, 2) being clothed as a sign of rank, status, or character, and 3) poetic figures likening abstract qualities to clothing.

In addition to simply referring to clothes as something to be put on (Song 5:3), clothes may reveal something about the wearer. David's daughters showed both their royal status and their virginity by their clothing (II Sam 13:18). The purple of Ezk 23:6 was intended to show nobility or royalty. The king's favor, and resulting positions, were marked by special clothing for both Joseph (Gen 41:42) and Mordecai (Est 6:11). Clothing could reveal sensuous luxury (Jer 4:30) or prosperity (Prov 31:21). A change in garments will typify the holiness needed to enter the Holy of Holies of Ezekiel's future temple (Ezk 42:14). Professional offices could be revealed by garb such as the prophet (Zech 13:4) or the warrior (Ezk 38:4).

Occasions of grief were marked by the wearing of special clothing. Garments of widowhood may be the best known example (Gen 38:19). Mourning (II Sam 14:2; Est 4:1) and repentance (Jon 3:5) could be marked by wearing special clothing. In Zechariah's vision Joshua's sinful state is revealed by his filthy garments (Zech 3:3; see below). The poetic figure describing Job as "clothed with worms" (Job 7:5) showed Job's unhappy state.

When God clothed Adam and Eve in skins (Gen 3:21), he provided a rich symbol of their new status. These garments are generally interpreted as showing the need for sacrifice through the need to kill the animals to provide the skins. However, the conversation between the Mesopotamian hero, Gilgamesh, and Utnapishtim suggests that the wearing of skin clothing might also symbolize all the frailties of fallen human life.

The richest level of usage is using clothing as a poetic figure for abstract qualities. God wears majesty and strength as garments (Ps 93:1). God is challenged to put on strength, i.e. to use his power (Isa 51:9). God clothes himself in righteousness, salvation, vengeance, and fury in preparing for judgment (Isa 59:17).

Men may be "clothed" in various qualities. Job was clothed in righteousness (Job 29:14). Salvation (II Chr 6:41) and strength (Isa 52:1) may be worn. Men were clothed in the Spirit for specific purposes (Jud 6:34; I Chr 12:19; II Chr 24:20). Negative qualities like shame (Ps 35:26; cf. Job 8:22) and cursing (Ps 109:18) also were worn like clothing.

The most significant figure of this sort is the one likening God's imputed righteousness to clothing. The individual's own good deeds are filthy rags (Isa 64:6; cf. Joshua in Zech 3:3) which God removes and then clothes his own in salvation and righteousness (Isa 61:10). Then, like Joshua in Zechariah's vision, men clothed in God's righteousness can stand before God.

l'būsh. Garments, apparel. This and other derivatives cover the same general range of meanings as the verb. *l'būsh* may refer to the formal vestments of an office (II Kgs 10:22). It could refer to literal clothing representing grief (Ps 35:13), luxury (II Sam 1:24), glory (Ps 45:13 [H 14]), and transitoriness (Ps 102:26). It was used as a poetic figure for abstract qualities like strength and dignity (Prov 31:25).

tilbōshet. Garment. Used once likening vengeance to a garment (Isa 59:17).

malbūsh. Vestment, garment. Used to refer to literal clothing such as royal livery (I Kgs 10:5) and priestly garments (II Kgs 10:22) and as a poetic figure for abstract qualities. Red-stained garments symbolized vengeance (Isa 63:3) and certain fine garments showed luxurious glory (Ezk 16:13).

Bibliography: Sandars, N. K., tr., *The Epic of Gilgamesh*, Penguin, 1964, pp. 97, 102–4. THAT, I, pp. 867–69.

A.B.

1076 לֹג (*lōg*) *a liquid measure, about one-half liter* (Lev 14). There were probably seventy-two logs in one bath (*bat*, q.v.).

1077 להב (*lhb*). Assumed root of the following.

1077a לָהַב (*lahab*) *flame, blade.*

1077b לִהְבֵּה (*lehābā*) *flame, tip of weapon.*

1077c שְׁלֵהֶבֶת (*shalhebet*) *flame.*

lahab. Flame, blade, point. This term refers either to the flame of fire or to the tip or blade of a weapon probably due to the rough similarity in

appearance between the two objects. The Arabic *lahiba* means "burn with thirst." The Akkadian *la'bn* means "fever." The Aramaic shaphel form *shalhēl* is "burn (up)."

lahab refers to the tips or blades of daggers (Jud 3:22), spears (Job 39:23; "point of spear" rather than "flashing spear" as in rsv), and swords (Nah 3:3).

It denotes the flames from Leviathan's mouth (Job 41:21) and the literal flames of an altar on which the angel ascended to Heaven (Jud 13:20). The "crackling of a flame" is one of the noises of invasion (Joel 2:5).

A supernatural "flame of fire" will be among God's great judgments at the end of history (Isa 29:6; cf. Isa 30:30; 66:15–16).

lehābā. Tip (of weapon), flame. Once describes a weapon tip, that of Goliath's spear (I Sam 17:7).

In all other usages, it serves as a poetic figure for some human or divine act. The "flame" from Sihon symbolized military conquest (Num 21:28; cf. Jer 48:45). Anger was described as a "fire of flame" (Hos 7:6; rsv "flaming fire"). The "flame" represented dangers from which God would protect his people (Isa 43:2).

God's judgment was repeatedly likened to a flame. The "flame" is associated with God's judgment upon his own sinful people (Isa 5:24), on Egypt during the Exodus (Ps 105:32; rsv "lightning that flashed"; literally "fire of flame"), and the Negev (Ezk 20:47; rsv "blazing flame"; Hebrew *lahebet shalhebet*, see below). God's "holy one" will someday be a flame of judgment upon God's enemies (Isa 10:17) as will God's people also (Ob 18). God's very presence is symbolized by a "fire of flame" (Isa 4:5; rsv, כִּנּוֹן "flaming fire").

The overlap between the meanings "blade" and "flame" raises the possibility that at some point the image of the voice as a flame of fire (Ps 29:7) and the image of the tongue as a sword (Rev 19:15) were originally the same image.

shalhebet. Flame. Used as a poetic symbol, twice of judgment (Job 15:30; Ezk 20:47) and once as a symbol of jealousy (Song 8:6). Apparently this was derived from a shaphel form from the root *lahab*. See the Aramaic form cited above.

A.B.

1078 להג (*lhg*). Assumed root of the following.

1078a להג (*lahag*) *study*, i.e. devotion to books (Eccl 12:12).

1079 לקה (*lāhā*) *languish, faint* (Gen 47:13).

1080 *להלם (*lihlēah*) *amaze, startle*. Occurs only in the Hithpalpel participle in Prov

26:18, "like a madman shooting fire-brands" (niv).

1081 להט (*lāhaṭ*) *kindle, burn*.

Derivative

1081a להט (*lahaṭ*) *flame, blade(?)*.

lāhaṭ may refer to literal burning, or it may be used as a poetic figure to describe God's judgment. The Akkadian *la'aṭu* means "consume with fire." The Aramaic *l'haṭ* means "consume," "burn up."

Some typical examples of *lāhaṭ* in the sense of literal burning are: the burning of Korah's followers (Ps 106:18; cf. Num 16), the burning of mountain forests (Ps 83:14 [H 15]), and of trees (Joel 1:19). The breath of Leviathan kindled coals (Job 41:21 [H 13]). It refers to the burning behind the invaders mentioned in Joel (2:3). Once it refers to the way in which lightning burns up God's enemies (Ps 97:3) and it describes as "flaming" the fires which serve God (Ps 104:4).

In purely figurative usages, it describes men as "burning" in their desire to destroy others (Ps 57:4 [H 5]; cf. rsv "greedily devour"). It describes divine attributes and acts such as God's anger in burning the foundations of the mountains (Deut 32:22). Evil-doers will burn as chaff in the great coming day of judgment (Mal 4:1 [H 3:19]). The verb may even describe God's own people as burning in God's judgment (Isa 42:25).

lahaf. Flame, (blade?). Used once (Gen 3:24) where it is usually translated as "flaming" (literally "flame of the sword"). However, the overlap in meaning between "flame" and "blade" (cf. *lahab*) suggests that "blade" (of a sword) deserves consideration as a possible interpretation.

A.B.

1082 *להם (*lāham*) *swallow greedily*. Occurs only in the Hithpael, in Prov 18:8, *mit-lahāmim* "bits greedily swallowed" (see also Prov 26:22).

1083 להו (*lāhēn*) *on this account, therefore* (Ruth 1:13).

1084 להקה (*lahāqā*) *band, company* (I Sam 19:20). Meaning and etymology dubious.

1085 לו (*lū*), לוֹ (*lū'*) *would that, I wish, perhaps*. A Hebrew particle used to mark several kinds of potential constructions.

1085a לולא (*lūlē'*) *if not, unless* (e.g., Jud 14:19; I Sam 25:34).

lū marks three degrees of personal desire or agreement: wishes, entreaties, and statements of

assent. It also marks two types of potential clauses: "perhaps" clauses and conditional clauses.

When used to express a wish, it may be translated "would that" or "I wish." Abraham's desire that Ishmael might live before God (Gen 17:18) and Joshua's rhetorical wish that the Hebrews had remained beyond the Jordan (Josh 7:7) are both marked by this particle. Combined with other devices to indicate potentiality, it may express a very strong wish (I Sam 14:30). In Abraham's petition that the Hebronites would hear him (Gen 23:13), *lû* serves as a particle of entreaty. Finally, it marks Laban's agreement with Jacob's proposition on wages (Gen 30:34).

When introducing pure potential clauses, it may be translated as "perhaps" as when Joseph's brothers speculated that Joseph might hate them (Gen 50:15; rsv "it may be"). When accompanied by a statement of consequence, i.e. an apodosis, the *lû* clause becomes the protasis of an unreal conditional sentence. "If the Lord had meant to kill us" (Jud 13:23) and "if Absalom were alive" (II Sam 19:7) are good examples of this (cf. Job 16:4; Ezk 14:15).

A.B.

1086 לו' (*lô'*) *not*. Alternative form of לו (q.v.).

1087 לוה (*lāwā*) *I, join, be joined*.

Used once in the Qal (Eccl 8:15); the remaining usages are in the Niphal. *lāwā* refers to the joining of an item or person to someone or something else. Most significant theologically is its usage to refer to foreigners who join themselves to God's people as converts.

In general usage it refers to the way in which hedonistic pleasures "stay with" a man (Eccl 8:15); also it is used for joining in a military alliance (Ps 83:8 [H 9]), the conjugal joining of husband to wife (Gen 29:34), and the joining of the Levites with Aaron for service at the tabernacle (Num 18:2-4).

As a term referring to conversion it describes those who, impressed by God's work in restoring his people, will join themselves to the Hebrews in the worship and service of God, i.e. will be spiritually converted (Isa 14:1). Others will join themselves to God as a result of some divine judgment (Zech 2:15; cf. Est 9:27). Such Gentile converts are assured that they will not be separated from God's Covenant (Isa 56:3-6). Someday God's repentant people will (re)join themselves to a true covenant relationship to God (Jer 50:5).

This usage of *lāwā* to reflect religious dedication supports the notion that the name "Levi" expressed the religious dedication of the tribe of that name to the Lord's service.

Bibliography: "Levi," in ZPEB. Albright, W. F., *Archeology and the Religion of Israel*, 5th ed., pp. 106, 203.

A.B.

1088 לוה (*lāwā*) *II, borrow (Qal), lend (Hiphil)*.

This may be a specialized usage of *lāwā* (*supra*). In contrast to the purely economic significance of borrowing and lending in modern life, these acts were endowed with a special theological significance in the OT. Only once is borrowing referred to as a primarily economic act in the borrowing of the restored Hebrew community to raise money for paying taxes (Neh 5:4). Also, the borrower and the lender are once referred to as one of several pairs expressing all classes of society (Isa 24:2).

Remaining usages reflect the special theological and moral perspectives of the OT. The Hebrew was not permitted to receive interest for loaning to another Hebrew (Ex 22:24-25). [Another view (reflected in KJV) is that interest on loans was allowed but not excessive interest (usury). In defense of this position, E. A. Speiser shows that in the surrounding cultures a loan was discounted with interest paid in advance. The thing prohibited in Akkadian sources and in the biblical laws was additional interest after a defaulting debtor was enslaved. See the fuller discussion and refs. under *neshek*. R.L.H.] Willingness to lend was a sign of righteous graciousness (Ps 112:5). Sometimes, the expectation or obligation of concrete repayment may be so remote or inappropriate that "lending" becomes almost synonymous with "giving" (Prov 19:17; note also "loan" and "give" as parallel in Ps 37:26).

The want or poverty which leads to borrowing is said to indicate the absence of God's blessing (Deut 28:44), while the ability to grant a loan characterizes a God-given prosperity (Deut 28:12). Inability to repay debts shows the futility of the wicked (Ps 37:21). Finally, Scripture observes that the borrower is a slave to the lender (Prov 22:7).

Bibliography: "Loans" in *JewEnc*.

A.B.

1089 לוה (*lwh*) *III. Assumed root of the following*.

1089a לויה (*liwyā*), לויה (*lōyā*) *wreath*.

Occurs in the phrase *liwyat hēn*, referring to the instruction of parents (Prov 1:9), and to the work of Wisdom (Prov 4:9).

1089b לויתן (*liwyātān*) *large aquatic animals*, may be crocodile (Job 41:1 asv marg.), serpent (Isa 27:1), or whale (Ps 104:26), usually rendered

"Leviathan" (consistently in KJV, ASV, and RSV).

liwyātān appears six times in the OT, as a literal animal, a figure for Egypt (Ps 74:14), and a figure for sinful mankind in general (Isa 27:1).

Derived from a root attested in Arabic, *lwy* "to twist" (*liwyā* "wreath," Prov 1:9), *liwyātān* is reflected in Ugaritic *ltn*, a monster called Lotan. Biblically, however, it appears only with other beasts: *nāhāsh* "snake" (Isa 27:1), or *tannin* "large reptile" (Ps 74:13–14).

Yahweh overawed Job by confronting him with his invincible creature *liwyātān* (Job 41 [H 40:25ff.]). Clearly the Nile crocodile, with scaly hide (vv. 7, 15–17 [H 40:31; 41:7–9]), terrible teeth (v. 14 [H 6]), and swift swimming (v. 32 [H 24]), it is described poetically, i.e. "his sneezes flash forth light . . . out of his nostrils smoke goes forth" (vv. 18–21 [H 10–13]), but not mythological. Other hyperbolic comparisons follow: "he spreads out like a threshing sledge on the mire; he makes the depths boil like a pot" (vv. 30–31 [H 22–23], NASB). In the Psalter (cf. *rahab* [q.v.] in Isa 51:9–10) the power of the crocodile becomes a natural symbol for the troops of Egypt, overthrown by the Lord at the Red Sea:

Thou didst divide the sea . . .
Thou breakest the heads of Leviathan
Thou gavest him to be food to the people inhabiting the wilderness (Ps 74:13–14).

Perhaps here *liwyātān* refers to the corpses of Egyptian soldiers that were washed up on the shore before Israel (Ex 14:31).

Elsewhere *liwyātān* swims in God's "sea, great and wide," a creature "whom Thou hast formed to play therein" (Ps 104:25–26), presumably a Mediterranean whale or dolphin (NBD, p. 729). Yet unlike the hostile beasts in the somewhat parallel "Hymn to the Sun," composed by the reform pharaoh Akhenaten, Leviathan et al. wait humbly upon God (v. 27) as mankind's "fellow pensioners" (C. S. Lewis, *Reflections on the Psalms*). The noun *liwyātān* may also designate serpents, such as might be roused by snake-charming magicians, who were also reputed to impose curses (Job 3:8; cf. Num 22:5–6). "Leviathan" thus comes to denote a swift sea serpent, slain of God, to symbolize his eschatological "punishing the inhabitants of the earth for their iniquity" (Isa 26:21–27:1).

Many scholars identify the OT leviathan with such mythological monsters of chaos as Lotan of Ugarit or Tiamat and Kingu of Babylon. Its crushed heads in Ps 74:13 (assumed to be seven) are equated with those of seven-headed dragons (illustrated in IDB, III, p. 116) slain by Baal (Scripture substituting the name Yahweh), and its aroused coils in Job 3:8 with those which were

supposed to cause eclipses when wrapped about the sun.

Negative criticism holds that the writers of the Old Testament had a real faith in these creatures. But that the OT authors actually believed in such mythology should be roundly denied. However, some have held that the references to Leviathan as many-headed in Ps 74:14 and to its serpent character in Job 3:8 may be allusions to the current mythological themes (cf. Smick, bibliog.). Albright calls this a proper demythologizing by the biblical authors (YGC, pp. 183–93).

Bibliography: Kissling, N. K., "Antecedents of the Medieval Dragon in Sacred History," JBL 89: 166–77. Payne, J. B., *Theology of the Older Testament*, Zondervan, 1971. Pfeiffer, C. F., "Lotan and Leviathan," EQ 32: 208ff. Smick, E. B., "Mythology and the Book of Job," JETS 13: 106.

J.B.P.

1090 לִז (lûz) *turn aside, depart.*

Derivatives

1090a לָזַט (lāzûṭ) *deviation, crookedness.*

1090b לִז (lûz) *almond tree, almond wood.* Occurs only in Gen 30:37, referring to the rods which Jacob stirred.

The verb *lûz* occurs in the Qal, Niphal, and Hiphil stems. The Qal imperfect is used in Prov 3:21, as Wisdom instructs her son not to let sound wisdom and discretion "slip from sight" (NEB). Maintaining such a focus assures him of life and grace.

In Prov 4:21 Wisdom encourages her listeners to heed her words and not let them slip out of mind (NEB; literally, do not let them depart from your eyes). In this passage *lûz* occurs in the Hiphil imperfect.

In the four following examples, *lûz* occurs in the Niphal participial form. Two passages use it figuratively of crooked or devious ways (Prov 2:15; Prov 14:2). (Note NEB "double-dealer" in 14:2.) Isaiah 30:12 also denounces those who rather than trusting in the Word of God, trust in oppressive and devious practices of their own scheming. In so doing, however, they draw the judgment of God.

Finally, Prov 3:32 uses the word figuratively of a crooked, perverse person who is detested by the Lord.

lāzûṭ. *Deviation, crookedness.* Proverbs 4:24, the only passage that uses the word figuratively urges men to put away *l'zûṭ š'pāṭayim* the "deviation of the lips," i.e. perverted talk.

W.C.K.

1091 לִוְהַ (lwh). **Assumed root of the following.**

1091a לִוְהַ (lūah) *tablet, plank, board.*

A cognate of the Akkadian *li'u^m* or Sumerian *GIS.LI.U⁵UM*, *lūah* appears over forty times in the OT. Since Sumerian uses the determinative for wood (*GIS*), we may suppose that originally tablets were made from wood. Any such wooden tablets have long since perished. The first known tablets consist of pictographs on clay, found in layer IV B of Uruk (cf. D. J. Wiseman, *Illustrations from Biblical Archaeology*, Eerdmans, 1958, pp. 10–11). *lūah*, however, can refer to writing surfaces of stone (the tablets of the Ten Commandments in Ex 24:12; 34:28), the wooden planks of the tabernacle (Ex 27:8; 38:7) or of a ship (Ezk 27:5), and the metal plates on the base of the lavers in Solomon's temple (1 Kgs 7:36).

lūah is also used figuratively. Men are told to write God's commandments on the "tablet of [their] heart" (Prov 3:3; 7:3). The sin of Judah, ironically, is engraven on the "tablet of their hearts" (Jer 17:1). The prophet Habakkuk is instructed to write the vision on a billboard(?) so that it will be plain for a messenger to read and run (Hab 2:2).

The stone tablets handed to Moses were the work of God and the writing of God (Ex 31:18; 32:16; 34:1); yet God employed Moses, as a secondary agency, to write the words he wanted on the tablets (Ex 34:27, 28). This is in keeping with other biblical statements which attribute to God directly what is accomplished through the agency of men. Ultimately, all must and does originate and end with God (e.g., the crucifixion, Acts 2:23).

Just as Moses is commanded to record the battle with the Amalekites as a memorial for young Joshua (Ex 17:14), so Isaiah is told to write the prophecy against dependence on Egypt "on a tablet and note it in a book" (Isa 30:8). These texts with such others as Jer 36 document the process of inspiration.

Bibliography: Driver, G. R., *Semitic Writing*, rev. ed., London: 1954, pp. 16, 79–80.

W.C.K.

1092 לוּט (lūt) *wrap closely, envelop.*

Derivatives

1092a לָטַח (lāt), לָטַח (lā't) *secrecy.*

1092b לוּט (lōt) *envelope, covering.* Occurs only in Isa 25:7.

lāt. Secrecy, mystery. Used in Ex 7:11, 22; 8:7 [H 3], 18 [H 14] in the plural with the preposition *b^c* to refer to the enchantments or secret arts (RSV) practiced by Pharaoh's magicians (*ḥarṭūmmīm*, a name borrowed from an Egyptian word *hry-tp* "chief lector-priest") in their attempt to keep up with Moses' and Aaron's

plagues of God. In four other nontheological contexts it is used as an adverb, secretly, softly (Ruth 3:7; Jud 4:21; 1 Sam 18:22; 24:5).

Bibliography: Vergote, J., *Joseph en Egypte*, 1959, pp. 66–73.

W.C.K.

1093 לָוִי (lāwī) *Levi.*

Derivative

1093a לָוִי (lāwī) *Levite, denoting a member of the tribe of Levi.*

Levi was the third son born to Jacob by Leah, his less-favored wife (Gen 29:34).

Levi, progenitor of the tribe of Levi, took part in a distinctly odious incident (Gen 34). His sister Dinah had been raped by Shechem, son of the Canaanite Hamor. He would be permitted to marry her if he and his whole city would consent to be circumcised. This they did, but while they were still recovering from the operation, Simeon and Levi went and slew all the males of the city (Gen 34:25–26).

Jacob was so indignant over this deed that he still remembered it on his deathbed. Instead of blessing Levi, he predicted that both it and Simeon would be scattered in Israel (Gen 49:7). While this curse turned out to be the eventual end of Simeon's identity in the land of Canaan, Levi's descendants by faith turned it into a blessing. Their scattering became the occasion for ministering on behalf of the Lord to all Israel. God adopted this tribe as his own inheritance in lieu of the firstborn male of every household (Num 3:11–13).

No other information is given about the man Levi or his tribe until the family went down to Egypt. The historicity of their sojourn in Egypt may be attested in part by the number of Egyptian names among the Levites: Merari, Moses, Phinehas, and Hophni (*mrry* "beloved"; *mss* "born of," according to some; *3p-nḥsy* "the bronze-colored one, and *ḥfnr* "Nubian").

An unnamed descendant of Levi married an unnamed Levite woman who bore Moses, Aaron, and Miriam (Ex 2:1ff.). The reference to Amram and Jochebed in Ex 6:20 "giving birth" to Moses and Aaron is typical of biblical genealogies. The immortalized ancestors are frequently credited with bearing the children of subsequent generations. (Note the language of Gen 46: 15, 18, 25.) There were 8,600 descendants of four brothers or cousins, of whom 2,750 were between the ages of 30 and 50 years (Num 3:17–20, 27–28; 4:35–37). Obviously, the record implies that there are more than four generations connecting Levi and Moses; this Amram was not Moses' actual father, who remains unnamed (Ex 2:1).

Aaron becomes the high priest in the line of the

Levites who showed their fidelity in Ex 32:26–29. Aaron in turn hands the office to his son Eleazar (Deut 10:6) and he hands it to his son Phinehas (Jud 20:27, 28). Then the high priesthood is transferred from the line of Eleazar to the Aaronic line of Ithamar in Eli (I Chr 24:3; I Sam 2:22, 28). Eli's sons are too wicked to deserve this pre-eminence (I Sam 2:27–36), so in Solomon's day Abiathar is deposed and the Aaronic Zadok takes over as predicted by the "man of God" in I Sam 2:27–28, 35; I Kgs 2:26–27, 35).

lêwi. *Levite.* Despite strong disclaimers to the contrary, it is evident that the tribe of Levites was descended from the ancient Levi. Levi was Jacob's third son by his wife Leah (Gen 29:34). Since Leah was competing with her prettier sister Rachel for Jacob's attentions and affection, she named her son Levi, adding the wordplay, "My husband and I shall surely be united [or joined]."

The Lord alluded to this remark when he instructed Aaron that he and his sons would bear the responsibility for the sanctuary and the priesthood, while the tribe of Levi was joined to him to assist him in carrying out these duties (Num 18:1–2). Note how the NEB translation of these verses distorts the Hebrew distinctions in the text so as to favor a critical interpretation!

The Wellhausen theory insists that division of the priesthood into priests and Levites derives from the reform of Josiah (621 B.C.) at the earliest. Wellhausen claimed that the high priest was still unknown even to Ezekiel, for the first actual reference to such a division is Ezk 44:6ff. where the services of the temple and altar are assigned to the sons of Zadok.

Why then is the high priest expressly mentioned in II Kgs 12:10; 22:4, 8; 23:4 and possibly in II Sam 15:27? Why does Deut 18:1–8 make such an obvious distinction between the "priest" ministering at the sanctuary (vv. 3–5) and the "Levite" otherwise occupied (vv. 6–8)? Even the phrase "the priests the Levites" (Deut 17:9, 18; 18:1; 24:8; 27:9; Josh 3:3; 8:33; Jer 33:18, 21 [note reverse order in v. 21]; Ezk 43:19; 44:15; II Chr 23:18; 30:27) only implies that all priests are Levites, not the reverse. In Hebrew the limiting word is always placed after the word it limits, hence the phrase means "the Levitical priests." (Note the rsv wrongly inserts "that is" between the phrases "the Levitical priests" and "all the tribe of Levi" (Deut 18:1). The Levites are not to be equated with the priests on the basis that the terms used to describe the Levites' duties in Deut 18:7 are the same as those used of priestly duties, i.e. "to minister in the name" (cf. 18:5 of priest, 17:12; 21:5) "to stand before" (cf. I Kgs 10:8, etc.). These terms are used of priestly duties, but so are they used of subordinates like young Samuel (I Sam 2:11, 18; 3:1).

In the hierarchical order of the cultures, the Levites take second place after the Aaronite priests as compared with other Israelites. According to the Mosaic legislation, some of the Levites' duties included bearing the ark (I Sam 6:15; II Sam 15:24), performing various services in the tabernacle (Ex 38:21; Num 1:50–53), and ministering to Aaron and his sons (Num 3:9; 8:19). David placed them in charge of the liturgical music (I Chr 15:16, 17, 22) and of policing the temple (I Chr 9:26; 26:17). In the time of Ezra, they taught the people the Law (Neh 8:7–8; cf. Deut 31:25).

But most important of all, the tribe of Levi was to serve as a substitute for the firstborn of all Israelite males (Num 3:11–13). Scripture thereby resists the analogical deduction (hence a warning in other areas such as double predestination) that would demand human sacrifice, since all the firstborn of the earth belong to the Lord. Instead of human sacrifice, God once again accepted a substitute; this time one Levite for each firstborn male in Israel.

Bibliography: Cody, Aelred, *A History of Old Testament Priesthood*, Pontifical Biblical Institute, 1969. MacRae, A. A., "Numbers," in NBC, pp. 166–67. Orr, James, *The Problem of the Old Testament*, London: Nisbet & Nisbet, 1909, pp. 180–92. TDNT, IV, pp. 239–41.

W.C.K.

לויָה (liwyâ). See no. 1089a.

לויָתָן (liwyâtân). See no. 1089b.

1094 לול (lûl) *shaft or enclosed space with steps or ladder.* Occurs only in I Kgs 6:8, ûb' lûlim ya'âlû.

1095 לולו (lwlw). *Assumed root of the following.*

1095a לולי (lûlay) *loop.*

לולֵה (lûlē'). See no. 1085a.

לולי (lûlay). See no. 1095a.

1096 לון (lûn), לוין (lûn) *lodge, spend the night.*

Derivatives

1096a מלון (mālôn) *lodging place, inn.*

1096b מלונה (m' lûnâ) *lodge, hut.* Occurs only in Isa 1:8; 24:20.

Usually lûn is used of men lodging for the night in some place. Thus Lot graciously invited the two angels, who had come to destroy Sodom (Gen 19:2), to lodge with him. Jacob spent the night at Bethel (Gen 28:11). But more interesting illustrations of the use of the word are figurative: Ps 30:5 [H 6] says, "Weeping may endure for a night, but joy comes in the morning." The theological usage

emphasizes the brevity of God's anger as opposed to the life-giving power of his abundant favor.

Righteousness lodges in a faithful city (Isa 1:21), while the man who fears the Lord dwells at ease (Ps 25:13). Indeed, he who listens to life-giving reproof will abide among the wise (Prov 15:31). Proverbs 19:23 says it succinctly: "The fear of the Lord is life indeed [emphatic lamed], and he who has it shall abide satisfied." The converse is likewise briefly stated: "Man being in honor does not endure; he is like the beasts that perish" (Ps 49:12 [H 13]).

The best verse of all is Ps 91:1. "He who dwells in the secret place of the most High shall abide in the shadow of the Almighty."

mālōn. Lodging place, inn. There are eight references to lodging places such as the one chosen by Joseph's brothers as they returned from Egypt (Gen 42:27; 43:21). The most famous is the one where Moses and Zipporah stopped for the night on their way back to Egypt. There God sought to kill Moses (afflict him with a fever or disease?) because he had failed to circumcise his son (apparently because of Zipporah's protestations, Ex 4:24).

In other cases, it is the prophet who longs for some sort of camp in the wilderness so that he can leave his people, because their sins are loathsome (Jer 9:2 [H 1]). In Isa 10:29 the approach of the Assyrian king and his nightly stopovers are noted with fear. Indeed, a proud Sennacherib boasted that he would enter Lebanon's remotest campground (II Kgs 19:23; cf. Isa 37:24).

The feminine form *m'lūnā* also occurs. It refers to a hut or cottage in a vineyard (Isa 1:8) built for the watchman of the crop. An eschatological passage states that the earth will reel to and fro and totter like a cottage (Isa 24:20). Notice then, both its proverbial fragility and isolation.

W.C.K.

1097 לִנּוּ (lūn) *murmur, rebel (against).*

Derivative

1097a לִנְנוּ (l'ūnnā) *murmuring.*

Except for Josh 9:18, a reference to Israel's displeasure with Joshua's handling of the Gibeonite lie, all occurrences of the verb *lūn* are to be found in six chapters in the Pentateuch: Ex 15, 16, 17; Num 14, 16, 17, each with the preposition 'al "against." In each case the subject of the murmuring is all of the congregation of Israel. Numbers 16:11, however, may refer only to Korah (cf. 16:19). The object of their verbal assaults is usually Moses and Aaron (Ex 16:2; Num 14:2); occasionally, Moses is singled out (Ex 15:24; 17:3; Num 14:36) or Aaron (Num 16:11); at other times the Lord himself is the object of their

abuse (Ex 16:7-8; Num 14:27, 29). In the final analysis their murmuring was always against God who commissioned the leaders of the people. The murmuring, of course was not without reason, namely, hunger or thirst in the desert, or an apparently unattainable goal. But they sinned because they doubted God and cast aspersions on his justice, goodness, and power.

Noeldeke suggests that a double 'ayin root, *lnn*, or (on the basis of an interchange between *lamed* and *resh*,) *rnn* "to cry aloud." But no evidence exists to support either idea. Even KB's connection with Arabic *l(y)m* "to blame" likewise fails. Whether in the Niphal or Hiphil form, the verb means to express resentment, dissatisfaction, anger, and complaint by grumbling in half-muted tones of hostile opposition to God's leaders and the authority which he has invested in them.

The true nature of this murmuring is seen in the fact that it is an open act of rebellion against the Lord (Num 14:9) and a stubborn refusal to believe God's word and God's miraculous works (Num 14:11, 22, 23). Thus the right attitude in real difficulty is unconditional acceptance and obedience. God's own must never stand in judgment upon him.

l'ūnnā. Murmuring. Always used of Israel's murmurings (pl. const. noun) against the Lord; an act of rebellion, disbelief, and disobedience to duly constituted authority (Ex 16:7, 9, 12; Num 14:27; 17:5, 10 [H 20, 25]).

Bibliography: Coats, George W., *Rebellion in the Wilderness*, Abingdon, 1968, pp. 21-28. THAT, I, pp. 870-71.

1098 לוּעַ (lū'a'), עָלַעַ (lā'a') *I, swallow, swallow down.*

Derivative

1098a לוּ (lō'a') *throat.* Occurs only in Prov 23:2, "and you will put a knife to your throat" (to restrain oneself from overindulgence in food).

1099 לוּעַ (lū'a'), עָלַעַ (lā'a') *II, talk wildly.*

לוּץ (lūš). See no. 1113.

1100 לוּשׁ (lūsh) *knead.*

לִזְזוּת (lāzūt). See no. 1090a.

לָחַ (lah). See no. 1102a.

לָחַ (lēah). See no. 1102b.

1101 לַחַה (lḥh). **Assumed root of the following.**

1101a לַחִי (l'ḥi) *jaw, cheek.*

This noun occurs twenty-one times in the OT and is attested in the Ugaritic *lhy* (e.g. UT, 16:II

Aqht:1:29–30 *ṭbq lḥt niṣh* “who will shut the jaws of his detractors”).

The most famous jawbone appears in Jud 15:15–17, 19. Samson uses it to slay or vanquish (see *nākā*) one thousand men, and thereby names the place Ramath-leḥi, “hill of the jawbone.”

In Job 41:2 [H 40:26], God reduces Job to thoughtful silence while asking him if he is capable of taming Leviathan (poetic name for a crocodile) by putting a hook through its jaw. But God is able to put the hook in its jaw and in the jaw of *tannim*, an aquatic figure for the Egyptian Pharaoh (Ezk 29:4) and in the jaw of Gog (Ezk 38:4). He will put a bridle in the jaws of the people of the nations (Isa 30:28) but take it from the jaws of his own so that they may eat (Hos 11:4).

While men like Micaiah, the true prophet of the Lord, may be smitten on the cheek by false prophets like Zedekiah (I Kgs 22:24; II Chr 18:23) and Job may be verbally smitten on his cheeks by his miserable comforters (Job 16:10), God will deliver the last blow to the enemies’ cheeks (Ps 3:7 [H 8]). Men will even smite with a rod the leader of Israel on the cheek (Mic 5:1 [H 4:14]). The Servant of the Lord, the Messiah, will voluntarily submit his “back to the smiters and [his] cheeks to those that pluck out the beard” (Isa 50:6), but he too will emerge triumphant.

W.C.K.

לחם (*l’ḥūm*). See no. 1104b.

1102 לחה (*lḥh*). **Assumed root of the following.**

1102a לח (*lah*) **moist, fresh, new.**

1102b לֶחֶם (*lēaḥ*) **moisture, freshness.**

לחי (*l’ḥī*). See no. 1101a.

1103 לָחַק (*lāḥak*) **lick** (e.g. Num 22:4; I Kgs 18:38).

1104 לָחַם (*lāḥam*) **I, fight, do battle.**

Derivatives

1104a לָחֶם (*lāḥem*) **war** (?). Only in Jud 5:8.

1104b לחים (*l’ḥūm*) **intestine, bowels** (?).

1104c מִלְחָמָה (*milḥāmā*) **battle, war.**

The most significant usages of the verb *lāḥam*, which occurs 171 times, pertain to God’s role in Israel’s wars. When God calls Israel to arms against an enemy, it is because of the enemy’s moral degradation (Deut 7:4, 16, 25; 20:18, etc.). In such conflicts, it is the Lord who does battle on Israel’s behalf (Ex 14:14, 25; Deut 1:30; 3:22; Josh 10:14, 42; Jer 21:5; Neh 4:14; II Chr 20:29). In doing so, Yahweh often calls into his service

not only Israel, but also the elements of nature (Josh 10:11; 24:7; Jud 5:20). Nevertheless, the Israelites must also join the battle and fight with the Lord. Even though their land has been deeded to them as an inheritance, they must conquer it in battle (Ex 23:27–33). Bauernfeind comments: “Nevertheless, neither their equipment (Jud 7:2ff; I Sam 14:6; 17:45, 47) nor their numbers (Jud 7; II Sam 24:1ff; Ex 30:12) turned the scale. It was Yahweh who went before them (Jud 4:14; Deut 20:4; II Sam 5:24), gave them courage (I Sam 30:6) and took it from their foes (Ex 15:15–16; 23:27f) by miracles (Josh 10:11; 24:7; Jud 5:20; by terror, I Sam 14:15). To him and him alone belonged the praise (Ex 14:4, 18; Zech 4:6)” (TDNT, VI, p. 508).

Israel constituted the “armies of the Yahweh” (Ex 12:41) whose troops had to be holy (Isa 13:3). Even the Israelites’ weapons and campgrounds had to be holy if the Yahweh was to camp with them (Deut 23:10–15; II Sam 1:21; Isa 21:5). Thus “if it had not been the Lord who was on our side, when men rose up against us, then they would have swallowed us up alive” (Ps 124:1–3 [H 4]; 118:10–14). “Fight against those who fight against me, O Lord” (Ps 35:1). But Israel’s trust must be in the Lord, warn the prophets, not in horses, chariots, weapons, or men (cf. Deut 17:16–17; I Sam 17:47; Isa 31:1–3; Hos 8:14).

Israel itself was subject to attack from God if they flaunted his laws and indulged in sin. Amos 2:14–16 comes very close to describing all-out warfare against Israel. Isaiah 63:10 states explicitly that when the Israelites rebelled against the Holy Spirit, God became their enemy and fought against them.

There is yet coming a time when God will fight once more; this time against all the nations which have attacked Israel (Zech 14:3). Yahweh has decreed the death of the beast and the end of his power (Dan 7:11, 26; 8:25; 11:45). God will personally put on the breastplate of righteousness, helmet of salvation, suit of vengeance, and coat of zeal as he judges the enemies from the nations, until the fear of him is spread from east to west (Isa 59:17–19).

lāḥem. War (?). This word appears only in Jud 5:8 and is usually translated “then was there war [at] the gates.” Others read it as “then was there barley bread” or “the barley bread was exhausted.” The first is probably to be preferred.

milḥāmā. Battle, war. Of the 319 occurrences of this noun, our interest centers on the battles in which Yahweh was involved. While much has been made of the concept of “holy war” popularized by von Rad, the demure of men like A. Weiser must be raised. There is greater breadth to the concept than simply the fulfillment of an ancient sacral ordinance.

True, Yahweh is a "man of war" (Ex 15:3) and his name Yahweh *š"bā'ōt*, "Lord of hosts" does on occasion reflect the fact that he is commander-in-chief of Israel's armies (I Sam 17:26, 45). David acknowledged that "the Lord saves not with the sword and spear: for the battle is the Lord's" (I Sam 17:47). And there was a book containing "the wars of the Lord" (Num 21:14). However, not every battle was a war of *herem* wherein everything in the captured city was devoted to destruction.

Further, many of Israel's wars were fratricidal wars between the tribes (Jud 19–21) and even selfish wars of aggression (II Sam 24; I Kgs 22; Jud 17). Israel also fought defensive wars (Num 31; I Sam 11–17; 28–30; II Sam 5, 8) and offensive wars (Num 21:21–35; Deut 2:26–3:17; Josh 6–12).

Just before Yahweh makes "wars to cease" (Ps 46:9a [H 10]) and forever destroys the implements of war (Ps 46:9b [H 10]; Isa 2:1–5; Mic 4:1–5) the nations shall raise their arms against Israel and their Messiah, but to no avail (Ps 2; Ps 45:3ff. [H 4]; Zech 14).

Bibliography: AI, pp. 247–67. Gross, H., "War," in *Sacramentum Verbi*, III, pp. 958–61. Pederson, J., *Israel: Its Life and Culture*, vols. III–IV, Copenhagen, 1940, pp. 1–32. von Rad, G., *Studies in Deuteronomy*, Regnery, 1953, pp. 45–49. TDNT, VI, pp. 507–11.

W.C.K.

1105 לַחֶמֶת (*lāḥam*) II, use as food, eat.

Derivative

1105a לֶחֶם (*leḥem*) *food, bread, grain.*

This noun occurs 296 times in the OT. But "man does not live by bread alone, but by every word that proceeds from the mouth of the Lord" (Deut 8:3). Man is not what he eats!

Yet all food is the gift of God. He planted the garden of Eden and caused all the trees to grow which were good for food (*ma'ākāl*, Gen 2:9). Likewise the Psalmist asserts that God "caused the grass to grow for the cattle and vegetables for the service of man: that he may bring food from the ground... and bread which strengthens man's heart" (Ps 104:14–15). Yes, he "gives food to all flesh" (Ps 136:25); to the hungry (Ps 146:7) and to the beasts and young ravens (Ps 147:9). God himself even instructs man the art and principles of agriculture: how to prepare the ground, how to sow the seed in rows or to broadcast others, and how to harvest each after patiently waiting the appointed number of days (Isa 28:24–29, note grain in v. 28).

Man must never presume that this "staff" on which he leans will always be available, regardless of how he acts. God can and did "break the

whole staff of bread" (Ps 105:16; Isa 3:1; Ezk 4:16; 5:16; 14:13; Amos 4:6). This was the principle announced by Moses in Lev 26:26: God would send increasingly severe judgments on any nation that refused to walk in righteousness before he brought the ultimate calamity. Even worse than a famine of bread was famine of the Word of God (Amos 8:11) both of which resulted from the same cause: compounded sin.

Sadly enough, even though God was richly supplying Israel with her grain, fine flour, oil, and honey (Ezk 16:19), she, like the adulterous Gomer, insisted on running after her lovers, not realizing that God had been the source of those gifts (Hos 2:5, 7–8 [H 7, 9–10]).

What could the few righteous like Habakkuk do when they saw their nation headed for such disaster as a result of hardened and entrenched sinfulness? He would "rejoice in the Lord" and "joy in the God of [his] salvation" even though outwardly he was shaking with fear and the fields yielded no food (*'ōkel*), (Hab 3:17–18).

There is another kind of bread, wine, and milk that can be bought without money or labor. Men may have it if they repent and seek the Lord (Isa 55:1–7). Jesus later calls himself the true bread from heaven just as the manna in the wilderness was "bread from heaven" (Ex 16:4ff.). Even Elijah was fed food by God's ravens when there was none to be had (I Kgs 17:6). At other times, God provided grain by sending visions and leadership in Joseph (Gen 41:54, 55; 43:25, 31, 32; 45:23; 47:12, 13, 15, 17, 19, 20). Both spiritual and physical bread come from the Father of all good gifts.

The dough which the Israelites took with them from Egypt was unleavened, because they had to leave in haste (Ex 12:34, 39). Note, however, Lev 23:17. The Pentecost wave loaves were to be baked with leaven! So leaven cannot always be a principle of evil. The "bread of wickedness" (Prov 4:17) or the "bread of deceit" (Prov 20:17) is always obtained by wrong and results in bitterness of life. No better is the "bread of adversity" (Isa 30:20), which spells times of persecution, or the "bread eaten in secret" (Prov 9:17) with the seductress, for the act of adultery will poison a man's whole life.

There is a better day coming when God will restore the bread and grain to its creation—state. The heavens and the earth will flow with abundance as man enters into that "Rest" of which Canaan with its promised fruitfulness ("a land of wheat and barley, vine and fig trees and pomegranates, a land in which you will eat bread without scarcity, in which you will lack nothing, (Deut 8:7–9) was an earnest or down payment. Nature will erupt in uninterrupted, delicious productivity (Joel 3:18 [H 4:18]; Amos 9:13–14; Isa 55:10–13; Ezk 47:6–12).

1106 לָחָשׁ (lāḥaš)

Bibliography: Heaton, E. W., *Everyday Life in O.T. Times*, Scribner's, 1956, pp. 81-87; 97-115. Richardson, TWB, pp. 37-38. Ross, J. F., IDB, II, pp. 307-308.

W.C.K.

1106 לָחָשׁ (lāḥaš) *squeeze, oppress.*

Derivative

1106a לָחָשׁ (lāḥaš) *oppression, distress.*

No more graphic word picture of the meaning of *lāḥaš* in its nineteen examples can be given than that of Balaam's donkey squeezing up against the wall and thereby crushing Balaam's foot (Num 22:25a, 25b; II Kgs 6:32).

The word finds its most important usage in the realm of ethical theology. Israelites were not to oppress foreigners or strangers (Ex 22:21 [H 20]; 23:9), for they once had been strangers in Egypt, that great oppressor. Oppressive treatment was strictly forbidden to all and to Israel in particular.

Israel experienced a whole wave of oppressors during the period of the judges (Jud 1:34; 2:18; 4:3; 6:9; 10:12; I Sam 10:18). But the Lord sent deliverers in each situation. Later he sent oppressors, (the king of Syria and others; II Kgs 13:4, 22) against Israel on account of sin (Amos 6:14).

Other nations will face their oppressors (Isa 19:20), too. But God always hears the cry for mercy and deliverance, and he will then fight daily against those oppressors (Ps 56:1 [H 2]).

lahaš. Oppression, distress. Almost all of the eleven instances of this word deal with the oppression of Israel by her enemies. One exception is the expression for a prisoner's rations, "the bread of oppression and the water of oppression" (I Kgs 22:27; II Chr 18:26). Isaiah 30:20 says that the Lord sends physical privations (in a siege here?) but there will still be left a Teacher, and ears to hear the exhortation, "This is the way, walk in it" (Isa 30:21). The word is usually translated in the LXX by *thlipsis* "tribulation."

W.C.K.

1107 שָׁשׁ (lāḥaš) *whisper, charm.*

Derivative

1107a שָׁשׁ (lāḥaš) *a whispering, charming.*

lāḥaš is found in Aramaic and rabbinical Hebrew with the sense of "to hiss as a serpent." Thus the word may be a dialectal variant of *nāḥaš*, since nun and lamed are of similar sound (cf. the verb *lāqah* where the *l* acts like an *n*; the verb "to oppress," *lāḥaš* or *nāḥaš*; and the noun "room," *lishkā* and *nishkā*).

God will not listen to the prayers of serpent-

charmners (note Ps 58:5 [H 6]). Their mouths are usually full of reptile-like poison.

Just as bad are those who whisper together (Hithpael) to devise evil (Ps 41:7 [H 8]; see also David's whispering serpents, II Sam 12:19).

lahaš. Whisper, charm. In Isa 3:20, the garishly attired women wear amulets or charms, perhaps as protection against snakes or demons. Professional enchanters (Isa 3:3) attempted to charm serpents (Jer 8:17; Eccl 10:11) as part of Israel's decline into magic and divination. Some have conjectured that these charms may have been serpent-shaped earrings (why not leg-bands?) since the words *ṭabbā'ôt* and *nizmē-hā'ap* in Isa 3:21 are words for finger-rings and nose-rings.

When God's chastening came upon Israel, they cried out to God with whispers of prayer (Isa 26:16); Ugaritic *lhšt* "whispers" (UT 19:no. 1373). This does not appear to be an incantation.

Bibliography: Davies, T. Witton, *Magic, Divination and Demonology Among the Hebrews and their Neighbors*, KTAV, 1969, pp. 50-53.

W.C.K.

1108 לוֹט (lōt) *myrrh.*

לוֹט (lōt). See no. 1092a.

1109 לוֹט (lōt). *Assumed root of the following.*

1109a לוֹט (lōt) *a kind of lizard* (Lev 11:30).

1110 שָׁשׁ (lāṭaš) *hammer, sharpen, whet.*

1111 לַיִל (layil) *night.*

Unlike the Egyptian *Hymn to the Aton* in which the night is dreaded because the sun (Aton) has gone home, the OT insists that the darkness and night were created by God (Gen 1:4, 5; Ps 74:16). During the night God is awake, providing for the beasts of the forest (Ps 104:20-22) and protecting men from pestilence (Ps 91:5-6). Indeed the very alteration and regularity of day and night is the result of God's covenant with each (Gen 8:22; Jer 33:20, 25) and thus each succeeding day and night is a reminder of God's faithfulness to his other covenant with Abraham and David (Jer 33:21-26). To God, the night is as bright as the day (Ps 139:11-12).

Of all the 242 occurrences of this word, the most memorable night was the one in which God delivered his people from slavery (Ex 11:4; 12:12, 29). It is annually recalled in the passover. Instructive, in this connection, are the three days and three nights of I Sam 30:12. Verse 13 plainly says, "Today is the third [day]." Therefore it may be concluded that the expression is a stereotyped formula which applies when any part of

three days is involved, not an affirmation that seventy-two hours have expired (cf. our Lord's three days and three nights.)

Elsewhere the night appears as a time of trial, weeping, suffering, and communion with God (Isa 30:29; Job 7:3; Ps 6:6 [H 7]; 77:2 [H 3]; Isa 26:9; Ps 1:2; 42:8 [H 9]; 77:6 [H 7]; 88:1 [H 2]; 92:2 [H 3]; 119:55).

W.C.K.

1112 לִילִית (lilit) *Lilith*.

A female goddess known as a night demon who haunts the desolate places of Edom (Isa 34:14). The ruin of Edom is so complete that only wildcats, satyrs, and Lilith will stay there.

In late rabbinic literature, she is depicted as a creature with wings and long, flowing hair. No doubt she personifies the night or sunset.

In Ugaritic literature she receives sacrifices (UT 23:7) and is invoked in a hymn (UT 104) which calls her "the veiled bride" (*kl̄t.mk[kl̄mt]*) and "our lady" (*bltn*). The former epithet she shares with the Babylonian goddess Ishtar.

Actually, these night spirits are to be correlated with the male *Lilis*. This masculine form covers both male and female genders, as explicitly stated in one of the many references contained in the Aramaic Magical Bowls (see Cyrus H. Gordon, *Archiv Orientalni*, 6:322). She appears as *La-le* in Linear A and as *lly* in a Phoenician incantation from Arslan Tash. Isaiah in his reference does not encourage worship or respect for this demonic deity. The name may be used symbolically to depict a desolation. (Cf. כַּנְב "screech owl.")

Is it not possible also that what was a night demon in the pagan culture was just a night creature (so נִיב), perhaps a bat or owl, in Israel? The pagan with his animism fills realities with spirits. Cf. Hebrew *reshep* "pestilence" with Ugaritic *rshp* the "god of pestilence" and Hebrew *yām* "sea" with Ugaritic the "god who is Prince Sea." So *lilit* might have been a real creature demonized in the surrounding culture.

Bibliography: Leuillet, René and Xavier Léon-Dufour, "Night," in DBT, pp. 346-47. For a picture of Lilith, see Henry Frankfort, *Art and Architecture of the Ancient Orient*, 1958, pl. 56, p. 56.

W.C.K.

1113 לִישׁ (liš) *scorn*.

Derivatives

- 1113a לִצְוִן (*lāṣōn*) *scorning* (Prov 1:22). Occurs in phrase 'anshē lāṣōn "men of scorning," i.e. scorners in Isa 29:8; 28:14.

- 1113b מְלִיצָה (*m'lišā*) *satire, mocking poem* (Hab 2:6), *figure, enigma* (Prov 1:6).

Fools scorn and mock at sin (Prov 14:9) and judgment (Prov 19:28). The scorner (Qal participial form) himself may be described as proud and haughty (Prov 21:24), incorrigible (Prov 9:7), resistant to all reproof (Prov 9:8; 15:12), and hating any rebuke (Prov 13:1). Wisdom and knowledge easily elude him (Prov 14:6).

So despicable is the scorner that he may be labelled as odious to all men (Prov 24:9). Therefore he must be avoided (Ps 1:1) by all who would live godly lives. Further, he should be punished by hitting so that the easily persuaded naive fool may benefit from the lesson (Prov 19:25; 21:11). One good way to remove contention from a group is to eject the scorner, and then "strife and reproach will cease" (Prov 22:10). A prepared judgment awaits all such scorners (Prov 19:29), for their trademark of life has been "to delight" in their scorning (Prov 1:22). They shall be brought to nothing and consumed (Isa 29:20).

That the particular type of wickedness of the scorner is pride is suggested by Prov 3:34. Here the scorner is contrasted with the humble. In this verse the LXX renders "scorner" by "proud" which is followed in the NT Jas 4:6 and I Pet 5:5. Cf. Prov 21:24. Dahood points out a parallel of this word with "evil" in the Karatepe I inscription (*Psalms*, I, in AB, p. 2).

Among the various mockers and scorners are wine (Prov 20:1), the proud (Ps 119:51), the king of Samaria's henchmen (Hos 7:5), and Job's friends (16:20).

As a Hiphil participle, the word means an interpreter, such as Joseph used to fool his brothers (Gen 42:23). The interpreters in Isa 43:27 are the teachers of Israel, God's priests and prophets who have sinned by refusing to give out God's word as he first gave it. In II Chr 32:31, the word represents ambassadors or representatives of Babylon.

The most interesting text is Job 33:23. Elihu speaks of God graciously teaching men through the discipline of suffering the more perfect path of the Lord. Then God sends an angel, i.e. a messenger otherwise known as an interpreter, ambassador, or even a mediator to show man what is right.

Bibliography: Harris, R. L., "Proverbs," in WBC, p. 560.

W.C.K.

1114 לִישׁ (lysh). *Assumed root of the following.*

- 1114a לָיִשׁ (*layish*) *lion*. See *labi* for other words for "lion."

- 1115 לָקַד (*lākad*) *capture, seize, take*.

Derivatives

- 1115a לָקַד (*leked*) *a taking, capture*. Occurs only in Prov 3:26, in phrase *w^sshāmar ragl^{kā} millaked*.
- 1115b מָלְכֶדֶת (*malkōdet*) *a catching instrument, i.e. a snare, trap*. Occurs only in Job 18:10, in phrase *mal-kūdtō 'ālē nātīb*.

Most of the 121 uses of *lākad* deal with men capturing or seizing towns, men, spoils, and even a kingdom (I Sam 14:47). It is used figuratively of the entrapment of men who are caught in snares of all sorts laid by their enemies (Jer 5:26; 18:22; Ps 35:8). In Prov 5:22 the wicked is captured with the cords of his own sins. Likewise, in Ps 9:15 [H 16] the heathen are seized in the very net which they hid to capture others. They are captured by their pride, haughtiness, and the words of their lips (Ps 59:12 [H 13]; Prov 6:2; 11:6).

This word also serves as a figure of divine judgment. The Stone of Stumbling will cause many to stumble, fall, be broken, be ensnared, and be captured (Isa 8:15). When God shakes the foundations of the earth, just prior to the Millennium ("many days" of Isa 24:22), the ungodly shall be seized in the trap (Isa 24:18) as were those who drunkenly mocked the prophet's message (Isa 28:13). When God moves in judgment, husband and wives (Jer 6:11), scribes and wise men (Jer 8:9) along with Moab (Jer 48:7, 44) will be included.

Others are ensnared by a woman (Eccl 7:26) or are caught in the "cords of affliction" (Job 36:8).

W.C.K.

1116 לָמַד (*lāmad*) *learn* (Qal), *teach* (Piel).

Derivatives

- 1116a לָמוּד (*limmūd*) *taught*.
- 1116b מָלְמַד (*malmād*), מְלַמֵּד (*malmēd*) *oxgoat*.
- 1116c תַּלְמִיד (*talmid*) *scholar*.

As one of the twelve words for teaching in the OT, *lāmad* has the idea of training as well as educating. The training aspect can be seen in the derived term for "oxgoat," *malmēd*. In Hos 10:11 Ephraim is taught like a heifer by a yoke and goad. The Ugaritic *lmd* means "learn/teach" and *lamādu* means "learn" in Akkadian.

The principle use of this verb is illustrated in Ps 119. Here is repeated the refrain, "Teach me thy statutes" or "thy judgments" (vv. 12, 26, 64, 66, 68, 108, 124, 135, 171). At the request of king Jehoshaphat, a group of men went out and taught the book of the Law in the cities of Judah (II Chr 17:7, 9).

While Greek uses two different words for "to learn" (*manthanō*) and "to teach" (*didaskō*), each having its own content, goal, and methods,

Hebrew uses the same root for both words because all learning and teaching is ultimately to be found in the fear of the Lord (Deut 4:10; 14:23; 17:19; 31:12, 13). To learn this is to come to terms with the will and law of God.

In other instances, men are trained in ways of war (I Chr 5:18) sometimes by the use of song (Ps 60: English heading [H 1]; Jud 3:2; Song 3:8). Micah envisions a time when men will no longer learn warfare (4:3; Isa 2:4).

No one, however, has taught the Lord or acted as his counselor (Isa 40:14). Rather, anyone who knows anything has learned it from him, the source of all truth.

limmūd. *Taught.* The taught ones in Isa 8:16 are the Lord's disciples who know his law. The Servant of the Lord, however, has the tongue and ear of the learned (Isa 50:4). Therefore all Israel's children await the messianic era with joy, for all will be taught by the Lord (Isa 54:13).

talmid. *Scholar.* Only one OT passage, I Chr 25:8, uses this word. There "the small and the great, the teacher and the scholar" are included in the selection of the twenty-four divisions of priests. In rabbinical times, the teacher of the law was called the *talmid* Rabbi and his pupils were known as *talmidim*, i.e. apprentices. Yet in another sense, all Israel were *talmidim*, apprenticed to the *torah* of God. The Jewish Talmud gets its name from this root.

malmēd. *Oxgoat.* Judges 3:31 is the only passage which notes that Shamgar slew (or vanquished? cf. *nākā*) six hundred Philistines with this iron-tipped instrument attached to a long shaft used to goad the ox as it plows. Metal weapons were scarce because the Philistines held a corner on the market (I Sam 13:19-22), hence the amazing deliverance which God granted by the hand of this otherwise unknown judge.

Bibliography: Rengstorff, K. H., "Manthanō," in TDNT, IV, pp. 400-405; pp. 426-41. THAT, I, pp. 872-74.

W.C.K.

לָמוּ (*l'mō*). See לָ, no. 1063.

לָמוּד (*l'mūd*). See no. 1116a.

לֹא' (*lōa'*). See no. 1098a.

- 1117 לָעַב (*lā'ab*) *jest*. Occurs only in the Hiphil, in II Chr 36:16, "they mocked God's messengers" (NIV).

- 1118 לָעַג (*lā'ag*) *mock, deride*.

Derivatives

- 1118a לָעַג (*lā'ag*) *mocking, derision*.

- 1118b לָעַג (*lā'ēg*) *mocking, adjective*.

Occurs only in Ps 35:16, and possibly Isa 28:11.

Among the seven Hebrew terms for blasphemy (see below) and slander is this one, occurring eighteen times. Various subjects of this verb indicate its range of meaning.

The wicked mock the poor and thereby insult their divine Maker (Prov 17:6). Their wicked eyes mock their fathers (Prov 30:17). They delight in laughing at such servants of God as Job (Job 21:3), Jeremiah (Jer 20:7), Asaph (Ps 80:6 [H 7]), Nehemiah (Neh 2:19), the Jews (Neh 3:33), and Hezekiah's mailmen (II Chr 30:10).

Men who mock God's servants and message will ultimately be mocked in turn: delivered into the captivity of people who speak with what seems to be a stammering or mocking tongue (Isa 33:10).

The source of this kind of judgment is God. The classic text is Ps 2:4. The Lord will mock those rebels who say of God the Father and his Messiah, "Let us break off their bands and cast off their cords." God will laugh at the heathen; he will have all of them in derision (Ps 59:8 [H 9]). Likewise, Wisdom joins God in laughing at the calamities of the coarse and hardened fool; she mocks when their fear comes (Prov 1:26) just as "the virgin, the daughter of Zion" mocked the proud, boastful Sennacherib (II Kgs 19:21; Isa 37:22), when God delivered her.

la'ag. Mocking, derision. The Psalmist complains that God has made Israel a reproach (*herpā*), a scorn (*qeles*), and a derision to everyone around them (Ps 44:13 [H 14]; see also Ps 79:4). The same is said of the two sisters Samaria and Jerusalem: "Thou shalt be laughed to scorn and had in derision" (Ezk 23:32). This derision which is directed at Jerusalem in particular will come from the nations that surround her (Ezk 36:4).

Compare *lāshan* "to speak against," *rāgal* "spy out," "slander" (going about as a busybody), *rāgan* "to murmur," to backbite," *dibbā* "defamation," *šāhaq* "to laugh at," "deride," *qālas* "to scoff at."

The phrase *halla'ag hashsha'ananim* "the scorn of the nonchalant" (Ps 123:4) is not as "impossible" grammatically as Briggs thought it was; as Dahood has reminded us, it needs no emendation. The article is often present on the construct state in Phoenician and Hebrew construct chains. These mockers are either the heathen opposition or Israelite rogues whose air of independence makes them despicable to God and men.

The most controversial passage (at least in its application in the NT, I Cor 14:21) is Isa 28:11. God will speak to Israel with "stammering lips," i.e. in captivity the language of the foreign captors will appear to be unintelligible gibberish. Since Israel had regarded the prophetic word as

so much nonsensical talk, God would pay them back in their own currency in Assyria. Such is the import of Hos 7:16. In return for the "rage," i.e. the defiant speeches of Israel's princes who openly disavowed the Lord, God would let the same Egyptians to whom they appealed for help turn on them in derision. One turncoat deserved another!

W.C.K.

1119 לָעַז (lā'az) *speak indistinctly, unintelligibly.* Occurs only in Ps 114:1, 'am lō'ēz "a people speaking unintelligibly."

1120 *לָעַט (lā'at) *swallow (greedily).* Occurs only in the Hiphil, in Gen 25:30, hal'itēni "let me swallow."

1121 לָעָנָה (la'ānā) *wormwood.*

לָעַט (lā'a'). See no. 1099.

1122 לָפַד (lpd). *Assumed root of the following.*

1122a לָפִיד (lappid) *torch.*

The flaming torch, like the pillar of fire, the lamp in the tabernacle, and the glory of God, signified the holy, awesome presence of the Lord moving among his people. Thus God moved as a flaming torch between the divided pieces to confirm his covenant with Abraham (Gen 15:17) and appeared in flashes of lightning on Sinai (Ex 20:18; cf. Ezk 1:13). When Zion is finally delivered, her salvation will be like a burning lamp (Isa 62:1) and her governors like a torch of fire (Zech 12:6).

W.C.K.

לָפִיד (lappid) See no. 1122a.

לִּפְנֵי (lipnē). See no. 1780b.

1123 לָפַת (lāpat) *twist, turn, grasp with a twisting motion.*

לָצוֹן (lāšōn). See no. 1113a.

1124 לָקַח (lāqah) *take (get, fetch), lay hold of (seize), receive, acquire (buy), bring, marry (take a wife), snatch (take away).*

Derivatives

1124a לָקַח (leqah) *learning.*

1124b מַלְקָוָה (malqōah) *I, booty, prey.*

1124c מַלְקָוָה (malqōah) *II, jaw.* Occurs only in Ps 22:16 in phrase ūl' shōnī mūdabq malqōhāy "my tongue is made to cleave to my jaws (i.e. gums)."

1124d מֶלֶקְחַיִּים (melqāhayim) *tongs, snuffers.*

1124e מִקְחָה (*miqqāh*) *a taking, receiving*. Occurs only in II Chr 19:7, *miqqah-shōhad* "a taking of a bribe."

1124f מַקְחָה (*maqqāhā*) *ware*. Only in Neh 10:32, *hammaqqāhōt* "(their) wares."

This root is used over a thousand times in the OT, often taking its nuance from the words with which it is used. As in English one can take vengeance (Isa 47:3) or receive disgrace (Ezk 36:30), and God receives (accepts) prayer in Ps 6:10 where it is used in parallel with *shāma'* "to hear" (cf. Job 4:12). A similar parallel exists between *lāqah* "snatch" and *gānab* "steal" (cf. Job 4:12; Jer 23:30–31; Jud 7:2). In the passive stems (Pual and Niphal) the usage "be taken, carried away" (I Sam 4:11) or "be brought" (Gen 2:15) suggests that such "taking" is against the will of those taken. These basic meanings are also found in postbiblical Hebrew, Aramaic, Moabite, Phoenician, Arabic, Ugaritic, and Akkadian.

In addition to the common meanings of *lāqah* there are a number of extended uses, some of which have theological significance. The "take" aspect of the word may extend, in some contexts, into the meaning "select" and/or "summon." According to Deut 4:34, God "took" (selected) Israel from among the nations (cf. also 4:30; I Kgs 11:37; Josh 3:12; 4:2). In Job 41:4 [H 40:28] the leviathan is "taken" (selected) as God's permanent vassal who has a binding covenant with him. "Summon" would fit equally well in some of these contexts. BDB (pp. 543, 546) finds "summon" for *lāqah* in Num 23:11, Jud 11:5, and I Sam 16:11. One should be careful with the semantics here because "take or fetch" also makes sense, but this is true of many of the nuances of this word. An interesting but vexing usage of this type occurs in Ps 75:2 [H 3]. The translations differ considerably. The KJV renders it, "When I shall receive the congregation," RV "When I shall find the set time," RSV "I appoint," NASB "I select." M. Dahood's "summon" makes good sense here, "I will summon the assembly, I will judge with equity" (*Psalms*, II, in AB, p. 209).

Twice Jeremiah uses *lāqah* for the "taking up" or "use" of words. In 23:31 he speaks against the false prophets who "use" (RSV, NASB) their tongues as if the Lord had inspired them. In 29:22 the exiles "use" a curse formula based on the demise of certain false prophets.

Fire from God is described with a reflexive use of the root *lāqah* in Ex 9:24 and Ezk 1:4. The explanation that the fire seizes, enfolds upon itself is not entirely satisfactory.

Perhaps the most theologically interesting usage of *lāqah* centers around the two clear con-

texts where the word describes bodily assumption into heaven. We refer to Enoch's disappearance when God "took" him (Gen 5:24) and Elijah's assumption in a whirlwind (II Kgs 2:3, 10–11). In the light of such physical assumption, it is not unreasonable to question whether there may be other similar uses. Elijah, whose body was assumed, used *lāqah* to refer to death at the hands of his enemies "they seek my life, to take it" (I Kgs 19:10, 14; cf. also Prov 24:11). Just the opposite meaning appears in other places where God is the subject and a rescue from dying or distress is in mind. So Ps 18:16 [H 17] says, "He sent from on high, he took me; he drew me out of the deep waters." But there are at least three contexts where more than merely saving a person's life appears to be in the mind of the Psalmist. Psalm 49 presents a stark contrast between the end of the wicked and the end of the righteous. The wicked "die like beasts" (vv. 12 [H 13], 20 [H 21]) without any hope of immortality, "that he should live forever" (v. 9 [H 10]). The Psalmist, however, has a triumphant faith that "God will redeem him from the power of Sheol, for he will receive (*lāqah* take, snatch) me" (v. 15 [H 16]). If the Psalmist is talking about being rescued from death for a few years when he knows he too must die like the beasts, then the Psalm has no point. Psalm 73: 23–25 [H 24–26] also contrasts the wicked with the righteous and once again a faith that reaches beyond this life is centered around the word *lāqah*. "You will guide me with your counsel and afterwards receive (take) me to glory" (v. 24 [H 25]).

leqah. Teaching, learning, persuasiveness. This word occurs nine times, in four of which it is the object of *yāsap* "to add more, increase" (Prov 1:5; 9:9; 16:21, 23). As with the root meaning "take, seize," the "grasping" is with the mind and hence "perceiving" is the nuance prominent in this derivative. Note some of the words with which it is paired: *binā* "understanding" (Isa 29:24), *hākām* "wisdom" (Prov 1:5; 9:9) and *tôrā* "instruction, law" (Prov 4:2). In Prov 7:21 *leqah* means "the persuasiveness" of a harlot. But in Prov 16:21 the word is used in a good sense of a teacher's persuasiveness.

Bibliography: THAT, I, pp. 875–78.

W.C.K.

1125 לָקַט (*lāqat*) *glean, pick, gather up*.

Derivatives

1125a לָקַט (*leqet*) *gleaning*.

1125b יָלְקוּט (*yālqūt*) *wallet, bag*.

The objects of this verb vary as much as the subjects, e.g. they gather stones (Gen 31:46), manna (Ex 16:4–5, 26), money (Gen 47:14), grain (Ruth 2:3, 7; Isa 17:5), fallen grapes (Lev 19:10),

arrows (I Sam 20:38), firewood (Jer 7:18), food off the ground (Jud 1:7), or a bunch of ruffians (Jud 11:3). Not only men, but also occasionally animals gathered (food, Ps 104:28).

A theologically important verse is Lev 19:9 (see also 23:22) in which Israel is warned not to reap the corners of their fields or gather the gleanings of [the] harvest. The gleanings were to be left for the poor and the resident alien, as illustrated in Ruth 2:15–18; cf. Lev 19:10; 23:22*b*.

Israel's final restoration to her land is depicted by Isaiah under the figure of grains picked up after being threshed by the Lord's judgment: "And you shall be gathered one by one, O you sons of Israel" in that day (Isa 27:12).

leqet. *Gleaning.* Only found twice (Lev 19:9; 23:22), as discussed above.

yalqūt. *Wallet, bag.* This hapax legomenon is found in I Sam 17:40. It is the word for David's shepherd's bag into which he had placed five smooth stones. So far the word is unattested elsewhere.

W.C.K.

1126 לָקַח (*lāqaq*) *lap, lick.*

1127 לָקַח (*lqsh*). *Assumed root of the following.*

1127a לָקַח (*leqesh*) *after growth, i.e. spring crop.* Occurs only in Amos 7:1.

1127b מַלְקוֹשׁ (*malqôsh*) *latter rain.*

1127c לָקַח (*lāqash*) *take the aftermath, i.e. take everything* (Job 24:6). Probably denominative from *leqesh*.

malkôsh. *Latter rain, spring rain.* The latter rains occur during March and April, while the former rains (q.v.) begin the season of rain, usually including severe thunderstorms, in the second half of October to November (or even as late as January in a bad year). The latter rains of March and April are desperately needed for the coming harvest, hence Job's description of his miserable comforters in a marvelous simile (Job 29:23). If this rain fails, it is obvious that God is displeased with his people: "I also withheld the rain from you when there were only three months to harvest" (Amos 4:7; Jer 3:3).

But if all is well between God and his people, then "he will give the rain for [their] land in its season, the early rain and the latter rain so that [they] might gather in [their] grain and wine and oil" (Deut 11:14; Jer 5:24). When God returns to his people, it is like the coming of the latter and former rains upon the earth, proclaims Hosea (6:3). God invites men to ask him for rain at the time of the latter rain and he will send it copiously (Zech 10:1). In fact, when men repent, one of

God's signs of immediate blessing is the rain (Joel 2:23).

Proverbs uses the appearance of the spring clouds preceeding the latter rains as a simile of the king's favor (Prov 16:15).

Bibliography: Baly, Dennis, *Geography of the Bible*, Harper, 1957, pp. 51–52, 99.

W.C.K.

1128 לָשָׂה (*lshd*). *Assumed root of the following.*

1128a לָשָׂה (*lāshād*) *juice, juicy or dainty bit* (Num 11:8; Ps 32:4).

לָשׁוֹן (*lāshôn*). See no. 1131a.

1129 לִשְׁכָּה (*lshk*). *Assumed root of the following.*

1129a לִשְׁכָּה (*lishkā*) *room, chamber.*

Most frequently this word designates the three tiers of rooms or cells allocated to priests, singers, and keepers of the temple (Ezk 40:17, 38, 44–46; 41:10; 42:1, 4, 5, 7, 8, 11, 12). During the time of Ezra and Nehemiah, the term was used of storerooms (Ezr 8:29; Neh 10:38–40) and personal chambers (Ezr 10:6; Neh 13:4, 5, 8, 9.) In Jer 36:12, 20, 21 it refers to the scribe's room in the palace.

One of the most theologically important passages is Jer 35:2, 4. Jeremiah was commanded to take the Rechabites to a room connected with Solomon's temple and offer some wine to them. They went but refused the wine out of deference and obedience to an old command given by one of their forefathers. Jeremiah learned that obedience to God was indeed possible if men could steadfastly obey merely human laws.

In Samuel's day there was another room connected with the high place (*bāmā*) where he partook of a sacrificial meal with Saul, king-elect (I Sam 9:22; cf. v. 19).

nishkā. *Chamber.* A late word, doubtless a by-form, with a similar-sounding letter interchange (l and n). It was used also of rooms for individuals (Neh 3:30; 13:7) and storerooms (Neh 12:44).

W.C.K.

1130 לֶשֶׁם (*leshem*) *a precious stone in the high priest's breastplate* (Ex 28:19; 39:12). NIV, RSV, NASB translate "jacinth."

1131 לָשָׁן (*lāshan*) *slander.* Denominative verb.

Parent Noun

1131a לָשׁוֹן (*lāshôn*) *tongue.*

Only two examples of the denominative verb appear. Psalm 101:5 warns that God will silence all who privately slander their neighbors and

Prov 30:10 cautions against disparaging a slave to his master lest the speaker be ill-spoken of in turn.

lāshôn. Tongue. This word occurs 117 times in the OT. The God-given organ of communication with one's fellowman and God, the tongue is shown to be at once the source of much good and evil. A few passages refer to the physical tongue, e.g. of men lapping (Jud 7:5), thirsting (Lam 4:4), and dumb (Job 29:10; Ps 137:6; Ezk 3:26) or of animals such as dogs (Ex 11:7), crocodiles (Job 40:25), and adders (Job 20:16). By extension, it carries geographical meaning such as the "tongue" of land which protrudes into the Dead Sea (Josh 15:2, 5; 18:19; Isa 11:15) or a tongue-shaped wedge of gold (Josh 7:21, 24).

However, most attention is focused on the misuse of the tongue, Ps 52 (especially vv. 2, 4 [H 4, 6]) being the classical teaching passage. Here Doeg, the Edomite, used his tongue deceitfully to lead Saul to destroy the priestly house of Ahimelech (I Sam 22:7ff.). But Ps 51 stands as an example of the proper use of the tongue, singing of God's righteousness after experiencing cleansing from sin (v. 14 [H 16]; see also Ps 126:2).

The tongue is the agent of many evils: subversion (Prov 10:31), slander (Prov 17:4), flattery (Ps 5:9 [H 10]), mischief and trouble (Ps 10:7), arrogance (Ps 12:4 [H 5]), hurt to others (Ps 52:2 [H 4]), and falsehood (Prov 17:4; 6:17; 12:19; 21:6; 26:28; Ps 78:36; 120:2-3; Mic 6:12). It can be like the tongue of a viper (Ps 140:3 [H 4]), a bow or arrow (Jer 9:3 [H 2], 8 [H 7]), a sharp sword (Ps 57:4 [H 5]; 64:3 [H 4]; Hos 7:16), a razor (Ps 52:2 [H 4]). The tongue can be used as a weapon (Jer 18:18) because "life and death are in the power of the tongue" (Prov 18:21). All such use of the tongue is ultimately directed against God, for while it violates mostly the ninth commandment, it is accompanied by an arrogance and boasting that usurps the place of God (Hos 7:16). God will teach all who mock his message and in drunken stupor complain about the prophets' wearisome "watch your *p*'s and watch your *q*'s," with "another tongue": foreign exile

(Isa 28:11; cf. Jer 5:15, "a nation whose language you do not know").

Most presumptuous of all are the false prophets (Jer 23:31). They cry "peace, peace" in a move to seek popularity (23:16ff.). But they fail to distinguish their own dreams from real prophecy (23:28ff.), and they plagiarize and pervert the burden of the Lord (23:36ff.). Contrariwise was the reluctance of Moses who complained that he had a heavy tongue (Ex 4:10) even though Stephen testified that he was mighty in words and deeds (Acts 7:22). Moses' words did not, then, refer to a speech impediment, but rather to a certain type of quickness in debate. God's solution was a promise to be with his tongue and to send him another tongue, Aaron.

The tongue of a righteous man, however, is valued as highly as choice silver (Prov 10:20). When wise men speak they bring health to their listeners (Prov 12:18); they use knowledge in a proper manner (Prov 15:2). Wisdom and kindness characterize the tongue of the virtuous woman (Prov 31:26). Not a thought, answer, or word on the tongue is unknown to the Lord (Ps 139:4; Prov 16:1-2; II Sam 23:2).

In the future day of the Lord, the deceitful tongue will not be found among the remnant (Zeph 3:13); even the tongue of the dumb will shout for joy (Isa 35:6).

Bibliography: Surgy, Paul de, "Tongue," in DBT, p. 533. Behm, J., "glōssa," in TDNT, I, p. 721.

W.C.K.

1132 לַתַּח (lth). Assumed root of the following.

1132a מִלְתָּחָה (meltāhâ) wardrobe, wearing apparel. Occurs only in II Kgs 10:22.

1133 לֶתֶךְ (letek). Assumed root of the following.

1133a לֶתֶךְ (letek) barley measure of uncertain size thought to be half an homer—five ephahs. Occurs only in Hos 3:2. (ZPEB V, p. 917.)

ח



מְאֹבֹס (ma'ābūs). See no. 10b.

1134 מְאֹד (m'd). Assumed root of the following.

1134a מְאֹדָּה (m'e'ōd) *exceedingly, much, force, abundance.*

This term is used three hundred times in the OT, mainly as an adverb. Infrequently, it is used as a substantive, e.g. Deut 6:5, "You shall love the Lord your God with your whole heart, with your whole soul, and with your whole strength." Thus it was said of King Josiah, the likes of whom Israel had never seen before, that he turned to the Lord with his whole heart, soul, and strength, according to the whole law of Moses (II Kgs 23:25).

It is found in many combinations, all expressing the idea of exceeding (e.g. Gen 1:31, in which the Creator calls his creation exceeding good) or very greatly (e.g. Ex 1:7, where this term is used twice in describing the prolificacy of the Israelites under the hand of God).

McBride observed: "The three parts of Deut 6:5: *lēbāb* (heart), *nepesh* (soul or life), and *m'e'ōd* (muchness) rather than signifying different spheres of Biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute singularity of personal devotion to God. Thus *lēbāb* denotes the intention or will of the whole man; *nepesh* means the whole self, a unity of flesh, will, and vitality; and *m'e'ōd* accents the superlative degree of total commitment to Yahweh." (See bibliography.)

The NT struggles to express the depth of the word *m'e'od* at this spot. In the quotation in Mk 12:30 it is rendered "mind and strength," in Lk 10:27 it is "strength and mind," in Mt 22:37 simply "mind."

Bibliography: TDOT, IX, pp. 617–37.

W.C.K.

1135 מֵאָה (mē'ā) *hundred.*

This noun occurs 583 times, usually in statements reporting ages of persons, census results, or the measurements of various objects.

The longevity of the antediluvian and postdiluvian fathers (Gen 5 and 11) has caused much comment. However, it is clear that these hundreds of years (the maximum being 969 years, reached by Methuselah) were real years, for God intended to show to all that mankind was built for immortality. Nevertheless, the effects of sin began to take their toll on man's physical being. Thus his life span grew shorter and, consequently, the period of procreation. By Ab-

raham's time it was thought to be impossible for a one hundred-year-old man to father a child (Gen 17:17). But God miraculously provided Isaac, the child of promise.

A significant prophecy was given in Gen 15:13. Israel was to be in bondage for four hundred years and indeed they were. According to Ex 12:40, the exact time was four hundred and thirty years. If there is a round number here, it is in Gen 15:13.

In one place it appears probable that the word "hundred" (with consonants *m'h*) is a mistake for "cubit" (with consonants *'mh*). The porch of Solomon's temple is said to be 120 (supposedly cubits, so RSV). But this would be 180 feet, an impossible height. Some MSS of the LXX here read 20 cubits, the same height as the holy of holies. It seems probable that there has been a metathesis of the letters, and some LXX witnesses have preserved the original reading. The same metathesis occurs in a Qere/Kethib variation in Ezk 42:16.

An eschatological passage, Isa 65:20, says that in the new heavens and new earth "the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Whether verses 20–25 are a part of the description of the new heavens and new earth, or are a subparagraph as Buswell claims (*Systematic Theology*, II, p. 517), is debatable. E. J. Young, however, argues that death will not deprive either the young child or old man of his days (Isa 65:20a). Neither will longevity be unusual, for a person who dies at the age of one hundred years will be considered just a baby or a sinner who has been cut down very early. Cf. NIV: "He who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed."

Bibliography: Green, William Henry, "Primeval Chronology," in *Classical Evangelical Essays in O.T. Interpretation*, Baker, 1972, pp. 13–28. Young, E. J., *The Book of Isaiah*, III, Eerdmans, 1972, p. 515.

W.C.K.

מֵאוּי (ma'āway). See no. 40c.

מֵאוּם (m'e'ūm). See no. 1137a.

1136 מְאוּמָה (m'e'ūmā) *anything.*

Used thirty-two times, usually in negative sentences. Ecclesiastes 7:14 has God setting prosperity alongside adversity so that men can find nothing apart from himself (cf. 3:11). Balaam protests in Num 22:38 that he has no power to do

1137 מָאֵם (m'm)

anything apart from the word of God. Often *m'ûmâ* is a euphemism for something bad, such as the thing Abraham was about to do to Isaac (Gen 22:12, "Do not do anything to the lad,") or the thing Ammon waited to do to Tamar (II Sam 13:2, "He thought it difficult to do anything to her").

W.C.K.

מָאֵס (mā'ôs). See no. 1139a.

מָאֹר (mā'ôr). See no. 52f.

מָאֶזֶן (mō'zen). See no. 58a.

מָאֵל (ma'ākāl). See no. 85d.

מָאֵלֶת (ma'ākelet). See no. 85e.

מָאֵלֶת (ma'ākōlet). See no. 85f.

מָאֵמָשָׁה (ma'āmāšā). See no. 117e.

מָאֵמָר (ma'āmār). See no. 118e.

1137 מָאֵם (m'm). Assumed root of the following.

1137a מָאֵם (m'ûm), מִום (mûm) *defect, blemish*.

This word denotes any physical defect, such as was not found in Daniel and his three friends (Dan 1:4ff.) and in the man who would be God's priest (Lev 21:17ff.), or any moral defect (Job 31:7; 11:15; Deut 32:5). The epitome of unblemished men was Absalom (II Sam 14:25); of women the Shulamite maiden (Song 4:7).

Animals offered as sacrifices to God had to be without spot or blemish (Lev 22:20, 21, 25; Num 19:2; Deut 15:21; 17:1). To offer anything less would be to disobey God and disregard the obvious teaching that man's substitute for his sins had itself to be totally blameless.

W.C.K.

1138 *מָאֵן (mā'ēn) *refuse*. Used only in the Piel.

Derivatives

1138a מָאֵן (mā'ēn) *refusing*.

1138b מָאֵן (mē'ēn) *refusing*.

Especially significant are those occasions when Pharaoh (Ex 4:23; 7:14; 10:3) or Israel refused to obey God's commands. They simply "refused to walk in [God's] law" (Ps 78:10). Israel also refused to repent (Hos 11:5; Jer 3:3; 8:5) or to receive instruction (Jer 5:3; 9:6 [H 5]; 11:10; Zech 7:11). Only once is God ever said to have refused: he refused to give Balaam permission to curse Israel (Num 22:13).

mā'ēn. Refusing. This verbal adjective appears four times in the OT, three times in the phrase 'im-mā'ēn 'attā l' shallēah, of Pharaoh's

refusal to release Israel from bondage (Ex 8:2 [H 7:27]; 9:2; 10:4). It is also used of Zedekiah's refusal to surrender to the Babylonians (Jer 38:21).

mē'ēn. Refusing. Only found in Jer 13:10, of rebellious Israel who kept on refusing to listen to God's word and worshipping other gods.

W.C.K.

1139 מָאֵס (mā'as) *I, reject, despise*.

Derivative

1139a מָאֵס (mā'ôs) *refuse*. Occurs only in Lam 3:45, "offscouring and refuse you make us."

Examination of some seventy-three uses of this verb reveals that men despise the Lord who is among them (Num 11:20) and thus merit God's rejecting them (Hos 4:6). When Israel requested Samuel to appoint a king over them, they rejected the Lord (I Sam 8:7; 10:19).

Wicked men do not despise evil (Ps 36:4 [H 5]); they just reject the knowledge of God (Hos 4:6), the law of the Lord (Amos 2:4; Isa 5:24; Jer 6:19) the word of the Lord (I Sam 15:23, 26; Isa 30:12; Jer 8:9), the righteous decisions of God (Ezk 5:6; 20:13, 16), the covenant made with Abraham (II Kgs 17:15), the statutes of God (Lev 26:15; Ezk 20:24), and the disciplinary chastening of the Lord (Prov 3:11). In fact, they have totally rejected the "Stone" which has now become the "capstone of the building" (Ps 118:22).

Especially reprehensible in God's eyes is Israel's externalized religious practice. God hates and despises their feast days and offerings since they come to him without any genuine affection (Amos 5:21).

God rejects men who do not listen to him (Hos 9:17). However, he will never reject them totally, for that would break his covenant (Lev 26:44). God has chosen the seed of Abraham, his servant, and he will never cast them away (Isa 41:9). In fact, as long as God keeps his covenant with day and night (Jer 33:25) so long will he refrain from rejecting his covenant made with David and Levi (Jer 33:24). He will not despise the seed of Abraham, Isaac, Jacob, and David (Jer 31:37; 33:26). True, Ps 89:38 [H 39] does seem to contradict this strong affirmation by saying God has indeed rejected his anointed (cf. II Kgs 17:20; Jer 6:30; Ps 78:59, 67). This statement, however, refers only to individual participation and not to the abiding promise which remains open to all who will believe.

Bibliography: THAT, I, pp. 879-92.

W.C.K.

1140 *מָאֵס (mā'as) *II, flow, run*. Occurs only in the Niphal (Job 5:7; Ps 58:8).

- מִאֲפֶה (*ma'āpeh*). See no. 143a.
 מִאֲפֵל (*ma'āpēl*). See no. 145e.
 מִאֲפֵלְיָה (*ma'āpēlyā*). See no. 145f.
 מִאֲפֶת (*ma'āpēt*). See no. 152a.

1141 *מָאֵר (*mā'ar*) *pain, prick*.

This word appears four times, in the Hiphil stem. Once it is used figuratively of Israel's oppression by their neighbors (Ezk 28:24), who are likened to "pricking briars and scratching thorns." In the other three passages, it refers to a malignant (?) or rotten (?) mold associated with leprosy (q.v.) (Lev 13:51-52; 14:44).

W.C.K.

- מִאֲרָב (*ma'ārāb*). See no. 156e.
 מִאֲרָה (*m'ārā*). See no. 168a.
 מִבְדָּלָה (*mābdālā*). See no. 203b.
 מִבּוֹא (*mābō*). See no. 212b.
 מִבּוֹקָה (*m'būkā*). See no. 214a.

1142 מַבּוּל (*mabbûl*) *flood*.

A technical term reserved for the watery catastrophe which God brought on the earth during the days of Noah. That event was so well known that *mabbûl* usually occurs with the definite article (except in Gen 9:11, 15). *mabbûl* is used only once outside Gen 7-11. Psalm 29:10 says that "the LORD sits upon the flood, indeed, the LORD is enthroned king forever." Instead of Baal, the god of storm and thunder who according to the Ugaritic myths defeated *yam* the sea god, the Lord's voice is heard in the thunder, and it is he who reigns over the destructive forces of nature, in this case the storm so beautifully described in Ps 29.

All attempted etymologies for this word have failed because of linguistic difficulties. A few of the suggestions have been: the Akkadian root *nbl* "to destroy," Akkadian *abūbu* from the alleged *wabūbu* "cyclone," Akkadian *bubbulu*, *biblu*, *bibbulu* "inundation," which is the best suggestion yet. But it also fails since the term is not used in any of the Akkadian flood stories. Hebrew *ybl* "to flow, stream" or *nbl* "waterskin" have also been suggested. But these suggestions are not linguistically supported and appear to be parents to the unwarranted thought that *mabbûl* refers to a "heavenly ocean" or a "heavenly store of water in jars."

While God himself brought the waters of the flood on the earth because of man's sin (Gen 6:17; 7:6), afterward he covenanted never again to destroy the earth with water (Gen 9:11, 15). Thus God's own can be certain that the earth will endure until the desired eschaton comes.

W.C.K.

- מִבּוֹשָׁה (*m'bûšā*). See no. 216b.
 מִבּוּטָא (*mabbūā*). See no. 1287a.
 מִבְחָר (*mibhār*). See no. 231d.
 מִבְחֹר (*mibhōr*). See no. 231e.
 מִבְטָא (*mabbāt*). See no. 1282a.
 מִבְטָא (*mibtā*). See no. 232a.
 מִבְטָח (*mibtah*). See no. 233e.
 מִבְלִיגִית (*mabligit*). See no. 245a.
 מִבְנֵה (*mibneh*). See no. 255c.
 מִבְשָׁר (*mibšār*). See no. 270g.
 מִבְרָח (*mibrah*). See no. 284c.
 מִבְשָׁלוֹת (*m'bash'lot*). See no. 292b.

1143 מָג (*māg*) *soothsayer, magician*.

This loan word from Akkadian *maḥḥu* "soothsayer" occurs only twice, and that in one chapter, Jer 39:3, 13. One of Nebuchadnezzar's princes was "Nergal-Sharezer the Rab-mag" (RSV). This was Neriglissar, the husband of Amel-Marduk's sister (the one Jeremiah called Evil Merodach, son and successor to Nebuchadnezzar). Neriglissar killed Evil Merodach and became king in his place.

Nergalsharezer's position was one of high military rank. He was chief soothsayer (*rab māg*) in the operations against Zedekiah during the siege of Jerusalem.

Bibliography: Thomson, R. C., in *Cambridge Ancient History*, II, Cambridge, 1960, p. 217.

W.C.K.

- מִגְבָּלוֹת (*migbālōt*). See no. 307d.
 מִגְבָּעוֹת (*migbā'ōt*). See no. 309c.

1144 מִגְד (*mgd*). *Assumed root of the following*.

- 1144a מִגְדָּד (*meded*) *excellence*.
 1144b מִגְדָּנָה (*migdānā*) *choice or excellent thing*.

meded. Excellence. Only eight passages in three chapters illustrate the usage of *meded*. It is always an evaluation of the gifts of nature as being choice, excellent or beautiful, and precious. Song 4:13, 15, 16 lauds the excellent fruit; only Song 7:13 [H 14] uses the word *meded* by itself. Deuteronomy 33:13, 14, 15, 16 bless the Lord for the choice things from the heavens, moon, hills, and earth. It appears to be a eulogistic word which sees the beauty of all things as God's gifts to lovers (Song) and to the tribes of Joseph (Deut).

W.C.K.

- מִגְדוֹל (*migdōl*). See no. 315g.
 מִגְדָּל (*migdāl*). See no. 315f.
 מִגְדָּנָה (*migdānā*). See no. 1144b.
 מִגְדָּרָה (*m'gūrā*). See no. 330d.
 מִגְדוֹר (*māgōr*). See no. 332a, 330c.
 מִגְדָּרָה (*magzērā*). See no. 340d.
 מִגְדָּל (*maggāl*). See no. 1292a.

1145 מָגַר (*māgar*)

- מָגַלָּה (*m' gillā*). See no. 353m.
 מָגַמָּה (*m' gammā*). See no. 361b.
 מָגֶנֶן (*māgēn*). See no. 367c.
 מָגָן (*māgan*). See no. 367e.
 מָגִנָּה (*m' ginnā*). See no. 367d.
 מִגְ'עֶרֶת (*mig'eret*). See no. 370b.
 מַגְגֶּפָּה (*maggēpā*). See no. 1294b.

- 1145 מָגַר (*māgar*) *cast, throw, toss* (Ezk 21:17; Ps 89:45).

- מָגֶרָה (*m' gērā*). See no. 386e.
 מִגְרָ'א (*migrā'ā*). See no. 384a.
 מִגְרָפָּה (*megrāpā*). See no. 385b.
 מִגְרָשׁ (*migrāsh*). See no. 388c.
 מַד (*mad*). See no. 1146a.
 מִדְּבָר (*midbār*) I, II. See nos. 399k, l.

- 1146 מָדַד (*mādad*) *measure*.

Derivatives

- 1146a מָדַד (*mad*) *measure*.
 1146b מִדְּדָה (*middā*) *measure, measurement*.
 1146c מִמָּדַד (*mēmādad*) *measurement*. Occurs only in Job 38:5.
 1146d מִדְּוֹן (*mādōn*) *stature*. Occurs only in II Sam 20:21.

Usually *mādad*, which occurs fifty-three times, refers to measuring lengths or distances. It is used heavily in Ezk 40–47, which supplies measurements for the millennial temple which, according to many, is to be built during the messianic era (see also Zech 2:6).

But there are imponderables which are beyond the capacities of man's measurements—like the oceans of the earth. But God can measure these easily (Isa 40:12). He can also count the multitudes of future Israelites, although their number would appear to be as the sand of the sea (Hos 1:10 [H 2:1]). The innumerable stars of heaven and the sands of the sea indeed become models of the increase of Jacob and the security they enjoy under God (Jer 33:22; 31:27).

As God will increase the people, so he has measured out to them certain territories (Ps 60:6 [H 8]; see also 108:7 [H 8]). As he prepares his judgment, he stands and measures the nations with his discerning eye (Hab 3:6).

mad. *Measure*, and then *what is measured, a cloth garment*. The portion of Judah's measure (used figuratively) from the Lord is to be scattered because they have forgotten their Lord (Jer 13:25). This word usually denotes a priest's garment (Lev 6:3), a soldier's fighting garb (I Sam 17:38; 18:4; II Sam 20:8), or just an outer garment (I Sam 4:12; Jud 3:16). It is also used figuratively, as in Ps 109:18, which says that some men use cursing for their outer clothes. The simile is re-

flected in Ugaritic UT 16:Text 75:11:47–48 "like clothing was the abuse of his brothers, like vesture the abuse of his kinsmen" (after M. Dahood).

middā. *Measure, measurement*. The measuringline used to measure God's future dwelling place (Zech 2:5; Ezk 40:3, 5; 42:16–19), it was also used to take the measurement of the walls of Jerusalem (Neh 3:11, 19ff.), a house of size or a man of size (Jer 22:14; I Chr 11:23; 20:6), and the size of the tabernacle curtains (Ex 26:2, 8 etc.). It is of some interest to note that the tabernacle curtains were four cubits (six feet) wide—just the width of a standard Egyptian loom. The word is used of time in Ps 39:4 [H 5]: "Lord make me to know mine end and the measure of my days, what it is; that I might know how frail I am." Note also its use of God's wisdom, the measure of which is longer than the earth and broader than the sea (Job 11:9).

W.C.K.

- 1147 מִדְּדָה (*middā*) *tribute*. A loan word from the Akkadian *mandattu*, *middā* occurs only in Neh 5:4.

מִדְּדָה (*middā*). See no. 1146b.

- 1148 מִדָּה (*mdh*). **Assumed root of the following, doubtless a by-form of *mādad*.**

- 1148a מָדוּ (*mādū*) מִדְּוֶה (*madweh*) *garment*. Occurs in II Sam 10:4; I Chr 19:4.

- מָדוּ (*mādū*). See no. 1148a.
 מִדְּוֶה (*madweh*). See nos. 411c, 1148a.
 מִדְּוֶה (*maddūah*). See no. 1304a.
 מִדְּוֹן (*mādōn*). See nos. 426c, 1146d.
 מִדְּוֶה (*maddūā'*). See no. 848h.
 מִדְּוֶה (*m'dūrā*). See no. 418c.
 מִדְּוֶה (*midheh*). See no. 420b.
 מִדְּוֶה (*m'dinā*). See no. 426d.
 מִדְּמֶנָּה (*madmēnā*). See no. 441b.
 מִדְּדָה (*maddā'*). See no. 848g.
 מִדְּדָה (*mōdā'at*). See no. 848f.
 מִדְּקָרָה (*madqārā*). See no. 449a.
 מִדְּרֶגָּה (*madrēgā*). See no. 452a.
 מִדְּרָק (*madrāk*). See no. 453b.
 מִדְּרָשׁ (*midrāsh*). See no. 455a.

- 1149 מָה (*mā*) *what?*

This frequently-occurring interrogative pronoun is most significant when associated with the word "name." "What is your name?" is not a question which inquires after a person's family or personal name; it endeavors to find what character or quality lies within or behind the person. To ask for simple identification, one would say in Hebrew, "Who (*mi*) are you?"

Thus, the "man" who wrestled with Jacob asked him in Gen 32:27 [H 28], "What is your name?" When he responds, "Jacob" (supplanter), the "man" (called an angel in Hos 12:4 [H 5]) says that it is now "Israel" (Prince of God).

In Prov 30:4, Agur asks who has ascended to heaven and then descended? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established the ends of the earth? What is his name? What is his son's name? The speaker is not asking for God's name. Rather, he seeks to know its character and meaning.

Accordingly, the question which Moses anticipates from his enslaved brethren, "What is his name?" (Ex 3:13), corresponds to our discussion above. The Israelites will wish to know Yahweh's character and qualities which will enable him to prevail over the difficulties they face. So Moses reveals just what the name Yahweh (YHWH) means: He is the God who will dynamically and effectively meet their need.

Finally, notice that God brings the animals to Adam to see "what" he will call them (Gen 2:19). As Motyer says, "Verse 20b indicates that qualitative issues are present" (p. 18, fn. 46). Other significant passages in which *mā* is associated with persons include Ex 16:7-8; Num 16:11; II Sam 9:8; II Kgs 8:13; Job 7:17; 15:14; 21:15; Ps 8:4 [H 5]; 144:3; Song 5:9; Isa 45:10; Lam 2:13; Ezk 19:2. It is associated with impersonal items in ten passages: I Kgs 9:13; Zech 1:9, 19 [H 2:4]; 4:4, 11; 5:6; 6:4; Est 9:26.

Bibliography: Buber, Martin, *The Revelation and the Covenant*, Harper & Row, 1958, pp. 48-55. Motyer, J. A., *The Revelation of the Divine Name*, London: Tyndale, 1959, pp. 17-24.

W.C.K.

1150 *מָהָה (māhah) *linger, delay*.

This word, in the Hithpalpel stem, occurs nine times. But only in two passages does it carry theological significance. In Ps 119:60 the Psalmist affirms that he has not delayed, but rather hastened to observe God's commandments. Habakkuk 2:3 encourages the prophet to wait for the vision, since it has an appointed time. It may seem to delay, nevertheless it will not tarry, it will come.

W.C.K.

מָהָה (m'hūmā). See no. 486a

מָהִיר (māhīr). See no. 1152c.

1151 מָהַל (māhal) *circumcise, weaken*.

The Aramaic "cognate," *m'hal*, means to circumcise, but in Hebrew the word appears only once and that in a figurative sense, "to cut

wine" (Isa 1:22). Keil and E. J. Young point out that this semantic development is paralleled in other sources, e.g. Latin, *castrare vinum* and French, *couper du vin*. So much water has been added to the wine that its character has been weakened. The Aramaic word and the Hebrew (if that also means "circumcise") is doubtless a by-form of the root *mūl* "to circumcise" (q.v.).

W.C.K.

מָהַל (mahālak). See no. 498a.

מָהַל (mahālāl). See no. 500b.

מָהַלְמוֹת (mahālūmōt). See no. 502c.

מָהַמֹּרָה (mahāmōrā). See no. 509a.

מָהַפְקָה (mahāpēkā). See no. 512d.

מָהַפְקֵת (mahpeket). See no. 512d.

1152 *מָהָר (māhar) *I, hasten*, used only in the Niphal and Piel.

Derivatives

1152a מָהָר (mahēr) *I, speedy, swift* (adjective).

1152b מָהָר (mahēr) *II, quickly* (adverb).

1152c מָהִיר (māhīr) *quick*.

1152d מָהֵרָה (m'hērā) *haste*.

The feet of wicked men hasten (*māhar*) to shed blood and practice evil (Prov 1:16; 6:18; Isa 59:7). But God will come and bear prompt or swift witness against their sorcery, adultery, false swearing, poor wages to employees, and poor treatment of the widow, orphan, and stranger (Mal 3:5). To emphasize the swiftness of destruction, Isaiah symbolically names his second child "hasten prey, hurry spoil" (*māhēr-shālāhshāshbaz*, Isa 8:1, 3), for God is now prodding on the Assyrians, the ax in his hand, to accomplish his punishment on Israel. In a later day he would bring that bitter and impetuous nation, Babylonia, to do the same thing (Hab 1:6).

Eliphaz lectured Job that God takes the wise in their own craftiness and that the plans of schemers are dissipated (?) (Job 5:13) only to have God have the first part of his words back on him in Job 42:8 (hence the quotation formula in I Cor 3:19).

This verb usually has an adverbial meaning when it is linked with another verb, e.g. "they quickly forgot his works; they did not wait for his counsel" (Ps 196:13). Distress, however, prompts the prayer, "I am in trouble, hear me speedily" (Ps 69:17 [H 18]; 102:2 [H 3]; 143:7; cf. 79:8).

māhēr I. Hastening, swift, speed. One of the two occurrences of the adjective is important theologically. Zephaniah 1:14 warns that the day of the Lord is very near and it comes with great speed especially for those who are unprepared or

who sigh for it as a panacea for all their troubles (cf. Amos 5:18–20).

māhēr II. Quickly, speedily. God expresses surprise at how quickly men have turned away from him to build the golden calf (Ex 32:8; Deut 9:16; cf. Jud 2:17). If Israel continued to do evil, they would quickly perish altogether from the land (Deut 4:26) and God's anger would destroy them suddenly (Deut 7:4). But if Israel would faithfully follow the Lord, they would quickly destroy the Canaanites in a major sweep through the land (Deut 9:3). Some of the nations, however, would be put out by God little by little so that the land would not be overrun with wild beasts (Deut 7:22; cf. Jud 2:23).

One proverb warns, "Do not go hastily to a debate, you may not know what to do in the end" (Prov 25:8).

māhīr. Quick, prompt. "Do you see a man diligent in his business? He shall stand before kings" says Prov 22:29. In its description of the Davidic throne, Isa 16:5 includes prompt justice as one of its characteristics.

m'hērā. Haste, speed. In Ps 147:15 the word *m'hērā* is used to show that the Lord's word runs swiftly on the earth, while Isa 58:8 promises that in return for acts of mercy to others, one's health will spring forth speedily. Meanwhile, do not fret over evildoers, for they shall quickly be cut down like grass (Ps 37:2).

W.C.K.

1153 מָהָר (māhar) II, *acquire by paying a purchase price.* Denominative verb.

1153a מוֹהָר (mōhar) *wedding money.*

The verbal form occurs only twice, in Ps 16:4 and Ex 22:16 [H 15]. The text of Ps 16:4 is difficult. It may mean that "sorrows shall be multiplied [for all] who hasten after another god" or who exchange (by paying a price, BDB).

The fiancé who gives wedding money is not thereby presenting gifts to the family or the girl. These are to be clearly distinguished as in Gen 34:12. The gifts were presents and rewards for accepting the proposal of marriage, but the wedding money was given in addition to these (cf. Rebekah's case in Gen 24:53; also Gen 29:24, 29; Josh 15:18–19; I Kgs 9:16).

mōhar. Wedding money, bride price. There are only three instances of this word in the Scriptures: Gen 34:12; Ex 22:16; I Sam 18:25. The *mōhar* was a sum of money or its equivalent, which the fiancé paid to the girl's father as a compensation to the family. It was not, strictly speaking, the purchase price, but the customary wedding money. Exodus 21:7–11 illustrates the outright purchase of a maidservant to be a con-

cubine. Note also the penalty for violating a girl's virginity (Deut 22:29). (See the contrast between wedding money and marriage, and refusal of marriage and penalty to a seducer in Ex 22:16–17 [H 15–16]).

Jacob paid in services for his marriages to Leah and Rachel (Gen 29:15–30). David performed a valiant deed in battle for Saul's daughter, Michal (I Sam 18:25–27), just as Othniel did for Caleb's daughter (Josh 15:16). Hamor's son, Shechem, was willing to pay any sum to Jacob for his daughter Dinah (Gen 34:11).

Apparently the father was allowed to enjoy the use of the wedding money, but it would revert to the bride at her father's death or if the death of her husband reduced her to poverty. What else could have prompted the complaint of Rachel and Leah that their father Laban had "devoured their money" after having "sold" them (Gen 31:15)?

The Babylonian law called for the fiancé to pay to the girl's father or sometimes to the girl herself the *tirḥatu*, a sum varying from one to fifty shekels of silver. According to Assyrian law, the *tirḥatu* was given to the girl either as a compensation for her loss of virginity or as insurance in the event that her husband died. Even today among Palestinian Arabs the fiancé pays a *mahr* to the girl's parents.

Bibliography: AI, pp. 26–29. Gaspar, Joseph W., *Social Ideas in the Wisdom Literature of the Old Testament*, Catholic University of America Press, 1947, pp. 7–15.

W.C.K.

מַהְתָּלָה (mahātallā). See no. 2511a.

1154 מו (mw). A paragogic syllable, attached to ב, ק, ל, so as to form independent words, בָּמוֹ, קָמוֹ, לָמוֹ.

מוֹאֵל (mō'el). See no. 1160.

1155 מוֹאָב (mō'āb) *Moab.*

Derivative

1155a מוֹאָבִי (mō'ābī) *Moabite.*

Lot's son by his elder daughter (Gen 19:37). He became the father of a nation which settled east of the Dead Sea after God dispossessed the previous inhabitants (Emim) because of their unrighteousness (Deut 2:10–11). Moab attempted to hire Baalam to curse Israel (Num 22:3, 4, 7, 8, 10, 14, 21, 36; 23:6, 7, 17; 24:17) and practiced rites of religious prostitution connected with sacrifices to the dead (Num 25:1ff.; cf. Ps 106:28). The prophets directed these messages against Moab: Amos 2:1–3; Isa 15–16; Jer 48; and Ezk 25:8–11. Their god was Chemosh.

mô'abi. Moabite. Although the deuteronomic code prohibited a Moabite from entering the congregation of the Lord even to the tenth generation (Deut 23:3 [H 4]), Ruth, a Moabitess, believed in the Lord and became the wife of Boaz and thus a forebear of King David and the Messiah (Ruth 1:22; 2:6; 4:10). David conquered the Moabites. They rebelled after Ahab's death finally gaining independence (II Sam 8:2; II Kgs 3:4–27).

[The Moabite Stone gives Moab's side of this campaign. It says that Moab served Israel "all the days of Omri and half the days of his son, forty years." This has recently been interpreted to mean "half the days of his grandson," i.e. Joram as given in II Kgs 3. The servitude would then include the reign of Omri (twelve years), Ahab (twenty-two years), Ahaziah (two years) and part of Joram (six years). Overlapping years would make the total forty (see D. Cross and N. Freedman, *Early Hebrew Orthography* (American Oriental Society, 1952, p. 39). R.L.H.]

Bibliography: Bartlett, J. R., "The Moabites and Edomites," in *Peoples of OT Times*, Oxford: Clarendon, 1973, pp. 229–58. Van Zyl, A. H., *The Moabites*, Brill, 1960. Wiseman, D. J., "The Moabite Stone," in ZPEB, IV, pp. 267–68.

W.C.K.

1156 מוג (mûg) *melt*.

So great in power is the Lord, that the earth melts when he touches the land (Amos 9:5). The mountains and hills totter, tremble, and shake at the sound of his voice (Nah 1:5; Ps 46:6 [H 7]; Ps 75:3 [H 4]). As all the forces of heaven and earth fought on the Lord's side in the past, so in the day of the Lord's future, final triumph even nature must tremble at his approach.

If Arabic *māga* "surge, be in tumult, totter" is to be connected with our Hebrew root, then "tremble" might be a better meaning especially since it is paralleled by *r'sh* "shake" in Nah 1:5. It serves as a figure of helpless, disorganized terror in the OT. Cathcart points to Jer 4:24 to support this rendering: "I saw the mountains, and lo they were quaking, and all the hills rocked to and fro." But in Mic 1:4 and Ps 97:5 the hills melt like wax. Therefore there must be a combination of ideas: trembling and melting.

God also can soften the earth with showers (Ps 65:10 [H 11]) and cause a man's possessions to dissolve (Job 30:22).

Regularly this melting is a figure for the panic-stricken condition which God's judicial acts cause in the heathen: Canaan (Ex 15:15; Josh 2:9, 24), Philistia (I Sam 14:16; Isa 14:31), the earth and its population (Ps 75:3 [H 4]).

However, there is a final day coming when the mountains shall flow with new wine and the hills

melt, shake, or wave with corn (Amos 9:13, NEB).

See *môt* "totter" for synonyms.

Bibliography: Cathcart, Kevin J., *Nahum in the Light of Northwest Semitic*, Pontifical Biblical Institute, 1973, pp. 52, 96, 104. McCarthy, D. J., "Some Holy War Vocabulary in Joshua 2," CBQ 33: 228–30.

W.C.K.

1157 מור (mwd). Assumed root of the following.

1157a תמיד (tāmid) *continuity*.

Most frequently this word is used in an adjectival genitive construction with 'ôlā for the continual whole burnt offering made to God every morning and evening (Ex 29:42; Num 28:6, 10, 15, 23; Ezr 3:5; Neh 10:34; cf. Ezk 46:15, every morning; and the continual *minhâ*, Num 4:16; Neh 10:34; Lev 6:13. The word is used alone to designate the daily burnt offering in Dan 8:11–13; 11:31; 12:11. Numbers 4:7 refers to the "bread of continuity" meaning the bread that was always there.

The word is also used adverbially in connection with the cult to denote constancy in cultic duties (e.g., Aaron's breastplate, Ex 28:29–30). Some passages, however, stress constancy of personal devotion, e.g., Hos 12:6 [H 7], "Turn to your God; keep mercy and justice and wait on your God continually." The Psalms likewise urge, let his praises continually be in your mouth (34:1 [H 2]; 71:6), hope continually in the Lord (71:14); let God's truth continually preserve you (40:11 [H 12]); let prayer be made to him continually (72:15), and keep his law continually (119:44). Isaiah promises that the Lord will continually guide those who respond to the social needs about them as evidence of true spirituality. Indeed, "Seek the Lord and his strength, seek his face continually" (I Chr 16:11).

W.C.K.

מודע (môda'). See no. 848e.

1158 מוט (môṭ) *totter, shake, slip*.

Derivatives

1158a מוטף (môṭ) *shaking, pole, bar of yoke*.

1158b מוטף (môṭā) *pole, bar of yoke*.

This verb, which occurs as a figure of speech referring to great insecurity, can also denote dependability and certainty when used of God and prefixed with a negative.

When *môt* is used with *regel* "foot," it speaks of the foot slipping or sliding in a time of calamity (Deut 32:35; Ps 38:16 [H 17]; 94:18). In Ps 82:5 this verb depicts general disorder on the earth: "all the foundations of the earth are slipping." It also is used to refer to the instability of dead idols

mounted on platforms that are liable to topple over or be picked up and carted off by a conqueror. Isaiah has much sport urging idolatrous Israel to make sure their gods will not be moved (Isa 40:20; 41:7).

Two millennial psalms affirm that "the LORD reigns," therefore the inhabited world (*tēbēl*) cannot be moved (Ps 93:1, I Chr 16:30; Ps 96:10). Since the Lord also laid the foundations of the earth, it will not totter forever and ever (Ps 104:5).

Not as much can be said for the kingdoms of this world: they were moved when the Lord said so (Ps 46:6; note parallel verb *mûg* "to melt"). In a dramatic passage, Isaiah pictures the earth reeling to and fro like a drunkard or a little vineyard hut, (*m' lûnâ*, see *mālôn*) in a violent storm. It convulses, reels and shakes violently (Isa 24:19–20) as God's hand moves in judgment just prior to the "many days" (millennium?) of Isa 24:22. David spoke poetically of the earth being split and trembling in need of God's healing when it was shaking (Ps 60:2 [H 4]), but this is probably to be classified with Ps 46:2 [H 3] which allows that even if the earth heaves (*mûr*) and the mountains slip into the heart of the seas, God will still be our refuge and strength. As these passages and Ps 82:5 show, the verb refers to the sudden, unexpected and disastrous shaking of the solid earth. Since this inconstancy is against the order of creation, it is associated with God's wrath. The power of his wrath is evident in such cosmic disorder.

Righteous men are unmoveable and secure, for they have the Lord as their Rock and Salvation (Ps 62:2 [H 3], 6 [H 7]; 112: 6; 15:5; 16:8; 21:7 [H 8]; 30:6 [H 7]). God gives them a hand on the pathway of life so that their footing does not slip (Ps 17:5). The enemy of the righteous will have no cause to rejoice in his being moved (Ps 13:4 [H 5]), for he trusts in the salvation of God.

Such assurance is strengthened even more by the everlastingly secure covenant which God made with Abraham and David. The promise is unconditionally maintained in perpetuity for all who will participate by faith. While the mountains may move (*mûsh*) and the hills shake, God's loyal love will never move (*mûsh*) and his covenant of peace (the new covenant, the Abrahamic and Davidic covenant) will never shake (Isa 54:10). See also *mûsh* "depart, remove" and *mûg* "melt, shake."

môt. Pole, bar (of the yoke), **shaking**. The word *môt* is used of shaking and therefore of a carrying pole that shakes as the bearer walks.

In three passages, it is used of a carrying pole such as the one used to carry the tabernacle furnishings (Num 4:10, 12) or the one used by the spies to carry back the grapes, pomegranates,

and figs from Canaan (Num 13:23). Concerning the meaning of *môt* in Ps 55:22 [H 23], M. Dahood suggests that the word connotes stumbling into the netherworld (i.e. into the jaws of death). In Ps 66:9 it may even be a poetic name for the underworld, "Who has kept us among the living and has not put our foot in the quagmire." While the idea of the netherworld may be overdrawn, the idea of stumbling is not. Nahum 1:13 says, "I will break his yoke" (*shābar* and *môtâ*); cf. also Jer 28:10–12; Lev 26:13; Ezk 30:18. Probably the *môt* is strictly speaking the bar across the animals' necks which becomes a name for the whole yoke.

môtâ. Pole, bar. This feminine noun also is used for bars or staves to carry the ark (I Chr 15:15) or figuratively the yoke of oppression (Lev 26:13; Jer 27:2; 28:10, 12, 13; Isa 58:6, 9; Ezk 30:18; 34:27). The most colorful and theologically significant passage is in Jeremiah. The false prophet Hananiah dared to break Jeremiah's real yoke (a symbol of impending Babylonian bondage) only to find himself confronted with another real yoke of iron and a sentence of imminent death which occurred two months later.

It is probable that here belongs Prov 24:11: "Rescue captives from (preposition *lamed*) death, and do not restrain the rods from (preposition *lamed*) killing."

Bibliography: Dahood, M., *Proverbs and Northwest Semitic Philology*, Rome: Pontifical Biblical Institute, 1963, p. 51. *Psalms I*, in AB, pp. 78–79. —, *Psalms II*, in AB, pp. 38–39. W.C.K.

1159 מוֹת (môt) **be low, depressed, grow poor** (e.g. Lev 27:8; 25:47).

1160 מוֹל (mûl) **I, מוֹל (môl), מוֹאֵל (mô'l) front, in front of.**

1161 מוֹל (mûl) **II, circumcise, let oneself be circumcised, be cut off** (a few forms may be taken as from מָלַל).

Derivative

1161a מוֹלָה (mûlâ) **circumcision.**

The use of the verb in the OT begins in Gen 17. Here the Lord confirms his covenant with Abraham recorded in Gen 12:1–3. The practice of cutting off of the prepuce of the penis was a practice used even before the time of Abraham (Old Kingdom Egyptian tomb art and hieroglyphs *Egyptian Grammar*, A. H. Gardiner, p. 448). It was probably used as it is to this day as a puberty rite marking the passage of a son to the privileges of manhood, a rite sometimes accompanied by licentious overtones. The operation was performed on a boy about thirteen years old. God revealed to Abraham that he was to use this

shedding of blood as a sign of the covenant with Abraham. In the OT God ordered the child to be circumcised on the eighth day of his life, removing it from a puberty rite to a sign with strictly religious significance. This infant circumcision seems to have been unique in antiquity. Moderns have proved the practice has hygienic value but there is no place in the OT where this point is made.

Since the practice symbolized God's covenant with Abraham and his descendants, it is from the various aspects of this covenant that circumcision derives its spiritual significance. To those in the OT who took its meaning seriously, it was the mark of submission to the sovereign will of God. As so often happens with religious symbolism, the Hebrews eventually used this sign of a deep spiritual reality as an end in itself and wrongly made of it an automatic entry into the kingdom of God.

The prophets became aware of this perversion and preached against mere circumcision of the flesh, that is, circumcision not accompanied by living faith. Jeremiah spoke of the circumcision of the heart. He said, "Circumcise yourselves to the Lord, and take away the foreskins of your heart, you men of Judah" (Jer 4:4). But long before Jeremiah the people had been warned of this danger. Indeed, Jeremiah was quoting Deut 10:16. The use of the verb in Deut 30:6 proves the statement above, that circumcision symbolized the deepest spiritual reality of the Hebrew religion. The verse says, "The LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live." In Mt 22:36-40 our Lord instructed the Pharisees that this was indeed the greatest commandment and the sum and substance of all the law and prophets. The verse in Deut clearly teaches that true circumcision was a work of God in the human heart—the spiritual life God creates in his people. This is precisely the teaching of the apostle Paul in Col 2:11 where speaking of the full deity of Christ he says, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." (Cf. also Rom 2:28-29 and 4:9-12.) Because baptism and circumcision both symbolize the regenerative work of God which always included cleansing from sin and love for God, some segments of the church baptize their infants just as God instructed the OT saints to circumcise them. Others in church do not stress this analogy and so baptize only those who profess faith in Christ after reaching the age of discretion.

mûlâ. Circumcision. This noun is used only once, in Ex 4:26, where Zipporah accused Moses

of being a bloody husband because of circumcision. The context makes very clear the importance God placed on circumcision as a sign of God's covenant with his people. Even Moses the lawgiver was not free to neglect circumcising his son. To do so was tantamount to a denial of the covenant.

Bibliography: TDNT, VI, pp. 73-81.

E.B.S.

- מולדת (*môledet*). See no. 867f.
 מוסב (*mûsâb*). See no. 1455b.
 מוסד (*mûsâd*), מוסר (*môsâd*). See nos. 875d,f.
 מוסק (*mûsâk*). See no. 1492b.
 מוסר (*môsêr*). See no. 141f.
 מוסר (*mûsâr*). See no. 877b.
 מועד (*mô'ēd*), מועד (*mô'ād*). See nos. 878b,e.
 מועדה (*mû'ādâ*). See no. 878d.
 מועה (*mû'āp*). See no. 1581a.
 מועצה (*mô'ēšâ*). See no. 887b.
 מועקה (*mû'āqâ*). See no. 1585b.
 מופת (*môpêṭ*). See no. 152a.

1162 מור (*mwš*). **Assumed root of the following.**

1162a מור (*môš*) *chaff*.

- מוצא (*môšâ'*). See no. 893c.
 מוצב (*mûšâb*). See no. 1398d.
 מוצק (*mûšâq*). See nos. 897b, 1895c.
 מוצקת (*mûšequet*). See no. 897c.

1163 מוק* (*mûq*), מיק (*miq*) *mock, deride*.
 Occurs only in Ps 73:8, probably in the Hiphil.

- מוקד (*môqêd*). See no. 901b.
 מוקש (*môqêsh*). See no. 906c.

1164 מור* (*mûr*) *change, exchange*. Used in the Niphal, Hiphil and Hophal only.

Derivative

1164a תמורה (*t' mûrâ*) *exchange*.

This verb appears in thirteen passages of scripture which deal with various topics. In Mic 2:4, Gog will spoil and change the portion of his people because of their sinfulness. Psalm 46:3 affirms in a hyperbolic phrase, "though the earth be altered," that God is still our refuge and strength. In Ps 15:4, the man who abides by his sworn word and does not change is the kind of man whom God will establish, but as for those who sin against him increasingly, he will change their glory into shame (Hos 4:7). When Israel worshiped the golden calf, they thereby changed their glory (i.e. their glorious God) into a bull that eats grass (Ps 106:20). Israel did what no other

nation ever had done. The nations never changed their gods (which were not, after all, gods at all). But Israel changed their glory for that which did not profit at all (Jer 2:11).

A group of texts deals with vowed offerings. Once they have been dedicated to the Lord, they may not be changed good for bad or vice versa. If there is an exchange however, it and the exchange shall be holy to the Lord (Lev 27:10 [four times]; 27:33 [three times]).

t'murā. Exchange, recompense. Two passages merit attention. Job 28:17 says that wisdom cannot be attained in exchange for jewels of fine gold. Ruth 4:7 records the ceremony of land redemption and exchange when Boaz married Ruth on the quitting of all claims by a closer relative.

W.C.K.

1165 מֹרֶגֶת (môrāg) *thresher*.

A piece of farm equipment made of a plank platform. Holes were bored in the bottom of it, through which protruded sharp stones or metal points. It was drawn by one or two animals and weighted down by stones or by the driver as he drove it over stalks of grain. Araunah gave such a piece of equipment to David to use as the wood for his sacrifice on the future holy site (II Sam 24:22; I Chr 21:23).

According to Isa 41:15, however, God will make Israel his threshing sledge to harvest his judgment in the eschaton.

hārūṣ was another type of thresher or disc harrow made of iron. It occurs in a parable (Isa 28:27). Amos mentions it as an instrument of destruction and uses it as a figure of brutality which incited the wrath of God (Amos 1:3).

Bibliography: Corswant, W., *Dictionary of Life in Bible Times*, Oxford University Press, 1960, pp. 279–80. (See the figures in IDB, IV, p. 391, fig. 67; p. 636, fig. 60.)

W.C.K.

מֹרָד (môrād). See no. 909a.

1166 מֹרֶה (môrā) *razor* (Jud 13:5; 16:17; I Sam 1:11).

מֹרָה (môrā). See nos. 907c,d.

מֹרֶה (môreh). See nos. 910b,c.

מֹרָשׁ (môrāsh). See no. 920d.

1167 מֹשׁ (mûsh) *I, depart, remove*.

This term appears twenty times in the OT. It is first used to describe the pillar of cloud and the pillar of fire (the sign of the presence of God in the Israelite camp) which never left its place in front of the people day or night (Ex 13:22). Joshua did not depart from the tabernacle while

Moses went into the camp (Ex 33:11). Later, the Lord instructed Joshua that the book of the law was never to depart from his mouth; he was to meditate on it day and night (Josh 1:8).

When Israel attempted to enter Canaan presumptuously, after having accepted the unbelieving majority report of the spies, the ark of the covenant of the Lord did not depart from the camp (Num 14:44).

Isaiah's use of the term is theologically significant. While the mountains will depart (Isa 54:10a), God's covenant of peace made with Abraham and David, and the new covenant of Jeremiah will not be removed (Isa 54:10b; 59:21). It is permanent! If God's ordinances with the sun, moon, and stars depart, then his promise with Israel will do likewise (Jer 31:36). As of this writing, however, the sun, moon, and stars continue to shine and therefore his covenant promise to Israel continues.

In the final day when the Lord appears a second time, he will remove the iniquity of the land (of Israel) in one day (Zech 3:9). So magnificent will be his appearing that the Mount of Olives will split and one half will remove itself to the north and the other half to the south (Zech 14:4).

Men who trust in the Lord will be like trees planted by a river; they will not cease yielding fruit (Jer 17:8).

W.C.K.

1168 מֹשׁ (mûsh) *II, feel* (e.g. Gen 27:21; Ps 115:7; Jud 16:26).

מֹשֶׁב (môshāb). See no. 922c.

מֹשֶׁאָה (môshā'a). See no. 929d.

1169 מוּת (mût) *die, kill, have one executed*.

Derivatives

1169a מָוֶת (māwet) *death, dying, Death (personified), the realm of the dead*.

1169b קָמוֹת (māmôt) *death*.

1169c תְּמוּתָה (t'mûtā) *death*. Occurs only in phrase *b'ēnē t'mûtā* "children of death," i.e. those worthy of death and appointed to death (Ps 79:11; 102:21).

mût may refer to death by natural causes or to violent death. The latter may be as a penalty or otherwise. The root is not limited to the death of humans although it is used predominantly that way.

This is a universally used Semitic root for dying and death. The Canaanites employed it as the name of the god of death and the netherworld, Mot (cf. ANET, pp. 138–42). In Hebrew it is occasionally used metaphorically as when Job speaks of the death of wisdom (12:2). But the

literal demise of the body in death is usually in view. Ezekiel reminds us that God has no pleasure in the death of men, for his purpose was and is that they live (18:32). The normative OT teaching about death is presented in Gen 3:3, where God warns Adam and Eve that death is the result of rebellion against his commands. Since God's purpose for our first parents was never ending life, the introduction of death was an undesirable but a necessary result of disobedience. The physical corruption of the human body and the consequent suffering and pain brought about by the Fall were only the obvious symptoms of death. Death is the consequence and the punishment of sin. It originated with sin. A grand theme of the OT is God's holiness, which separates him from all that is not in harmony with his character. Death, then, in the OT means ultimate separation from God due to sin. And sin is any rebellion or lack of conformity to his holy will. All men then, in a sense, are what the Hebrews would call *b'ne māwet* "sons of death"; that is, they deserve to die because they are sinners. This and a related term (*'ish māwet* "man of death") are used (Ps 79:11; 102:20 [H 21]) of the people of God in captivity who must look to him for deliverance from impending doom.

In Ugaritic (ANET, above) the god Mot was a well-defined figure who ruled the netherworld, a land of slime and filth. He fought with Baal, the god of fertility for which he suffered the displeasure of El, head of the pantheon. Baal, as the provider of fertility, rain, etc., was a hero god to the Canaanites and as such his cult became a distinct snare to the Israelites. The same is not true of Mot, so he was not mentioned in the OT, although some claim to find occasional references to him. M. Dahood (*Psalms*, in AB, XVI, XVII, XVIIa) attempts to read Mot into the Psalmist's references to the foe, but he is not convincing. Jeremiah in one case personifies death, describing it as one who comes in through the windows (9:20). What may be clearer is the use of *māwet* "death" as referring more broadly to the realm of the dead. In Isa 38:18 we read:

"For Sheol cannot praise you,
death cannot celebrate you;
they that go down into the pit cannot hope
for your truth."

There is certainly room for difference of opinion here, for the place Isaiah has in mind could be either the grave or the realm of the dead. It would appear that Job 38:17 which says, "Have the gates of death been revealed to you?" is a clearer reference to "death" as the realm of the dead. Other passages that may be taken this way are: Isa 28:15, 18; Hos 13:14; Hab 2:5; Ps 6:5; 49:14 [H 15]; and article *lāqah*; Prov 7:27; Job 28:22, etc.

But see *sh'ôl* and R. L. Harris, "The Mean-

ing of Sheol as Shown by Its Parallels," JETS 4:129-35.

This passage in Isa 38:18 leads us to the OT statement that "The earth the Lord hath given to the children of men, but the dead praise not the Lord" (Ps 115:16bf.; Isa 38:11; Ps 6:5; 30:10; 88:11ff.). Bultmann notes "After death, then, the righteous are outside the infinitely important sphere of life in which cultic relationship with God is maintained" (TDNT, II, p. 847). However, he is mistaken when he extends this line of thinking to conclude: "Death and its kingdom are outside the stream of power which has subjected all the kingdoms of life to itself" (ibid.). We have shown elsewhere (see *hayyim*) that God is the Lord of life and death and that he will conquer death.

In the Mosaic ceremonial law corpses were considered unclean—another indication of the OT attitude toward death as an intruder and the result of sin. The Canaanites on the other hand "normalized" death through the myths of the "godly Mot" who like other gods was subject to appeasement. The Canaanites had rituals which included bodily mutilation and sacrifices for the dead. The Israelites were forbidden to practice such rituals (Deut 14:1). The law of Moses was also designed to protect Israel from one of the vilest effects which the "normalization" of death had on the Canaanites, and that was child sacrifice.

For everything that is detestable to the LORD
they have done for their gods,
even to burning their sons and daughters
in fire for their gods" (Deut 12:31).

Because of its view of death OT revelation places a high premium on life. A long life is considered a great blessing (Prov 3:2) and an immortal life the ultimate in blessing (Ps 16:11; 21:4 [H 5]; 73:23-26). The Canaanites felt the latter belonged only to the gods (ANET, p. 151, vi).

Contrary to the opinion of many moderns, the OT teaching that requires capital punishment for premeditated murder arose out of a high view of life, not a low view. The same is true of God's order to destroy those people who were committed to the detestable practices mentioned above. Psalm 106:34-38 explains why this is so: Because Israel did not destroy these peoples they learned their practices and sacrificed their own sons and daughters to demons.

Bibliography: Heidel, Alexander, "Death and the Afterlife in the OT," in *The Gilgamesh Epic*, University of Chicago. Richardson, TWB, p. 60. THAT, I, pp. 893-96.

E.B.S.

מוֹתָר (môtār). See no. 936g.
מִזְבֵּחַ (mizbēah). See no. 522b.

1170 מזג (mzg)

1170 מזג (mzg). Assumed root of the following.

1170a מזג (mezeg) *mixture*, i.e. *mixed wine*. Occurs only in Song 7:3, in phrase 'al-yehsar hammazeg "(that) never lacks blended wine."

1171 מזה (mzh). Assumed root of the following.

1171a מזה (māzeh) *sucked out, empty* (Deut 32:24; Isa 5:13).

מזו (māzû). See no. 534b.

מזוזה (m'zûzâ). See no. 535b.

מזון (māzôn). See no. 539a.

מזור (māzôr). See nos. 75a, 543c.

1172 מזהה (mēzah) *girdle*. Probably a loan word.

1172a מזיה (m'ziah) *girdle*. Occurs only in Job 12:21, "loosen the girdle of might," i.e. weaken them, make them defenseless by ungirding.

מזלג (mazlēg). See no. 552a.

1173 מזלות (mazzālôt) *constellations*. (ASV "planets," RSV similar.)

Appears in II Kgs 23:5 and Job 38:32. The Akkadian cognate refers to the phases of the moon, but the usage of the term in Judaic writings indicates that zodiac constellations are being referred to in Hebrew. In Kings the word is used with reference to the pagan worship of the stars with all such worship's astrological significance. In Job it is used with *kimâ k'sil* and 'āyish (the Pleiades, Orion and the Bear, all of which see), to indicate God's creative power and the folly of questioning his wisdom.

G.L.C.

מזמרה (m'zimrâ). See no. 556c.

מזמור (mizmôr). See no. 558c.

מזמרה (mazmērâ). See no. 559c.

מזמרת (m'zammeret). See no. 559d.

מזער (miz'ār). See no. 571b.

1174 מזר (mzr) I. Assumed root of the following.

1174a מזמר (mamzēr) *bastard, child of incest*.

Only found in Deut 23:2 [H 3], it is used of an illegitimate child who is refused entrance to the congregation of the Lord until the tenth generation. Zechariah 9:6 may refer to an individual, but more likely it figuratively depicts the mixed population of Ashdod. It is possible that the Deut reference also refers to a child of mixed parentage—Hebrew and pagan.

W.C.K.

1175 מזר (mzr) II. Assumed root of the following.

1175a מזור (māzôr) *net*. Meaning dubious.

מזרה (mizreh). See no. 579a.

1176 מזרות (mazzārôt). Occurs only in Job 38:32. Meaning dubious. Perhaps it refers to a particular star or constellation. See mazzālôt.

מזרה (mizrah). See no. 580c.

מזרע (mizrā'). See no. 582f.

מזרק (mizraq). See no. 585f.

מה (mēah), מה (mōah). See nos. 1181a,b.

1177 מהא (māhā') *strike* (=clap the hand, e.g. Isa 55:12; Ezk 25:6).

מהבה (mahbē'). See no. 588a.

מהבב (mahbō'). See no. 589a.

מהברה (m'habbērâ). See no. 598k.

מהברת (mahberet). See no. 598j.

מהבת (mahābat). See no. 600b.

מהגרת (mahgōret). See no. 604d.

1178 מהה (māhâ) I, *wipe, wipe out*.

Almost all of the thirty-three occurrences of this verb are theologically significant. It is first found in the flood narrative. Every living thing on the face of the earth that breathed was blotted out (Gen 7:22–23) including all human beings, except eight. *māhâ* figures prominently in the prayer in which Moses begged God to forgive the sin Israel incurred when they worshiped the golden calf. "If not, blot me out of your book," prays Moses (Ex 32:32–33). It had been God's intention to blot out Israel's name from under heaven (Deut 9:14), as repeated in Deut 29:20 [H 19] (see also Ps 69:28 [H 29]). Whether he regards it thus as a stain (as in Ps 51:3, 11) or a debt in a ledger (as in Col 2:14) is not known with certainty. But he was willing, as was the apostle Paul, to be accursed for the sake of his brethren.

Note that erasures in ancient leather scrolls were made by washing or sponging off the ink rather than blotting. "Wipe out" is therefore more accurate for the idea of exunge.

When God did move in judgment, he wiped Jerusalem as one wipes a dish, wiping it and turning it upside down (II Kgs 21:13). During the time of the judges, the entire tribe of Benjamin was almost blotted out (Jud 21:17).

The sinner prays as David did that God will blot out, i.e. erase his transgressions and iniquities (Ps 51:1 [H 3], 9 [H 11]). God does so for his own sake and remembers those sins no longer (Isa 43:25). Thus sins which loomed as a thick

cloud were blotted out (Isa 44:22). While God is omniscient, these sins he deliberately remembers against us no longer. The reverse action can be seen in Ps 109:14, and Neh 4:5 [H 3:37].

māḥâ is also used to describe the lifestyle of an adulterous woman who eats, wipes her mouth, and protestingly claims that she has done no wrong (Prov 30:20).

Then there is the case of the jealous husband who suspected his wife of adultery. As part of the psychological ordeal to which she was subjected in the presence of the Lord, the woman had to drink bitter water into which curses written on a scroll had been wiped in order to determine her innocence or guilt. (Num 5:23).

Finally, Isa 25:8 proclaims that God will wipe away tears from all faces.

W.C.K.

- 1179 מַחָה (māḥâ) *II, strike*. Occurs only in Num 34:11, *umāḥâ 'al-ketep yam-kinneret* "and (the border) will strike upon (i.e. reach to) the shoulder of the Sea of Kinneret."

Derivative

- 1179a מָחִי (m^eḥî) *stroke*. Occurs only in Ezk 26:9.

מַחֲוָה (m^eḥûḡâ). See no. 615b.

- 1180 מַחֲזֹז (māḥôz) *city*. Loan word from the Akkadian *maḥāzu* "city." Occurs only in Ps 107:30.

מַחֲזֹל (māḥôl). See no. 623g.

מַחֲזֶה (maḥāzeh), מַחֲזָה (meḥēzâ). See nos. 633f,g.

- 1181 מַחֵה (mḥḥ). *Assumed root of the following*.

1181a מַחֵ (mēah) *falling*.

1181b מֶחַ (mōah) *marrow*. Occurs only in Job 21:24, where it symbolizes prosperity.

1181c מַחֵה (māḥâ). Verb derived from *mōah*. Occurs only in the Pual, in Isa 25:6, *sh^emānim m^emūḥāyim* "fat pieces full of marrow."

מָחִי (m^eḥî). See no. 1179a.

מַחֲיָה (miḥyâ). See no. 644b.

מַחֲיִר (m^eḥîr). See no. 1185c.

מַחֲלָה (maḥālā), מַחֲלֵה (maḥāleh). See nos. 655c,b.

מַחֲלָה (m^eḥillā). See no. 660f.

מַחֲלָי (maḥālāy). See no. 655d.

מַחֲלָפ (maḥālāp). See no. 666d.

מַחֲלָשָׁה (maḥālāšâ). See no. 667b.

מַחֲלֹקֶת (maḥālōqet). See no. 669d.

מַחֲלֶקֶת (maḥl^eqōt). See no. 670g.

מַחֲלַת (maḥlat). See no. 655 or no. 623h.

- 1182 מַחֲמָא' (maḥāmā'ōt) *curd-like*. Occurs only in Ps 55:21 [H 22]. Perhaps *min* comparative plus *hem'â* "curd" (q.v.).

מַחֲמַד (maḥmad), מַחֲמֹד (maḥmōd). See nos. 673d,e.

מַחֲמַל (maḥmal). See no. 676b.

מַחֲמֶשֶׁת (maḥmešet). See no. 679d.

מַחֲנֵה (maḥāneh). See no. 690e.

מַחֲנָה (maḥānaq). See no. 697a.

מַחֲסֵה (maḥseh). See no. 700b.

מַחֲסֹם (maḥsōm). See no. 702a.

מַחֲסֹר (maḥsōr). See no. 705e.

- 1183 מַחַשׁ (māḥaš) *strike, wound severely*.

Derivative

- 1183a מַחַשׁ (maḥaš) *severe wound*.

This word is well attested in Ugaritic poetry. It is found in the OT in parallel pairs with itself (Ps 110:5-6), with *smḥ* "to annihilate" (Ps 18:39-41; note that the two verbs *māḥaš* and *sāmaḥ*, both in the first person singular, form an inclusion as in Ugaritic poetry), and with *kly* "to annihilate" (II Sam 22:39; Ps 18:38-39). The blow denoted by *māḥaš* is generally lethal and decisive, as Jael's was to Sisera (Jud 5:26).

The Lord will smite kings of many countries in the day of his great wrath (Ps 110:5-6). In fact, he does so even now to all who continue to walk in their sins (Deut 33:11; Ps 68:21 [H 22]). Hence, the kingdom of the ungodly can expect increasing hostilities until the final deliverance of God comes in the end (Hab 3:13). God smites and he heals; "neither is there any that can deliver out of his hand" (Deut 32:39). Even Eliphaz recognized this (Job 5:18). No picture of God moving in his vengeful justice is more vivid than Ps 68:23 [H 24], which portrays God smiting his foot in the blood of his enemies (who have come against a revived nation of Israel in the eschaton). There is a possibility that this verse may be explained by Ps 58:10 [H 11] where the verb is wash (*rāḥaš*) the feet in blood. The ancient versions read "wash" also in Ps 68:23 [H 24].

maḥaš. Severe wound. Only Isa 30:26 uses this word. The Lord will heal the blow of the wound that came to his people. This will take place in "that day" when the moon shall be as bright as the sun and the sun shall be seven times more luminous than it is now.

Bibliography: Fisher, Loren, *Ras Shamra Parallels*, I, Pontifical Biblical Institute, 1972, pp. 80, 227, 257-58.

W.C.K.

1184 מַחֵק (māḥaq)

- מַחֵב (maḥšēb). See no. 718a.
 מַחֲשָׁה (meḥšā). See no. 719d.
 מַחֲשִׁית (maḥšit). See no. 719e.

1184 מַחֵק (māḥaq) *annihilate*. Occurs only in Jud 5:26.

מַחְקָר (meḥqār). See no. 729b.

1185 מַחַר (mḥr). *Assumed root of the following.*

- 1185a מַחָרָה (māḥār) *tomorrow*.
 1185b מַחֲרָתָה (moḥōrāt) *the morrow*.
 1185c מַחֲרִירָה (m'ḥir) *hire, price*.

māḥār. Tomorrow. Occurring fifty-two times, *māḥār* is seldom used substantively, e.g. "tomorrow is the new moon" (I Sam 20:5). In other passages it is used adverbially: "Let us eat and drink, for tomorrow we die" (Isa 22:13) or "Tomorrow the Lord shall do this thing."

Of theological interest is the use of *māḥār* to mean in future time, e.g. Ex 13:14 and Deut 6:20, "When in time to come your sons ask you" (NEB). In Josh 4:6, 21 memorial stones were set so that in future days when the children asked what they meant, the answer could be given. Similarly, the transjordanian tribes feared that the time would come when they would be cut off from the heritage of Israel, so they also erected a memorial (Josh 22:24, 28). Laban and Jacob looked forward not just to the morrow in the sense of the following day, but to time that would come (Gen 30:33). Significantly enough, none of the prophets used this phrase to designate the eschatological era.

Proverbs warns against boasting about what one will do on the morrow (Prov 27:1). Neither should one promise to give tomorrow to a neighbor when he has it to give right then and there (Prov 3:28). God is in charge of our tomorrows, therefore we must be hesitant to plan as if the future were entirely in our hands.

moḥōrāt. Tomorrow. The most interesting feature about this feminine noun is that "on the morrow of" means after (Lev 23:11, 15, 16; Num 33:3; Josh 5:11). Twice the preposition *l'* is used before *māḥōrāt* to mean "on the morrow" (Jon 4:7; I Sam 30:17).

m'ḥir. Hire, price. Relation to above root unclear. This word is used only fifteen times in the OT. Deuteronomy 23:19 prohibits bringing the price of a "dog" (male prostitute) into the house of God. Isaiah 55:1 describes the free offer of God's salvation as being without money and without price. Wisdom cannot be purchased with gold, not at any price (Job 28:15). In a similar vein, Prov 17:16 asks why put a price (tuition?) into the hand of a fool to get wisdom (an education) when you know he has no heart (motivation) in it?

One of the great tragedies in Israel was that the rulers judged for reward, the priests taught for a price or reward and the prophets divined for money (Mic 3:11). Contrariwise, the pagan Cyrus, whom God raised up, released the captives of Israel for no price or reward (Isa 45:13). This is the opposite of Antichrist who will divide the land for personal gain (Dan 11:39).

W.C.K.

- מַחְרָאָה (maḥārā'ā). See no. 730b.
 מַחְרֵשָׁה (maḥārēshā). See no. 760d.
 מַחֲרָתָה (moḥōrāt). See no. 1185b.
 מַחֲשָׁה (maḥšōp). See no. 766b.
 מַחֲשָׁבָה (maḥāshābā). See no. 767d.
 מַחֲשָׁק (maḥshāk). See no. 769d.
 מַחֲתָה (maḥtā). See no. 777a.
 מַחֲתָה (m'ḥittā). See no. 784g.
 מַחֲתֵרֶת (mahteret). See no. 783a.
 מַחֲבָה (maḥbāh). See no. 786e.
 מַחֲהָ (maḥteh), מַחֲהָ (mittā), מַחֲהָ (mūtteh).
 See nos. 1352b,c,e.
 מַחֲוָה (maḥveh). See no. 794a.
 מַחֲוִיל (m'ḥil). See no. 1186a.

1186 מַחֲוִיל (mḥl). *Assumed root of the following.*

- 1186a מַחֲוִיל (m'ḥil) *wrought metal rod*.
 Occurs only in Job 40:18, *m'ḥil bārzel*. This phrase refers figuratively to the bones of the hippopotamus.

- מַחֲמוֹן (maḥmōn). See no. 811a.
 מַחֲטָה (maḥtā). See no. 1354c.
 מַחֲטָם (maḥ'ām). See no. 815b.
 מַחֲטָה (mitpāḥat). See no. 818d.

1187 מַחֲטָר (māḥṭar) *rain*. Denominative verb.

Parent Noun

1187a מַחֲטָרָה (māḥṭār) *rain*.

Genesis 2:5 states that the Lord "had not caused it to rain on the ground." The garden was watered by a "mist" or, better, a "river" (Harris, R. L., "The Mist, the Canopy and the Rivers of Eden," JETS 11:177-80). These statements explain why there were no "plants of the cultivated land" (perhaps thorns arising from rain action) or "herbs of the cultivated land" (perhaps cereal grains? cf. Gen 3:18).

Destructive rain from God fell on the earth in the flood of Noah's day (Gen 7:4). God rained down hail on the unbelieving Pharaoh (Ex 9:23), and fire and brimstone on Sodom and Gomorrah (Gen 19:24). He will yet rain down great hailstones, fire, and brimstone on Gog and his hordes in that great concluding battle of history

(Ezk 38:22). Such a prospect is in view for all the wicked (Ps 11:6).

The connection between man's spiritual condition and the amount and timing of the rainfall is seen in passages like Amos 4:7. When man's heart is right with God, he graciously gives the command to the clouds and they refresh the earth (Isa 5:6), just as he graciously rained manna on Israel in the wilderness (Ex 16:4; Ps 78:24).

mātār. Rain. The rain (in some thirty-eight references) is never to be taken for granted by mankind; it comes from the hand of God (Ps 147:8; Job 5:10; 28:26; 36:27) in amounts proportionate to the spiritual condition of the inhabitants of that land (Deut 11:11, 15 [H 14]). When men love the Lord their God and serve him with all their heart and soul (Deut 10:12), he sends rain on their land in its regular season (Deut 11:14; 28:12). But when they turn and go after other gods, the rain is shut off in heaven. Men and beasts languish (Deut 11:17) and the land is turned into powder and dust (Deut 28:24). Thus the condition of the promised land was itself a witness to the spiritual life of the people.

It may be noted that the Bible does not support the fanciful cosmology often attributed to it. The "windows of heaven" (Gen 7:11) are more accurately translated "sluice gates" (cf. *ḥallôn* and the reference there to *'ārubbâ*). The Hebrews knew from observation that rain comes from clouds (Isa 5:6; I Kgs 18:44).

The prophets pointed to the rain as a sign for the people of God's anger or favor (Isa 5:6; 30:23; Amos 4:7; Zech 10:1). Rain that fell during the wheat harvest was a sign of God's judgment, for it came out of season and at the worst moment possible (I Sam 12:17-18). Solomon prayed that God would open the heavens, closed by the people's sin, after they had called upon him in prayer (I Kgs 8:36; see also II Chr 6:27). Elijah had just such a prayer ministry (I Kgs 18:1). Indeed at the very juncture in history when Israel chose to worship Baal the storm god (I Kgs 16:31-32), Elijah appeared with the warning, "There will be neither dew nor rain these years except by my words" (I Kgs 17:1).

Waiting for the rain became proverbial: like a man waiting for the rain with his mouth held open wide (Job 29:23). It is also used in similes: the Messiah will come down like rain on the mown grass (Ps 72:6). He will dawn on them as the tender grass shining after the rain (II Sam 23:4). In that day a tabernacle will provide shelter from the storm and rain (Isa 4:6).

Rain accompanied by thunder was sent on the Egyptians as a sign of supernatural power during the plagues (Ex 9:33-34; cf. Deut 11:10). There are three occurrences of the statement, "He causes the vapors to ascend from the ends of the

earth; he makes lightnings with rain, and brings the wind out of his treasures" (Ps 135:7; Jer 10:13; 51:16).

Bibliography: Baly, Denis, *The Geography of the Bible*, Harper, 1957, pp. 41-52.

W.C.K.

מַטָּרָה (*maṭṭārā*). See no. 1356a.

1188 מַי (may) **water**, מַיִם (*mayim*) **waters**.

Found only in the plural form, it occurs some 580 times. The theological importance of water may be discussed in terms of its historical, ritual, metaphorical, and eschatological aspects. The scarcity of water in Palestine explains the numerous references in the OT to man's quest for water.

Historical Aspects

The waters of heaven and earth were created by God. In an all-embracing summary, Ps 104 relates that God created the waters in the clouds (v. 3) and on the earth (v. 6). He controls their boundaries (vv. 7-9), appoints springs to break out on the earth (v. 10), and rain to fall at his bidding (v. 13), thereby fructifying the earth and gladdening the heart of man (vv. 11-18).

Many liberal critics draw a crude picture of biblical cosmology in which the "waters on high" are held back by a solid firmament, being permitted to fall to the earth through "windows" (see the drawing after S. H. Hooke in ZPEB, I, p. 395). Actually, this is a strange mixture of mis-translation and misuse of poetic imagery. The biblical account depicts Elohim creating the upper waters, the watery clouds of heaven, and the lower waters by the word of his mouth (Gen 1:7, 9). An "expanse" (rather than the Greek and Latin derivative "firmament") was created between the two bodies (Gen 1:6). No idea of hardness, dome-like effect or solidity is attached here. Rather, as in Ezk 1 and 10, it is merely a separating expanse. Neither are the lower waters, especially the "deep" of Gen 1:2 (*t'hôm*) to be connected with any primeval deep or mythological monster of chaos. *t'hôm* is a good Canaanite word for the sea, cf. Ugaritic (UT 19: no. 2537) just as the "waters under the earth" (Ex 20:4; Deut 4:18; 5:8) are not necessarily infernal, but simply water below the shoreline in which men can fish. Likewise the "windows of heaven" (Gen 7:11; 8:2) are metaphorical representations, for on other occasions these same "windows" pour forth grain (II Kgs 7:2), blessings, perhaps shekels (Mal 3:10), and trouble (Isa 24:18). (See *'ārubbâ* in article on *ḥallôn*.)

God is also the regulator and dispenser of all the waters: he causes the rains to fall "in time" (Lev 26:4; Deut 28:12). He opens the floodgates in judgment (Gen 7:17-20) and closes them (Gen

8:2-3). But even the normal flow of rivers (Num 24:6) and the presence of wells and springs (Gen 16:14; Ex 15:23, 27) continue to be his concern. His ability to provide water was proved by the provision of water in the wilderness.

One of the factors controlling the dispersement and availability of water is the conduct of man. Water is withheld from covenant breakers, lawless and disobedient peoples (Lev 26:19; Deut 28:23; Amos 4:7; 1 Kgs 18:18), but given graciously as a sign of the blessing of God to that nation or city which obeys the voice of God.

This divine mastery and ownership is demonstrated in the flood of Noah's day (Gen 7), the Red Sea deliverance (Ex 15:1-18), the Jordan River crossing (Josh 3:16; 4:18), and Elijah's crossing of the Jordan (II Kgs 2:8). Thus the waters of the Red Sea distinguish between the people of God and hardened idolaters, while the waters of the Jordan recognize the authoritative command of its ruler's messengers. Likewise water sprang from the rock for a thirsty nation at the word of God's servant Moses (Ex 17:1-7; Num 20:1-13; Ps 78:16, 20; Isa 48:21).

Ritual Aspects

Various ritual ablutions were performed to symbolize inner moral purity, preparation for meeting or worshiping God, and innocence. Ritual washing was required in the case of ordination (Ex 29:4; Lev 8:6), the high priest's preparation for the Day of Atonement (Lev 16:4, 24), leprosy (Lev 14:5-7, 50-52), sexual emissions (Lev 15:13), and contact with a corpse. While the rites in these cases were powerless to bring about inner moral purity, they signified one's prior inner state of purity and his sense of God's holiness.

There is one use of water in a kind of psychological ordeal (Num 5:11-31) which has no known parallels in the ancient near east. That is the trial of jealousy. (A true ordeal in the near east involved physical danger from which an innocent person was supposed to be delivered, e.g. being thrown into a river. In the Middle Ages, handling hot iron or walking through fire was supposed to be a test of innocence. The Bible contains no examples of this kind of ordeal.)

If a jealous husband suspected his wife of adultery (there being no witnesses), he could bring her before the priest. He (the priest) then sprinkled dust from the sanctuary floor over a vessel of water, thereby making it "bitter water." The woman was required to repeat a formula of curses which the priest wrote on a scroll and then washed into the bitter water. No doubt the resulting effect on the woman's body, after she drank the water, was psychosomatic, God using the mind and emotions to produce the signs that indicated guilt or innocence. Jeremiah refers to this

ordeal when he announces (8:14; 9:15 [H 14]; 23:15) that all Israel is due to drink "bitter" or "poisoned" water.

Water also plays an important role in the ritual performed in the case of an unsolved murder. Those living closest to the scene of the crime were required to wash their hands over a sacrificed heifer (Deut 21:1-9) in order to cleanse the area, which probably gave rise to the custom of washing one's hands in innocence (Ps 26:6; 73:13; cf. Mt 27:24).

The OT never encouraged "refreshment" (or "pouring out water") for the dead as some would argue from Deut 26:14; 1 Sam 7:6; Jer 16:7. Neither did it connect water with magic, for Deut 18:9-14 is clearly against all such practices. Joseph's cup of divination (Gen 44:5) is a case of deception to fool his brothers based on the idolatrous practice of hydromancy.

Metaphorical Aspects

Water is an element in many metaphors. The desire for God, he who is the source of "living water" (Jer 2:13), is like a deer's thirst for water (Ps 42:1 [H 2]). Consequently, all who drink of him (Isa 55:1-2) are "like a watered garden and like a spring of water, whose waters fail not" (Isa 58:11) or like trees by the river of waters (Ps 1:3; Jer 17:8). Apart from God, man is like a dry, waterless land doomed to die (Ps 143:6).

In the realm of marriage, sexual enjoyment with one's own wife is likened to drinking "living water" from one's own well (Prov 5:15; Song 4:15), while harlotry involves drinking "stolen waters" (Prov 9:17).

Other figures depict a fearful heart as melting and becoming water (Josh 7:5), the knowledge of God as wide and broad as the waters of the seas (Hab 2:14; Isa 11:9), and death as the spilling of water (II Sam 14:14; Ps 22:14 [H 15]). Distress is likened to much water (II Sam 22:17) or deep waters (Ps 69:3, 15).

Great rivers symbolize imperial powers that can swamp other nations; thus the Euphrates (Isa 8:7) and the Nile (Jer 46:7-8). God used these "rivers" to punish his people.

Eschatological Aspects

When Israel is restored to their land in a new exodus, God will again miraculously refresh his people by watering the old desert (Isa 35:6-7; 43:20) and by changing the land into a garden showplace (Isa 41:17-20), although some hold that this passage refers metaphorically to the spiritual refreshment of his people. Paradise will be restored when a river from the temple in Jerusalem will flow down toward the Dead Sea. The trees lining its banks will be a source of life and healing (Ezk 47:1-12; Zech 14:8).

In the coming messianic era, God will grant rain in its season (Ezk 34:26) so that thirst and want are forgotten (Isa 49:10; Jer 31:9). The Lord will "sprinkle clean water" on the restored tribes and they will be purified of all their filthiness (Ezk 36:24-25).

Bibliography: Harris, R. L., "The Bible and Cosmology," JETS 5:11-17. Reymond, Philippe, "L'eau, sa vie, et sa signification dans l'Ancien Testament," Supp VT, 1958. Richardson, TWB, pp. 279-80. TDNT, VIII, pp. 317-22.

W.C.K.

1189 מי (mī) who.

Whereas *mā* "what?" inquires after the character or quality of things and sometimes persons, *mī* "who?" usually refers to persons and seeks only the identity, ancestry, or some external fact.

mī is used with personal association in thirty-six passages, e.g. Gen 24:65 in which Rebekah asks Eliezer, "Who is this man walking toward us?" He answers, "It is my master." Pharaoh asks Moses and Aaron, "Who precisely is to go?" (Ex 10:8). The reply is, "All" (Ex 10:9). David, astounded by the announcement of God's grace to him, cried out, "Who am I, O Lord Yahweh and what (*mī*) is my house (dynasty)?" (II Sam 7:18). Other passages demonstrating the same idea are: Ex 15:11; 32:26; Deut 3:24; 4:7-8; 5:26; 20:5-8; Jud 9:28, 38; 10:18; 21:5, 8; I Sam 18:18; 25:10; II Sam 7:23; 22:32; II Kgs 6:11; 9:5; I Chr 17:21; Job 5:1; 34:7; Ps 24:8, 10; 25:13; 34:12 [H 13]; 89:48 [H 49]; Isa 48:14; 50:1; Ezk 27:32.

Some believe that Ex 3:11; II Chr 2:6 [H 5] and Gen 33:8 are exceptions to the rule just announced. However, Moses asks in Ex 3:11, "Who am I to go to Pharaoh?" Apparently he is just claiming to be a nobody. He is not referring to his character, but rather to his ancestry. Likewise Solomon asks in II Chr 2:6 [H 5], "Who is able to build [God] a house?" and "Who am I then?" His ancestry in light of the greatness of the task is nothing. He assumes a stance of humility, as did his father David (II Sam 7:18). When Esau asks Jacob, "What (*mī*) was all that company of yours that I met?", he refers only to its size, not its potential or character. When Mic 1:5 asks, "What (*mī*) is the transgression of Jacob?" and "What (*mī*) are the high places of Judah?" it is calling only for an identity or list of sins and high places; their character and meaning is transparently evil.

Bibliography: Motyer, J. A., *The Revelation of the Divine Name*, London: Tyndale, 1959, pp. 19-20.

W.C.K.

מֵיטָב (mēṭāb). See no. 863a.

1190 מִיָּקָל (mikāl) *brook* (meaning dubious). Occurs only in phrase *mikal hammāyim* (II Sam 17:20).

1191 מין (myn), מון (mwn). Assumed root of the following.

1191a מִין (mīn) *kind*.

1191b תְּמוּנָה (t'mūnā) *likeness, form*.

min. Kind. The word *mīn* occurs in thirty-one passages (chiefly Gen 1, 6, 7; Lev 11; Deut 14), thirty of which belong to Moses' Pentateuch. The other one is Ezk 47:10.

The etymology of *mīn* cannot be established with certainty. Ludwig Koehler would have it come from the noun *t'mūnā* "form" with some such meaning as "to think out" or "to invent." Skinner's *International Critical Commentary* on Genesis rejects this line of reasoning and selects rather an Arabic root meaning "to split (the earth in plowing)," with the resulting idea of dividing.

Three significant grammatical points are noted by Barton Payne: 1. *mīn* is always used with the preposition *l'* "to" or "in respect to, according to" and thereby provides specification or, in Driver's phrase, "technical enumeration." 2. *mīn* always occurs in the singular form even though English translations sometimes render it as plural (Ezk 47:10, כַּנֹּף). But it is in fact a collective noun giving the generic form in each case. 3. *mīn* always is followed by one of five suffixal pronominal endings. Affixation of these endings strongly suggests that each form has his, her, or its own generic group to which it belongs by order of the creator.

Some have argued that when God created *mīn*, he thereby fixed the "species." This is a gratuitous assumption because a link between the word *mīn* with the biologist's descriptive term species cannot be substantiated, and because there are as many definitions of species as there are biologists.

In light of the distinctions made in Gen 1, such as the distinction between herbs and grasses which are, however, members of the same class (Angiosperms), it is possible that in some cases the biblical term *mīn* may indicate a broader group, such as an order. Elsewhere, in Lev 11:14, 15, 16, 19, 22 (four times), 29, *mīn* appears consistently as equivalent to nothing broader than genus. However, Lev 11:4 "the falcon after its kind," and 11:16 "the hawk after its kind," refer to divisions within the order Falconiformes, yet both have subdivisions called *mīn*. Likewise, as Payne points out, the locust, bald locust, cricket, and grasshopper all belong to the order Orthoptera and the locust, bald locust, and grasshopper belong to the family Acrididae, but again each has its subdivisions called *mīn* (genus?).

God created the basic forms of life called *mīn*

which can be classified according to modern biologists and zoologists as sometimes species, sometimes genus, sometimes family or order. This gives no support to the classical evolutionist view which requires developments across kingdom, phyla, and classes.

ṭ'múnâ. Likeness, form. A nocturnal apparition of a spirit with an undiscernible form (Job 4:16). In Num 12:8, Moses witnesses the similitude of the Lord, i.e., his passing-by glory (see Ex 33:22; also Ps 17:15 of the Psalmist's wish to see God when he awakes). Elsewhere men are warned against making images in the likeness of anything which God created (Ex 20:4; Deut 5:8; 4:16, 23, 25).

Bibliography: Payne, J. Barton, "The Concept of 'Kinds' in Scripture," JASA 10:17-19. TDNT, I, pp. 181-82.

W.C.K.

1192 מִיץ (*mys*). **Assumed root of the following.**

1192a מָץ (*mēs*) *squeezer, i.e. oppressor* (Isa 16:4).

1192b מִיץ (*mis*) *squeezing, pressing, wringing* (Prov 30:33).

מִיָּץ (*miq*). See no. 1163.

מִישֹׁר (*mishār*), מִישׁוֹר (*mishôr*). See nos. 930e,f.

מִיָּרָה (*mitār*). See no. 936h.

מִכְאוֹב (*mak'ôb*). See no. 940b.

מִכְבֵּר (*makbēr*), מִכְבָּר (*makbār*). See nos. 948c,d.

מִכָּה (*makkā*). See no. 1364d.

מִכְוָה (*mikwā*). See no. 961c.

מִכּוֹן (*mākôn*). See no. 964c.

1193 מָכַד (*mākak*) *be low, humiliated* (Ps 106:43; Eccl 10:18; Job 24:24).

מִכְלָה (*miklā*). See nos. 980c, 982d.

מִכְלוֹל (*miklōl*), מִכְלָל (*maklāl*), מִכְלָל (*miklāl*). See nos. 985c,d,e.

מִכְלֵת (*makkōlet*). See no. 85g.

מִכְמָן (*mikmān*). See no. 991a.

מִכְמֶרֶת (*mikmeret*), מִכְמֹרֶת (*mikmōret*). See nos. 995c,d.

מִכְנָס (*miknās*). See no. 1000a.

מִכְס (*mekes*). See no. 1014a.

מִכְסֶּה (*mikseh*), מִכְסֶּה (*m'kasseh*). See nos. 1008c,d.

מִכְפֶּלֶה (*makpēlā*). See no. 1019b.

1194 מָכַר (*mākar*) *sell*.

Derivatives

1194a מְכָרָה (*meker*) *merchandise*.

1194b מִמְכָּר (*mimkār*) *sale, ware*.

1194c מִמְכֶּרֶת (*mimkeret*) *sale*. Occurs only in Lev 25:42.

1194d מִכְרֶה (*m'kērā*) *swords*.

One of the central teachings of the OT is that God, his people, and the real estate which he gave to them belonged together. Since God remained the sole owner of the land, he attached certain conditions to the Israelites' occupation of it. One condition was that the land was not to be sold permanently (Lev 25:23). If someone became so poor that he had to sell his property, his nearest kinsman was to redeem it (Lev 25:25). If he had no kinsman, and never recovered sufficient means to buy it back himself, it remained in the hands of the purchaser until the year of Jubilee. In that year, the seventh seven, every family was to return to its ancestral possession. The law of Jubilee was the first land reform in history.

Selling fellow Israelites into slavery was prohibited (Ex 21:16; Deut 24:7; Joel 3:3 [H 4:3]; Amos 2:6; Neh 5:8; Zech 11:5). They could, however, sell themselves, i.e. their services and work, but their servitude was terminated in the seventh year (Deut 15:12) and in the year of Jubilee, when all servants went free (Lev 25:39, 40, 47, 48, 50; Deut 15:12; Jer 34:14). Also in the sabbatical year debts were cancelled (Deut 15:1-3).

The Lord sold his people into the power of their enemies when he became displeased with them (Deut 32:30; 28:68; Ps 44:12 [H 13]; Isa 50:1; Ezk 30:12). Actually, the Israelites sold themselves: for nothing! But God would yet redeem them without money (Isa 52:3). I Sam 12:9 spells it out, "When they forgot the Lord their God, then he sold them. . .," which happened repeatedly during the time of the judges (Jud 2:14; 3:8; 4:2; 10:7).

Joseph was sold by his brothers to the Ishmaelites who in turn sold him into Egyptian slavery (Gen 37:27, 28, 36; 45:4). But when Joseph revealed his identity to his astonished brothers he said, "Be not grieved, not angry, with yourselves that you sold me here, for God sent me ahead of you to preserve life" (Gen 45:5) and more pointedly in Gen 50:20, "You devised it for evil but God planned it for my good."

Esau sold his birthright (Gen 25:31, 33). Thus he forfeited his right to be the chief heir for a little soup. The Nuzu tablets (c. 1500 B.C.) witness two other cases of men yielding inheritance rights to a younger brother for some immediate temporal consideration.

One passage uses the verb figuratively, "buying the truth and selling it not" (Prov 23:23). Perhaps the Israelite king, Ahab, illustrates that passage, since "he sold himself to work wickedness" under the instigation of his pagan wife,

Jezebel (I Kgs 21:20, 25). Unfortunately, the same could be said for all Israel (II Kgs 17:17): completely committed and sold out to accomplish wickedness!

meker. *Value.* Used in four passages, only one of which is significant here. Proverbs 31:10 mentions the "virtuous woman," who has a value far above rubies. The reason is apparent from the description given of her in the context.

mimkār. *Sale, ware.* Most of the passages using *mimkār* deal with the sale or things sold as collateral and how one goes about redeeming them in the year of Jubilee (Lev 25:14, 27, 29, 33, 50; see also Neh 13:20).

Bibliography: Vaux, R. de, AI, pp. 164–66; 175–77. Harris, R. L. *Man: God's Eternal Creation*, Moody, 1973, pp. 137–38.

W.C.K.

מָכַר (*makkār*). See no. 1368f.

מִכְרָה (*mikreh*), מִכְרָא (*m'kūrā*). See nos. 1033b,c.

מִכְשׁוֹל (*mikshōl*), מִכְשְׁלָה (*makshēlā*). See nos. 1050c,d.

מִכְתָּב (*miktāb*). See no. 1053c.

מִכְתָּה (*m'kittā*). See no. 1062b.

מִכְתָּם (*miktām*). See no. 1056a.

מִכְתֵּשׁ (*maktēsh*). See no. 1061a.

1195 מָלֵא (*mālē'*) *be full, to fill.*

Derivatives

1195a מָלֵא (*mālē'*) *fullness, that which fills.*

1195b מָלֵא' (*m'lē'*) *fullness.*

1195c מָלֵא' (*m'lē'ā*) *fullness, full produce.*

1195d מִלְּאָה (*millū'ā*) *setting of jewel.*

1195e מִלְּאָ (*millū'*), מִלְּאָ (*millū'*) *setting, installation.*

1195f מִלְּאָת (*millē't*) *setting, border, rim.*
Meaning dubious.

Examination of 249 occurrences of this verb (in the Qal and Niphal) reveals that it can have either a spatial signification or by extension the important theological concept of temporal signification.

The spatial signification is found in Ex 10:6, the locusts filling the houses, Joel 3:13 [H 4:13], the winepress full of juice, and II Kgs 4:6, the widow pouring oil into empty vessels until they are full.

The temporal signification is seen in the completion of a fixed time, e.g. the days of Rebekah's pregnancy, which were fulfilled when she gave birth (Gen 25:25), the seven days that had elapsed, i.e., ended, were full after the Lord struck the Nile (Ex 7:25), and the three weeks which were completed while Daniel fasted (Dan 10:3).

Even more significant is the use of this term to represent the omnipresence of God: "Do not I fill heaven and earth? says the Lord" (Jer 23:24). He is not only universally present and fills the whole earth with his glory (Num 14:21; Ps 72:19; Isa 6:3), but he is also locally visible by his glory (*kābōd*) in the cloud which fills the tabernacle (Ex 40:34–35; I Kgs 8:10–11; Isa 6:1; Ezk 10:3; 43:5; 44:4).

This term is also used of God's ability to finish a work begun or accomplish a word promised. The Piel form of *ml'* seems to emphasize the fulfillment of utterances.

Men fulfill their words when they practice idolatry as they said they would (Jer 44:25). When Solomon expelled Abiathar from his priesthood, Eli's words were fulfilled (I Kgs 2:27) just as Jeremiah's words were fulfilled by the seventy-year exile (II Chr 36:21). God acted to fulfill his word spoken to David when he built the temple (I Kgs 8:15, 24; II Chr 6:4, 15). God will also act to fulfill the counsel and petition of his Messiah (Ps 20:4, 5 [H 5, 6]).

Von Rad lists other theological terms that show how the Lord's prophetic word functioned in history: "does not fail" (*lō'-nāpal* Josh 24:45 [H 43]; 23:14; I Kgs 8:56; II Kgs 10:10); "it will be established" (*qūm*, I Sam 1:23; 15:11, 13; II Sam 7:25; I Kgs 2:4; 6:12); "it comes to pass" (*bō*, Josh 23:15); cf. also Ezk 12:25, 28, "Thus has the Lord Yahweh spoken: None of my words will be delayed any longer; the word which I speak is performed, says the Lord, Yahweh" (*Theology of the Old Testament*, II, p. 94).

The Piel form of *mālē'* is also used to denote a period of time, i.e. number of days (Gen 29:27–28), years (II Chr 36:21) or length of gestation (Job 39:2) which must be completed. Consequently, the emphasis is not to be placed solely on the predicted word, but also on the faithful God who will achieve, perfect, and do what was said: The time between the prediction and its fulfillment contains significant happenings which evidence this same powerful and faithful God who continues to fill chronological time (*chronos*) with opportune moments (*kairoi*). This belongs generically to that final achievement of all that the word promised (cf. NT *pleroun*, Heb. *kālā*, Gr. *teleō*, Heb. *tāman*, Gr. *teleō*). Interestingly enough, Moule, citing J. A. Fitzmyer, says that "Qumran literature lacks both the fulfillment formula found in Matthew and also the 'pattern' in the use of the Old Testament . . . [found] in the New Testament . . . [and] scarcely any examples of the use of *ml'* in a phrase referring to the confirmation or completion of God's promises or plan" ("Fulfillment-Words in the New Testament," p. 309).

In figurative expressions, the earth is often portrayed as full of violence (Gen 6:13; Mic 6:12;

Jer 23:10; 51:5; Ezk 7:22) and sometimes as full of the glory, mercy, goodness, and knowledge of the Lord (Ps 33:5; 119:64; Isa 11:9; Hab 3:3). The land can be filled with sin (Jer 16:18; Ezk 8:17). "To fill one's hand" (with sacrifices) is "to consecrate" one's service (I Chr 29:5; Ex 32:29) or a priest (Jud 17:5). Likewise to fulfill the desire of a man is "to satisfy" him (Ex 15:9).

m^olō'. Fullness. It means "what fills up" a large number. Gen 48:19 has Jacob predict that Joseph's son Ephraim would become a multitude of nations or as the NEB has it, "a whole nation in themselves" just as Isa 31:4 speaks of a mass or multitude of shepherds.

Most frequently this word is used with land and speaks of the fullness or the entire contents belonging to the Lord (Deut 33:16; Ps 24:1) or to the threatening invader (Mic 1:2; Amos 6:8 [i.e. of the city]; Jer 8:16; 47:2; Ezk 12:19; 19:7). But when Isaiah witnessed the vision of his call, the whole earth was full of his glory (Isa 6:3).

The Lord claims all the inhabited world (*tēbēl*) as his own along with all of its contents (Ps 50:12; 89:11 [H 12]; 98:7; Isa 42:10; I Chr 16:32). Indeed, even the sea is invited to sing and roar in praise to the Lord with all of its contents (Ps 96:11).

The other significant theological usage occurs in the reference to the homer-full of manna stored in the presence of the Lord, in the ark (Ex 16:33).

Bibliography: Childs, Brevard S., "Prophecy and Fulfillment," *Interpretation* 12:259-71. Moule, C. F. D., "Fulfillment-Words in the New Testament—Use and Abuse," *NTS* 14:308ff. Fitzmyer, J. A., "The Use of Explicit O.T. Quotations in Qumran Literature and in the NT," *NTS* 7:297ff. Richardson, TWB, pp. 87-88. THAT, I, pp. 897-99.

W.C.K.

מָלַח (*mal'āk), מְלָאכּוּת (*mal'ākūt). See nos. 1068a,c.

מְלָאָה (*millē'it). See no. 1195f.

מְלָבֵן (*malbēn). See no. 1074i.

מְלָבוּשׁ (*malbūsh). See no. 1075b.

מְלָה (*millā). See no. 1201a.

מְלִיָּה (*millū'). See no. 1195e.

מְלִיָּה (*mallūah). See no. 1197c.

מְלִיָּה (*m^olūkā). See no. 1199d.

מְלִיָּה (*mālōn). See no. 1096a.

- 1196 *מָלַח (*mālāḥ) *I*, *tear away, dissipate*. Occurs only in the Niphal, in Isa 51:6, *shāmayim ke'āshān nimlāhū* "the heavens will vanish like smoke" (NIV).

Derivative

- 1196a מְלָח (*melāḥ) *rag* (Jer 38:11-12).

- 1197 מָלַח (*mālāḥ) *II*, *salt, season*. Denominative verb.

Parent Noun

- 1197a מְלָח (*melāḥ) *salt*.

- 1197b מְלָחָה (*m^olēhā) *saltiness, barrenness*.

- 1197c מְלִיָּה (*mallūah) *mallow, a plant which grows in salt marshes* (Job 30:4).

- 1197d מְלָח (*mallāḥ) *mariner*.

Only three passages use this denominative verb. According to Lev 2:13, the meal offering is to be seasoned with salt. In Ex 30:35 the ingredients used in compounding incense were to be salted (קָיַן, "tempered together").

Nowhere does there occur the aspect of entering into friendly relations by eating bread and salt together. Arab society to this day retains such expressions as "there is salt between us" or "I love you as I love salt."

The third passage is Ezk 16:4, which uses a Hophal perfect and infinitive absolute to describe a newborn baby being rubbed or washed with salt. Probably this is merely to cleanse and heal the child rather than to establish any covenant [of salt] between the newborn and God. We may hope the salt solution was dilute!

melāḥ. Salt. Various uses of salt are mentioned in twenty-eight passages of the OT. It was obtained from large quarries located on the southwest side of the Dead Sea (Gen 19:26; Ezk 47:11; Zeph 2:9). In Job 6:6 it is mentioned as a condiment. Salt and oil were always mixed with the meal offering (Lev 2:13). Ezekiel 43:24 notes that the priest will cast salt on the burnt offerings of the millennial age. The incense offering, the symbol of public worship to God, must also be "seasoned with salt" (Ex 30:35). Some hold that salt in these offerings represents that which prevents putrefaction, while honey and leaven do not prevent it and were excluded for that reason. Others point out that the use of salt as a preservative is not clear in the Bible. The burnt offerings, at least, were not to be kept and incense does not putrefy. Therefore the use of salt in these offerings may be a matter of seasoning or of dedication, for salt was an item of value. Honey, on the other hand, does not easily putrefy.

The term "covenant of salt" is applied to the perpetual statute by which revenue was to be given to the priests (Num 18:19), and to the covenant established with David whereby he was accorded an everlasting reign over Israel (II Chr 13:5). These relationships are thereby designated as irrevocable and binding (see also Lev 2:13).

The preservative qualities of salt are perhaps seen in the prophet Elisha's using it to purify the spring at Jericho (II Kgs 2:20-21), though the ef-

ficacy here was miraculous. On the other hand, salt was scattered over the site of a city devoted to God for destruction (Jud 9:45) which thus became the symbol of barrenness and desolation (see also Deut 29:23 [H 22]; Job 39:6; Zeph 2:9).

Bibliography: Corswant, W., *A Dictionary of Life in Bible Times*, Oxford University Press, 1960, pp. 233–34. Ross, J. F., "Salt," in IDB, IV, p. 167.

W.C.K.

מִלְחָמָה (*milḥāmā*). See no. 1104c.

- 1198 *מָלַץ (*mālaṭ*) *be delivered, escape (Niphal); deliver, save (Piel)*. ASV and RSV similar. BDB "slip away."

Derivative

- 1198a מֶלֶט (*meleṭ*) *clay (flooring)*. RSV mortar. Occurs only in Jer 43:9, an object lesson of the coming destruction of Egypt.

mlṭ is one word of the cluster that includes *gā'al*, *yāsha'*, *nāṣal*, *pālaṭ* and *shālôm*. These words are translated in the LXX by several Greek words: *sōzō* (including *diasōzō* and *anasōzō*) about seventy times, *hryomai* eight times, and *exaireō* five times. This distribution suggests that they have similar meanings with somewhat different emphases.

Although *mālaṭ* may denote escape from court services to see one's relatives (I Sam 20:29) or deliverance of the needy from affliction (Job 29:12), the most prominent facet of meaning is of deliverance or escape from the threat of death, either at the hands of a personal enemy (I Sam 19:11; 23:13) or a national enemy (II Sam 19:10), or by sickness (Ps 107:20).

The usual emphasis is on the role of Yahweh in deliverance (particularly paralleling the LXX *hryomai*; Ps 116:4; 107:20; 22:5 [H 6]). His salvation is for the righteous (Prov 28:26; Job 22:30) but his judgment on sin cannot be escaped (I Kgs 19:17; Amos 2:14–15). Deliverance is possible only for those who call on him (Joel 2:32 [H 3:5]). He is the protecting, delivering God. By contrast, escape is not found in the strength of a horse (Ps 33:17), the might of another nation (Isa 21:6), riches (Job 20:20), or in one's own understanding.

Bibliography: TDNT, VII, pp. 971–73, 978–80; VI, pp. 998–1003.

G.L.C.

מְלִילָה (*m'ṣilā*). See no. 1202.

מְלִישָׁה (*m'ṣiṣā*). See no. 1113b.

- 1199 מַלַּךְ (*mālak*) *I, be, become king or queen, reign*. Denominative verb.

Parent Noun

- 1199a מֶלֶךְ (*melek*) *king*.
 1199b מַלְכָּה (*malkā*) *queen*.
 1199c מְלֶכֶת (*m'leket*) *queen*.
 1199d מְלֻכָּה (*m'lūkā*) *kingship, royalty*.
 1199e מַלְכוּת (*malkūt*) *sovereign power*.
 1199f מַמְלָכָה (*mamlākā*) *sovereignty*.
 1199g מַמְלָכוּת (*mamlākūt*) *sovereignty*.
 1199h מֹלֶךְ (*mōlek*) *Molech, a pagan god*.
 1199i מֶלֶךְ-שֶׁדֶק (*malki-sedeq*) *Melchizedek*.

Since Semitic nouns are usually derived from verbs, the reverse is always a signal to look to the noun for the essential meaning. *mālak*, though employed over three hundred times, appears only in Qal and Hiphil stems (except for one Hophal, Dan 9:1). The meaning of the Qal (over two hundred times) is always "to reign," i.e. to be and exercise functions of a monarch, whether male (king) or female (queen).

The normal sense of the Hiphil of *mālak* would be to cause to be king (or queen) and such is the case—"make king, cause to reign." This can be the act of inauguration by anointing (II Sam 2:9; 5:17) or anointing and crowning (II Chr 23:11). It can also be the act of God or men in exalting a man to such an office, the ceremony not being considered (I Sam 15:35; I Kgs 12:20). The Hophal, employed only once, at Dan 9:1, seems specifically to indicate that Darius was not regarded by the author, Daniel, as supreme monarch of the Medo-Persian empire but rather was made (passive voice) sub-*melek* at Babylon, an important but secondary, city and area of the realm.

melek. King. Since the Bible was written when sovereignty (seat of authority) in civil government was viewed somewhat differently than it is today, officials and functionaries whom men today would designate by other titles (commandant, governor, chieftain, etc.) are regularly designated *melek*. That thirty-one columns, averaging about eighty-five entries per column, are devoted in *Englishman's Hebrew and Chaldean Concordance* to this word is an indication of its prevalence in the OT.

melek is simply the most common word for chief magistrate and is similar in meaning to several other words usually translated lord, captain, ruler, prince, chief and such like: *nāgid*, *nādīb*, *nāsik*, *nāsi'*, *qāṣin*, *rōzēn* (always pl.), *ṣar* (very frequent). As nearly as can be determined, none of these terms is consistently employed in the Hebrew Scriptures to designate a well-defined office. Conclusions based on the use of one or another of them are precarious, as for example that *nāgid* always designates Gentile rather than Israelite magistrates or the other way around.

The essential theology of the OT with reference

to *melek* (king) is not to be obtained merely by examining the over 2500 occurrences of the word. Rather we must examine the OT idea of magistracy, i.e., of civil authority. Underlying all civil society was *consuetudinary*, i.e. common or customary law. No state then (including the Mosaic) or now could operate by statutory laws alone. Furthermore, civil government was the rule of magistrates. They were rulers (*šarim*) in a greater sense than are rulers in the West today. For though responsible to statutory law and to custom, part of the custom was to rely simply on decisions of the magistrate—for whom there are many designations (see above)—to supply whatever leadership, control, and support people expected from their government. Government, therefore, in a degree much greater than in any Western land, was rule by just (hopefully) men rather than by laws that were just.

Proverbs 8:15–16 supplies a locus of materials for our search for a theology of the king or supreme magistrate: “By me [wisdom] kings reign, And princes decree justice. By me rulers rule, And nobles, even all the judges of the earth.” The least definite is king, the first. Let the four others amplify the idea of kingship. “Princes” (singular *rōzēn*) occurs only six times, always in poetry. By reference to a cognate Arabic word it is understood to mean one who is “weighty, grave, firm of judgment”—incapable of being shaken, of majestic repose, dignified in speech and action as befits one invested with great power. “Rulers” (*šarim*), a common word means head man, one of recognized authority in whatever realm he operates (“powers that be,” Rom 12:1). There is no metaphor when leading merchants are denominated princes (*šarim*, Isa 22:8). Certain angels are called *šarim* (Dan 10:13, 21). “Nobles” (sing. *nādib*) is one inclined toward liberality, of noble character, hence also of position. “Judges” (sing. *šōpēt* < *shāpat* q.v.) is perhaps the most comprehensive term for one who exercises civil authority, whether executive, judicial, or legislative. A sixth word, *nāgid* is a favorite name for Hebrew kings, twice occurring in Prov (8:6; 28:16), means one who stands in front.

These are the main or ideas about kings and other rulers. Though rulers were to be benign, the idea of democracy, that authority moves from people to rulers, is difficult to find in the Bible. Rulers were thought to be constituted by divine authority rather than human. To come before the judge was to come before God (Ex 22:8, 9 [H 7–8]). It is to be observed that in Ex 22:9 [H 8], *’ēlōhim* must be rendered magistrates (pl.) rather than God (sing.), for the verb *yarshi’ūn* is Hiphil third person masculine plural of *rāsha’* “to condemn.”

The term *melek* appears in modified form in almost every Semitic language with approxi-

mately the same meaning (BDB in loc.). The Hebrew idea was shared everywhere in oriental antiquity.

We must guard against assigning consistent technical meaning to *melek*, even when clearly literally intended. It can mean emperor (of an empire) as in the case of Nebuchadrezzar king of Babylon (Jer 46:2), or one of an emperor’s vassals as in the case of Jehoiakim, king of Judah (Jer 46:2) or the chieftain of a tiny city-state such as the Canaanite and Philistine towns (e.g., Gen 14:2–8; 20:2; 26:1, 8; many times in Josh). One of a joint-rulership or, possibly, triumvirate such as we now know Belshazzar to have been (Dan 5:11, Aram. equivalent to Heb. here) or a subordinate governor of a province as Darius ruler over Babylon under Cyrus emperor of Persia (Dan 5:30) might likewise be called *melek*.

Two important related matters must be noted.

1. *The place of kingship in Israel.* There was no magistrate called King in Israel in earliest times. Civil authority was wielded in patriarchal times by tribal elders, in early years of the settlement, by village and tribal elders. During the time of the *shōph’im* (usually, but misleadingly, rendered “judges”) there were temporary charismatic (in the proper sense: by divine gift) heads of tribal alliances. But ancient ideas of monarchy usually (but not invariably) associated dynasty with kingship. The books of Samuel tell the story of the first effort, against the express will of God, to establish a permanent national monarchy. Though dynasty was desired by the house of Saul, Providence prevented it. But kingship had been anticipated in Mosaic Law (Deut 17:14–20; 28:36) and God established David and his dynasty forever over Israel. As Bright says, “The theology of Davidic kingship is best seen in the royal psalms [Royal psalms include: Ps 2; 18 (II Sam, ch. 22); 20; 21; 45; 72; 89; 101; 110; 132; 144:1–11], which, though they cannot be dated precisely, are all preexilic and for the most part relatively early. Its classical expression, however, is in the oracle of Nathan (II Sam 7:4–17), a piece undoubtedly developing an ancient nucleus (cf. also II Sam 6; I Kgs 8). It is also found in the old poem of II Sam 23:1–7, ascribed to David himself. The tradition is by no means incredible: cf. O. Procksh, “Die letzten Worte Davids” (BWANT, 13 [1913], pp. 112–125); A. R. Johnson, *Sacral Kingship in Ancient Israel* (Cardiff, University of Wales Press, 1955, p. 15)—where there is further bibliography. The substance of this theology is that Yahweh’s choice of Zion and the Davidic house is eternal (Ps 89:3 [H 4]; 132:11–14): though kings might for their sins be chastened, the dynasty would never be cut off (II Sam 7:14–16; Ps 89:19–37 [H 20–38]). The king ruled as Yahweh’s “son” (Ps 2:7; II Sam 7:14), his “first-born” (Ps 89:27 [H 28]), his “anointed”

(Ps 2:2; 18:50 [H 51] [H 7]; 20:6). Because he was established by Yahweh in Zion, no foe would prevail against him (Ps 2:1-6; 18:31-45 [H 32-46] [H 8-13]; 21:7-12; 132: 17 f.; 144:10 f.); on the contrary, foreign nations would submit to his rule (Ps 2:7-12; 18:44 [H 45]f.; 72:8-11). The Davidic covenant developed the pattern of the patriarchal covenant, in that it was based in Yahweh's unconditional promises for the future [See G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (The Biblical Colloquium, 1955)]" (John Bright, *A History of Israel*, Westminster, 1959, p. 204).

2. *The relation of king and the national religion and ritual (cult).* As seen above, the king was a sacred person—he ruled in a divinely appointed estate and by divine authority (see also R. D. Culver, *Toward a Biblical View of Civil Government*, Moody, 1975, pp. 41-55, 74-76, 87, 88, 123, 129, 169, 170, 251). But he had no place in the priesthood. To intrude into that holy office was regarded as grossest sin (cf. the case of Saul's invasion of the priest's office, I Sam 13:1-14).

There is a school of radical biblical-historical thought which asserts that Israel's practice of kingship, being borrowed from the pagan neighbors (II Sam 8, esp. v. 20), involved also a pagan theory and a ritual pattern to express it, supposed to be common in the ancient near east. According to this view the king, being in theory a divine king, became the central figure in an annual new year festival, dramatically enacting the dying and rising again (as the seasons) of the fertility deity. Therein the king ritually (as a sort of *pontifex maximus*, high priest) re-enacted the struggle of creation, subsequent victory over the powers of chaos, and a sacred marriage and then re-assumed his actual throne. All this, it is said, was to ensure the spring revival of nature and the fruitfulness of field and flock for another annual cycle of the seasons, as well as stable government for the year. This theory is stoutly maintained with variations by a large number of scholars (A. Bentzen, *King and Messiah* [Eng. tr., London: Lutterworth Press, 1955]; I. Engnell, *Studies in Divine Kingship in the Ancient Near East* [Uppsala: Almqvist and Wiksells, 1943]; S. H. Hooke, ed., *Myth and Ritual* [London: Oxford Univ. Press, 1933]; *The Labyrinth* [London: S.P.C.K., 1935]; G. Widengren, *Sacrales Koenigtum im Alten Testament und im Judentum* [Stuttgart: W. Kohlhammer, 1955]). But though many of the psalms are alleged by these writers to reflect the annual ritual described above, the theory is really without a shred of biblical evidence and there are scholars who throw much doubt on the whole idea (See bibliography, especially Frankfort who points out that although the king was deified in Egypt he was not in Mesopotamia, with rare exceptions.)

malkā. *Queen*, except for twice in plural at Song 6:8-9 always of foreigners, sometimes apparently head of state (I Kgs 10:1), more frequently a king's consort (Est 1:9; 2:22). In the case of females: Athaliah, (II Kgs 11:3; II Chr 22:12), Esther (Est 2:4), Vashti (Est 1:9), and Nebuchadnezzar's consort (Dan 5:10), the circumstances vary the meaning. In the former the usurping, murderous grandmother employs power illegitimately. The latter exercised no civil power at all, being only the favored consort of the *melek*. As a *malkā*, Esther had no monarchical power but only such as her social position as king's consort supplied. Of the thirty-three (thirty-five with Aramaic of Dan 5:10) appearances of *malkā*, all save two (Song 6:8-9) refer to queens of foreign lands. The "queen" in oriental antiquity was not usually the king's wife and she was not usually a reigning person, so the name for her position was not normally the feminine form of *melek* but rather *g^ebirā*, meaning great lady (I Kgs 11:19; 15:13; II Chr 15:16; Jer 13:18; 29:2). The "queen (*m^eleket*) of heaven" (Jer 7:18; 44:17, 18, 19, 25) was a pagan female deity worshiped at Jerusalem. The word may be a proper name. (Also, rarely, *sārā*, and *shēgāl*, are used of kings' consorts).

m^eleket. Infrequent difficult form indicating a certain pagan queen of heaven (Jer 7:18).

mōlek. *Molech* (מֹלֵךְ, followed by most modern versions) or *molek*. The name found in the Hebrew Bible for the pagan male deity, presumably borrowed from Israel's neighbors, to whom apostate Israelites sacrificed infants in the valley of Hinnom immediately south of Jerusalem. The consonants, *mlk*, are the word *melek* "(divine) king," while the vowels are those which the Masoretes, following immemorial custom, supplied from the Hebrew word *boshet* "shame." Just what the synagogue reader, say in Jesus' time, may have read—*bosheth*, *melek* or *molek*—is hard to say. It is even rendered *moloch* (μολοχ) in the LXX, which also renders it "their king" (I Kgs 11:7 [H 5]) and "the king Moloch" (Jer 32:35 [H 39:25]).

Molech (= *Milcam*) was a favorite of the Ammonites, worshiped by human sacrifice (I Kgs 11:5; II Kgs 23:10; Jer 32:35) but the god and the dreadful practice of infant sacrifice in his honor were carried by northern Canaanite (Phoenician, Punic) people throughout the Mediterranean area. Waltke (ZPEB, V, pp. 269-70) gives an excellent discussion and bibliography as also Helmbold (WBE, II, pp. 705-6). *National Geographic* provides a popular description of the Phoenicians and their worship of Baal-Maloch (August 1974, pp. 166-67).

In biblical thought Moloch is connected forever with the ultimate in apostate worship of a

false *melek* by the people who should have worshipped only Jehovah "their king" [*Milcam*]. The two worst apostates among the kings of Israel and Judah, Ahab and Manasseh, promoted it in the ravine later called *Gehenna* (NT) which became the name thereby of eternal hellfire. See II Kgs 16:3; II Chr 28:3; II Kgs 26:6; II Chr 33:68, *vid.* also Jer 7:31; 32:15). Pious horror of the practice, with lurid—perhaps accurate description—is to be found in Jewish sources. David Kimchi says the image of Moloch was of brass and was hollow. A fire was kindled within the idol. When the extended hands became hot, Moloch's priest taking the babe from its father's hand, placed it in Moloch's hands to the accompaniment of drums to prevent the father from hearing the screams of his dying offspring (comments on II Kgs 23:10).

For further study cf. YGC pp. 234–244. Albright's view is that the *mōlech* sacrifice was not to a god *molech*, but was the royal sacrifice, i.e. the extreme sacrifice of infants. It was common in Carthage. Albright gives credit to Israel's higher standards for the diminishing of the practice in her neighbor Phoenicia.

malki-šedeq. Melchizedek. This name occurs only in Gen 14:18 and Ps 110:4. Formed from *melek* "king" and *šedeq* "righteous," with the transitional hireq yod. Whether it indicates a construct (possessive) relation or the first personal singular pronominal suffix is a matter of dispute. If the former were true, the name would mean "king of righteous [one?]" ; if the latter, "my king is righteous." "Salem" almost certainly refers to Jerusalem. The geography of the campaign in Gen 14 allows it. The similarity of "Adonizedek," king of Jerusalem (Josh 10:1) supports it. Comparison with David, king of Jerusalem (Ps 110:4), cements the connection with Jerusalem. The appearance of Melchizedek in the Bible is important theologically. It lends strong support for the notion that knowledge of the true God possessed by Noah and his sons did not die out. Monotheist Abraham (Gen 18:25) forthrightly acknowledged Melchizedek as priest of the same 'ēl 'elyōn "God Most High," whom Abraham worshipped (Gen 14:18–20). We simply do not know how many Melchizedek-like persons, under more stress than Lot (II Pet 2:6–8), survived the pervasive idolatry of the ancient world. We inevitably think of Job. There were the monotheistic-like views of the fourth century B.C. philosophers of Athens and of Akhenaton, youthful pharaoh of Egypt who lived a millennium earlier. Similar sentiments were expressed in Vedic literature. In the person of Melchizedek we find evidence of an ancient near eastern tradition of true worship at Jerusalem long before Ornan the Jebusite transferred title of the rocky

"Mount Moriah" to the crown (II Sam 24:18–25; I Chr 21:18–30). Perhaps Moses knew already something of "the place which the LORD your God shall choose" for the central sanctuary (Deut 12:5). The book of Hebrews, building on the announcement of Messiah's non-Aaronic priesthood in Psalm 110 elaborates the doctrine of our Lord's completely successful priesthood on this textual basis (Heb 6:20; 7:1–8:13).

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R.D.C.

- 1200 מַלְאֵךְ (*mālak*) *II, counsel, advise.* Occurs only in the Niphal, in Neh 5:7, "I consulted with myself."

מַלְכֶּדֶת (*mal'kōdet*). See no. 1115b.

מַלְכִּי-שֶׁדֶק (*malki-šedeq*) See no. 1199i.

מַלְכֶּת (*m'leket*), מַלְכוּת (*malkūt*). See nos. 1199c,e.

- 1201 מַלְלָה (*mālāl*) *I, say, utter, speak.*

Derivative

- 1201a מִלְלָה (*millā*) *word, speech.*

mālāl occurs only on the lips of Sarah, Bildad, Elihu, and a psalmist (Gen 21:7; Job 33:3; 8:2; Ps 106:2) and only in the Piel. Its major synonym is *dābar*(q.v.).

millā. *Word, speaking, speech, talking, by word, what to say, anything to say, answer, matter;* in the Aramaic of Daniel: thing, words, matter, commandment.

millā occurs thirty-four times in Job, once in II Sam, twice in Ps, once in Prov, and twenty-four times in Daniel. There seems to be no discernible difference in usage between *millā* and *dābār* through *millā* might relate more to word as expression and *dābār* as meaning.

In the first three verses of II Sam 23 four words for speech occur including *millā* (v. 2), "his word was in my tongue." In Prov 23:9 "the wisdom of thy words," *millā* is parallel with *dābār* (v. 8). For the revelation of God (Ps 19) among the terms used is *millā* (v. 4), "words to the end of the world." The Psalmist in 139:4 says God's knowledge extends to every word on the Psalmist's tongue.

In Job (KJV) *millā* is "words" nineteen times, "speech" or "speeches" six times, "speaking" twice, while "talking, byword, matter, anything to say, answer, to speak, what to say" each

once—all speaking of the arguments advanced by Job and his friends.

In Daniel *millā* refers to the substance of dreams, the interpretation of dreams, or to various official statements, decrees or verdicts. Of the twenty-four references only seven are translated by "word" or "words," while "thing" or "things" occur eleven times, "matter" five and "commandment" once.

E.S.K.

- 1202 מָלַל (*mālal*) **II, rub, scrape** (Prov 6:13).

Derivative

- 1202a מְלִילָה (*m'elilā*) **ear of wheat**. Occurs only in Deut 23:26.

- 1203 מָלַל (*mālal*) **III, languish, wither, fade** (e.g. Job 18:16; 24:24).

- 1204 מָלַל (*mālal*) **IV, circumcise**, a by-form of *mûl* (Josh 5:2; Gen 17:11; Ps 58:8).

מִלְמָד (*milmād*). See no. 1116b.
מִלְכֹּאֶה (*malkōah*). See no. 1124b.
מִלְקֹשֶׁשׁ (*malqōsh*). See no. 1127b.
מִלְקָחִים (*melqāhīm*). See no. 1124d.
מִלְתָּחָה (*meltāhā*). See no. 1132a.
מִלְתָּעָה (*altā'ā*). See no. 2513d.

- 1205 *מָלַשׁ (*mālaš*) **be smooth, slippery**. Occurs only in the Niphal, in Ps 119:103, *māh-niml'šū* 'imrātēkā "how smooth (i.e. pleasant) are your words to my palate."

- 1206 מְלָצָר (*melšār*) **guardian** (Dan 1:11, 16). A Babylonian title, meaning dubious.

- 1207 מָלַק (*mālaq*) **nip, nip off** (Lev 1:15; 5:8).

מַמְגֻרֹת (*mamgūrōt*). See no. 330e.
מִמְדָּה (*mēmud*). See no. 1146c.
מַמּוֹת (*māmōt*). See no. 1169b.
מַמְזֵר (*mamzēr*). See no. 1174a.
מִמְכָּר (*mimkār*). See no. 1194b.
מִמְכֶּרֶת (*mimkeret*). See no. 1194c.
מַמְלָכָה (*mamlākā*), מַמְלָכוֹת (*mamlākūt*). See nos. 1199f.g.
מִמְסָק (*mimsāk*). See no. 1220b.
מִמֶּר (*memer*). See no. 1248j.

- 1208 מַמְרֵא (*mamrē'*) **Mamre**, LXX Mambrē.

This name first appears in Gen 13:18 as the site where Abraham settled after his separation from Lot. Genesis 14:13, 24, make it evident that at this time the area was not a town, but the personal property of an Amorite named Mamre. He and his two brothers Eshcol and Aner had entered an alliance with Abraham against the con-

federacy that had captured Lot. The relationship seems to have been mutually beneficial—use of the land in exchange for military support (Gen 14:13).

The site is usually identified with Rāmat el-Khalil (Ḥalul) about two miles north of Hebron, just east of the main road, although the traditional location of the Cave of Machpelah "east of Mamre" which became the patriarchal tomb (Gen 23:19–20; 25:9; 35:27; 49:30; 50:13), is in the city of Hebron itself.

Mamre was the place where Abraham received the promise of Isaac's birth (Gen 18:1–15) and the destruction of Sodom and Gomorrah (cf. Heb 13:2). It was not this event, however, that made the site a holy place. Abraham had already built an altar to Yahweh at his campground (Gen 13:18).

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G.L.C.

מַמְרֹר (*mamrōr*). See no. 1248k.
מִמְשָׁה (*mimshah*). See no. 1255d.
מִמְשָׁל (*mimshāl*). See no. 1259b.
מִמְשָׁק (*mimshāq*). See no. 1261b.
מַמְתַּקִּים (*mamtaqqim*). See no. 1268d.

- 1209 מָן (*mān*) **I, manna**.

Manna was the basic food of the Israelites during their wilderness wanderings. It occurred along with the miraculous provision of water and quail. The English spelling "manna" is derived from the LXX. In Ex 16:14 the LXX reads "man" but elsewhere "manna."

Although manna played a crucial role in the life of the Israelites, the word appears only fourteen times in the OT, all but four of them occurring in Ex 16, Num 11, and Deut 8. Manna is called the "bread" from God (*lehem*, Ex 16:15), "food" from heaven (*d'gan*, Ps 78:24, ASV), and "angel's food" (*lehem 'abbirim*, Ps 78:25). The translation "angel's food," while picturesque, is not accurate. The ASV "bread of the mighty" is preferable. There is no other instance of "angel" being used to translate *'abbirim*. "Mighty" or "strong" is more usual, and fits the parallel structure of the Psalm better. Possibly it could be "bread of God" using the word *'ābir* (q.v.) as a surrogate for deity (cf. Jn 6:33).

The Israelites ate manna from the middle of the second month after the Exodus (Ex 16) until the day of their arrival in Canaan (Josh 5:12; Ex 16:35). Only the portion preserved by Aaron in the tabernacle remained after that time. According to Deut 8:3, 16, the purpose of the giving of

the manna was to teach God's people to depend upon him and his words for their lives and their needs. If the Word of God is his creative instrument in bringing the cosmos into existence (Gen 1:3ff; Ps 33:6, 9), then here too what God utters from his mouth is concretely realized. Man can only survive by depending on his saving creative Word. (Note the use of Deut 8:3 by Jesus in his response to Satan's temptation to turn stones to bread in Mt 4:4 and Lk 4:4. John 6 develops at length the role of Jesus as the true manna.)

There have been many attempts to identify manna with some natural edible substance found in western Sinai. The most widely held theory identifies the manna with a secretion from the tamarisk tree (*Tamarix gallica*). Certain types of insects puncture the bark and small, sticky, light-colored drops of sap crystallize on the twigs or drop to the ground. In the cool of the morning, before the hot sun melts them, these sweet particles can be gathered and eaten. There are obvious resemblances between this natural phenomenon and the biblical manna: both appear in the morning "with the dew" (Num 11:9); the material looks like small white globules or flakes (Ex 16:14, 31; Num 11:7; the description "appearance of bdellium" was interpreted by the rabbis as "like pearls," LXX *kryystallos*); the taste is sweet, "like wafers made with honey and oil" (Ex 16:31; Num 11:8); and both substances melt in the sun (Ex 16:21).

However, there are also differences between these two substances. Manna could be ground or milled, baked or boiled (Ex 16:23; Num 11:8); the tamarisk secretion cannot be processed this way. Only on the sabbath could the manna be kept for more than a day without becoming wormy. The tamarisk secretion occurs only for a few weeks in the summer, while manna was a daily provision for forty years in the Negev as well as western Sinai, suddenly ceasing when Israel entered Canaan. This suggests that in fact the manna was a miraculous provision for the nation.

G.L.C.

1210 מָן (*mān*) II, *what, who, whomsoever*.

Exodus 16:15 contains the only use in the Hebrew OT of the interrogative pronoun *mān*. The KJV, ASV (marg), and RSV (marg) translate *mān-hi'* as "it is manna," while KJV (marg) and the texts of ASV and RSV translate "what is it?" The comment "they did not know what it was" indicates that the ASV and RSV translation is to be preferred over the KJV. Most contemporary scholars follow BDB in identifying *mān* as a late popular etymology of *mān* "manna" based on the late Aramaic usage. *mān* is not the common OT word for "what," but this usage is not unknown in the second millennium B.C. UT 19: no. 1504 lists sev-

eral occurrences of *mn(m)*, both personal "who" and impersonal "what." It appears that *mān* "what" is a common Semitic word—not a "popular etymology." (See also Huffmon, Herbert B., *Amorite Personal Names in the Mari Texts*, Johns Hopkins, 1965, pp. 103, 231.)

Bibliography: TDNT, IV, pp. 462–65.

G.L.C.

1211 מֵן (*mēn*) *string of harp* (Ps 150:4).

1212 מִן (*min*) *from, out of, more than*.

This ubiquitous preposition has cognates in Aramaic and Arabic, but is not found in Ugaritic. There the meaning "from" is found in the prepositions *b* and *l*. In form, the preposition is often attached to its noun with the nun assimilated and the next letter doubled (if it is not a laryngeal). When used with light pronoun endings it is usually reduplicated (e.g. *mimmenni* "from me").

The many usages may be briefly classified, but various nuances will be adopted in translation.

First "from." With verbs of motion or separation: to go from, or to be away from, i.e. without; or away from in relation to some other spot or direction, therefore: on the east or beside a city.

Second, with other verbs, it means out of, e.g. out of Egypt. It is used for material out of which something is made. Allied with this is the causal force: to shake from the noise, or on account of our transgressions.

Third is the partitive *min*: He took some of, or even, one of. This last becomes anyone, a single hair, etc.

Fourth, used of time it usually means time from when, e.g. from antiquity. From of old can be used to mean in olden time.

Fifth, *min* is often used in comparisons to mean more than, above, beyond, etc., sometimes too much for, too great for.

Sixth, it may be prefixed to an infinitive in which case its causal force or consequential meaning comes out: because he knew, so as not to give. If the verb "to be" is understood: from being king, i.e. not to be king.

Like other Hebrew prepositions it is used in many combinations. *min* plus 'ad means literally from . . . to, or inclusively, both this and that. *min* combines with 'et "with," with *l* "to." Sometimes when the *l* precedes it practically loses its own force and just means "when," i.e. time from when.

b and *l* include the meaning "from" in Hebrew as well as in Ugaritic. An interesting case of the interchange is II Sam 22:14, "He thundered from the heavens," which has *min* but *b* in the parallel in Ps 18:13 [H 14] but two verses later the situation is reversed. N. Sarna has remarked that this

usage of *b* for *min* was held by medieval Jewish grammarians before Ugaritic was discovered ("The Interchangeability of the Prepositions Beth and Min in Biblical Hebrew," JBL 78:310–16). It is not so clear that *min* can mean "in," though Dahood argues that it does (AB, *Psalms* III, pp. 395–96).

R.L.H.

מֵן (*mēn*). See no. 1215a.

מַנְיָנָה (*manjīnā*). See no. 1291.1b.

1213 מָנָה (*mānā*) *count, number, tell, appoint, prepare.*

Derivatives

- 1213a מָנָה (*mānā*) *portion, part.*
 1213b מָנָה (*māneh*) *pound, maneh, mina.*
 1213c מָנָה (*mōneh*) *counted number, time.*
 1213d מִנָּה (*m'nat*) *portion.*
 1213e מִנִּי (*m'ni*) *number.*
 1213f מָנוֹן (*mānōn*) *grief.*

The primary meaning in the Qal and Niphal is "to count or number." The intensive stems place heavier stress on the idea of appointing or assigning. *mānā* occurs in parallel with *sāpar* (q.v.). The root plus its derivatives occurs some fifty-five times, not counting six uses of the Aramaic cognate *m'nā* or *m'nā*.

The normal use of the root in the Qal and Niphal is in the context of arithmetical computations of various sorts. People (II Sam 24:1), money (II Kgs 12:11), animals (Jer 33:13), stars (Ps 147:4), days (Ps 90:12), dust (Gen 13:16), are all reckoned this way. *mānā* can be used negatively also, in the sense of an infinite number that cannot be computed (e.g. Gen 13:16; Eccl 1:15).

Twice the intensive use "reckon" or "assign a place" is apparent in the simple stems. In Isa 53:12, the Servant is assigned a place with sinners. In Isa 65:12 the prophet puns on the name *Meni*, the god of fate (q.v.), "Destiny," with the promise that God will "destine" idolaters to the sword.

The idea appoint or ordain is usual in the intensive stems. Twice in Dan (1:5, 10) and four times in Jon (1:17 [H 2:1]; 4:6–8), inanimate things—Daniel's food, Jonah's fish, the gourd, worm, and hot wind—are under the control of God. In Dan 1:11 and I Chr 9:29, a hierarchy of authority is identified by *mānā* as men or other creatures are given specific responsibilities.

Dahood (in *Psalms*, AB, XVII), following the Ugaritic example, identifies the *mn* of Ps 61:7 [H 8] and *mnw* of Job 7:3 as Qal forms rather than as Piels. However he retains the sense of appoint rather than the more usual Qal idea of computation. Similarly, although in Ps 68:23 [H 24], KJV

translates *minēhū* "in the same" (i.e. "in the blood of thine enemies"), ASV and RSV "their portion" take the word as from this root.

There may be some suggestion in this use of *mānā* that the power to number, count, or ordain is a somewhat mysterious power, particularly where large numbers are concerned, and is of divine origin. The role of God in ordering the universe and its creatures is evident in the reference to the stars (Ps 147:4) and the numbering of the descendants of Abraham (Gen 13:16). The specific idea conveyed by (e.g.) the Jonah passages reflects this divine activity.

This perspective illuminates the statement in I Chr 21:1 that Satan provoked David to "number" Israel. If "numbering" is, in fact, a divine activity, Satan's incursion into this field is another of his attempts to usurp the divine prerogatives.

[On the other hand, according to the superscription of Ps 30, this lament psalm may be associated with the dedication of the temple site, an event that took place in connection with the sin of numbering the people (cf. I Chr 21:1). Here David confesses that he sinned in thinking and acting as though he had no need of the Lord: "I said in my prosperity, I will never be moved" (Ps 30:6 [H 7]). There is also the possibility that David's sin was not merely counting the people, but mustering them (*pāqad*) for war (R. L. Harris, *Man—God's Eternal Creation*, Moody, 1971, p. 150–51). R.L.H.]

All of the derivatives seem to reflect the concept of numbering, i.e. reckoning up the constituent parts.

mānā. Portion, part. This feminine noun identifies the choice parts of the sacrificial animals that were to be given to the priests and Levites. In other instances (e.g. Hannah, Esther, Nehemiah), the distribution of "portions" indicates the unity of the family or community, and emphasizes the high regard the giver had for the recipient.

māneh. Pound. A unit of weight. BDB suggests that the original meaning may have been a "specific part" of another known weight. The Hebrew unit was the equivalent of fifty shekels (cf. Ex 38:25–26) or about one and a quarter pounds. Ezekiel 45:12 defines the value following the old Mesopotamian usage at sixty shekels to the *māneh*, i.e. about one and a half pounds. Except for those in Ezk, all uses of the term are of weights of gold or silver.

[The famous handwriting on the wall was the enigmatic *mene, mene, tekel, uparsin*. It is probable that Belshazzar was puzzled not because he could not read it, but because the writing could be taken various ways. It could be simply denominations of weight (i.e. money). A mina, a

tekel (Aramaic of shekel), and (the conj. "u") smaller pieces (Aramaic pl. for *peres*, half). But what would this mean? It could be taken verbally, one who counts, weighs, and those who divide. The last word could be a play on the Persians then attacking. Belshazzar was mystified and terrified until Daniel told him the full and fateful interpretation. See article Mene, mene, tekel uparsin by D. J. Wiseman in ZPEB with Bibliography, IV, 184–5. R.L.H.]

m^cnāt. Portion. Identified by BDB as a late Aramaism, but *mnḥ* has been identified in the Ugaritic texts in the sense of a "portion" of the sacrifice. rsv in II Chr 31:3 translates the king's *m^cnāt* as his "contribution" to the sacrifice. Psalm 63:10 [H 11] is paraphrased by rsv as "be prey for jackals." The prayer here is not just for a violent death and no burial, but rather for the wicked to be as a sacrifice for the wild beasts.

m^cni. Number. This is a hapax legomenon which occurs only in Isa 65:11. The KJV derives *m^cni* from *mānah*, "count, number," etc., translating the text, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, that furnish the drink offering unto that number." (marg. "a table for Gad... drink offering to Meni"). The asv and rsv translate the two words as proper names "Fortune" and "Destiny." Jerusalem Bible simply transliterates "Gad" and "Meni."

While the general thrust of the text is clear—that Israel has turned from Yahweh to idolatry and is in table fellowship with idols, there is considerable diversity in the identification of the deities in question. Some relate them to the sun and moon (lxx *Daimoni* and *Tychê*), two of the four Egyptian gods who presided over the birth of men. Others suggest two of the planets, usually Jupiter and Venus, worshiped in Babylon as Marduk, the god of the fate of the city, and Ishtar, the fertility goddess.

Both names appear in the Mari texts where *mn* appears to be related to a root meaning "to love." In Ugaritic the personal name *bn mnyy* from the root "to be weakened" or "to lower," is found.

These themes fit either with Venus or the moon, both inconstant heavenly bodies.

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G.L.C.

מִנְחָה (*minḥā*). See no. 1309a.
 מִנְחָה (*minḥārā*). See no. 1316b.
 מִנְחָה (*mānōd*). See no. 1319c.
 מִנְחָה (*mānōah*). See no. 1323c.
 מִנְחָה (*mānōn*). See no. 1213f.
 מִנְחָה (*mānōs*). See no. 1327a.
 מִנְחָה (*mānōr*). See no. 1361a.
 מִנְחָה (*m^cnōrā*). See no. 1333c.
 מִנְחָה (*minzār*). See no. 1340d.

1214 מנח (mnḥ). Assumed root of the following.

1214a מִנְחָה (*minḥā*) *meat offering, offering, present, gifts, oblation, sacrifice*. (ASV uses "meal-offering." RSV uses "cereal-offering." Both use "tribute.")

Scholarly opinion is divided as to the root of *minḥā*. Some trace this feminine noun to a verbal root *nḥh* "to lead or guide." Most, however, posit a Hebrew root *mnḥ* "to give." Arabic *manaḥa* has the technical meaning "to lend someone something" (e.g. a she-camel, goat, sheep, or a parcel of land) for a limited period of time so that the borrower can have free use of the produce of the loan (e.g. the offspring, milk, crops, etc.), and then return the original property. The fruit then becomes a free gift. Snaith sees no occurrence of the word in Ugaritic, but UT 19: no. 1500 tentatively identifies at least one occurrences of *mnḥ* in a tribute list (Text 137:38, not 137:28, as cited in UT) and another in the Anat/Baal Cycle in a parallel construction with "tribute" (AisWUS no. 1597 "gift," "tribute").

The word is used in secular contexts of gifts to superior persons, particularly kings, to convey the attitude of homage and submission to that person. In I Sam 10:27, the Israelites who despised Saul "brought him no present" (*minḥā*), i.e. did not acknowledge the new king. Then, in I Kgs 4:21 [H 5:1], Solomon received tribute (*minḥā*) from the kings of the nations he ruled. (lxx uses *dōron* about thirty times for *minḥā*.) There are several other instances of this meaning, e.g. II Kgs 10:25; II Kgs 8:8–9; 17:4; 20:12; Isa 39:1.

The religious use of the term derives from the secular. Specifically, a *minḥā* is a gift of grain, although Snaith seems to be correct in saying that since *minḥā* originally meant gift or tribute, it could loosely be used in this sense even when it took on specific cultic meaning. Of particular interest in this connection is the distinction between *zebah* (q.v.) and *minḥā* in I Sam 2:29; 3:14; and Isa 19:21; between *ōlā* (q.v.) and *minḥā* in Jer 14:12 and Ps 20:3 [H 4]; and between *shelem* (q.v.) and *minḥā* in Amos 5:22. Cf. also Gen 4:3–4. [Both Abel and Cain offered a *minḥā* to the Lord (Gen 4:4–5). But whereas it is said of Abel that he offered the choicest portions of the

animals to the Lord, an act reflecting his heartfelt commitment to him, it is merely said of Cain that he offered a *minhâ* from the fruit of the ground. The Lord rejected this formality. Cain's lack of true submission (note also his bloodless sacrifice) issued finally in sinful behavior (Gen 4:7f.). R.L.H.] These uses of *minhâ* indicate that the term does not mean an animal sacrifice in the specific sense.

The cereal offering is defined in Lev 2:1–16 and 6:14–23 [H 7–16]. It could be in the form of raw grain in the sheaves, dry roasted grains coarsely crushed, ground into flour (wheat only; barley flour seems to have been reserved for the "jealousy offering" of Num 5:15, 25), or made into loaves or cakes and baked in an oven or panfried in oil. Frankincense and salt were also part of the prepared *minhâ*, but no leaven or honey was to be added.

The *minhâ*, offered every morning and evening, was a holy offering, eaten only by the priests, not shared with the worshipers. The idea of atonement is not specifically present in *minhâ*, although that of propitiation certainly is. The offering of the new produce of the land along with ordinary leavened bread (Lev 23:16) indicates submission of the totality of the life of God's people to the Great Suzerain.

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G.L.C.

מְנַחָה (*m^enūhâ*). See no. 1323f.

מְנִי (*m^eni*). See no. 1213.

מְנִלֵּה (*minleh*). See no. 1370a.

1215 מְנִי (*mnn*). Assumed root of the following.

1215a מְנִי (*mēn*) **portion** (Ps 45:9).

1216 מְנַע (*māna'*) **withhold, keep back, refrain, deny, keep restrain, hinder.** (ASV and RSV similar, but RSV adds hold, hold back, refuse.)

Found only in the simple tenses where most references imply that the right or power to withhold something belongs ultimately to God or his representative.

Thus it is said that God withholds the fruit of the womb (Gen 30:2) and the rain (Amos 4:7). Man's sins cause God to withhold these good things from man (Jer 5:25), but he withholds no good thing from those who walk uprightly (Ps 84:11 [H 12]). Thus he does not withhold the request of his righteous king (Ps 21:2 [H 3]).

A wise man withholds neither food nor any good thing from the poor or those to whom it is due (Prov 11:20; 3:27; Job 22:7; 31:16), nor correction from the child (Prov 23:13).

G.L.C.

מְנַעֵל (*man'ûl*). See no. 1383c.

מְנַעַל (*min'âl*). See no. 1383d.

מְנַעֲמִים (*min'ammim*). See no. 1384d.

מְנַעֲנָה (*m^ena'ânēa'*). See no. 1328a.

מְנַעֲיָה (*m^enaqqiyâ*). See no. 1412d.

1217 מְנַשֶּׁה (*m^enashsheh*) **Manasseh.**

In Gen 41:51, popularly derived as a Piel from *nāshâ* (q.v.) and equal to "cause to forget." This is the name of four people and a territory. (The fifth person is obviously "Moses" and the scribal emendation of a supralinear "n" in Jud 18:30–31 is an obvious attempt to dissociate such a good name from the idolatrous priesthood at Dan).

Manasseh was the elder son of Joseph, and with his brother Ephraim substituted for Joseph and Levi in the twelve-tribe territorial allocation in the Promised Land. Nothing of Manasseh's personal life is recorded in the OT, except the birth of his son Machir. [Note that in the ritual of Gen 48:5–20, Manasseh and Ephraim, Jacob's grandsons, were adopted so as to be legally his own sons. Therefore their descendants became two tribes in Israel. The adoption is reminiscent of Nuzi Law. R.L.H.]

The large tribe descended from Manasseh occupied two sections of the land, one in the Transjordanian territory of Gilead between the Jabbok and Yarmuk rivers, and the other in the territory north of Shechem to Mount Carmel and Mount Tabor, including the strategic center of Megiddo and much of the fertile Esdraelon Valley.

One of the kings of Judah, son of Hezekiah, and father of Amon, Manasseh reigned fifty-five years (696–642 B.C.). For the first ten years he was co-regent with his father. A loyal vassal of Assyria (he is named as a tributary in "prism B" of Esarhaddon's list [ANET, p. 291]; cf. II Chr 33:11), he introduced pagan worship practices into Judah (II Kgs 21). He became a legend for evil, and the cause of judgment on the land, although II Chr 33:12–13 indicates that he repented after a period of exile in Assyria. To date, there is no extant extrabiblical evidence on this latter point.

The two other men named Manasseh are Israel-

1218 מַס (mas)

ites listed in Ezr 10:30, 33 as having taken foreign wives.

G.L.C.

מָנָה (m^cnāt). See no. 1213d.

1218 מַס (mas) *tribute, tributary, levy, taskmasters, discomfited*. (ASV "taskwork." RSV "forced labor," "vassal.")

The root of this word is unknown, although some attempt has been made to derive it from *māsā* "to melt, grow faint." There is a possible link in Isa 31:8 (כִּינ "discomfited;" marg. "be for melting," or "tribute") or in the general concept that those under tribute are "weak." KB cites Egyptian *ms* "bearer."

Of the twenty-three uses of this term, all but three (Isa 31:8; Lam 1:1; Est 10:1) occur early in the literature.

The institution of tribute or corvée involves involuntary, unpaid labour or other service for a superior power—a feudal lord, a king, or a foreign ruler (Ex 1:11; Est 10:1; Lam 1:1). In Gen 49:15, Jacob's blessing on Issachar identifies him as bowing to "tribute." In Egypt, the Israelites find themselves in that position (Ex 1:11).

The subjugation of the Canaanites by Israel after the Conquest was by means of *mas* (e.g. Deut 20:11; Josh 16:10; 17:13). Under David there was an organized government department charged with keeping the *mas* functioning (II Sam 20:24).

During Solomon's reign, *mas* was extended to include Israelites as well as foreigners and war prisoners (I Kgs 5:13–14 [H 27–28] and the parallels in Chr; but cf. I Kgs 9:22) in the labor force necessary to carry out Solomon's extensive building programs (I Kgs 9:15). This unpopular measure, and Rehoboam's refusal to moderate it, was the immediate cause of the secession of the ten tribes and the establishment of the northern kingdom.

Bibliography: Mendelsohn, I., "On Corvée Labor in Ancient Canaan and Israel," BASOR 167:31–35. —, "State Slavery in Ancient Palestine," BASOR 85:14–17.

G.L.C.

מַס (mas). See no. 1223a.

מִסָּב (mēsab). See no. 1456c.

מִסְגֵּר (masgēr). See no. 1462c.

מִסְגֵּרֶת (masgeret). See no. 1462d.

מִסָּד (massad). See no. 875g.

מִסְדָּרֹן (misd^crôn). See no. 1467c.

1219 *מָסָה (māsā) *melt, dissolve*. Occurs only in the Hiphil. *māsā* may be a by-form of *māsas*.

מָסָה (massā). See no. 1223b.

מַסְוֶה (masweh). See no. 1472b.

מִסְכָּה (m^csūkā). See no. 1475a.

מִסָּה (massāh). See no. 1374a.

1220 מִסָּה (māsak) *mingle, mix*. (ASV and RSV similar.)

Derivatives

1220a מִסְכָּה (meseke) *mixture*. RSV well-mixed.

1220b מִמְסָה (mimsāk) *drink-offering, mixed wine*.

This verb occurs only five times and its derivatives once and twice respectively. The root has been identified in Ugaritic (UT, 19: no. 1509). As is frequently the case with seldom used words, the general meaning is obvious from the context, but there is considerable diversity in the understanding of the precise inflection intended by the author. Two broad categories have been proposed for this word group.

Four of the five uses of *māsak* are associated with drinking (*yayin* "wine," Prov 9:2, 5; *shēkār* "strong drink" or "beer," Isa 5:22; *shiqquy* "drink," "refreshment," Ps 102:9 [H 10]). According to Isa 19:14, God has mixed within Egypt a "spirit of confusion," and thus it staggers as a drunken man.

meseke. *Mixture*. (Ps 75:8 [H 9], RSV "well-mixed wine.")

mimsāk. *Drink offering, mixed wine, spiced wine* (NEB), *libation* (Prov 13:30; Isa 65:11). Traditionally, these nouns have been understood to mean some kind of mixed drink, usually wine with spices or honey (e.g. "cocktails," William McKane, *Proverbs*, p. 393. This, of course, is an anachronism. Cocktails are mixtures of distilled liquors with other liquids. Before the Arabs discovered distillation in the Middle Ages, there were no highly alcoholic drinks). Dilution with water is mentioned late in II Macc 15:39. (Cf. Mt 27:34; Mk 15:23.) In Isa 65:11, an "oblation" for Meni (q.v.) is paralleled with setting a sacrificial table for Gad. This juxtaposition of sacrificial terms is also found in Prov 9:2, 5 where Wisdom invites participation in her banquet.

Apart from these two uses in Prov, all three of these words are negative—the folly of the drunkard, the unavoidable wrath of God's bitter judgment poured out on evil.

Delitzsch (F. Delitzsch, *Isaiah*, I, p. 361) translated *māsak* as "poured out." Dahood (*Psalms in loc.*) and Scott (R.B.Y. Scott, *Proverbs*, AB, XVIII, p. 24) have followed this concept. To "pour out" or "drain to the bottom" makes excellent sense in all eight uses of these words.

G.L.C.

מָסַךְ (*māsāk*). See no. 1492a.
מַסְכָּה (*massēkā*). See nos. 1375c, 1376a.

1221 מִסְכֵּן (*miskēn*) *poor, poor man*.

This word occurs only in Eccl 4:13; 9:15–16. Some scholars argue that *m^csūkkān* in Isa 40:20 and *miskanūt* in Deut 8:9 are incorrectly pointed in the MT and ought to be considered with *miskēn*. Similarly some argue that *misk^cnōt* (q.v.) is also the same word. Probably a loan word, cf. Akkadian *muškēnu*. The Arabic word *maskin* "peasant" has been borrowed into Italian and French.

The paucity of uses of *miskēn* makes it difficult to draw precise conclusions on the meaning of the word, although the general meaning is obvious in the contrast between the poor man and the king in Eccl 4:13. The LXX helps some. The Greek *penēs* is used of the man who does not have extensive possessions, and must work for his living. The "rich" man (*pleytos*) can live on his income without working. This is the distinction drawn in the Eccl passages. Often the line between these two classes of people is indistinct. On the other hand, however, the *ptōchos* is the destitute mendicant—the man who is so poor he cannot work. There is a clearcut line between this class of people and the Greek *penēs*. In Mt 5:3, the "poor in spirit" are the spiritual beggars—so poor they cannot work for spiritual gain. In Isa 66:2, however, 'ānī is used for "poor in spirit" and refers to one who trembles at God's word. See also 'ebyōn, 'ānī, dal, and rāsh.

Bibliography: AI, pp. 68–79. Gordis, Robert, *Koheleth: The Man and His World*, 3d ed., 1968, p. 243. TDNT, VI, pp. 885–915, 37–40, 318–32, esp. 319–25.

G.L.C.

מִסְכָּנוֹת (*misk^cnōt*). See no. 1494a.

1222 מִסְכֵּנִית (*miskēnūt*) *poverty, scarcity* (Deut 8:19).

מַסְכֵּת (*masseket*). See no. 1376b.

מִסְלָה (*m^csillā*). See no. 1506d.

מַסְלוֹל (*maslūl*). See no. 1506e.

מַסְמֵר (*masmēr*). See no. 1518b.

1223 מָסַס (*māsas*) *dissolve, melt*.

Derivatives

1223a מָס (*mas*) *despairing* (Job 6:14).

1223b מָסָה (*massā*) *despair*.

1223c תָּמַס (*temes*) *melting (away)*.

The scarcity of uses of *māsa* and *māsā* makes it difficult to distinguish clearly between the two verbal forms, since both are used in similar contexts, combining the concepts of physical and

emotional distress. They are doubtless by-forms. In most cases, there is some outside force that causes the "melting" e.g., fear of a ruler (II Sam 17:10), of a more powerful army (Josh 2:11; 5:1), at bad news (Deut 1:28; Ezk 21:7 [H 12]), at sorrow and fear of death (Ps 22:14 [H 15]).

A couple of times *māsas* is used of garbage: the uncollected manna that "melted" in the heat of the sun, and the "refuse" left after the destruction of Amalek by Saul (I Sam 15:9). these, too, under the power of outside forces.

The predominant feature in several cases is the presence of Yahweh as the God of power. In his presence the mountains themselves dissolve (Ps 97:5; Isa 34:3; Mic 1:4) and the nations are powerless before him (Nah 2:11; cf. Jud 15:14).

Physical sickness causes "melting" of the flesh (Isa 10:18) but some commentators posit a root *nāsas* "to be sick" for this form.

Similarly, *temes* in Ps 58:8 [H 9] seems to fit this interpretation, particularly if the textual variant *shklwl* (*kālāh* "be consumed" for *shabb^clūl*) is correct. (Cf. Isa 10:18 where this combination appears in parallel.)

Bibliography: McCarthy, D. J., "Some Holy War Vocabulary in Joshua 2," CBQ 33:228–30. G.L.C.

מָסַע (*massa^c*). See no. 1380a.

מִסְעָד (*mis^cād*). See no. 1525a.

מִסְפֵּד (*mispēd*). See no. 1530a.

מִסְפּוֹא (*mispō^c*). See no. 1529a.

מִסְפָּה (*mispāh*). See no. 1534d.

מִסְפָּר (*mispār*). See no. 1540f.

1224 מָסַר (*māsar*) *deliver up, offer*.

The verb is used only two times in the OT, both of them in the account of the holy war against Midian (Num 31). The first one, v. 5, says "there were 'delivered' (RSV, "provided") out of the thousands of Israel, a thousand of every tribe." The meaning here is obviously, "to assign, apportion, count." Some have suggested an emendation of the Hebrew text from *wayyimmās^c rû* to *wayyisāp^c rû* on the basis of the LXX's *exērithmēsan*. The suggested change is quite unnecessary. The second use is in Numbers 31:16, "Behold, these caused the children of Israel 'to commit' treachery against the Lord."

Of special interest is the possible connection of this root with the "Masorah" which is the apparatus built around the Hebrew text of the OT to fix its traditional divisions, pronunciation, and mode of public recitation. This work was done by the Masoretes, who were Aramaic speaking Jews of Babylonia and Palestine, between A.D. 700 and the end of the tenth century.

If "Masorah," then, is to be derived from *māsar* "to deliver," it is that which is handed

1225 מִסַּת (*missat*)

down from generation to generation: the text of the Bible. Others have suggested that *Masorah* is from the root 'āsar "to bind," i.e. something which is bound and gathered: the detailed instructions for reading affixed to the text. Still a third suggestion is that *Masorah* is built off the verb *māsar* but with the primary meaning of "to count" (Ben-Hayyim).

Bibliography: Ben-Hayyim, Z., "māsōrā ūmāsōret," *Lešonēnū* 21:283–92. Wildeboer, G. *msr*, ZAW 29:73–74 and "Das Verbum *msr*, ZAW 29:219–20 vs. Bacher, W., "A Contribution to the History of the Term 'Massorah'," JQR 3:785–90 and "Das Verbum *msr*" ZAW 29:218–19.

V.P.H.

מִסָּר (*mōsār*). See no. 877b.

מִסֹּרֶת (*māsōret*). See no. 141e.

1225 מִסַּת (*missat*) *sufficient, sufficiency.*

This translation is based primarily on the common Aramaic word. It is found but once in the OT, Deut 16:10, "Thou shalt keep the feast of weeks unto the Lord thy God with a 'tribute' of a free will offering of thine hand" (KJV). The worshiper is to bring whatever offering his means allow (cf. v. 17 in the same chapter). The etymology of the word is uncertain.

V.P.H.

מִסְתֹר (*mistōr*). See no. 1551c.

מִסְתָּר (*mistār*), מִסְתֵּר (*mistēr*). See nos. 1551d,e.

מִסְבָּד (*ma'bād*). See no. 1553f.

מִסְבֵּה (*ma'ābeh*). See no. 1554b.

מִסְבָּר (*ma'ābār*). See no. 1556h.

מִסְגָּל (*ma'gāl*). See no. 1560.

1226 מָעַר (*mā'ad*) *slip, slide, give away.*

The root is found nine times in the OT if we include in Ezk 29:7 the reading w^a "ha'āmādtā as a metathesis for w^a "him'adtā and thus read "and make all their loins/thighs 'shake'" instead of "stand." Four of the nine uses of this verb are in Psalms (18:36 [H 37] = II Sam 22:37; Ps 26:1; 27:31; 69:23 [H 24]). The first three of these are used in a context suggesting security ("my feet did not give away") as a result of confidence in God. Proverbs 25:19 speaks of a "broken tooth and a 'palsied' foot." I Samuel 15:32 says that Agag came to David "tottering."

Bibliography: Talmon, S., "I Sam. xv:32b: A Case of Conflated Readings," VT 11: 456–57.

V.P.H.

מָעֲדָן (*ma'ādān*). See no. 1567d.

מָעֲדָנִית (*ma'ādannūt*). See no. 1649a.

מָעֲדָר (*ma'dēr*). See no. 1571a.

1227 מֵעָה (*mē'eh*). *Assumed root of the following.*

1227a מֵעָה (*mē'eh*) *inward parts, bowels.*

1227b מֵעָה (*mā'ā*) *grain (of sand).*

The noun *mē'eh* is used thirty-two times in the OT, always in the plural, *mē'im*. The KJV most often retains the translation "bowels" but the RSV opts for a more euphemistic translation unless the word is used in a passage with the literal sense of the intestines.

With three or four exceptions the noun is associated with persons, both male and female. Twice it is used in connection with the great sea-monster, the "belly" of which was the temporary underground abode of Jonah, and the place from which he prayed (Jonah 2:1–2). Twice the noun is found in phrases connected with God's emotions: Isa 63:15, "Where is your zeal (*qin'ā*), your strength (*g'burā*), your compassion (*hāmōn mē'ēkā*) and your mercies (*rahāmim*) toward me?" (cf. also Jer 31:20 [H 19] with the phrase *hamū mē'ay* parallel to *rehēm 'arahāmennū*).

Most often, as we have indicated, the word is used of persons and crosses genders. It may be used of man: Job 30:27 (Job); II Sam 16:11; 17:12 (David); II Chr 21:19 (Jehoram); II Chr 32:21 (Sennacherib); Gen 15:4 (Abraham). In the following passages it refers to women: Ps 71:6; Isa 49:1 (my mother); Ruth 1:11 (Naomi); Gen 25:23 (Rebekah). Frequently when referring to a woman *mē'eh* is paralleled with *beten* "womb."

There are three major ways in which the word is used. First, the word may be used literally, to refer to one's internal organs, the bowels, the stomach. Thus, Ezekiel (Ezk 3:3) is told to eat and digest the roll which God has shown him (and *mē'eh* is parallel to *beten*), in his "belly" and "bowels." Cf. also Ezk 7:19 (parallel to *nepesh*). In II Chr 21:15 (twice), 18–19 there is a reference to the horrible disease with which the Lord afflicted Jehoram, the Judean king, in his "bowels." This must be some kind of an abdominal disease, perhaps a violent case of dysentery with or without prolapsus of the bowel.

The second way in which *mē'eh* is used is to refer to the reproductive organs, both male and female. Hence, more than simply digestive organs are involved. We are now thinking in terms of the reproductive system, the male and female sexual apparatus (Gen 15:4; 25:23; Ruth 1:11; II Sam 16:11; 17:12; II Chr 32:21; Isa 48:19).

The third way in which *mē'eh* is used is in a figurative, metaphorical sense to denote the seat of emotions. We have already noted this above in connection with God's compassion (Isa 63:15 and Jer 31:20). Thus, Isaiah in his lament over Moab quivers with his whole being (*mē'eh*), and his inmost self (*qirbī*, Isa 16:11). Jeremiah cries out, "My anguish, my anguish" (Jer 4:19). The author of Lam expresses similar emotion (Lam 1:20;

2:11). David hides God's law within his "heart" (Ps 40:9). The term is used to express the affection felt by the bride for her lover (Song 5:4).

Incidentally, this figure of speech extends into the NT. "Put on ... bowels (*splanchna*) of mercy" (Col 3:12). "If there be any consolation in Christ ... if any bowels and mercies" (Phil 2:1).

The metaphorical use of organs of the body was more common in antiquity. Hebrew uses the liver (*kābēd*, sometimes mispointed *kābōd* "glory") in expressions of joy, the kidneys (*k'layōt*) for affections, the heart (*lēb*) for both affections and mind and the abdominal organs (*mē'im*) for compassion (see the various terms). In English the word "heart" is used for most of these expressions, and "heart" is a fair translation of most of these words. There is, of course, no problem in the Hebrew use of an organ to express a feeling. The Bible no more teaches that compassion resides in the abdomen than moderns think it resides in the chest. The Hebrew simply reflects the common linguistic usage (not invented by the Jews) whereby mental and emotional states are designated by organs the emotions affect in some way.

V.P.H.

- מַעֲוֹג (mā'ōg). See no. 1575b.
מַעֲוֹז (mā'ōz). See no. 1578a.
מַעֲוֹן (mā'ōn). See no. 1581a.
מַעֲוֶה (mā'ūp). See no. 1583b.
מַעֲוִיר (mā'ōr). See no. 1588a.

1228 מַעַט (mā'at) *be small, diminished.*

Derivative

1228a מַעַטִּית (m'at) *little.*

The verb is used twenty-two times in the OT, eight times in the Qal, once in the Piel (Eccl 12:3), and thirteen times in the Hiphil ("to bring to nothing, decrease, diminish"). Its meaning is fairly well established by the number of times it is used in juxtaposition to its antonym *rābā* "be-(come) much/many/great" (Ex 16:17-18; 30:15; Num 26:54; 33:54; Jer 29:6).

m'at. *Little, few, small*, appears one hundred and one times in the OT. The basic meaning of *m'at* is seen in the following passages: Gen 30:30, "It was little you (Laban) had before I (Jacob) came"; 47:9, "The days of my pilgrimage have been few and evil"; I Sam 14:6, "There is no restraint to the Lord to save by many (*rab*) or by few"; Deut 7:7, "You were the fewest of all the people"; Ps 8:5 [H 6], "You have made him a little less than God," and so forth.

m'at is joined with the word 'ōd to form the expression 'ōd *m'at* "a little while." It occurs seven times, six of these indicating the cessation

of God's patience with the wicked and the beginning of judgment: Ps 37:10; Isa 10:25; 29:17; Jer 51:33; Hag 2:6. In the seventh passage (Ex 17:4) Moses remonstrates with God that the people "are almost ready" to stone him. We may also note the frequency (nine times) with which the interrogative particle is prefixed to *m'at* to form questions, most of which are rhetorical in nature. For example, "Is it a small matter that you have taken my husband?" (Gen 30:15; cf. Num 13:18; 16:9, 13; Josh 22:17, etc.).

A frequent phrase with this word is *kim'at*, literally, "like a little" (eighteen times). In most cases the translation will be derived from the context. Thus, (1) "a little longer, almost, all but"; Gen 26:10; Ps 73:2; 119:87; Prov 5:14; (2) "soon, shortly, straightway"; Ps 81:14 [H 15]; Job 32:22; II Chr 12:7 ("in a little while"); Ps 2:12 ("quickly"); (3) "very few, a handful"; Ps 105:12; Ezk 16:47; Isa 1:9.

V.P.H.

מַעֲטָפָה (ma'atāpā). See no. 1606a.

מַעִי (m'i). See no. 1577e.

מַעִיל (m'il). See no. 1230b.

מַעֲיָן (ma'yān). See no. 1613a.

1229 מַעַך (mā'ak) *press, squeeze.*

The verb appears three times in the OT, possibly four (see discussion of Ezk 23:21 below): (1) Lev 22:24, "You shall not offer unto the Lord (an animal whose testicles are "bruised" (*mā'ūk*), crushed (*kārūt*), broken (*nātūq*), or cut (*kārūt*)): probably all referring to methods of castration; (2) I Sam 26:7, "Saul's spear was 'stuck/pressed' in(to) the ground"; (3) Ezk 23:3, "there their nipples were 'handled' (*mō'ākū*), there their virgin breasts were fondled." This is an allegory of Jerusalem and Samaria depicting their intercourse with Egypt, involving idolatry.

Ezekiel 23:21b, the expression "for your young breasts" might better read "to fondle your young breasts" by changing the preposition *l'ma'an* to read *'lim'ōk* (Qal infinitive construct) or *lima'ek* (Piel infinitive construct).

V.P.H.

1230 מַעַל (mā'al) *transgress, commit a trespass, act unfaithfully.*

Derivatives

1230a מַעֲלָה (ma'al) *trespass.*

1230b מַעֲלִיל (m'il) *robe.*

mā'al occurs thirty-five times, always in the Qal stem. It occurs most frequently in II Chr and in Ezk. Among the prophets, only Ezekiel uses this word (excluding Dan 9:7).

In almost all the biblical references *mā'al* is used to designate the breaking or violation of re-

ligious law as a conscious act of treachery. The victim against whom the breach is perpetrated is God. As we shall see, an almost formulaic phrase is *mā'al mā'al b'yhw* "to commit a trespass against the LORD" (Lev 6:2 [H 5:21]; Num 5:6; Josh 22:31; I Chr 10:13; II Chr 12:2; 26:16; 28:19, 22; 30:7). A variant, in the first person, is *mā'al mā'al bi* "to commit a trespass against me" (Lev 26:40; Ezk 14:13; 20:27; 39:23, 26).

There are a few instances where the root is used in contexts in which God is not the object. There are three of these. (1) Prov 16:10: the mouth of a king transgresses (*yim'al*) not in judgment; (2) Job 21:34 (Job to the three comforters): how can you comfort me since in your answers there is falsehood? (Pope, in AB, *Job*, "sheer fraud"; JB, "nonsense"); (3) Num 5:12, 27. It is these last verses from Num that furnish the best clues as to the nuance behind the word *mā'al*. Numbers 5:12 says, "if a man's wife go aside (*sātā*), and commit a trespass (*mā'al*) against him." Verse 13 continues, "and a man lie with her carnally." It is obvious, then, that to "commit a trespass" means to act unfaithfully, to break a contract. The general idea is defection or unfaithfulness. Our English word "perfidy" would come perhaps closest of all.

Occasionally the root is applied to the faithless acts of individuals, private citizens as in the case of Achan (Josh 7:1; 22:20; I Chr 2:7), but mostly royal figures (Saul: I Chr 10:13; Ahaz: II Chr 28:19; 29:19; Uzziah: II Chr 26:16, 18; Manasseh: II Chr 33:19; Zedekiah: Ezk 18:24). Most often it is an indictment against the nation of Israel from wilderness times (Num 31:16; Deut 32:51) down to the postexilic ministries of Ezra and Nehemiah (Ezra 10:2, 10; Neh 1:8). It is the cause of Judah's exile (Ezk 39:23; Dan 9:7). In one instance a foreign ruler (Shishak) enters Jerusalem because of Israel's "transgressions" (II Chr 12:2). This word does not describe the sins of unbelievers but of believers, covenant peoples, those who "break faith" with their suzerain. Thus, Ezk 18:24 pronounces the principle, "When a righteous man turns away from his righteousness and commits iniquity (*'āwel*) . . . in his trespass that he has committed (*mā'al*) and in the sin he has sinned (*hātā'*) he shall die."

Of the many words for sin in the OT, *mā'al* is used most frequently in a parallel phrase with *hātā'* (q.v.) "to sin, miss the mark": Lev 5:15, 21; Num 5:6; II Chr 33:19; Ezk 14:13; 18:24. There are a number of words used in the LXX for *mā'al*. Interestingly, in Ezk the word used most prominently is *parapiptō* "to trespass" while in Ezra and Nehemiah the word is *asunthetō* "to default, deflect." There is no equivalent pattern in translation in Chronicles.

ma'al. Trespass. The noun is used twenty-nine times, of which twenty instances are as a cognate

accusative to the verb *mā'al*. Thus, we meet a phrase, "If a man commit (*mā'al*) a trespass (*ma'al*)."

m'il. Robe, cloke, mantle. This type of clothing may refer to part of the priestly vestments worn by the high priest to cover the ephod. Like a shawl there was a hole in the middle, hence to be pulled over the head. It was also worn by men of repute: Samuel, I Sam 28:14 (in Sheol at that!); Saul, I Sam 24:5; David, I Chr 15:27; Ezra, Ezr 9:3; Job, Job 1:20 (and David's daughters, II Sam 13:18). For figurative usages cf. Isa 59:17; 61:10; Job 29:14; Ps 109:29. The relationship of *m'il* to *mā'al* is uncertain. One suggestion is to relate the ideas of "covering" and "acting unfaithfully" i.e., sinning in secret or under cover, on the analogy of Hebrew *bāḡad* "to act treacherously" and *beḡed* "garment" (Palache: see bibliography).

Bibliography: Palache, J. L., *Semantic Notes on the Hebrew Lexicon*, Leiden: Brill, 1959, esp. p. 10. Porúbčan, S., *Sin in the Old Testament*: Aloisana, Herder, 1963, esp. pp. 30–31. THAT, I, pp. 920–21.

V.P.H.

- מַעַל (*mō'al*), מַעַל (*ma'al*), מַעַלָּה (*ma'āleh*). See nos. 1624i,j,k.
 מַעַלָּה (*ma'ālāl*). See no. 1627e.
 מַעִם (*mē'im*). See no. 1640c.
 מַעֲמַד (*ma'āmād*), מַעֲמָד (*mo'ōmād*). See nos. 1637d,e.
 מַעֲמָסָה (*ma'āmāsā*). See no. 1643a.
 מַעֲמַקִּים (*ma'amaqqim*). See no. 1644e.
 מַעֲנֶה (*ma'āneh*), מַעֲנָה (*ma'ānā*). See nos. 1650f, 1651b.
 מַעֲשֵׂבָה (*ma'āšēbā*). See no. 1666f.
 מַעֲשָׂד (*ma'āšād*). See no. 1668a.
 מַעֲשֹׁר (*ma'āšôr*). See no. 1675d.
 מַעֲשָׂר (*ma'āšār*). See no. 1675e.
 מַעֲקֶה (*ma'āqeh*). See no. 1679a.
 מַעֲקָשׁ (*ma'āqāsh*). See no. 1684c.
 מַעֲר (*ma'ar*). See no. 1692d.
 מַעֲרָב (*ma'ārāb*). See nos. 1686c, 1689b.
 מַעֲרָה (*m'ārā*). See no. 1704a.
 מַעֲרָק (*ma'ārāk*). See no. 1694c.
 מַעֲרֶכֶת (*ma'āreket*). See no. 1694e.
 מַעֲרָם (*ma'ārām*). See no. 1588d.
 מַעֲרָשָׁה (*ma'ārāšā*). See no. 1702c.
 מַעֲשֵׂה (*ma'āsheh*). See no. 1708a.
 מַעֲשֵׁר (*ma'āšer*). See no. 1711h.
 מַעֲשֻׁקָה (*ma'āshaqqā*). See no. 1713e.
 מִפְּגָע (*mipgā'*). See no. 1731b.
 מַפָּה (*mappāh*), מַפְּהָ (*mappūah*). See nos. 1390a,b.
 מַפִּיץ (*mēpiš*). See no. 1745a.
 מַפָּל (*mappāl*). See no. 1392b.
 מִפְּלָא (*mipplā'ā*). See no. 1768c.
 מִפְּלָגָה (*mipplaggā*). See no. 1769d.
 מַפְּלֶה (*mapplēh*). See no. 1392d.
 מִפְּלָט (*mipplāt*). See no. 1774e.

- מִפְלֶשֶׁת (miplešet). See no. 1778b.
 מִפְלָשׁ (miplāš). See no. 1777b.
 מַפְּלֶת (mappelet). See no. 1392e.
 מִפְּעַל (mip'āl). See no. 1792c,b.
 מִפְּשׁ (mappēš), מִפְּשׁ (mappāš). See no. 1394c, b.
 מִפְּקָד (mipqād). See no. 1802g.
 מִפְּרָשׁ (miprāš). See no. 1827a.
 מִפְּרֶקֶת (mipreket). See no. 1828.
 מִפְּרָשׁ (miprāš). See no. 1831a.
 מִפְּשָׁא (mipsā'ā). See no. 1841b.
 מִפְּתָה (miptāh), מִפְּתָה (maptēah). See nos. 1854e,f.
 מִפְּתָן (miptān). See no. 1858b.
 מִצָּ (mēš). See no. 1192a.

1231 מָצָא (māšā') *find*.

There are approximately 450 usages of this root in the OT. Most of these are in the Qal stem (Gerleman, 306 times; but according to Koehler Baumgartner, KB, p. 553b, 310 times.) As we shall see, although its basic meaning is "to find" (in the LXX, mostly *euriskein*), *māšā'* also assumes other shades of meaning. The Niphal stem of this verb appears 141 times (Gerleman) or 135 times (KB). Once again, the expected translation would be the passive of the Qal, "to be found." But such translations as "overpowered," "captured," and "apprehended" are also discoverable. Note that in the LXX the translation of *māšā'* is often not *euriskō* but something like *haliskomai* "be caught, held."

The evidence of related languages is helpful. Hebrew *māšā'* is to be related to Aramaic *m'īā'* "to reach, attain" (the word in BA for "find" is *s'kah*); to Ethiopic *maš'a* "to come, arrive"; and to Ugaritic *mṣa/mṣa* "to reach" (UT 19: no. 1524).

There seems to be, then, sufficient grounds to establish for *māšā'* in the Qal stem not only the meaning "to find" but also "to come upon, meet, reach." As a generalization, we may say that whenever *māšā'* is used to describe a result following a time of "seeking" the translation is "to find." Thus, Deut 4:29, "if you seek (*bāqash*) the Lord, you shall find (*māšā'*) him." Cf. Jer 29:13; Song 5:6. "Seek (*dārash*) the Lord, while he may be found (*māšā'*)" (Isa 55:6); cf. I Chr 28:9; II Chr 15:2; "they shall seek (*sāhar*) me early, but shall not find (*māšā'*) me" (Prov 1:28).

We may add to this list the copious references to finding favor (*hēn*) in the eyes of another (God or one's fellow man): Gen 6:8; 18:3; 19:19; 32:5 (H 6); 33:8, 10, 15; 34:11; 39:4; 47:25, 29; 50:4. The idea obviously is to gain acceptance or to win approbation. The phrase occurs approximately forty times in the OT.

There are twelve instances in which the subject of *māšā'* is God: Gen 18:26, 28, 30; 44:16; Deut

32:10; Jer 23:11; Ezk 22:30; Hos 9:10; Ps 17:3; 89:20 [H 21]; Job 33:10; Neh 9:8.

For additional meanings of *māšā'* in the Qal stem we might note the following: (1) "reach," "can you reach the perfections of the Almighty?" (Job 7:11); "they were unable to reach the door" (Gen 19:11); (2) "overtake," "your hand overtook your foes" (Ps 21:8 [H 9]); "the pangs of death overtook me" (Ps 116:3); "trouble and anguish have taken hold on me" (Ps 119:143); (3) "to happen to/to befall," "why has all this happened to us?" (Jud 6:13).

The Niphal stem also produces in certain cases the translations, "overpowered," "caught," "captured." Thus, Jer 50:24: O Babylon . . . you are caught and seized (*tāpās*); "a thief . . . if he be caught" (Prov 6:30-31); "if a thief be caught breaking in" (Ex 22:1). This is also seen in cases where the Niphal participle (*han-nimšā'*) is used. So, Jud 20:48 the phrases "all that they found" and "which they found" mean preferably "until the last 'captive'" and "all the 'captured' cities." In addition to these technical uses, *māšā'* in the Niphal is often simply a synonym for *hāyā* "to be": I Sam 9:8, "I have here at hand," literally, "there is found in my hand" (BDB 594b: 2a-f).

Bibliography: Dahood, M., "Northwest Semitic Philology and Job," in *The Bible in Current Catholic Thought*, ed. J. L. McKenzie, New York: Herder and Herder, 1962, pp. 55-74, esp. p. 57. Iwry, S., *whnmš'*: "A Striking Variant in IQIsa" in *Textus* 5:34-43. THAT, I, pp. 922-24. V.P.H.

מָצָב (maššāb), מָצָב (mūššāb). See nos. 1398c,d.

מִצְבָּה (miššābā), מִצְבָּה (maššēbā). See nos. 1398f,g.

מִצְדָּ (m'šād). See no. 1885c.

1232 מָצָה (māšā) *drain (out)*.

The verb is used seven times in the OT, four times in the Qal and three times in the Niphal. Sometimes the verb describes the literal draining of blood from a bird offered in sacrifice (Lev 1:15; 5:9) or the draining/squeezing of water from a fleece (Jud 6:38).

Three times the verb is used figuratively to describe the enemies of God who have drunk from the cup of his wrath down "to the last drop": Isa 51:17; Ezk 23:34; Ps 75:8 [H 9], "Oh, how they will drain it to the dregs." Dahood renders this verse, "Oh, how its dregs (i.e. of God's cup) will be drained, the wicked of the earth will drink the last drop." This rendering changes the MT *yimšū* (Qal active) into *yumšū* (Qal passive). The last part of Ezk 23:34, cited above, indicates what consequence befalls the wicked who drain this cup. In remorse and revulsion they smash the cup

as the cause of their downfall and tear off their breasts as the peccant members through which they have sinned. A graphic picture!

The final use of this verb is in Ps 73:10 again to describe the wicked, "waters of abundance are 'drained' by them." The meaning is obvious enough. The wicked are so voracious that they swallow the ocean, leaving nothing for others (an effective hyperbole). It is unnecessary to connect the verb here with Ugaritic *mšš*, "to suck" as Dahood has done (*Psalms*, in AB, in loc.).

V.P.H.

- מִצָּה (*maššā*). See nos. 1234a, 1400a.
 מִצְחָה (*mišḥālā*). See no. 1881a.
 מִצֹּד (*māšōd*) I, II. See nos. 1885d,e.
 מִצְוֶה (*m'šūdā*) I, II. See nos. 1885g,i.
 מִצְוָה (*mišwā*). See no. 1887b.
 מִצְוִלָה (*m'šōlā*). See no. 1889b.
 מִצֹּק (*māšōq*), מִצְוֶקָה (*m'šūqā*). See nos. 1895d,e.
 מִצְוֶק (*māšūq*). See no. 1896a.
 מִצְוֹר (*māšōr*). See no. 1898a.
 מִצְוִת (*maššūt*). See no. 1400b.

1233 מִצַּח (*mšḥ*). Assumed root of the following.

- 1233a מִצָּחַ (*mēšah*) *brow, forehead*.
 1233b מִצְחָה (*mišḥā*) *greaves*.

mēšah. Brow, forehead. The substantive appears thirteen times in the OT, five of which are in Ezk (3:7, 8 [twice], 9:9:4). The etymology of the word is uncertain. One suggestion is to relate it to the verb *šāḥaḥ* "to be bright, dazzling," on the analogy of Arabic *ṣabāḥa* "to shine," *ṣabāḥ* "morning," and *ṣabāḥ* "forehead" (Blau; see bibliography).

The most interesting uses of *mēšah* are in the Ezk passages, plus one from Jeremiah. God says to Ezekiel (3:7) that all Israel is stiff of forehead (*ḥizqē mēšah*) and hardhearted (*q' šē lēb*). The phrase "stiff/strong of forehead" suggests, perhaps, the picture of an animal, an ox or ram, butting its head. But in the next verse (3:8) God says that he has made the prophet's forehead stronger than the foreheads of his foes. That is to say, God will not only give him hardness equal to that of his foes, but that he promises Ezekiel to make him harder for the truth than the people are against it. There may be here an intentional play on the prophet's name which means "may God harden/strengthen" from the verb *ḥāzaq*. Cf. also 3:9.

In Ezk 9:4 God orders a divine agent to go through Jerusalem and put a mark on the forehead of the men who deplored and disapproved of the filth practised in the city. The word for "mark" is *taw*, the last letter of the Hebrew alphabet, which in the old Canaanite script was written X. Cf. also Gen 4:15 ('ōt); I Sam 21:14;

Job 31:35; Rev 7:3, 4; 13:16; 14:1; 22:4. This might shed some light on Jer 3:3 when Jeremiah says of his audience, "You have a whore's forehead," rendered by JB as "you have maintained a prostitute's bold front." Could Jeremiah's accusation, however, be a reference to some trademark on the head of a prostitute, as is used today to mark the castes of India?

mišḥā. Greaves, found only once in the OT, I Sam 17:6, "And Goliath had 'greaves' of brass upon his legs." Greaves are the armor which protected the front of the leg below the knee.

Bibliography: Blau, J., "Etymologische Untersuchungen auf Grund des palästinischen Arabisch," VT 5:337-44, esp. p. 342. On *mišḥā*: Galling, K., *Biblisches Reallexicon*, Tübingen: J. C. B. Mohr, 1937, pp. 89-90. *idem.*, "Goliath und seine Rüstung," Supp VT 15:150-69, esp. pp. 163-65.

V.P.H.

- מִצִּיח (*m'šiah*). See no. 1172a.
 מִצְלָה (*m'šūlā*). See no. 1889c.
 מִצְלָה (*m'šillā*). See no. 1919e.
 מִצְלָתִים (*m'šiltayim*). See no. 1919f.
 מִצְנֶפֶת (*mišnepet*). See no. 1940c.
 מִצָּט (*maššā*). See no. 896e.
 מִצְעָר (*miš'ād*). See no. 1943d.
 מִצְעָר (*miš'ār*). See no. 1948c.
 מִצְפָּה (*mišpeh*). See no. 1950b.
 מִצְפֹּן (*mašpôn*). See no. 1953d.

- 1234 מִצֵּז (*māšaš*) *drain out*. Occurs only in Isa 66:11, *tāmoššū w'hit'annagtem* "(that) you may drain out and delight yourselves."

Derivative

- 1234a מִצָּה (*maššā*) *unleavened bread, unleavened cakes*.

A feminine singular noun from the root *māšaš*, which occurs frequently as the plural *maššōt* (forty-four times). In the LXX and NT, it is *azuma*. This quickly prepared bread was offered at ordinary meals to unexpected guests (Gen 19:3; Jud 6:19-21; I Sam 28:24). The Israelites, departing hastily from Egypt, did not have time to wait for bread to rise (Ex 12:39).

Unleavened cakes were offered in sacrifice when Aaron and his sons were consecrated to the priesthood (Ex 29:2), with the cereal offering (Lev 2:4-5), with the peace offering (Lev 7:12), and upon completion of the Nazirite vow (Num 6:15, 17, 19). The bread was carried in a basket (Ex 29:23; Lev 8:2, 26; Num 6:15, 17). The Levites assisted with the offering (I Chr 23:27-29). After the sacrifice, the remainder of the cereal offering was eaten by the priests (Lev 6:16; 10:12). At the time of Josiah's reform, priests of

the high places ate unleavened bread among their brethren (II Kgs 23:9).

Because Israel had eaten unleavened bread on the night when they left Egypt (Ex 12:8) and during the first stages of their travels (Ex 12:39), annually thereafter they ate unleavened bread with bitter herbs at the Passover season whether the first or second Passover (Ex 12:14–20; Num 9:10). Eaten with bitter herbs, it is called the bread of affliction (Deut 16:3). Originally Passover, a one-night celebration, was distinct from the feast of unleavened bread, being the following seven days. But both days may be referred to as Passover or “the days of unleavened bread.” The eating of unleavened bread began on the evening of the fourteenth of the month of Nisan (Ex 12:15, 18; 13:6; 34:18; Lev 23:6; Num 28:17; Deut 16:3; Ezk 45:21) and continued for seven days (Deut 16:8 gives six days with the seventh as a day of solemn assembly). Hence this season was called the feast of unleavened bread (*ḥag hammaṣṣôt*, Ex 23:15; 34:18; Lev 23:6; Deut 16:16; Ezr 6:22; II Chr 8:13; 30:13, 21; 35:17). Israel observed this custom at Gilgal when entering Palestine (Josh 5:11).

J.P.L.

מֶצָר (*mēṣar*). See no. 1973f.

1235 מִצְרַיִם (*miṣrayim*) *Egypt*.

The Hebrew word is of uncertain derivation but is related to the Akkadian name *Miṣr* (*Muṣur*) and the Arabic name *Miṣr* for Egypt. In form, the Hebrew name for Egypt is in the dual, indicating her two basic constituent divisions: Upper Egypt (Southern Egypt) and Lower Egypt (the Delta area). The reason for the equation of upper with south and lower with north is because of the northward flow of the Nile. The Egyptians themselves referred to their land as *ꜥꜣwꜣ* “two lands” or *Kemi* “Black Land,” this latter being a reference to the lush, irrigated soil that ran along the sides of the Nile. The name “Egypt,” from Greek, possibly goes back to the Egyptian phrase *Hi-ku-Ptah*, the “House of the Spirit of (the god) Ptah,” an ancient designation for Memphis (biblical Noph).

Briefly, Egyptian history may be conveniently divided into and highlighted by the following important periods: (1) The Old Kingdom/Pyramid Age/third-sixth Dynasties (2700–2200 B.C.); (2) The Middle Kingdom, especially the twelfth Dynasty (2000–1800 B.C.); (3) The New Kingdom or Empire Age, eighteenth-twentieth Dynasties (1570–1090 B.C.); (4) The Ethiopian period, especially the twenty-fifth Dynasty (715–663 B.C.); (5) Saitic/twenty-sixth Dynasty (633–525 B.C.); (7) Dynasty of the Ptolemies (306–30 B.C.). Generally speaking, ancient Egypt’s history follows an un-

dulating line of development. Times of innovation, greatness, expansion are followed by times of regression, retrenchment, the rise of centrifugal movements and the cycle repeats.

It is difficult, almost impossible, to pinpoint common denominators in Egyptian religion throughout almost three millennia of development. The gamut runs from a rampant polytheism to a solar “monotheism.” Their religion never earmarked to everybody’s satisfaction a supreme God. Was it Atum or Re or Horus or Amon-Re? No one would deny, however, that one characteristic of Egypt’s religion was the emphasis on life after death. And yet this preoccupation with death was not a morbid one. Mortuary texts are inevitably gay and optimistic. The Egyptian concept of the afterlife is also an intensely materialistic one. The next life simply continues this one. This is why, for example, the body was mummified because corporeal existence was the only existence acceptable to the Egyptian.

In the or it is the patriarchs who first have relationships with Egypt (Abraham, Gen 12). This would correspond roughly with the twelfth Dynasty of the Middle Kingdom. The Joseph story is obviously set in an Egyptian background, even to the extent of the cycle itself being in the form of a short story in simple prose (an Egyptian creation). However, from the time of Moses on, the Bible generally casts the land of Egypt in a very negative position. It is the oppressor of God’s people, refusing to give Israel her liberation. It is the prophets particularly who inveigh against Israel leaning upon Egypt. “Leave her alone; she is under judgment and will topple” is their council.

And yet for all this denunciation of Egypt two passages in the or about her are extremely interesting. One, the saintly Judean king Josiah died because he did not listen to the word of God from the Pharaoh Necho (II Chr 35:20ff.). Two, Isa 19:16ff. anticipates the conversion of Egypt (and Assyria) to the Lord, “blessed be my people Egypt” (v. 25). Traditional foes will be reconciled under God’s blessings.

Bibliography: Gardiner, A., *Egypt of the Pharaohs*, New York: Oxford University, 1966. Wilson, J., *The Culture of Ancient Egypt*, University of Chicago, 1956. Steindorff, G. and Seele, K. C., *When Egypt Ruled the East*, University of Chicago, 1942.

V.P.H.

מִצְרָה (*maṣrēp*). See no. 1972b.

מֶצ (*maq*). See no. 1237a.

מִקְבֶּת (*maqḳebet*). See nos. 1409c,d.

מִקְדָּשׁ (*miqdāsh*). See no. 1990f.

מִקְהֵל (*maqḥēl*). See no. 1991d.

מִקְוֵה (*miqweh*), מִקְוָה (*miqwā*). See nos. 1994c, 1995a.

1236 מַקֵּל (*maqqēl*)

- מָקוֹם (*māqôm*). See no. 1999b.
מָקוֹר (*māqôr*). See no. 2004a.
מִקְלָה (*miqqāh*). See no. 1124e.
מִקְטָר (*miqtār*), מִקְטָר (*müqtār*). See nos. 2011d,e.
מִקְטֶרֶת (*miqteret*). See no. 2011f.

- 1236 מַקֵּל (*maqqēl*) *rod, staff* (e.g. Gen 30:37; Jer 1:11). Derivation uncertain.

- מִקְלָט (*miqlāt*). See no. 2026a.
מִקְלַ'אֵת (*miqla'at*). See no. 2031a.
מִקְנֶה (*miqneh*), מִקְנָה (*miqnâ*). See nos. 2039b,c.
מִקְסָם (*miqsām*). See no. 2044b.
מִקְסֹא' (*miqsôa'*), מִקְסֹא' (*maqšû'â*). See nos. 2057a, 2056b.

- 1237 מַקָּךְ (*māqqaq*) *decay, rot, fester, pine away*.

Derivative

- 1237a מַקָּךְ (*maq*) *decay, rottenness* (Isa 3:24; 5:24).

māqqaq occurs nine times in the OT, eight times in the Niphal, once in the Hiphil. The verb is used most often to describe those who "perish" or "waste away" because of their sins, which dehumanize them: Lev 26:39, Ezk 4:17; 24:23; 33:10. Sin sows its own seeds of decay. Similar to this is the judgment of God meted out to those who attack Jerusalem in history's great eschatological struggle (Zech 14:12, three times), "Their flesh will 'molder' . . . their eyes will 'rot' in their sockets; their tongues will 'rot' in their mouth." Cf. also Isa 34:4.

The basic meaning of the verb is discoverable in Ps 38:5 (H 6). "My wounds stink and are 'fester' because of my foolishness."

V.P.H.

- מִקְרָא (*miqrâ*). See no. 2063d.
מִקְרֶה (*miqreh*), מִקְרֶה (*m"qāreh*). See nos. 2068c,f.
מִקְרֶה (*m"qērâ*). See no. 2077d.
מִקְשֶׁה (*miqsheh*), מִקְשָׁה (*miqshâ*) I, II. See nos. 2086b,a; 2083b.
מֵר (*mar*), מֵר (*môr*). See nos. 1249a, 1248a,b.

- 1238 מַרְא' (*mārâ*) I, *flap* (?). Occurs only in the Hiphil, in Job 39:18. "she (the ostrich) flaps away, she laughs at the horse and his rider."

- 1239 מֵרָא (*mr'*) II. Assumed root of the following.

- 1239a מֵרִיא' (*m"ri'*) *fatling*.
1239b מֵרִיא' (*mūr'â*) *crop or alimentary canal, of bird*. Occurs only in Lev

1:16, "he is to remove the crop with its contents" (NIV).

m"ri'. **Fatling.** *m"ri'* occurs eight times in the OT. BDB (p. 597) lists this word under *mārâ* II, "to be fat, well-fed" but does not document the verb in the OT. Some have suggested that *m"ri'* in Isa 11:6 read *yimr"û*; hence the translation of this verse in JB, "The calf and lion cub feed together."

In all but one of the eight passages, *m"ri'* is used of cattle who were intentionally raised and fed for meat for the purpose of sacrifice to God. The Hebrew word is not concerned with the species but rather with the quality of the animal. The significance is that when one offers a sacrifice to his Lord, he offers his best and most valuable.

Both David (II Sam 6:13) and Adonijah (I Kgs 1:9, 19, 25) on festive occasions offered "fatlings" to the Lord. And yet the Lord rejects the offerings of these same animals whenever sacrifice and external religious performance become a substitute for personal morality and integrity (Isa 1:11; Amos 5:22). Ezekiel says that in addition to human flesh and the meat of other animals, the birds shall feast on fatlings in the day of God's judgment upon Israel's enemies (Ezk 39:18; cf. Rev 19:17–18, 21).

The only passage in which *m"ri'* occurs in a non-sacrificial context is Isa 11:6.

Bibliography: Aharoni, I., "On Some Animals Mentioned in the Bible," *Osiris* 5:461–78. Bodenheimer, F. S., *Animal and Man in Bible Lands*, Leiden: Brill, 1960. Brueggemann, W. "Fatling," in IDB, II, p. 246.

V.P.H.

מֵרֶא' (*mar'â*), מֵרֶה' (*mar'eh*). See nos. 2095h,i.

מֵרֶאשׁוֹת (*m"ra'āshôt*). See no. 2097f.

מֵרֶבֶד (*marbād*). See no. 2102a.

מֵרֶבֶה (*marbeh*). See no. 2103b.

מֵרֶבִית (*marbit*). See no. 2103d.

מֵרֶבֶץ (*marbēš*). See no. 2109b.

מֵרֶבֶק (*marbēq*). See no. 2110a.

מֵרֶגֶע' (*margôa'*). See no. 2117b.

מֵרֶגֶלִית (*marg'lot*). See no. 2113c.

מֵרֶגֶמָה (*margēmâ*). See no. 2114b.

מֵרֶגֶע' (*margē'â*). See no. 2117c.

- 1240 מֵרֶד (*mārad*) *be rebellious, rebel, revolt*.

Derivatives

1240a מֵרֶדָּה (*mered*) *rebellion*.

1240b מֵרֶדוּת (*mardût*) *rebellion*.

The verb is used twenty-five times in the OT, all in the Qal stem. It appears in Josh more often than in any other book (five times, 22:16, 18, 19 [twice], 29).

The verb *mārad* may indicate either rebellion against man (twelve times) or rebellion against God (twelve times). The one passage open to question in translation is Josh 22:19 (KJV): "Rebel not against the Lord, nor rebel against us (*tim-rōdū*). The RSV reads this: "Rebel not against the Lord, nor make us rebels" (reading *timridū* for *timrōdū*). This is certainly possible in light of the following verse, v. 20, which is a reminder, from the Achan incident, that the sin of one implicates many more than just the individual who is the immediate culprit. Hence, the translation of 18: "Do not rebel . . . or make us accomplices in rebellion."

In those instances where *mārad* signifies man rebelling against man it is always in reference to a Judean king or the people of Israel trying to resist the heavy yoke or the unwelcomed presence of a royal power. The one exception is Jeroboam I who is condemned by his contemporary monarch in southern Judea, Abijah, for "rebellious" against Solomon (II Chr 13:6). In some instances the Bible describes this rebellion with approbation and sometimes with disapproval. Thus, the Bible warmly endorses Hezekiah's actions against the Assyrians: II Kgs 18:7, 20 (= Isa 36:5). On the other hand, the actions of Jehoiakim against the Babylonians (II Kgs 24:1) and those of Zedekiah against the same foe (II Kgs 24:20 = Jer 52:3; Ezk 17:15; II Chr 36:13) are seen as being in violation of God's will. Whether the rebellion is being spoken of positively or negatively, it is, obvious that what is meant by the term is rebellion in the sense of an attempt to nullify or abrogate a covenant, on the part of the vassal. For similar uses of the term cf. Gen 14:4 and Neh 2:19; 6:6.

If *mārad* in an international political context refers to disloyalty and disunity among nations in covenant then it is only natural to assume that it is in this context, i.e., the context of a broken covenant, that the term refers to man's rebellion against God (the five passages in Josh 22 for example).

For synonyms we may note the use of *mārad* with: (1) *shūb*: Josh 22:16, 18, 29; II Kgs 24:1; (2) *pāsha*: Ezk 2:3; 20:38; (3) *mā'al*: Josh 22:16, 22; (4) *mārā*: Neh 9:26; (5) *qūm*: II Chr 13:6; (6) Dan 9:5, parallel to *hātā*, 'āwā, rāsa' (all of which, see).

mered. Rebellion. Found only once in the OT, Josh 22:22, parallel to *mā'al* "transgression, breach of faith."

mardūt. Rebellion. Used only in I Sam 20:30. Saul, charging his son Jonathan with subversive activity in aiding David, hurls this approbrium at him: "Thou son of perverse rebellion." The phrase has in most cases been emended. As it stands, it is written *ben-na'awat hammardūt*.

The second word, *na'awat*, is a Niphal feminine participle of 'āwā "bend, twist." On the basis of the LXX, which for this word has *korasiōn*, most scholars have emended *na'awat* to *na'arat* "girl." Hence, the translation, "son of a rebellious woman," or "son of a wanton" (18).

Bibliography: Driver, S. R., *Notes on the Hebrew Text of the Books of Samuel*, Oxford: Clarendon, 1890, pp. 134–35. THAT, I, pp. 925–27.

V.P.H.

מִרְדָּה (*mirdā*). See no. 2121a.

מִרְדּוּת (*mardūt*). See no. 1240b.

1241 מִרְדָּה (*m^crōdāk*) **Marduk**, the patron deity of the city of Babylon.

Marduk is mentioned in the Bible only in Jer 50:2, "Babylon is captured, Bel (*bēl*) is disgraced, Merodach (Marduk) is shattered." Note that here the name Marduk is paralleled by the word *bēl*, a transliteration of the Akkadian attribute of Marduk, *belum* "lord." Apart from its appearance in Jer 50:2, the name of Marduk appears only in the Bible in personal names such as Merodach-baladan Mardukapal-iddina, Evil-merodach (Awel-Marduk), and Mordecai.

The origin of Marduk's name is unknown, though several etymologies have been offered. The form of his name in Sumerian is "AMAR-UD and in the earliest syllabic renderings (Old Babylonian) it is *marutuk* (*ma-ru-tu-uk*). The translation would be, "The young bull/son of Utu (the sun-god)." Another possibility is that his name means "son of the storm," the picture given of Marduk in texts being more akin to a god of storm, rain, lightning, and thunder, rather than to a solar figure (Jacobsen).

The vocalization of his name in Hebrew, *m^crōdāk* is interesting (in the LXX it is *marodak*). Some have suggested a deliberate likeness to 'ādōnay "my lord." More likely, it could be a euphemistic vocalization, akin to *m^cbōrāk* "accursed."

It is commonly asserted that Marduk was exalted to his position of supremacy in the Babylonian pantheon when Hammurabi made Babylon the political capital of southern Mesopotamia (eighteenth century B.C.), although he was known as a minor god as early as the third millennium B.C. A case can be made, however, for the view that it was not until the reign of Nebuchadnezzar I (c. 1100 B.C.) that Marduk actually became "king of the gods" (Lambert; see bibliography). Marduk was the son of Enki (Ea) of Eridu, the god of wisdom and the patron of the arts of magic. Marduk himself fathered Nabu, who, toward the end of the neo-Babylonian period (sixth century B.C.), supplanted his father in popularity.

Marduk was the city god of Babylon. His temple there was called *Ē-sag-ila* "the house that raises high its head." Adjacent to it was the famous step-tower (ziggurat) *Ē-Temen-an-ki*, "the house of the foundation of heaven and earth," approximately ninety-one metres high. The temple's great eastern portal, the holy door, bricked up the whole year, was opened on Marduk's principal feast, the *Akitu* (New Year's) festival. On this day Marduk's wedding with his bride, Sarpanitu, was celebrated by bringing their two statues together outside the city walls. By means of simulated sexual intercourse between the two, the land's fertility would be ensured for the coming year. Also at this feast the *Enuma Elish* (the Babylonian creation epic) was recited. Marduk, the hero of this story, is appointed by the gods to lead the fight against Tiamat, and after victory fashions the universe from her body.

Though mentioned specifically by name only in Jer 50:2, Marduk's helplessness as god of Babylon under the name of Bel is ridiculed in Isa 46:1; Jer 51:44; and especially Dan 14:1-22.

Bibliography: Jacobsen, T., "The Battle Between Marduk and Tiamat," JAOS 88:104-108. Lambert, W. G., "The Reign of Nebuchadnezzar I: A Turning Point in the History of Ancient Mesopotamian Religion," in *The Seed of Wisdom*, ed. W. S. McCullough, University of Toronto, 1964, pp. 3-13. Schott, A., "Die Anfänge Marduks als eines assyrischen Gottes," ZAW 43: 318-21.

V.P.H.

מָרָה (*mūrdāp*). See no. 2124a.

1242 מָרָה (*mārâ*) *be rebellious against, disobedient towards.*

Derivative

1242a מָרִי (*meri*) *rebellion.*

The verb occurs forty-five times in the OT most frequently in the (historical) Psalms (ten times) and eight times in Deut. Twenty-two times the verb is used in the Qal stem and twenty-three times in the Hiphil stem. In this latter case the meaning or translation is something like "to provoke (by defiance)."

With but five exceptions all uses of *mārâ/meri* refer to rebellion against God. These five exceptions are: (1, 2) Deut 21:18, 20, dealing with disciplinary procedures to be pursued by parents with a stubborn (*sôrêr*) and "rebellious" son; (3) Job 17:2, "Are there not mockers with me and my eye continues in their 'provocation/spitefulness'?" (4) Job 23:2, "My lament is still rebellious"; (5) Prov 17:11, "The wicked man thinks of nothing but rebellion."

The rebellion to which *mārâ* refers is specifi-

cally the rebellion of Israel/Judah against God. Only on a few occasions is the nation not involved. These would be the five verses noted in the above paragraph plus the reference to the anonymous "man of God" who disobeyed God's orders not to linger or eat at Bethel but to continue immediately on his way, and as a result was mauled and killed by a lion (1 Kgs 13:21, 26); also, in the third "suffering-servant" song (Isa 50:5), "I was not rebellious/made no resistance." In Lam 1:18, 20 the confession of the "I" is personified Jerusalem speaking.

Not only does *mārâ/meri* refer to the rebellion of Israel, but primarily it refers to the rebellion of Israel in the wilderness as God led her toward Canaan. Some concurrent references which document such aberrant behavior are: Num 20:10, 24; 27:14 plus numerous passages in Deut such as 1:26, 43; 9:7, 24 *inter alia*. Elsewhere, there are a number of later books which at points are recapitulations of early Israelite history and this sin is cited: Ps 78:8, 17, 40, 56; 106:7, 33, 43; Isa 63:10; Neh 9:26 (upon entry into the promised land).

This sin of rebellion may be in word: Num 17:10 [H 25]; 27:14, complaining; Ps 78:17ff., challenging and defying God to do the abnormal, to cater to their tastes and delicacies. Or, it may be a rebellion in deed: 1 Sam 12:15, obedience to man over God; 1 Kgs 13:21, 26, actions contrary to God's clearly expressed will by a "clergyman"; Jer 4:17, "your own behavior and actions"; Isa 3:8, "their words and their deeds." What is most often rebelled against is "the commandment/the word of the Lord," (*'et pi* (literally, "the mouth"). This is the most frequent direct object of the verb *mārâ*: 1 Kgs 13:21, 26; Lam 1:18; Ps 105:28; Num 20:24; 27:14, *inter alia*.

mārâ is found in series or parallel with the following Hebrew words: (1) *sôrêr* "stubborn": Deut 21:18, 20; Jer 5:23; Ps 78:8; (2) *'āšab* "to hurt, grieve": Isa 63:10; Ps 78:40; (3) *mā'an* "to refuse": Isa 1:20; Neh 9:17; (4) *pāsha'* "to transgress": Lam 3:42; (5) *nā'aš* "to scorn": Ps 107:11; (6) *hātā'* "to sin": Ps 78:17; (7) *nāsā'* "to test": Ps 78:56; (8) *mārad* "to rebel": Neh 9:26; (9) *mā'as* "to reject" and *hālāl* "to profane": Ezk 20:13; (10) *meri* parallel to *hapšar*, a Hiphil infinitive absolute of *pāsar* "to press," perhaps here "arrogance, presumption": 1 Sam 15:23.

meri. Rebellion. Of the twenty-three usages of this noun in the OT, sixteen are in Ezk, and preponderantly these are in the phrase, "house of rebellion" (in reference to Judah): 2:5, 6, 8; 3:9, 26, 27; 12:2 (twice), 3, 9, 25; 17:12; 24:3; also 2:7 and 44:6 for variations of this phrase.

Bibliography: THAT, I, pp. 928-30.

V.P.H.

מַרְהֵבָה (*marhēbā*). See no. 2125d.
 מָרוֹד (*mārôd*). See no. 2129a.
 מָרוֹם (*mārôm*). See no. 2133h.
 מְרוֹץ (*mērôṣ*). See no. 2137a.
 מְרוּצָה (*m' rûṣā*). See no. 2212b.
 מְרוּק (*mārûq*). See no. 1246a.
 מָרוֹר (*mārôr*). See no. 1248e.
 מַרְעָה (*marzēah*). See no. 2140a.

- 1243 מָרַח (*mārah*) *rub*. Occurs in Isa 38:21, "let them take a cake of figs and rub it on the eruption."

מֶרְחָב (*merhāb*). See no. 2143e.
 מֶרְחָק (*merhāq*). See no. 2151c.
 מַרְחֶשֶׁת (*marḥeshet*). See no. 2152a.

- 1244 מָרַט (*māraṭ*) *make smooth/bald, polish*.

The verb is used fourteen times in the OT in a variety of contexts. Three times it refers to the tearing out of one's hair, either the hair on the crown of the head or the beard. Once, this action is indicative of the grief which Ezra felt upon his discovery that his fellow Israelites had intermarried with foreigners (Ezr 9:3). Two other times this same action describes not grief but rather an act of violence (Neh 13:25), something Nehemiah did to those who intermarried; and Isa 50:6, "I (i.e., the suffering servant) gave my back to the smiters and my cheeks to them that 'tore' at my beard." In connection with these passages we may note the use of the same verb to describe the condition of baldness (Lev 13, 40–41) in the context of leprosy diagnosis. Ezekiel 29:18 says that the heads of the people of Tyre were "made bald" by Nebuchadnezzar. This does not mean he tore out their hair; rather, the baldness was the result of carrying loads on their heads as *cōrvée* labor gangs.

Besides the passage in Ezk 29:18, the verb is used five times more in that book: 21:9 [H 14]; 21:10 [H 15]; 21:11 [H 16]; 21:28 [H 33]. Each case refers to the Lord's sword which is "furbished/polished," ready to be given into the hands of the slaughterer, the Babylonians, to execute judgment upon God's people.

Finally, this verb is used to describe the vessels of "burnished" brass put into the Jerusalem temple of Solomon (1 Kgs 7:45). It is employed in Isaiah's oracle against Cush, the name of ancient Ethiopia, whose people are pictured (Isa 18:2, 7) as "tall and bronzed," not "scattered and peeled" as in כַּנָּן.

V.P.H.

מֵרִי (*meri*). See no. 1242a.
 מְרִיא (*m' ri*). See no. 1239a.
 מְרִיבָה (*m' rībā*). See no. 2159c.
 מְרִירִי (*m' riri*). See no. 1248h.

מְרִירוֹת (*m' rirūt*). See no. 1248i.
 מֶרֶק (*mōrek*). See no. 2164c.
 מֶרְקָב (*merkāb*). See no. 2163e.
 מַרְכֹּלֶת (*markōlet*). See no. 2165c.
 מִרְמָה (*mirmā*). See no. 2169b.
 מִרְמָס (*mirmās*). See no. 2176a.
 מֶרְעָ' (*mērēa'*). See no. 2186f.
 מִרְעָה (*mir'eh*). See no. 2185b.
 מִרְעִית (*mar'it*). See no. 2185c.
 מַרְפֵּ' (*marpē'*). See no. 2196c.
 מַרְפֵּשׁ (*marpēs*). See no. 2199a.

- 1245 מָרַשׁ * (*māraṣ*) *be/make sick*.

The verb occurs four times in the OT. Three of these (1 Kgs 2:8; Mic 2:10; Job 6:25) are in the Niphal, and mean "to make sick," i.e. "sore" or "grievous." So, "a grievous curse" *q' lālā nim-rešet*, in 1 Kgs 2:8 and "grievous pain" *ḥebel nimirās*, in Mic 2:10.

The third passage, Job 6:25, is open to question as to its translation: "how 'forcible' are right words" (כַּנָּן). This rendering gives to *māraṣ* an otherwise unknown meaning. Pope (in AB, *Job*, pp. 49, 55) translates, "how 'pleasant' are honest words," perhaps on the suggested relation of *nimr' šū* to *niml' šū* (Ps 119:103), "smooth, pleasant." A third possibility is to read the phrase as a question, "what is there sick in righteous words?" (Tur-Sinai) or "how are honest words bitter?" (Driver). The advantage of these last two suggestions is that they both retain the basic idea of *māraṣ* as something undesirable.

The fourth use of this root is Job 16:3 (Hiphil): "what 'emboldeneth' thee that you answer?" or better בַּן, "what a plague—you need to have the last word."

Bibliography: Driver, G. R., "Some Hebrew Words," JTS 29:390–96, esp. pp. 394–95.

V.P.H.

מַרְשֵׁ' (*maršēa'*). See no. 2209a.
 מַרְשֶׁפֶת (*maršepet*). See no. 2210b.

- 1246 מָרַק (*māraq*) *I, scour, polish*.

Derivatives

- 1246a מְרוּק (*mārûq*) *a scraping, rubbing* (Est 2:12).
 1246b תְּמָרוּק (*tamrûq*) *a scraping, rubbing* (Prov 20:30).

- 1247 מַרַק (*mrq*) **II. Assumed root of the following.**

- 1247a מֶרֶק (*mārāq*) *juice stewed out of meat, broth* (Jud 6:19; Isa 65:4).

מֶרְקָה (*merqāh*). See no. 2215f.
 מִרְקָהַת (*mirqahat*). See no. 2215h.

1248 מָרַר (*mārar*)

1248 מָרַר (*mārar*) *I, be bitter, strengthen, be strong.*

Derivatives

- 1248a מָרַר (*mar*) *bitter.*
- 1248b מֹר (*môr*) *myrrh.*
- 1248c מֹרָה (*morrâ*) *bitterness.*
- 1248d מֹרָה (*môrâ*) *grief.*
- 1248e מָרֹר (*mārôr*) *bitterness.*
- 1248f מִרְרָה (*m'rôrâ*) *bitter thing.*
- 1248g מִרְרָה (*m'rêrâ*) *gall* (only Job 16:13)
- 1248h מִרְרִי (*m'rîrî*) *bitter.*
- 1248i מִרְרִיּוֹת (*m'rîrût*) *bitterness.*
- 1248j מִמֶּר (*memer*) *bitterness.*
- 1248k מִמְרֹר (*mamrôr*) *bitterness.*
- 1248l תִּמְרֹר (*tamrûr*) *bitterness.*

The verb *mārar* is used fifteen times, always with man as subject, never God, unless the verb describes an interpretation given by man to God's actions and will. For example, Job (and this root plus its various derivatives appear more frequently in Job than in any other OT book [ten times]) complains: The Almighty has vexed my soul (27:2), Hiphil of *mārar*. Similarly, Naomi says, "Do not call me Naomi, call me 'Mara' for the Almighty has dealt very bitterly with me" (Ruth 1:20).

It is interesting to note that the Hebrews expressed tragic, unpleasant experiences in terms of the sense of taste, the bitter. Actually, we employ the same figure of speech in our English language: It was a galling experience; his actions were not in very good taste, I thought; your wife is always so tastefully dressed.

For the root *mārar* we suggest not only the traditional translation "to be bitter/embitter" but also the translation "to be strong/strengthen." The reason for this is that in Ugaritic/Arabic/Aramaic the root *mrr* may mean one of "to strengthen, bless, commend." In at least four OT passages this seems the preferable translation. Thus, Ex 1:14 might better read not "they made their lives bitter," but "they strengthened their lives," i.e. the Egyptians, by imposing hard labor, only toughened the Hebrews. The context suggests this. Judges 18:25 refers not to "embittered men" but "tough men." Ecclesiastes 7:26 traditionally reads: "I found more bitter than death the woman whose heart is snares and nets." It will be observed, however, that the author is not stressing a woman's bitterness but her strength; hence, "I found stronger than death" (cf. Song 8:6). Finally, Ezk 3:14 reads, "I went in bitterness, in the heat of my spirit." But why should the prophet be "bitter" especially in light of what he saw and heard in vv. 12–13? We suggest the translation, "I went forth strengthened by the fervor of my spirit."

mar. *Bitter, strong.* Thirty-seven times in the OT. Most frequently the adjective is used in a figurative sense, as is the verb, to describe an emotion, though a few examples of *mar* in a literal sense may be found. The Scriptures speak of bitter grape clusters (Deut 32:32); bitter water (Ex 15:23); food in general (Prov 27:7), which, though bitter, is palatable to the hungry (cf. Isa 5:20).

Of special interest in the literal category is the phrase "water of bitterness" in Num 5:18–19, 23–24, 27. Combined with dust and ink, and hence decidedly unhygienic, it was used in an instance of investigation to determine whether a husband's jealous suspicions of his wife's unfaithfulness were correct or not. The idea is, of course, that often consciousness of guilt will produce somatic symptoms, the principle behind our modern lie detector testing of suspected criminals. This investigation is sometimes called trial by ordeal, but that is not quite accurate. The trial by ordeal, used in antiquity and up to the Middle Ages, required the accused to undergo obvious physical danger like walking through fire or being thrown bound into the river. The person who was unharmed was presumed innocent. Trial by ordeal was common in Assyria, but the OT used rather the more sensible rules of evidence we are accustomed to. The "water of bitterness" is indeed more like a lie detector test as suggested above. Only a woman who was innocent could normally undergo this solemn ceremony without breaking down. The further effect, apart from the unhygienic water, was caused by the providence of God punishing the guilty.

As we have indicated, the more frequent use of *mar* is a figurative one, to express the emotional response to a destructive, heart-crushing situation. Some of these situations are: (1) in the case of a woman, barrenness and sterility, I Sam 1:10; (2) an unfulfilled death-wish, Job 3:20; (3) family turmoil, Gen 27:34; (4) the exploitation and deprivation of minority peoples, Est 4:1; (5) personal suffering and hardship, Job 7:11; 10:1; Isa 38:15; (6) a hostile and precarious situation, Ps 64:3 [H 4]; grief over the apostasy of believers, Jer 2:19; (7) the Lord's judgment on unbelievers, Zeph 1:14; (8) discontentment with lackluster leadership, I Sam 22:2; (9) the thought of death, I Sam 15:32; (10) the crumbling of dreams and aspiration, Ezk 27:30, 31.

morrâ. *Bitterness, grief.* Used only in Prov 14:10. "Only the heart knows its own grief." The form of the word in Hebrew is unusual, with a *dagesh forte* in the *resh*.

môrâ. *Grief* (in the sense of disappointment). Only in Gen 26:35, expressing Isaac's chagrin at Esau's decision to marry Hittite women.

mārôr. Bitterness, bitter herb. According to Ex 12:8 and Num 9:11 the bitter herb was to be eaten on Passover with the passover meal. At first the bitter herbs signified the haste with which the meal was prepared (Ex 12:8) and later Jewish tradition saw in the bitter herb a reminder of the bitter treatment to which the Jews were subjected in Egypt. Cf. Lam 3:15.

m^erôrâ. Bitter thing, herb, poison(ous). In Job 20:14 the word pictorially describes the viper's venom. Cf. also Deut 32:32; Job 13:26; 20:25.

m^eriri. Bitter, bitterness. Deuteronomy 32:24. The reading in Job 3:5 is problematical. Instead of kaph plus the root *mārar* what we most likely have is the root *kāmar* II, "to be dark," and hence the translation, "O 'Eclipse' terrify it (i.e., the day of my birth)."

m^erîrût. Bitterness. Only in Ezk 21:6 [H 11].

memer. Bitterness, grief. Only Prov 17:25, parallel to *ka'as* "sorrow."

mamrôr. Bitterness. Only in Job 9:18.

tamrûr. Bitterness. The best known verse in which this word appears is Jer 31:15 (=Mt 2:18). Cf. also Jer 6:26 and Hos 12:14 [H 15].

Bibliography: Dahood, M., "Qoheleth and Recent Discoveries," *Bib* 39:302–18, esp. pp. 308–10. Gordon, C. H., UT 19: no. 1556. Michaelis, W., "Pikros," in TDNT, VI, pp. 122–25. On *môr* "myrrh": Van Beek, G. W., "Frankincense and Myrrh," BA 23:70–95. —, "Frankincense and Myrrh in Ancient South Arabia," JAOS 78:141–52.

V.P.H.

1249 מֵרַר (*mrr*) II. Assumed root of the following.

1249a מָר (*mar*) **drop.** Occurs only in Isa 40:15, *goyim k'mar midd'li* "nations (are) like a drop (hanging) from a bucket."

מֵרֶרֶא (*m^erêrâ*). See no. 1248g.
מִרְשָׁא (*mirsha'at*). See no. 2222l.
מִשָּׂא (*maššâ*). See nos. 1421d,e.
מִשָּׂו (*maššô*). See no. 1421f.
מִשָּׂאֵת (*maššê'et*). See no. 1421h.
מִשְׁגָּב (*mišgāb*). See no. 2234a.
מִשָּׂוֹר (*maššôr*). See no. 1423a.

1250 מְשׁוּרָה (*m^ešûrâ*) **measure.** Derivation uncertain.

מִשְׁוֹשׁ (*māšôš*). See no. 2246b.
מִשְׁחָה (*mišhāq*). See no. 1905f.
מִשְׁתָּמָה (*maštēmā*). See no. 2251a.
מִשְׁכָּה (*m^ešūkâ*). See no. 2241a.
מִשְׁכִּיל (*maškil*). See no. 2263b.

מִשְׁכִּית (*maškit*). See no. 2257c.
מִשְׁכֹּרֶת (*maškōret*). See no. 2264.1.
מִשְׂרָה (*mišrâ*). See no. 2288a.
מִשְׂרֵפָה (*mašrēpâ*). See no. 2292d.

1251 מִשְׂרֵת (*mašrēt*) **pan, dish** (II Sam 13:9).

מִשָּׁה (*mashshâ*). See no. 1424a.
מִשָּׁשׁוֹ (*mashshâ'ôn*). See no. 1425a.
מִשָּׁשׁוֹת (*mashshâ'ôt*). See no. 1425b.
מִשְׁלָה (*mish'alâ*). See no. 2303b.

1252 מִשְׁאֶרֶת (*mish'eret*) **kneading trough/bowl.**

Flour would be mixed with water in this household vessel, *mish'eret*, which already contained fermenting dough. They were small enough that they could be wrapped in one's clothing and transported on the shoulders (Ex 12:34) with even the warmth of the body helping the process of fermentation. The frogs filled these vessels in one of the plagues in Egypt, Ex 8:3 [H 7:28]. Cf. also Deut 28:5, 17. The word may be related to *š^e'ôr* "leaven."

V.P.H.

מִשְׁבָּצוֹת (*mishb"šôṭ*). See no. 2320b.
מִשְׁבֵּר (*mashbēr*), מִשְׁבָּר (*mashbār*). See nos. 2321c,d.
מִשְׁבָּת (*mishbāt*). See no. 2323e.
מִשְׁגֶּה (*mishgeh*). See no. 2325b.

1253 מָשָׁה (*māshâ*) **draw.**

This verb appears only three times in the OT. One is in the passage dealing with the giving of the name Moses, Ex 2:10. The other reference is II Sam 22:17 (and its parallel in Ps 18:16 [H 17]): "(the Lord) draws me from deep waters."

1254 מִשָּׁה (*mōsheh*) **Moses.**

The important verse surrounding the naming of Moses is Ex 2:10. It reads: "She called his name Moses (*mōsheh*): and she said, because I drew him (*m^ešitihû*) out of the water." In Hebrew the proper name "Moses" is a Qal active participle (masculine/singular) of the verb *māshâ* "to draw (out)," and hence is to be translated as "drawer out" or "he who draws out." Morphologically, the form of the name is what one would expect from a type of verb such as *māshâ*, variously described by Hebrew grammarians as "final weak," "tertia infirma," "lamed he" and so forth. Thus, one encounters the verb *bānâ* "to build" and *bōneh* "builder" in the same pattern.

It should be clear that the etymology given in Ex 2:10 is not intended to be a precise philological explanation, as is the case with most of the onomastica of the Old Testament. If such were the case, we would expect the name given to the infant by the daughter of Pharaoh to be, not

mosheh "he who draws out," but *māshūy* "He who is drawn out," i.e., a participle that is passive in form.

This does not mean then that the explanation of the name given in Ex is misleading. Nor should we go to the extreme of denying the historicity of the event by suggesting that such a story rose as an etiology of the name, i.e., that the story was fabricated to answer someone's query, "why was our great ancestor called *mosheh*?" The answer is that the name "Moses" is like many others a pun, a word play based on assonance. The name is explained not because Moses is derived from *māshā* but because it resembles it in sound.

For further clues some have looked to the spelling of Moses in the Septuagint. There the Greek form is *mōysēs*. Ancient writers explained this as either "saved (*ysēs*) from the water (*mō*)" or "taken (*sēs*) from the water (*mōy*)."

The consensus today is that "Moses" goes back to an Egyptian root *ms* "child," *mss* "to be born." *ms* appears as a personal name in Egyptian but is better recognized as the second part of theophoric names: Ahmose: Ah is born; Ptahmose: Ptah is born, taking *mose* as the Egyptian old perfective of the verb *mss*. This Egyptian root definitely appears in the Bible in the names "Rameses" (*ra'amsēs*, Ex 1:11) and "Ramses" (*ra'm sēs*, Gen 47:11; Ex 12:37; Num 33:3, 5). In Egyptian the form is *R'-ms-sw*, "Re is he that hath borne him," the active participle *mas* followed by the pronoun *se* "him."

Linguistically, the problem is to account for the relationship between the sibilants *s* in Egyptian and *sh* in Hebrew. The problem is removed by the demonstration that Egyptian writings of Semitic names show mostly *s* for Semitic *sh* (Griffiths, pp. 229–30).

Bibliography: Cassuto, U., *A Commentary on the Book of Exodus*, Jerusalem: Magnes Press, 1967, pp. 20–21. Cole, R., "Exodus," in *Tyndale O.T. Commentaries*, Inter-Varsity, 1973, pp. 58–59. Gardiner, A., "The Egyptian Origin of Some English Personal Names," *JAOS* 56:189–97, esp. pp. 192–94. Griffiths, J. G., "The Egyptian Derivation of the Name Moses," *JNES* 12: 225–31. TDNT, IV, pp. 848–64.

V.P.H.

מִשָּׁה (*mashsheh*). See no. 1427b.

מִשְׁוָּה (*m' shō'ā*). See no. 2339b.

מִשְׁוָּה (*m' shūbā*). See no. 2340e.

מִשְׁוָּה (*m' shūgā*). See no. 2341a.

מִשְׁוֹת (*māshōt*). See no. 2344e.

1255 מִשָּׁה (*māshah*) **anoint, spread a liquid.**

Derivatives

1255a מִשְׁחָה (*mishhā*) **anointing oil.**

1255b מִשְׁחָה (*moshhā*) **portion.**

1255c מִשְׁחָה (*māshiah*) **anointed one.**

1255d מִמְשָׁה (*mimshah*) **expansion** (Ezk 28:14). Meaning uncertain.

The verb *māshah* with its derivatives occurs about 140 times. It is most frequent in the Pentateuch and historical books; in the prophets it is found as a verb only twice with its religious connotation of sacred anointing (Isa 61:1; Dan 9:24).

māshah could refer in everyday usage to such acts as rubbing (*māshah*) a shield with oil (Isa 21:5), painting (*māshah*) a house (Jer 22:14), or applying (*māshah*) oil to the body (Amos 6:6).

Used in connection with religious ritual, *māshah* involved a ceremonial application of oil to items such as the tabernacle, altar or laver (Ex 40:9–11), or even the sin offering (Ex 29:36). More frequently *māshah* is used for the ceremonial induction into leadership offices, an action which involved the pouring of oil from a horn upon the head of an individual. Easily the most frequent mention of *māshah* is with kings such as Saul and David of Israel (II Sam 12:7; but note Hazael, an Aramaean, I Kgs 19:15). The high priest was anointed (Ex 29:7; Num 35:25) and so were other priests (Ex 30:30). Twice there is mention of anointing a prophet (I Kgs 19:16; Isa 61:1).

There is a fourfold theological significance of *māshah*. First, to anoint an individual or an object indicated an authorized separation for God's service. Moses anointed Aaron "to sanctify him" (*l'qadd' shō*, Lev 8:12; cf. Ex 29:36 for the altar). Note the expression "anointed to the Lord" (I Chr 29:22). *māshah*, while representing a position of honor, also represents increased responsibility. Both Saul and David are called to account for their sin with the reminder, "I (the Lord) anointed (*māshah*) you king" (I Sam 15:17; II Sam 12:7). Secondly, though the agent might be the priest or prophet, writers speak of anointed ones as those whom the Lord anointed (e.g. I Sam 10:1; II Sam 12:7). Such language underscores that it is God who is the authorizing agent; that the anointed is inviolable (I Sam 24:8ff.); and that the anointed one is to be held in special regard (cf. I Sam 26:9ff.). Thirdly, one may infer that divine enablement was understood as accompanying *māshah*. Of both Saul and David it is said in connection with their anointing that "the Spirit of God came mightily upon him" (I Sam 10:6ff; I Sam 16:13ff.). Finally, in the form *māshiah*, *māshah* was associated with the coming promised deliverer, Jesus. Though this association with the term *māshah* is not as prevalent in the OT as often supposed, the prospect of a righteous, Spirit-filled ruler is increasingly discernible in the OT (cf. Isa 9:1–7; 11:1–5; 61:1).

māshiah. **Anointed, anointed one** (ASV and RSV similar). This word used as adjective and noun

occurs about forty times in the OT, primarily in I-II Sam and Ps. While it may designate an office such as the high priest (Lev 4:3), *māshiah* is almost exclusively reserved as a synonym for "king" (*melek*, q.v.) as in poetry where it is in parallel position with king (I Sam 2:10; II Sam 22:51; cf. Ps 2:2; 18:50 [H 51]; but cf. Ps 28:8 where "people" is a counterpart term). Striking are the phrases "the Lord's anointed" (*māshiah* YHWH) or equivalents such as "his anointed" referring to kings. Certainly a title of honor, the expressions also emphasize the special relationship between God and the anointed.

A much discussed point is the mention of Cyrus, a non-Israelite, as the Lord's anointed (*limshihô*, Isa 45:1). If *māshiah* is envisioned as an ideal king, godly and upright, then the designation of "anointed" causes difficulty, for Cyrus was a worshiper of Marduk and other pagan deities. Yet Cyrus was the Lord's appointee for a definite task. The Isaiah passage suggests that *māshiah* be understood as one singled out or "chosen" (*bāḥar* q.v.) for a task, characteristically one of deliverance—a deliverance of Israel from their Babylonian captors returning them to their homeland.

As for the king, that task centered on a righteous rule in the context of grace included in which was deliverance from oppression. Saul, the first king, in his first major encounter exemplified the qualities of a *māshiah* (I Sam 11).

He was Spirit-endowed, brought victory over the enemy Amalekites, and extended life to a group who, because of their action, deserved death (I Sam 11). Because of Saul's sin and general stance before God, it is David who becomes the archetype of the *māshiah*.

The Psalm literature especially regards *māshiah* as God's agent or vice-regent (as in Ps 2:2). In this much discussed passage the first level of meaning may be that of an immediate Israelite king, as the *māshiah* against whom, since he is aligned with God, enemies strike in vain. Even the promise that the ends of the earth be the possession of the *māshiah* fit the anticipations of Israel for their national king (Ps 72:8ff; Ps 18:44–48). But from the NT we learn that the meaning of *māshiah* in Ps 2 cannot be limited to a king about to be enthroned, but is a reference to the unique vice-regent, Jesus Christ (Acts 13:32ff; cf. Heb 1:5; 5:5). The so-called royal psalms, including Ps 2 therefore, may be regarded legitimately as messianic, even though some may refer initially to Israel's monarch. The Psalm statements underline the just administration, the saving function and the universal rule of Jesus Christ.

[This view of double reference or a typical fulfillment is doubtless applicable in some OT passages. It is widely held, however, that there are

some psalms and other prophetic passages which can not refer to Israel's king or some contemporary situation, but must refer to Christ directly.

Thus the royal psalm 45:6 [H 7] by natural and strict translation speaks of the king as divine and Ps 110:1–5 [H 2–6] refers to David's son as David's Lord—and also says that this king is a priest, a thing not allowed in Israel. (True, II Sam 8:18 seems to call David's sons priests in the Hebrew, but there probably is a textual problem here. The Hebrew strictly seems to call Benaiah and the Cherethites priests. Actually, the LXX of this verse and the Hebrew and LXX of the parallel in I Chr 18:17 do not use the word "priest.") There is warrant, therefore, for a direct messianic reference on Ps 2. Indeed, v. 12 as normally taken would imply that men are exhorted to put their faith in this anointed son—surely not David.

It is true, however, that the coming Son of David is seldom called Messiah in the OT, but see below. Many other designations are used (Branch, Shoot, Son of David, etc.). Even in the DSS the use of the word "Messiah" is ambiguous. There is mention of a Messiah of Aaron and a Messiah of Israel, apparently two figures, a king and a priest, perhaps neither one *the* Messiah. But also in the DSS there is expressed in the Testimonia and the Florilegium the hope of a coming great Figure not identified with their leader, the teacher of righteousness, nor called Messiah (except once in the quotation of Ps 2:2), but called the Scion of David, etc. (T. H. Gaster, *The Dead Sea Scriptures*, rev. ed., Doubleday, 1964, pp. 297, 329, 334–39). The extensive use of the term Messiah (Christ) as a title of the coming great Son of David is primarily a NT phenomenon. R.L.H.]

Not all who agree that the *māshiah* is a reference to Christ in Dan 9:26, also interpret *māshiah* in the same manner in Dan 9:25, where the description is of a prince. It should be stressed, however, that the OT did employ the term *māshiah* to designate the coming Savior, Jesus.

The repeated claim that *māshiah* in the OT never refers to an eschatological figure, the Messiah, hinges also for its validity on the interpretation of Dan 9:26. While some hold that the anointed one (*māshiah*) "who is to be cut off" was Onias III (deposed as high priest 175 B.C.), there is strong warrant on the basis of the context (v. 24) to regard the *māshiah* as none other than Jesus Christ.

mishḥā. Anointing oil; anointment. (ASV and RSV similar.)

Found only in Ex, Lev, and Num, *mishḥā* refers to the oil used in ritual anointing. The oil, prepared according to prescription (Ex 30:22ff.), was sprinkled (*nāzā*) on officials and their gar-

ments (Ex 29:21) but poured, *yāšaq*, on the head of the high priest (Ex 29:7; cf. Lev 8:10–12).

Described as holy, its application to tabernacle and its furnishings sanctified (*qiddēsh*) these. Priests who were anointed were restricted in activity (Lev 21:12; cf. Lev 10:7). The setting apart of men and things to God's service is better understood and appreciated through the tangible symbol in this instance, a fragrant oil.

moshḥâ. Portion. A part of some offerings (i.e. peace offering, Lev 7:28–35) was reserved as a consecrated portion (*moshḥâ*) to the priest. ASV, focusing on the priest renders *l' moshḥâ* "by reason of the anointing" (Num 18:8).

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V.P.H.

מִשְׁחָה (*mishḥār*). See no. 2369b.

מִשְׁחִית (*mashḥit*). See no. 2370a.

מִשְׁחָה (*mashḥēt*), מִשְׁחָה (*mishḥat*). See nos. 2370b,c.

מִשְׁחָה (*mishṭōah*). See no. 2372b.

מִשְׁחָה (*mishṭāh*). See no. 2372a.

מִשְׁחָה (*mishṭār*). See no. 2374b.

1256 מֶשִׁי (*meshî*) **a costly material for garment, perhaps silk** (Ezk 16:13).

מִשְׁיָה (*māshiah*). See no. 1255c.

1257 מִשְׁשָׁה (*māshak*) **draw, drag, seize.**

Derivatives

1257a מִשְׁשָׁה (*meshek*) **a drawing.**

1257b מִשְׁשָׁה (*mōsheket*) **cord.** Occurs only in Job 38:31, *mōshkôt k'sil* "the cords of Orion."

The verb appears thirty-six times in the OT with a variety of nuances attached to it.

All but six instances of the verb are in the Qal stem. Three times the Niphal is used (Isa 13:22; Ezk 12:25, 28) all with the meaning "prolonged." This is not, however, a distinctive use in the Niphal. Thus, Ps 85:5 [H 6], "Will you prolong your anger to all generations?" and Ps 36:10 [H 11], "Continue your loving kindness unto them that know you" (both in the Qal stem). Cf. Neh 9:30. Also, there are three uses of the Pual (Isa 18:2, 7, "scattered") (KJV) and parallel to *māraṭ*, in KJV "peeled," but better "tall and bronzed"; also, Prov 13:12, "Hope 'deferred' makes the heart sick."

The following meanings are attached to the verb *māshak* in the Qal: (1) To draw in the sense of "to raise" (Gen 37:28, "They drew, and lifted" (*ālā*) up Joseph from the pit." Jeremiah 38:13, "So, they hauled up Jeremiah with ropes," again parallel to *ālā*. (2) To draw in the sense of "to extend," Ps 36:10 [H 11]; 85:5 [H 6] have already been noted. Cf. also Ps 109:12 and Jer 31:3, "For you have I prolonged kindness." (3) To draw in the sense of "to draw in, associate with": Ps 28:3, "Do not rank me with the wicked"; Hos 7:5, "He stretched out his hand (*māshak yādō*) with scorners" possibly means, "He associated with scoffers." (See Gordon, UT 19: no. 1582 for the phrase *yd mkt.*) (4) To draw in the sense of "to entice, allure, woo": Job 24:22, "He lures the mighty with his power"; perhaps also Job 21:33, "After him (the deceased) all men will follow," if the phrase means that the surviving will seek consciously to imitate the deceased's life style, rather than simply a reference to a funeral procession. Into this category we could also place Hos 11:4, "I drew them with cords of a man"; Jud 4:7, and at the level of human love, Song 1:4. (5) To draw in the sense of to draw on a weapon, a bow especially, 1 Kgs 22:34; 11 Chr 18:33; Isa 66:19; or blow extensively on a musical instrument, a trumpet: Ex 19:13; Josh 6:5. (6) To draw in the sense of "seize" or "drag away": Ps 10:9 (possibly); Job 41:1 [H 40:25]. Tur-Sinai in his commentary on Job, in a footnote on p. 335 says that "nowhere in the Bible does *māshak* = 'draw' but always like Arabic *maska* 'to take hold of, to snatch.' The statement is highly debatable. (7) To draw, simply as a synonym for "go/march" Jud 4:6, or "take" (Ex 12:21). (8) Finally we may note the phrase in Eccl 2:3, "I sought in my heart 'to draw' (*limshōk*) my flesh with wine." The usual interpretation of this is seen in the rendering of this by the JB, "I resolved to have my body cheered with wine." Appeal, however, for this translation can only be made to a passage in the Babylonian Talmud, Hagigah 14a, *b'ly 'gdh mwškyn lbw šl 'dm kmym*, "masters of the Aggada (homiletic discourse) refresh the heart of men like water."

meshek. A drawing, bag, pouch, price. This segholate noun occurs only twice. (1) Job 28:18: "The 'price' (or 'acquisition' according to Tur-Sinai) of wisdom surpasses rubies." (2) Ps 126:6: "He that goeth forth and beareth 'precious' seed" (KJV). Though this is a time honored and traditional translation, a more preferable and exact one is, "though he went forth weeping, bearing/carrying a 'bag' of seed (*nōšē' meshek hazzāra*). This Hebrew phrase can be connected with Amos 9:13, "... the treader of grapes shall overtake the strewer of seed (*mōshēk hazzāra*). " *meshek*, then, would be the

seed container carried by the sower. In several related languages the word *mshk* means "skin, leather," perhaps the substance from which such a pouch would be made. Gordis (see Bibliography) translates the phrase in Ps 10:9 *bmschkw*, not "he catches the poor 'when he draws him' into his net" but, "he catches the poor in his bag (*b' mashkō*)" parallel to *reshet* "net, trap."

Bibliography: Gordis, R., "Psalm 9–10: A Textual and Exegetical Study," JQR 48: 104–22, esp. pp. 116–117. On *māshak* in Eccl 2:3, Corré, A. D., "A Reference to Epispasm in Koheleth," VT 4:416–18, vs. Driver, G. R., "Problems and Solutions," VT 4:225–45, esp. pp. 225–26. On *mešek*, Köhler, L., "Hebräische Vokabeln II," ZAW 55:161–74, esp. pp. 161–62.

V.P.H.

מִשְׁקָב (*mishkāb*). See no. 2381c.

מִשְׁקֵלֶת (*m'shakkelet*). See no. 2385e.

מִשְׁכָּן (*mishkān*). See no. 2387c.

מִשְׁכֶּת (*mōsheket*). See no. 1257b.

1258 מִשָּׁל (*māshal*) *I, represent, be like.*

Derivatives

1258a מִשָּׁל (*māshāl*) *proverb.*

1258b מִשָּׁל (*māshal*) *II, speak in a proverb.*

1258c מִשְׁלֵל (*mōshel*) *I, like(ness).*

1258d מִשְׁלֵל (*m'shōl*) *byword.*

The verb occurs seven times, five times in the Niphal (Ps 28:1; 49:12, 20 [H 13, 21]; 143:7; Isa 14:10). Inevitably the meaning is "to become like, to be comparable to." The root appears once in the Hiphil (Isa 46:5 parallel to *dāmā*) again with the meaning "to compare," and once in the Hithpael (Job 30:19) with similar force in the translation.

In all of the above passages the two objects compared assume a contrast that is in its nuance derogatory and belittling. Thus, "I have become like those who go down to the pit" (Ps 28:1). "To whom will you liken me and make me equal?" (Isa 46:5). "I have become like dust and ashes" (Job 30:19).

Exactly what the relationship, if any, of *māshal* "to be like" to *māshal* "to rule" is not clear. As for cognate evidence it is sufficient to note that the translation "to rule" is unique to Hebrew, but the translation "to be like" is common in most Semitic languages. It has been suggested that the Hebrew translation "to rule" evolved from the mentality involved in the idea of sympathetic magic: that is, that symbolic action (here, ruling action) resembles the effects it hopes to reproduce (Godbey). This association has generally been discredited.

māshāl. Proverb, parable, allegory, byword, taunt, discourse. Of great interest is the wide number of translations for this word in most English translations of the Old Testament. The substantive appears thirty-nine times (eight times in Ezk).

To translate *māshāl* simply as "proverb" misses the wide sweep of the word, suggested by the many suggested translations. We are accustomed to think of a proverb as a short, pithy, epigrammatic saying which assumes the status of gnomic truth. In the Old Testament, however, the word *māshāl* may be synonymous with an extended parable (and hence the frequent LXX translation *parabolē*) (Ezk 17:2 and vv. 2–24; 20:49 [H 21:5] and vv. 45–49 [H 21:1–5]; 24:3 and vv. 3–14). It may refer to an extended didactic discourse (Prov 1:8–19 for example). A person (Saul, I Sam 10:12; Job, Job 17:6) or a group of persons (Israel, Ps 44:14 [H 15]), may function as a *māshāl*.

In this last connection notice the verse in I Sam 10:12, "So the saying, 'Is Saul also among the prophets?' became a proverb." What is involved here is the creation of a public example, in this case the example of one, a royal figure, whose public antics were questionable. The "proverb" would then be applicable to anyone charged with unorthodox behavior.

In a similar vein, note passages which translate *māshāl* as "byword": Ps 44:14 [H 15]; 69:11 [H 12]; Jer 24:9; Ezk 14:8; Deut 28:37; I Kgs 9:7; II Chr 7:20; Job 17:6. In each of these verses some kind of doom has, or will, come upon Israel or an individual. The result? God has made Israel a *māshāl* among the nations. Job has become a *māshāl* to his counselors and acquaintances. What can this mean? Much more is involved than simply scorn or derision. The point is that God has made Israel/Job a public example, an object lesson to their respective contemporaries. "Look, observe, and see your own life under my judgment," the Lord says.

Analogous to these are the three times prophets are told to lift a *māshāl*. Isaiah against the king of Babylon (Isa 14:4f.); Micah against his own people (Mic 2:4) and similarly Habakkuk (Hab 2:6). One might also add the passages in the Balaam narratives, "And Balaam took up his *māshāl* (KJV discourse)" (Num 23:7, 18; 24:3, 15, 20, 21, 23). In each of these instances there is an object lesson painted. The haughty are humbled. Those to be cursed are blessed and vice versa. The first are last.

A. S. Herbert has well stated that in the Old Testament the "proverb"/*māshāl* had "a clearly recognizable purpose: that of quickening an apprehension of the real as distinct from the wished for . . . of compelling the hearer or reader to form a judgment on himself, his situation or his con-

1259 מָשַׁל (*māshal*)

duct... This usage... comes to its finest expression in the Parables of Jesus" (Herbert, p. 196).

māshal II. To speak in a proverb, proverbialize. All of the examples of this verb are in the Qal stem (nine times) except for one use of the root in the Piel, Ezk 21:5, "Is he not a maker of parables?" (*m' mashshēl m' shālim*). Or, in modern idiom, "He's always preaching."

mōshel. Like(ness). The noun occurs one time in the Old Testament, Job 41:33 [H 25], "Upon earth there is not his like (the crocodile)."

m' shōl. Byword. This is used only once, Job 17:6 and, in form, is the infinitive construct of the verb *mšhal* II.

Bibliography: Godbey, A. H., "The Hebrew *Māšāl*," *AJSL* 34:89–108. Herbert, A. S., "The 'Parable' (MĀŠĀL) In the Old Testament," *SJT* 7:180–96. Johnson, A. R., "מָשַׁל," *VTS* 3:162–69. McKane, W., *Proverbs*, Westminster, 1970, pp. 22–33.

V.P.H.

1259 מָשַׁל (*māshal*) III, rule, have dominion, reign.

Derivatives

- 1259a מָשַׁל (*mōshel*) II, dominion.
- 1259b מִמְשָׁל (*mimshāl*) dominion.
- 1259c מִמְשָׁלָה (*memshālā*) rule, realm, dominion.

māshal occurs about eighty times in Qal, three times in Hiphil.

māshal usually receives the translation "to rule," but the precise nature of the rule is as various as the real situations in which the action or state so designated occur. It seems to be the situation in all languages and cultures that words for oversight, rule, government must be defined in relation to the situation out of which the function arises.

This will be illustrated by examining in order the first several appearances of *māshal* in the Bible. The sun and moon are said "to rule over the day and over the night" (Gen 1:18). They are merely the most prominent luminaries over day and night. Eve, standing for all wives, was given to understand that in the home the husband "shall rule over thee" (Gen 3:16). Such leadership as is appropriate—and it varies greatly—for a man to give his family is meant. Cain was told by God that he ought to master sin in his life, "Do thou rule over him" (Gen 4:7). Management over all the material goods of a master, as his steward, and management of all the personnel of the enterprise is indicated in the case of Abraham's "servant" (Eliezer of Damascus? Gen 15:2): "his eldest servant of his house, that ruled over all

that he had" (Gen 24:2). Direction of affairs of a large family as "firstborn-designate" is indicated by Joseph's version of the sheaves—at least so his angry brothers interpreted the vision: "Shalt thou indeed reign over us" (Gen 37:8). *māshal* is used of Joseph's administration of Egypt as Pharaoh's prime minister. So Joseph claimed he had been made "a ruler throughout all the land of Egypt" (Gen 45:8); and his brothers agreed, "he is governor over all the land of Egypt" (Gen 45:26). The word occurs only once in Ex and there of the rule of law [very significant] over citizens of the Mosaic, Israelite civil commonwealth "to sell her he shall have no power" (Ex 21:8). The word is not in Lev or Num, but in Deut 15:6 Moses asserts that the nation Israel shall reign over other nations, under certain conditions—some sort of national subservience to a superior nation—and twice he uses *māshal*, once *Qal* perfect and once *Qal* imperfect. Context seems to mean that the rulership is in being the lending nation rather than the borrowing one.

Other instances, chosen somewhat at random, show that the supremacy of rich people over poor ones (Prov 22:7), of a fierce king over oppressed people (Isa 19:4), oppressive rule of one people over another (Jud 14:4; 15:11), leadership of a league or alliance of nations (I Kgs 4:4–21), the rule of God in providence (Ps 89:10 [H 9]), and even the power of self-control (Prov 16:32) are covered by the meaning of this word.

There is no specific theology to be drawn from the meaning of the word. Yet the passages cited and the seventy or so others not cited demonstrate the importance of the principle of authority, the absolute moral necessity of respect for proper authority, the value of it for orderly society and happy living and the origin of all authority in God, himself. Authority is of many degrees and kinds. It has various theoretical bases. It originates in God. Man has no authority at all as man but simply as God's viceregent.

mōshel. Dominion. Derived from *māshal*, like that word it is not always clear when sphere, geographical area of rule, is indicated and when the bare fact of authority, sovereignty. It appears only twice, viz., Zech 9:10, apparently in the sense of geographical area ("sea to sea... River to the ends of the earth") and Dan 11:4 apparently in the sense of sovereignty ("dominion wherewith he ruled"). Controversies about Messiah's predicted reign, whether referring to bare fact of rule (sovereignty) or geographical area (sphere) will not be settled by the bare meaning of this and cognate nouns and verbs.

memshālā. Rule, realm, dominion. Though used of God's rule (sovereignty, Ps 145:13) and realm of rule (Ps 103:22), also of man's rule (might, II Chr 32:9; sovereignty, government, Isa

22:21; Mic 4:8), there is no case where it is outrightly used of Messiah's *memshālā*. Four of the seventeen occurrences relate to the prevalence of the sun's light by day and of the moon's by night (Gen 1:16; Ps 136:8, 9). A theology of the kingdom of God, so earnestly sought from this word and others like it in form and meaning, apparently cannot be derived from this quarter.

Bibliography: THAT, I, pp. 930–32.

R.D.C.

- מִשְׁלַח (*mishlah*). See no. 2394d.
 מִשְׁלֹחַ (*mishlōah*). See no. 2394e.
 מִשְׁלַחַת (*mishlahat*). See no. 2394f.
 מִשְׁמָה (*m' shammā*). See no. 2409f.
 מִשְׁמָן (*mishmān*), מִשְׁמֶן (*mashmān*). See nos. 2410e,f.
 מִשְׁמַע (*mishmā'*). See no. 2412f.
 מִשְׁמַעַת (*mishma'at*). See no. 2412g.
 מִשְׁמָר (*mishmār*). See no. 2414f.
 מִשְׁמֶרֶת (*mishmeret*). See no. 2414g.
 מִשְׁנָה (*mishneh*). See no. 2421c.
 מִשְׁסָה (*m' shissā*). See no. 2426a.

1260 מִשֵּׁע (*msh'*). Assumed root of the following.

- 1260a מִשְׁעִי (*mish'i*) **cleansing**. Occurs only in Ezk 16:4, "you were not washed for cleansing."

- מִשְׁעוֹל (*mish'ōl*). See no. 2432b.
 מִשְׁעִי (*mish'i*). See no. 1260a.
 מִשְׁעָן (*mish'ān*), מִשְׁעֵן (*mash'ēn*). See nos. 2434a,b.
 מִשְׁעֶנֶת (*mish'enet*). See no. 2434d.
 מִשְׁפָּחָה (*mishpāhā*). See no. 2442b.
 מִשְׁפָּט (*mishpāt*). See no. 2443c.
 מִשְׁפָּתִים (*mishp'atayim*). See no. 2441c.

1261 מִשֶּׁק (*mshq*). Assumed root of the following.

- 1261a מִשְׁקָה (*mesheq*) **acquisition**.
 1261b מִמְשָׁקָה (*mimshāq*) **possession**. Occurs only in Zeph 2:9, *mimshaq ḥārūl* "a place possessed by weeds."

mesheq. Acquisition, possession. (Both translations are conjectural.) The word appears only in the difficult verse 15:2, "and the 'heir' is Eliezer of Damascus" (κιν). The translation "heir" is based on the hypothesis that the phrase *ben-mesheq* is "the son of acquisition," i.e. heir together, with the reference in v. 3 to the "son of my house" (likely Eliezer) as his heir. Another possibility is to connect *mesheq* with the verb *shāquq* "to rush," and translate "the attacker of my house" (Snijders). Still a third possibility is to relate *mesheq* to the verb *shāqā* "to drink" and

translate "the possessor of the goblet of my house" (Gordon).

Bibliography: Eissfeldt, "The Alphabetic Cuneiform Texts from Ras Shamra Published in 'Le Palais Royal D'Ugarit' Vol. II, 1957," JSS 5:1–49, esp. pp. 48–40. Gordon, C. H., "Damascus in Assyrian Sources," IEQ 2:174–75. Snijders, L. A., "Genesis xv—The Covenant with Abraham," OTS 12:261–79.

- מִשְׁשָׁק (*mashshāq*). See no. 2460a.
 מִשְׁשָׁה (*mashqeh*). See no. 2452c.
 מִשְׁשָׁוֹל (*mishqōl*). See no. 2454b.
 מִשְׁשָׁוֶה (*mashqōp*). See no. 2458c.
 מִשְׁשָׁל (*mishqāl*). See no. 2454c.
 מִשְׁשָׁלֶת (*mishqelet*). See no. 2454d.
 מִשְׁשָׁה (*mishqā'*). See no. 2456a.
 מִשְׁרָה (*mishrā*). See no. 2464a.

1262 מִשְׁשׁ (*māshash*) **feel**.

The verb is used twelve times in the *or*, three times in the *Qal* (Gen 27:12, 21, 22), Isaac's "feeling" of Jacob for purposes of identification. In the *Piel* it appears six times with either the meaning "to grope" (Deut 28:29 [2 times]; Job 5:14; 12:25) or "to search" (Gen 31:34, 37). Three times the verb is used in the *Hiphil* with the basic meaning of "to feel" (Ex 10:21; Jud 16:26).

Bibliography: Rüger, H. P., "Zum Text von Sir 40, 10 und Ex 10, 21," ZAW 82:102–9.

- מִשְׁתָּה (*mishteh*). See no. 2477c.

1263 מַת (mat) **man**.

One of the five words in Biblical Hebrew for "man," the other four being *ādām*, *ish*, *ēnōsh*, and *geber*. There seems to be no particular nuance attached to this word as there is to some of its synonyms, for example, *ādām* "earthling"; *geber* "hero." Isaiah 3:25 uses *mat* parallel with *geber*. Deuteronomy 2:34 and 3:6 distinguish *mat* from the *nāshim* "women" and *tap* "children" all of whom were placed under the ban by the Israelites in the latter's conquest of Sihon's and Og's kingdoms.

The substantive appears twenty-three times in the *or*, most often in Deut and Job (six times each). The root is known both from Ugaritic and Phoenician where the root *mt* means "lord, master." The translation "lord, master" is not found in Biblical Hebrew, but may possibly be documented in non-Biblical Hebrew (Yadin). Of the twenty-three occurrences of the root in the Bible it is not impossible that some of them may be, in fact, derived from the verb *mūt* "to die." So Pope (*Job* in AB) reads Job 24:12 "from the city the dying groan" instead of the traditional

“from out of the city men groan.” The emendation is from *m^ctim* to *mētim*. The second half of the verse would seem to support this, “the gasp of wounded cry out.”

In the Bible the most interesting uses of *mat* are those in which it is fossilized in expressions like *m^ctē mispār* “few” and in personal names such as “Methushael” (Gen 4:18) and “Methuselah” (Gen 5:21–22, 25–27).

The use of *m^ctē mispār* “few,” is the most prevalent use of *mat*. It describes the minimal fighting force available to Jacob (Gen 34:30) and to Reuben his firstborn (Deut 33:6). The phrase may also refer to the sparse number of Hebrews in Egypt before the Exodus (Deut 26:5; Ps 105:12=1 Chr 16:19). Or, it describes a remnant of Jews that escape catastrophe (Deut 4:27; 28:62; Jer 44:28). How the phrase *m^ctē mispār* comes to mean “few” is obvious. It means literally, “men of number,” i.e. numerable, as opposed to innumerable, and therefore “few.”

The translation of the name of the Bible’s elder statesman, Methuselah, seems straightforward, “man of the spear/weapon” composed of the two Hebrew words, *mat* “man” and *shelah*, “weapon” (and comparing the second element with the Hebrew name Shelah in Gen 19:24; 11:14; 1 Chr 1:18). It has been suggested (Tsevat) that *shelah* has nothing to do with “spear” or any other weapon but that this represents a divine name *shalah*, the god of the infernal river of the Canaanite population of Palestine and Phoenicia. Thus Methuselah means “man of Shalah.” Nothing, however, militates against the traditional translation.

Finally, we may note that the Hebrew *mat* describes disreputable or disadvantaged men. Thus, Isa 41:14 says, “Fear not you worm Jacob and you men of Israel.” The latter part of this verse is rendered by יב, “Israel, puny mite.” In Ps 26:4 the Psalmist expresses his dissociation from *m^ctē-shāw^c* “vain persons” כנף, (also Job 11:11). Similarly, Job 22:15 refers to *m^ctē-āwen* “wicked men.” On the other hand, Job 19:19 refers to “the men of my secret” who have forsaken Job. The phrase “men of my secret” means something like “bosom friends.” Job (31:31) refers to the “men of my tent” whom he had befriended.

Bibliography: Gordon, C. H., “The Authenticity of the Phoenician Text from Parahyba,” *Orientalia* 37:75–80, esp. p. 76. *idem.*, UT 19: no. 1569. Tsevat, M., “The Canaanite God Šalah,” VT 4:41–49. Yadin, Y., “A Hebrew Seal from Tell Jemneh,” *Eretz-Israel* 6:53–55.

V.P.H.

מתבן (matbēn). See no. 2493a.

1264 מתג (mtg). Assumed root of the following.

1264a מתג (meteg) *bridle*.

מתוק (mātōq). See no. 1268c.

1265 מתח (mātaḥ) *spread out*. Occurs only in Isa 40:22, wayyimtāḥēm “and he spread them out.”

Derivative

1265a אמתחת (‘amtahat) *sack* (Gen 42–44).

1266 מתאי (mātay) *when*.

This interrogative particle appears forty-three times in the OT, most frequently in Ps (thirteen times) and Jer (seven times). Twenty-one times it follows the preposition ‘ad to form the expression ‘ad mātay “until when” or “how long?” Such a construction is similar to the Hebrew ‘ad ‘an(ā) also meaning “how long?” In a few instances mātay appears in a simple question asking for an answer with information: Ex 8:5; Neh 2:6; Dan 8:13; 12:6. Preponderantly, however, the word (or phrase) is used in a rhetorical question urging appropriate action by the addressee: (1) by God himself, I Sam 16:1; Ps 82:2; (2) by man addressed to God, Ps 6:3 [H 4]; 42:2 [H 3]; 74:10; 82:2; 90:13; 94:3; 101:2; 119:82, 84; (3) by man to his fellow man, Gen 30:30; 1 Kgs 18:21, inter alia. Comparable in the NT is the phrase *heōs pote* (Mt 17:17; Jn 10:24; Rev 6:10).

Bibliography: Jenni, E., “mātay” in THAT, I, 933–36.

מתכנת (matkōnet). See no. 2511c.

מתלעות (m^ctall^cōt). See no. 2516d.

מתם (m^ctōm). See no. 2522e.

1267 מתן (mtn). Assumed root of the following.

1267a מתנאים (motnayim) *loins, hips*.

The word appears forty-seven times in the Bible with perhaps one instance of its use in question (see the discussion below on Prov 30:31). Dahood (in AB, *Psalms* I, p. 267) changes the word division (and the vocalization) of the phrase in Ps 44:19 [H 20], *bim^cqōm tannim* “in the place of the monsters/dragons” to *b^cmōq motnayim*, and translates the verse, “tho’ you crushed us with festering of the loins and covered us with total darkness.” Like other words in Hebrew for parts of the body *motnayim* is dual in form. Compare similarly, *ōznayim* “ears,” *yādayim* “hands,” *raglayim* “feet,” *hālāšayim* “loins” (parallel to *motnayim* in Isa 11:5).

Generally speaking, we may say that *motnayim*, used in a purely physical or anatomical sense, refers to the hips or lower part of the back, i.e. the middle of the body. Some (see Held in Bibliography) have objected to the translation “loins.” Held argues for something like “ten-

dons" or "sinews" and says that Hebrew *motnayim* "refers to the strong musculature linking the upper part of the body with the lower part and not 'Loins' as such." For support of this note that in Job 40:16 *b*motnāw* "in his loins" is parallel to *bishrîrê biṭnō* "in the muscles of his stomach" (not "in the navel of his belly" as in KJV). We also know that Akkadian *matnu* means "bowstring" and in Ugaritic *mtn* was used in making composite bows, and thus a very strong material. So then, the Ugaritic phrase *mtnm b'qbt tr* means "tendons of the hoofs of a bull."

In a very few, if any, places is *motnayim* a symbol of the generative organs of mankind, and hence a description of one's descendants. (But possibly so in Job 40:16.) Thus, in the phrase in Gen 35:11, "And kings shall come out of thy loins" the word used is *hālāš* (also I Kgs 8:10; II Chr 6:9). Another word used to refer to the "loins" as a seat of procreative power is *yārēk*, "Which came out of the loins (*yārēk*) of Jacob" (Gen 46:26; also Ex 1:5; Jud 8:30). But to repeat, *motnayim* is not employed in such a context.

Primarily *motnayim* is used simply to indicate the middle of the body. Ezekiel (47:4) saw the stream flowing from the temple rise, first of all, as high as his knees, then as high as *motnayim* "his waist." (Cf. also Ezk 1:27; 8:2.) Here is where a belt/linen cloth was fastened: I Kgs 2:5 (Joab and David); II Kgs 1:8 (Elijah); Isa 11:5 (used figuratively and messianically); Jer 13:1, 11—Jeremiah is told (in a symbolic vision) to take the linen loincloth he is wearing around his waist and bury it in the hole of a rock by the Euphrates. The intent of this is to show that Israel, whom the Lord had fastened as close to himself as a belt, had now broken away from her Lord and would decay. From this part of the body a soldier's sword was hung: II Sam 20:8; Neh 4:18 [H 12]. When the Lord says (Isa 45:1) that before Cyrus he will subdue nations "and strip the loins of kings" the latter phrase probably means to render the kings powerless by taking away their weapons from their belt. Here is where a scribe hung his ink horn (Ezk 9:2-3, 11; "side" in KJV).

Several times people are told to "gird up their loins" that is, tie up the long lower garments around the middle of the body in preparation for running (I Kgs 18:46 with the verb *shānas*); or quick traveling (Ex 12:11; II Kgs 9:1; 4:29 with the verb *hāgar*); and in a figurative sense (Jer 1:17 with the verb *āzar*. Here "to gird up your loins" means "brace yourself for action." Compare in the New Testament the identical phrase in Lk 12:35; Eph 6:14; I Peter 1:13 (*osphys*).

The loins are the seat of strength (Job 40:16; Nah 2:1 [H 2]), especially of male as connected with virility, but also of the female (Prov 31:17). To damage the loins is to weaken or render helpless (Deut 33:11; Ps 69:23 [H 24]).

Proverbs 30:30-31 mentions in order (according to KJV) the lion, greyhound, he-goat, a king. The second one, greyhound, in Hebrew is *zarzîr motnayim*, literally "girt at the loins." Most modern commentators prefer the identification "cock."

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V.P.H.

מֵתָן (mattān). See no. 1443b.

מֵתַיִם (motnayim). See no. 1267a.

1268 מֵתֶק (mātōq) *be sweet*.

Derivatives

1268a מֵתֶק (meteq) *sweetness* (Prov 16:21; 27:9).

1268b מֵתֶק (mōteq) *sweetness* (Jud 9:11).

1268c מֵתֶק (mātōq) *sweet, sweetness*.

1268d מִמֵּתֶקִים (mamtaqqîm) *sweetness* (Neh 8:10; Song 5:16).

A stative verb (on the pattern of *qāṭōn* "be small") appearing eight times in the OT, all in the Qal stem except for Job 20:12, "If evil gives a sweet taste in his mouth" and Ps 55:14 [H 15], "We used to take sweet counsel together." Both are Hiphil.

The precise definition of this root is seen in its frequent juxtaposition, for purposes of contrast, to one of the Hebrew words for honey or honeycomb, something quite palatable. Thus Ps 19:19 [H 11] asserts God's judgments are "sweeter than honey (*d*bash*) and the honey that drips from the comb (*nōpet šūpîm*). A similar idea is expressed in Ps 119:103, although the word there for "sweet" is the verb *mālaš* "be smooth, agreeable." In response to Samson's riddle the people say, "What is sweeter than honey?" Ezekiel (3:3) says God's word was to him "as honey for sweetness" (cf. Rev 10:10). Kindred ideas are found in Prov 16:24; 24:13.

It should be recalled that honey (*d*bash*) in the OT not only refers to bee's honey but also to date syrup. There are at least two references, however, to bee's honey: (1) Samson in Jud 14:8ff.; (2) Jonathan in I Sam 14:24-30. Along with leaven it was banned in the burnt offering (Lev 2:11). Naturally, its quality of sweetness caused it to be used figuratively for gracious and pleasant

1268 מַתֹּק (*mātōq*)

things including God's Word (Ps 19:10 [H 11]), the wisdom of the Torah (Prov 24:13), and the speech of a friend (Prov 16:24).

Waters also might be sweet (Ex 15:25; Prov 9:17); the lack of insomnia (Eccl 5:12 [H 11]); the

fruit of an apple tree (Song 2:3); the light of day (Eccl 7:11).

V.P.H.

מַטַּת (*mattat*). See no. 1443d.

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INDEX



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1269 נָּ (nā') *I (we) pray; now.*

Particle of entreaty or exhortation (e.g. Gen 12:13; Num 20:10). An interesting example of the use of this particle is found in Ps 118:25, *hōshî'â nā'* "O LORD save us" (NIV). This cry was taken up at the time of the triumphal entry when the crowd quoted the context also "blessed is he who comes in the name of the LORD (v. 26; Mt 21:9). The Greek *hōsanna* is a transliteration of the Hebrew phrase "O save us," even including the phonetic doubling of the *n* of the particle *nā'*. In Lk 19:39 it is recorded that some of the Pharisees called on Jesus to rebuke his disciples for this outburst, but he instead declared that if the disciples were quiet the very stones would speak. One reason for the Pharisees' reaction, doubtless, is that in the OT the cry "save us" is addressed to the LORD (YHWH). In the NT it is addressed to Jesus, the Son of David. The Pharisees regarded this ascription of praise to Jesus as high blasphemy, though they ascribed it to the ignorance of the crowds. Jesus accepted it as glorious truth.

R.L.H.

נָּ (nā') II. See no. 1358.

1270 נֶבֶל (nō'd) *skin, bottle, skin* (e.g. Jud 4:19; I Sam 16:20).

1271 *נָּ (nā'ā) *be beautiful, befitting.*

Derivative

1271a נָּ (nā'weh) *beautiful.*

The verb *nā'ā*, which occurs only in the Pael, denotes the state of being beautiful (cf. *nā'weh*), or suitable. It is applied to the hair of a beautiful woman (Song 1:10; 1:5), and to the messengers (the feet being *pars pro toto*) who in the eschaton bear the gospel (so E. J. Young, *The Book of Isaiah*, Eerdmans; Isa 52:7). In Ps 93:5 it would seem better to translate "befitting" since the parallel idea is 'mn "faithful, steady"). See the following synonyms: *yāpā* "to be or become beautiful," and *nā'am* "be pleasant, lovely." The word occurs three times.

nā'weh. *Beautiful, comely, suitable.* Feminine forms are *nā'wā* and *nāwā* (the latter indistinguishable from *nāwā* "pasture"; see no. 1322a). ASV and RSV similar (except Ps 147:1, see below). This adjective denotes beauty or suitability. Synonyms are *tipā'rā* "beauty, glory," *ṭōb* "good, beautiful" (infrequently), *šēbī* "decoration, beauty," and *nā'im* "pleasant, delightful, lovely." Our adjective occurs ten times.

That our adjective can signify beautiful is evident from Song 6:4 where it is parallel to *yāpeh*. This is especially clear since in this same book our adjective describes one's countenance (2:14, parallel to 'ārēb, pleasant, KB; cf. 7:6 [H 7]). The primary female voice retorts that although tanned by the sun and toughened by outside work (Song 1:6), yet she is beautiful (Song 1:5; Jer 6:2).

Our adjective obviously means "suitable, befitting" in several places. In Prov 17:7 it is said that it is unbefitting for a senseless foolish man (KB; opposite to *nāgid*, a well-bred responsible man; see *nāgad*) to make himself "important and weighty in a shameless imprudent manner." Similar clarity arises from the parallelism of Prov 19:10 where luxury is said to be unfitting for a fool (Prov 26:1).

Two passages deserve further consideration. First, Ps 147:1 where it is said that it is good (*ṭōb*) to sing praises to God, that it is pleasant (*nā'im*, not "God is gracious," RSV), and that praise is comely. The parallel with *nā'im* moves us toward "lovely."

The other passage is Ps 33:1 where RSV rightly sharpens ASV "comely" to "befits" (Prov 17:7; 19:10; 26:1). The translations of both versions reveal no parallel in our verse (although the immediately following verses do). The parallelism can be regained if one recognizes the vocative *lamed* before *y'shārim* (UT, 12:6, p. 109) and translates, "O ye upright, praise is appropriate." (See also Dahood AB "Psalms" I p. 201).

L.J.C.

נָּ (nā'weh). See no. 1271a.

נָּ (nā'ā). See no. 1322a.

1272 נָּ (nā'am) *say.* (ASV and RSV similar.)

Derivative

1272a נָּ (n'ūm) *utterance.*

This root is used exclusively of divine speaking. Hence, its appearance calls special attention to the origin and authority of what is said. The verb occurs only in Jer 23:31. It is possibly a denominative verb. Many other words are used similarly ('amar, dābar, etc.).

n'ūm. *Utterance, oracle.* RSV and ASV similar in most instances. However, RSV superior in Num 24:3; II Sam 23:1. This noun is patterned after the Qal passive participle (GKC, 50a). Our noun occurs only as a formula (accompanied by the subject) declaring the divine (or claim therefor, Jer

23:31; Ps 36:1 [H 2], etc.) origin and authority of the message so described. Especially contrast *maššā'* referring to a message of judgment. *nā'ūm* occurs 360 times, all but twice in prophetic contexts (Prov 30:1; Ps 36:1 [H 2]), only twenty times outside the prophetic books, 167 times in Jer, 83 times in Ezk, 23 times in Isa, 21 times in Amos, 20 times in Zech.

The meaning of the noun appears clearly in Jer 23:31 where God declares his opposition to false prophets who add to their statements "nā'ūm," i.e. God said it. This basic meaning is equally clear in Ezk 13:7 where God denounces the false prophets, declaring that they saw no true visions, uttered lying divinations, and claimed divine authority when he had not spoken. In Jer 9:22 [H 21] the prophet is commanded to preface his oracle with "this is a nā'ūm of Jehovah" "as a distinctive word from God to banish all doubt of the truth of the statement" (KD, Jeremiah, I, in loc.). Sometimes this formula is augmented by a divine oath stressing the seriousness, etc., of the utterance (Ezk 20:3, 31; 33:11). In the prophets the last half of this formula usually consists (Isa 56:8) of some divine covenantal appellation, i.e., the Lord and King (Jer 46:18). The latter name is especially significant in view of the arguments of M. Kline, *Treaty of the Great King* (Eerdmans, 1963). Many passages are not correctly rendered by either the RSV or ASV (so, KD). The noun ought to be rendered something like "an utterance of" (Zech 12:1), "a judgment: words against Israel; a revelatory utterance of Jehovah."

The occurrences of our noun outside the prophetic books exhibit many interesting themes. One of the pivotal passages in the OT is Gen 22:16. This is the only recorded conjunction of this term and God's self-oath (cf. Heb 6:13f.) in patriarchal history. The noun also introduces Balaam's "scepter" prophecy (Num 24:15ff). David (II Sam 23:1) clearly recalls both of these prophecies in form and substance (cf. KD, in loc.). The *nā'ūm* was as certain as divine monergism. Of course, "eternal" attached to God's covenant is divinely conditioned as to its application (cf. KD, in loc., I Sam 2:30). The special significance of the divine oath sanctioning a covenant is seen in the NT discussion concerning the difference between the Abrahamic (Gal 3; Heb 6:16ff.) and the Mosaic covenants (Heb 7). The *nā'ūm* of Jehovah addressed to "my Lord ('ādōnī)," in Ps 110:1 contains a covenant sanctioned by an oath (v. 4; cf. Heb 7:21). Interestingly, in Ps 36:1 [H 2] "transgression" is the claim of divine revelation. [But cf. NIV, "An oracle is within my heart/concerning the transgression of the wicked." R.L.H.] Proverbs 30:1 is a problematic passage and is explained by KD as showing that what comes from the heart (i.e. the words of Agur) are solemnly earnest. However,

perhaps the idea of direct revelation from God ought to be included, too.

Bibliography: THAT, II, p. 1.

L.J.C.

1273 נָאָפַ (nā'ap) *commit adultery*.

Derivatives

1273a נָאָפַ (nā'ap) *adultery* (Ezk 23:43; Jer 13:27).

1273b נָאָפַ (nā'āpūp) *adultery* (Hos 2:4, only).

This root represents "sexual intercourse with the wife or betrothed of another man" (KB). Our word should be compared with *zānā*, illicit heterosexual relations but not necessarily in violation of the marriage vow, and the noun *nokriyā*, a foreign woman who was generally in a lowered social position and in Prov 5:20; 6:24, e.g., obviously a practitioner of harlotry (cf. RSV). Our root occurs thirty-four times.

The importance of this root exceeds appearances since its use in the seventh commandment constitutes a basic constituent of social law and its religious theological use unveils a major element in Israel's religion.

The seventh commandment (cf. R. J. Rushdoony, *The Institutes of Biblical Law* (Nutley: Craig Press, 1973) requires sexual purity. This contrasts with the infidelity and promiscuity sanctioned and practiced by the official cultus of the rest of the ancient near east. The religion of Jehovah represents adultery as a heinous crime against God (Job 31:11 where adultery is in view, though the word *nā'ap* is not used), man, and society: a breach of the marriage contract before God, a dishonor done to God by placing man's will above God's (Gen 2:24), a rebellious act done with deliberation, needless (I Cor 7:2), the highest sort of theft, i.e. stealing a neighbor's flesh, a debasing of the adulterer, making him a senseless wild ass (Jer 5:8), a means of destroying one's reputation (Prov 6:32-33), or impairing one's mind (Hos 4:11-14), etc. Consequently, under Moses, adultery (even with an engaged girl, Deut 22:23f.) merited death (Lev 19:20; 20:10) whereas fornication (cf. *zānā*) did not. Even desire for another man's wife was wrong (the tenth commandment). The method of death was in some cases, burning (Gen 38:24), and more generally stoning (Deut 22:23f.; Ezk 16:38-40; cf. Jn 8:5). Divorce except for unfaithfulness (Hos 2:5, 11-12; Ezk 16:37-38; 23:29) was hateful to God (Mal 2:16) and in some circumstances expressly forbidden (Deut 22:19, 29). However, out of concern for Israel's hardness of heart this was mitigated (Deut 24:1; Mt 19:18). A woman suspected of adultery had to face a trial by ordeal (Num

5:11–31; cf. *qānā'* [perhaps not technically an ordeal like the Assyrian practice of throwing an accused person into the river to see if he would survive. There was no current physical danger in the *ot* ritual. There was a solemn oath in the holy place which would be a severe psychological test for a guilty woman, and there was also threatened a visitation of God's providence. R.L.H.]). This is both an act of mercy (she could be vindicated of a false accusation) and an institutionalization of woman's commanded submission to man. Immodesty, seen as a needless inducement to adultery (II Sam 11:2), was forbidden (Ex 20:26; II Sam 10:4–5). Godly men sought to discipline their eyes (Job 31:1; cf. II Pet 2:14), and hence, their minds (Mt 5:28). Prostitution was forbidden (Lev 19:29). Priests were commanded not to marry a prostitute (21:7). If their daughters turned prostitutes (temple?) they were to be executed (v. 9). Sacred prostitution, homosexuality (Lev 18:22; Deut 23:18), bestiality (Ex 32:19), and transvestiture (Deut 22:5) were all forbidden as violations of the sanctity of marriage (PTOT, p. 330f.).

Positively, marriage was to be observed both as an act (I Cor 7:2) and as a structural institution (Eph 5:23). It was honorable (Heb 13:4). Mates were to be chosen from the covenant community (Ex 34:16; cf. II Cor 6:14ff.; Heb 11:31; Mt 1:5). Captive women became members of the covenant community by virtue of marriage (Deut 21:13). Polygamy, implicitly forbidden in the creation covenant, was probably forbidden in Lev 18:18. Marriage was covenantally constituted before God (Prov 2:17), required the husband's evidenced ability to support a family (Prov 24:27), and love for his wife (Prov 5:15–19; cf. Eph 5:25).

The theological uses add an instructive dimension to covenantal theology. Contemporary studies in the covenant demonstrate that biblical covenants parallel ancient law treaties. Our word reminds us of the fact that God relates to his people not only as sovereign king but as husband (cf. *qānā'*, etc.). This religious symbolical use of *nā'ap* is attested in Lev 20:10ff. (cf. 18:20ff.; Jer 23:14) where it is aligned with Molech worship and profaning God's name (cf. Ezk 23:37). The prophets apply this figure in describing Israel's sin. Hosea depicts a connection between Israel's faithlessness to Jehovah and the dissolution of all social and religious ties: "where religious union with Jehovah is not kept sacred, there no human marriage can be secure. Sensuality produces religious whoredom and religious whoredom again issues into physical whoredom (4:11, 14)" (Vos, BT, p. 298). Sin is the want of conformity to the ideal of marriage affection and loyalty. Israel is condemned for disavowing God's claims as the marriage lord. They have served other gods by practicing cultic and spiritual prostitution (4:11–12). Jeremiah, Ezekiel, and Isaiah (limitedly) also

use this figure to depict the sin of God's people (Ezk 16:32ff; Jer 3:8f.; Isa 57:3).

Bibliography: TDNT, IV, pp. 729–32.

L.J.C.

נָאֵשׁ (nā'āpūp). See no. 1273b.

1274 נָאֵשׁ (nā'aš) *despise, abhor.*

Derivatives

1274a נָאֵשׁ (n'āšā) *contempt* (II Kgs 19:3=Isa 37:3).

1274b נָאֵשׁ (ne'āšā) *contempt, blasphemy* (Neh 9:18, 26; Ezk 35:12).

The ASV and RSV translate *nā'aš* variously, with the latter being superior at I Sam 2:17, and inferior at Ps 10:3, 13; 74:10, 18; II Sam 12:14.

Our root signifies the action or attitude whereby the former recipient of favorable disposition and/or service is consciously viewed and/or treated with disdain. Consider the following synonymous parallels: *mārā* "to rebel against authority" (Ps 107:11); *'ābā* "to be unwilling and disinclined toward obedience" (Prov 1:30); *šānē* "to hate" (Prov 5:12), not believing in the Lord (Num 14:1), to forsake God (*'āzah*, Isa 1:4), *mā'as* "to reject," Isa 5:24, *hārap* "to say sharp things, reproach, scorn" (Ps 74:10). For synonyms see *mā'as*. Cf. Akkadian *na'āsu* "be-little, despise" and Ugaritic *n'aš* (AisWUS 1731). Our root occurs twenty-nine times (Eccl 12:5 is from *nāšaš* with a pleonastic aleph).

God prophesies Israel's utter apostasy in the face of overwhelming blessing (Deut 31:20ff.). The rejection of the covenant will result in a reversal of divine favor (Deut 32:19). The root connoting the opposite of covenantal favor was applied to judgment as a warning (Num 16:30) and fulfillment (Isa 1:4; Lam 2:6). God's longsuffering (Rom 2:4) overlooked repeated rejections and scorning of his person (Num 14:11; Ps 10:3), sanctions (Ps 10:13), counsel (Ps 107:11), and word (Isa 5:24). To the "despiser" nothing that is God's is considered holy (Isa 52:5; cf. Isa 1:4; Deut 31:19). Thus, he not only "deprecates God's power and ability to carry out his threats" but his contemptuous view of God leads him to prefer sin to God and to express this contempt in conscious contempt of God (cf. E. J. Young, Isa 1:4). The eschaton will see the divine conquest of oppressor and scoffer (cf. Jer 33:24; Isa 60:14).

n'āšā. Contempt. This noun (II Kgs 19:3; Isa 37:3 only) denotes the effect of divine *nā'aš*. Hence, Hezekiah describes Israel's peril as a day of trouble *šārā*, reproof *tōkahat*, and contumely.

ne'āšā. Contempt. This noun (Ezk 35:12; Neh 9:18, 26 only) denotes the external result of human *nā'aš* against God and/or his elect.

Bibliography: THAT, II, pp. 3–6.

L.J.C.

- 1275 נָאִי (nā'āq) *groan* (Ezk 30:24; Job 24:12).

Derivative

- 1275a נָאִיָּה (n'āqā) *groan, groaning* (e.g. Ex 2:24; Jud 2:18).

- 1276 *נָאִר (nā'ar) *abhor, spurn* (Lam 2:7; Ps 89:40). Occurs only in the Piel.

- 1277 *נָבִיא (nābā') *prophecy*. Denominative verb.

Parent Noun

- 1277a נְבִיאָה (nābī') *spokesman, speaker, prophet*.

- 1277b נְבִיאָה (n' bū'ā) *prophecy*.

- 1277c נְבִיאָה (n' bī'ā) *prophetess*.

nābī'. *Spokesman, prophet.* The derivation of *nābī'* is a matter of controversy. The old Gesenius Lexicon (ed. Tregelles), for example, derives this noun from the verb *nāba'*, "the ayin being softened into aleph," and meaning to bubble up," "boil forth," hence, "to pour forth words, like those who speak with fervour of mind or under divine inspiration, as prophets and poets." Ewald, Haevernick and Bleek agree (see Samuel Davidson, *Introduction to the OT*, II, p. 230) as does also Oehler (*OT Theology*, p. 363). For these reasons this group of authors have supposed that to utter revelations from God's spirit (ecstatic speech) is the function of the *nābī'*. The mood is said to be active. Other, older writers, including S. Davidson (*ibid.*, p. 430), have employed the same derivation and said the mood is passive, to receive God's speech and then to proclaim it, emphasizing the reception of divine communication by the *nābī'*. Most recent scholarship turns the relationship of *nābā'* and *nābī'* around doubtless rightly, regarding the verb as denominative (BDB, TDNT, VI, p. 796).

The tendency has been away from regarding the active idea of speaking ecstatically as the essential meaning of prophesying: "Rowley... demonstrates [Harvard Theological Review, 38:1–38] that the word *nābī'*, though of uncertain etymology, cannot be used as an argument for the ecstatic nature of the prophets" (Eissfeldt, "The Prophetic Literature," in *The OT and Modern Study*, ed. H. H. Rowley, Oxford Press, 1951, p. 142).

Actually the views of the derivation are four. 1) From an Arabic root, *naba'a* "to announce," hence "spokesman" (Cornill, Koenig, Eiselen, G. A. Smith). 2) From a Hebrew root, *nābā'* softened from *nāba'* "to bubble up," hence pour

forth words (Gesenius, von Orelli, Kuenen, Girdlestone, Oehler). 3) From an Akkadian root *nabū* "to call," hence one who is called [by God] (Albright, Rowley, Meek, Scott), hence one who felt called of God; 4) From an unknown Semitic root (A. B. Davidson, Koehler and Baumgartner, BDB, E. J. Young, Heinisch.) The latter view is favored by Hobart E. Freeman in his excellent book (*An Introduction to the OT Prophets*, Moody, 1968, pp. 37–39). This paragraph is a very brief summary of Freeman's treatment.

The essential idea in the word is that of authorized spokesman. Interpreters have found the basic thought, not in the etymology, which is lost in the dust of antiquity, but in the general usage of the word and in three Pentateuchal loci.

The first *locus* follows the last of Moses' famous objections to being God's designated spokesman to the children of Israel and to Pharaoh (Ex 6:28–30). "And the LORD said unto Moses. See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh" (Ex 7:1, 2). Whatever the origin of the word, therefore, a *nābī'* is a person authorized to speak for another, for Aaron, speaking in Moses' place to Pharaoh, is Moses' *nābī'*.

The second *locus* follows an incident wherein Aaron and Miriam had presumed to supplant Moses as mediator of the divine revelation to themselves (Num 12:1–2). The Lord himself then intervened by declaring that Moses only would hold direct conversation with the Almighty, that he would, however, communicate with prophets by dreams and visions (Num 12:4–8). What is left unstated, but is presumed and stated clearly elsewhere (e.g. Jer 23), is that a genuine *nābī'* could be such a spokesman for God only if God had genuinely given him a message (however obscurely) to speak.

The third occurs just before the great legislator's death. In view of the end of "face-to-face" communications from God through Moses, there was a formal announcement of the office of *nābī'* on a continuing basis. In this passage (Deut 18:9–22) Jehovah formally proscribed any traffic with the bogus pagan mantic practices of Canaan (Deut 18:9–14). Then having stated that a line of prophets should speak (or write) with the same authority that Moses had spoken (and written), he commanded the Israelites to render the prophet the same obedience (Deut 18:15, 18, 19) which he had commanded them to give to Moses. Five certifying signs of a prophet (Ps 74:9; cf. Mt 12:38; Acts 2:22) were announced as follows: 1) the prophet must be Israelite, "of thy brethren" (vv. 15, 18); 2) he speaks in Jehovah's name—"voice of Jehovah" (v. 16) "he shall speak in my name" (v. 19; cf. v. 20), death being

the penalty for false claims to so speak (v. 20, cf. Deut 18:1 ff.; 1 Kgs 18:20-40); 3) supernatural knowledge of the near future was to be a sign of the authenticity of divine appointment (vv. 21-22; cf. 1 Kgs 22; Jer 28, esp. v. 17); 4) the prophet might perform some other miraculous sign (see Deut 13:1 ff.; cf. 1 Kgs 18:24; and esp. v. 36) and 5) the final test is strict conformity to (agreement with) the previously certified revelations, by Moses at first and by the prophets to follow (Deut 13:1-18). The fifth requirement is emphatic, the entire thirteenth chapter being devoted to it.

Hebrews 1:1-2, clearly declares that the entire OT is a deposit of written oracles of the n^ebi'im. The word "prophets" is extremely important in this text, for, "In the LXX *nābî* is always translated *prophetes*; there is not a single instance of any other word" (TDNT, VI, p. 812). Once in a text wherein the ages-long work of the line of authentic prophets is summarized, the OT uses the word *mal'āk* "messenger," "angel." The LXX gives the proper sense by using *aggelos* (II Chr 36:15).

There are several questions of special interest regarding *nebi'im* in the OT. 1) Who are the "schools" or bands of prophets? 2) Were professional prophets attached to "shrines" and the temple in some manner comparable to the *kōhānim* (priests) and if so, what were their functions? 3) Who is the person rarely designated as the king's seer *hōzeh* (II Sam 24:11) or *rō'eh* (II Sam 15:27)? 4) In what sense are musicians (rarely) designated n^ebi'im? 5) Who were the false prophets, usually also called n^ebi'im? 6) How far are we to regard the prophets as enemies of the Israelite priesthood? Finally, how are the so called "former" and "latter" prophets related to the whole office of prophet and function of prophecy?

The reader may consult a truly immense recent and current literature in pursuit of answers. The 81-page article on προφήτης in TDNT is all relevant. The bibliography alone is about two tightly filled pages in size. It can be said that after discounting the somewhat chastened or higher criticism of the four authors (Rendtorff, Kraemer, Meyer, Friedrich) the residue is exceedingly valuable. The extremes of recent authors who have sought to overturn more traditional, conservative answers are generally rejected. The same may be said of the article "The Prophetic Literature" by Otto Eissfeldt in *The OT and Modern Study*, edited by H. H. Rowley and the relevant portions of *Ancient Israel* by Roland de Vaux. The excellent and extensive article on "prophets and prophecy" by A. A. MacRae in ZPEB, IV, pp. 875-903 should be consulted. The limited space of this article allows no room for treating these questions or sifting the extensive materials hinted

at here. See the articles of this dictionary on *ro'eh*, *hōzeh*, *hāzōn*, and *hālam*.

Bibliography: TDNT, VI, pp. 798-828. THAT, II, p. 7.

R.D.C.

1278 נָבֵב (nābab) *hollow out* (e.g. Job 11:12; Jer 52:21).

1279 נָבוּ (n^ebô) *I, Nabu.*

This *hapax legomenon* (Isa 46:1) is the Hebrew spelling of the name of the Babylonian god, Nabu. Nabu was the protector of the sciences (which were in the realm of Enki-Ea), the patron of the scribal art, and a god of wisdom (as was Ea and Marduk). His spouse was Tashmetum ("hearing") and he was known to be "wide of hearing" (ready to hear). His symbol, a wedge on a pole, represented either the cuneiform script or a sighting instrument used in astronomy. His popularity grew steadily until *ezidas* (his temples) could be found in every major city of Babylon and Assyria. His major temple, however, was at Borsippa (Birs Nimrod, ten miles south of Babylon) to which the king would come yearly (on the fourth of Nisan) to fetch him (i.e., his statue) and conduct him to Babylon to deliver Marduk from the grip of the netherworld (this ritual was known as the Akitu). The Babylonian chronicles (c. 990 B.C.) report that Nabu "did not come" for nine years. Thus a complete administrative disruption is recorded. The fate of Nabu parallels the fate of Babylon. Note Nebuchadnezzar (Nabu protect the son or the inheritance), Nebushazban (Nabu save me), Nebuzaradan (Nabu gave a son), and Abednego (servant of Nabu?). Cf. n^ebô, II.

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L.J.C.

1280 נָבוּ (n^ebô) *II, Nebo.* (ASV and RSV the same.)

Our word is the name of a mountain located in Moab (G. T. Manley, "Nebo," in NBD, p. 872). It might well be named in honor of the Babylonian deity *Nabû* (cf. n^ebô). Our noun occurs eleven times.

There are two problems related to Mount Nebo. First, its relationship to Pisgah and the mountains of Abarim. The first appears to signify "a ridge crowning a hill or mountain" and hence represents more than one such prominence ("Pisgah," G. T. Manley, in NBD, p. 1000)—Mount Nebo in Deut 3:27. The second term represents the mountain range in which Nebo was

1281 נָבַח (nābah)

located (Num 27:12; Deut 32:49). The identification of Mount Nebo is the second problem. Some say this represents three different sites (cf. KD). Others rightly identify it with one place (Manley, "Nebo," op. cit.: W. Ewing, "Nebo, Mt.," in ISBE, p. 2127). It was from Mount Nebo that Moses viewed the promised land just before he died (Deut 34:1). In this area the sons of Reuben built a city (Num 32:3; cf. NBD, p. 834). Later the area was reclaimed by the Moabites and against their treachery Isaiah (15:2) and Jeremiah pronounced judgment (48:1, 22). The descendants of the Israelite refugees from Nebo are listed among those who returned from the exile (Ezr 2:29) and who married non-Israelite women (Ezr 10:43).

L.J.C.

נְבוּאָה (n'bu'ā). See no. 1277b.

1281 נָבַח (nābah) **bark** (of dogs, Isa 56:10, only).

1282 *נָבַט (nābat) **look, regard**. Occurs in the Piel and Hiphil.

Derivative

1282a מַבְבָּט (mabbāt) **expectation** (Zech 9:5; Isa 20:5-6).

The ASV and RSV translate *nābat* somewhat differently, with the latter inferior at Ps 10:14; I Sam 2:32. Our root represents that which one does with the eye (Ps 94:9) embracing everything from a mere glance (I Sam 17:42) to a careful, sustained, and favorable contemplation (Isa 5:12; Ps 74:20; 119:6, 15). It is frequently paralleled to *rā'ā* "to see," and sometimes to *hāzā* "to see," usually of prophetic "seeing," *shūr* "to see, regard," poetic, *pānā* "to turn toward, to see," and *shāqā* "to look down." Our verb occurs sixty-nine times, only in the Piel and Hiphil.

For a fuller treatment of theological themes see *rā'ā*. Our verb is used, both of man's looking to/upon God and God's looking upon man. In Ex 3:6 Moses looks upon what he thought was the divine essence. Later God says that Moses, unlike all other true prophets, shall continue to look upon his form, i.e. he will be able to converse with him in a unique way (KD, Num 12:8; Jn 6:46; 14:7). No mere man, however, has ever seen the divine essence (cf. Ex 33:18ff.). Men are to look, i.e. fix their eyes on and thus guide their lives according to the will of Jehovah as their only help (Isa 51:1; 22:11; Ps 34:5 [H 6]), and on his means, e.g. the covenantal framework (Isa 51:2; Ps 74:20), and his messiah (Zech 12:10). The ungodly do not regard God's working (Isa 5:12), or appointed leader (Ps 22:17 [H 18]) properly.

God who observes all (Job 28:24; Ps 33:13) rewards the pious (Ps 102:19 [H 20]; 13:3 [H 4]) 84:9 [H 10]) and wicked (Ps 10:14; Amos 5:22) according to his divine power (Ps 104:32).

L.J.C.

נָבִיא (nābī). See no. 1277a.

1283 נֶבֶק (nēbek) **spring** (Job 38:16; 28:11).

1284 נָבֵל (nbl) **I. Assumed root of the following.**

1284a נֶבֶלָה (nēbel) **I, skin bottle; jar, pitcher.**

1284b נֶבֶלָה (nēbel) **II, psaltery.**

nēbel I, Skin, skin bottle, jar, pitcher. A container for liquids. *nēbel* is also used to refer figuratively to the clouds (Job 38:37).

nēbel II. Psaltery, viol. Because of its bulging resonance-body at the lower end, it may be related to *nēbel* "skin, skin-bottle."

The *nēbel* is the Greek equivalent of a harp or lyre. It was an instrument of twelve strings which were plucked with the fingers (Josephus, *Antiquities* 7. 12. 3). It was larger than the *kinnôr* "lyre" (q.v.), with a deeper tone. The lyre had two arms with a box-shaped body (a Canaanite version). David played such an instrument. It was the main instrument in the second temple orchestra. The *nēbel* was the number two instrument and probably less costly than the *kinnôr*. In the Mishnah 'ārākīm 2:3, it is stated that there never were less than two harps or more than six in the orchestra. (Some would equate *nēbel* with the Egyptian harp, a zither-type instrument with a wooden sounding box and with ten to twenty strings, standing up to four yards high, and plucked with the fingers.)

According to the Mishnah, the *nēbel*'s strings were made of the large intestines of sheep (Kinim 3:6). There is also mentioned in Scripture the *nēbel 'āsôr*, a slightly smaller *nēbel* of ten strings. Since no representations of a *nēbel* have come down from the biblical period, its shape can only be conjectured.

Three of the twenty-seven usages indicate its use in godless revelry (Isa 5:12), pagan worship (Isa 14:11) and the diluted worship which Amos condemned (Amos 5:23). It was played by the bands of prophets (I Sam 10:5) and David used it for worship (II Sam 6:5). Solomon provided harps for temple worship (I Kgs 10:12). Otherwise, the *nēbel* (and *nēbel 'āsôr*) were always used in worship (Ps 57:8 [H 9]; 81:2 [H 3]; *et al.*).

The important place afforded music in the worship of God shows that God responds favorably to man's communication with him in music and that God communicates to man not only cognitively but also in his emotions.

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L.G.

1285 נָבָל (*nābal*) *II, be senseless, foolish.*

Derivatives

- 1285a נָבָל (*nābāl*) *fool.*
 1285b נָבָלָה (*n^cbālā*) *folly.*
 1285c נָבָלוּת (*nablūt*) *immodesty, shamelessness* (Hos 2:12, only).

The verb is used only five times, once to describe one who exalts himself as foolish. Four times, in the Piel stem, it expresses disgust or contempt, by a person who scorns the rock of his salvation (Deut 32:15), or treats his father contemptuously (Mic 7:6). God makes vile the recalcitrant (Nah 3:6). The prophet prays to fend off God's wrath so that he will not disgrace the throne of his glory (Jer 14:21). The derivatives picture the full significance of the word.

nābāl. Fool. The noun *nābāl* is widely used in the wisdom literature. In Prov, the term *nābāl* includes the concepts associated with *k^csil* and *'ēwil* (q.v.), and also emphasizes being ignoble and disgraceful, a downright boor. Insensitivity to God, as well as a moral insensitivity, close the mind to reason.

Moses chided his generation, referring to them as *'am nābāl*, a foolish people (Deut 32:6), who did not appreciate the Lord's benefits. Heathen nations are characterized as foolish, spurning or reviling the very name of the Lord (Ps 74:18). Therefore, Moses answered his generation's unfaithfulness by equating them with pagan peoples. In fact, if they were to persist in their foolishness (*nābāl*), they would be provoked to anger by an idolatrous, foolish (*nābāl*) people (Deut 32:21). The insensitivity of God's people required that they be shamed and hurt by their own foolishness.

The prophets have little use for the *nābāl*. Isaiah pictured the kingdom where many an upside down state of affairs would be rectified. No longer would respect and homage be paid to the fool, who speaks nonsense, his heart inclining toward wickedness (Isa 32:5–6). He is churlish, lacking spirituality. The man who gathers wealth unjustly, will lose it in the midst of his life. Such a person is a fool in the end (Jer 17:11). False

prophets, seeking the message from their own resources, are foolish. Actually they have no message, no vision from God (Ezk 13:3).

The *nābāl* has a closed mind, saying in his heart that there is no God (Ps 14:1; 53:1 [H 2]). He insults God all day long in a continual round of uproar (Ps 74:22). David prayed to be delivered from his transgressions lest the foolish, not discerning his heart, insult the servant of God (Ps 39:8 [H 9]). The sons of a fool, referring to those who learn from him, are ignoble, sons without any name (Job 30:8). Abner's death was lamented as possibly that of a fool (II Sam 3:33). [Or it may be that David asks if Abner died like a wicked man—a *nābāl*, implying that Joab, his attacker had murdered the innocent. R.L.H.]

The *nābāl*, who should keep himself in retirement because of his impiety, is a boor and makes himself heard in public (Prov 17:7). The earth protests when a *nābāl* grows rich: such a one becomes arrogant and overbearing (Prov 30:22). The boorishness, a reflection of refusal to listen to reason or to God (at the moment) is seen in Nabal of whom his wife Abigail said, "he is such a son of Belial that no one can speak to him" (I Sam 25:17). He is a *n^cbālā*, because he rejects the fear of the Lord who could have given him some wisdom.

n^cbālā. Folly, villainy, vile. *n^cbālā* carries the same meaning as *nabal*, i.e. a disregard for moral and spiritual claims. In every way, a *n^cbālā* is senseless, impious and a disgrace, and his actions are sinful folly.

n^cbālā refers to sins of immorality. A request for homosexual relations was regarded as an act of folly (Jud 19:23–24). Premeditated rape was stigmatized as a deed of folly (II Sam 13:12). Amnon would be known as a *nābāl* in Israel (v. 13). In fact, these vile deeds are known as folly (*n^cbālāh*, a disgraceful and sinful thing) in Israel, i.e., violation of moral standard in Israel, e.g. the violation of Dinah (Gen 34:7) or a bridegroom's statement regarding his wife's chastity (Deut 22:21; also Jud 20:6; Jer 29:23).

Achan's theft of things under the ban was considered a *n^cbālā* in Israel (Josh 7:15). Nabal, even according to his name, committed a sinful and disgraceful thing because he was a disgrace (I Sam 25:25). *N^cbālā* can also refer to foolish and impious language: Isaiah assessed his generation as the *nābāl* who speaks *n^cbālā*, a play on words to emphasize the state of being producing the act (Isa 32:6; also 9:17). Job's friend required atonement for their words and conduct with him. Their actions against Job were considered folly (*n^cbālā*) against God himself (Job 42:8).

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1286 נָבֵל (*nābēl*)

1964. Richardson, TWB, pp. 84–85. THAT, II, pp. 26–30.

L.G.

1286 נָבֵל (*nābēl*) *wither*.

Derivative

1286a נֶבֶלָה (*n^hbēlā*) *corpse, carcass*.

The ASV and RSV translate this verb variously with the latter being superior at II Sam 22:46 (Ps 18:45 [H 46]; Job 14:18; Isa 1:30; 24:4; Jer 8:13). Neither is satisfactory at Isa 34:4 and 40:7–8.

Our word represents a state or condition of leaves when they are dried but still attached to the tree—parallel to dry grass (Isa 40:7–8) or a dry garden (Isa 1:30). For synonyms see *yābēsh* “to be dry, wither,” and *šānam* “to be hard, barren.” Compare *nbl*, the assumed root of the derivatives *nēbel* “skin-bottle,” “jar” and *nēbel* “lute,” also the root *nābal* “be senseless” the root for the derivatives *nābāl* “foolish” and *n^hbālā* “senselessness.” KB lists all these derivatives under the one root *nābēl* “wither.” According to our analysis, *nābēl* occurs twenty times.

The image of withered leaves about to fall given by this verb or other dried up vegetation often serves as a figure of judgment. Divine omnipotence enervates the mightiest nations of the earth (Isa 34:4; cf. II Sam 22:46; Ps 18:45 [H 46]). The wicked will most certainly face God’s judgment (Ps 37:2). God will remove the vitality of Judah (Isa 1:30; Jer 8:13), and Ephraim (Isa 28:1). The godly will be enlivened by rivers of living waters (Ps 1:3; cf. Ezk 47:12). Our verb also is applied to the transitoriness of human life (Isa 40:7–8) and human strength (Ex 18:18).

n^hbēlā. *Corpse, carcass.* ASV and RSV similar although the latter is inconsistent at points, e.g. Josh 8:29/Jer 26:23/Isa 5:25 (especially in view of Deut 28:26). This noun refers to a human or animal body devoid of life. Its synonyms are: *peger*, usually of human corpses (except Gen 15:11), *g^hwiyā* (cf. *gūpā*, I Chr 10:12/I Sam 31:12), of the body dead or alive (Gen 47:18), *mappēlā* (cf. *nāpal*). Our noun occurs forty-eight times.

Corpses of men and animals are unclean and priests are forbidden to touch any corpse except that of near relatives (Lev 21:1–3). The high priest and Nazirite cannot even do that much (Lev 21:11; Num 6:6–8—the word here is *nepesh*). God prescribes a detailed rite for purification if these restrictions are violated, or if one unwittingly becomes polluted (cf. Num 19). Even the land can be polluted if the body of an executed person is not buried before the day is over (Deut 21:23). Jeremiah notes that idols, being “corpses” guilty of sin (?) pollute the land (16:18).

Not to be properly buried is a sign of great disgrace (II Sam 21:10ff.; I Sam 31:11–13, etc.), and even of divine judgment (Deut 28:26; cf. Jer 26:23; Isa 5:25; Jer 7:23), etc. Restoration is figured in terms of a resurrection (Isa 26:19).

L.J.C.

נָבִלָה (*nablūt*). See no. 1285c.

1287 נָבַע (*nāba^h*) *pour, gush forth*.

Derivative

1287a מַבְבֹּעַ (*mabbū^a*) *spring of water* (Ecc 12:6; Isa 35:7; 49:10).

The ASV and RSV translate *nāba^h* variously, with the latter usually superior. Neither is adequate at Ecc 10:1 (“stink and pour forth”). Our root connotes an uncontrollable or uncontrolled gushing forth as, e.g. the swollen waters of a wadi (Prov 18:4; cf. *nāhal*), the rush of words from a fool’s mouth (Prov 15:2; antonym, *hāgū*, Prov 15:28). There are many Hebrew words representing “flowing” or “pouring” of various kinds and directions: *māzal*—to flow, as of a river; *nāgar*—to run down, as of tears, blood, a sore, etc.; *yāšaq*—to pour or cast, especially of molten metal; *nāsak*—to pour out, especially a libation; *nātōk*—to pour out, of fire, judgment, etc.; *shāpak*—to pour out, perhaps the most general of these words. Cf. old Aramaic *nb^h* (KAI 38), “to gush forth,” and Akkadian *namba^u* (and *nabba^u*) “bubbling spring” (KD). The verb occurs eleven times.

In Ps 19:2 [H 3] *nāba^h* images the “uninterrupted line of transmission” and “inexhaustible spring,” the “day” issuing in declaring God’s glory (KD). The Psalmist prays that he will declare God’s glorious deeds, i.e. parabolical episodes (KD, Ps 78:2; 119:171). Ultimately the “transcendent goodness of God is the object of universal, overflowing acknowledgment” (KD, Ps 145:7). The wicked “pour forth” arrogance, boasting (Ps 94:4), piercing bitterness (Ps 59:7 [H 8]; cf. Prov 15:2, etc.). Of special interest is Prov 1:23 where wisdom (v. 20) promises to pour forth its spirit (make known its words) on all willing students. This is a spirit-enabling understanding and not a spirit-effecting regeneration, although the NT combines the two ideas (I Cor 2:14). A still greater and qualitatively different outpouring of the Spirit awaits the coming of the Messiah (Joel 2:28 [H 3:1], *shāpak*).

L.J.C.

1288 נֶגֶב (*ngb*). Assumed root of the following.

1288a נֶגֶבָה (*negeb*) *Negeb, south*. (ASV and RSV quite different with the latter correctly rendering “Negeb” at the appropriate spots. RSV less de-

sirable at I Sam 20:41; Ezk 40:2 where it emends.)

That our word represents a geographical area is clear from Gen 13:1 and Num 13:23 where the travelers are going north. A secondary meaning of our word is "south" (cf. Gen 13:14). Cf. the following synonyms: *yāmin* (implying the eastern posture in prayer, *KB*), *tēmān* (root *yāmin*), *yam* and *dārôm*. The noun occurs 111 times.

The ancient Negeb was an indefinitely contained region approximately 4,520 square miles in area. Its northern boundary extended south of the Gaza-Beersheba road due east of Beersheba to the Red Sea. Its southern boundary merged into the highlands of the Sinai Peninsula. It consisted (and still does) of quite broken country upon which falls little rain (one to eight inches per year). Its summers are hot and winters cold. Strong winds batter the terrain during both seasons (cf. Isa 21:1). The occurrence of rain rapidly transforms the wadis into overflowing torrents and its loess soil resists absorption (cf. Ps 126:4). A generous and shallow underground water table underlies the area. The terrain is not a desert since it is amenable to limited grazing (cf. Gen 13:1-6), and under controlled conditions (a strong central government to protect farmers from marauding Beduins and assist them during the frequent droughts) can support farming in some areas.

The Negeb was not always settled. The twenty-first to nineteenth centuries B.C. attest many villages whose destruction may well have resulted from the *razzia* of Chedolaomer and his allies (Gen 14). This devastation may also explain how Hagar lost her way when fleeing—known land marks (i.e. cities) were destroyed (Gen 21:14). Also, the patriarchs apparently did not journey into the Negeb after Gen 14, but remained in the area of Gerar, Hebron, and Beersheba which was unscathed by the invasion. To date there is little archaeological evidence of extensive Amalekite occupation at the time of the Exodus (c. 1445 B.C.; however, cf. G. L. Archer, *A Survey of Old Testament Introduction* (Moody, 1964), pp. 214-15, 220-21). Israel was repulsed by these Amalekites (Num 14:44-45; Deut 1:44), but later Judah and Simeon invaded and occupied the area. Archaeology confirms extensive occupation during the monarchical period. Saul destroyed the city of King Agag (I Sam 14-15). David fought the Amalekites (I Sam 30) and others in the various areas of the Negeb. As in the days of the patriarchs, so also during the early monarchy the Negeb was occupied by various ethnic groups (Gen 26:26-33; I Sam 27:10; 30:14). Under Solomon the Negeb produced copper (refined at Ezion-Geber) and had much trade (it was crossed by the "way to Shur," and several les-

ser trade routes. Cf. map in Y. Aharoni, *The Land of the Bible*, Westminster, 1967, p. 40. Later when Ezion-Geber became unusable, an adjacent port, Elath, was re-opened by Uzziah (I Kgs 9:26; II Chr 26:2) to facilitate the copper trade.

The prophets predict a desolation (Jer 13:19; Ezk 20:46-47 [H 21:2-3]), and ultimate renewal (Jer 17:26; 32:44; 33:13) of Judah and the Negeb.

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L.J.C.

1289 נָגַד (nāgad) *tell, make known*. Occurs in the Hiphil and Hophal, only.

Derivatives

1289a נָגַד (neged) *before*.

1289b נָגִיד (nāgid) *ruler, leader, captain*.

This root basically denotes "to place a matter high, conspicuous before a person" (*KB*). The arabic *nağada* means "be conspicuous" and the noun *nağdun* means "highland" Usually the "matter" was previously unknown or unknowable to the object. The verb requires varying translations depending on the context. The meaning is further enlightened by considering the following synonymous parallels: 'āmar "to say" and *shāma* "to make known" (*Hiphil*), Jer 4:5 (cf. Ex 19:3; Deut 32:4; Isa 41:22, etc.); *sāpar* "to report," Job 12:7-8; Ps 19:1 [H 2]; *bīn* "to understand," Jer 9:12 [H 11]; *dibbēr* "to speak," Isa 45:19; and *yā'aš* "to advise," Jer 38:15. Also *gālā* and *yāda'*. Cf. Phoenician, *ngd* (*KAI*, p. 16). The verb occurs 363 times.

Especially note Jud 14:12, e.g., where the verb *nāgad* connotes "telling the solution" of a riddle (cf. v. 12), and Ezr 2:59 "prove, give written evidence of."

Theologically, the verb is used of both God's and man's revealings. God brought things to men's attention (i.e. revealed) directly, through dreams (Gen 41:25; cf. Deut 13:1; 18:16; Acts 2:17), prophecies (Gen 49:1), and prophets (especially Moses, Deut 4:13). Such declarations being of divine origin, they carried divine authority (Deut 5:5). A prophet declared the divine purpose (Isa 19:12) and judgment (Isa 21:2), indeed, whatever the mouth of the Lord declared (Jer 9:12 [H 11]). Other spokesmen bore an authority derived from the covenantal revelation (Deut 4:13), i.e. priests and elders (Deut 17:10-11), fathers (Ex 13:8; Deut 32:7), and other leaders (cf. Isa 40:21). It is the responsibility (Ps 42:2 [H 3];

71:17; 145:4), and privilege (Ps 9:11 [H 12]; 51:15 [H 17]) of all men to make God's excellencies prominent before the OT church (Ps 30:9 [H 10]) and before the world (Ps 22:31 [H 32]). Such an act constituted praise (Ps 30:9 [H 10]) and thanksgiving (Ps 92:2 [H 3]) and could be done in song (Ps 9:11 [H 12]). God's greatest work, i.e. the sovereign redemption of his people and the declaration of justification by the instrument of faith alone (e.g. Ps 40:6 [H 7]) is to be declared to all the nations (Ps 22:31 [H 32]; Isa 48:20; 66:19; cf. Mt 28:18ff.).

Divine glory (Ps 19:1 [H 2]; 97:6) and righteousness (Ps 50:6) are made known and brought to prominence by the visible creation (cf. Rom 1:18ff.).

God taunts unbelievers, challenging them to have their "no-gods" reveal the dim past or distant future, i.e. all things (e.g. Isa 41:22ff.). Jehovah is the only eternally existent (Isa 43:10), omniscient (Isa 44:7) God who had declared (Isa 45:19; cf. Deut 4:29), does declare (Isa 42:9) and accomplish (Isa 43:12) his sovereign will (Isa 48:20). He reveals to man what he wants to be known and obeyed (Amos 4:13; Ps 111:6). Therefore, rebellious man is inexcusable.

neged. *Prominently "before."* ASV and RSV often the same with the RSV usually superior at points of difference (cf. Ex 10:10; Ezk 40:13; Num 2:2; Jud 9:17, etc.) and infrequently inferior (Lam 3:35; Ps 38:17). Both are inadequate at Ps 52:9 [H 11]; 78:12; II Kgs 2:7. Our preposition retains the basic thrust of the root. It is this connotation of prominence (being conspicuous) that distinguishes the root from its synonyms, e.g. *mûl*, *nôkah* (straight in front of), *ûmmâ* (corresponding to), *lipnê* (cf. *panâ*). N.b. the phrase "before one's face" is paralleled to "in one's own eyes" (Isa 5:21; cf. Ps 90:8), and is opposite to "secretly" (II Sam 12:12; cf. Ps 38:9 [H 10]).

The unique thrust of this preposition illumines many passages (e.g. I Sam 15:30; cf. II Sam 12:12; Josh 8:11). Our word occurs in covenantal contexts. God's law was to be read before (i.e. so all could hear) Israel (Deut 31:17; cf. Josh 8:35; Ezr 8:3). Man's public covenants were enunciated (I Kgs 8:22) and fulfilled openly in that the entire community could witness the act. So David (Ps 22:25 [H 26]), and later the Messiah, promised the payment of vows. The reference here is probably to the *sh' lāmim* (the peace offering, the perfected Passover, the Lamb of God himself).

Public vowing embraces open declaration of God's word (Ps 119:46), and praise (Ps 138:1), and hoping in his name (Ps 52:9 [H 11]). God's word and attesting miracles were performed openly and prominently before Israel. There was no excuse for unbelief (Ex 34:10; cf. Ps 78:12).

The same holds true for his acts of providence (Ps 31:19 [H 20]; cf. Rom 2:4). The word also occurs in legal (*rib*, q.v.) contexts. Samuel calls the people before God as a witness to his steadfastness (I Sam 12:3; cf. I Kgs 21:13). God the omniscient judge clearly attests man's sin (Hos 7:2; Ps 109:15), his desire (Ps 38:9 [H 10]; cf. Rom 8:27ff.) and all his ways (Ps 39:5 [H 6]; 119:168; Prov 15:11). His Messiah shall always sit before him vindicated and rewarded (Ps 89:36 [H 37]; cf. Isa 24:23; 61:11).

The preposition occurs in the compound *l'neged* (used to emphasize *neged* [Ps 90:8; Jer 16:17, etc.]), i.e. to set before one as that which determines one's conduct (cf. II Sam 22:23; Ps 26:3; 36:1 [H 2]). Also, *l'neged* is used like *minneged* to mean "opposite" (e.g. Josh 5:3; Neh 12:9; cf. *neged* in Ezk 40:13; Neh 3:16, etc.). It connotes "facing, prominently exposed to" but at some distance (near. Gen 21:16, or far, Ps 38:11 [H 12]). Finally, cf. *k'neged*, i.e. "as that which corresponds to" (Gen 2:18, 20; cf. KD).

nāḡid. *Ruler, leader, captain.* [It is perhaps in this derivative that the idea of prominence, which is in the root, comes to fullest expression. The word is used almost fifty times and is applied to leaders in several fields—governmental, military and religious. The word usually is singular and refers to the man at the top, the king, the high priest, etc. But there are references to leaders and captains in the army. The Messiah is called a *nagid* in Dan 9:25. R.L.H.]

Bibliography: THAT, II, pp. 31–36.

L.J.C.

1290 נָגַד (nāḡah) shine.

Derivatives

- 1290a נֹגַהּ (nōḡah) **brightness.**
1290b נִגְהָה (n'gōhā) **brightness** (Isa 59:9, only).

Our verb refers to a steady light given off by a lamp (Ps 18:28 [H 29]), the moon (Isa 13:10), a spark (Job 18:5), and a light shining in darkness (Isa 9:2 [H 1]). For synonyms see *'āhal*, *hālāl*, *zāhar*, *qāran*; and especially, *yāpa'* and *zārah* (cf. Franz Schnutenhaus, "Daz Kommen und Erscheinen in Alten Testament," ZAW 76:10f.). Ugaritic attests *ngh* (AisWUS 1743). Our verb occurs six times.

God's judgment (Joel 2:10; Isa 13:10; cf. Job 18:5) and redemption (Joel 3:15 [H 4:15]) are figured by the darkening of the celestial bodies (Joel 2:31; Acts 2:20). God's blessing is described as "light shining on your path" (Job 22:28). God, David's lamp, will brighten his darkness (Ps 18:28 [H 29]). A good king as an earthly representation of God also shines brightly (II Sam 23:4). Ezekiel uses the root *nāḡah* to represent the glory of God

(Ezk 1:4; 10:4). For Isaiah the regenerate who are in the darkness of temporal suffering (Isa 50:10) will be visited by a king who will be the source of true/eternal light (Isa 9:2 [H 1]; Mal 3:20 [H 4:2]; Jn 1:9; 8:12; Lk 1:78–79). The nations will flock to him as he sits enthroned in the spiritual/eternal Jerusalem—in the church [or in the millennium or in heaven itself or all three! R.L.H.] (Isa 60:3; Heb 12:22; Rev 21:23; 22:5). God pledges himself to make the righteousness of the elect go forth as brightness (Isa 62:1; paralleled to *lappid* “torch”).

nōgah. *Brightness, shining.* ASV and RSV the same except Hab 3:11. This noun refers to the result of *nāgah*. It occurs nineteen times.

L.J.C.

- 1291 נָגַח (nāgah) *push, thrust, gore* (e.g. Ex 21:28, 31–32; Deut 33:17).

Derivative

- 1291a נִגְגָה (naggāh) *addicted to goring* (Ex 21:29, 36).

נָגִיד (nāgîd). See no. 1289b.

נִגְיָה (n'ginā). See no. 1292.1a.

- 1292 נָגַל (ngl). *Assumed root of the following.*

- 1292a מַגְגָּל (maggāl) *sickle* (Jer 50:16; Joel 4:13).

- 1292.1 נָגַן (nāgan) *play a stringed instrument.*

Derivatives

- 1292.1a נִגְיָה (n'ginā) *music (of stringed instruments), song, taunt song.*

- 1292.1b מַנְגִּינָה (manginā) *mocking song* (Lam 3:63 only).

The verb *nāgan* occurs in conjunction with “song” or “singers” in Ps 33:3; 68:25 [H 26] and Isa 23:16. Psalm 68 seems to differentiate between the singers and the musicians (*nōg"nim*) with the tambourine-playing maidens. The harp (*kinnôr*) is the instrument being played in I Sam 16:16, Ps 33:2–3, Isa 23:16. Psalm 33:2 also mentions the ten-stringed lyre. David played the harp before Saul to help soothe the king when an evil spirit came upon him, but his efforts were sometimes unsuccessful (I Sam 16:16, 18, 23; 18:10; 19:9). Elisha asked for a minstrel to play for him, so the hand of the Lord would come upon him (II Kgs 3:15). Hezekiah anticipated that songs would be played at the temple to give thanks for his healing (Isa 38:20). In Ps 33:3 the psalmist wanted to play skillfully and shout for joy as he praised the Lord.

n'ginā. *Music, song, taunt song.* This noun refers to pleasant songs in Ps 77:6 [H 7] and joyful

music in Lam 5:14, but elsewhere it has the same meaning as *manginā* “mocking song” (Lam 3:14; Job 30:9). In Ps 69:12 [H 13] it is the song of the drunkards. In seven psalms *n'ginōt* appears in the title, indicating that stringed instruments were to be used (4:1; 6:1; 54:1; 55:1; 61:1; 67:1; 76:1; cf. Hab 3:19). In the KJV the Hebrew is simply transliterated “on Neginoth.” For other such terms see *selā*.

H.W.

- 1293 נָגַג (nāga') *touch, reach, strike.*

Derivative

- 1293a נִגְגָה (nega') *stroke, plague, disease.*

The root *ng'* denotes that which pertains when one thing (or person) physically contacts another. For synonyms, see *nāgap*. Its many connotations sometimes require different translations: e.g. reach, strike, etc. The verb occurs 150 times.

The essential meaning of *nāga'* is “to touch.” It can refer to a thing touching, i.e. contacting another thing (Isa 6:7; 16:8; Hos 4:2), a man contacting a thing (Ex 19:12), or coming into an area (Est 6:14), and God’s touching a man (Dan 8:18) or a thing (Ps 144:5). Special attention should be given to Ps 88:3 [H 4] where the Psalmist parallels a “soul full of troubles” and “life touching Sheol” (cf. Leonard J. Coppes, “Sheol: What is it?” *Covenantal Witness*, Feb 4, 1976, p. 14ff.). Here the Psalmist, recognizing that God brought about his condition, prays for him to change it (cf. Ps 107:18). The word is used in a ritualistic context, viz. that things holy (belonging to God, Ex 19:13; Lev 12:4; Num 4:15) are not to be touched by the unauthorized. Unholy things are restricted, too (Num 19:16, 22; Isa 52:11). Perhaps this is because to touch something is to extend one’s authority over it. Certainly God’s explicit commandments regarding what may and may not be touched lawfully (Hag 2:12) should obviate any suspicion of magic or animism. This raises a question regarding Eve’s speech in Gen 3:3. Was she exaggerating (KD) or merely reporting?

The root is used hyperbolically in conjunction with the guilty deserving punishment (Qal, Jer 51:9) and unholy rage (Hiphil, II Chr 28:9). Both are said to reach to heaven, i.e. to be exceedingly great (Ps 57:11 [H 12]; 108:5 [H 6]), if not infinite.

Another special use connotes cohabitation. So, Abimelech states he had not touched Rebekah (Gen 20:6). Proverbs says that whoever touches (goes to and has relations with) an adulteress shall be punished (6:29). Boaz instructs his workers not to “touch” (RSV, molest) Ruth (2:9).

The verb frequently means to extend authority over by claiming as one’s own, or inflicting a blow (fatal?) upon (Jer 4:10, 18; Job 1:19; 5:19).

God forbids people so to touch his prophets (I Chr 16:22), his people (Zech 2:8 [H 12]), or his inheritance (Jer 12:14). These are holy and belong to him (cf. ritualistic use). God touches the wicked with righteous judgment (Gen 12:17; 32:25 [H 26]; I Sam 6:9). However, the Psalmist (73:14) and Job (19:21) complain against God's justice. Onlookers will consider the Messiah divinely and justly punished (Isa 53:4). God's touch often is beneficial, empowering one to service (Isa 6:7; Dan 10:16; Jer 1:9). Always, God's touch is authoritative, whether he touches mountains (Ps 104:32; cf. Amos 9:5), a sacrifice (Jud 6:21; cf. II Sam 23:7), or men (I Kgs 19:7; I Sam 10:26).

nega'. *Stroke, plague/disease.* This noun refers to a physical blow, or to the punishment an overlord gives a subject. God is usually the one who metes out punishment and/or disease. The large majority of the usages occur in Lev 13 and 14 and concern the contagious diseases there described, cf. *šāra'at* (KJV leprosy). Our noun has many synonyms, e.g. *negep*, *maggēpā* (from *nāgap* "to strike/smite"), emphasizing a more forceful action and more serious result, *deber*, a general word for plague or pestilence, *makkā*, disease or wounds resulting from punishment (see J. D. Douglas, "Plague, Pestilence," in NBD. The noun occurs seventy-eight times.

As for the meaning "blow," this can be that which is exchanged in a controversy (Deut 17:8; 21:5), or what a father gives his son as proper punishment. Frequently, God is conceived as the Father who inflicts punishment. He states his intention so to "father" David (II Sam 7:14), all his children (Ps 89:32 [H 33]), and all true believers (Acts 15:16ff.; Heb 12:3ff.). Adulterers are especially singled out for divine chastisement (Prov 6:33) as are the kings of Gerar (Gen 12:17) and Egypt (Ex 11:1). One cannot help thinking that to God leprosy (*sāra'at*, q.v.) was not a "neutral" disease, but was a form of punishment (Lev 13:14; cf. Num 12:10). Men will look on the Messiah who vicariously bore divine punishment (Isa 53:8). The people who knew of God's promise to chastise might well avoid those who are so disciplined ostensibly for their unrepented sin (Ps 38:11 [H 12]). The chastened person can and ought to beg God for forgiveness and relief (I Kgs 8:38; Ps 39:10 [H 11]; Jas 5:13ff.). He is both able and willing to comply (Ps 91:10).

Bibliography: THAT, II, pp. 37–38.

L.J.C.

1294 נָגַף (nāgap) *strike.*

Derivatives

1294a נֶגֶפַּ (negep) *blow, plague.*

1294b מַגְגֵּפָּא (maggēpā) *blow, pestilence.*

Our root denotes a blow, usually divinely meted, which is fatal or disastrous. For synonyms see *nāga'*. Also note the parallels to our verb *kātat* "crush fine" (Ps 89:23 [H 24]), and its effects, *nūs* "flee" (Lev 26:17), *mūt* "die" (II Chr 13:20), sickness (II Sam 12:15). Our verb occurs forty-eight times.

The verb is used in Ex 21:22 of a blow delivered with malice and potentially capable of causing death (v. 35). If such a blow accidentally lands on a pregnant woman causing premature birth and not a miscarriage, no death penalty is exacted (RSV). This interpretation is supported by the proximity of "her fetus goes out" and "and there shall be no accident involving death" (cf. KB, used in Gen 42:4 of accidental death), as well as verses 23–25. So NIV: "and she gives birth prematurely," footnote: Or, "she has a miscarriage." This verse figures prominently in the biblical teaching regarding abortion.

In several passages our root is applied to a serious striking of one's foot on rocks. Wisdom guides one in walking sure-footedly (Prov 3:23). Indeed God promises angelic help in so protecting the godly (Ps 91:12). Unfaithful Judah is summoned to repentance by the threat of the exile prophetically depicted as constant "stumbling, across dark mountains" (Jer 13:16). In the eschaton all God's enemies will "stumble" over the Messiah, the stone of stumbling ("negep" is used synonymously parallel to *mikshōl* "stumbling").

negep. *Blow, plague, striking.* ASV and RSV the same. Our noun usually connotes a mortal blow or plague inflicted as divine punishment. Especially note Isa 8:14. *negep* occurs seven times.

maggēpā. *Blow, pestilence, defeat, plague.* ASV and RSV the same except at II Chr 21:14 where the former has a marginal reading which is clearly preferable (cf. Ezk 24:16). Our noun is frequently used of a blow, etc. (the effect of *nāgap*) resulting from divine retribution. However, this is not necessarily the case (Ezk 24:16). For synonyms see *nega'*. Our word occurs twenty-five times.

The plagues of Egypt (termed both *negep* and *maggēpā*, Num 16:46ff., [H 17:11ff.]) intended to pierce Pharaoh's heart (Ex 9:14) ultimately did so in the form of the last plague (Ex 12:23). Memory of that divine judgment on human rebellion was enshrined in the Passover (Ex 12:27), national memory (Josh 24:5), and legal system (cf. Lev 26:17; Deut 28:25). Israel, although constantly warned, went astray repeatedly (e.g. Ex 32:25; Num 14:42) and ultimately was smitten by God. This rebellion required atonement for this ever present sinfulness (Ex 30:12) and sin (Num 16:46ff. [H 17:11ff.]). In the eschaton, however, God's blows/plagues effect repentance on Egypt

(Isa 19:22), indeed, all God's enemies will either repent or perish (Zech 14:12ff.).

L.J.C.

- 1295 נָגַר (*nāgar*) **pour down** (Niphal, Hiphil only). (ASV and RSV similar with the latter inferior at Lam 3:49. Both are inadequate at Ps 77:2 [H 3].)

Our verb describes the spilling of water onto the ground (II Sam 14:14). It is paralleled to *gālā* (q.v. Job 20:28), *yārad* (Lam 3:48–49), and the melting of wax before fire (Mic 1:4). For synonyms, see *nāba'*, etc. Our verb occurs ten times.

Our word is used in figures of mourning and judgment. In II Sam 14:14 it is the people of Israel who are said to be poured out (in mourning) like water upon the ground, i.e. near death. A similar image occurs in Lam 3:49 of Israel's mourning over the exile (*nāgar* and *pūg*, i.e. the weeping does not cease). Could a proper translation of Ps 77:2 [H 3] be "my soul (i.e. *yad* represents power, strength, Ps 89:48 [H 49]) is poured out in the night and it does not cease" (Gen 45:26)? When applied to judgment our root speaks of the "pouring down" of the property of the wicked (Job 20:28, this is their true inheritance, *nahālā*), and the mountains of the earth (Mic 1:4, 6)—as a result of God's wrath (Ps 75:8 [H 9]). Perhaps Ps 63:10 [H 11] connotes "pouring over" the blade (*yad*) of the sword: i.e. the ungodly are to die. Edom receives judgment for mercilessly, relentlessly killing God's elect (Ezk 35:5), while Israel's sin evokes Jeremiah's righteous anger (Jer 18:21).

L.J.C.

- 1296 נָגַשׁ (*nāgaś*) **exact, exert demanding pressure**. (ASV and RSV the same except at I Sam 13:6, Isa 60:17; Dan 11:20.)

Our root connotes the exertion of demanding oppressive pressure for payment or labor. A near synonym is *nāshā'/nāshā* (only the repayment of money). The participle (taskmaster, slavedriver) is somewhat parallel to *śar mas* (Ex 1:11) the head of the corvée. The verb occurs twenty-three times.

The essential meaning of our root is exhibited in Ex 3:7 where it signifies Egyptian "overseers." They were told not to supply straw to Israel but to maintain the work output (vv. 10, 13). They beat the Israelite "foremen" when Pharaoh's demand was not met. Similar "oppression" is seen in the tribute (Isa 14:4; II Kgs 23:35) forcibly exacted (cf. Dan 11:20). A "boss" could be equally demanding (Job 3:18; 39:7). Judah's children would assume such a role (Isa 3:12). The Messiah would do away with all such oppression (Isa 9:4 [H 3]; Zech 9:8) although he would

quietly endure it himself to accomplish salvation (Isa 53:7; cf. Ex 3:7). His suffering would elevate the godly to rulers (oppressors as far as their enemies are concerned, so KD, Zech 9:8; Isa 14:2). They in turn would answer to peace and righteousness (Isa 60:17).

The seventh year law directed creditors not to demand payment during that year (KD, Deut 15:2–3), except from foreigners (cf. Isa 3:5).

L.J.C.

- 1297 נָגַשׁ (*nāgash*) **draw near, approach**. (ASV and RSV similar, the latter being preferable at Isa 49:20; Mal 3:3; Ezk 9:6; and questionable at Jer 46:3 (cf. Joel 3:9 [H 4:9]).)

Our root signifies coming into very near proximity to the object. Unlike its near synonym, *qārab*, it does not usually signify actual contact. For other synonyms cf. *qārab*. For cognates see Ugaritic *ngt* and its by-form *ngsh* (UT 19: no. 1611). Note *nāgaś* "press (burden) upon." The root occurs 125 times.

The simple use of the root signifies proximity, i.e. near enough to touch (Gen 27:21; 29:10), eat (Gen 27:25), kiss (Gen 27:27), embrace (Gen 48:10). When used in a military context (cf. *qārab*) it is often accompanied by "to do battle" (cf. Jud 20:23; I Chr 19:14). This is not always true, however. In Joel 3:9 [H 4:9] *nāgash* by itself signifies being arrayed for battle (paralleled to 'ārak (q.v.), and is in conjunction to *bō'* (q.v.). See I Sam 17:16, 40. The root can also represent the actual engaging in battle and the result. So in Ezk 9:6 the elect being marked with a *taw* are not to be slain (*hārag* parallel to 'al *nāgash*). Israel who proudly boasts that death (the sword) will not overtake or meet them is condemned by God (Amos 9:10). The sovereign covenant God, therefore, guides and controls the sword keeping the elect safe even in the midst of war (Ps 91:7) and punishing the wicked.

The root can be used of approaching a person of exalted position with all the respect due his position (Gen 43:19; 45:4; II Kgs 5:13). God says that a king from his people would so approach him in the eschaton (Jer 30:21). Men approach God through his servants to learn his will (Jer 42:1; cf. the use of the ephod, I Sam 23:9, and the lot, I Sam 14:38). This represents God as king and judge. Sometimes the line between approaching the servant and approaching God himself is difficult to discern (cf. Josh 14:6, 21:1). Yet clear examples of approaching God the judge are evidenced, i.e. coming into a courtroom prepared to argue a case (Gen 18:23). God summons men to come and hear his pronouncement (Josh 3:9). This image of a courtroom is used forcibly by the prophet Isaiah to call Israel and the nations into account (Isa 41:1, 21; 45:20–21). The servant of

the Lord boldly proclaims God as his advocate before his enemies. He has no fear of being proven wrong (Isa 50:8).

God sits as judge over his people (Josh 3:9), and he designates men to represent him in this capacity (Ex 24:14; Deut 25:1). Elijah calls the people into court as witnesses in his controversy with the prophets of Baal (I Kgs 18:30).

Men also are to approach God the great king and judge as the great and holy savior. Hence our word is used cultically. To approach God properly requires purification (Ex 19:22; 20:21; 28:43; 30:20; Lev 21:21) and appointment (e.g. Num 4:19). Our word is used interchangeably with *qārab* I (q.v.), representing both the presentation of an offering to the priests (Lev 8:14) and their presenting it before God (Lev 2:8). Like Jeremiah (12:2, *qārab*), Isaiah (29:13) reports God's displeasure at his people being close to him with their mouths, and far removed in their hearts. Malachi uses our word six times and always in the sense of making an offering (e.g. 1:7-8).

The root, like *qārab* I, is used of sexual relations in Ex 19:15.

L.J.C.

נָדָא (nōd). See no. 1319a.

נָדָא (nēd). See no. 1301a.

- 1298 *נָדָא (nādā') *drive away, thrust aside*.
Occurs only once, in the Hiphil (II Kgs 17:21).

- 1299 נָדַב (nādab) *make willing, incite*.

Derivatives

1299a נָדַבָה (n' dābā) *freewill offering*.

1299b נָדִיב (nādib) *noble*.

1299c נָדִיבָה (n' dībā) *noble deed*.

The root *ndb* connotes an uncompelled and free movement of the will unto divine service or sacrifice. It occurs in other Northwest Semitic dialects and in Amorite as a proper name. Cf. the Arabic *nadaba* "call," "incite" and *nāduba* "be noble, willing." The synonym 'ābā is the willingness (inclination) to do something under obligation or upon request; *rāṣōn*, a willing which is pleasurable to the doer; *hāpaš*, a compliance suiting that which is fitting or a favorable disposition; *yā'al*, an exertion of one's will to do something. See 'āwā, yā'ab, and ṭā'ab. Our verb occurs seventeen times.

The verb *nādab* occurs three times in the Qal and each time describes the inner state of those contributing to the construction of the tabernacle. Such offerings were to be one's own goods and given voluntarily. The rest of the occurrences are in the Hithpael and, hence, are reflexive. The

building (I Chr 29:5) and rebuilding (II Chr 35:8; Ezr 1:6) of the temple elicited abundant voluntary giving and sacrifice (Ezr 3:5) from God's people. Interestingly, Deborah commends the people (Jud 5:2) and leaders (Jud 5:9) of Israel for liberally and voluntarily offering themselves to God in the holy war. David addresses God concerning the freewill contributions toward building the temple, confessing that he owned everything including their stewardship, and he was gracious in accepting them (I Chr 29).

n'dābā. Freewill offering. This noun denotes that which is offered voluntarily. It is used three times adverbially to describe acts. Other words translated "free" are *hinnām*, costing no money; *nāqā*, having no guilt; and *hāpash*, not being enslaved. Our word occurs twenty-six times.

The noun *n'dābā* represents voluntary contributions (the objects of *nādab*) toward the building of the tabernacle and temple. In Ex 36 the people volunteered so much that Moses asked them to stop giving! Furthermore, this noun represents sacrifice made "out of devotion, not out of precept or promise" (AI, p. 417). Such sacrifices are one of the three (the other two are *nēder*, volutive, and *tōdā*, thanksgiving offerings) types of "peace" offerings (*sh'lāmim*). The *sh'lāmim* "symbolizes the reconciliation with God that follows upon the atonement" (PTOT, p. 386). As such it celebrates a state of favor and blessedness arising from a proper relationship with God. He prescribes and supervises the details of the entire proceeding, acting as host of the fellowship dinner. The same beasts are appropriate (although birds are excepted) as in the case of burnt offerings, but both male and female animals (even those with minor blemishes) are also allowed (Lev 22:23). The ritual embraces the same steps as does the burnt offering. In the *n'dābā* part of the animal (all fat around the intestines, kidneys, and liver, as well as the sheep's tail) are to be burnt on the altar. Another part (the breast or right leg) is symbolically presented to God and eaten by the priests. The rest of the sacrifice is consumed within two days (Lev 7:16) by the suppliant, his family, and perhaps some invited guests (underprivileged of the land), all of whom must be ritualistically pure (AI, p. 418).

Several passages use our word in noteworthy ways. In Ps 68:9 [H 10] God is praised for restoring his heritage by sending rain voluntarily. Involved in this confession is the idea that the covenant God, Jehovah, gave prosperity but not because he was in any way bound to do so. The people had broken his covenant, yet he blessed them (Hos 14:4 [H 5]). In Ps 110:3 the people are the willing offering. In Ps 119:108 it is prayer that constitutes such volutative offerings. This unveils the persistent theme that God desires heart-

felt obedience (I Sam 15:22; Hos 6:6) more than a multitude of sacrifices (Amos 4:5).

nādib. *Noble, willing, inclined.* This word patterned after the Qal passive participle is used as a noun and as an adjective. The former denotes one who is either typified by voluntarily and freely sacrificing and/or serving the deity, or who is responsible for such activity. There are many near synonyms and most of them have Akkadian or Persian cognates, e.g. *nāgid* "one who is conspicuous," *nāši* "one who is lifted up or promoted," *nāsik* "one who is anointed" and, hence, consecrated, *šar* "head official, captain." The usage of *nādib* attributes voluntary cultic (I Chr 28:21; Ex 35:5, 22; II Chr 29:31) and/or religious (Ps 51:12 [H 14]) service to its noun. Our word occurs twenty-seven times.

The noun *nādib* can refer both to common people (Ex 35:5) and overlords (I Sam 2:8) as those who do or should voluntarily serve God. The latter are contrasted to the poverty stricken (*dal* and *'ebyôn*, I Sam 2:8). Their responsibility is emphasized when they are described as righteous (Prov 17:26) and contrasted with the fool (Prov 17:7). Their exalted material and social position is dependent on God (Ps 107:40), and, hence, people are adjured not to trust in them but in God (Ps 146:3). Even Gentile overlords can be so described (Ps 47:9 [H 10]).

n'dibâ. *Noble deed, noble bearing.* This noun represents what a *nādib* does (Isa 32:8) or what is typical of such a one (Job 30:15). It occurs three times.

L.J.C.

1300 נָדָה (nādad) *I, depart, flee, move, wander abroad.*

Derivative

1300a נָדָה (n'dūd) *tossing, as during periods of sleeplessness* (Job 7:4, only).

Basic to the meaning of the root is the concept of motion, often with a directional sense, i.e. motion away from a person or object. But that sense does not obtain in every occurrence of the word.

When used in the sense of "motion away from" the word has several modes of expression depending on the form of the verb or the context in which it appears. It means "to flee" in the sense of fleeing from the threat of danger (Isa 10:31; 21:15; 22:3; 33:3; Jer 4:25; 9:9; Ps 68:12 [H 13]). In a metaphorical sense it describes the departing of sleep from the eyes (Gen 31:40; Est 6:1). The meaning "depart" also obtains in the Ugaritic cognate (UT 16: Text 52:93; 'nt I.8).

In the Hiphil the word means "expel" or "chase away" (Job 18:18; 20:8). The same con-

cept is inherent in the Qal participial form "fugitive" (Isa 16:3; 21:14). The word also connotes the idea of wandering, meandering, or straying (Job 15:23; Ps 55:7 [H 8]; Isa 16:2; Hos 7:13; 9:17).

The word is also used of the fluttering of the wings of nestling birds in Isa 10:14 with no clear reference to flight. In view of the use of *nādad* in the sense of flight in Nah 3:17, it may be used in Isa 10:14 in an associative sense. However this usage and the usage inherent in the noun form (n'dūd) indicate that directional movement is not essential to the meaning of the word.

T.E.M.

1301 נָדָה (nād). **II. Assumed root of the following.**

1301a נָדָה (nēd) *heap.*

ASV and RSV the same except at Ps 33:7 where the latter reads "bottle." Both emend the vowels of the text at Isa 17:11 to read the verb *nad* [root *nādad* "to flee"] rather than our noun. If this emendation, which is also followed by the NIV, is valid, then our noun in its other five occurrences always has reference to restrained or dammed up waters.

It should be distinguished from *gal* a pile of stones, "i a heap of stones forming a ruin or waste, 'ārēmā a gathering, a ruin-heap, and *tēl* a hill of ruins.

Gesenius-Buhl, BDB, and KB all posit two Semitic roots for the consonants *nād* because in Arabic the verb *nadda* meaning "to flee" corresponds to Hebrew *nādad* "to flee," and the Arabic noun *naddun* denoting "high hill" is probably related to our noun.

Our noun is applied to the restrained waters at the creation (Ps 33:7), to the waters of the *yām sūp* when they piled up on both sides while the Israelites crossed through it (Ex 15:8; cf. 14:22, 29), and to the Jordan River which stopped flowing because they became dammed up at Adam, a town on the Jordan River upstream from Jericho where the Israelites crossed over at the time of the Conquest (Josh 3:13, 16). The Jordan episode is a miracle of divine control of a possible occurrence, since the region around Adam has geological conditions which could result in a landslide capable of damming the river. Indeed, such a thing reportedly occurred in 1227 A.D. (for sixteen hours), and in 1927 for two and one-half hours (cf. J. M. Houston, "Jordan," in NBD, p. 656).

The word is theologically important because it speaks of the LORD's sovereign control over the creation as he achieves his will on earth.

B.K.W.

1302 נָדָה* (nādâ) *I, put away, cast out.*

Derivatives

1302a נִדְּחָה (*niddā*) *filthiness, menstruous, set apart*.1302b נִידָה (*nidā*) *filthiness*. Occurs only in Lam 1:8.

The verb *nādā* means "to exclude" (Isa 66:5), and "refuse to think of" (Amos 6:3). It occurs only in the Piel. Its synonym *gārash* is more widely used. The Ugaritic *ndy* is parallel to *grsh* (UT 19:no. 1616; cf. Akkadian *nadū* "throw, neglect").

niddā. *Filthiness, menstruous, put apart, separation, set apart, unclean thing.* (RSV translates "pollutions" in Ezra 9:11 and "filthy thing" in Lam 1:17; ASV "filthy thing" in Lam 1:17.)

Derived from *nādad* by BDB but from *nādā* by KB. In the legal literature the word is used primarily to describe the ritual uncleanness incurred by women during menstruation or childbirth, two functions generally associated with impurity incurred from bodily discharges or secretions (Lev 12:2, 5; 15:19–20, 26).

Everything on which a menstruous woman might lie or sit was pronounced ritually unclean (*niddā*). The impurity defined by this word also extended to abnormal menstruation such as prolonged or irregular periods (Lev 15:25, 33).

Ezekiel applies the word to the menstrual period in his description of the righteous man who, among other things, does not have intercourse with a woman during the time of her period (Ezk 18:6; 22:10) (a law dependent on Lev 18:19). See also Ezk 22:10.

Metaphorically, the concept of the ritual impurity of the menstrual period was used by Ezekiel to describe the nature of Israel's sin (36:17). Basic to the metaphorical use of the term is the concept of abhorrence inherent in the physical origin of the term. It is used of useless currency cast into the streets like an abhorred thing (Ezk 7:19–20). It is applied to Israel's most heinous sins (Zech 13:1; Ezr 9:11; II Chr 29:5).

The word is used in the technical expression "water of impurity," a purifying water used in the ceremony of cleansing from the defilement of death (Num 19:9, 13, 20–21).

Bibliography: Harris, R. Laird, *Man—God's Eternal Creation*, Moody, 1971, p. 143.

T.E.M.

1303 נדה (*ndh*) II. Assumed root of the following.1303a נִדְּחָה (*nedeh*) *gift* (Ezk 16:33, only).נִדּוּד (*n^edūd*). See no. 1300a.1304 נָדַח (*nādah*) *impel, drive away, banish*.

Derivative

1304a מְדַדָּה (*maddūah*) *enticement* (Lam 2:14, only).

The root *ndh* refers to the action of forcibly driving or pushing something away. Cf. the synonyms *dāhā* and *dāhah* which seem to be variant (perhaps dialectical) spellings or derived roots. There is an Arabic cognate, however, for both *nādah* and *dāhā*. Other synonyms are: *gārash* "to drive out of one's resting-place or home," hence, to divorce; *nādap* "to push or thrust away," i.e. what the wind does to chaff or smoke; *nāhag* "to drive or guide people or animal(s) to an intended destination"; *pūš* "to scatter, disperse." Some antonyms of our root are: *kinnēs*, *qibbēs*, and *shūb* (all of which see). The root occurs fifty-five times.

The basic meaning of the root emerges in Deut 19:5; 20:19 where it represents the action of swinging an ax, i.e. impelling something away from one. David uses this same forceful figure when he speaks about the disaster Absalom intends to bring upon him (II Sam 15:14), and which the wicked intend to inflict upon the righteous (Ps 62:4 [H 6]; notice the use of *dāhā*, v. 3 [H 4]).

The root also depicts the force of wind blowing away a swarm of locusts (Joel 2:20). However, the image most used with *nādah* is that of a flock of sheep. Sometimes the agent which drives the sheep away is not specified (Deut 22:1); sometimes it is lions (Jer 50:17; men, Isa 13:14; cf. Job 6:13). The agent can also be inept shepherds who are guilty not of negligence (so that the sheep wander away) but of doing the opposite of what they are supposed to do (i.e. they scatter and/or lead the sheep astray, Ezk 34:4; cf. Prov 7:21). So, God warns his people against false prophets who would drive them away from him (Deut 13:5 [H 6]). Such shepherds are to be stoned, indeed, if a whole city goes after such a one that city is to be destroyed (Deut 13:13 [H 14]). If the whole nation is so led astray it will be driven off the land (Deut 30:17) by God. Jeroboam (II Kgs 17:21), Ahab (II Chr 21:11), and eventually all of Israel's leaders (Ezk 34:4) are condemned as poor shepherds. Note the irony of Jer 27:10, 15! Israel is warned that they are not simply sheep, but are responsible before God neither to be driven astray by false religion (Deut 4:19) or false religious leaders.

God is the great shepherd who will disown and expel the flock if they follow false under-shepherds (Deut 30:17). They will be driven away from his presence into the thick darkness (Isa 8:22) of captivity in a foreign land(s) where they will be a taunt, etc. (Jer 24:9), eat unclean bread (Ezk 4:13), prefer death, and many will die (Jer 8:3). God promises, however, that he will only

refine them and not completely destroy them (Jer 46:28). The Great Shepherd will return his purified flock (cf. the forty years of wandering) to these green fields (Palestine, Jer 16:15; cf. Ps 23) once more (Deut 30:4) once they repent (cf. Neh 1:9; Ezk 34:16; Jer 29:14). Micah also employs this image in a clearly messianic context (4:6; cf. Ps 147:2 [H 3]). God the Great Shepherd gathers and tends his flock, but he also punishes their former oppressors (Jer 46:28), establishes his own forever in his grace (Zeph 3:19; cf. Jer 24:9; Isa 11:12), and extends his grace beyond the physical descendants and ritualistically unblemished people of Israel (Isa 56:8). This good shepherd image is well-known from the teachings of Jesus (Jn 10) and prefigures the function and goal of the New Testament elder (Acts 20:17, 28ff.; Titus 1:7, etc.).

L.J.C.

נָדִיב (*nādīb*). See no. 1299b.

1305 נָדָן (*nādān*) *I, gift*. Occurs only in Ezk 16:33. Vocalization uncertain. Probably related to the root *nātan*.

1306 נָדָן (*nādān*) *II, sheath*. Only in I Chr 21:27, a Persian loan word.

1307 נָדַף (*nādap*) *drive away*. (ASV and RSV the same except at Prov 21:6.)

Our verb represents what the wind does to chaff and smoke. It is an action parallel with divine scattering of enemies with the result that they flee (Ps 68:2 [H 3]; cf. Jer 13:24). For synonyms see *nādaḥ*. The word occurs nine times.

The root usually occurs in figures of judgment. Especially noteworthy is its appearance in Lev 26:36 where the law is sanctioned with the threat that Israel's disobedience would result in rout before her enemies (cf. *nūs*). The Psalmist employs a similar image of the fate of the wicked before divine judgment. Here God himself is the "wind" (Ps 1:4). David asks God to drive away his enemies (Ps 68:2 [H 3]; note the parallel with wax melting before fire). Isaiah warns Egypt of impending judgment by depicting the complete destruction of the Nile and the foliage along its banks. Here our word appears between "dry up" (*yābēsh*) and "is no more" (Isa 19:7). Divine aid will render Cyrus a formidable sword/bow in God's hands (Isa 41:2).

L.J.C.

1308 נָדַר (*nādar*) *make a vow*.

Derivative

1308a נָדַר (*neder*), נָדָר (*nēder*) *vow, votive offering*.

Our root connotes the act of verbally consecrating (devoting to the service) of God, i.e. vowing to perform (Gen 28:20ff.), to make an offering (Lev 27), or to abstain from something (Ps 132:2ff.). Cf. especially *'ālā*, the general uttering of oaths and curses as part of that larger category (cf. *qālal*), *'āsar* "be bound or joined to or in" (cf. *'ēsār/issār* "bond," Num 30:2 [H 3], etc.), *ḥrm* "to devote something to destruction," and *shāba'* "make a statement or a promise" (with an oath invoking God and pledging something valuable). Cf. Ugaritic (UT 19: no. 1618; AisWUS 1758), and Phoenician (KAI, p. 16) cognates with the same meaning. The verb occurs thirty-one times.

nēder. *Vow, votive offering.* RSV superior to ASV at Lev 7:16; 22:18, etc., where the noun denotes the thing offered. This noun represents either the result of *nādar*, i.e. a vow, or the thing offered to fulfill a vow. For synonyms see *nādab*. Cognates for the noun occur in Ugaritic and Phoenician, as for the verb (see above). The noun occurs fifty-nine times.

nēder occurs in the lists of sacrifices (e.g. Deut 12:6, 11) as a species of peace offering (Lev 7:16). A closer description occurs in Num 30:3 [H 4] where to *nādar* a *nēder* is to swear to God with an oath (*hishshāba' sh' bū' ā*; cf. Ps 132:2) and to bind one's self with what proceeds from one's mouth. A *nēder* is something promised to God verbally (Num 30:4 [H 5]). If one so promises he is obliged to fulfill/do his promise (Deut 23:22). In most cases, the context shows that the vow implies a promised gift for sacrifice, not merely a course of action as is implied in the English word "vow." The biblical "vow" is always to deity, never a promise between man and man. Rash vows are to be avoided (Prov 20:25; cf. Jud 11:30) as foolish (Eccl 5:4 [H 3]f.) in the fullest sense of that word. One is not bound, however, to make a vow (contract) with God, for not to do so is no sin (Deut 23:23 [H 24]). A *nēder* is a species of thank offering (made even by Gentiles, Nah 1:15 [H 2:1]) vowed (Ps 116:14, 18) in return for God's favor (Num 21:1-3) or as an expression of godly zeal and devotion and in praise for answered prayer (Ps 22:25 [H 26]). Happiness results when a vow is properly fulfilled (Job 22:27).

Almost anything that is not God's already (Lev 27:26; note the development in the concept of tithing, Gen 31:13), or an abomination to him (Deut 23:18 [H 19])—such as the wages of a male or female harlot; cf. Prov 7:14—can be vowed. A person can even vow himself to service, or be vowed to service, and can be redeemed (or redeem himself) thus giving to God a value equal in worth to his actual service, but being free to pursue his own life (Lev 27:2ff.). Clean beasts which fulfilled a vow were presented as votive offerings

unless they did not fulfill the requirements otherwise specified in the law (Lev 27:9ff.; cf. 22:18ff.; *nādab*) in which case the offerer can also present a second acceptable offering. Both animals, however, are holy (Lev 27:9ff.). One is sacrificed, the other becomes the possession of the priesthood. Unclean beasts may be redeemed (Lev 27:11f.). The regulations governing vowing a house or houses, and land also appear in Lev 27. During the wilderness wanderings (KD, Num 15:3) the amount of fine flour and drink offering to accompany the various kinds of animals potentially constituting votive offerings was stipulated.

The *nēder* could be a burnt offering (Lev 22:18) or a peace-offering, in which case it was to be eaten on either the first or second day (Lev 7:16). For more details see *nādab* and *sh'ālāmim*.

Both men and women could make vows. This is tempered by an institutionalization of woman's submission to man (Num 30:4 [H 5]). Yet it is important to note that women could own property and be religiously responsible for themselves (Num 30:9 [H 10]). The submission (Gen 2:21f.) sanctioned the family institution by emphasizing the importance of that union and relationship. After entry into Palestine the *nēder* together with other stipulated sacrifices were to be consummated only at the designated central sanctuary (Deut 12:6, 11).

To make vows was not a religious duty (Deut 23:21–23 [H 22–24]). Such vows were acceptable to God (Ps 50:8). He makes it clear, however, that he is not being fed or tended (Ps 50:9–13) as paganism thought (cf. A. Leo Oppenheim, *Ancient Mesopotamia*, University of Chicago, 1964, p. 183ff.). Vows were supererogatory acts of devotion and love contracted either preceeding (Ps 50:14) or following divine blessing (Ps 116:17–18). They were accompanied by joy (Nah 1:5 [H 2:1]) and/or singing (Ps 61:8 [H 9]), and were acceptable only if iniquity was not cherished in the offerer's heart (Ps 66:18; cf. Prov 7:14).

There are at least two noteworthy special vows: the Nazirite (Num 6:13ff; *nāzar*, q.v.) and the *herem* (Num 21:2; *hrm*, q.v.). Absalom begged leave of David's court to fulfill a vow (II Sam 15:7–8). The depth of his deceit is shown by both his having lied and having lied respecting divine ordinances. Elkanah on the other hand, both conscientiously fulfilled his own vows (I Sam 1:21) and concurred with Hannah's (I Sam 1:11, 22–23; Cf. Num 30). Jephthah's rash promise of a human sacrifice is inexcusable, however low the level of his knowledge of divine law. Thankfully, it was tempered when he dedicated his only daughter to lifelong service in the tabernacle, as seems at least possible (Jud 11:30, 39; cf. KD).

The *nēder* uniquely and concretely represents the love which conforms to divine pleasure show-

ing that even in the Mosaic era love (Deut 6:4), and not pure legalism, best described true godliness. The Messiah is also bound by vow to offer himself a sacrifice for sin (Ps 22:25 [H 26]; cf. Lev. 27:2ff.)—the only human sacrifice truly "acceptable" to God. All men are to come to God with their vows (Ps 65:1 [H 2]; cf. Isa 19:21), and what can they bring as a votive offering other than God's own lamb (Jn 1:29)?

Bibliography: THAT, II, pp. 39–42.

L.J.C.

נָהַ (nōah). See no. 1320a.

1309 נָהַג (*nāhag*) I, lead, drive, guide.

Derivative

1309a מִנְהָג (*minhāg*) **driving, charioteering** (II Kgs 9:20, only).

nāhag denotes an orderly conducting of an animal (or group of animals) or people to an intended destination either by forcible driving or leading. This verb may be applied infrequently to inanimate objects (cf. Ex 10:13 etc.). For synonyms see especially, *nāhā*, "to lead, guide" (Ps 77:20 [H 21]; Job 12:23), *nāhal* "to lead with care" (Isa 49:10), *nādah* "impel, drive away, banish," *āshar* (in Piel) "to lead straight on" (KB), *dārak* (Hiphil) "lead in the path of" (KB), and *rā'ā* "to shepherd" (including leading and guiding a flock). The word occurs thirty times.

The word is used for herding cattle, sheep, etc. This can be the normal activity of a shepherd (Ex 3:1; Gen 31:18) whereby a shepherd "leads" the flock by going before them (cf. Isa 40:11; Jn 10:4). It can also refer to herding (driving) away booty (I Sam 23:5; I Sam 30:22), or an animal as a pledge (Job 24:3).

Not only large groups, but a single animal can be "herded," i.e. led (II Kgs 4:24), as the instruction of the Shunamite woman to her servant makes clear.

People can be "herded." So Laban accuses Jacob of driving off his daughters as booty (Gen 31:26; Isa 20:4)—unwillingly and by force. The verb also can represent the shepherd-like leading as a figure of the king's taking his army out to war (I Chr 20:1; II Chr 25:11). People are also herded in a less unwilling and less martial context (I Sam 30:22).

There are some passages where our verb is applied to driving (i.e. forcible "herding") things. One drives a chariot (Ex 14:25; II Kgs 9:20) or cart (II Sam 6:3). The Lord "drives" the winds (Ex 10:13; Ps 78:26), his messengers (cf. Ps 104:3–4).

This verb is used of God's activity among his people. If they disobey, he will lead (drive, herd) them away to a foreign land (Deut 4:27). This

principle stated in Deut 4:27 envisions all subsequent "dispersions" (KD), as does Deut 28:37. This was especially fulfilled in the great exile under Babylon. In the eschaton God's sovereign power will so establish his kingdom that the strength of the nations, i.e. their kings, shall be "herded" (as booty!) to Jerusalem (Isa 60:11ff.).

God, the true shepherd (cf. *nādaḥ*) herded his people during the wilderness wanderings (Ps 78:52). Under the monarchy the pious address God as he who led Joseph like a flock. The exile elicited the painful cry "God led me and caused me to walk in darkness" (Lam 3:2). In the eschaton the role of "herder" simultaneously would embrace carnivorous animals and their most natural prey and would be filled by a little child (Isa 11:6). Later, Isaiah records that God himself would be this mighty herder (Isa 49:10).

L.J.C.

- 1310 *נָהַג (*nāhag*) **II, moan, lament.** Occurs only once, in the Piel (Nah 2:8).

- 1311 נָהָה (*nāhā*) **wail, lament.**

Derivatives

- 1311a נָהָה (*n'hi*) **wailing.**
 1311b נִהְיָה (*nihyā*) **wailing** (Mic 2:4, only).
 1311c נִי (*ni*) **wailing** (Ezk 27:32, only).
 1311d הִי (*hi*) **wailing** (Ezk 2:10, only).

This verb refers to the wailing that accompanies mourning. Synonyms are 'ānā "to lament, mourn." Also see *qyn*, 'ābal, and *šāpad*, which are used to refer to the various expressions of formal and professional mourning which was common in the ancient Near East. *nāhā* occurs three times. This wailing was done by women or other professionals (Jer 9:18 [H 18]; Ezk 32:18; Amos 5:16).

Divine prescription summons such activity accompanying a funeral dirge in anticipation of the forthcoming judgment on Israel (Jer 9:9–11, 16–21; 31:15). Micah enjoins a similar lamenting over God's condemned but rebellious people (2:4; Amos 5:16). This word is used of the mourning for the divinely condemned multitudes of Egypt (Ezk 32:18).

n'hi. Wailing. ASV and RSV the same except at Jer 31:15 where ASV is superior. Both are inadequate at Mic 2:4 ("wail with a bitter wailing"). Our noun represents the result of *nāhā*. It is difficult to distinguish this result from that of 'ānā "lament". The noun occurs seven times.

Bibliography: AI, p. 60. Gregory, T. M., "Mourning," in ZPEB, IV, pp. 302–306. Kitchen, K. A., "Burial and Mourning," in NBD, p. 170ff.

L.J.C.

נָהִי (*n'hi*). See no. 1311d.

- 1312 *נָהַל (*nāhal*) **lead with care.**

Derivative

- 1312a נָהַלֹּל (*nahālōl*) **pasture** (Isa 7:19, only).

Our root, which occurs in the Piel and Hithpael, denotes a shepherd's loving concerned leading of his flock, especially those with young (Isa 40:11). For synonyms see *nāhag*. The verb occurs ten times.

The basic meaning of *nāhal* clearly emerges in Isa 51:18; Gen 33:14; Isa 40:11. The first passage parallels this root with "leading someone by the hand," i.e. to lead someone who is helpless (cf. Jud 16:26; Isa 42:6) or who needs to be guided aright (cf. Gen 19:16; Isa 45:1). Thus, Jerusalem, made drunk by God's judgment is helpless. The second passage (Gen 33:14) records Jacob's request to Esau that he be allowed to travel slowly and leisurely with his herds and children. Finally, the root is paralleled with *rā'ā* "to shepherd," protectively gathering young lambs in one's arms, and carrying them in one's bosom. The root specifically is connected with what such a shepherd does in leading pregnant ewes.

It is this loving concerned shepherd-like leading that typifies God's conducting his people to Palestine (paralleled by *nāhā*, Ex 15:13). David confesses that God gently leads him beside still waters (parallel to "makes me lie down in green pastures," Ps 23:2), and prays God's continued care (Ps 31:3 [H 4], parallel to *nāhā*). The eschaton will attest God's tender leading of his people (Isa 40:11; 49:10).

The idea of tenderly leading extends to tenderly conducting, e.g. feeble ones on asses (II Chr 28:15), the weak through threatening enemies (II Chr 32:22), and the hungry through a famine (Gen 47:17).

L.J.C.

נָהַלֹּל (*nahālōl*). See no. 1312a.

- 1313 נָהַם (*nāham*) **growl, groan** (e.g. Prov 5:11; Ezk 24:23).

Derivatives

- 1313a נָהַם (*naham*) **growling** (Prov 19:12, only).
 1313b נִהְמָה (*n'hamā*) **growling** (Isa 5:30); **groaning** (Ps 38:9).
 1314 נָהַק (*nāhaq*) **bray, cry** (Job 6:5; 30:7).

- 1315 נָהַר (*nāhar*) **I, flow, stream.**

Derivative

- 1315a נָהָר (*nāhār*) **river.**

1316 נָהַר (*nāhar*)

nāhar is used only four times and in the Qal. In the OT it is only used figuratively of the confluence of nations. The most interesting passages are the duplicates in Isa 2:2 and Mic 4:1 when in the last days all nations will stream to God's temple in Jerusalem.

nāhār. *River, stream.* Used 120 times in the OT. The noun is found also in Ugaritic (Ais WUS no. 1762), Aramaic, Arabic, and Akkadian. The word is used many times to refer to the major rivers of the Bible lands. The Psalms use it more generally for torrents of water in various similes.

The rivers of Eden are named and the two larger ones easily identified. The other two can be inferred fairly well. Speiser points out that Gen 2:10 speaks of four river valleys going up from Eden to their headwaters. The streams obviously flow into Eden and unite to go toward the Persian Gulf (AB, *Genesis*, pp. 19–20; cf. also Harris, R. L., "The Mist, the Canopy and the Rivers of Eden," JETS 11:177–79).

The Nile does not seem to be called a *nāhār* but is named the *y'ôr* which is an Egyptian loan word and is practically the name for the Nile and its branches. The Euphrates is called the *nāhār p'rār* (the word Euphrates is just Greek for "beautiful Parat") or merely *nāhār* "The River." The two upper tributaries of the Euphrates, the Balikh and the Khabur are called the "two rivers" in the expression Aram Naharaim. The Khabur is probably the river of Gozan (II Kgs 17:6). The streams of Damascus, Abana and Pharpar are called rivers. Curiously the word *nāhār* is never applied to the Jordan. It is just "The Jordan."

In the expression for the extent of the promised land it goes from "the River (*nāhār*) of Egypt" to "the great river, the River Euphrates" (Gen 15:18. B. Waltke ("The River of Egypt," in ZPEB, V, p. 121) argues that this means the Nile and its branches, for *nāhār* could not be applied to the small stream now called the Wadi el Arish southwest of the Gaza strip. However, *nāhār* does not seem to be applied to the Nile either. Perhaps the question like other Near East boundary questions in modern times defies attempts at settlement.

R.L.H.

1316 נָהַר (*nāhar*) II, *light, burn* (as a lamp).

Derivatives

1316a נֶהְרָא (*nēhārā*) *light, daylight.*

1316b מִנְהָרָה (*minhārā*). Occurs only in Jud 6:2. Meaning uncertain, perhaps "mountain cleft" (NIV).

This verb signifies "to be light," "to shine" as a lamp. Ugaritic attests *nr* (root, *nyr*, AisWUS no. 1850), and Akkadian *nawāru* /*namāru* "to

light," *nūru* "a light." Arabic *nahārun* "daylight." *nūr* of the same meaning is a by-form. KB suggests that *nāhar* is the Aramaic form. Our verb occurs three times (so, KB).

nēhārā. *Light, daylight* (Job 3:4 only). rsv and asv the same. Our word signifies the first "rays" of the morning sun.

L.J.C.

1317 *נָאָה (*nū')* *forbid, disallow.*

Derivative

1317a נִנְיָא (*nū'ā*) *opposition* (Num 14:34; Job 33:10).

nū' represents a negative reaction to a planned action. It is parallel to *lō' hārash* ("he does not keep silent," Num 30:5 [H 6]), and *hēpēr* (Hiphil of *pārar* "to break, bring to nought"). A male head of a house can "forbid" a woman's vow (Num 30:8 [H 9]), and God "breaks" man's plans (Ps 33:10). The word occurs nine times, always in the Hiphil.

L.J.C.

1318 נָיַב (*nūb*) *bear fruit* (e.g. Ps 62:11; Prov 10:31).

Derivatives

1318a נָוַב (*nōb*) *fruit* (Isa 57:19, only).

1318b נִיב (*nib*) *fruit* (Isa 57:19; Mal 1:12).

1318c נִנְבָּה (*nūbā*) *fruit, produce* (e.g. Isa 27:6; Ezk 36:30).

1319 נָוַד (*nūd*) *wander; have compassion on.*

Derivatives

1319a נָוַד (*nōd*), נָד (*nōd*) *wandering of aimless fugitive* (Ps 59:9).

1319b נָדַד (*nīd*) *quivering motion of lips* (Job 16:5).

2119c מָנַד (*mānōd*) *a shaking, wagging* (Ps 44:15, only).

nūd basically denotes a going back and forth. It is applied to a physical movement or an attitude. Cf. Arabaic *nāda* "move to and fro" (as the head of one falling asleep). The two connotations of our word are evidenced by its parallels and synonyms. First, our word is parallel to *nhm* (Isa 51:19) "to comfort," "be sorry for someone or one's self," and *hml* (Jer 15:5) "to spare," "have compassion on." Secondly, cf. *nūa* "wander unstably," "move unsteadily," "wag one's head mockingly" (Gen 4:12). It is important to note that the root sometimes equals or is similar to *nādad* "to flee in disorderly retreat"; hence, it is paralleled to *nūs* "flee" (Jer 4:30) and con-

trusted to *hāsā* "take refuge" (Ps 11:1), and cf. Prov 27:8. Our verb occurs twenty-seven times.

The basic meaning, to wander aimlessly and/or homelessly, is seen in the curse God placed upon Cain (Gen 4:12, 14). He was not only driven away from his parents, but was condemned to be an unstable person (*nua'*) and a homeless wanderer (*nūd*). That our root connotes aimless to and fro (wandering) movement is clear from I Kgs 14:15 where it represents the action of a reed moved by water. Another example is Isa 24:20 where it represents the unsteady wavering movement of a drunk man. In Prov 26:2 it parallels a bird's "flying" signifying its aimless flitting motion (cf. KD, Jer 4:1).

This to and fro movement is also typical of the nodding of one's head "as a sign of pity that sympathizes with one and recognizes the magnitude of the evil" (KD; Ps 69:20 [H 21]). Whether or not this action was always understood when this root appears is uncertain, but the attitude so symbolized is. The exile brings righteous and deserved judgment on Judah and, hence, none should nor would show them pity (Isa 51:19; Jer 15:5). Other nations judged by God receive similar treatment, i.e. God declares that no one should or would have pity on them (Jer 48:17; Nah 3:7). Jeremiah says that the magnitude of Judah's punishment will be so great that it will be fruitless to mourn *nūd* for the dead king Josiah in view of the calamities that will come upon his successors (Jer 22:10). Individuals in deep trouble are objects of sympathy (Job 2:11; 42:11; Ps 69:20 [H 21]). The nodding of one's head may connote astonishment (Jer 18:16); even more forceful nodding connotes scornful rejection (Jer 48:17; Ps 64:8 [H 9]; cf. 22:8 [H 9]), or deep mourning (Jer 31:17 [H 18]).

Our verb often signifies "flight away from" (cf. *nūs*, *nādad*). In Ps 11:1 David asserts that Jehovah is his refuge and chides his enemies for advising him to seek another refuge. Jeremiah clearly uses our verb interchangeably with *nādad* (cf. 49:30, 5; 50:3, 8). God tells his people (Lev 26:17, 28; cf. Deut 28:7) that victory and safety depend on his presence, and that his presence depends on their obedience (cf. *nūs*). This idea is reflected in II Kgs 21:8. David reminding God of the ancient promise prays that the evildoers will not be allowed to drive him away (into exile, KD; Ps 36:11 [H 12]).

L.J.C.

1320 נָוָה (*nwh*). Assumed root of the following.

1320a נָוָה (*nōah*) *eminency, distinction* (Ezk 7:11, only).

1321 *נָוָה (*nāwā*) *I, beautify*. This verb occurs only once, in the Hiphil (Ex 15:2).

1322 נָוָה (*nāwā*) *II, keep at home*. Denominative verb.

Parent Noun

1322a נָוָה (*nāweh*) *I, pasture, abode of shepherd, habitation*.

1322b נָוָה (*nāweh*) *II, dwelling, abiding* (Ps 68:13, only).

1322c נָוָה (*nāwā*) *pasture, meadow*.

The verb *nāwā* (Hab 2:5) signifies the state of being in a *nāweh*, from which noun it appears to have been derived.

naweh I. Pasture, abode of shepherd, habitation, sheepfold. Neither the ASV nor the RSV adequately renders Zeph 2:6 where *nāwā* must mean "folds" (it is clearly parallel to *k'rot* "caves" (cf. James A. Pator, in ISBE, p. 2757), and *g'dērā* "fenced enclosure"). The noun *nāweh* appears to be a loanword, hence, it exhibits some unusual spelling variations. With the exception of Zeph 2:6 (which is not the expected plural form of *nāweh*; cf. KD, on Ps 68:12 [H 13]), the plural includes the insertion of an aleph as a vowel lengthener. The noun *nāweh* represents the place a flock is kept, hence, either an open field or an enclosure. Synonyms are: 1) *g'dērā* "fenced/hedged-in place" (cf. Zech 2:6); *miqlā/miqlā* "place of restraint"; *rēbeš* "a place to lie down"; 2) *kar* "grazing plot"; *mir'eh* "a place for feeding sheep" (Isa 32:14) or lions (Nah 2:11 [H 12]); *mar'it* "pasturage" (perhaps a variant spelling of *mir'eh*), and *r'e'i* "pasture" (I Kgs 4:23 [H 5:3] only). Cf. *nāwā*, (probably from *nā'ā* "be beautiful") beautiful, comely (Jer 6:2). Our noun occurs forty-five times (perhaps also in Ps 69:12 [H 13]).

The noun *nāweh* represents an enclosure for sheep (Zeph 2:6 which could be from *nāwā*!) This is where the herd lies down (parallel to *rēbeš*, Jer 50:7; Isa 65:10), a place of safety and protection (Prov 24:15). This secure place of protection can represent (poetically) the peaceful tent of the godly (Job 5:24), the resting place of the righteous (Prov 24:15), the safe dwellings (eschatological) of God's people (Isa 32:18, note that *rēbeš* is used here also), and the messianic city of sacrifices and unmovable tent (Isa 33:20).

Our noun also represents the place where a shepherd follows sheep (II Sam 7:8), causes them to lie down (Jer 33:12; Ps 23:2), where they can feed (Jer 50:19; Ezk 34:14). This was usually upon the hilltops (Jer 9:10 [H 9]; Amos 1:2), or in the steppe (Joel 1:19-20). But in the eschaton food will be so abundant that farmland will be used for grazing (Isa 65:10).

God's special/holy "pastureland/fold" for his flock is Canaan (Ex 15:13; Ps 79:7; Jer 10:25). Interestingly, Jerusalem (II Sam 15:25) particularly represents this place of divine provision (cf.

nûah, Deut 12:5). Even Jerusalem, however, is only a figure of the true place of perfect protection and provision, God himself (Jer 50:7). Abandonment of God results in abandonment by God and destruction of the prepared "pasturage/fold" (Isa 27:10; 32:18). Repentance effects restoration to the blessedness of Canaan (Jer 23:3; 31:23, note the parallel to "mountain of holiness"; cf. E. J. Young, *The Book of Isaiah* [Eerdmans, 1965] on Isa 33:20). Ultimately, divine sovereignty will secure eternal provision for God's people.

L.J.C.

1323 נוּחַ (*nûah*) *rest, settle down.*

Derivatives

- 1323a נָחַת (*nahat*) *rest, quietness.*
 1323b נָחָה (*nōah*) *Noah.*
 1323c נִיחָה (*niḥōah*) *quieting, soothing*
 (e.g. Gen 8:21; Lev 26:31).
 1323d הָנִיחָה (*hānāḥā*) *a giving of rest*
 (Est 2:18, only).
 1323e מְנוּחָה (*mānōah*) *resting place.*
 1323f מְנוּחָה (*m'nūhā*), מְנוּחָה (*m'nūhā*)
resting place, rest.

Our root signifies not only absence of movement but being settled in a particular place (whether concrete or abstract) with overtones of finality, or (when speaking abstractly) of victory, salvation, etc. For synonyms cf. *shābat*, connoting the absence of activity (or, of a particular activity), *shāqat* which connotes the absence of disturbance from external causes, *shālam*, connoting wholeness, i.e. the state of well being, and *dōmī* "quiet," *rāga'* "to be in repose." The root should be distinguished from *nāḥā* "to lead, guide" (KB), and *nāḥā*, "to lean upon" (KB) which are often similar in form. Cf. Ugaritic *nh* (AisWUS 1772 *nwh*, UT 19: no 1625); Akk *nāhu*. The verb occurs 138 times.

Basically the root *nûah* relates to absence of spatial activity and presence of security, as seen, e.g. in the ark which "rested" on Mount Ararat (Gen 8:4), and the locusts "resting" on Egypt (Ex 10:14). The "security" has overtones of conquest in Josh 3:13. In the Hiphil the root moves in two directions, the causative and the permissive. First, in the sense of "deposit," i.e. cause something (someone) to *nûah*. So, God "deposits" man in the garden (Gen 2:15). Manna (Ex 16:34), the rods (Num 17:4 [H 19]), and baskets of fruit (Deut 26:4, 10) are "deposited" before God. The second use is "to allow something (someone) to be at rest," i.e. to leave alone. So God left the Canaanites alone (Jud 2:23), and David left Shimei alone (I Sam 10:25). Our root is used in a unique sense of "being confederate with" (Isa 7:2).

The verb has at least four important theological uses: a use pertaining to death; a spiritual, a martial, and a soteriological use.

The first use relates to rest in death as is seen in Job 3:13, 17 where Job bemoans his existence and lauds stillbirth (cf. Prov 21:16). In Dan 12:13 God tells Daniel he is to be dead at the end of days (KD).

The psychological-spiritual significance emerges in Job 3:26 where Job complains that he was disquieted (*rāgaz*) and had no ease (*shāqat*) or peace (*shalwā*). Proverbs 29:17 advises correcting one's son and he will give one psychological rest, or (as the parallel puts it) delight to one's soul. Spiritual rest (the absence of trouble) is seen in Isa 14:3, 7 (cf. Prov 29:9), and most clearly in Isa 28:12 (although this has clear soteriological overtones). The only true place of spiritual rest is God (*mānūah*, Ps 116:7).

The martial use entails God's promise (Deut 12:10) and the fulfillment (Josh 21:44 [H 42]) to defeat Israel's enemies and give them rest (victory and security) in the land. Continued rest (II Sam 7:1) was contingent on their obedience (Num 32:15). David, a man/instrument of war, was not allowed to make a place of rest for God; but Solomon, the king who reigned after God had established peace (i.e. a man of rest), was (I Chr 22:9). God's martial sovereignty extended beyond Palestine (*nōah*, Est 9:16). He was not localized as other "gods" were. This figurative use occurs in Ps 125:3 where the "scepter of wickedness" would "not rest" (i.e. so as to conquer and rule) on the righteous. So, too, cf. Prov 14:33; Eccl 7:9; Zech 6:8; especially Num 11:25; II Kgs 2:15; Isa 11:2.

The soteriological use forms around the theology of the sabbath. In Gen 2:2-3 *shābat* (cessation from labor) describes God's rest, but in Ex 20:11 *nûah* is used. Hence, man is not only to cease from his worldly pursuits (Ex 31:12-17; cf. Isa 58:13-14), but he is to enter into a state of victory/salvation rest (Josh 1:13; cf. Deut 25:19). It is only the presence and favor of God that makes this rest (as well as martial rest) possible (Ex 33:14; cf. Isa 14:3, 7). True rest/salvation is to be declared in the messianic age but there will be an initial and climactic judgment on Israel in the form of preaching this rest in a foreign language(s); cf. Isa 28:12 (cf. rsv, and Deut 28:49, Jer 5:15; I Cor 14:21). However, God ultimately will accomplish true rest for his elect people through his Messiah (Isa 63:14; cf. Heb 3:7-4:13).

nahat. Rest, quietness. ASV and RSV similar with the latter superior at Job 17:16 (where it assumes that the root is *nahat*, Ug *nhī* "to descend" note the different laryngeal of the two roots in Ug), and inferior at Prov 29:9. This noun denotes a state either of motionless (Job 36:16) or

of inner peace, i.e. security, etc. (Eccl 4:6, 6:5). It occurs seven times. The noun *naḥat* "rest" is the same as *naḥat* "descend" which however comes from the root *nāḥat*. Cf. the similar pair *shaḥat* "pit" from *shûaḥ* and *shaḥat* "corruption" from *shāḥat*.

nōaḥ. Noah. The last of the antediluvian patriarchs, he was chosen by God to be an instrument of deliverance. Outside of Gen, the name occurs in the genealogy of I Chr 1:4 and in connection with the flood as an illustration of the guaranteed continuance of eschatological bliss (Isa 54:9); in Ezk 14:14, 20 Noah is an illustration of an ancient and proverbial righteous man. The etymology of the name is uncertain. In Gen 5:29 it is associated probably as a word play with the verb *nāham* (comfort, bring relief), but it appears to be more directly related to *nūaḥ* which as we will see below connotes rest and salvation. For a fuller discussion of the word, the man, and his ministry cf. T. C. Mitchell, "Noah," in NBD.

mānōaḥ. Resting place. ASV and RSV similar with the latter superior at Ruth 3:1; Gen 8:9 (however, cf. Deut 28:65). This noun denotes a place of *nūaḥ* (motionless, security) for animals or people, i.e. a place to settle down, a home. It occurs seven times.

m^cnūḥā. Resting-place, rest. ASV and RSV similar with the latter superior at Mic 2:10, inferior at Ruth 1:9; Isa 11:10; Jud 20:43; Zech 9:1, and both are inadequate at II Sam 14:17. The noun may denote either the place or state of *nūaḥ*. It occurs twenty-one times.

m^cnūḥā describes the temporary place of rest God sought out for the people of Israel (Num 10:33), the more permanent place (Deut 12:9; I Kgs 8:56; Ps 132:14), and the eternal soteriological resting place, i.e. heaven (Ps 95:11; cf. Heb 3-4).

Bibliography: THAT, II, pp. 43-46.

L.J.C.

1324 נָטַח (nūt) *dangle, shake* (Ps 99:1, only).

1325 נָמַם (nūm) *sleep, slumber, be drowsy.* (ASV and RSV similar, except for Nah 3:18 where the RSV translates "your shepherds are asleep" instead of "thy shepherds slumber.")

Derivatives

1325a נִמְמָה (nūmā) *drowsiness* (used only in Prov 23:21).

1325b תִּנְנוּמָה (t^cnūmā) *slumber, slumberings.*

Although the primary meaning of the verb is to slumber or sleep, only the noun derivative

t^cnūmā is used in this literal sense. Slumber is the condition of a man when God speaks to him in a vision of the night (Job 33:15). The root is parallel to *yāshēn* "to sleep" (Ps 121:4), but here, with a negative, it is used figuratively of watchfulness. God does not slumber or sleep. Isaiah 5:27 describes an invading army in the same way—it neither slumbers nor sleeps. On the other hand, the religious leaders of Israel (Isa 56:10) are characterized as those who love to slumber, i.e., they are careless and neglectful of their duties. Their task is to warn the people of coming danger, but this they have failed to do.

Twice the verb is used to denote the sleep of death. In the one instance (Ps 76:5), men have been rebuked by God and have fallen into sleep. In the second instance (Nah 3:18), the rulers of the king of Assyria slumber or are dead. The verb is parallel to *shākan* "to settle down or abide," which is used here of death.

t^cnūmā. Slumber, slumberings. The basic use of the noun in Prov is in a figurative sense of laziness and inactivity (Prov 23:21; 6:10; 24:33), but the literal sense of sleep or slumber is also found (Prov 6:4, there similar to Ps 132:4).

R.L.H.

1326 נָנַח (nūn) *propagate, increase*, only in Ps 72:17.

Derivative

1326a נִנְיָ (nīn) *offspring, posterity.*

1327 נָסַח (nūs) *flee.*

Derivatives

1327a מְנוּסָה (mānōs) *refuge.*

1327b מְנוּסָה (m^cnūsā) *flight* (Isa 52:12; Lev 26:36).

nūs denotes rapid movement away from something or someone. It usually connotes escape from real or imagined danger (except Deut 34:7; Jud 6:11; Song 2:17; 4:6), the basic image being martial (cf. Lev 26:36). A near synonym is *bārah* "to flee, pass through." A second synonym is *nādad* "retreat, wander, flee," connoting disorderly retreat or the result of a rout. *nūs* is paralleled with *mālaṭ* "to escape" (in Niphal, e.g. I Sam 19:10), the manner of flight, *hāpaz* in Niphal, to hurry away in fright (KB, Ps 104:7), and *sābab l' 'āhōr*, turn back (Ps 114:3, 5). The root occurs 162 times.

Interestingly, this verb is used in Jud 6:11 (Niphal) to describe what Gideon did to his grain. The emphasis here is on the idea of "escape," i.e. Gideon beat out grain in hiding to hide it (i.e. cause it to escape) from the Midianites. Also, Elisha is told to flee Ahab's presence as if pursued by the sword (II Kgs 9:3).

When God fights, man and nature flee. The Egyptians seeing that the God of the plagues was fighting for Israel were routed and fled before the closing sea (Ex 14:25, 27). God states the principle clearly in Lev 26:17 (cf. Prov 28:1) noting that victory depended on obedience (cf. *nādaḥ*). Disobedience would turn God against them and they would "flee when there is none to pursue" (cf. v. 36; Deut 28:7). So, when the ark set forth, Moses called on God's help and presence, crying "rise up (*qûm*) O Jehovah, let thine enemies be scattered, and let them that hate thee flee before thee" (Num 10:35). This "war-cry"/prayer also expresses Moses' joyous confidence and encouragement to the people (KD). This principle is exemplified frequently in Israel's victory over her enemies (cf. Jud 7:21–22) and her defeats (cf. Deut 32:36). Joab recognized this principle and fled to the altar of the temple, but was killed because the nature of his crime denied him asylum. Israel trusts in Egypt, not God, and will go into exile (Isa 30:16–17; cf. Lev 26:8). She is reminded of her impending punishment with the implication that now God is her pursuer (Isa 24:18; cf. Lev 26:36). Furthermore, Isaiah prophesied the flight of all nations (the covenant breakers) before Jehovah (Isa 24:18; cf. Isa 31:8; Jer 46:5; 48:6, etc.). The war-cry/prayer of Num 10:35 is greatly expanded in Ps 68:1 [H 2]ff. where Zion is depicted as the permanent locus of divine power and presence (cf. *nūaḥ*). The condition sought in this prayer especially will exist in the return (Isa 35:10) and the eschaton (51:11) when God will put all enemies (esp. "spiritual," cf. *nādaḥ*) to flight.

God's wisdom is lauded in Ps 104:7 as his creating words are recounted, especially his dividing the waters.

mānōs. Refuge. ASV and RSV similar with the latter superior at Job 11:20; Jer 25:35. This noun denotes the place of escape to which one flees. Cf. *māḥseh*, a place of shelter, *mā'ōz*, place of strength, hence, of safety, and *mišgāb*, inaccessible secure place, stronghold. The word occurs six times.

Bibliography: THAT, II, pp. 47–49.

L.J.C.

1328 נוּטַ (nûa') *shake, reel, stagger, wander, move* (RSV, ASV "sway"). Causative stem, *shake, sift, to make move*.

Derivative

1328a מְנוּטָּה (m'na'ānēa') *a kind of rattle* (II Sam 6:5, only).

Primary idea is of a repetitive, to and fro movement. These movements can be on a rela-

tively small scale expressed by ideas such as shaking, reeling, or swaying. Or they can be on a geographic scale calling for meanings such as "to wander about."

Examples referring to relatively small scale movements follow: the visible movement of Hannah's lips as she silently prayed (I Sam 1:13), the staggering walk or the wandering path of the blind man (Lam 4:14), and the swaying of trees in the wind (Isa 7:2). The term also applies to the reeling of the earth under judgment (Isa 24:20) and to the shaking of buildings (Isa 6:4).

It refers to movement on a geographic scale when describing the wandering of people as homeless fugitives or vagabonds (Lam 4:15) or wandering to seek water in drought (Amos 4:8) or to seek God's word (Amos 8:12). It describes Cain's punishment (Gen 4:12, 14; cf. also *nûd*). Included in Cain's punishment, possibly as a part of the total meaning of the term under discussion, is the status of the homeless vagabond as a person outside the protection either of the law or of any fixed social group (v. 14). Sinful rebellion against God is described as wandering (Jer 14:10).

In Joash's parable the meaning is unclear, but the deliberate pun on swaying over the trees and wandering to and fro among the trees as ruler may be intended (Jud 9:9, 11, 13).

nûa' may refer to shaking as a sign of fear. The shaking or trembling of the Jews at Mount Sinai is a clear example (Ex 20:18; "removed" of KJV is probably incorrect). Ahaz's reaction to the enemy coalition may be another example (Isa 7:2; ASV "trembled"; RSV "shook"). However, the allusion could as well be to Ahaz's inconstant "wavering" of heart rather than to trembling.

Niphal usages are passive, referring to being shaken in a sieve (Amos 9:9) and fig trees being moved by the wind (Nah 3:12).

The Hiphil expresses the causative of the ideas discussed above. The causative of small scale movement is seen when God "shakes" or "sifts" Israel in judgment (Amos 9:9). Wagging, i.e. shaking, the head is a sign of derision (II Kgs 19:21; Ps 109:25). Job desires the opportunity to express such derision at his friends (Job 16:4). Shaking the hand is also a sign of contempt (Zeph 2:15). In light of general usage of the root, it is better taken as "set to trembling" (RSV) rather than "set" (KJV, ASV) in Dan 10:10.

The causative of "to wander" expresses both God's making his people "to wander to and fro" (ASV, Num 32:13) and David's "making" Ittai wander about as a fugitive with David (II Sam 15:20). This usage gives some support to the translation "scatter" in Ps 59:11 [H 12] provided it is construed as "scatter as wanderers." On the other hand the RSV translation, "make to totter," is equally good.

Either of the causative ideas discussed above

could yield the translation "move" in II Kgs 23:18.

A.B.

- 1329 נִּיף (*nûp*) *I, to perfume; to send* (Hiphil). *nûp* is used once in the Qal stem for sprinkling perfume (Prov 7:17). Hiphil used once for bringing rain (i.e. causing to sprinkle; Ps 68:9 [H 10]). Cognate evidence indicates the existence of a distinct root with the above range of meanings, but its exact meaning in Hebrew remains unclear for lack of evidence.

A.B.

- 1330 נָחַף (*nûp*) *II, lift, wave, shake, wield.*

Derivatives

- 1330a נָחַף (*nâpâ*) *sieve* (Isa 30:28, only). Meaning uncertain.
1330b תִּנְחַף (t'*nûpâ*) *wave offering.*

The Hiphil stem of this verb is used both as a general verb for such ideas as lifting, waving, etc., and as a cultic term for presenting the "wave offering" (cf. similar usage of *rûm* and t'*rûmâ*). Most of its usages are in poetic, legal, or ritual contexts.

As a general verb, it refers to wielding tools. When it describes lifting a sickle to grain (Deut 23:26) the root idea of waving the tool back and forth is appropriately descriptive. However, applied to a tool for dressing stone (Ex 20:25; Deut 27:5), the appropriateness of "waving" is less clear, and "lift" or "use" is sufficient. It can describe shaking something in a sieve (Isa 30:28). A prophet or holy man might wave his hand to heal (II Kgs 5:11). The hand might be waved in judging (Isa 11:15) or as a signal (Isa 13:2). Job's raising of his hand against the fatherless (Job 31:21) could refer either to raising the hand as a legal act in court or to taking hostile action. (The discussion of the cultic use of this term will be incorporated into the discussion of t'*nûpâ* below.)

The Hophal is used once to express the passive idea, "be waved" (Ex 29:27; RSV "is offered"). The Polel may have intensive meaning: "to shake" for "to wave" (Isa 10:32).

t'*nûpâ*. *Wave offering, offering, shaking.* This noun has two cultic usages: first, as a general term applied to a variety of gifts and offerings and, secondly, as a specific term for those parts of the offerings which are designated for the officiating priest.

As a general term it is applied to such diverse things as gold (Ex 35:22), the "bronze of the wave offering" (Ex 38:29; literal translation), the sheaf of the firstfruits (Lev 23:11-15), the two loaves offered on the Day of Pentecost (Lev

23:17), the male lamb of the trespass offering for cleansing of lepers (Lev 14:12, 21), and, finally, the entire tribe of Levi (Num 8:11). The verb *nûp* alone describes the offering of the cereal offering (ASV "meal offering") of jealousy (Num 5:25). In some cases a ritual act of waving is clearly alluded to as when Moses waved the wave offering in Aaron's hands (Lev 8:27). In other cases the literal waving is impossible, as in the "waving" of the Levites. In such cases the significance of waving is lost and the terms mean "offering" and "to offer" respectively.

If these terms have a characteristic, specific usage, it occurs in repeated references to the "breast of the wave offering" together with the "thigh of the heave offering" as the priest's portion of the peace offering (Lev 7:30; 10:14; Num 6:19-20; Note: The second ram of Aaron's dedication ritual—Ex 29:26-34; Lev 8:22-27, 31-32—with its wave breast and heave thigh is also a peace offering since it, like the peace offering, was eaten by the offerers). These portions are so characteristically the priest's that they serve as the standard to which other priest's portions are compared (Num 18:18).

However, even in this usage, the terminology is not exact since the term "wave offering" once includes both the breast and the thigh (Lev 9:21) and the things burned as the "offering by fire" (cf. Lev 3:3-4) and the right thigh may be included in the term "wave offering" (Ex 29:22-24; Lev 8:25-27).

t'*nûpâ* occurs twice in non-cultic settings: in the "shaking" of God's hand in judgment (Isa 19:16) and in "the battles of shaking" (Isa 30:32) where it probably refers to brandishing some weapon.

A.B.

- 1331 נֹף (*nwp*) *III. Assumed root of the following.*

- 1331a נֹף (*nôp*) *elevation, height* (Ps 48:3, only).
1331b נֹף (*nâpâ*) *height* (Josh 12:23 = I Kgs 4:11; Josh 11:2).
1331c נֹף (*nepet*) *height* (Josh 17:11, only).

נֹשָׂה (*nôšâ*). See no. 1399a.

- 1332 נָחַץ (*nûq*) *suckle, nurse.* This verb occurs only once, in the Hiphil (Ex 2:9). Probably a by-form of *yānaq*.

- 1333 נֹר (*nwr*). *Assumed root of the following.*

- 1333a נֹר (*nēr*) *lamp.*
1333b נִיר (*nîr*) *lamp.*
1333c מְנֹרָה (*m'nôrâ*), מְנֹרָה (*m'nôrâ*) *lampstand.*

The words *nēr* and *nir* refer to the small bowl-like objects which contained oil and a wick to be lit to provide light (H. Porter, "Lamp, Lampstand," in ISBE, p. 1825f.; A. R. Millard, R. E. Nixon, "Lamp, Lampstand" in NBD, p. 708f.). Cf. Ugaritic *nr*, AisWUS 1850. The lamp is of more than usual archaeological interest, for the changing shapes of the lamps through the centuries is often a good index to the stratum being excavated. Our noun in its various spellings occurs forty-nine times.

m^cnôrâ. *Lampstand.* RSV "lampstand" is to be preferred over ASV "candlestick." This mem-preformative noun represents the stand upon which a lamp was placed (special "lamp place"). It usually signifies the lampstand in the tabernacle or temple (exception, 11 Kgs 4:10). It occurs forty-two times.

The Lord directed Moses to put a lampstand holding seven lamps in the Holy Place. These seven lamps represent God's perfect (PTOT, p. 362f.) leadership over his people. These "lights" were to burn always being trimmed morning and evening (Lev 24:2). While they were being trimmed the attendant was to burn incense representing the prayers of God's people (Ex 30:7-8; cf. *qâtar*). In 11 Sam 21:17 (*nēr*; cf. 1 Kgs 11:36), David's death is represented as the quenching of Israel's lamp. Hence, he is viewed as the one who leads Israel into a blessed state (cf. *nûah*). David, in turn, confessed that Jehovah was his lamp (11 Sam 22:29), i.e. the one who enlightened his path through darkness (cf. Jn 3:20-21) and led him into a state of blessedness *nûah*; cf. Prov 13:9; Job 29:3). Psalm 119:105 (cf. Prov 6:23) celebrates the word of God as the lamp to the feet of the godly. Christian readers will recognize this "leadership" of "word" and "light" as a foreshadow of Christ (Jn 1:1-13). As KD shows, Ps 132:17 uses "lamp" as a figure of the Messiah (it is parallel to the well-known figure "branch"). Thus, "lamp" is a symbol of God's personal leading (11 Sam 22:29), through his word, through his chosen king and, ultimately, through his messiah. God's leader was to lead his people as a priestly nation, i.e. a nation which was to lead all nations to God in worship. In Zech 4 the prophet speaks of a lampstand (i.e. the OT church; cf. KD) attached to an uninterrupted and unceasing supply of oil (i.e. the Holy Spirit; cf. KD). The interpretation (v. 6ff.) applies the figure to Zerubbabel (and his followers), but it seems obvious that the figure extends well beyond his day to the messianic era, indeed, cf. Rev 1:20. This symbolism underlies the NT statements that Christians are the light of the world (Mt 5:14) whose lamps are always to burn (Lk 12:35; Phil 2:15) and shine before men (Mt 5:16) leading the ungodly to God and basking in a state of blessed

expectation of and preparation for Christ's return.

[That the lampstand stands for the church also in the NT must be granted (Rev 1:20). However, the symbolism of the lampstand apparently is double. Zechariah 4:6 strongly implies that the lampstand symbolizes also the Spirit of God. Revelation 4:5 seems to build on this when it calls the lamps the "seven spirits of God" (cf. Rev 5:6). That the seven spirits of God are not seven different spirits, but the one Spirit seven-fold in his perfection seems to be proved by the position of the seven spirits of God bracketed between the Father and the Son as a source of benediction in Rev 1:4. R.L.H.]

L.J.C.

1334 נִשָּׁ (*nûsh*) *be sick* (Ps 69:21, only).

נָזַר (*nāzîr*). See no. 1340b.

1335 נָזַח (*nāzâ*) *I, sprinkle*. (ASV and RSV the same except at 11 Kgs 9:33 [RSV superior]) and Isa 52:15 [ASV superior; E. J. Young, *Studies in Isaiah*, II, Eerdmans, 1954, pp. 199-206].

nāzâ signifies a spattering or (Hiphil) sprinkling of blood, oil, or water either with one's finger (Lev 4:6) or a "sprinkler" (Lev 14:7). It is distinguished from *zâraq*, a heavier "sprinkling" executed with the whole hand (Ex 9:8; 29:20-21; Lev 4:6; however, Num 19:20-21). The verb occurs twenty-four times.

"Sprinkling" has reference to cleansing from sin (Isa 52:15; 1 Pet 1:2; Heb 9:13-14) to obtain ritual purity. Its primary significance derives from its reference to "blood" sprinkling. This particular root is used with blood sprinklings which are lighter both as to how much blood is sprinkled and as to what is expiated (e.g. Lev 4:6; 5:9; 14:7, 51; Num 19:4). Expiation for unwitting sin (Lev 4:6) and original sin (Lev 16:14) are thus interrelated and yet differentiated (i.e. by the relationship between the "sprinkling" and the "smearing" cf. *qâran*). The prophesied servant of the Lord although considered "impure" was to "expiate" the sins of the Gentiles (cf. E. J. Young op. cit., Isa 52:15)—this pronouncement is quite important (Acts 8:32-37).

Our root can also be used in contexts of ordination, i.e. purification and consecration to divine service. As such, "sprinkling" can be done with oil (Lev 8:11), oil and blood (Ex 29:21), and water (Num 8:7; Mt 3:15).

1336 *נָזַח (*nāzâ*) *II, spring, leap* (Hiphil, Isa 52:15).

- 1337 נָזַל (*nāzal*) *flow forth/down*. (ASV and RSV similar, with the latter better rendering Prov 5:15; Ps 78:16; Song 4:16; Isa 45:8. Both are inadequate at Jud 5:5 ("the mountains flowed down" [melted]), and Jer 9:18 [H 17].

nāzal represents the flowing of water as in a stream (Song 4:16), or abundant rain (Deut 32:2). As synonyms see *nāgar* "to pour down," i.e. spill water on the ground; *nāba'* "to pour/gush forth," i.e. as a swollen wadi, etc. The verb occurs sixteen times.

The primary meaning of our root "to flow as a stream" is used of weeping in mourning (Jer 9:18 [H 17]; cf. *nāgar*, Lam 3:49). The presence of fresh water is a result of divine blessing sovereignly dispensed (Ps 147:18). The return (or eschaton) will see the land divinely transformed from a desert wasteland to a land of flowing streams. This is clearly a figure of divine blessing (Isa 44:3). A wife (Prov 5:15) or lover (Song 4:15) is described as a flowing stream, i.e. a source of blessing. Sovereign control of water is also seen when Moses' striking the rock produced a stream of water (Ps 78:16), to be duplicated in the eschaton (Isa 48:21, parallel *zûb*).

The verb is used of rain which is sovereignly controlled (cf. Ps 147:18) as an example of God's support of Cyrus (Isa 45:8; cf. Job 36:28). Abundant rain is also a result of divine blessing (Num 24:7).

Interestingly, the presence of divine power in aid of Israel's conquest "melted mountains," i.e. even the strongholds (perhaps, the gods' strongholds?) of Israel's enemies (Jud 5:5; cf. *nāgar*, Mic 1:4, 6).

L.J.C.

- 1338 נָזַם (*nzm*). **Assumed root of the following.**
1338a נָזַם (*nezem*) *ring*. (ASV and RSV the same except at Hos 2:13 [H 15]).

Our word refers to a ring (usually of gold, Ezk 16:12) which was part of one's (man, woman, or idol; Job 42:11; Isa 3:21; T. C. Mitchell, "Ornament," in NBD, p. 913f.) ornamentation worn in nose or ears. These rings were signs of luxury, and as personal possessions were sometimes offered (cf. *qārah*;) to God (Ex 32:2; 35:22; Jud 8:24). The word occurs seventeen times.

L.J.C.

- 1339 נָזַע (*nezeq*) *injury, damage* (Est 7:4, only).

- 1340 נָזַר (*nāzar*) *separate, consecrate* (oneself).

Derivatives

- 1340a נָזַר (*nēzer*) *separation, consecration crown*.

- 1340b נָזִיר (*nāzîr*) *Nazirite, a consecrated person*.

- 1340c נָזַר (*nāzar*) *be a Nazirite*. Denominative verb, used only in the Hiphil (Num 6).

- 1340d מִנְזָר (*minzār*) *consecrated ones, princes* (Num 3:17). Meaning uncertain.

The basic meaning of *nāzar* is "to separate." When the word occurs in the Niphal with the preposition *min* it has the meaning "keep oneself away from." The verb is used in the sense of separation in Lev 22:2 where Aaron and his sons were commanded through Moses to keep away from the holy offerings that were presented to the Lord. These were portions of the sacrifices which were set aside for the use of the priests. But they could not use them as long as they were ritually unclean (v. 3). The word is used in the same construction in the sense of separating from idols (Ezk 14:7). It bears the meaning "abstain from" when used with *min* in the Hiphil in Num 6:3 where it occurs in connection with the Nazirite vow of abstinence. The idea of separation is inherent in the use of the word without *min* in Lev 15:31 where the Israelites were to be separated from uncleanness incurred as a result of certain physical discharges.

When the word occurs with the preposition *l'* in either the Niphal or Hiphil it connotes "separation to." It is used in this way of consecration to Yahweh on the part of the Nazirites (Num 6:2-3, 5-6, 12) and of the consecration of the Israelites to Baal (Hos 9:10).

nēzer. Separation, consecration, crown. The basic meaning of the verbal root, i.e. separation, is evident in the noun *nēzer* in a number of contexts. It is used of the period of separation or abstinence that was part of the Nazirite vow (Num 6:4-5, 7-9, 12-13, 18-19, 21). This negative aspect of votive abstinence may be understood more positively as consecration to God.

In Lev 21:12 the word occurs in the expression *nēzer shemen mishḥat* (consecration of the anointing oil). This context prohibits defilement of the priest, for that would not be compatible with the consecration symbolized by the anointing oil. The priest was to be separated from all which defiled. The same concept obtains in Num 6:7 with reference to the Nazirite in the expression *nēzer 'ēlohāyw 'al rō'shō* ([his] "separation to God on his head"). In this context the Nazirite was not to suffer defilement even for his family, as long as he was separated "to the Lord" (v. 6). The *nēzer* of his head is an evident reference to his uncut hair which was the outward mark of his separation (see also v. 9).

The word *nēzer* is used in the sense of head gear in Ex 29:6; 39:30; Lev 8:9. Comparison with

Ex 28:36–38 shows that it was an engraved plate which the priest wore over his forehead. It designated him a consecrated person.

The word *nēzer* is used of a royal crown in II Sam 1:10; II Kgs 11:12; Zech 9:16; Ps 89:39 [H 40], 132:18; Prov 27:24; II Chr 23:11.

In view of the fact that the long hair of a Nazirite was a *nēzer* denoting his consecration, and the head plate of a priest was a *nēzer* denoting his consecration, the word *nēzer* appears not to connote "crown" in the primary sense, but crown in the sense of the sign of one's consecration. This could be one's hair as well as a headpiece. The *nēzer* was a sign of the king's consecration to his office just as it was a sign of the Nazirite's consecration to God.

nāzîr. *Nazirite, a consecrated person, separate* (RSV "prince" in Deut 33:16).

The noun *nāzîr* occurs most frequently in the OT in a technical sense referring to the Nazirites. The exact meaning of the word in its non-technical uses is somewhat clouded by the paucity of significant contexts. The word occurs in Gen 49:26 and Deut 33:16 in parallel passages dealing with the blessing of Joseph. In the former passage, the word *nāzîr* is translated "separate" in KJV, ASV, RSV, but "prince" in NEB and NIV. In the latter passage while AV and ASV translate "separate," RSV and NEB and NIV translate the word "prince." A similar disparity occurs in the translation of the word *nāzîr* in Lam 4:7 where it is translated "Nazirites" (AV), "nobles" (ASV), "princes" (RSV and NIV), "devoted ones" (NASB) and "crowned princes" (NEB). The concept of "prince" is often derived from the related word *nēzer* which has the clear connotation of "crown" in a number of contexts. But this word may have undergone a separate development, deriving the meaning "crown" secondarily (see *nēzer*). It is best to trace the meaning of *nāzîr* from its verbal root *nāzar* from which the primary sense is derived.

In Gen 49:26 and Deut 33:16 the concept "separate" fits well with the experience of Joseph whose uniqueness was evidenced in his early relationship with his brothers and his ultimate promotion to the illustrious position he enjoyed in Egypt. The context then permits some measure of privilege in the word *nāzîr*. Thus the word may be similar to the English word "distinction" which not only bears the connotation of "difference" but also "eminence." This understanding of the word allows for the connotation "princes" or "members of the privileged classes," as the context of Lam 4:7 seems to require (however, the translation "Nazirites" is not completely out of the question in that context).

The word is applied to a vine in Lev 25:5, 11.

The context indicates that the vine was to be unpruned during the sabbatical year and left to grow of itself. This need not be seen as a metaphorical extension of the Nazirite practice of letting the hair grow as an act of special devotion but may be understood in the light of the basic connotation of separation inherent in the verbal root, i.e. the vine was singled out in the sense that it was not pruned. KB translates the word "singled out," "withhold from cultivation."

The specialized sense of the word, "Nazirites," refers to those who took a special vow of abstinence as an act of devotion to God. The specific aspects of the vow of separation are recorded in Num 6:1–21, where the Nazirite is described as abstaining from grapes and various products of the grape, refraining from cutting the hair, and avoiding the ceremonial defilement incurred when one touched a dead body.

Samson was a Nazirite to God (Jud 13:5, 7; 16:17), i.e. one who was separated to God because of the votive restrictions placed on him. When he violated his vow of separation, God left him in his enemies' hands.

The Nazirites formed a group of dedicated individuals, both men and women (cf. Num 6:2), who were spiritual leaders in their times. Amos cites the Nazirites in parallelism with prophets in 2:11–12, showing how the benign influence of the Nazirites was diminished in the context of the disobedience of eighth-century Israel.

Bibliography: THAT, II, pp. 50–52.

T.E.M.

נָהַג (nōah). See no. 1323b.

- 1341 נָהַג (nāhā) **lead, guide.** (ASV and RSV similar with the latter superior at I Sam 22:4, I Kgs 10:26 [both of which evidence a confusion of *nāhā* and *nūah*; cf. ASV II Kgs 18:11], and inferior at Ps 67:4 [H 5].

Our root represents the conducting of one along the right path. For synonyms see *nāhag*. Our root occurs thirty-nine times.

The root is sometimes synonymous with *nāhag* "to herd" to a predetermined destination; e.g. lead away captive (Job 12:23), herd/lead a flock (Ps 78:53, 72). Elsewhere it is equal to *nāhal* "to lead/guide tenderly;" e.g. Ps 31:3 [H 4], to lead (*nāhā*), and tenderly lead/guide (*nāhal*) out of trouble (cf. Job 31:18).

God is often the one who "leads." So, Abraham's servant reported God as his "guider" (Gen 24:27). In the Exodus this guidance was manifested by the pillars of cloud and fire which preceded (led) Israel (Ex 13:21). The Psalms frequently recall how God led his people along the right path and beseech him to do so again. This request is for far more than guidance. It is

that God be before them showing the way of righteousness (Ps 5:8 [H 9]: 23:3). Moreover, the pious are to be led by God's commandments (Prov 6:22) in conjunction with the integrity of his heart (Prov 11:3). The nations are obligated to worship God because he will judge and govern (i.e. graciously guide, Ps 67:4 [H 5]: cf. 31:3 [H 4]) in the messianic kingdom.

L.J.C.

- נָחִים (*niḥim*). See no. 1344b.
נָחֻשׁ (*nāḥush*). See no. 1349b.
נָחִיר (*nāḥir*). See no. 1346c.

1342 נָחַל (*nāḥal*) *I, inherit, possess.* Denominative verb.

Parent Noun

- 1342a נַחְלָה (*naḥlā*) *inheritance, heritage, possession.*
1342b נַחֲלִיל (*n'ḥilā*) a musical term. Occurs only in the heading of Ps 5. Perhaps it is connected with *ḥālil* "flute." May be the name of a melody.

The verb *nāḥal* basically signifies giving or receiving property which is part of a permanent possession and as a result of succession. Sometimes the idea of succession is absent but the "possessing" carries with it a connotation of permanence (e.g. Ex 34:9; Prov 14:18). A close synonym, *yārash*, connotes the idea of possession apart from succession (KB), but sometimes may embrace the latter idea. Cf. Ugaritic *nḥl* (UT 10: no. 1633), and Phoenician *nḥl* (KA1, p. 16); the Arabic *naḥala* means "give as property." Our verb occurs sixty times (including Ezk 7:24, which consists of parallel stichs and synonymously parallels our root with *yārash*; cf. Isa 57:13, etc.).

naḥlā. *Inheritance, heritage, possession.* ASV and RSV similar with the RSV superior at e.g. Deut 4:20; 32:9; Mic 2:2; and those many passages where the idea of possession was conceived of as permanent and not entailing the idea of succession (I Sam 26:19), and inferior at I Sam 10:1; Ps 78:55; Ezk 45:1; both are inadequate at Ex 15:17. Our noun basically connotes that which is or may be passed on as an inheritance (e.g. Gen 31:14), that which is one's by virtue of ancient right, and that which is one's permanently. A near synonym is *môrāshā*, a possession, an inheritance. Cf. *y'rūshshā*, sometimes occupied, patrimony, possession; *ḥēleq*, a portion, that which is an allotted part; *miqneh*, purchased possession; and *'ahuzzā*, landed property, that which is held in possession. Cf. Ugaritic *nḥl* "inheritance," UT 19: no. 1633. The noun occurs 223 times.

Involved in a study of this root is the extensive

biblical teaching on "inheritance." Our summary will be grouped around the inheritance God gives the godly, the social and legal regulations governing the land. Jehovah's possession, and God as the inheritance/heritage of the godly.

The whole earth belongs to its Creator (Ps 47:4 [H 5]) and he so governs all things that Israel received his special possession (Deut 32:8f.; Ex 15:17) the land fit for kings flowing with milk and honey (Deut 31:20), the place representing true salvation (Deut 12:9; Cf. Heb 3:17—4:13, and *nūaḥ*). Thus, the Bible represents God as the great King (Jud 8:23; I Sam 12:12), the feudal Lord (Deut 32:8) who sovereignly partitions his land to man (cf. KD; Isa 49:8; 57:13), and obligates his subjects to render personal services. As deVaux says, the widely spread ancient near eastern feudal idea was in Israel transferred to the theological plane (AI, p. 164). Hence, he promised (Gen 12:7; Ex 32:13), and gave Palestine (Josh 21:43ff., etc.) to Israel as a perpetual inheritance (Ex 32:13) contingent upon obedience to his law (e.g. Num 33:50—54). Little by little God would drive out the inhabitants of Canaan (Ex 23:30). This gift, however, was to be conquered (Josh) by stages. Once inhabited, the land was to be recognized as God's, and was to be preserved as holy by cleansing it (Deut 20:16), keeping it cleansed (e.g. Deut 21:23), and dedicating it to God (Deut 26:1ff.). Disobedience was sovereignly punished (Jer 16:9; 17:4). The eschaton will see reoccupation of the land which is conceived either literally or in its spiritual reality according to one's viewpoint about the millennium (KD; Ezk 47:14; Isa 57:13; cf. Heb 12:25—29).

The division of the land by lot prior to its conquest expressed divine sovereignty (Num 26:56) as was well known in the ancient near east (AI, p. 165). For a brief summary of the laws governing the partition and inheritance of the land, cf. R. E. Nixon, "Inheritance," in NBD, pp. 562—63. For a treatment of the theological significance, see R. J. Rushdoony, *The Institutes of Biblical Law*, Nutley, Craig Press, 1973. He treats of family economics (p. 174ff.), responsibility of firstborn including family responsibility to care for single women (p. 179f.; also D. Leggett, *The Levirate and Goel Institutions*, Cherry Hill: Mack 1974, limited primogeniture (p. 180f.), landmarks as representative of social, moral, and spiritual inheritance (p. 328ff.; Hos 5:10), indeed, representative of life itself (pp. 166, 169; cf. KD; Deut 19:14; 20:19—20).

God's special created, chosen heritage is the people of Israel (Deut 4:20; Ex 34:9; cf. Acts 15:16ff.; Eph 1:3—4). This blessed position (Ps 33:12) was the basis for special petitions (Deut 9:26, 29; Ps 28:9) and confidence (Mic 7:14, 18; Ps 94:14; cf. Ps 37:18). Because God is their Lord

they should not own/possess one another as property (Lev 25:47ff.; cf. KD; Isa 14:2; Zeph 2:9). God also has special permanent rights over all the nations (Ps 82:8; 2:8-9; cf. KD).

The true spiritual heritage of the godly (Ps 114:6f.; 37:18; KD; Jer 12:14-17) was especially and figuratively represented by Aaron, the priests, and the Levites who had no property to pass on to their sons (however, note KD on Num 18:20f.), but who really had the greatest heritage of all—the Lord himself (Josh 18:7; KD; Ezk 47:22).

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L.J.C.

1343 נַחַל (nahal) II. Assumed root of the following.

1343a נַחַל (nahal) I, wadi, torrent.

1343b נַחַל (nahal) II, palm tree (Num 24:6, only). Meaning uncertain.

nahal I. *Wadi, torrent, torrent valley, torrent, river, shaft.* This noun usually refers to a dry river bed or ravine which in the rainy season becomes a raging torrent, and/or the resulting torrent (J.B.S.S. Thompson, "River," in NBD, p. 1098). The Ugaritic *nhl* (UT 19: no. 1636) and Akkadian *nahlu* have the same meaning. It can also represent a permanent stream or river (Lev 11:9; I Kgs 18:40). The occurrence in Job 28:4 is apparently *hapax* in meaning (cf. KB). Synonyms of "torrent, river" are: *nāhār* "permanent watercourse" (KB); *y'ôr* (Egyptian *jrw*) "stream or channel," usually only of Egyptian waterways; *peleg*, "irrigating canal"; *āpiq* "innermost deepest part of a valley flowing with water" (KB). See also *yūbāl*, *ūbāl*. Synonyms of "torrent-valley" are *gay* "valley"; *ēmeq* "vale," "(low-situated) plain"; *biq'ā* "valley-plain." Our word appears also as *nahlā* (Ps 124:4, torrent; Ezk 47:19; 48:28, brook). It occurs 139 times.

That our root designates torrents of running water is clear from Deut 21:4; Amos 5:24; Ps 104:10; 110:7. All the streams mentioned (e.g. in the Elijah accounts) are these quickly appearing and disappearing torrents. Among the better known wadis is the Brook of Egypt, or Wadi el-'Arish (M. G. Kyle, "Egypt, the Brook of," in ISBE, p. 523). This "brook" perhaps was the dividing line between Egypt and Canaan (Num 34:5). A second possible identification is the Shihor/Pelusaic Nile arm. For a survey of the arguments see K. A. Kitchen, "River of Egypt," in NBD, p. 354. For a list of all *n'hālim*, see KB.

Interestingly, the Pentateuch displays a consistent application of *nahal* (thirteen times) and *nāhār* (thirteen times) to extra-Egyptian waterways whereas inter-Egyptian waterways are consistently termed *y'ôr* (thirty times). This displays "not art but experience in the use of a language which gives such skill as to attend to so small a thing in so extensive use without a single mistake." Items such as this invalidate the well known JEDP and variations (M. G. Kyle, *ibid.*).

Because the *nahal* suddenly emerges and/or disappears as raging torrents it symbolizes many things, e.g. the pride of nations (Isa 66:12), the strength of the invader (Jer 47:2), and the power of the foe (Ps 18:4 [H 5]; 124:4). Even torrents of oil do not please God if unaccompanied by justice, kindness, and humility (Mic 6:7). The godly, however, will be sated by the overflowing torrents of God's pleasure (Ps 36:8 [H 9]). Thus, the *sh' lāmim* (q.v.) truly have a spiritual significance symbolical of the paradisiacal rivers of delight (KD; cf. Gen 2:10) whose source is God (Jer 2:13). The returning exiles will find torrents in the desert (cf. Ex 17:3ff.; Num 20:11). Of course, this is not fully realized until the messianic age *The Book of Isaiah* (Eerdmans, 1965) (Isa 35:6; cf. KD; Jer 31:9). The Kidron Valley (G. W. Grogan, "Kidron," in NBD, p. 691; E. W. G. Masterman, "Kidron, the Brook," in ISBE, p. 1798) long associated with graves (II Kgs 23:6, 12; Jer 26:23), and unholy defiled ground (e.g. I Kgs 15:13; II Chr 29:16; II Kgs 23:6) will be holy to God in the eschaton (Jer 31:40). There the life-giving waters will flow (Ezk 47:5-19; in v. 9 the "dual" either represents "strong current" (KD) or the Ugaritic enclitic mem). Then neither the Nile nor the Euphrates will separate God's people from salvation (Isa 11:15; cf. *nuah*).

L.J.C.

1344 *נָחַם (nāham) *be sorry, repent, regret, be comforted, comfort.* Not used in the Qal, *nāham* occurs chiefly in the Niphal and Piel.

Derivatives

1344a נָחַם (nōham) *sorrow, repentance* (Hos 13:14, only).

1344b נָחַם (niḥūm) *comfort* (Isa 57:18), *compassion* (Hos 11:8).

1344c נִחְמָה (neḥāmā) *comfort* (Ps 119:50; Job 6:10).

1344d תִּנְחֹם (tanḥūm) *consolation* (e.g. Jer 16:7; Isa 66:11).

The origin of the root seems to reflect the idea of "breathing deeply," hence the physical display of one's feelings, usually sorrow, compassion, or comfort. The root occurs in Ugaritic (see "to console" in UT 19: no. 1230) and is found in

OT proper names such as Nehemiah, Nahum, and Menehem. The LXX renders *nḥm* by both *metanoëō* and *metamelomai*.

The KJV translates the Niphal of *nḥm* "repent" thirty-eight times. The majority of these instances refer to God's repentance, not man's. The word most frequently employed to indicate man's repentance is *shûb* (q.v.), meaning "to turn" (from sin to God). Unlike man, who under the conviction of sin feels genuine remorse and sorrow, God is free from sin. Yet the Scriptures inform us that God repents (Gen 6:6-7; Ex 32:14; Jud 2:18; I Sam 15:11 et al.), i.e. he relents or changes his dealings with men according to his sovereign purposes. On the surface, such language seems inconsistent, if not contradictory, with certain passages which affirm God's immutability: "God is not a man . . . that he should repent" (I Sam 15:29 contra v. 11); "The LORD has sworn and will not change his mind" (Ps 110:4). When *nāham* is used of God, however, the expression is anthropopathic and there is not ultimate tension. From man's limited, earthly, finite perspective it only appears that God's purposes have changed. Thus the OT states that God "repented" of the judgments or "evil" which he had planned to carry out (I Chr 21:15; Jer 18:8; 26:3, 19; Amos 7:3, 6; Jon 3:10). Certainly Jer 18:7-10 is a striking reminder that from God's perspective, most prophecy (excluding messianic predictions) is conditional upon the response of men. In this regard, A. J. Heschel (*The Prophets*, p. 194) has said, "No word is God's final word. Judgment, far from being absolute, is conditional. A change in man's conduct brings about a change in God's judgment."

The second primary meaning of *nāham* is "to comfort" (Piel) or "to be comforted" (Niphal, Pual, and Hithpael). This Hebrew word was well known to every pious Jew living in exile as he recalled the opening words of Isaiah's "Book of Consolation," *nahāmū nahāmū 'ammī* "Comfort ye, comfort ye my people" (Isa 40:1). The same word occurs in Ps 23:4, where David says of his heavenly Shepherd, "Thy rod and thy staff, they comfort me." Many passages, however, deal with being comforted for the dead (II Sam 10:2; I Chr 19:2; Isa 61:2; Jer 16:7; 31:15). People were consoled for a death of an infant child (II Sam 12:24), teenage son (Gen 37:35), mother (Gen 24:67), wife (Gen 38:12) et al. A mother might comfort her child (Isa 66:13) but it is God who comforts his people (Ps 71:21; 86:17; 119:82; Isa 12:1; 49:13; 52:9). God's "compassion (*nihām*, a derivative of *nḥm*) grows warm and tender" for Israel (Hos 11:8).

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M.R.W.

1345 נָחַץ (*nāḥaṣ*) **urge** (I Sam 21:9, only).

1346 נָחַר (*nḥr*). **Assumed root of the following.**

1346a נָחַר (*naḥar*) **a snorting** (of horse, Job 39:20, only).

1346b נָחַרָה (*nahārā*) **a snorting** (Jer 8:16, only).

1346c נָחִיר (*nāḥîr*) **nostril** (Job 41:12, only).

1347 נָחַשׁ (*nḥsh*) **I. Assumed root of the following.**

1347a נָחַשׁ (*nāḥāsh*) **serpent, snake.**

1347b נְחֻשְׁתָּן (*nḥūštān*) **Nehushtan.**

nāḥāsh. Serpent, snake. This is the most common word for "snake." It is found thirty times in the OT, distributed from Genesis through the minor prophets. It is also known from the Ugaritic *nḥš*.

The first five occurrences of *nāḥāsh* are in Gen 3 (vv. 1, 2, 4, 13, 14) and of course refer to the creature that tempted Eve to disobey God. Paul alludes to this incident in II Cor 11:3 and John in Rev 12:9ff. In all instances, including the LXX translation, the Greek word is *ophis*.

Opinions differ as to whether this was a satan-inspired snake or a name for satan himself (J. O. Buswell, *Systematic Theology of the Christian Religion*, I, Zondervan, 1962, pp. 264-65). Only naturalistic theology could hold that it was a mere snake referred to in myth or legend.

nāḥāsh occurs in Ex 4:3; 7:15, in connection with Moses' rod turning to a "serpent." During the wilderness wanderings of the Israelites the Lord sent "fiery serpents." Numbers 21:6, 7, 9; Deut 8:15, and II Kgs 18:4 refer both to the plague and the bronze "serpent" *nḥūštān* which Moses made. Normally the "serpent" is something evil. But anyone poisoned with venom could, by looking at the bronze "serpent," be healed. Jesus alluded to this episode in John 3:14. As the object of faith resembled the curse in the case of the "snakes," so Jesus resembled the cursed in that he took the form of a servant and was made in the likeness of man (Phil 2:7). There are at least two more noteworthy features of this account of Moses' bronze "snake." First, the word *nāḥāsh* is almost identical to the word for "bronze" or "copper," Hebrew *nḥōshet* (q.v.). Some scholars think the words are related because of a common color of snakes (cf. our "copperhead"), but others think that they are only coincidentally similar. From II Kgs 18:4 we can

assume that the bronze "serpent" became a relic, a religious fetish, and that the people of God, acting like ordinary men, wanted to worship it. The name given it was "Nehushtan," which may refer to the words *nāḥāsh* (snake) and/or *nʿhōshet* (brass).

Both Jeremiah and Amos may be alluding to this desert incident when they threaten punishment in the form of "serpents" (Jer 8:17; Amos 5:19; 9:3). Isaiah and Micah may have Gen 3:14 in mind when they speak of licking the dust like a "serpent" (Isa 65:25; Mic 7:17).

Both Job and Isaiah mention the leviathan (q.v.) or dragon or crooked "serpent" in connection with God's power (Job 26:13; Isa 27:1).

Other characteristics of "snakes" receive mention. Genesis 49:17 seems to refer to a serpent's stealth; Ps 58:4, 140:3 [H 4]; Prov 23:32, Eccl 10:8, 11, Jer 8:17, Amos 5:19, and 9:3 to the poisonous bite; Prov 30:19 to their climbing ability on a smooth surface; and Jer 46:22 to the hissing sound they make.

Three passages (Ps 54:4–5; Eccl 10:11; Jer 8:17) may refer to "snake" charming. Again, the word *nāḥāsh* is similar to the word *lahash* (enchantment or divination) in those passages (cf. *nāḥash*).

Three or four people and one city have names derived from this root: *Nahash*, the king of Ammon (I Sam 11:1, et al.); *Nahash*, the father of Abigail and Zeruah (II Sam 17:25); *Nahshon*, the son of Aminadab and brother-in-law of Aaron (Ex 6:23 et al.); *Nehushta*, the mother of king Jehoiakin (II Kgs 24:8); and the city of *Nahash* (Ir-nahash in most translations, I Chr 4:12). Since there are several identical roots, these names may not necessarily mean "snake" but perhaps "diviner" (*nahash*) or "copper" (*nʿhōshet*).

Bibliography: TDNT, V, pp. 571–79.

R.L.A.

1348 נָחַשׁ (*nāḥash*) II, *learn by experience, diligently observe, divine, practice divination or fortunetelling, take as an omen.*

Derivative

1348a נָחַשׁ (*nāḥash*) *divination.*

The verb *nāḥash* is found only in the intensive stem (Piel) and is definitely related to the noun *nāḥash* meaning "divination" or "enchantment."

The first occurrence of *nāḥash* is in Gen 30:27, where Laban "learned from the omens" (JB) that Jacob's presence meant his blessing.

Both in Gen 44:5 and 15 the doubly intensive form (infinitive absolute plus finite verb) occurs. There we learn that Joseph claimed for his brothers' benefit that he could "divine" with a special cup and so knew secret things such as that

his brothers, still unaware of who he was, had his cup in their possession. According to I Kgs 20:33, the servants of Benhadad "took as an omen" Ahab's use of the word "brother" in reference to their king.

But divination is outlawed in Lev 19:26 and is spoken of with condemnation in II Kgs 17:17 and 21:6 (cf. II Chr 33:6). It is in the list of forbidden occult practices of Deut 18:10.

nāḥash. *Divination, enchantment, omen, sorcery* (Berkeley Version) *augury* (JPS). The noun *nāḥash* is obviously related to the cognate verb *nāḥash* II. Numbers 23:23 has the word in the singular, parallel to *qesem* (q.v.), indicating some variety of the occult. Numbers 24:1, also part of the Balaam passages, has the only other occurrence of *nāḥash*. Because of the similarity of *nāḥash* to *nāḥāsh* (q.v.) meaning "snake," some make a connection to snake charming. More contend that there is a similarity of hissing sounds between enchanter and serpents and hence the similarity of words.

Bibliography: Liefeld, W. L., "Divination," in ZPEB, II, pp. 146–49. Summers, Montague, *The History of Witchcraft and Demonology*, New York: University Books, 1956.

R.L.A.

1349 נָחֹשׁ (*nāḥash*) III. *Assumed root of the following.*

1349a נָחֹשֶׁת (*nʿhōshet*) *copper.*

1349b נָחֹשׁ (*nāḥāsh*) *bronze* (Job 6:12, only).

1349c נָחֹשֶׁת (*nʿhōshet*) *copper, bronze* (e.g. Job 28:2; II Sam 22:35; Ps 18:35).

nʿhōshet. *Copper, bronze, brass, brasen, brazen* (steel, KJV Jer 15:12), *fetters, chains*. This, the common word for copper and its alloy, bronze, occurs about 140 times in the OT. "Copper" is an element rarely found in pure form. "Bronze" is an alloy of copper made with tin. Although "copper" characterized the Bronze Age in Palestine, it by no means disappeared from use during the Iron Age (beginning in the 12th century B.C.). Brass (copper alloyed with zinc) did not come into extensive use until the intertestamental period so far as our archaeological evidence goes, but possibly the "fine copper" of Ezk 8:27 was genuine brass (R. J. Forbes, *Studies in Ancient Technology*, VIII, p. 276).

More than half the references to *nʿhōshet* are in the sections describing the construction of the tabernacle and the temple with the accompanying furniture and utensils. Made of *nʿhōshet* were the sockets (Ex 26:37), the vessels (27:3), the grate and rings of the altar (27:4) and other pieces of hardware and decoration, as well as the overlay of the altar (27:2). Perhaps most notable was

Solomon's "brazen" sea (I Kgs 7:23–27; cf. II Kgs 25:13).

"Chains" or "fetters" made of *n'hōshet* bound Samson (Jud 16:21), Manasseh (II Chr 33:11), Jehoiakim (II Chr 36:6), and Zedekiah (Jer 52:11). Goliath had a helmet, greaves, and shield of *n'hōshet*.

"Copper" in the natural state is mentioned in Deut 8:9 and Zech 6:1.

Several times the word is used poetically. The "brass" heaven of Deut 28:23 represents heat and rainlessness. According to Isa 60:17 its value is between that of gold and wood. Lamentations 3:7 describes grief as a heavy "copper chain." Various translations have "filthiness" (AV, ASV); "shame" (RSV); "lust" (NAB); or other paraphrases for the strange use of *n'hōshet* in Ezk 16:36.

Bibliography: Bowes, D. R., "Metals and Metallurgy," in ZPEB, IV, pp. 207–12.

R.L.A.

1350 נָחַשׁ (*nḥsh*) IV. Assumed root of the following.

1350a נָחַשׁ (*n'hōshet*) *lust, harlotry* (Ezk 16:36, only). Meaning dubious.

נָחַשׁת (*n'hōshet*). See nos. 1349a, 1350a.

נָחַשְׁתָּן (*n'hushṭān*). See no. 1347b.

1351 נָחַת (*nahēt*) *go down, descend*.

Derivatives

1351a נָחַת (*nahat*) *descent* (Isa 30:30, only).

1351b נָחַת (*nahēt*) *descending* (II Kgs 6:9, only).

Because it is used in several verbal stems, *nāhēt* is rendered several different ways. Ug *nht* likewise means "go down" (UT 19:170, 1635). Several passages clearly illustrate the basic meaning of *nāhat* or *nāhēt* the stative form. As a military term it means "to march down" (Qal) to attack a city (Jer 21:13), or "to lead/bring down" (Hiphil) warriors for battle (Joel 3:11 [H 4:11]). It is the wicked who "go down to Sheol" (Job 21:13). The Psalmist says that God's hand descended upon him (Ps 38:2 [H 3]). Cf. the "descending (*nahat*) blow of his arm" (Isa 30:30).

The verb *nāhēt* is also rendered "to penetrate, sink into." David exclaims in Ps 38:2 [H 3], "thy arrows have sunk into me" (cf. the Ugaritic epithet "the archer," for Resheph, the Canaanite god of plagues. See Dahood, "Psalms," I AB, p. 235). "A rebuke penetrates more deeply into (i.e. makes an impression on) a wise man than a hundred blows into a fool" (Prov 17:10). *nāhēt* is

also used of "pressing down," i.e. levelling off, furrows of ground (Ps 65:10 [H 11]).

In two parallel passages (II Sam 22:35; Ps 18:34 [H 35]), we find a rare occurrence of *nāhēt*. It has been rendered "so that my arms can bend (i.e. press down, stretch, or string?) a bow of bronze" (RSV). Ugaritic evidence, however, suggests a more literal rendering of "lowering" a bow of bronze into the arms (cf. Kothar, the Canaanite god of crafts, who "brings down" (*ynht*) two clubs to Baal, the earthly warrior below, so he can fight Yamm; see UT 16: no. 68:11).

Biblical Aramaic uses *n'hēt* in the sense of "to come down" (Dan 4:13 [H 10]; 4:23 [H 20]), "deposit, store" (something, Ezr 5:15; 6:1, 5), and "depose" (from the throne, Dan 5:20).

It is of interest to note that while the noun *nahat* II is derived from *nāhat*, there is another noun *nahat* derived from *nūah* "rest." In the same way there are two nouns *shahat* I "pit" and *shahat* II "corruption" from *shūah* "dig" and *shāhat* "corrupt" (q.v.) respectively. This latter noun is not recognized in the lexicons, though usually so translated in the LXX.

M.R.W.

נָחַת (*nahat*). See no. 1323a, 1351a.

1352 נָטָה (*nāṭā*) *extend, stretch out, spread out, pitch, turn, pervert, incline, bend, bow*.

Derivatives

1352a נָטָה (*maṭṭā*) *below*.

1352b נָטָה (*maṭṭeh*) *staff*.

1352c נָטָה (*miṭṭā*) *bed*.

1352d נָטָה (*mūṭṭā*) *spreading, outspreading*.

1352e נָטָה (*mūṭṭeh*) *that which is warped*.

The 215 occurrences of this verb, excluding derivatives, are translated some thirty-five different ways in the KJV alone. The ASV and RSV add other renderings to this wide range of English expressions.

The root meaning of "extend," "stretch out," is especially common in the Qal stem. Exodus records that Moses "stretched out" his hand (usually his rod is also mentioned) over the waters of Egypt (Ex 7:19), over the land of Egypt (Ex 10:13), toward heaven (Ex 9:23; 10:21–22) and over the Red Sea (Ex 14:16, 21, 26–27). A javelin (Josh 8:18, 26) or a sword (Ezk 30:25) is "stretched out" in the hand. A woman displays her haughtiness with an "outstretched neck" (Isa 3:16). A measuring line is "stretched over" a city (II Kgs 21:13; Zech 1:16; cf. Isa 44:13).

Although a man may defiantly "stretch forth" his hand against God (Job 15:25), anthropomorphically, it is ultimately God's hand which "stretches out" in judgment against man (Isa

5:25; 23:11; 31:3; Jer 6:12; 15:6; 51:25 et al.). Likewise, it is by an "outstretched" arm that God redeems and delivers man (Ex 6:6; Deut 4:34; 5:15; 11:2 et al.).

nāṭā is often used for both "spreading out" (i.e. "pitching") one's own tent (Gen 12:8; 26:25; 35:21; Jud 4:11; II Sam 16:22) and the tabernacle of the religious community (Ex 33:7; II Sam 6:17; I Chr 16:1). "To spread" a tent, figuratively, is to be established as a people (Jer 10:20). "To stretch out" the curtains of a tent, is symbolic of growth (Isa 54:2). *nāṭā* is also figuratively used of Yahweh, the Creator, whose hands "stretched out" the heavens as a tent (Isa 40:22; 42:5; 44:24; 45:12 et al.). In addition, the root is used of the "extending" (i.e. growing long) of shadows (II Kgs 20:10; Ps 109:23; 102:11 [H 12]; Jer 6:4) and the "stretching out" of a valley (Num 24:6).

The root also occurs with the basic meaning of "to bend." A wadi "bends" (i.e. slopes, Num 21:15), the shoulder of an ass "bends down" with a load (Gen 49:15), and one "bends down" (i.e. tilts) a pitcher of water to pour a drink (Gen 24:14). The term is also used figuratively of the "perverting" or "warping" of justice, the condemnation of which lies at the heart of Israel's law code (see Ex 23:6; Deut 16:19; 24:17; 27:19; I Sam 8:3; Isa 10:2; 29:21; Lam 3:35; Amos 2:7; 5:12; Mal 3:5).

A large number of other references employing *nāṭā* carry the nuance of "turn," "incline," or "decline." It is used in the literal sense of "turning aside" or "away," or "diverting" from the path (Num 20:17; 21:22; 22:23, 26, 33; II Sam 6:10) or "turning toward" something (Gen 38:1, 16).

But most usages are figurative. One's heart may "turn away" (i.e. shift its loyalty, apostatize; cf. I Kgs 11:2-4, 9) or "be swayed" (II Sam 19:14 [H 15]). On the other hand, one's heart may be "inclined" to God and his commands (Josh 24:23; I Kgs 8:58; Ps 119:36). Also common is the expression "to incline the ear" (i.e. listen obediently) in reference to men paying heed to God (Jer 7:24, 26; 11:8; 17:23 et al.), God toward men (II Kgs 19:16; Isa 37:17; Dan 9:18), and men to the words of a sage (Prov 4:20; 5:1, 13; 22:17). The word *nāṭā* is used with the meaning "decline" in reference to a shadow (II Kgs 20:10), day (Jud 19:8-9), and figuratively, of one's rapid physical decline in life (Ps 102:11 [H 12]; 109:23).

mattā. *Below, beneath, downwards.* This term used adverbially, often indicates that which is "below," "beneath," or "under" something, as opposed to that which is above (cf. Ex 26:24; 36:29; 27:5; 38:4; 28:27; 39:20). Something planted takes root "downward" but "bears fruit upward" (II Kgs 19:30; Isa 37:31). The heavens are pictured "above," and the foundations of the

earth "below" (Jer 31:37). Sheol is located "beneath" (Prov 15:24). *mattā* is also used of one's age, as in I Chr 27:23: "David did not number those below twenty years of age." Its connection with the verb *nāṭā* becomes apparent when one observes that the Hiphil of this verb is sometimes rendered "bow down" (cf. II Kgs 19:16; Ps 86:1; Prov 22:17).

maṭṭeh. *Staff, stick, shaft, branch, tribe.* This derivative is found about 250 times. Although the term properly means "staff" or "rod," it is usually rendered (some 180 times) "tribe." The reference is usually to one of the twelve tribes by name. At first, apparently, each tribal ruler led his group with a staff. This suggests that the ruler's staff may have originally been a symbol of the tribe (cf. Num 17:2-10 [H 17-25]) and eventually betokened leadership and authority (cf. Ps 110:2; Jer 48:17). It should be noted that *mt yd* "staff of the hand," is well attested in Ugaritic literature (cf. UT 19: no. 1237). In the LXX, *phylē* is most frequently employed to translate the Hebrew *maṭṭeh*.

A *maṭṭeh* was used as a support when traveling (cf. Gen 38:18, 25). The young warrior, Jonathan, carried a staff (I Sam 14:27, 43). The staffs of Moses (Ex 4:2, 4, 17; 7:15, 17, 20 et al.) and Aaron (Ex 7:9-10, 12, 19; Num 17:8 [H 23], et al.) are best known because of the supernatural wonders associated with them. An interesting example, often misused, is the case of Moses holding up the rod of God in the Amalekite war (Ex 17:9, 11-12). It is often supposed that Moses was holding up his hands in prayer, but the context says nothing of this. The power to prevail was in the rod of God, the symbol of his power.

Additional uses of *maṭṭeh* include the "shaft" of an arrow (Hab 3:9, 14). Another expression, *maṭṭeh lehem* "staff of bread" (cf. Ezk 4:16; 5:16; 14:13; Lev 26:26; Ps 105:16) may not refer to the "bread-pole," as is commonly supposed. Since *lehem* may mean "grain" or "wheat," *maṭṭeh lehem* may simply be taken as "stem" or "stalk of grain" (see M. Dahood, *Psalms*, in AB, XVIIa, p. 56). Ezekiel uses *maṭṭeh* for the branch of a vine (19:11-12, 14). Especially in Isaiah, the term is used as a symbol of oppression and judgment (Isa 9:4 [H 3]; 10:5, 24; 14:5; 30:32).

mittā. *Bed, couch, litter.* This word occurs twenty-eight times. It is attested in Ugaritic. King Krt lay weeping on his bed after losing his entire family (cf. UT 16: Krt, I 30, p. 184). Usually the *mittā* was a place for "stretching out" or "reclining" upon the floor where a mat or cloths were spread out. The beds of the rich, however, might be pieces of furniture made of ivory (Amos 6:4) or gold and silver (Est 1:6), possibly located in bed chambers (II Kgs 11:2). The *mittā* was used for sleeping (II Kgs 4:10), for the sick or injured

(Gen 47:31; 48:2; II Kgs 1:4, 6), as a portable litter (I Sam 19:15), and as a bier for the dead (II Sam 3:31).

[There is debate about Gen 47:31 whether Jacob leaned upon the top of his staff *maṭṭeh* as in LXX and Heb 11:21 or upon the head of his bed *miṭṭā* as the MT says. The general picture seems to favor the former. R.L.H.]

mūṭṭā. *Stretching, spreading out* (of wings). Used only in Isa 8:8 for the invading Assyrian army "stretching out" its wings over the entire land of Judah.

mūṭṭeh. *That which is warped, bent, perverted.* Used only in Ezk 9:9 of the perverseness (i.e. injustice) of the city of Jerusalem.

Bibliography: AI, pp. 4–13. Girdlestone, Robert B., *Synonyms of the Old Testament*, Eerdmans, 1956, pp. 259–60. TDNT, IX, pp. 245–50. IDB, I, pp. 372–73.

M.R.W.

נָטִיל (*nāṭil*). See no. 1353b.

נָטִיא' (*nāṭia'*). See no. 1354b.

נָטִיפָה (*n'ṭipā*). See no. 1355c.

1353 נָטַל (*nāṭal*) *lift, bear* (e.g. Lam 3:18; Isa 40:15).

Derivatives

1353a נָטַל (*nēṭel*) *burden, weight* (of sand, Prov 27:3).

1353b נָטִיל (*nāṭil*) *laden* (Zeph 1:11, only).

1354 נָטַע (*nāṭa'*) *plant, fasten, fix, establish.* ASV and RSV similar except RSV also uses "stretch out" (Isa 51:16); "replant" (Ezk 36:36); and "pitch" (tents) (Dan 11:45).

Derivatives

1354a נָטַע (*neṭa'*) *plant, planting* (e.g. Job 14:6; Isa 5:7).

1354b נָטִיא' (*nāṭia'*) *plant* (Ps 144:12, only).

1354c נָטַע (*maṭṭā'*) *planting, plantation* (e.g. Ezk 34:29; Isa 60:21).

The root *nāṭa'* is used some seventy times. Most of the references occur in the prophets, Isaiah and Jeremiah accounting for about thirty of them. The root is also found in Ugaritic literature. In ancient Israel where farming was widely practiced, it is not surprising that the Bible mentions about one hundred different varieties of plants, most of which were economically vital to that agrarian society. Because the act of planting was such a familiar scene, about thirty times the OT authors use the root *nāṭa'* figuratively.

Vines and vineyards are most frequently mentioned as being planted (Gen 9:20; Deut 20:6; 28:30, 39; Ps 107:37; Prov 31:16; Eccl 2:4; Isa 37:30; 65:21; Jer 31:5; Ezk 28:26; Amos 5:11; 9:14; Mic 1:6; Zeph 1:13). Many of these passages also emphasize the result of planting, that of eating, enjoying the fruit, or drinking the wine. Other objects of *nāṭa'* include trees (Lev 19:23; Deut 16:21), fruit trees (Eccl 2:5), olive trees (Deut 6:11; Josh 24:13), the tamarisk tree (Gen 21:33) the cedar (Isa 44:14; cf. Ezk 31:4), and gardens (Jer 29:5, 28). Many of these references, and others below, are included in contexts which also mention the construction of houses or cities, thus tying agriculture to Israel's domestic life.

The verb *nāṭa'* and its derivatives are often used metaphorically of Yahweh, the one great Planter (cf. the participle *nōṭēa'* in Jer 11:17) in Israel. One of the first anthropomorphic expressions in the OT is in Gen 2:8; "And the LORD God planted a garden in Eden." He is also pictured planting aloes (Num 24:6) and cedars of Lebanon (Ps 104:16).

God brought a vine, his people, out of Egypt (cf. Ex 15:17) and planted it (Ps 80:8 [H 9]) with his own hand (Ps 80:15 [H 16]); cf. Ps 44:2 [H 3] among choice vines (Isa 5:2). Indeed, they were "his pleasant planting" (Isa 5:7). Yet with all this care, God's vine became a wild vine (Jer 2:21). He longed once again to call them "the shoot of my planting" (Isa 60:21) for they were meant to be the "planting of the LORD" (Isa 61:3). Before this could be, however, God told Israel that they must first be uprooted and exiled from their land: "Thus says the LORD: 'What I have planted I am plucking up, that is, the whole land'" (Jer 45:4; cf. 24:6). But this would not be a permanent transplant, for God specified in his covenant with David, "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be disturbed no more" (II Sam 7:10; I Chr 17:9). Later, God's last word through Amos reiterated the promise: "I will plant them upon their land, and they shall never again be plucked up out of the land which I have given them" (Amos 9:15; cf. Jer 31:28; 32:41).

God not only "plants" (*nāṭa'*) Israel but he also "plants" or establishes the nations (Jer 1:10; 18:9), the wicked (Jer 12:2), the heavens (Isa 51:16), the ear (Ps 94:9), and reestablishes the wasteland (Ezk 36:36).

Other figurative uses of *nāṭa'* include "pitching" tents (Dan 11:45) and "driving" nails (Eccl 12:11). The Psalmist prays God's blessing upon his people by saying, "May our sons in their youth be like plants full grown" (Ps 144:12).

Koheleth uses the figure of planting to illustrate the fact there is a time for everything, "a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted" (Eccl

1355 נָטַף (*nāṭap*)

3:2). This Scripture was read at the funeral of President John F. Kennedy.

M.R.W.

1355 נָטַף (*nāṭap*) *drop, drip, distil, prophesy, preach.*

Derivatives

1355a נָטַף (*nāṭap*) *I, drop* (Job 36:27, only).

1355b נָטַף (*nāṭap*) *II, drops of stacte, a gum resin of a shrub used in incense* (Ex 30:34, only).

1355c נָטַף (*nēṭipā*) *drop, i.e. pendant.*

The verbal root *nāṭap* occurs eighteen times. It is found almost exclusively in the poetical sections of the OT. In two early pieces of Hebrew poetry (Jud 5; Ps 68), *nāṭap* is used three times of the clouds or heavens dropping water. In the Song of Deborah, rain pours down and the earth quakes as Yahweh, in a mighty theophany, appears marching across the land, "LORD, when thou didst go forth from Seir, when thou didst march from the region of Edom, the earth trembled, and the heavens dropped, yea the clouds dropped water" (Jud 5:4). Yahweh, not Baal, is the real "Rider of the Clouds" (cf. Ps 68:4 [H 5]). It is he who causes rain to drop on the parched desert (cf. Ps 68:8 [H 9]) and who alone is worthy of Israel's song of praise.

The prophets describe future earthly blessings to be bestowed upon the people of God, restored to their land. It will be a time when "the mountains shall drip sweet wine" (Joel 3:18 [H 4:18]; Amos 9:13).

The Wisdom Literature of the OT uses *nāṭap* five times. Job pictures men who waited for his words of counsel which "dropped" upon them as rain (Job 29:21-23). In Song of Solomon, the bride's lips "drop sweetness like the honeycomb" (NEB, Song 4:11), while her lover's lips "are lilies, distilling liquid myrrh" (5:13). Her hands are also said to have "dripped with myrrh" (5:5). According to Prov 5:3, "the lips of a strange (i.e. loose or adulterous) woman drip honey," an apparent reference to either kisses or seductive speech.

In prophetic literature *nāṭap* is sometimes used of the one who speaks God's word to the people. The idea of "prophesy" (RSV "preach") is conveyed by the Hiphil stem meaning literally to "cause (words) to drop, drip, flow." Hence, in Mic 2:11, the participle *maṭṭip* (AV "prophet," RSV "preacher") stands as a synonym for *nābi*, the general term for prophet. *nāṭap* is found four other times in Micah 2 in the sense of "prophesy" or "preach" (vv. 6, 11). In this context, however, the verb seems to carry a nuance of

contempt for Micah and his fellow prophets, implying the idea of "rant" (cf. NEB) or "prate." In Amos 7:16 *nāṭap* is placed parallel with the verb *nābā'*, and, as in the passages from Micah above, appears to connote the idea that a prophet is merely one who "goes drivelling on" (cf. NEB) against God's people. On two occasions Ezekiel is addressed by the Lord and told to "drop" (RSV, "preach") his message against the south (20:46 [H 21:2]) and against the sanctuaries (21:2 [H 7]).

In what seems to be a derivative of *nāṭap*, Job 36:27 uses the root for a drop of water.

nēṭipā. Pendant. This noun is used of drop-shaped earrings (cf. *naṭṭafat*, an Arabic word for earring) in Jud 8:26 and Isa 3:19. In modern Hebrew, the word *nāṭēp* is used of grapes hanging down from a cluster.

Bibliography: Dahood, M., in *Psalms* II, pp. 136-39. Girdlestone, R. B., *Synonyms of the Old Testament*, Eerdmans, 1956, pp. 239-40. Gordon, Cyrus H., UT 19: no. 1763. Gordon, Cyrus H., *Ugaritic Literature*, Rome: Pontifical Bib. Institute, 1949.

M.R.W.

1356 נָטַר (*nāṭar*) *keep, keep guard, reserve, maintain.* (RSV has "be angry" in Jer 3:5, 12 and "keep his anger" in Ps 103:9; ASV uses "retain" in Jer 3:5.)

Derivative

1356a מַטָּרָה (*maṭṭārā*) מַטָּרָה (*maṭṭārā*) *target.*

The root *nāṭar* is often used in farming contexts of those who keep or guard vineyards (Song 1:6; 8:11-12; cf. Isa 5:1-7 for a description of caring for a vineyard). It is also used in the sense of keeping one's anger or wrath. The Lord "keeps wrath for his enemies" (Nah 1:2), yet he promises not to keep anger forever (Ps 103:9; Jer 3:5, 12; cf. Amos 1:11). In Lev 19:18, a verse which Jesus considered to be at the heart of the OT law (cf. Mt 19:19; Mk 12:31), Israel is commanded, "You shall not... bear any grudge (*nāṭar*) toward the children of your people, but you shall love your neighbor as yourself."

maṭṭārā, maṭṭārā'. Target, mark, prison guard. This derivative sometimes means "target" or "mark." Job, in his suffering, alleges figuratively that God set him up as his "target" (Job 16:12). The writer of Lamentations complains in a similar vein by saying that God "bent his bow and set me as a mark (*maṭṭārā*) for his bow" (Lam 3:12). In I Sam 20:20 Jonathan says, "I will shoot three arrows to the side of it, as though I shot at a mark" (*maṭṭārā*).

In Jeremiah's prophecy, *maṭṭārā* is frequently used in the expression "court of the prison/guard." Located inside the palace grounds of

Zedekiah (Jer 32:2), the guard's courtyard was apparently an open area which served as a temporary stockade for confining prisoners during the Babylonian attack of Jerusalem (Jer 38:28; 39:14). Shut up in the court of the guard, Jeremiah was given the freedom to receive visitors (32:8) and settle a legal matter of family business (32:12). In the courtyard he received prophetic messages (33:1; 39:15), was given a daily food allotment (37:21), and was placed in a miry cistern (38:6). *maṭṭārā* also occurs in Neh 3:25 and 12:39. Interestingly, imprisonment is not a penalty used in the Pentateuchal legislation. They had no prisons in the wilderness.

M.R.W.

- 1357 נָטַשׁ (nāṭash) *forsake, cast off, cast away, reject, leave, permit, spread out, spread abroad.* (Other renderings: ASV *suffer, join, be loosed*; RSV *cease, abandon, quit, hang loose, cast down, make a raid*; ASV and RSV *lie fallow, let fall, forgo, draw.*)

Derivative

- 1357a נְטִישָׁה (nēṭishā) *tendrils of a vine (as spread out).*

There are forty occurrences of *nāṭash* in the OT. About half of these uses carry the idea of forsake or reject; elsewhere, *nāṭash* frequently means leave, let alone or spread, extend. Only in Gen 31:28 does it mean permit (allow).

Often *nāṭash* is used of God forsaking or casting off his people (Jud 6:13; I Sam 12:22; I Kgs 8:57; II Kgs 21:14; Ps 94:14; Isa 2:6; Jer 7:29; 12:7; 23:33, 39). On the other hand, God (Deut 32:15; Jer 15:6), David (Ps 27:9) or Egypt (Ezk 29:5) may be the object of *nāṭash*. The term is also used of forsaking the tabernacle at Shiloh (Ps 78:60) and of rejecting the teaching of one's mother (Prov 1:8, 6:20).

A person may leave (*nāṭash*) land by letting it lie fallow (Ex 23:11) or forgo the harvesting of crops (Neh 10:31(32)). Animals (asses or sheep) may be left alone in the sense of ceasing to care for them (I Sam 10:2; 17:20, 28). Food may be left, i.e., "dropped off" (I Sam 17:22) or a tree cut down and left behind (Ezk 31:12). This nuance of dropping, falling, or casting down is used of the nations Egypt and Israel (Ezk 32:4; Amos 5:2), of quails (Num 11:31) and in the sense of dropping a dispute (Prov 17:14).

The meaning of extend, spread out is used in the context of warriors in battle (Jud 15:9; I Sam 4:2; 30:16; II Sam 5:18, 22); also of an extended, i.e. drawn sword (Isa 21:15) and of the spreading of the shoots of a vine (Isa 16:8).

M.R.W.

- נִי (nī). See no. 1311c.

- 1358 נִיא (ny'). Assumed root of the following.
1358a נָא (nā') *raw* (of flesh, Ex 12:9, only).

- נִיב (nīb). See no. 1318b.
נִיד (nīd). See no. 1319b.
נִידָה (nīdā). See no. 1302b.
נִיחָה (nīḥōah). See no. 1323c.
נִיו (nīn). See no. 1326a.

- 1359 נִסָּן (nīsān) *Nisan, first month* (Neh 2:1; Est 3:7). For other months, see *ḥōdesh*, no. 613b.

- נִישׁוֹס (nīṣōs). See no. 1405a.

- 1360 נִיר (nir) *I, break up, freshly plow* (Hos 10:12; Jer 4:3).

Derivative

- 1360a נִיר (nir) *the tillable, untilled or fallow ground* (Hos 10:12; Jer 4:3; Prov 13:23).

- 1361 נִיר (nir) II. Assumed root of the following.

- 1361a מְנִיר (mānōr) *beam carrying the heddles in a loom* (e.g. II Sam 21:19=I Chr 20:5). Used in simile of a heavy spear.

- נִיר (nir). See no. 1333b.

- 1362 נָכָה* (nākā') *strike, scourge.* Occurs only once, in the Niphal (Job 30:8).

Derivatives

- 1362a נָכָה (nākā') *stricken* (Isa 16:7, only).
1362b נָכָה (nākē') *stricken* (Prov 15:13; 17:22; 18:14).
1362c נִכְאָת (nēkō't) *a spice* (Gen 37:25; 43:11).

- נִכְאָת (nēkō't). See no. 1362c.

- 1363 נָכַד (nkd). Assumed root of the following.

- 1363a נָכַד (nekēd) *progeny, posterity* (Gen 21:23; Isa 14:22).

- 1364 נָכָה* (nākā) *smite, strike, hit, beat, slay, kill.* Not used in the Qal stem; chiefly used in the Hiphil.

Derivatives

- 1364a נָכָה (nākēh) *stricken* (II Sam 4:4; 9:3; Isa 66:2).
1364b נָכָה (nēkeh) *stricken* (Ps 35:15).
1364c נִכּוֹן (nākōn) *blow* (Job 12:5, only).

1364d נָקָה (*makkā*) *blow, sound, slaughter.*

The root is used about five hundred times. But one must not hastily infer that since *nākā* is such a common OT root, society as a whole was saturated with war and violence. That warfare and bloodshed did occur, sometimes with great frequency, must not be denied. Yet, the wide variety of ways in which the verb "to smite" is used throughout the OT is fitting evidence to warrant a somewhat different conclusion.

The verb *nākā* is often used for "hitting" or "smiting" an object with one, non-fatal strike. A man may "smite" an animal such as an ass (Num 22:23, 25, 27). He may "hit" a person on the cheek (Ps 3:7 [H 8]; Lam 3:30) or in the eye (Ex 21:26). Exodus records that Moses' rod "struck" the river (Ex 7:17), the dust (Ex 8:16 [H 12], 17 [H 13]), and a rock (Ex 17:6). One may be the target of a flying object such as a stone from a sling (I Sam 17:49), an arrow (I Kgs 22:34), or a spear (I Sam 19:10; cf. 26:8). The root *nākā* may also refer to being "smitten in conscience" (cf. David, when he cut off Saul's skirt, I Sam 24:5 [H 6]), and to the "clapping" of hands before a king (II Kgs 11:12).

nākā is also found in passages which describe the beating of some object. A man may receive a "beating" by another in a fight (Ex 2:11, 13; Deut 25:11). Nehemiah "beat" some of the Jews for marrying foreign women (Neh 13:25). In Song of Solomon, the bride, searching for her lover through the streets of the city, is beaten by the watchmen (Song 5:7). The OT law apparently allowed scourging for certain offenses (Deut 25:2-3; cf. II Cor 11:24). Jeremiah the prophet, however, was beaten by authorities although he was innocent (Jer 20:2; 37:15). So also was the Suffering Servant who gave his "back to the smiters" (Isa 50:6; cf. Mt. 26:67). Proverbs notes the importance of beating for the sake of acquiring wisdom and discipline (Prov 19:25; 23:13-14). The idea of "beating repetitiously" is likewise seen in the plague of hail in Egypt which "struck down" everything in the open (Ex 9:25).

In a large number of passages *nākā* means to "slay," "kill," "strike dead" (cf. AV "slay," some ninety times). It is used of murdering another man (Ex 21:12; Josh 10:26 et al.) whether intentionally (II Sam 2:23) or unintentionally (Deut 19:4); of a man killing a lion (I Sam 17:35); of a lion killing a man (I Kgs 20:36); and of a worm attacking a plant so as to kill it (Jon 4:7).

Another large group of passages uses the root in the sense of "attack" and/or "destroy," the object being a group of people (Gen 32:8 [H 9], 11 [H 12]; Josh 8:21), a house (Amos 3:15), and a city (Josh 10:28 et al.).

This usage bears on the large numbers said to

be "smitten" (*nākā*) or fallen (*nāpal*) or wounded (*hālal*) in battle. Thus when in Gideon's battle 120,000 men "fell" (Jud 7:10), it may only mean that they were killed, wounded, or missing in action; 15,000 only were left as a fighting force. So also in the war of Abijah against Jeroboam, "They smote (*nākā*) them with a great smiting (*makkā*) and there fell (*nāpal*) wounded (*hālal*) 500,000." (Cf. R. L. Harris, *Man—God's Eternal Creation*, Moody, 1971, pp. 155-56).

Of particular theological importance is the fact that God is often the subject of *nākā*. It is God who "smites" people with blindness (II Kgs 6:18) and plagues (Deut 28:22, 27-28, 35). He brings judgment upon man for his sin (I Kgs 14:15; Lev 26:24), even death (II Sam 6:7). Likewise, nature is under God's control for he, not Baal, "smote" Israel's vines and fig trees (Ps 105:33).

makkā. *Blow, wound, plague, slaughter, defeat* (RSV also has affliction (Deut 28:59, 61; 29:22 [H 21]), sickness (Deut 28:59), and disaster (Jer 19:8; 49:17). Of the forty-eight occurrences of *makkā* in the OT, two-thirds of them are translated in the LXX by the term *plēgē* (πληγή), from which the English term "plague" is derived.

The word is used with four main nuances of meaning. First, it is used literally of a "blow" or "stroke" received in a beating or whipping (Deut 25:3; Prov 20:30). According to OT law, the number of strokes received in formal punishment was limited to forty (Deut 25:3). The synagogue, however, eventually reduced this to thirty-nine strokes (cf. II Cor 11:24), thirteen across the breast and twenty-six across the back (cf. TDNT, IV, p. 516). The same idea of "scourging" is used figuratively of the Lord of hosts who "smote Midian" (cf. Isa 10:26).

Secondly, *makkā*, in certain contexts, is translated "wound." It is so used of King Ahab's death. When the king was fatally struck by an arrow, the Hebrew historian graphically states, "the blood ran out of the wound into the midst of the chariot" (I Kgs 22:35; cf. the wounds from God's arrows in Ps 64:7 [H 8]). Another king, Joram, received battle "wounds" from the Syrians (II Kgs 8:29; 9:15; II Chr 22:6). The prophets often use "wound" symbolically, describing that condition of God's people usually brought about by the "blow" of an enemy due to her sin (Jer 30:14; cf. Isa 1:5-6). Although her wound is "grievous" (Jer 10:19; 14:17; 30:12; cf. Assyria in Nah 3:19), even "incurable" (Jer 15:18; Mic 1:9), God will bring healing in his time (Isa 30:26; Jer 30:17).

makkā may also be rendered "plague" or "affliction." In OT times, plagues seem to have been a kind of epidemic disease often sent as punishment for sin. Once the Hebrew people left Egypt, God demanded obedience of them.

Should they disobey, God solemnly warned, "I will bring more plagues upon you, sevenfold as many as your sins" (Lev 26:21). A "very great plague" (*makkā*) occurred in the wilderness as the people were gluttonously eating the quails (Num 11:33). This plague may have been a severe stomach disorder. On the plains of Moab, just prior to the Conquest, God's people are again threatened with afflictions, "severe and lasting," if they fail to observe the law and revere God's name (Deut 28:59, 61). Several generations after the Exodus, the Philistines were yet impressed with the reputation of the God of the Hebrews who "smote the Egyptians with every sort of plague in the wilderness" (I Sam 4:8).

Lastly, *makkā* is used in the sense of "defeat," as when an army or people is smitten by "slaughter" (I Sam 4:10; 14:30). Frequently the verb *nākā* "to smite" is combined in a cognate construction with *makkā*, resulting in the expression, "to make/smite with a very great" or "great slaughter" (cf. Josh 10:10, 20; Jud 11:33; 15:8; I Sam 6:19; 19:8; 23:5; I Kgs 20:21 et al.).

Bibliography: IDB, III, pp. 821–22. Harris, R. L., *Man—God's Eternal Creation*, Moody, 1971, pp. 155–56. TDNT, IV, pp. 515–19.

M.R.W.

נָכוֹן (*nākōn*). See no. 1364c.

1365 נָכַח (*nkḥ*). Assumed root of the following.

1365a נָכוֹחַ (*nākōaḥ*) נָכַח (*nōkaḥ*) both appear to be derivatives of the root *nkḥ* meaning "be in front of" (so BDB).

The word *nākōaḥ* occurs eight times. It is used mainly as an adjective (straight, right, plain) and as a noun (what is straight, right, upright). Most of the examples cited below illustrate that *nākōaḥ* primarily stresses the ethical quality of life in actions involving both personal and national morality.

nākōaḥ is used adverbially in one instance (Isa 57:2) meaning "straight forwardly." In this context, the righteous man dies in peace (*shālôm*), for he has walked a straight path through life. Several passages employ *nākōaḥ* adjectivally. In II Sam 15:3 it stands beside the word "good" in reference to a legal case. Another occurrence (Prov 8:9) states that words of wisdom "are all straight to him who understands"; they are not "twisted or crooked" (cf. v. 8). To give a "right" answer in a legal matter is to give an honest or straightforward reply (Prov 24:26).

Other verses treat *nākōaḥ* as a noun. In Isa 30:10, the word is used of the "true" things revealed by God to his prophets in contrast to the illusions of other so-called prophets. The term "land of uprightness" (*'ereṣ nēkōhôt*) charac-

terizes a place where the wicked man "deals perversely" (Isa 26:10). The term is used in Isa 59:14 as a synonym for "justice," "righteousness," and "truth." Amos, the prophet of social justice, lashes out at the unethical practices of those in Samaria by saying, "They do not know how to do right" (3:10). *nōkaḥ* is used about twenty times, normally in prepositional or adverbial phrases. It means "in front of, opposite," and is variously rendered "over against," "before," "facing," et al.

M.R.W.

1366 נָכַל (*nākal*) *be crafty, deceitful, knavish* (e.g. Mal 1:14; Num 25:18).

Derivatives

1366a נָכַל (*nēkel*) *wiliness, craft* (Num 25:18, only).

1366b כָּלַי (*kēlay*), כָּלִי (*kēlay*) *knave* (Isa 32:5, only), with *nun* elided.

1367 נֶכֶס (*nekes*) *riches* (e.g. Josh 22:8; Eccl 6:2).

1368 *נָכַר (*nākar*) *recognize, acknowledge, know, respect, discern* (not in the Qal).

Derivatives

1368a נָכַר (*neker*) *misfortune, calamity* (Job 31:3).

1368b נֶכָרָה (*nēkārah*) *that which is foreign.*

1368c נֶכְרִי (*nokri*) *foreign, strange.*

1368d נֶכָרָה (*nākar*) *treat as foreign.* Demonstrative verb.

1368e הִנְכַּרָה (*hakkārā*) *look* (or expression?). Occurs only in Isa 3:9.

1368f מַכָּר (*makkār*) *acquaintance, friend* (II Kgs 12:6, 8).

The root *nkr* carries several different meanings. (BDB divides it into two verbs. KB treats as one, as we do here.) First, it conveys the idea to "inspect" or "look over" something with the intention of recognizing it. Jacob invited Laban to "point out" (i.e. visually distinguish) his own possessions from those of Jacob (Gen 31:32). Likewise, personal items such as Joseph's robe (Gen 37:32) and Judah's signet, cord, and staff (Gen 38:25) are inspected with a view to identifying the owner of each.

The verb also means to "pay attention to" or "take notice of" (someone). Ruth is surprised that Boaz "took notice" (*nkr*) of her when she was a foreigner (*nokriyā*; Ruth 2:10, 19; cf. II Sam 3:36). In a number of passages *nkr* carries the nuance of regarding someone with favor or for good. Such is God's regard for the exiles of Judah (Jer 24:5). The potential danger in "showing attention" to someone is that partiality may

result. Proverbs 28:21 states, "To show partiality is not good." Hence judges are solemnly warned not to be partial (*nkr*) in their judging (Deut 1:17; 16:19; Prov 24:23).

A third use of *nkr* is in the sense of "to recognize" an object (which one formerly knew). A man might observe another person and "recognize" him (cf. I Kgs 18:7; 20:41), sometimes only by the tone of voice (I Sam 26:17). Jacob "recognized" the blood-dipped robe as belonging to his son Joseph (Gen 37:33). Judah "recognized" (i.e. acknowledged) his own signet, cord and staff which resulted in his incrimination (Gen 38:26). On the other hand, a person may fail to "recognize" someone because of darkness (Ruth 3:14). Job's comforters at first failed to "recognize" him because of his personal dishevelment (Job 2:12). The aged Isaac did not "recognize" Jacob because of the hairy animal skins on his hands (Gen 27:23). It should especially be noted that in Gen 42:7, *nkr* occurs with two opposite meanings: Joseph "knew" (*nkr*), i.e. "recognized" his brothers, but "he treated them like strangers" (Hithpael of *nkr*), i.e. "he kept his identity from them" (see *nkr* II).

The root *nkr* is further used in the sense of "to acknowledge" (with honor or recognition). A father must "acknowledge" the firstborn son by giving him a double portion (Deut 21:17). Levi failed to "acknowledge," i.e. "he disowned" his brothers (Deut 33:9). Prophetically, Daniel says of Antiochus, "Those who acknowledge him he shall magnify with honor" (Dan 11:39). Concerning Israel, Isaiah writes, "all who see them shall acknowledge them, that they are a people whom the LORD has blessed" (Isa 61:9).

In several passages *nkr* carries the idea of "to distinguish" or "to understand." When the people saw the foundation of the postexilic temple being laid, they could not "distinguish" the sound of joyful shouting from the sound of weeping (Ezra 3:13). An apparition appeared to Eliphaz in a vision but he could not "distinguish," i.e. "discern" its appearance (Job 4:16).

It is significant that *nkr* is not used in the OT as a euphemism for the act of sexual intercourse as the root, *yāda'* (q.v.) is often used. In Ugaritic, however, *nkr* is used in the sense of "to know sexually." One text reads, "The newlywed burned to lie again with his wife, to know (his) beloved" (Keret IV. 28; I ii 49; cf. G. R. Driver, *Canaanite Myths and Legends*, pp. 31, 33, 156).

nēkār. *That which is foreign.* This derivative is usually rendered "strange" or "stranger" in the KJV, but "foreign" or "foreigner" in the RSV. It is used of a "foreign god" (Deut 32:12; Ps 81:9 [H 10]; Mal 2:11 et al.), of "foreign altars" (II Chr 14:3 [H 2]), a "foreign country" (Ps 137:4), and "everything foreign" (Neh 13:30). Of fre-

quent occurrence is the nominal *ben* (*han-*) *nēkār* "foreigner" (Gen 17:12, 27; Ex 12:43 et al.), and *bēnē* (*han-*) *nēkār* "foreigners" (II Sam 22:45-46; Isa 56:6; 60:10).

nokri. *Foreign, strange, alien;* often as a noun, "foreigner," "stranger." This term occurs over forty times and has a variety of uses. The LXX mainly employs ἀλλότριος for *nokri*. Like *nēkār* above, *nokri* is normally translated "strange" or "stranger" in the AV, but "foreign" or "foreigner" in the RSV. A non-Israelite is a "foreigner" (Jud 19:12; I Kgs 8:41 et al.). The term applies to a "foreign land" (Ex 2:22; 18:3) and "foreign (non-Israelite) women" (I Kgs 11:1, 8 et al.). In the book of Proverbs, "foreign (or strange) woman" (*nokriyā*) becomes a technical expression for a prostitute or adulteress (Prov 2:16; 5:20; 6:24 et al.). Sometimes *nokri* carries the idea of "unknown," "unfamiliar" (Job 19:15; Ps 69:8 [H 9]), or even "odd" or "surprising" (Isa 28:21). In modern Hebrew, *nokri* may stand for "gentile."

nākar. *Act or treat as strange, foreign, new; misconstrue, disguise, make unrecognizable.* Although BDB (pp. 648-49) lists this as a denominative verb under *nkr* II, this root is probably not to be distinguished from *nkr* I, "recognize, know." It is likely, as KB (p. 617) posits, that the original meaning of "be strange, new, conspicuous" developed to "be remarked, known."

In several passages *nkr* carries the idea of shielding one's true identity from another. In Egypt, Joseph "acted as a stranger" to his brothers, pretending not to know them (Gen 42:7). Jeroboam's wife disguised herself, concealing her identity to Ahijah the prophet, thus "she pretended to be another woman" (I Kgs 14:5-6, RSV). Proverbs 26:24 says, "A man filled with hate disguises it in his words" (cf. Scott, *Proverbs*, in AB, p. 158). Here is a different kind of disguise. It comes from the lips as a man speaks things "foreign" to his mind.

The root *nkr* may also be translated "misconstrue, misrepresent, judge amiss" as in Deut 32:27 (RSV), "Had I not feared provocation by the enemy, lest their adversaries should judge amiss."

This verb also may carry the idea of "disfiguring, making unrecognizable, treating (a place) as foreign or profane," a charge which Jeremiah makes of the valley of the son of Hinnom in Jerusalem (Jer 19:4).

Bibliography: Barabas, S., "Foreigner," in ZPEB, II, p. 590. Driver, G. R., *Canaanite Myths and Legends*, Edinburgh: T & T Clark, 1956. TDNT, I, pp. 264-67. THAT, II, pp. 66-68. M.R.W.

נִכְרִי (*nokri*). See no. 1368c.

1369 נֶכֶת (*nēkōt*) *treasure* (II Kgs 20:13; Isa 39:2). Meaning and derivation uncertain.

1370 נָלָה (*nlh*). Assumed root of the following.
1370a נִקְלָה (*minleh*) *gain, acquisition* (Job 15:29, only).

1371 נָמַל (*nml*). Assumed root of the following.
1371a נִקְלָה (*nē mālā*) *ant* (Prov 6:6; 30:35 only).

1372 נָמַר (*nmr*). Assumed root of the following.
1372a נִמְרָה (*nāmēr*) *leopard* (e.g. Hos 13:7; Hab 1:8).

נָם (*nēs*). See no. 1379a.

1373 נָסָה (*nāsā*) *test, try, prove, tempt, assay, put to the proof, put to the test*. (Other renderings infrequently found: ASV *adventure, proveth*; RSV *make a test, attempt, venture, be used to*; ASV and RSV *make trial*.)

Derivative

1373a מַסָּה (*massāh*) *trial, test, proving*. Used also as a place name (Massah) where the "trial" over water happened in the wilderness (cf. Ex 17:1-7).

In most contexts *nāsā* has the idea of testing or proving the quality of someone or something, often through adversity or hardship. The rendering *tempt*, used frequently by the AV and ASV, generally means *prove, test, put to the test*, rather than the current English idea of "entice to do wrong." The verb *nāsā* occurs 36 times in the OT.

In a number of passages *nāsā* means to attempt to do something. It is used of attempting or venturing a word which might offend the hearer (Job 4:2), of venturing to touch one's foot to the ground (Deut 28:56), and of trying to take a nation (Israel) from another nation (Egypt) (Deut 4:34). In other contexts, *nāsā* is used of testing various things such as armor and weapons (I Sam 17:39) and pleasure (Eccl 2:1; cf. 7:23).

The largest number of references, however, deal with situations where a person or a nation is undergoing a trial or difficult time brought about by another. Though man is forbidden to put God to the test (Deut 6:16), the OT records that he did so. The wilderness place of Massah ("trial") becomes a byword in this regard, often combined in a play on words with *nāsā*, "to try" (Ex 17:2, 7; Deut 6:16; 33:8; Ps 95:8, 9; cf. Deut 9:22). Those who put God to the proof in the wilderness would not see Canaan (Num 14:22-23). The hymns of Israel reflect this defiant attitude (see Ps 78:18, 41, 56; 106:14).

On occasion, one man would try or put another man to the test. Thus, the Queen of Sheba tested

Solomon with hard questions (I Kgs 10:1; II Chr 9:1); the chief of the eunuchs tested the appearance of Daniel and his friends after they ate vegetables for ten days (Dan 1:12, 14); false prophets sometimes were the instrument for testing a man's faith (Deut 13:3 [H 4]). Often, however, God is the One responsible for bringing testings and trials upon man. God delivered Israel by sending "great trials" upon the Egyptians (Deut 7:19; 29:3 [H 2]); but he later tested Israel by the Canaanite nations (Jud 2:22; 3:1, 4). Likewise, *nāsā* is used when God tested both Abraham (Gen 22:1) and Hezekiah (II Chr 32:31). Such testing by God, however, was not without intent. It was to refine the character of man that he might walk more closely in God's ways (Ex 16:4; Deut 8:2; Jud 2:22; II Chr 32:31; Ps 26:1-3).

M.R.W.

1374 נָסַח (*nāsah*) *pull or tear away* (e.g. Prov 15:25; Deut 28:63).

Derivative

1374a מִסָּח (*massāh*) *by turns, alternately*. Meaning uncertain.

נָסִיק (*nāsik*). See nos. 1375b, 1377a.

1375 נָסַק (*nāsak*) *I, pour out, pour, offer, cast*.

Derivatives

1375a נִסֶּק (*nēsek*) *drink offering, libation, molten image*.

1375b נָסִיק (*nāsik*) *libation* (Deut 32:38), *molten image* (Dan 11:8).

1375c מַסְקָה (*massēkā*) *libation, drink offering, molten metal, cast image*.

The root *nsk* is mainly used for the "pouring out" of a drink offering or libation, and for the "casting" of metal images. It would appear (cf. BDB) that this root should probably be distinguished from *nāsak* "to weave," and *nāsak* "to set, install." *nāsak* "to pour out" occurs about twenty times.

nāsak is primarily used in connection with the OT drink offering or libation. (Correspondingly the word "libation" comes from the Latin term *libare* "pour out a drink offering.") The drink offering was originally established in the covenant community as an appropriate form of worship, although it might also be perverted through the influence of heathen cultic ritual.

Before Israel settled in her land, the Canaanites were accustomed to pour out drink offerings to their gods. Pagan fertility religion thought of deities as resembling men in their need of both food and drink. The Ugaritic root *nsk* is well attested in Canaanite literature (see G. R. Driver, *Canaanite Myths and Legends*, p. 157). Thus on

one occasion, Baal, the Canaanite god of fertility and nature, commands, "Pour a peace-offering in the heart of the earth, honey from a pot in the heart of the fields" (Baal v. iii. 31-32; in Driver, p. 87). The influence of these pagan libations upon the purity of Israelite worship was met head on by the prophets. They sternly rebuked Israel's corrupt practice of pouring out drink offerings to idols (Isa 57:6; cf. 65:11; Ezk 20:28). Just before the fall of the Southern Kingdom, God warned through Jeremiah, "drink offerings (*nēsek*) have been poured out to other gods, to provoke me to anger" (Jer 32:29; cf. 7:18 and 19:13). Even after captivity, the Jewish refugees in Egypt continued to follow their old heathen practices, countering Jeremiah's rebuke by insisting, "But we will do everything that we have vowed, burning incense to the queen of heaven and pouring out libations to her as we did . . . in the cities of Judah and in the streets of Jerusalem" (Jer 44:17; cf. 44:18-19, 25).

Jacob was the first to be referred to as presenting a drink offering (cf. Gen 35:14). But it was not until after the Exodus from Egypt that the laws governing the *nēsek* were established. As a rule, a drink offering was to be presented along with burnt offerings and cereal offerings (Ex 29:40; Lev 23:13; Num 15:1-10). The amount of wine was specified at one-fourth hin for each lamb (Num 15:5), one-third hin for each ram (15:6-7) and one-half hin for each bull (15:8-10). Although King Ahaz built a new altar according to a pagan design, he seems to have conformed to pentateuchal legislation by pouring out his drink offering at the time he offered his burnt offering and cereal offering (II Kgs 16:10-16).

Daily, at the time of the morning and evening burnt offering, a drink offering was to be poured out to the Lord (Num 28:7-8). A similar practice was to be observed at each of the following feasts: Sabbath (Num 28:9), New Moon (Num 28:14), Unleavened Bread (Num 28:24), First Fruits (Lev 23:13; Num 28:31), Trumpets (Num 29:6), Day of Atonement (Num 29:11), and Tabernacles (Num 29:12-39). In addition, the *nēsek* was a part of the religious ceremony which ended the vow of the Nazirite (Num 6:15, 17). The intertestamental work, *Ecclesiasticus*, has left us a description of the conclusion of the daily temple ritual of the high priest: "He held out his hand for the libation cup and poured out the blood of the grape, poured its fragrance at the foot (*themelias*—base) of the altar to the Most High, the King of all" (Sir 50:15, NEB). But some verses suggest that the libation was poured out on the altar, presumably over the sacrifice (cf. Gen 35:14—on the pillar; Ex 30:9 not on the altar of incense).

The liquid normally used for a "drink offering" was wine (*yayin*, Ex 29:40; Num 15:5, 7, 10 et

al.), or other fermented drink (*shēkar* Num 28:7). On at least one occasion water was "poured out to the Lord" (II Sam 23:16; I Chr 11:18). The phrase "ten thousands of rivers of oil" (Mic 6:7), coming in a context of priestly ritualism and burnt offerings, may also suggest the occasional use of oil for the *nēsek*. "Libations of blood" (Ps 16:4) were a heathen practice, nowhere condoned in the OT.

During the time of Jesus, in accord with OT law, the weeklong Feast of Tabernacles included a daily drink offering (cf. Num 29:12 ff.). A priest would fill a golden pitcher at the pool of Siloam, walk in solemn priestly procession to the temple, and there pour out the water at the altar (cf. W. Hendriksen, *NT Commentary: Gospel According to John*, II, pp. 21-26). It was in this context that Jesus proclaimed on the last day of the feast, "If any one thirst, let him come to me and drink" (Jn 7:37).

In the NT, Paul employs the OT imagery of the "drink offering" in using the term *spendomai* (Phil 2:17; II Tim 4:6). In both passages, Paul, writing while imprisoned, literally states, "I am being poured out (as a drink offering)" for the sake of Christ. Just as the drink offering was "poured out" at the altar, so the apostle is prepared joyfully to "pour out" sacrificially his own blood in martyrdom.

The second (and far less frequent) use of the root *nāsak* is to "pour out" or "cast" molten images. Whereas the derivative *nēsek* is translated "drink offering" almost exclusively (c. 60 times), the derivative *massēkâ* normally carries the meaning "molten image" (c. 25 times). Such images were cast by pouring molten metal into a mold or over a frame (Isa 40:18-20). Images were cast of gold (Isa 30:22), the most noteworthy examples being Aaron's molten calf (Ex 32:4, 8) and Jeroboam's molten calves set up at Dan and Bethel (I Kgs 14:9). Other images were of silver (cf. Ugaritic *nsk ksp*, "silversmiths" UT 19:1253), bronze, and iron. The worship of images cast of metal is roundly denounced in both the law (Ex 34:17; Lev 19:4; Deut 27:15) and the prophets (Isa 41:29; 42:17; 44:10; Jer 10:14; 51:17; Hos 13:2; Hab 2:18).

Bibliography: Driver, G. R., *Canaanite Myths and Legends*, Edinburgh: Clark, 1956. TDNT, VII, pp. 528-536. Woudstra, S., "Molten Image," ZPEB, IV, p. 270. Wright, G. E., *Biblical Archaeology*, Westminster, 1957, pp. 107-20. M.R.W.

1376 נָסַק (nāsak) II, weave (Isa 25:7; 30:1).

Derivative

1376a מְסֻקָּה (*massēkâ*) woven stuff, web (Isa 25:7; 28:20; 30:1).

1376b מַסְכֶּת (*masseket*) *web of unfinished stuff, on loom* (Jud 16:13–14).

1377 נָסָא (*nāsak*) *III, set, install* (Ps 2:6; Prov 8:23).

Derivative

1377a נָסִיק (*nāsik*) *prince* (e.g. Josh 13:21; Ezk 32:30).

1378 נָסָא (*nāsas*) *I, be sick* (Isa 10:18, only).

1379 *נָסָא (*nāsas*) *II*. Occurs only in the Hithpoel, in Ps 60:6, "that it may be displayed," and in Zech 9:16, "raised," "prominent." Meaning dubious in each occurrence.

Derivative

1379a נִסָּא (*nēs*) *signal pole, standard, ensign, banner, sign, sail*. (ASV and rsv similar except rsv uses warning in Num 26:10.)

In the OT, *nēs* generally means a rallying point or standard which drew people together for some common action or for the communication of important information. This usually happened on a high or conspicuous place within the camp or community. There, a signal pole, sometimes with an ensign attached, could be raised as a point of focus or object of hope. The term occurs twenty-one times. In Ex 17:15, however, in the AV and ASV, *nēs* remains untranslated, occurring in the title, "Jehovah-nissi."

People would rally together around a *nēs* for various purposes, one of the most important being the gathering of troops for war. The prophetic materials particularly emphasize this use of the standard. Isaiah 5:26 pictures God raising a standard among the nations, signaling Assyrian warriors for muster against sinful Israel. The trumpet was often used as a war alarm to summon soldiers around the *nēs*. Jeremiah says, "Set up a standard on the earth, blow the trumpet among the nations for war against her" (51:27; see also 4:21; Isa 18:3). The standard was usually raised on a mountain or other high place (Isa 13:2; 18:3; 30:17). There, public proclamations could be made (Jer 50:2). Soldiers deserting the standard in panic (Isa 31:9) signaled defeat. When a standard was raised toward a city, it was a sign for its residents to "flee for safety" before the attack (cf. Jer 4:6).

On two occasions *nēs* is used in the sense of "sail." In Isa 33:23 (cf. Mishna, *Baba Bathra* 5a) the prophet addressed Zion as a ship, "Your tackle hangs loose; it cannot hold the mast firm in its place, or keep the sail (*nēs*) spread out." In Ezk 27:7, Tyre is pictured as a sturdy ship whose

sail (made of "fine embroidered linen from Egypt") served as its ensign (*nēs*). Possibly the heraldic symbol of the city was actually embroidered on the sail. The *Encyclopedia Judaica* (VI, p. 1335) points out that murals on tombs indicate Jewish ships bore emblems. In addition, the Targum speaks of colorful flags made of silk.

The word *nēs* is also used in the prophets in connection with the return to Zion. An ensign is to be raised over the nations (Isa 62:10) and they will bring the sons and daughters of Zion back to her (Isa 49:22).

It is not surprising that Isaiah, the Christological prophet *par excellence*, personifies *nēs*. He says "in that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek" (11:10; cf. 11:12). So Israel's messianic king will be lifted up (cf. Jn 3:14; Phil 2:9) that all men might rally around him.

The Pentateuch employs *nēs* four times. When the Amalekites were defeated (Ex 17:15), Moses built an altar to commemorate the victory. Realizing that the Lord was the Banner around which Israel had rallied, he called the altar "Jehovah nissi" (the LORD is my banner). Later on in the wilderness, Moses lifted up among the people a bronze serpent set upon a pole (*nēs*) (Num 21:8–9). This rallying point of healing and life became a fitting object-lesson of something greater to some (cf. Jn 3:14–15). *nēs* is also employed in Numbers in the sense of "sign" or "warning" (26:10).

Bibliography: *Encyclopedia Judaica*, VI, New York: Macmillan, 1971, pp. 1334–38. Vaux, Roland R. de, AI pp. 227, 251. ZPEB, I, pp. 461–63. Yadin, Yigael, *The Art of Warfare in Biblical Lands*, 2 vols., McGraw-Hill, 1963.

M.R.W.

1380 נָסָא' (*nāsa'*) *I*, chiefly used in the Qal stem, translated *pull out, remove, set out, set forward, depart, journey*. (ASV often prefers journey; rsv also uses pluck up, move, migrate.)

Derivatives

1380a מַסָּא (*massa'*) *pulling up, breaking camp*.

1380b מַסָּא (*massā'*) *breaking out, quarrying* (of stones).

The root meaning "to pull out tent-pegs," i.e. to break camp (cf. Isa 33:20; also note Jud 16:3 where Samson "pulls up" two gateposts from the ground), gave rise to the derived meaning of "to set out," or "journey"—the usual meaning of this frequent verb. Ugaritic literature also attests this root (cf. UT 19: no. 1254; AisWUS no. 1803 *herausreisen* "journey forth").

The verb *nāsa'* with its derivatives occurs

about 160 times. More than 80 percent of these occurrences, however, are found in the Pentateuch, with nearly a hundred references in the book of Numbers alone. Considering the nature of the verbal idea, *nāsa'* fits well into the historical life setting of the Hebrews of this early period. Before the conquest, they were a primarily semi-nomadic, itinerant, tentdwelling people. As desert travellers, each morning they pulled up their tent-pegs, folded their tents, and set out with flocks and herds on the next stage of their journey. Thus for the wandering Hebrews, the idea of "pulling up" or "breaking camp" (cf. *massa* in Num 10:2) led to the more common meaning of "setting out" (Num 10:6). In this regard it is of note that Numbers 33 (RSV) renders *nāsa'* "to set out" forty-two times in its list of the various stages of Israel's journey from Egypt to the border of Canaan.

In OT times, "to set out" was normally to journey and go travel somewhere. This then gave rise to such expressions of hendiadys as "take your journey, and go" (Deut 1:7; 2:24). The patriarch Jacob "journeyed" about Canaan (cf. Gen 35:16; 46:1). The Israelites "set out" from Elim, journeying to the wilderness of Sin (Ex 16:1). From Rephidim they "set out" for Sinai (Ex 19:2). Forty years later, "the people set out from their tents, to pass over the Jordan" (Josh 3:14). Occasionally *nāsa'* carries the nuance of "setting out" in the sense of to "go forward" or to "go onward." When Israel fled Egypt and was suddenly halted by the Red Sea, the Lord said to Moses, "Tell the people of Israel to go forward (*nāsa'*)" (Ex 14:15). Later, Israel was instructed to "go onward" (*nāsa'*) only when the cloud was taken up from over the tabernacle (Ex 40:36-37). People are not the only subject of *nāsa'*; other things also are said to "set out" such as the standard of a tribe (Num 10:18, 22, 25), the ark (Num 10:35), the tabernacle (Num 1:51), and the tent of meeting (Num 2:17).

In a number of passages, *nāsa'* means to "depart," "leave," or "go back." It is used of those who have "gone away" to a nearby town (Gen 37:17) and of a king who had "left" one city to fight at another (II Kgs 19:8). Sennacherib "departed," i.e. retreated, from Jerusalem to Nineveh when he saw that his army was miraculously decimated (II Kgs 19:36). Likewise, King Jehoram and his forces "withdrew," i.e. retreated, from attacking Moab and returned to their own land (II Kgs 3:27). The rendering "struck camp" (NEB) for *nāsa'* in this verse seems open to question.

nāsa' is also used in the sense of to "journey by stages." Headed for Sinai, the Israelites "moved on from the wilderness of Sin by stages" (pl. of *massa'*; Ex 17:1). Later they "set out by stages from the wilderness of Sinai" (Num

10:12). Moses recorded the itinerary of Israel's journeys "stage by stage... according to their starting places" (Num 33:1-2). The same nuance of journeying gradually, stopping from place to place, is conveyed by *nāsa'* in Gen 12:9 where Abram, having left Haran, "journeyed on, still going toward the Negeb" (cf. Gen 11:2 where the term "migrate" seems to be an appropriate rendering of *nāsa'*). *nāsa'* is likewise used of shepherds who "wander" from place to place with their flocks (Jer 31:24).

The Hiphil stem of *nāsa'* sometimes means to "cause to set out" or "make start out." It was Moses who "brought Israel from the Red sea" (Ex 15:22; cf. LXX); but it was the Lord who "caused the east wind to blow" (Ps 78:26; cf. Ex 14:21) and who "led forth his people like sheep, and guided them in the wilderness" (Ps 78:52). The Hiphil is also employed with the nuance of to "remove" or "take (something) from its place." A jug is "set aside" when it has been filled (II Kgs 4:4). Hope may be "pulled up," i.e. removed, like a tree (Job 19:10). When stones are quarried, they are "removed from their place" (cf. I Kgs 5:17 [H 31]; Eccl 10:9). Hence the derivative *massā'*, the "breaking (of stones)" or "quarrying" (I Kgs 6:7).

M.R.W.

1381 נָסַע (*ns'*) II. Assumed root of the following.

1381a מַסָּע (*massā'*) missile, dart (Job 41:18, only).

נָסַק (*nāsaq*). A form of *sālaq*, no. 1511.

1382 נִסְרוֹךְ (*nisrōk*) *Nisroch*. The Assyrian god worshiped by Sennacherib.

Nisroch is mentioned twice in Scripture, II Kgs 19:37 and Isa 37:38. These parallel accounts indicate that after Sennacherib withdrew to his own land from Jerusalem he was slain by his sons as he worshiped in the temple of Nisroch his god (also cf. ANET, p. 288).

The precise identity of the name *nisrōk* has long been a problem. It is unknown in ancient Assyro-Babylonian literature. The LXX readings are varied (*Esdrach*, *Esthrach*, *Asrach*) providing little clarification of the matter.

It would appear that *nisrōk* resulted from a scribal corruption of the name of some other deity. The exact location where Sennacherib was slain is not clearly stated, but one possibility is that it may have been the city of Assur, the spelling *nisrōk* being derived from the Assyrian god, Ashur.

More likely, however, Nisroch is a corruption of either the name Marduk or Nusku. Although Marduk was a deity of Babylon, the Nabonidus

inscription says that Sennacherib led "Marduk away and brought (him) into Ashur" (ANET, p. 309). Thus Sennacherib may have been assassinated in a temple of Marduk in his own land.

Nisroch may also be understood as a misspelling of Nusku, the name of the fire god of Babylon found in Assyrian inscriptions (see John Gray, *I & II Kings*, pp. 694, 95); and IDB, III, p. 554.

M.R.W.

נְעֻרוֹת (n'e'ûrôt). See no. 1389e.

נְעֻרִים (n'e'ûrim). See no. 1389d.

נָעִים (nā'im). See nos. 1384b, 1385a.

- 1383 נָעַל (nā'al) *bar, bolt, lock* (e.g. II Sam 13:18; Jud 3:23).

Derivatives

1383a נָעַל (nā'al) *sandal, shoe* (e.g. Gen 14:23; Deut 25:10).

1383b נָעַל (nā'al) *furnish with sandals*. Denominative verb (Ezk 16:10; II Chr 28:15).

1383c מְנַעֵל (man'ûl) *bolt* (Song 5:5; Neh 3:8).

1383d מְנַעֵל (min'āl) *bolt* (Deut 33:25).

- 1384 נָעַם (nā'em) *I, be pleasant, sweet, delightful, beautiful*.

Derivatives

1384a נָעַם (nō'am) *pleasantness, beauty, kindness, favor*.

1384b נָעִים (nā'im) *pleasant, sweet, lovely, agreeable*.

1384c נְעָמָן (nā'āmān) *pleasantness* (Isa 17:10).

1384d מְנַעֲמִים (man'ammim) *delicacies, dainties* (Ps 141:4).

The root with its derivatives is found twenty-eight times in the OT. In Ugaritic literature the root is also well attested, being the normal word for "good." As a noun it is rendered "goodness, charm, loveliness" (see UT 19: no. 1256).

The root is used to describe people such as Saul and Jonathan (II Sam 1:23), David (the "sweet" psalmist of Israel, II Sam 23:1), and his friendship with Jonathan (II Sam 1:26). It is used of the physical beauty of two lovers (Song 1:16; 7:6 [H 7]), of the nation of Egypt (Ezk 32:19), and of Issachar's portion in the land of Canaan (Gen 49:15).

The OT also uses *nā'em* and its derivatives to characterize various concrete terms as, for example, the taste of bread (Prov 9:17), location of ground (Ps 16:6), and music of the lyre (Ps 81:2 [H 3]). In Zech (11:7, 10), *nō'am* (AV "Beauty"; RSV "Grace") is the name given to one of the staffs.

In other contexts the root is used to describe words (Ps 141:6; Prov 15:26; 16:24; 23:8), knowledge (Prov 2:10; 22:18), good fortune or wealth (Job 36:11; Ps 16:11; Prov 24:4), the ways of people (Ps 133:1), and wisdom (Prov 3:17).

Of special note are those passages where the root is used to describe God or his name. Psalm 135:3 (AV) declares, "Sing praises unto his name; for it is pleasant (*nā'im*; cf. RSV "sing to his name, for he is gracious!"). See also Ps 147:1 [H 2]. Note that the Arabic cognate, *na'ima* means "be pleasant," and its derived noun *ni'matun* means "grace, favor." The Psalms (27:4; 90:17) also speak of the "beauty" (*nō'am*) of the Lord (cf. ASV and RSV "favor"). It is significant that this root is found as an epithet of Israel's God, in the light of Canaanite mythological texts. Literature from Ugarit likewise uses the root *n'm* to describe the loveliness of two of its leading deities, Anath and Baal (cf. Dahood, in AB, *Psalms*, vol. I, p. 167; vol. II, p. 327).

M.R.W.

- 1385 נָעַם (n'm) II. Assumed root of the following.

1385a נָעִים (nā'im) *singing, sweetly sounding, musical* (Ps 81:3).

נְעָמָן (nā'āmān). See no. 1384c.

- 1386 נָעַץ (n's). Assumed root of the following.

1386a נְעָצוּץ (nā'āšûš) *thorn bush* (Isa 7:19; 55:13).

נְעָצוּץ (nā'āšûš). See no. 1386a.

- 1387 נָעַר (nā'ar) *I, growl* (Isa 51:38, only).

- 1388 נָעַר (nā'ar) II, *shake, shake out or off* (e.g. Neh 5:13; Isa 33:9, 15).

Derivatives

1388a נָעַר (nā'ar) *a shaking, scattering* (Zech 11:16).

1388b נְעָרֶת (n'e'ōret) *tow* (as shaken from the flax when beaten, Jud 16:9; Isa 1:31).

- 1389 נָעַר (n'r) III. Assumed root of the following.

1389a נָעָר (nā'ar) *boy, youth, servant*.

1389b נָעַר (nō'ar) *youth, early life* (e.g. Job 33:25; Prov 29:21).

1389c נְעָרָה (nā'ārā) *girl*.

1389d נְעֻרִים (n'e'ûrim) *youth, early life*.

1389e נְעֻרוֹת (n'e'ûrôt) *youth, early life* (Jer 32:30, only).

na'ar. *Boy, lad, youth, servant, attendant.* (KJV also young man, child, babe [once]; ASV and RSV

same ranges, with servant more widely employed in latter.)

While not all lexicographers agree, *nā'ar* likely derives from *nā'ar* I, "growl." An Arabic cognate covers the range, "grunt, cry, scream, roar, bellow," plus more active connotations, "gush forth, agitate." South Arabic derivative Tigré language of Ethiopia yields a verb: "instigate rebellion," noun: "mischief, revolt," which sheds helpful light on the incident of Elisha's tormentors who were attacked by bears (II Kgs 2:23–24). Assuming it likely that this large band of boys (42 were gashed by the bears, while still others must have escaped!) were teenage rowdies, the ASV translation, "young lads," would be more appropriate than either KJV "little children" or RSV "small boys."

That *na'ar* affords a wide range of usage is evident from a sampling of its over two hundred occurrences. Whereas in Ex 2:6 it refers to the infant of few months, Moses (כִּנּוּן "the babe wept"), and in II Sam 12:16 to Bathsheba's baby, the mature Absalom is called *na'ar* by his father in II Sam 14:21 and 18:5. For the more technical or titular use, "servant, retainer," see II Sam 16:1, where Zibah is called the "servant of Mephibosheth." Thus, while reference to a youngster of ages between weaning and (especially) marriageable young manhood is primary (puberty is implied in Gen 34:19, etc and early childhood in I Sam 1:24 *hanna'ar na'ar* "the boy was a child"), the titular use of II Kgs 19:6, "the servants of the king of Assyria" (=officials), and "soldier" (I Kgs 20:15ff.) must also be recognized. For Ugaritic meanings: guild members, servitors, and soldiers, see UT 19: no. 445.

na'ārā. Girl, maiden, young woman. This noun usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl (II Kgs 5:2). Yet the young widow Ruth is so designated (Ruth 2:6; 4:12) as is the Levite's concubine (Jud 19:3ff.) and a prostitute (Amos 2:7). Marriageableness is implied in Gen 24:14ff.; 34:3, 12; Deut 22:15ff, etc., virginity in Jud 21:12; Deut 22:23, 28, and elsewhere, and betrothal in Deut 22:25, 27. Parallel to the masculine "servant" we find "maid" (female attendant) in Gen 24:61; Ex 2:5, etc., and "gleaners" in Ruth 2:5, etc.

nē'ūrim. Youth ("childhood" once in KJV only). This abstract (pluralized) noun lays stress on the early, immature but vigorous, trainable stage of life, most often in the phrase "from one's youth up." (See Gen 8:21; I Sam 17:33; I Kgs 18:12; Job 31:18, the last instance denoting extreme youth, in parallel with "from my mother's womb.") Also used figuratively of Babylon (Isa 47:12, 15) and Judah and Moab (Jer 22:21; 48:11).

M.C.F.

נִעְרָה (*nē'ōret*). See no. 1388b.

נָפַח (*nāpā*). See nos. 1330a, 1331b.

1390 נָפַח (*nāpah*) **blow, breathe, sniff at; give up or lose (life); seethe.**

Derivatives

1390a מַפְפָּא (*mappāh*) **breathing out, expiring** (Job 11:20).

1390b מַפְפָּא (*mappūah*) **bellows** (Jer 6:29).

1390c תַּפְּוּא (*tappūah*) **apple.**

The concept of blowing forcefully is the most natural sense of this root, commonly used of force ventilation for a fire, hence indicative of a seething or boiling hot caldron in Job 41:20 [H 12] and Jer 1:13.

Perhaps the most significant use (of fifteen occurrences) is the giving of life—creation of man (Gen 2:7) and revitalization of dry bones (Ezk 37:9). By contrast, however, loss of life is indicated in Job 31:39 and Jer 15:9. A more dramatic sense is found in Mal 1:13, where "sniffing" at the name of God signifies a profaning of the name by offering invalid, unacceptable sacrifices.

mappūah. Bellows. The noun occurs once, denoting an instrumental derivative, "bellows." In Jer 6:29 a strong figure for the smelting and refining of metal is employed, wherein bellows are used to fan the fire to an intense heat. ("The bellows blow fiercely to burn away the lead with fire," NIV.)

tappūah. Apple. Relationship seems at first semantically strained, but the ideas of "breathe" and "exhale an odor" are related. The by-form *puah* means both "blow" (of wind) and "exhale a pleasant odor, be fragrant." As for the "apple," while admittedly the word "apricot" would be more suitable in Prov 25:11, "like apples of gold in a network of silver," the true apple (*Pyrus malus*) may be reasonably accepted in Song of Solomon and elsewhere (see *New Bible Dictionary*, p. 50).

M.C.F.

נִפְלִים (*nē'pīlim*). See no. 1393a.

1391 נֶפֶךְ (*nōpek*) **a precious stone in priest's breastplate** (Ex 22:18) and in Tyre's merchandise (Ezk 27:16). RSV "emerald," NIV "turquoise."

1392 נָפַל (*nāpal*) **I, fall, lie, be cast down, fail.**

Derivatives

1392a נֶפֶל (*nēpel*) **untimely birth, abortion** (Job 3:16; Eccl 6:3).

1392b מַפְפָּא (*mappāl*) **refuse.**

- 1392c מַפְלֵה (mappālā) **a ruin** (Isa 17:1).
 1392d מַפְלֵה (mappēlā) **a ruin** (Isa 23:13; 25:2).
 1392e מַפְלֵת (mappelet) **a carcass** (Jud 14:8), **ruin** (Ezk 31:13), **overthrow** (Ezk 32:10).

Besides the common physical action or occurrence, a violent or accidental circumstance is often indicated, as well as expanded range of meanings by combination with prepositional specifiers.

Occurring in verbal usage 365 times in the OT, this word displays rich variety of connotation. Though something as simple as a falling wall may be described (Isa 30:13) or as literal as reporting that "Ahaziah fell down through the lattice," more often a much more specific or idiomatic use is involved. One may fall in battle (Jud 20:44), fall into the hands of another (Lam 1:7), or fall by the hand of an opponent (1 Chr 20:8). Damage, death, or destruction are often designated by *nāpal*, but far from exclusively so. A listing of some facets of meaning with examples of occurrence would serve to demonstrate the range of usage. (Transitive force is expressed by the Hiphil stem.)

Observation of denotations of the verb root makes the rationale of the noun derivatives self evident. Twice occurring *mappāl* speaks of droppings or refuse of wheat (Amos 8:6) and the hanging, fleshy paunch of the crocodile (Job 41:15). *mappālā* or *mappēlā* (Isa 17:1; 23:13; 25:2 only) means ruin of a devastated or decayed city, while *mappelet*, besides "ruin, overthrow" (Ezk 26:15, 18 and elsewhere), designates a cut down tree trunk (Ezk 31:13) and animal carcass (Jud 14:8).

M.C.F.

1393 נָפִיל (npl) II. **Assumed root of the following.**

- 1393a נְפִילִים (n^e pilim) **giants, the Nephilim** (Gen 6:4; Num 13:33, only).

While some scholars attempt to relate this term etymologically to *nāpal* I via the noun *nēpel* "untimely birth" or "miscarriage" (as productive of superhuman monstrosities), a more likely reconstruction is the proposal of a root *nāpal* II, akin to other weak verbs, *pāl* II "be wonderful, strong, mighty," *pālā* "be wonderful," and even *pālā* "separate, distinguish," *pālāl* "discriminate." This pattern of semantically related groups of weak verbs with two strong consonants in common is a notably recurrent phenomenon in Hebrew lexicography. Actually, the translation "giants" is supported mainly by the LXX and may be quite misleading. The word may be of unknown origin and mean "heroes" or "fierce warriors" etc. The RSV and NIV transliteration

"Nephilim" is safer and may be correct in referring the noun to a race or nation.

M.C.F.

- 1394 נָפַץ (nāpaš) **break, dash, beat in pieces; overspread, scatter, disperse.**

Derivatives

- 1394a נִפְּץ (nepeš) **driving storm** (Isa 30:30, only).
 1394b נִפְּץ (mappāš) **shattering** (Ezk 9:2, only).
 1394c נִפְּץ (mappēš) **war club** (Jer 51:20, only).

Both etymologically and interpretively it is better to maintain that only one root is involved here (so KB). (The semantic overlap becomes obvious to the English speaker when he realizes that in his own language the words "scatter" and "shatter" both derive from a common etymology.) For example, where, in Dan 12:7, כִּנַּן says, "to scatter the power of the holy people," ASV has "breaking in pieces" and RSV, "shattering of." A similar translation variance occurs in I Kgs 5:9 [H 23], with כִּנַּן's "cause them (rafts of logs in shipment) to be discharged" being rendered in both ASV and RSV, "have them broken up."

One may thus be satisfied to see these as transitive and intransitive senses, respectively, of the one verb root, but at the same time it is evident that in the latter case a semantic relationship may exist with the middle-weak root *pāš* 'be dispersed, overflow; disperse'.

nepes. Tempest, driving storm (Isa 30:30, כִּנַּן "scattering," ASV "blast," RSV "cloudburst"). This noun fails to afford a ready solution since, again, the storm described can picture either a bursting of clouds or a scattering (and dashing to pieces!) of things on earth.

M.C.F.

- 1395 *נָפַשׁ (nāpash) **take breath, refresh oneself.** This denominative verb occurs only in the Niphal (Ex 23:12; II Sam 16:14; Ex 31:17).

Parent Noun

- 1395a נֶפֶשׁ (nepesh) **life, soul, creature, person, appetite, and mind** are the more common of the twenty-some varieties of meaning utilized in KJV.

(ASV conforms with these uses in a majority of cases, while RSV deviates freely, sometimes reverting to "soul" where KJV has another expression but more often replacing "soul" with words like "being," "person," any "one," "he" who, "self," "I/me," etc., and "appetite." Both revisions, in fact, make substitutions by using

terms found in other passages in KJV.) The Ugaritic and Akkadian have cognates with somewhat similar breadth of meaning but both include the meaning "throat." Arabic *nafs* includes "soul, mind, life, person, inclination, self (as a reflexive pronoun)" but does not mean "throat." For Phoenician-Punic and Old Aramaic *npsh/nbsh* see Jean, C. F. and Hoftijzer, F. *Dictionnaire des Inscriptions Sémitiques de l'ouest* (Leiden 1965). It is common in language for a bodily part or organ to take on emotional or spiritual meanings, cf. "heart" in both Hebrew and English.

Most of the KJV variants referred to above are a matter of closely related concepts, as synonyms for creature, "living thing, beast, fish," for appetite, "heart, pleasure, desire, lust, discontent," and "will." While "any(one), man," and "self (myself, etc.," occur in KJV, the rendering of *nepesh* by the simple personal pronoun (often reflexive) is common only in RSV and other recent translations. The seemingly contradictory meaning, "the dead, dead body," found a few times in all three versions, will be analyzed in what follows.

The treatment of *nepesh* by C. Westermann (THAT, I: 71–95) is valuable and should be compared.

The original, concrete meaning of the word was probably "to breathe." The verb occurs three times in the medio-passive Niphal stem with the meaning "to refresh oneself" (Ex 23:12; 31:17; II Sam 16:14). The verb may be a denominative from the substantive, but both ancient and modern Semitic cognates do have a verbal form signifying "to breathe" (cf. Akkadian *napāshu* "to blow, to breathe out"; (see D. W. Thomas, "A Study in Hebrew Synonyms: Verbs Signifying 'To Breathe'" *Zeitschrift für Semitistik* 10:311–14). The noun appears to denote "breath" in Gen 1:30: "in which [i.e. the land creatures] is the breath of life." The connection between *nepesh* and breath is also suggested by such statements as: "and [the Lord] breathed [*nph*] into his [man's] nostrils the breath of life; and man became a living soul" (Gen 2:7); and "the *nepesh* [life/breath/soul] of the child returned and he revived" (I Kgs 21:22).

The case for an original, concrete meaning of "breath" is also suggested by the use of *nepesh* to denote "throat" in Akkadian, Ugaritic, and Hebrew; e.g., "therefore Sheol had enlarged its throat [NASB; "appetite" in NIV] and opened its mouth without measure" (Isa 5:14; cf. Hab 2:5); "the waters have come up to my neck [NIV]" (Ps 69:2; cf. Jon 2:6).

As in the cognate languages (cf. especially Arabic) *nepesh* can refer to the appetite. Thus it may denote hunger for food: "You may eat grapes according to your appetite, until you are satisfied" (Deut 23:24; [H 25]; cf. Ps 78:18); "this

bread will be for their hunger" (Hos 9:4); "a righteous man cares for the needs of his animals" (Prov 12:10; cf. 10:3; 16:26). So also it can refer to one's spiritual/volitional appetite, that is, "desire" or "will"; e.g. "the enemy said, . . . 'my desire shall be gratified against them'" (Ex 15:9; cf. Ezk 16:27; Ps 27:12; 41:3); "then you shall let her go according to her desire" (Deut 21:14; cf. I Sam 2:35 [of God's will] 105:22). Abraham says to Ephron: "if it is your wish . . ." (Gen 23:8). The desire of the wicked is condemned (Prov 13:2; 19:2).

About twenty times, however, *nepesh* is the subject of *āwā* "to desire," "to crave." Here it is not the hunger/appetite/desire itself but that which possesses the appetite, "the soul." A person, a soul, may crave physical food: "and you say, 'I will eat meat,' because you desire [*t'awweh*] to eat meat, then you may eat meat, according to the desire of your soul [*b'kol-'awwat napsh'kā*]" (Deut 12:20; cf. 14:26; I Sam 2:16). The compound can also speak of the sexual drive: "a wild donkey accustomed to the wilderness, that sniffs the wind has passion [*b'awwat napshāh*] [Qere and LXX], in the time of her heat who can turn her away" (Jer 2:24). So also it may denote one's spiritual/volitional desire for something. Abner said to David: "that you may be king over all that your soul desires" (II Sam 3:21; I Kgs 11:37). "The desire of the wicked soul is evil" (Prov 21:10). "[what] his soul desires [*w'napshō 'iww'tā*] that he does" (Job 23:13).

The people of Judah desire God's justice: "Yes, LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts [*ta'āwat nāpesh*]. My soul yearns for you [*napshī 'iwwitkā*] for you in the night; in the morning my spirit longs for you. When your judgments came upon the earth, the people of the world learn righteousness" (Isa 26:8–9; cf. Ps 119:20 and below for numerous passages where *nepesh* is used to express personal yearning for someone and its inclination and disinclination for someone).

One can also speak of the hungry or thirsty soul: "For he has satisfied the thirsty soul, and the hungry soul he has filled with good things (Ps 107:9; cf. Prov 19:15; 25:25; 27:7).

Accordingly verb *śāba* "to satisfy" occurs often with *nepesh*: "The dogs are greedy [*'azzē-nepesh* = "strong of appetite"], they are not satisfied" (Isa 56:11; cf. 58:10; Jer 50:19). Especially in Ecclesiastes, the soul "craves, lacks," or is "filled with good things" (Eccl 2:24; 4:8; 6:2, 3, 7, 9, and 7:28).

As Isa 26:8–9 suggests, the object of that which the soul craves may be a person. The soul's thirst or language may be directed toward God. The psalmist brings the two notions together thus: "As the deer pants for the water-courses, so my

soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and appear before God" (Ps 42:1, 2 [H 2, 3]; cf. Ps 63:2). In addition to God's presence the soul may long for the law (Ps 119:20), salvation (Ps 119:81); his courts (Ps 84:3); etc.

Thus *nepesh* occurs with many verbs denoting "yearning"; cf. the idiom he set his soul "to long after, yearn" for someone, something (Deut 24:15; Hos 4:8; Prov 19:18; Jer 22:27; 44:14; etc.). The soul waits for [*qwh*] the LORD (Ps 130:5), seeks [*drsh*] him (Lam 3:25); etc.

Thus in numerous passages reference is made to the inclination or disinclination of the soul. It is frequently used in connection with "love." The maiden says to her lover: "Tell me, O you whom my soul loves" (Song 1:7; and repeatedly in Song 3:1-4; cf. Jer 12:7; Gen 34:3). It is used not only of the man-woman relationship, but also of the closest human friendships; e.g. of David and Jonathan: "The soul of Jonathan was bound [*qāshar*] with the soul of David, and he loved him as his own soul." So also it speaks of man's love for God. The psalmist says: "My soul clings [*dābaq*] to you" (Ps 63:9).

Here too belongs the important exhortation "to love" and "to serve" God with the whole heart and soul (Deut 6:5; 30:6; cf. 4:29; 10:12; 11:13; 13:4; 26:16; 30:2, 6, 10; Josh 22:5; 23:14; I Kgs 2:4; 8:48=II Chr 6:38; etc.). Commenting on Deut 6:5, J. McBride noted: "The three parts of Deuteronomy 6:5: *lēbāb* (heart), *nepesh* (soul or life), and *me'ōd* (muchness) rather than signifying different spheres of biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute singularity of personal devotion to God. Thus, *lēbāb* denotes the intention or will of the whole man; *nepesh* means the whole self, a unity of flesh, will and vitality; and *me'ōd* accents the superlative degree of total commitment to Yahweh." While agreeing that these terms were chosen to denote the singularity of devotion, we would now underscore *nepesh* as pertaining to the personal desire or inclination.

For the turning away of the soul from someone/something, *nepesh* occurs with such words as *sānē* "to hate" (II Sam 5:8; Isa 1:14 [of God's hatred]; Ps 11:5); *gā'al* "abhor" (Lev 26:11, 15, 30, 43=of a fractured God-man relationship); *qūš* "loathe" (Num 21:5); etc.

Thus *nepesh* is frequently used in connection with the emotional states of joy and bliss. The Psalmist suggests the relationship between these ideas when he prays: "Bring joy to the soul of your servant, for I long (I lift up my soul, *napshi 'ēssā'*) for you, O Lord (Ps 86:4). Not only can the soul be joyful because its desires are met but also because of its appreciation for the inherent worth of something which delights its tastes:

"Pleasant words are . . . sweet to the soul" (Prov 16:23). When filled with the sayings of the wise, the son will find that "Knowledge will be pleasant to [his] soul" (Prov 2:10). A disciplined son "will delight your soul" (Prov 29:17). Fully satisfied in the LORD the soul praises him (Ps 103:1, 2, 22; 104:1, 35; etc.). But the wicked, having depended upon themselves, praise themselves (Ps 49:19).

It also follows that the soul can be bitter. Fifteen times it occurs with the root *mārar*. With his health and well-being broken, Job complained: "The Almighty has embittered my soul" (Job 27:2). Provoked by her rival on account of her barrenness, Hannah was one "bitter of soul" (*mārat nepesh*) (I Sam 1:10; cf. Jud 18:25; etc.). Related to *mārar* are many different expressions of sorrow with the soul. Jeremiah says to his people: "But if you will not listen to it [the word of God], my soul will sob in secret . . ." (Jer 13:17; cf. *passim*).

In Isa 10:18 *nepesh* is employed alongside of *bāsār*, "flesh"=physical body as a merism to denote the whole person. It is also used in parallel with *bāsār*. NIV interprets this as a figure for totality: "completely," "flesh" in Ps 63:1 [H 2] for the same reason.

Since personal existence by its very nature involves drives, appetites, desires, will, *nepesh* denotes the "life" of an individual. As the object of the verb *shūb* "to revive" "to restore" *nepesh* moves between the notion of "soul" and "life." Jerusalem laments: "Because far from me is a comforter, One who restores my soul/life" (Lam 1:16). The women of Bethlehem pray for Naomi: "May he [Obed] be to you a restorer of life [*nepesh*], and a sustainer of your old age (Ruth 4:15; Ps 23:3; Lam 1:11; Ps 18:8; Prov 25:13). What is meant in these passages is life which consists of emotions, passions, drives, appetites.

It also moves between these two notions with the word *hāyā* "to live." Abraham instructs Sarah to say she is his sister "so that it may go well with me on account of you and my soul may continue in life" (Gen 12:13; cf. Gen 19:20; 20:32; Isa 55:3; etc.). But here it is also equivalent to "self." *nepesh* with the notion of "life" refers to the "I" that hungers and is filled, loves and hates, is joyful and sorrowful, etc. It adds an intensely personal element to the notion of self. Indeed *nepesh* could be substituted with the personal pronoun in these passages, but the intensity of feeling would be lost.

Accordingly, in some passages *nepesh* is best translated by "life," but "life" here denotes the living self with all its drives, not the abstract notion "life" which is conveyed by *hayyim*, nor the other meaning of *hayyim* which refers to a quality of existence as well as the temporal notion of

being (cf. the use of *hayyim* in Deut and Prov). Westermann noted that when *nepesh* occurs as the subject of the verb it is usually rendered "soul"—desires, inclinations, etc.; as the object of the verb it is frequently rendered by "life"—the state of personal existence as over against death.

Many passages refer to the "saving" of a man's *nepesh* "life". In fact, almost all the verbs within this semantic notion take *nepesh* as their object: with *nāṣal* "and deliver our lives from death" (Josh 2:13; Isa 44:20; *passim*), with *mālat*: "if you do not save your life tonight, tomorrow you will be put to death" (I Sam 19:11); cf. II Sam 19:6; *passim*); with *hālaṣ*, "rescue my life" (Ps 6:5); with *yāsha*, "he will save the lives of the needy" (Ps 72:13); etc. The psalmist is confident that God will even "redeem" (*pādā*) his life out of the grave (Ps 49:15 [H 16]). In all these passages "life" is equivalent to the person.

It has also this notion of saving the "life"="individual" in certain prepositional phrases. Thus Elijah "ran for his life" [*el napshō*] (I Kgs 19:3); "take heed for your lives" (Jer 17:21); etc. When one risks his life it is said that he takes his *nepesh* into his hands (Judg 12:3; *passim*).

Then too, it is usually rendered "life" after verbs denoting "keeping" "preserving" "sustaining" etc. Thus it occurs: with *shāmar* "to keep" (Deut 4:9); with *sāmak* "to sustain" (Ps 54:6); with *hāsaq* "to hold back [from the grave]" (Ps 78:50); etc.

The *nepesh* "life" is most precious. Thus the captain prays to Elijah: "O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight" (II Kgs 1:13; cf. I Sam 26:21); etc. In some situations a monetary payment can be given for the life (cf. Ex 21:30; 30:12).

In the *lex talionis* formula "life for life" *nepesh* denotes the precious individual, the living self (Ex 21:23; Lev 24:18; Deut 19:21; cf. I Kgs 20:39, 42; II Kgs 10:24; etc.).

Here too belongs Lev 17:11, one of the most decidedly theological and distinctively meaningful passages where the word *nepesh* is of major significance, and one which certainly defines the term as meaning life "for the life (*nepesh*) of the flesh (*bāṣār*) is in the blood." Here it is the vitality, the passionate existence of an individual which is denoted.

Then too it is frequently said that the enemy threatens the individual's life. Thus it occurs as the objects of: *bāqash* "to seek" (Ex 4:19; *passim*); *ārab* "to lie in ambush for" (Ps 59:3 [H 4]) etc. Sometimes God's destruction of the life, the individual is in view: "Do not take away my life with sinners" (Ps 26:9).

It comes as no surprise, then, that in some contexts *nepesh* is best rendered by "person,"

"self," or more simply by the personal pronoun. Westermann says that it is best rendered by such English equivalents in casuistic law, in the enumeration of people, in the general designation of people and as a substitute for a pronoun. An example of its use in legal contexts with such particles as *āsher* or *kī* is: "Now when anyone [*nepesh kī*] presents a grain offering" (Lev 2:1; cf. 4:2; 5:1, 2; *passim*). Again, "But the person who [*w^ehannepesh āsher*] eats the flesh..." (Lev 7:20; *passim*). Similarly it has this notion in enumerations: "These are the people whom Nebuchadnezzar carried away captive... in the eighteenth year of Nebuchadnezzar 832 persons [*nepesh*]..." (Jer 52:28, 29; Ex 12:4, *passim*). So also with reference to "people" "he [shall be valued] according to the valuation of persons belonging to the LORD" (Lev 27:2; *passim*). As a substitute for a pronoun it frequently occurs with the pronominal suffix. Thus Lot said to the LORD: "That I [*napshi* = "my soul"] may live" (Gen 19:19; *passim*). Although it appears to be an equivalent of the personal pronoun, its intensive, passionate sense peculiar to the word is always present. A. R. Johnson speaks of it as "a pathetic (i.e. in the sense of deeply emotional) periphrasis for a pronoun" (*The Vitality of the Individual in the Thought of Ancient Israel*, 1964, p. 22).

A total of 755 occurrences of the noun *nepesh* have been counted in the OT, and of these it is rendered in the Greek translation (LXX) some 600 times by the psyche (ψυχή). Of the 144 times it is used in the Psalms, over 100 of them have the first person suffix, "my soul." Thus in its most synthetic use *nepesh* stands for the entire person. In Gen 2:7 "man became a living creature" [*nepesh*]*—*the substantive must not be taken in the metaphysical, theological sense in which we tend to use the term "soul" today. Precisely the same Hebrew expression (*nepesh hayyā*)—traditionally rendered "living soul" occurs also in Gen 1:20, 21, and 24. In other words, man is here being associated with the other creatures as sharing in the passionate experience of life and is not being defined as distinct from them. It is true, however, as Oehler points out that the source of the *nepesh* of animals is the ground, whereas the source of the *nepesh* of Adam is God.

Particular note should be taken of the anonymous translation, "the dead, dead body" found in Lev 19:28; 21:1, 11; Num 5:2; 6:6, 11; 9:6, 7, 10; etc. In these citations, "the dead" stands for *nepesh* by itself, while "dead body" renders *nepesh/napshōt mēt*. The latter indicates "a person (persons) who has died," the emphasis being on the personal identity of an 'individual,' so that in context the term *nepesh* by itself refers to a dead individual, "one who has died," and the word itself does not really mean physical 'body.'

The use of *nepesh* with reference to God is rare since God does not have the cravings and appetites common to man nor is his life limited by death. In addition to the passages already noted, we cite several more where the word is used to express forcefully his passionate disinclination or inclination toward someone. The former is more frequent. Thus he threatens: "Be warned, O Jerusalem, lest I/My soul be alienated from you" (Jer 6:8); cf. Jer 5:9, 29; 9:8; 15:1; *passim*). On the other hand his passionate love, delight and inclination toward his servant is spoken of thus: "My chosen one in whom my soul delights" (Isa 42:1).

It must not be concluded from this study of *nepesh* that the OT presents man as physical only. There are other OT ideas to be considered in this connection: (1) the OT teaching concerning the "spirit" of man; (2) the OT teaching concerning the heart (*lēb*) of man; (3) the subject of the image of God (see *šelem*) in man; and (4) the picture as given of man's relation to God.

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B.K.W.

- 1396 נָפֶת (nōpet) *flowing honey, honey from the comb* (e.g. Prov 5:3; Ps 19:11).

נָפֶת (nepet). See no. 1331c.

נָפְתָלִים (naptūlīm). See no. 1857c.

נָץ (nēṣ). See nos. 1405b, 1406a.

- 1397 נָצָא (nāṣā') *fly* (Jer 48:9, only). Probably a by-form of nāṣā I.

- 1398 *נָצַב (nāṣab) *stand (upright), be set (over), establish*.

Derivatives

- 1398a נָצַב (niṣṣāb) *hilt of sword* (Jud 3:22, only). An identical form, occurring in I Kgs 4:5, 7; 22:47 [H 48] is considered to be a Niphal participle used as a substantive, meaning "officer," "deputy."

- 1398b נָצִיב (nāṣīb) *pillar*.
 1398c מָצַב (maṣṣāb) *station*.
 1398d מִצָּב (mūṣṣāb) *post*.
 1398e מִצָּבָה (maṣṣābā) *garrison*.
 1398f מִצָּבָה (miṣṣābā) *army*.
 1398g מִצָּבָה (maṣṣēbā), מִצָּבֶת (maṣṣebet) *pillar*.

Since this root never occurs in the Qal, it has transitive force only in the Hiphil, "to set, station, erect, fix, establish." The passive is expressed by the Hophal, "be fixed, determined." The broadest senses occur in the Niphal, "take one's stand, stand firm" (the latter by appointment to a station).

The basic sense of the Niphal stem of *nāṣab* is well illustrated in God's order to Moses to "stand (i.e. station himself) by the river's brink" to meet Pharaoh (Ex 7:15). Moses was also to "present himself" before God on Mount Sinai (Ex 34:2). In Ps 82:1 God is described as "standing in the congregation" for administration of judgment. The Niphal ptc. with the article occurs in Ruth 2:5, designating a certain servant "that was set over" the reapers. The Niphal is also used for stand where the emphasis on straight up and firm (statuesque) is intended, whether of men (Gen 18:2), sheaves (Gen 37:7), or backed-up water (Ex 15:8). A firmness which implies health and strength is expressed by this ptc. in describing sheep that are normal, in contrast to those "cut off" from the flock or injured (Zech 11:16). Similarly, in Ps 39:5 [H 6] "every man at his best state is altogether vanity" implies physical fitness, wholeness, soundness.

The passive sense of the Niphal is more evident in those cases where stand is equivalent to "be stationed" by appointment or in fulfillment of duty. Hence we find Samuel "standing as appointed over" ('ōmēd niṣṣāb) the company of prophets, in I Sam 19:20. The participle is used as substantive, "deputy, prefect," in I Kgs 4:5, 7, and 27 [H 5:7]; 5:16 [H 30]; 9:23; II Chr 8:10. The usage in I Sam 19 indicates that the verb *nāṣab* has a more specific, technical connotation than its synonym 'amad.

The Hiphil yields a transitive force, as in Ps 78:13, "he made the waters to stand as an heap," Gen 33:20, "he erected there an altar"; I Chr 18:3, "to establish his dominion by the river Euphrates." Setting or fixing a boundary, gate, or even trap is also within the range of the Hiphil as well as is an extended specialization—to set or sharpen a goad (I Sam 13:21), apparently in the sense of making it right. Correspondingly, the Hophal participle is used of the ladder of Jacob, "set up on the earth," and in Nah 2:7 [H 8] the mistress (queen) of Nineveh is given the title or epithet *hūṣṣab*.

In considering this root, one must also take

into account the closely allied *yāšab* 'station oneself, present oneself before' (used only in the Hithpael).

n^ʿšib. Pillar (once), garrison (nine times), officer (twice) in all three versions, with rsv giving in margin: "Prefect" at II Sam 8:6.

The one place where the noun *n^ʿšib* is translated "pillar" is in reference to Lot's wife (Gen 19:26). The obvious intent here is to depict her as stopped, trapped, transformed as and where she was, in a still upright posture, whether we assume the transformation into salt as instantaneous or subsequent. (See Robert Boyd's interesting analysis in his *Tells, Tombs and Treasure*, Baker, 1969, pp. 85–86). Elsewhere this expression is rendered "garrison" (rsv using "prefect" in one instance), as mentioned above, or "officer" (I Kgs 4:19; II Chr 8:10).

maššāb. Station, garrison (ASV and rsv replace "station" with "office," in Isa 22:19). Note that in this and several other derivatives from the root *nšb*, the doubling of *š* indicates the loss of the first radical, *n*, by way of assimilation to the second consonant.

mūššāb. Post. This term occurs in Isa 29:3 (KJV mount, ASV posted troops, rsv tower) and also in Jud 9:6 (pillar, ASV mg: garrison), but the latter instance is taken as a Hophal participle form by most lexicons.

maššābā. Garrison. Occurs once only, in I Sam 14:12. (Koehler conjectures that this should be read in Zech 9:8 also, but see *miššābā*, below.)

miššābā. Occurs only in Zech 9:8. KJV and ASV follow Masoretic note (*hē* has replaced original *aleph*), and so translate "army" (host), though ASV has "garrison" as alternative. rsv gives "guard" as translation, from the suggestion of BDB, "watch."

maššēbā. Pillar. The lexicons distinguish between the meanings "pillar," or "column," and (standing) "image," but both ASV and rsv translate the word as "pillar" almost exclusively. (The KJV rendering "garrison" in Ezk 26:11 is "pillar" in the other two versions, for example.)

Some light has been shed, not yet clearly enough, on the interesting term *maššēbā* "pillar," by archaeological discoveries. It has an apparent primary reference to cultic objects, though Absalom's memorial monument (*maššebet*) to himself (II Sam 18:18) may not have been for a specifically religious purpose, as also that set up for Rachel's grave (Gen 35:20). Many *maššēbôt* have been found in Palestinian excavations. While the famous ones at Hazor (BA 19, 22) and at Byblos are clearly monumental and cultic,

other standing stones were for a time wrongly identified. It is now known that many rough stone columns, initially interpreted as cultic objects, were actually a normal feature of Middle Iron Age Israelite house construction. A suggested relationship or possible development of cultic pillars into actual imagery and idols is also inconclusive.

While the two biblical occurrences cited above do refer to simple memorials, more often the *maššēbā* has religious significance. In Gen 28:18 Jacob's pillow becomes a "pillar," which he anoints with oil, naming the place Beth-el, "the House of God." On his return to that place (Gen 35:14) he set up another pillar, pouring out both a drink offering and oil, because God talked with him there and changed his name to "Israel." Previous to that, at the time of his agreement with Laban (Gen 31:45), Jacob set up a stone pillar in addition to the "heap of witness" directly associated with their agreement. In Ex 24:4 Moses, besides the altar he built, erected twelve stones (pillars) representing the twelve tribes of Israel.

The above were legitimate uses of this object. It must be recognized that quite often the *maššēbôt* mentioned in the Bible were of pagan cultic significance and as such were not only forbidden to Israel but called for destruction when found. In Ex 23:24 the expansion upon the Decalogue—near the conclusion of the so-called Book of the Covenant—calls for action: Israel must "not bow down to their gods, . . . but . . . break down their images" (ASV and rsv, "pillars," with a margin "obelisks" in the former). So too, in Deut 16:21–22, they are told, "Thou shalt not plant thee a grove ('*āšhērā*) . . . neither shalt thou set thee up any image." Nevertheless, later on in Israel's history we read of Judah's sin, described in such terms as, "they also built them high places, and images, and groves" (I Kgs 14:23).

The LXX uses *stēlē* to translate *maššēbā* in all the cited instances, with the exception of Ex 24:4, where *lithos* is employed. Other Hebrew nouns rendered "pillar" in KJV, such as *miš'ād*, *māšūq*, and '*amūd*, are completely free of the religious or cultic associations described above.

Two instances where the Hebrew text noticeably avoids use of *maššēbā* are Joshua's "great stone" placed as a witness to reaffirmation of the covenant between Israel and her God (Josh 24:26–27) and Samuel's '*eben hā'ēzer*, "Stone of Help," which he erected in commemoration of deliverance from the Philistines.

Bibliography: Burrows, M., *What Mean These Stones?* New Haven: ASOR, 1941, pp. 210–12.

M.C.F.

Derivative

- 1399a נִזְחָה (*nôṣā*) *plumage* (e.g. Ezk 17:3; Job 39:13).

- 1400 *נָצַח (*nāṣā*) *II, struggle*. This verb occurs only in the Niphal (e.g. Ex 21:22) and Hiphil (e.g. Num 26:9).

Derivatives

- 1400a מִצָּחָה (*maṣṣā*) *strife, contention* (Isa 58:4; Prov 13:10; 17:19).
 1400b מִצָּחֻת (*maṣṣût*) *strife, contention* (Isa 41:12).

- 1401 נָצַח (*nāṣā*) *III, fall in ruins* (e.g. Jer 4:7; II Kgs 19:25=Isa 37:26).

- 1402 *נָצַח (*nāṣah*) *I, be perpetual, excel; be overseer*. Occurs in the Niphal and Piel stems.

Derivative

- 1402a נִצְחָה (*nēṣah*) *I, strength, victory, perpetuity*.

In contemplating a rationale for the wide range in meaning for this verbal root, and consequently for its nominal derivative, it is perhaps suggestive to observe how the sun, source of earth's energy, embraces and conveys the dual notions, light and durability. For these would seem to be the same two qualities involved in our word, especially since its Arabic cognate means both "pure" (as also in Ethiopic) and "reliable."

Hence, *nāṣah* denotes both "brilliance" (yielding the connotations "preeminence, surpassing, glory, victory, leadership") and "endurance" (supplying "longlasting, perpetual"). BDB basically defines the verb as "be pre-eminent, enduring" and details distinctive usages from there.

Returning to the noun form for the moment, then, one can grasp the difficulty of choice between "strength" or "glory" (the problem being in the English distinctives, since the Hebrew obviously embraces both at once) in references to divine attribute or Person, as in I Sam 15:29, "and also the *nēṣah* of Israel will not lie nor repent," or Lam 3:18 (where the referent is human, however), "my *nēṣah* and my hope is perished from the LORD." The significance of the musicians' title will be treated below. The various renderings of the adverbial concepts, perpetual, forever, constantly, etc., are simple and obvious derivatives of the "endurance" concept, rendered adverbial by the prefixing of the Hebrew preposition, *l-* "to (the)."

Verbally, the one occurrence of the Niphal stem, in Jer 8:5, speaks of "a perpetual backsliding," an enduring apostasy. It is the Piel stem

which fixes upon the sense of "outshine" or "excel greatly," leading to the usage "take a lead, preside," and thence on to "act as overseer, superintendent, director." Such activity is expressed by Piel inf. five times in Chr and Ezr (e.g. I Chr 15:21), and the agent by the participle as in Hab 3:19 and fifty-five times in titles to psalms. With reference to the I Chr verse just cited, while the ASV and RSV use of "to lead" seems preferable to KJV's "excel," it is not difficult to recognize the logic of the older translators, as the very next verse specifies another individual as being the chief (*śār*) of the Levites and as the one who leads (*yāsôr*) in the music "because he is the one who understands (or is skillful-*av*)."

The interpretation "chief musician" or "choirmaster" for the expression *m^cnāṣṣēah* in the psalm superscriptions cannot be far from correct, especially since its translation in LXX (*telos* "end") has a use in classical Greek of "the last, highest station" in civil life: a magistracy, high office. Some scholars have proposed an earlier psalter called the "Director's Collection," from which thirty-nine Davidic, nine Korahite, five Asaphic, and two anonymous selections were made for the full Psalter (plus that found as Habakkuk 3), but this is only one of several theories proposed as explanation for the terminology. For other such terms see *selâ*.

nēṣah. A noun derivative, but often adverbial in force, translated in the KJV by "strength," "victory," "perpetual," "forever" (also "always," "constantly," "never," "to the end." ASV follows much the same pattern, with marginal alternates "victory, glory" for "strength" (RSV settles for "glory"). For "perpetual," "everlasting" is sometimes substituted by ASV, "unceasing" by RSV. The verb "endure" is an ASV and RSV variant for "constantly."

This double nuance of the root may help explain the relation of Isa 25:8 with I Cor 16:9. The OT is sometimes rendered, "He will swallow up death forever" (RSV, NIV). The LXX is "death has prevailed and will swallow men up." If *nēṣah* can mean "eminence" as well as "forever," then the meaning "victory" can be defended. Indeed the new Hebrew meaning of the root is "conquer, prevail."

Bibliography: Richardson, TWB, p. 274.

M.C.F.

- 1403 נִצַּח (*nṣḥ*) *II. Assumed root of the following.*

- 1403a נִצָּח (*nēṣah*) *II, juice of grapes* (Isa 63:3, 6).

נִצִּיב (*n^cṣib*). See no. 1398b.

נִצִּיר (*n^cṣir*). See no. 1407a.

1404 *נָצַל (nāṣal)

1404 *נָצַל (nāṣal) *deliver, rescue, save*. Does not occur in the Qal.

Derivative

1404a הַצָּלָה (haṣṣālâ) *deliverance* (Est 4:14, only).

The Qal stem of this verb does not occur in biblical Hebrew, but an Arabic cognate confirms the judgment that its basic physical sense is one of drawing out or pulling out. While the Niphal is invariably used with the force of "be delivered, saved" or "to escape" (i.e. "deliver oneself"; literally, "tear oneself away"), the Piel may express "strip off" (a garment), as in II Chr 20:25 (where the context indicates this sense) and in Ex 3:22, where the Hebrew women are ordered to spoil the Egyptians by "borrowing" really "asking for" jewelry and raiment. The Piel also signals "deliver" in Ezk 14:14, "Noah, Daniel, and Job... should deliver but their own souls."

The predominant occurrence of this verb is in the various aspects and moods of the Hiphil (causative: "make separate") and that generally with the sense of deliver or rescue. Nevertheless, here too a physical snatching away or separating can be involved, as in the obvious instance of two sons fighting with "none to part them" (II Sam 14:6). An interesting idiom occurs in II Sam 20:6, where "escape us" is, literally, "cause to remove our eye (from him)." And stripping or snatching away overlaps the meaning "recover" or "deliver" in I Sam 30:22, since the reference is to spoil taken from the enemy, some of which was likely their own property originally.

Quite often, however, a literal personal salvation or deliverance (often physical but not without spiritual overtones or application) is involved. The Hiphil imperative, not surprisingly, yields numerous prayer petitions such as, "Deliver me, I pray thee, from the hand of my brother." (Cf. Jud 10:15; I Sam 12:10; I Chr 16:35.) In Ps 7:1 [H 2] haṣṣilēnî "deliver me," is in direct parallel with hōshî'ēnî "save me." Spiritual salvation through forgiveness of sins is certainly intended in Ps 39:8 [H 9], "Deliver me from all my transgressions" (cf. "... from bloodguiltiness," Ps 51:14 [H 16], "... and purge away our sins," Ps 79:9) and figuratively implied by "deliver me out of the mire" in Ps 69:14 [H 15].

A comparison of the distinctives of other Hebrew synonyms of the concepts "deliver, save, preserve, escape" will better delineate the semantic range of our root nāṣl. (The one Ugaritic occurrence cited in UT 19: no. 1688, means "to get gifts from [someone].") Very close in basic concept are the three verbs (q.v.): gā'al "redeem, release, set free," hālaṣ "break away, withdraw; deliver, set free," and pādâ "redeem,

deliver, rescue, ransom." Two closely related roots are mālaṭ "be smooth, slip away," and pālaṭ "slip out, drop, escape, set free." Also used with the sense of "rescue" are yāsha', Hiphil, "save"; shūb "return"; hāyâ Piel and Hiphil: "make alive, revive," and yātar, Hiphil, "cause to surpass, survive."

Bibliography: THAT, II, pp. 96-98. TDOT, VI, pp. 999-1002.

M.C.F.

נִצָּן (niṣṣān). See no. 1405d.

1405 נָצַץ (nāṣaṣ) *I, shine, sparkle* (Ezk 1:7, only).

Derivatives

1405a נִצּוֹץ (niṣṣōṣ) *spark* (Isa 1:31, only).

1405b נֵץ (nēṣ) *blossom* (Gen 40:10, only).

1405c נִצְחָה (niṣṣâ) *blossom* Isa 18:5; Job 15:33; Gen 40:10).

1405d נִצָּן (niṣṣān) *blossom* (Song 2:12, only).

1405e *נִצָּץ (nāṣaṣ) *bloom, blossom*. This denominative verb occurs only in the Hiphil (Song 6:11; 7:13; Eccl 12:5).

1406 נָצַח (nāṣaḥ) **II. Assumed root of the following.**

1406a נֵץ (nēṣ) *bird of prey* (hawk or falcon; Lev 11:16; Deut 14:15; Job 39:26).

1407 נָצַר (nāṣar) *I, watch, guard, keep*. The etymology of this root is illustrated in the Akkadian naṣāru "watch over, protect." The Arabic cognate naẓara means "keep in view," "look at."

Derivative

1407a נָצִיר (nāṣir) *preserved* (Isa 49:6, Kethib only).

This verb appears approximately sixty times.

Examination of the objects protected assists in assigning to it a proper semantical range. First material things such as agricultural or military installations (e.g. a vineyard, Job 27:18; a fig tree, Prov 27:18; fortifications, Nah 2:2) are guarded. Those who are employed in these functions are called watchmen (Qal active plural participle nōṣ'rim, Jer 31:6; II Kgs 17:9; 18:8). The Lord himself is regarded as a keeper or watchman over his vineyard Israel and over all men in general (Isa 27:3; Job 7:20).

Secondly in an ethical sense, the mouth (Prov 13:3; Ps 141:3), one's path in life (Prov 16:17), the

heart (Prov 4:23), and the tongue (Ps 34:14) are guarded.

Thirdly, there is the concept of "guarding with fidelity." It usually centers around observing the covenant or the law of the Lord. The Lord himself is the one keeping loyal love (*hesed*) to thousands of generations (Ex 34:7). But mortal men are also responsible for observing the covenant (Deut 33:9; Ps 25:10) and the precepts or law of God (Ps 78:7; 105:45; 119:2, 22, 33, 34, 56, 69, 100, 115, 129, 145). Even the commands of parents (Prov 6:20; 28:7) and the discipline of wisdom (Prov 3:1, 21; 4:13; 5:2) require the same kind of faithful observance.

God is spoken of as guarding from danger or preserving a man's life (Ps 25:20; 40:12; Prov 24:12), the king (Ps 61:8), peace (Isa 26:3), Israel (Deut 32:10; Isa 42:6; 49:8), the faithful and their lives (Ps 31:24; Prov 2:8), and knowledge (Prov 22:12). The Lord also protects the righteous from this generation (Ps 12:8), trouble (Ps 32:7), the secret plots of the wicked (Ps 64:2), and violent men (Ps 140:2, 5).

Wisdom keeps those who do not forsake her (Prov 4:6). So discretion watches over her children (Prov 2:11) and righteousness watches over her (Prov 13:6).

In three instances, *nāṣar* is used of guarding in the sense of "keeping secret." In Isa 48:6 it refers to hidden things previously not revealed by God. In two other passages the meaning is negative. The "secret places" of sin where rebellious Israel spends her nights incubating (i.e. sleeping with the idols in order to receive dreams about the future, Isa 65:4) and the secret or crafty mindedness of a seductress (Prov 7:10).

Another meaning is of keeping closed or blockaded cities under attack. In Jer 4:16, the Qal plural active participle seems to refer to the blockaders themselves, while in Ezk 6:12(?) and Isa 1:8 it points to the besieged or blockaded city.

Taken altogether, it is no wonder that Isaiah calls the revived tribes of Israel in that eschatological era the preserved of Israel (49:6), for they surely have experienced the constant protection and preservation of the Lord.

Bibliography: THAT, II, pp. 99–100.

W.C.K.

1408 נָצַר (*nāṣar*) II. Assumed root of the following.

1408a נָצַרָה (*nēṣer*) *branch, shoot, sprout*.

This noun, coming from an Arabic root meaning "to be fresh, bright, grown green," appears only four times.

In Isa 11:1, *nēṣer* is used in parallelism with another technical term (in the messianic promise doctrine), *hōṭer* "shoot." Since both are said to go forth from the *shōresh* "root" or line of Jesse,

obviously the prophet intends to refer to a key descendant of David who epitomizes all that the Lord has promised to David (II Sam 7:1ff.). The messianic character of this title is recognized in the Targum, rabbinical literature, and the Qumran material (cited in *The Nezer and the Submission in Suffering Hymn from the Dead Sea Scrolls* edited by M. Wallenstein [Istanbul, 1957]). The use made of this title by Matthew in 2:23 to indicate why Jesus was called a Nazarene is similar. Gundry sees for Matthew's use a double reason: the phonetic correspondence of this title in Isa 11:1 with the town of Nazareth as a play on words and the lowliness motif of Isa 11:1.

In keeping with the concept of corporate solidarity evidenced in other technical terms in this same messianic promise doctrine such as "servant," "seed," *ṣemah* "branch," etc., it is not unusual to see a use of *nēṣer* which includes the believing remnant of Israel in Isa 60:21. The fulfillment of the Abrahamic-Davidic-New Covenant finds all the people righteous, the land possessed forever and the "shoot" of God's planting, the work of his hands, glorified (cf. Isa 61:3). Thus the many can be called by the name of the One who epitomizes that group.

The other two references (Isa 14:19 and Dan 11:7) are unrelated to the previous passages. In Isa 14:19, Babylon is called a "discarded branch" (rsv guesses poorly with "untimely birth" but includes in the margin "a loathed branch"). The Daniel passage uses our word to refer to a royal power, here one of the Ptolemies, not of the messianic royal person to come from the line of David. The idiom is also connected with the word "root" as in Isa 11:1, "from a branch of her roots shall one stand up."

Bibliography: Gundry, Robert H., *The Use of the OT in St. Matthew's Gospel*, Leiden: Brill, 1967, pp. 97–104. Schraeder, H. H., in TDNT, IV, pp. 878–79.

W.C.K.

1409 נָקַב (*nāqab*) *pierce, bore; blaspheme; appoint*.

Derivatives

1409a נָקַבָּה (*neqeb*) *technical term relating to jeweller's work*.

1409b נְקֵבָה (*n'qēbā*) *female*.

1409c מַקְקֵבֶת (*maqkebet*) I, *hammer*.

1409d מַקְקֵבֶת (*maqkebet*) II, *hole*.

The basic physical sense of the verb *nāqab* is demonstrated in the context of Joash's temple repair project. The priest Jehoida bored a hole in the lid of a chest for contributions. Elsewhere, Haggai (1:6) speaks figuratively of the futility of work which fails to honor the Lord, saying that

1410 נָקַד (nqd)

the wages earned have been placed into a bag with holes.

The other senses attributed to this verb in passages which themselves indicate different usage constitute a striking demonstration of the semantic flexibility of Semitic languages. The ingenuity of modern lexicographers is indeed taxed. Does the verb "pierce" mean, secondarily, appoint, designate, name by way of the physical notion of ticking or marking an individual as distinctive (a cognate Arabic noun means 'leader, chief'), or is the select individual the one who 'scrutinizes' and thereby distinguishes himself? The former explanation seems the more satisfactory. But this verb also translates curse, blasphemy. Is this so because one is thereby distinguishing another as bad (so Koehler), or is there not a closer tie with piercing, striking through? Some lexicographers (BDB) consider this last sense of *nāqab* to be a different root *naqab* II, a by-form of the root *qābab* "curse," found only in Num 22 and 23, but the reverse relationship could as likely be the case.

Interestingly, this word is used in the Siloam inscription for "piercing through," i.e. digging the tunnel.

neqeb. The meaning of this noun, which occurs in Ezk 28:13, is uncertain. Suggestions include "pipes" (KJV), "engravings" (RSV), and "mines" (Holliday's lexicon, following W. F. Albright in BASOR, No. 110).

n^eqēbā. *Female, female child, woman.* Both the human (Gen 1:27 and elsewhere) and the animal (Gen 6:19 and elsewhere) female is denoted by *n^eqēbā* for descriptive reasons. (A different suggestion was offered, however, in ZAW 11, by Schwally.) While in one case (Jer 31:22 [H 21]) the term *n^eqēbā* is used in contrast to *geber* "man, hero," it chiefly stands, whether with human or animal referent, in contrast to *zākār* "male."

maqqebet I. Hammer. The meaning "hammer" is uncontested: Jud 4:21 (Jael), I Kgs 6:7 (noise being absent from temple's construction), Isa 44:12 and Jer 10:4. For plural forms some lexicons suggest a noun variant, *maqqābā*. Opinions vary as to derivation of the name Maccabee.

maqqebet II. Hole, excavation, quarry. Occurs only in Isaiah's call to Israel to consider their humble origins (Isa 51:1).

M.C.F.

1410 נָקַד (nqd) I. Assumed root of the following.

1410a נָקַד (nāqōd) *speckled* (Gen 30:32; 31:8).

1410b נִקְּדָה (niqqūd) *what is crumbled or easily crumbles, crumbs* (Josh 9:5); hard biscuit or cake (I Kgs 14:3).

1410c נִקְּדָה (n^eqūddā) *point or drop* (Song 1:11, only).

1411 נָקַד (nqd) II. Assumed root of the following.

1411a נִקְּדָה (nōqēd) *sheep raiser,—dealer, or —tender* (II Kgs 3:4; Amos 1:1).

1412 נָקָה (nāqā) *be clear, free, innocent, desolate, cut off.*

Derivatives

1412a נָקִי (nāki) *clear, innocent.*

1412b נָקִיָּה (nāqī) *innocent* (Joel 4:19; Jon 1:14).

1412c נִקְּיָיוֹן (niqqāyōn) *innocency.*

1412d מִנְּקִיָּה (m^enaqqiyā) *sacrificial cups, bowls.*

The derivative *m^enaqqiyā* may provide the key to the basic sense of the verb *nāqā*. GB and KB tie it to Akkadian *naqū* "offer a libation" (plus Syriac noun "libation") and BDB cites the Syriac verb "pour out, make a libation" and suggests that while the Arabic cognate means "cleanse," the original sense was probably "empty out," hence the uses "pour" and "be empty, clean."

The root *nāqā* with the meaning "to be clean, pure, spotless" is found in Akkadian, Arabic and Aramaic. In Dan 7:9 [Aramaic] the Ancient of Days is described as having hair "like pure (*n^eqē*) wool." The derived juridical notion "to be acquitted," "to go unpunished" is found only in Hebrew.

From the basic notion "to be poured out" the word may derive notions with either favorable or unfavorable connotations. It has an unfavorable connotation in Isa 3:26 "deserted she [the daughter of Zion] will sit on the ground." The RSV change of the poetic figure from "deserted" / "desolate" to "ravaged" is an overtranslation and destroys the imagery. The reference is to a city having been emptied of its inhabitants. (See also Amos 4:6 where the substantive *niqyōn* is used for "cleanness of teeth," a figure for lacking food.) Here too we should discuss Joel 3:21 [H 4:21]. Surprisingly the NASB, which otherwise slavishly follows MT, emends this passage against G.R. Driver and C. van Leeuwen. Driver renders the verse: "And I will pour out its blood, which until now I have not poured out" (JThSt 39:402). NIV: "Blood which I have not pardoned I will pardon." After considering other options

C. van Leeuwen concluded: "In any case the text ought not to be emended to *niqqamti* [I will be avenged] (against BHS and KBL 632b), a reading, not presupposed by the LXX" (THAT, II, p. 102).

Otherwise the word evokes favorable connotations. It may be used to denote freedom from an oath. Thus Abraham says to Eliezer: "But if the woman is not willing to follow you, then *you will be free* from this my oath" (Gen 24:8; cf. Josh 2:17, 20 where the adjective is used with the same notion).

Of the forty occurrences of this verb the vast majority have an ethical, moral, or forensic connotation. The fact that in the Piel (transitivizing) stem it is synonymous with *šadaq* Piel or Hiphil (which see) should bear adequate testimony to its significance. *nāqâ* is found only once in the Qal stem (an infinitive absolute modifying a Niphal), otherwise it is exclusively in the Niphal or Piel. This tends to reinforce the analysis: "poured out, emptied" yields "be freed, cleared, cleansed, innocent."

A political use of this word, namely, freedom or exemption from some obligation such as military service (Deut 24:5), serves to sharpen its forensic sense of being freed from punishment. A husband is declared free from iniquity if, in declaring his wife unfaithful, he follows the legal procedures before the priest (Num 5:31).

This passage is instructive for it shows that *nqh* is the opposite of 'āwōn (q.v. "guilty"). The passage reads: "He shall be free from guilt (*w^eniqqâ . . . mē'āwōn*) but that woman will bear her guilt." In other passages, however, 'āwōn is omitted. Thus Samson says after his father-in-law has given his wife away to another man: "This time I will be blameless [*niqqēti*]" (Judg 15:3).

Just as 'āwōn may refer to the act of sin, the punishment for the sin, or the state between the act and the punishment "guilt," so also *nāqâ* can refer to the release from the state between the implied wrong and punishment="guiltless, innocent" or to the release from punishment="go unpunished." As an example of the first, in addition to Num 5:31 and Judg 15:3, we may cite II Sam 14:9: "And the woman of Tekoa said, 'O Lord, the king, the iniquity [*he'āwōn*] is on me and my father's house, but the king and his throne are *guiltless* [adj. *nāqî*]. As an example of the latter note: "whoever touches her [a neighbor's wife] will not go *unpunished* [*yin-nāqeh*]" (Prov 6:29; cf. 19:5, 9; 28:20). Likewise Ex 21:19 legislates—"that when two men fight and the one struck is still able to walk, then he who struck him shall go *unpunished* [*w^eniqqâ*]." (The adjective may have this same force; cf. "the owner of the ox shall go *unpunished* [*nāqî*]" (Ex 21:28). The word is sometimes negatized, of course, yielding a strong reprimand: "the wicked

shall not be unpunished" (Prov 11:21), or used in interrogation: "should ye be utterly unpunished?" (Jer 25:29).

The release from obligation or from guilt/punishment [adjective or Niphal of *nāqâ*] is often presented as determined by [*min*] the LORD. Thus, the release of the Transjordanian tribes from military service after the Conquest is said to be "free of obligation before the LORD" (*wih^eyitem n^eqiyyim mēYHWH*)" (Num 32:22). So also the LORD alone is able to free one from an oath made in His name (Josh 2:17–19). With respect to the blood of Abner, David declares: "I and my kingdom are innocent before the LORD [*nāqî . . . mē'im YHWH*]" (II Sam 3:28; cf. I Sam 26:9). In many passages the *min* is omitted but the thought remains the same. In Prov 16:5 "he [the proud] will *not go unpunished*" is parallel to "an abomination to the LORD" (cf. Prov 11:21; 17:5). The point is underscored in Jer 2:35 where Judah claimed innocence [*niqqēti*], but since this was not God's verdict he will enter into judgment with her. In all these passages the verdict belongs to the LORD and he works out the course of judgment in the destiny of those under his jurisdiction.

In the case of the Piel *nqh* it is always (with the exception of I Kgs 2:9) the LORD who is the subject. Thus he is the one addressed in petitions for *acquittal* (e.g. "Acquit me of hidden faults" (Ps 19:12 [H 13], or the One who does not leave the sinner unpunished (Ex 20:7; 34:7; Jer 30:11; 46:28; Job 9:28).

Likewise, in the case of the adjective when it means "innocent" it is God who assumes responsibility for the guiltless. Thus he holds himself responsible for innocent blood (Deut 19:10, 13; II Kgs 24:4; Jer 2:34f; 19:3f; 22:3ff; *passim*). Job, however, in a trough of pessimism, observes that God destroys the innocent with the guilty (Job 9:23).

Not only may the sinner himself be cleansed, freed of guilt, acquitted or held innocent, but a place may be purged of the evil found in it. The "cutting off" of liars and perjurers from the land spoken of in the vision of the flying roll (Zech 5:3) would amount to a purging or cleansing of the land from evil.

Perhaps the most highly technical of all uses of this expression is in regard to freedom or exemption from the obligations of an oath (Gen 24:8, 41) or from the effects of the curse inherent in the trial of an accused woman, in which she is required to drink the bitter water offered by the priest (Num 5:19).

nāqî, nāqî'. *Blameless, innocent, guiltless, free, exempted, clean (of hands).* (Both ASV and RSV use "guiltless" three times in Josh 2 for KJV sequence "blameless, guiltless, quit." RSV also em-

plays "free" for "clear" and "free of obligation" for "guiltless before" in Num 32:22.

The adjective *nāqī* and its variant *nāqī'* refer to persons declared innocent, free, or exempt from charges or obligations, or to innocent blood (that is, shed blood of an unoffending or innocent party), as well as "clean hands," a figure for innocent behavior. (See the familiar Ps 24:4.)

It has the notion of freedom/exemption from an obligation in the legislation for the newly married man: "He will be *free* from military service" (Deut 24:5). Regarding Asa's proclamation that Ramah must be dismantled none was exempt from the labor (I Kgs 15:22). It denotes freedom from slavery in Gen 44:10 where Joseph warned: "With whom [the stolen cup] is found shall be my slave, and the rest of you shall be *free* or innocent. (The technical term for freedom from slavery is *ḥopshī*.)

Otherwise the adjective has the juridical notion of "guiltless, blameless, innocent" (Job 4:7; 27:14; *passim*). Its use alongside of the "righteous" is especially effective in Ex 23:7: "... the innocent and righteous slay thou not: for I will not justify the wicked." Cf. the great declaration of God's character in similar terms in Ex 34:7. One speaks of "the blood of the innocent" [*dam hannāqī*] or (mostly) of "innocent blood" [*dam nāqī*] where a guiltless people are threatened with intentional homicide or murder (Deut 27:25; I Sam 19:5) or in cases where their life is actually taken (Deut 19:13; II Kgs 21:16; 24:4; *passim*). Sometimes it is not clear whether the innocent are being threatened or have been killed (Deut 19:10). (For bloodguilt see *dām*).

nāqī in contrast to *tāhar* "to be pure" is not a cultic term; e.g. it is never found in the book of Leviticus. The "clean hands" in Ps 24:4 speak of ethical purity and hence juridical acquittal. The nominal form *niqqāyôn* may have a cultic sense in Ps 26:6 because of the parallel line "I will go about Thine altar, O LORD." But the same expression in Ps 73:13 denotes ethical purity.

niqqāyôn. Innocency, cleanness (of teeth). Strongest of the five occurrences is Hos 8:5. God taunts the rulers of idolatrous Israel ("Samaria"), asking when and how they will ever manage innocency. The figurative "cleanness of teeth" (Amos 4:6) implies a want of food to eat. Remaining instances speak of "innocency of hands" or of "washing hands in innocency"—ceremonial purification representative of a pure heart and honest conduct.

m^cnaqqiyā. The *m^cnaqqiyā* was apparently a golden bowl (some say "dipper" or "tube") placed on the table of showbread and used for the drink offering. It was important enough to be listed in Jer 52:19 as being taken to Babylon. For this last item, see James L. Kelso, *The Ceramic*

Vocabulary of the O T, New Haven: ASOR, 1948 (section 54, p. 24).

Bibliography: Richardson, TWB, pp. 114, 127. THAT, II, pp. 101–105.

M.C.F. and B.K.W.

נִקְוָה (*niqqûd*). See no. 1410b.

נָקַט (*nāqat*). See *qûṭ* no. 1996.

נָקִי (*nāqī*). See no. 1412a.

נָקִי' (*nāqī'*). See no. 1412b.

נִקְיָוֶן (*niqqāyôn*). See no. 1412d.

נָקִיָּה (*nāqīq*). See no. 1417a.

1413 נָקַם (*nāqam*) *take vengeance, revenge, avenge oneself, be avenged, be punished* (cf. *gō'ēl* as the "avenger of blood").

Derivatives

1413a נִקְמָה (*nāqām*) *vengeance*.

1413b נִקְמָה (*n^cqāmā*) *vengeance*.

Although this root, including its derivatives, is only used about seventy times in the OT, it expresses a truth that is theologically important, but greatly misunderstood. Vengeance and revenge are ideas that would appear to have no good ethical validity whether coming from God or man. But such is not the case when the use of this root is properly understood in its OT setting and NT application.

The concept of divine vengeance must be understood in the light of OT teaching about the holiness and justice of God and its effect on man as a sinner. In terms of the presuppositions of some modern "Christian" theologies, such a God of vengeance will be labeled unchristian and unethical. Understood in the full orb of biblical revelation, balanced as it is by the mercy of God, divine vengeance is seen to be a necessary aspect of the history of redemption.

Study of the use of this root reveals that there are comparatively few cases where man is considered a proper source of vengeance. Often man is a secondary cause while God is the source (Ezk 25:14). This is normally the case where the Israelites avenge themselves on their enemies (Josh 10:13). In Num 31:2–3, the Israelites' wreaking vengeance on the Midianites (v. 2) is equivalent to the Lord's doing so (v. 3). In some instances God instructs his people when such vengeance is called for in his behalf (e.g. Num 31). Other passages warn men not to take vengeance in their own hands (Lev 19:18; Deut 32:35). Even though *nāqam* is not used in Gen 9:6, capital punishment is required for murder because man is made in the image of God, and to take his life without divine permission is considered to be an offense against God as well as man.

Most of the uses of *nāqam* involve God as the source of vengeance. The classical passage is

Deut 32:35, 41, "Vengeance is mine . . . I will recompense them who hate me." God cannot be true to his character of holiness and justice if he allows sin and rebellion to go unpunished. The prophets stressed "the day of the Lord's vengeance" (Isa 38:8; 61:2; 63:4) as times in history when the Lord sets the record straight. This was Jeremiah's view of the fall of Jerusalem. Since in the course of history the record can never be totally straight the prophetic *eschaton* or final day of the Lord's vengeance is called for. Such a day is in mind in Isa 63:1-6. Here God treads out the winepress alone and tramples his enemies in his wrath (Rev 19:75). Likewise in the NT retribution, a notion essential to its message, belongs essentially to the future world rather than the present.

The Bible balances the fury of God's vengeance against the sinner with greatness of his mercy on those whom he redeems from sin. God's vengeance must never be viewed apart from his purpose to show mercy. He is not *only* the God of wrath, but must be the God of wrath in order for his mercy to have meaning. Apart from God himself the focus of the OT is not on the objects of his vengeance but on the objects of his mercy, his special possession (*s'gûlâ*), his very own people with whom he has an eternal covenant.

There are two ways in which God takes vengeance with regard to his people. First he avenges his people in the sense that he becomes their champion against the common enemy (Ps 94). Secondly, as the covenant God, he punishes those who break covenant with him. "I will smite you seven times, even I for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant" (Lev 26:24-25).

The OT people are reminded that it is only God who can champion his own cause without error (Deut 32:35). This verse is echoed by Paul in Rom 12:19 as he warns against a vindictive spirit on the part of God's people. It is also used by the author of Hebrews to warn of the horror of coming under the avenging wrath of God (10:28-31).

Because of the OT expressions of just hatred against God's enemies who also sought to destroy his people (Ps 54) we tend to feel that the OT teaches one must always hate his enemies. That this is not true may be seen from Paul's quotation of Prov 25:21-22 in Rom 12:20. "But if thine enemy hunger feed him," etc. The ancient Hebrews, like many modern Christians, misapplied the doctrine of divine vengeance and used it as an excuse for harboring vengeful feelings against each other. In Mt 5:43ff. Jesus was rebuking this misapplication and in such places as Mt 19:19 (cf. Mk 12:31) he is really quoting Lev 19:18. "You shall not avenge or bear a grudge against the children of your people but love your neighbor as yourself, I am the LORD."

The OT institution of blood revenge was strictly a legal matter to meet the need for justice in a tribal community where no central government existed to create a society where people could live together without confusion. Governments have always avowed that their purpose is to render justice and punish wrongdoers (cf. The Prologue to Hammurabi's Code in ANET). Blood revenge is still a pattern which exists in the minds of bedouin-oriented people in the Near East. The government of Jordan makes allowances for this frame of mind in its judicial processes. Under such a system justice is to be meted out by the closest relative of a murder victim. The cities of refuge were a refinement of this common law practice, to provide justice in cases of manslaughter (Num 35:9-28, etc.). These legal institutions are based on that principle of absolute and equal justice summarized in "the law of the tooth" (*lex talionis*). But the eye for an eye and tooth for a tooth principle (Ex 21:23-25; Lev 24:19-20; Deut 19:21) was not meant to be applied privately. It was a judicial process under divine sanction. Jesus is not rejecting the OT doctrine of just punishment when he teaches that this law was not meant as a rule for interpersonal relationships. The latter was a misapplication of it by the Jews of his day.

nāqām, n'qāmā. Vengeance. These nouns have no difference in meaning and are both used with a variety of verbs. God is said "to take vengeance" (Isa 47:3), "to return vengeance" (Deut 32:41, 43), "to do (execute) vengeance" (Mic 5:14), "to come with vengeance" (Isa 35:4), and "to give out (execute) this vengeance" (Ezk 25:14). This action often involves the shedding of blood because blood has been shed (Ps 79:10).

Bibliography: THAT, II, pp. 106-108.

E.B.S.

1414 נָקַף (*nāqa'*) *be alienated, estranged* (Ezk 23:18, only).

1415 *נָקַף (*nāqap*) *I, strike off.* Occurs in the Niphal (Isa 10:34) and Piel (Job 19:26).

Derivative

1415a נָקַף (*nōqep*) *striking off* (Isa 17:6: 24:13).

1416 נָקַף (*nāqap*) *II, go around, compass, to round.*

Derivative

1416a נִקְפָּה (*niqpā*) *encircling rope* (of captive, Isa 3:24).

nāqap is used primarily in the Hiphil, "make or let go around." Days "run their course" (Job 1:5), with men "taking turns" at hosting ban-

1417 נָקַק (nqk)

quets. In the sense of surround, encircle, our verb is often paralleled with the more common *sābab* (see, for example, Ps 22:16 [17]). Hunting nets are cast, drawn around (Job 19:6) and Israelites are forbidden to shave or trim around the head (leaving a tuft of hair on top, emulating pagan cultists—Lev 19:27), in some of the more specific or technical uses of *nāqap*.

At the other extreme, a broad connotation results from the occurrence of this verb in Isa 15:8, where a cry going around the borders of Moab would imply “everywhere.”

M.C.F.

1417 נָקַק (nqk). Assumed root of the following.

1417a נָקִיק (nāqīq) *cleft of a rock*. Only used with *sela'* “rock” (Isa 7:19 and Jer 13:4; 16:16).

1418 נָקַר (nāqar) *bore, pick, dig* (e.g. Prov 30:17; Num 16:14).

Derivative

1418a נִקְרָה (nēqārā) *hole, crevice* (Ex 33:22; Isa 2:21).

1419 נָקַשׁ (nāqash) *knock, strike* (e.g. Ps 9:17; Deut 12:30).

נֵר (ner). See no. 1333a.

1420 נֶרְדַּ (nērd) *spikenard*.

This noun, occurring only three times in the Old Testament (all in Song, verses 1:12, 4:13–14) denotes the fragrant oily essence of the North Indian *Nardostachys jatamansi*, a perennial related to valerian. The name derives from a Sanskrit verb, *naladā* ‘exhaling a scent’, and likely came into both Hebrew and Greek usage via Persian *nārdin*.

In Solomon’s Song descriptions of both the king and the bride are embellished by reference to this highly regarded scent, still used in India as a perfume for the hair. Imported into the Holy Land in biblical times in sealed alabaster boxes, it was reserved for very special occasions. Such an occasion was Mary’s anointing of Jesus’ feet at the dinner given to celebrate the resurrection and restoration to the family circle of her brother Lazarus. Its worth is evidenced in the same account (see John 12:3–5) by Judas’ complaint that a pound of the ointment when sold could have added some seventy-five dollars to his fund for the poor.

Bibliography: W.E.S. Cooper, “Spikenard,” in ZPEB.

M.C.F.

1421 נָשָׂא (nāšā') *lift, carry, take*.

Derivatives

1421a נָשָׂא (nēšū'ā) *what is carried about* (Isa 46:1, only).

1421b נָשִׂיא (nāšī') *I, prince, captain, leader*.

1421c נָשִׂיָּא (nāšī') *II, rising mist, vapor* (e.g. Jer 10:13; 51:16).

1421d מַשָּׂא (maššā') *I, load, burden, lifting*.

1421e מַשָּׂא (maššā') *II, burden, oracle*.

1421f מַשָּׂא (maššā') *lifting up* (partiality, II Chr 19:7).

1421g מַשָּׂאָה (maššā'ā) *the uplifted* (cloud, Isa 30:27).

1421h מַשָּׂעֵת (maš'ēt) *uprising, uplifting, burden, portion*.

1421i שִׂיָּא (šī') *loftiness* (figurative of pride, Job 20:6).

1421j שָׂעֵת (šē'ēt) *exaltation, dignity* (Gen 49:3), *swelling* (Lev 13:2), *uprising* (Job 41:17).

The Qal form of this root is used almost six hundred times with basically three separate meanings: “to lift up”; “to bear, carry, support”; and “to take, take away.” The root appears in Ugaritic as *nš'* “lift, rise” and in Akkadian as *našū*. An additional sixty occurrences use the Niphal, Piel, and Hithpael stems. There are only two instances of the Hiphil stem, Lev 22:16 and II Sam 17:13, the latter being textually dubious. The total for all stems of this verb is 655.

The meaning “to lift up” is used both literally and figuratively in many phrases. “To lift up the hand” in taking an oath (Deut 32:40; Ezk 20:5, 6, 15 etc.), in doing violence (II Sam 18:28), as a signal (Isa 49:22) and in punishment (Ps 10:12). “To lift up one’s head” in restoration to honor (Gen 40:13, 20), in showing cheerfulness and independence (Job 10:15; Zech 2:4; Ps 83:3), and as a figurative expression for the lintels of the gates of the city (Ps 24:7, 9). “To lift up one’s face or countenance” as an indication of a good conscience, confidence, favor, or acceptance (II Sam 2:22). “To lift up the eyes” often pleonastically before verbs of looking or seeing (Gen 13:10, 14), in love or desire to men (Gen 39:7), towards God (Ps 123:1), and to an idol (Ezk 18:6, 12, 15). “To lift up the voice,” also used pleonastically before verbs of weeping and crying (Gen 27:38; I Sam 30:4), and to indicate rejoicing (Isa 24:14). “To lift (anything) with the voice” such as the name of the Lord, (Ex 20:7), prayer (II 19:4; Jer 7:16; 11:14), a song (Num 23:7), and reproaches (Ps 15:3). The heart “lifts one up” thus inciting action (Ex 35:21, 26; 36:2), or presumption and pride (II Kgs 14:10). It is also in this category of lifting up or taking up that the first of three important meanings appears connecting this word with sin. Men can take up, in-

cur, or contract iniquity and sin by profaning the Tabernacle (Ex 28:43; Num 18:22), by hating their neighbors (Lev 19:17), by touching animal carcasses (Lev 22:9), or by profaning the offerings of the Lord (Num 18:32).

The second semantical category, of bearing or carrying, is used especially of bearing the guilt or punishment of sin. Thus Cain complains in Gen 4:13, "My punishment is greater than I can bear." The expression "he shall bear his iniquity" occurs frequently (Lev 5:1, 17; 7:18; Num 5:31; 14:34, etc.). This leads easily into the idea of bearing the guilt of another by representation or substitution (Lev 10:17) or of the scapegoat (Lev 16:22). The root *sābal*, "to bear a burden" in Isa 53:11 is paralleled in the next verse by *nāšā* "the Servant bore the sins of many," as in Isa 53:4. Such debits could also be passed from father to son on a temporal basis affecting one's earthly existence (Num 14:31, 33). But Israel was wrong in fatalistically applying it to a continuing and necessary state of affairs, especially on into eternity, as they had argued (Ezk 18:19–20), for the opposite is clearly stated in Deut 24:16.

The third category stressed the taking away, forgiveness, or pardon of sin, iniquity, and transgression. So characteristic is this action of taking away sin, that it is listed as one of God's attributes (Ex 34:7; Num 14:18; Mic 7:18). Often this form of *nāšā* is used in prayers of intercession, e.g. by the messenger of Joseph's brothers (Gen 50:17), by Pharaoh (Ex 10:17), by Moses for Israel (Ex 32:32; Num 14:19), by Abigail for Naboth (I Sam 25:28), and by Saul to Samuel (I Sam 15:25). It is used by Joshua in his farewell address (Josh 24:19). No doubt the classical expression of this meaning is to be found in Ps 32:1, 5. Sin can be forgiven and forgotten, because it is taken up and carried away.

The passive, intensive, reflexive, and causative ideas of the three basic categories are often seen in the other stems listed but without application to the doctrine of sin except perhaps for such unusual instances as the Hiphil in Lev 22:16, cause one to bear iniquity.

nāšī' 1. *Prince, captain, leader, chief, ruler.* It is used 128 times, 60 times to denote various leaders of Israel (Num 1:16, 44; chapters 2, 7, 34).

The same word denotes the non-Israelite chieftains of Ishmael (Gen 17:20; 25:16), the Midianite leaders (Num 25:18; Josh 13:21), the Canaanite prince of Shechem (Gen 34:2), the prince of Egypt (Ezk 30:13), Meshech and Tubal (Ezk 38:2–3; 39:1), and the princes of the earth (Ezk 39:18).

Some, including Ephraim Speiser, (AB *Genesis*, p. 170) argue that *nāšī'* designates an official who has been "elevated" or "lifted up"

in or by the local assembly. Hence it means "lifted up," and thus "elected." Usually the phrase "these are the ones chosen (or called)" (Num 1:16) is cited in support of this etymology.

The term applies to any ruler of God's people (Ex 22:28 [H 27]), to the leaders of the congregation (Ex 16:22; Josh 9:15, 18; 22:30 etc.), and to Solomon (I Kgs 11:34).

But the most significant use of the term is found in the writings of the prophet Ezekiel. Of its thirty-six usages, no less than twenty refer to the future Davidic prince, the Messiah. While Ezk 34:24 and 37:25 are clear, the remaining references to the eschatological prince in Ezk 44, 45, 46, 48 are debated because he is portrayed as having no priestly rights, offering a sin offering for himself (45:22), and having sons (46:16). Charles Feinberg believes that he is a "future scion of David's dynasty who will represent the Messiah governmentally in the affairs of the earth."

maššā' 1. *Load, burden, lifting, bearing, tribute.* The word occurs thirty-nine times and in its most natural setting refers to the load or burden upon the backs of such animals as the ass (Ex 23:5), mule (II Kgs 5:17), and camels (II Kgs 8:9). Isaiah identifies one such load as the dumb and ineffective idols of the Babylonians, which were carted away as part of the captivity (Isa 46:1–2). Perhaps II Chr 17:11 belongs in this category, "silver by the load," i.e. in great quantities, or "carried or brought silver as tribute."

One of the most common usages of this noun is found in Num 4:15, 19, 24, 27, 31, 32, 47, 49 where the Kohathites, Gershonites, and the sons of Merari are assigned to carry various parts of the Tabernacle.

A debated passage is I Chr 15:22, 27. The translation of *šar hammaššā'* as the leader of the music is indefensible. The root meaning is "to lift," not "to utter." Keil notes that the LXX, Vulgate, and Luther (and we might add the RSV, NEB, NAB, NASB, NIV and partially the JB) were wrong in connecting the word for "burden" with singing; rather the context deals with bearing the ark and *maššā'* is the normal word in that context. This passage is to be equated with Num 4; II Chr 20:25; 35:3.

In the class of figurative usages is the interesting Ezk 24:25 which uses a nominal verb, "the uplifting of their soul," to mean "their heart's desire," i.e. that to which they are lifting up their soul. Isa 22:25 contains a debated Messianic reference to the "peg" or "nail," *yātēd*. The burden placed upon this "peg" will be cut down and will fall. Whether that burden is Shebna (David Baron) or Eliakim (E. J. Young) is at issue, but certainly it is a figurative reference to some crooked Israelite official. This is similar to the

people being a burden (Num 11:11, 17; Deut 1:12; II Sam 15:33; Job 7:20). The Psalmist even refers to his iniquities as a weighty burden (Ps 38:4 [H 5]).

maśšā' II. A *burden*, i.e. a prophetic speech of a threatening or minatory character (rsv oracle). The word appears twenty-seven times, only in prophetic contexts, with the exceptions of Prov 30:1; 31:1.

Two different translations have been given to this word from pre-Christian days. The earliest to be commonly received was "burden." This was the view of the Targum of Jonathan, Aquila, the Syriac version, Jerome (on Nah 1:1), Luther, Calvin Hengstenberg, and J. A. Alexander. However, others took it to mean "oracle," "utterance," or "prophecy," positing a hypothetical root *nāšā'* "to utter" or "to receive." In this camp can be listed the LXX, Cocceius, J. D. Michaelis, Lowth, and E. J. Young.

The most definitive argument supporting the former translation is found in E. W. Hengstenberg's *Christology of the OT* on Zech 9:1 (III, pp. 339-43). The argument correctly notes that: 1. The contents of these prophecies consist exclusively of threatenings; 2. The word *maśšā'* is never followed by the genitive of the speaker, such as *n'ām* of YHWH, but is always connected with the genitive of the object, e.g. the *maśšā'* of Babylon, of Moab, etc. Unless there intervenes an additional item such as in Zech 9:1; 12:1; Mal 3:1 ("the *maśšā'* of the Word of the Lord"); 3. The word *maśšā'* exhibits no examples of a noun derived from *nāšā'* in the sense of "to utter"; and 4. even the so-called exceptions of I Chr 15:22, 27 (see *maśšā'* I); Lam 2:14; Zech 12:1; and Jer 23:33ff. are proofs of this view rather than evidences to the contrary.

The proper rendering of Lam 2:14 is that the false prophets "have seen vain burdens and captivities for thee"; not "vain and misleading prophecies." The predicted burdens and threats of dispersion directed against the imperial powers never materialized. The word *maddūhim*, can only mean "dispersions" or "captivities," so therefore *maś'ōt* must relate to the enemy.

Neither is Zech 12:1 a passage of cheer. A similar point can be made in the Jer 23:33, 34, 36, 38 passage. The offense of the scoffers was not that they imputed the negative meaning of burden to *maśšā'* by which Jeremiah meant a cheerful prophecy, but rather that they poked fun at these severe announcements of judgment from the Lord. They asked, in a mocking tone, what new burdensome word he had for the fine folks of Jerusalem. But this all proves that they caught the point: it was a burden, not just a prophecy or utterance!

Isaiah uses this burden form for his messages against the foreign nations. It occurs ot 13:1

(Babylon), 14:28 (Philistia), 15:1 (Moab), 17:1 (Damascus); 19:1 (Egypt), 21:1 (Babylon), 21:11 (Dumah), 21:13 (Arabia), 22:1 (Valley of Vision), and 23:1 (Tyre). He also uses it in the midst of his six woes in 30:6 (the beasts of the Negeb). These messages are all minatory in nature, although occasionally there is subjoined a rose-tinted promise such as the one in Isa 19:16-25.

Additional burdens deal with Nineveh (Nah 1:1), Judah (Hab 1:1), Damascus (Zech 9:1), Jerusalem (Zech 12:1), Israel (Mal 1:1), Zabad who murdered King Joash (II Chr 24:27), and King Joram (II Kgs 9:25).

Even the two passages in Proverbs are not exceptions. Agur's words in Prov 30:1 are a heavy burden laid upon reason, which quickly turns to exalting itself. This speech is mainly a rebuke, hence it is described as a "burden." Lemuel's word in Prov 31:1 likewise is a "burden in which his mother corrected him."

maś'ēt. *Uprising, uplifting, burden, portion.* There are seventeen occurrences of this word.

Basically it refers to smoke which rises (Jud 20:38, 40) or a signal which is lifted up (Jer 6:1). (Cf. the Lachish letter no. 4 line 10). The same basic motion is found in the lifting up of hands in prayer (Ps 141:2).

In line with the argument of *maśšā'* (prophetic speech, see above), it refers to the burden of reproach in Zeph 3:18. The same thought is found in Lam 2:14. The predicted burden or calamity aimed at the imperial powers by the false prophets never materialized.

The most interesting meaning is a portion, gift, present, or contribution which is carried to someone else. In Gen 43:34 it refers to the portions given to Joseph's brothers from his table, but in II Sam 11:8 it is David's present given to a loyal and unsuspecting Uriah. The ten tribes of Israel claim ten shares in King David as opposed to the two shares of Judah and Benjamin (II Sam 19:43 (the relative word *niśšē't*). Jeremiah is also released and given a present or largess (Jer 40:5).

Amos 5:11 uses it for a forced gift or an unjust exaction or taxation. This is exactly what the late Phoenician use of the word means, payment or tax. Therefore, it was also applied to sacred payments or contributions (II Chr 24:6, 9; Ezk 20:40).

Bibliography: Feinberg, Charles, *The Prophecy of Ezekiel*, Moody, p. 258. Hengstenberg, E. W., *Christology of the Old Testament*, Clark, 1875, pp. 339-43. Richardson, TWB, pp. 85-86. THAT, II, pp. 109-16.

W.C.K.

1422 *נָשָׂא (nāśag) *overtake, reach, take hold upon.* Occurs only in the Hiphil.

In all the translations, "overtake" is the most common rendering for *nāšaq*, which is found only in the Hiphil stem, often occurring as a complement to *rādap* "pursue." The lexicons suggest an etymological association with the concepts "attach, affix, entangle, seize." Its semantic range in Hebrew, however, lays stress on attainment, achievement, procurement. The acquiring of wealth or possessions is in view, for example, in several legal stipulations in Lev (see 14:21; 25:47), and possession of joy is in view in Isa 35:10.

Reaching a place is indicated in Gen 31:25, where Laban catches up with the fleeing Jacob, but attainment of a good age is the point of Gen 47:9. Physical threat is implied by David's warning concerning Absalom (II Sam 15:14), while a somewhat figurative adaptation occurs in reference to blessings and curses, Deut 28:2 and 15.

M.C.F.

נָשָׂא (n'šū'ā). See no. 1421a.

נָשִׂי' (nāšī'). See nos. 1421b, 1421c.

*נָשָׂק (nāšaq). See *šalūq* no. 2266.

1423 נָשָׂר (nšr). Assumed root of the following.

1423a מַשְׂסֹר (maššōr) saw (Isa 10:15, only).

1424 נָשָׂא (nāshā) I, lend on interest or usury, be a creditor.

Derivatives

1424a מַשְׂשָׂה' (mashshā') lending on interest (Neh 5:7, only).

1424b מַשְׂשָׂה' (mashshā') loan.

According to the context in which the verb form occurs, a man either has a creditor or he acts as a creditor against another. He "makes exactions" of the person indebted to him, often in the heartless manner implied in the old term "usury," the modern "loan shark." So serious a matter was this reckoned to be that in a psalm celebrating God's choice and care of David the latter is characterized as one having divine protection against this abuse (Ps 89:22 [H 23]). See also the verb *nāshak* "bite" which has a usage nearly synonymous to *nāshā*.

Psalm 55:15 [H 16] presents a problem as to whether to take the sense from this root, rendering it "let death exact upon them" (i.e. their "debt to nature") or from *nāshā* "deceive," "let death come upon them suddenly, or unawares." That these two roots are distinguished from one another in biblical Hebrew is clear, and *nāshā* I relates to an Arabic verb "postpone, sell on credit" while *nāshā* II relates to Arabic "remove." The second root is also apparently kindred with *shāw* "wickedness, falsehood, vanity." Nevertheless a sort of morpho-semantic

conflation may be involved in the case of this homonymic pair.

An interesting parallel to this latter suggestion is afforded by the common Semitic root *bādul*, which in biblical Hebrew means "separate." Whatever its connection with biblical Hebrew, the relationship of Ugaritic *bdl* "merchant" to Ethiopic (Tigre branch) *badla* "change, exchange, barter" can easily be seen. Yet in Ethiopic Tigrinya and Amharic *baddala* means to "wrong someone, commit a sin," an apparent semantic tie being found in the Tigre expression *kanfar badla* "change the lip" (= to break a promise), with an interesting Iranian Arabic cognate meaning to lie or deceive. Some such relationship between the two *nāshā* roots in Hebrew may have existed historically though now hidden from our eye by lack of inscriptional evidence.

(For still other approaches to the perplexities of this root, reference should be made to the Collected Writings of E. A. Speiser, *Oriental and Biblical Studies*, p. 140, as well as KB, where a relationship is seen to Akkadian *rāshū* "creditor" and Aramaic dialects where *rshy* and *rsh* have such meanings as "lay claim, take a loan." Speiser elucidates the ancient practice of usury by showing that loans were discounted with a normal interest, the "usury" consisted of a second interest exacted after a defaulting debtor was taken into servitude. (Cf. *neshek*.)

In the Qal, the sense of the participial form can be either debtor or creditor by context, the former also by use of a prepositional object, as *bī* "on, against me." In the Hiphil, the meaning is regularly "to exact, act as creditor."

māshshā'. Usury, debt (RSV interest).

mashshā'ā. Loan, debt. Both noun derivatives can refer to either the loan, the debt incurred, or the interest (usury) charged. Nehemiah 10:31 [H 32] adds an interesting procedural note, referring to the loan as "pledged by the hand."

M.C.F.

1425 *נָשָׂא (nāshā') II, beguile, deceive. Occurs in the Niphal and Hiphil only.

Derivatives

1425a מַשְׂשָׂה' (mashshā'ôn) guile, dissimulation (Prov 26:26, only).

1425b מַשְׂשָׂה' (mashshū'ôt) deceptions (Ps 73:18; 74:3).

Occurring just once in the Niphal stem, this verb is used mainly in the Hiphil in the sense of "lead astray, seduce, mislead, deceive," even for self-deception, as indicated in Jer 37:9 by addition of "your souls."

The debate as to how to translate Ps 55:15 [H 16] and the possible historic relationship in usage

1426 נָשַׁב (*nāshab*)

between this and the preceding verb (which see) has already been discussed.

The best known occurrence of this verb, of course, is in the famous passage in Gen 3 (at v. 13), where Eve makes her defense by shunting the blame for her offense off to the deceptive serpent. In all, this verb is employed little more than a dozen times in the OT, the concept of misleading or deception being conveyed also by several other verbs or special idioms. An example of the latter is the use of *gānab* "steal" in the sense of stealing away hearts or persons. *pātā* "flatter, entice, deceive," *rāmā* "beguile, deceive," and *shāqar* "lie, deal falsely," given in decreasing order of occurrences, are the other most frequently found synonyms.

M.C.F.

1426 נָשַׁב (*nāshab*) *blow* (Isa 40:7; Ps 147:18; Gen 15:11).

1427 נָשָׂה (*nāshā*) *I, lend, be a creditor.*

Derivatives

1427a נִשְׁי (*n^cshī*) *debt* (II Kgs 4:7, only).

1427b מַשְׁשֶׁה (*mashsheh*) *loan* (Deut 15:2, only).

1428 נָשָׂה (*nāshā*) *II, forget, deprive.*

Derivative

1428a נִשְׁיָא (*n^cshiyā*) *forgetfulness, oblivion* (Ps 88:13).

Because of the phenomenon of homonyms we have a translation problem in Job 11:6. ASV translates it, "God exacteth of thee," with marginal note, "or, remitteth (Hebrew 'causeth to be forgotten')." There is a probable Ugaritic cognate, given in *UT* 19: no. 1661 *nsy* (?) and a sure Ethiopic (Tigre branch) one, *nasā* "vanish from memory," *tanāsā* "forsake, forget."

Interestingly also, in Jer 23:39 there is the employing of an absolute infinitive of a root *nāshā* as modifier of our final-*he* root. Here the RSV reads, rather, *nāsā* "surely lift you up," perhaps on the strength of finding *sin* as the middle radical in several of the cognate languages. But since this is a normal variant between Hebrew and Arabic (plus Ugaritic and Ethiopic), only some Aramaic dialect occurrences would lend support to such an emendation.

A rendering of the verb as "deprive" occurs in Job 39:17, where in reference to strange behavior by the ostrich the idea "deprived of her wisdom" is expressed under the figure, "caused her to forget wisdom," as though she really ought to know better.

n^cshiyā. Forgetfulness. Occurs in a description of Sheol or Destruction (*Abaddon*), "the land of forgetfulness," i.e. oblivion (Ps 88:12 [H 13]).

M.C.F.

1429 נָשֶׁה (*nāsheh*) *a vein or nerve in the thigh* (Gen 32:33). Relation to above roots uncertain.

נָשִׁי (*n^cshī*). See no. 1427a.

נִשְׁיָא (*n^cshiyā*). See no. 1428a.

נִשְׁיָא (*n^cshiqā*). See no. 1435a.

1430 נָשַׁח (*nāshak*) *bite.*

Derivatives

1430a נִשְׁחָ (*neshek*) *interest, usury.*

1430b נִשְׁחָ (*nāshak*) *lend for interest, usury.* Denominative verb.

Wherever the verb "to bite" occurs in its literal physical sense in biblical Heb, it has a snake or serpent as its subject. In the one case where men (false prophets) are the "biters," the RSV translates paraphrastically, "when they have something to eat," as mentioned above (in Mic 3:5). The Hab 2:7 reference is a similar case in point. It is in the context of the famous statement, "the just shall live by his faith" that the unjust in Israel are asked, "shall they not rise up suddenly that shall bite thee," paralleled by "and awake that shall vex thee." But the ASV gives an alternate in the margin which suggests "exact usury of thee" for "bite," with RSV settling, quite simply, for "will not your debtors suddenly arise?"

Interestingly, the modern Amharic cognate is used not only of snakes but of dogs and other mammals, and even of the bee. (While classical Ethiopic has *nasaka*, the Amharic verb has a consonantal metathesis to *nakkassa*.) One is led to suspect that the broader usage of this verb is the more primitive, since the noun "interest" preserves a sense of "biting off" a portion, whereas this is not the impression given by a snake's bite.

Synonyms for "bite" in Hebrew are such verbs as *qāraṣ* "pinch, snip, tear" (the Ethiopic cognate of which has a noun derivative "tariff, customs"), *bāla* "swallow, eat greedily, devour" (with a beast as subject in Ex 7:12), and the common term for "eat," *ākal*, also "consume." Samson calls the lion "the eater" (Jud 14:14). Arabic writers employ the same epithet for lion.

For other means of expressing the concepts associated with payment or collection of "interest" ("usury" in KJV) see verbs *nāshā* and *nāshā*

with related derivatives. [With regard to the usage of the noun usury or interest, new study has clarified the situation as expressed in Lev 25:35–54. It is often supposed that this passage and the one in Deut 23:19–20 forbids one Israelite loaning on interest to another. Indeed, Israel was constantly reminded to give to the poor, but, as pointed out by Speiser, Lev 25 cannot oppose the charging of interest for the passage speaks of enslavement of the debtor (Lev 25:39; *Oriental and Biblical Studies, Collected Writings of E. A. Speiser*, ed. by Finkelstein and Greenberg, pp. 131–135, 140–141). He shows the terms *neshek* “usury” and *marbit* “increase,” find excellent parallels in tablets from Alalakh and Nuzi. There the arrangement is more fully known. Loans were made with the interest discounted at the start. A debtor might get only 80 shekels on a 100 shekel loan. This is the old use of the word *neshek*. When the loan came due, the man, if he could not pay, was seized (Lev 25:35 *w’heh’zaqtā bō* “and you shall seize him”). However, according to the surrounding practice and also according to Lev, no further interest or increase (*neshek* or *marbit*) could be charged. If a second interest as well as slavery were exacted, the debtor could likely never work off the loan. The Levitical code further enjoins humane treatment of the brother thus enslaved. This was not a feature of the legislation of the surrounding countries. In short, interest was allowed, but unreasonable interest (usury) was not. R.L.H.]

In the prohibitory statement in Deut 23:19–20 is the stipulation, not only “usury of money” but of food or “anything that is lent upon usury” as well. In the simplest of terms, what is denoted by either the verb or nominal form is any excessive increase made in the repayment of a debt, whether the thing borrowed was money or otherwise. Remembering that the coinage of cash money as we know it was unknown until the seventh century B.C., this imprecision in meaning is readily understandable.

neshek. *Usury* (ASV, RSV “interest”). Relationship of this noun to the basic verb “bite” is sustained by evident Ugaritic usage: *ntk* verb “bite” (of serpent), noun “interest.”

nāshak. Denominative verb, favored as correct sense by ASV (margin) and RSV in some cases (e.g. Hab 2:7) where KJV has “bite.” Translations are: KJV “lend upon usury,” ASV and RSV “lend upon/for interest.”

Bibliography: Richardson, TWB, pp. 206–208.

M.C.F.

1431 נִשְׁכָּה (nīshkā) *chamber, room, a rare by-form of lishkā* (q.v.).

1432 נָשַׁל (nāshal) *slip or drop off* (Deut 19:5), *draw off* (Ex 3:5), *clear away* (Deut 7:1, 22).

1433 נָשַׁם (nāsham) *pant* (Isa 42:14, only).

Derivatives

1433a נְשָׁמָה (n’shāmā) *breath*.

1433b תִּנְשֵׁמֶת (tinshemet) *an animal*.

n’shāmā. *Breath* (ASV, RSV both employ “breath” for “blast” and “inspiration,” while the former one replaces “breath” with “life.”)

This noun, when used in reference to man, generally signifies the breath of life. It is frequently found in combination with *rūah* “spirit” and seems synonymous with *nepesh* (q.v.). In KJV it is twice translated “spirit” (Job 26:4; Prov 20:27). For Prov 20:27 some feel the mind or intellect is denoted. In Isa 2:22 the reference to man, whose “breath is in his nostrils,” is a figure of man’s frailty. Life itself is a fragile existence. The “breath of God” may refer to his creative activity (as in Gen 2:7), but it can also be a hot wind which kindles flame (Isa 30:33), a destructive wind (II Sam 22:16=Ps 18:15 [H 16]; Job 4:9), or even a wind cold enough to produce ice (Job 37:10).

The fact that precise translation of this noun must fluctuate in accordance with its contextual usage is aptly demonstrated by the following instances. In the poetic expression of II Sam 22:16 (paralleled by Ps. 18:15 [H 16]) *nishmat rūah* signifies “blast of his breath,” while in Gen 7:22 *nishmat-rūah hayim* means “the breath of life,” breath here expressed by the combination “breathing of breath.” The concrete concept “breathing (that is, living) beings” is expressed by *n’shāmā* in either the singular form (as in Josh 10:40) or the plural (Isa 57:16).

tinshemet. *An animal.* Swan and mole in KJV; ASV “horned owl” and “chameleon”; RSV has latter, but “water hen” elsewhere.

Used only three times, and that in connection with dietary prohibitions, *tinshemet* denotes probably two members of the animal kingdom, apparently so named for breathing or hissing characteristics. Bible dictionaries should be consulted under the English names given above, as well as *Flora and Fauna of the Bible* (United Bible Societies).

M.C.F.

1434 נָשַׁף (nāshap) *blow* (Isa 40:24; Ex 15:10).

Derivatives

1434a נֶשֶׁף (neshep) *twilight* (e.g. Gen 3:8; Jer 13:16).

1435 נָשַׁק (*nāshaq*)

- 1434b יָנְשֹׁף (*yanshúp*) *a bird* (Isa 34:11; Lev 11:17; Deut 14:16). A kind of owl?

1435 נָשַׁק (*nāshaq*) *I, kiss*.

Derivative

- 1435a נִשְׁקָה (*n"shiqā*) *kiss* (Song 1:2; Prov 27:6).

The three places where a denominative (it is assumed) homonym of this verb is used, it is rendered "armed" (RSV once "be bowmen") and must be distinguished as a separate verb altogether (*nāshaq*). Nevertheless, one can detect some association of the Arabic cognate *nasaga* "fasten together, be in array" with either or both the Hebrew verbs. It may, in fact, be a clue to a common origin.

The expression "on your mouth all my people will kiss" in Pharaoh's elevation of Joseph to a position of high authority has occasioned various translations and explanations. KJV renders the phrase, "according unto thy word shall all my people be ruled," with ASV suggesting "order themselves" in the margin and RSV adopting the latter in the text. Citing I Sam 10:1 (mentioned above) and Ps 2:12 as examples of the kiss of homage, S. R. Driver rejects "be ruled," but he prefers "order themselves," since not all the people could literally kiss Joseph. When we take into account, however, that orientals would kiss any object received from a superior as a sign of respect and submission, it seems preferable that we see this as an indication of the respect and obedience to be accorded the commands of Joseph. "Mouth" does often indicate the actual commands or orders in biblical Hebrew. We can also view Ps 2:12 in this light and thereby reject the conjectural emendation involved in the RSV translation, "with trembling kiss his feet." Also the command to "kiss the son" may be understood to mean to "kiss the feet of the son" being derived from the custom of kissing a king's feet as an act of homage, "a custom which is well known to us from Babylonian and Egyptian documents" (Artur Weiser, *The Psalms*, Westminster, 1962, p. 115).

Stahlin notes: "The OT has nothing comparable to the cultic kissing of paganism" TDNT, IX; p. 127. (See discussion under *ben*.)

We find in its two occurrences portrayal of one genuine and one superficial sign of affection. The former is in the context of romantic love (Song 1:2), while the latter speaks of the abuse of a convention by one who has evil intent. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful (ASV "profuse")," says Prov 27:6.

As for the verb, it is best to deal with the most

restricted use first. The concept of "touch" occurs where, in Ezk 3:13, the prophet describes the touching ('kissing') of the wings of living creatures in his vision, quite evidently the cherubim whose wings touched as they stood under the platform on which rested the throne of God.

The kiss was a very common convention in the ancient near east, yet always of special significance. Kisses are given, for example, to the father, the mother, the son, the brother, the wife, the father or mother-in-law, wives of one's sons (Ruth 1:9), and fellow countrymen (II Sam 15:5), as well as a lover (Song 8:1, Prov 7:13). The importance of a kiss in expressing love is seen in the Proverb "an honest answer is like a kiss on the lips" (Prov 24:26). But the kiss of a prostitute should be rejected (Prov 7:13; cf. Lk 7:38).

Along with a kiss of affection there was a kiss of respect: Worthy of particular note are Samuel's kissing of Saul upon anointing him (I Sam 10:1) and David's farewell to a loyal subject as he returned from his brief exile across Jordan (II Sam 19:39 [H 40]). A use of the kiss in false worship is indicated in I Kgs 19:18; Hos 13:2; Job 31:27. The latter case (moon-worship) is unique in its reference to a kiss on the worshipper's hand: literally, "If I have kissed my hand to my mouth."

Bibliography: TDOT, IX, pp. 124-27.

M.C.F.

- 1436 נָשַׁק (*nāshaq*) *II, handle, be equipped with* (e.g. I Chr 12:2; II Chr 17:17). Exact meaning uncertain.

Derivative

- 1436a נֶשֶׁק (*nesheq*), נִשְׁק (*nēsheq*) *equipment, weapons* (e.g. Ezk 39:9; Job 20:24).

- 1437 נֶשֶׁר (*nesher*) *eagle*.

The KJV rendering of this noun in all twenty-six occurrences (plus the two times in Aramaic [*n"shar*] in Daniel). While ASV adds the margin "great vulture" in Lev 11:13 and "vulture" in Prov 30:17 and Mic 1:16, RSV "vulture" in the text once only, for the Heb expression "sons of the eagle" (Prov 30:17).

The translators have been satisfied that the term "eagle" is acceptable in the majority of references, wherein the finer traits of strength, swiftness, and care of the young are cited, but where the eating of carrion or "baldness" (see Mic 1:16) is involved, a lesser breed of bird seems to be in order.

Actually, not only did the Semitic languages tend to lump the large soaring birds into one family but the *Encyclopedia Britannica* defines

"eagle" as inclusive of several day-flying birds of prey comprising, along with hawks, harriers and old world vultures, the family *Acciptridae*.

The references to a renewing of youth by the eagle (Ps 103:5; Isa 40:31) may stem simply from the fact of its longevity, but it is seen by some in relation to its fresh appearance in new plumage following moulting. It is also said that the old eagle breaks off an overgrown beak and grows a new one, moulting also during this process, and the ancients held a popular belief that an eagle could fly up to the sun, singe its feathers, then plunge into the sea to revive itself.

See "Birds of the Bible" in NBD and *Flora and Fauna of the Bible* (United Bible Societies).

The superb protection and care of the Lord for Israel is appropriately likened to that of a *nesher* (Ex 19:4-6; Deut 32:11-13). Their nests are built on inaccessible ledges with great skill, and the parent bird guards it with great ferocity sometimes by using its talons and beak. It also takes care of its young by shielding the nestlings from too much sun and warming them when a cold wind blows, and feeding them until they are large enough to fly. Then the parent stirs up the nest and lures the fledglings out of it for their first flight. Sometimes the adult birds hover over them and flutter encouragingly around them. When the poet, however, speaks of the *nesher* bearing the young, he is speaking phenomenologically, for the fledglings only appear to be carried at times on a parent's wings but there is no reliable report of any bird actually flying with a smaller bird on its back.

David likened the speed of Saul and Jonathan to the *nesher* and may have had in mind the golden eagle which pressing its wings against its sides, power dives from great heights upon its victim usually taking it by surprise and striking it dead in an instant with its powerful, sharp talons (II Sam 1:23). Jeremiah warned of a foe that would approach with the speed of an eagle (Jer 4:13; cf. Hab 1:8) and Job lamented that his days go by like an eagle swooping on its prey (Job 9:25-26). Timed by a stop watch a golden eagle chased by peregrine falcons achieved a speed of 120 miles per hour (A. Parmelee, *All the Birds of the Bible*, 1969, p. 200).

Bibliography: Driver, G. R., "Birds in the Old Testament," PEQ 68: 5-20. "Once Again: Birds in the Bible," PEQ 90: 56ff. Parmelee, A., *All the Birds of the Bible*, 1969. Candale, G. S., in NBD, pp. 154-57.

M.C.F.

1438 נָשַׁת (nāshat) *be dry, parched* (e.g. Isa 41:17; 19:5; Jer 18:14).

1439 נִשְׁתָּן (nisht'wān) *letter* (Ezra 4:7; 7:11, only). Probably a loan word from Persian.

1440 נָתַב (ntb). Assumed root of the following.

1440a נָתִיבָה (nātib) *path*.

1440b נִתְיָבָה (n'tibā) *path, pathway, traveller*.

nātib. Path, way. Some lexicographers have taken *nātib* as an adjective, perhaps meaning "trodden" (though a possibly cognate Arabic verb means "swell, be prominent or protrude"), used also substantively for a beaten path. In taking such an approach, said lexicons then consider the feminine form which occurs in Prov 12:28 to modify "way" (*derek*), i.e., "a well-trodden way." Highly noteworthy is the fact that these two terms occur only in poetic (including the prophetic writings) passages. All five (or six—see above) occurrences of the shorter word are limited to Job and Ps, and the more widespread *n'tibā* is found only in the Song of Deborah (Jud 5), Job, Ps, Prov, and the writings of three prophets.

The path or track referred to by *nātib* in Job 28:7 and 41:32 [H 24] is a physical one, though in the latter case it is produced on the surface of water. A more figurative usage is found in Job 18:10, where a trap is set in the path of the wicked, and in Ps 78:50, which describes God as smoothing a way for his anger to strike the Egyptians. Psalm 119:35 affords an excellent example of the use of this term, with a patently self-evident sense, "Make me to go in the path of thy commandments; for therein do I delight."

Similarly, a *n'tibā* is a (foot-) path or way which one travels physically or morally. This noun is often used in parallel with the more common and prosaic *derek* (q.v.) in the sense of a course of life, especially one which is of God's appointment, as in Isa 42:16. It speaks of moral character or action, either good (of wisdom, Prov 3:17; justice, Prov 8:20; light, Job 24:13) or wicked (Prov 1:15; Isa 59:8, such as that of the adulteress, in (Prov 7:25). "Bypath" definitely captures the sense of Jer 18:15.

The closest synonym to these two terms would be 'ōrah, also poetic for path or way, while much more distinctive would be *ma'gāl* "track, rut" and *m'sillā* "highway, embankment."

M.C.F.

1441 נָתַח (nātah) *cut, cut in pieces, divide*.

Derivative

1441a נָתַחַה (nētah) *piece*.

Found only nine times in the OT, always in the Piel (intensive) stem, this verb occurs with its cognate noun (see derivative, immediately below) in each of the cases where it is rendered, simply, cut or divide. Conversely, wherever the noun does not occur in the Heb text the transla-

tion of the verb is expanded to "cut into pieces" as being its full intent.

nētah. *Piece.* ASV and RSV have "piece" in every instance, and they employ for the over-specific "his pieces" (*passim*), "its pieces, piece by piece," or simply drop the possessive. These two versions also express piece by piece (Ezk 24:6) more vividly, "piece after piece."

Mainly used of animal (in only one case of human) carcasses, the notion of these words is clearly that of dismemberment. Thus the account of the Levite's dividing the corpse of his abused concubine into twelve parts for notification of the tribes is rendered by the ASV, RSV "he divided her, limb by limb" for the expression "he divided her according to her bones" in the original (Jud 19:29). Sacrificial procedure is involved in the more common use of the term, as in Elijah's preparations on Mount Carmel (I Kgs 18:33) and in a few references in Ex and Lev, but Saul also sent a message throughout the tribes, accompanied by the pieces of a slaughtered pair of oxen, while Ezekiel presents a vivid picture of the doom of Jerusalem by describing meat in a caldron (Ezk 24:4, 6).

M.C.F.

נָתַיִב (nātib). See no. 1440a.

נָתַנִּים (nētinim). See no. 1443a.

1442 נָתַח (nātak) *be poured, drop (of rain), be melted or molten.*

Derivative

1442a הִתְחַךְ (hittūk) *a melting* (Ezk 22:22, only).

The passage mentioning rain (II Sam 21:10), ASV renders "be poured" and RSV "fall upon," with both of them changing "gather" to "empty out" (money from a cash box, in II Kgs 22:9).

Etymologically, the most revealing cognates are the Akkadian verb *natāku* "flow, drip" and the Ugaritic *ntk* "pour" (UT 19: no. 1716). The Hebrew usage is basically "pour forth, be poured out," with a specialized sense found in the sensitizing force of the Hiphil stem, where context calls for it, of "melt." (Twice, also due to demand of context, the passive Niphal is so rendered, in Ezk 22:21 and 24:11.)

Such things as water (above), groans (Job 3:24), divine wrath (II Chr 12:7; 34:25, etc.), and curses (Dan 9:11) are poured forth, and in an interesting figure for death Job asks God if he has not indeed "poured me out as milk?" (Job 10:10).

hittūk. Occurring only once (Ezk 22:22), this noun "a melting" is translated "(As silver) is melted" in all three versions.

Ezekiel's choice of words in the verse just

cited affords a marvelous play on sounds and meanings. The repetitive, "As... melted in the midst... so... melted in the midst" has an added impressiveness because of the similarity of the Hebrew terms for "melted" and "midst," though they are etymologically unrelated. Yet when he goes on to say, "I the LORD have poured out my fury upon you," he apparently intends to strike the attention of the listener by not employing the cognate verb *nātak* (elsewhere used many times for the pouring out of fury, wrath, or a curse), but rather the synonym *shāpak*.

M.C.F.

1443 נָתַן (nātan) *give.*

Derivatives

1443a נְתִינִים (nētinim) *Nethinim.*

1443b מַתָּן (mattān) *gift.*

1443c מַתָּנָה (mattānā) *gift.*

1443d מַתָּת (mattat) *gift, reward.*

Considering the extensive use of this verb, some 2,000 times (mostly in the Qal stem), it is not surprising to find a great variety of meanings given in translation. In addition to its basic and most frequent sense of give, we find in the KJV such renderings as set, commit, put, lay, fasten, hang, make (to be something), appoint, suffer (=allow), bestow, deliver, send, pay, turn, thrust, strike, cast (lots); passive uses adding be taken/gotten. ASV largely concurs with KJV but with a tendency to simplify, replacing terms like "commit, strike, fasten" with "put" and "deliver" with "give." RSV, besides following the last example cited under ASV, adds further variety by using "permit" for "suffer," "place" for "deliver," "store" for "lay up," "attach" for "fasten," and "spend" for "bestow (money)," etc.

Phonetically speaking, this verb is unstable or weak, in the sense of its frequent loss by outright elimination or by assimilation to an adjacent consonant of either one or both *n*'s. An infinitive form is *tēt*, for example, while the Ugaritic cognate is *ytn*. This means that only the *t* is constant, and even that is replaced by its voiced counterpart in the Akkadian cognate, *nadānu*. This *d* (cf. Egyptian [r]di "give"?) suggests a possible link between this verb and the noun *yād* "hand," to which can be compared Ethiopic *id*, Arabic *yad* and perhaps Egyptian *djrt* (in which language the familiar hieroglyphic symbol of a mitt-like hand represents the letter *d*). Every meaning given this verb can in fact be seen as a literal or figurative action of the hand.

The three broad areas of meaning of the verb *nātan* are 1) give, 2) put or set, and 3) make or constitute. The other terms used in translation are extensions or variations of these. For example, give may be anything from physically handing a present, reward, person, or document to

another to the less tangible granting or bestowal of blessing, compassion, permission, and the like. Inanimate objects may also “give”—as tree or land yielding fruit; birds, lions, and clouds “utter” their appropriate sounds; even the wine “sparkles” in the cup (lit., “gives its eye”). God himself is often the giver: of rain (Lev 26:4, Deut 11:14), of grass for cattle (Deut 11:15), as well as granting preservation of life (as a “prize of war” Jer 45:5, rsv) or sending the plague of hail on Egypt (Ex 9:23). The infrequent synonym *yāhab* means “give,” but it too connotes “place,” “put” when used of David’s orders concerning Uriah (II Sam 11:15). In Hebrew this verb *yāhab* is only used in the Qal impv., more broadly in Aram.

In its sense of put, place, set, appoint, *nātan* is in close parallel to the more specific terms *šim* and *šit*. This putting may be literal, as placing a ring on the hand, a helmet on the head, or a prisoner into the stocks. It is so used in Deut 15:17, for putting the awl into (i.e. through) the ear into the door, thus pinning the ear temporarily to the door. More figurative uses include God’s putting his spirit “upon” the Servant (Isa 42:1), reproach upon sinful people (Jer 23:40), curses on enemies (Deut 30:7), or his majesty above the heavens (Ps 8:1 [H 2]). Imposition of the temple tax is treated in Neh 10:32 [H 33], laying a siege against a (model) city in Ezk 4:2.

As for the third usage of this versatile verb, Isa 3:4 speaks of installing boys as their princes, Ex 23:27 of making enemies “backs,” and Jer 9:10 [H 10] of Jerusalem’s being made ruinheaps.

n^ṯtinim. *Nethinims* (corrected to “Nethinim” in asv, but uniformly translated “temple servants” by rsv, with occasional footnote: Hebrew *nethinim*). Meaning, properly, “those given” (to service of the sanctuary), either the asv or rsv rendering is acceptable.

In the LXX *n^ṯtinim* is translated literally, “the given (ones),” but Josephus employed a Greek term meaning “sacred slaves.” That they were rather numerous is indicated by the fact that they helped comprise a group of 392 servants who accompanied Zerubbabel to Jerusalem in 538 B.C. (Ezr 2:58), and then later, at the request of Ezra, 220 Nethinim accompanied 38 Levites from the Jewish colony at Casiphia (Ezr 8:16–20). Though, as mentioned above, Nethinim are carefully distinguished from the Levites (being quite likely aliens who became incorporated into the congregation of Israel), Ezra 7:24 shows they shared in the tax exemption enjoyed by all priests and Levites.

The fact of their living in a special quarter on Ophel near the water gate, which led to the Gihon spring, may indicate that they carried water up to the temple mount (Neh 3:26). Not all Nethinim of Jerusalem lived in that quarter, however (cf. Neh

3:31), and still others lived in other cities, probably Levitical ones (Neh 7:72).

The term *n^ṯtinim* is a variant of *n^ṯtūnim*, the latter used of the Levites as “given over” (both by God and by the Israelites) to the service of the tabernacle (Num 3:9; 8:16, 19). But not only is the vocalization of the word modified (apparently a simple matter of vowel harmony in common utterance), the class designated by *n^ṯtinim* is often specified as distinct from priests, Levites, and porters (see Neh 10:28 [H 29]).

Ezra 8:20 tells of the appointment of the Nethinim by David and the princes of Israel for service of the Levites. They were assigned menial tasks about the temple precincts, with only the “descendants of Solomon’s servants” coming lower on the social scale among returnees from exile, according to Ezra’s listing (see 2:58). The precedent, at least, for such perpetual consignment to religious servitude dates very early. Moses gave orders concerning the captive Midianites, that of the half designated for the people in general, one in fifty was to be given “unto the Levites, that keep the charge of the tabernacle of Yahweh” (Num 31:30). And soon after, Joshua punished the wily Gibeonites by making them “hewers of wood and drawers of water for the congregation, and for the altar of Jehovah” (Josh 9:27).

mattān. *Gift*, in its five occurrences.

mattānā. This word also is nearly invariably gift, with both asv and rsv substituting bribe in Prov 15:27 and Eccl 7:7 for contextual reasons.

mattat. *Gift, reward*, with idiom “gift of his hand” being rendered “able to give,” similarly in all the versions.

An interesting passage using *mattat* is Prov 25:14, in the rsv, “(boasts of) a gift he does not give.” This could imply that either he has failed to keep a promise or has made a false claim to generosity. (Somewhat similarly, the apocryphal Ecclesiasticus contains a reference to *mattān* as “[life of] a beggar,” a parasite, in 40:28.) Several names including Matthew, are derived from this root.

Bibliography: THAT, II, pp. 117–41.

1444 נָתַס (*nātas*) *tear or break down* (Job 30:13, only).

1445 *נָתַע (*nātaʿ*) *break, break down or out* (Job 4:10, Niphal, only).

1446 נָתַץ (*nātaṣ*) *break / cast / throw / pull / beat down; destroy, overthrow; break out (teeth)*. Since these equivalents are actually so close in significance, there is a rather free fluctuation of variants when it comes to comparing the other English ver-

sions. Typical is the substitution of "break down" by ASV and "tear down" by RSV for the "overthrow" of Deut 12:3.

Since this root is found mostly in the Qal stem and only rarely in the Piel (intensive), it can be assumed that the force is a strong one even in the former. The verb is generally employed quite literally, for pulling down of a structure such as an altar, a house, a city wall, or a tower, but it lends itself well to figurative use also—for the breaking of the power of a nation or destruction of the life of an individual (Job 19:10).

Ideally suited to demonstrate contextually the use of this verb is the familiar statement in the commissioning of Jeremiah (in 1:10) that he was to "root out, and to pull down, and to destroy, and to throw down."

M.C.F.

1447 נָתַק (*nātaq*) **draw out, pluck up, break, lift, root out.**

Derivative

1447a נֶתֶק (*neteq*) **scall (of leprosy).**

This forceful word paints the action in quite a few narratives and also furnishes some vivid figures. Its Arabic cognate, in addition to the equivalent meanings "pull off, draw out," has an added sense, "shake." The noun derivative of this verb (below) is both limited and unpleasant in use.

A vividly literal usage of the verb *nātaq* occurs in the account of the attack of the Israelites on the Benjaminites at Gibeah. The troops of the former decided to pretend to flee in order to draw them out from the city into the highways, where they would be vulnerable (Jud 20:32). A simple withdrawal of the soles of the feet onto dry land is described in Josh 4:18, while the motion of drawing a ring off the finger is involved in Jer 22:24, a figure of God's rejection of the King of Judah. A favorite figurative expression among the prophets, portraying the uprooting of the people for captivity, is the snapping of the tent cords (Isa 33:20; Jer 10:20), and the picture of a relentless army is enhanced by the mention of sandal thongs which hold fast (unbroken) in Isa 5:27. Similarly, Eccl 4:12 reminds us that a threefold cord is not easily broken. Other figurative references to broken bonds occur in Nah 1:13; Jer 2:20 and 5:5, as well as in the very famous context, Ps 2:3.

There are still other places where this term affords an extremely vivid figure. "Pull them out like sheep for the slaughter," cries Jeremiah (12:3) of the wicked in Israel, while Ezekiel describes Jerusalem as a drunken harlot tearing at her breasts (23:34). The concept of separation enters into Jeremiah's use of the smelting process

as an attempt to purify God's people (6:29), while Bildad the Shuhite speaks of the confidence of the wicked man being "rooted out" from his tent, in Job 18:14.

neteq. *Scall (of leprosy)* of the KJV and ASV is replaced by "itch" or "itching disease" in the RSV. Its occurrences in the Bible are limited to Lev 13:30–37 and 14:54. Designated as the major symptom of "leprosy," its use here derives from the idea of something which a sufferer desires to scratch or tear away. Needless to say, this is highly indicative of the likelihood that or "leprosy" was a condition distinct from the Hansen's Disease that generally goes by that name today (see *šara'at*). It refers to any infectious disease with symptoms of rash or itching such as measles, smallpox, etc., some of which were serious, some not. For all, isolation was prescribed.

M.C.F.

1448 נָתַר (*nātar*) **I, spring or start up** (e.g. Job 37:1; Lev 11:21; Hab 3:6).

1449 *נָתַר (*nātar*) **II, loose, let loose (hand), undo.**

While BDB and other lexicons in the Gesenius tradition distinguish this verb root from a *nātar* "spring / start up," KB treats the two senses under one listing. Since the root II isolated for treatment here occurs only in the Hiphil (causative or transitivizing) stem, however, a once common term may have with time become divided into two senses. A possible Arabic cognate *natarā* "rend" (garment), "break" (bowstring) could relate to either a loosing or springing (snapping?).

Setting free a captive (compare the semantic development in the American colloquial "springing a prisoner") is involved in Ps 105:20 and 146:7, while Isa 58:6 speaks of unfastening thongs of a yoke, in parallel with *pātaḥ* "open, loosen, free" wicked bonds. The parallelism is farther extended and reinforced in the latter verse by the use of a couplet—"send" the oppressed free and "break" (see *nātaq*, above) every yoke. A dramatically figurative force is found in Job 6:9, where he prays thus for death, "that he would let loose his hand and cut me off."

M.C.F.

1450 נֶתֶר (*netēr*) **soda.**

This word is a loan word from Egyptian and not related to a root *nātar*. It was the name for the material collected from the alkaline lakes of Egypt. This valuable ancient chemical was widely used and its name borrowed into Akk. as *nitiru*, into Gk. as *natron*, into Latin as *nitrum*. From this word comes the chemical symbol Na for sodium. Egypt was the source of soda for the world

until Napoleon saw its value and offered a prize which resulted in modern methods of synthesis. In Old English two kinds of "niter" were distinguished, soda niter and gun powder niter (potassium nitrate, a totally different chemical). Modern English has changed the soda niter to plain soda. The AV "niter" was doubtless intended to mean the soda niter used widely as a cleanser (washing soda, sodium carbonate).

Natron was used in ancient times in the embalming process, as a cleansing agent and as an ingredient in ceramic pastes, where powdered quartz paste of the faience combined with the soda solution to make an attractive glazed surface (sodium silicate with other silicates makes glass). It is as a cleansing agent that Jeremiah mentions it (2:22), in parallel with *bōrit*, a vegetable alkali. Although the RSV prefers the LXX translation "wound" in Prov 25:22 (possibly reading *neteḳ*, q.v. above), the reference to vinegar on soda with its violent effervescence and release of carbon dioxide is a perfectly reasonable figure of incompatibility. Some suggest lye in this verse, but vinegar on lye would have no visible result unless the lye were more pure than would be expected in ancient times. Vinegar would have no more visible effect on lye than ordinary water would have.

R.L.H.

1451 נָתַשׁ (*nātash*) **root out, pluck up** (by the roots), **destroy**. (The last expression, found only once in KJV, with cities as object, is rendered "overthrow," in ASV, "root out" in RSV.)

Not included in the above catalog are the renderings of *nātash* in Jer 18:14, where the verb appears in the Niphal (passive) stem. The ASV says, "shall the cold flowing waters that come from another place be forsaken." (So translated due to parallel verb 'āzab, q.v. at the beginning of the verse.) ASV has "dried up," and RSV "run dry." Such a translation assumes a textual corruption by metathesis from *nāshat* "fail" (i.e. be dry, parched), a verb used in Isa 19:5 in parallel with *hārab* and *yābash*, both "dry up." The "plucking up" of a river is a possible figure, though a very strong one.

It is the idolatrous Asherim (KJV "groves") that are to be plucked up in Mic 5:14 [H 13], but the term is mainly used with God as subject and nations or peoples as object: Deut 29:28 [H 27]; I Kgs 14:15; II Chr 7:20; Jer 12:14. The twelfth chapter of Jeremiah provides the key passage (vv. 14–17) for the study of this verb, occurring here five of the thirteen times it is used by this prophet. (Jeremiah employs *nātash* more than all its other occurrences combined.) In Jer 1:10 the usage is in parallel with *nātaṣ* "break / throw down" (q.v.).

The verb is used frequently with reference to the Lord's work of destroying evil nations: of Israel (Deut 29:28 [H 27]; II Chr 7:20) and of her neighbors (Jer 12:14–15, 17). In the case of Israel, however, he promises that after judgment he will pluck them up no more (Jer 31:28; Amos 9:15); and in the case of the nations, he promises not to carry out his threat if they repent (Jer 18:7).

M.C.F.



- 1452 סֵאָה (sē'ā) *a measure of flour, grain*, probably one-third ephah (q.v.; II Kgs 7:1, 18). For the evidence see AI, p. 200. See also Huey, F. B., "Weights and Measures" in ZPEB, V, p. 917.

- 1453 סָאָן (sā'an) *tread, tramp*. This denominative verb occurs only in Isa 9:4.

Parent Noun

- 1453a סָאָן (sē'ōn) *sandal, boot of soldier* (Isa 9:4, only).

סָאָן (sē'ōn). See no. 1453a.

- 1454 *סָעָה (sē'sē') *drive away*. This verb occurs only once, in the Pilpel (Isa 27:8).

- 1455 סָבָא' (sābā') *imbibe*. Denominative verb.

Parent Noun

- 1455a סָבָא' (sōbe') *wine, drink*.

- 1455b סָבָא' (sābā') *drunkard*.

This denominative verb connotes the act of heavy drinking, even of drunkenness. It occurs in only four contexts. Deuteronomy 21:20 involves the case of an incorrigibly disobedient son who is brought to the town elders at the city gates for stoning. The charges against the man are that he is stubborn, rebellious, debased, and drunken. The parallel with *zōlēl* (q.v.) implies that he is one who is contemptibly vile in his riotous behavior.

Isaiah (56:12) laments that the supposed shepherds of the sheep, the leaders of Israel, are given over to open debauchery, thereby exposing their flocks to grave danger from the enemy.

Nahum (1:10) reports that the Assyrians of his day were so satiated with their successes that they gave themselves to being like drunkards (note that *sōbe'* also occurs in this passage). The warning against riotous living (*zōlēl*) and drunkenness (*sōbē'*) as leading to sloth and poverty seems well taken (Prov 23:20-21).

sōbe'. *Wine, drink*. (So ASV; RSV in Hos 4:18, "drunkards.")

The noun, *sōbe'* meaning "fermented drink," is probably cognate with Akkadian *sabū*, *sibu* "wheat beer" (cf. Arabic *siba'* "wine").

sōbe' describes the spiritual adultery of Jerusalem (Isa 1:21ff.). Isaiah's earlier contemporary, Hosea (4:18), likewise reports that the northern kingdom is characterized by total

spiritual bankruptcy and harlotry, involving both priests and people.

sābā'. *Drunkard*. The much debated crux (Ezk 23:42) involving the nominal derivative *sābā'* seems best understood as "drunkards" (so ASV, RSV: i.e. foreign idolators and revellers who taught Israel further spiritual whoredom, rather than the כְּנַעַנִים "Sabeans").

R.D.P.

- 1456 סָבַב (sābab) *turn (around, aside, back, towards), go (about, around), encircle, surround, change direction*.

Derivatives

- 1456a סִבְבָּה (sibbā), נִסְבְּבָה (nē'sibbā) *turn (of affairs)*.

- 1456b סָבִיב (sābib), מִסְבֵּב *surrounding, round about*.

- 1456c מְסַבֵּב (mēsab) *round about*.

The basic meaning of the root seems to involve the idea of turning or going around; as such, it is found also in Ugaritic and Aramaic (cf. Arabic *sababun* "rope"). A perhaps kindred root seems to have been productive in Southeast Semitic (cf. Tigre *šābābā* "plait") and Akkadian (*šabābu* "encircle").

The root occurs over 150 times, usually as a simple verb of motion, whether of an individual (I Sam 7:16), a people (Josh 6:3), a door turning on its hinges (Prov 26:14), or the cycle of the wind (Eccl 1:6).

Several figurative expressions occur, especially in ethical or judicio-legal contexts. Thus, it is employed of the transferral of the kingdom to another (I Kgs 2:15; I Chr 10:14) or of the non-transferability of inherited property between tribes in ancient Israel (Num 36:7, 9).

It depicts God's judgment against sin, whether sins of the heathen (Hab 2:16) or of his own people. Hosea (7:2) laments that Israel had gone so far as to surround herself with wickedness in the very presence of the God who keeps accounts. Jeremiah (6:12) foresees the severity of God's judgment on an equally wicked and unrepentant Judah.

sābab also characterizes the turning of one's mind so as to give attention to thorough investigation (Eccl 7:25). It describes a changed mind or attitude, occasionally in great sorrow (I Kgs 21:4; II Kgs 20:2). This changed mind can involve a changed condition before God, whether for evil (II Chr 29:6) or good (Ezr 6:22). From this, it

becomes associated with repentance and restoration to favor after apostasy (I Kgs 18:37).

Closely following, is the idea of a change of conditions or circumstances (II Sam 3:12; 14:20, 24; Jer 31:22), often indicated by changing the name of a person (II Kgs 23:34; 24:17) or place (Num 32:38).

Whatever the conditions, even in the direst of circumstances, the most desperate "turn of affairs," there can be seen the guiding control of a sovereign God. No one but the believer can understand this. Although he may be completely surrounded by enemies (Ps 17:11; 109:3; 118:10–12) or encompassed by sorrow or trials (II Sam 22:6), yet the believer who is pure of heart can be confident that God will turn to comfort him (Ps 71:20–21) so that God's lovingkindness surrounds him with songs of deliverance (Ps 32:7, 10).

All of the foregoing finds its fullest expression and climax in the work of Messiah. Though his enemies would surround him like strong bulls and snarling dogs (Ps 22:12, 16 [H 13, 17]), yet he would triumph over all the enemies of God and man, redeeming his own and ruling over a changed and revitalized earth (Zech 14:9–11).

sibbā, n^osibbā. Turn of affairs. These synonyms (*n^osibbā*, II Chr 10:15), *sibbā* I Kgs 12:15) designate a turn of affairs arranged by God's sovereign disposition.

sābib, mūsāb. Surrounding. *sābib* occurs in several interesting contexts. The ritual of priestly consecration involved sprinkling blood round about the altar (Ex 29:16, 20) as did the sacrifice of the Levitical offerings (Lev 1:5, 11 etc.). It figures in Israel's future when she will look around at her God-given glory (Isa 60:1–4). Until then, she is to live as in the land of promise, resting in her deliverance (Deut 12:10).

mūsāb. Perhaps refers to the side building surrounding the temple (Ezk 41:7).

mēsab. Round about. *mēsab* refers to the carved walls of the temple (I Kgs 6:29) and a round table (Song 1:12). Its most interesting occurrence is in Ps 140:9 [H 10] which Dahood (AB, *Psalms III*, pp. 303–304) translates, "The mischief maker who surrounds me, may the poison of their lips drown them!"

R.D.P.

סָבַק (sibbā). See no. 1456a.

סָבִיב (sābib). See no. 1456b.

1457 סָבַק (sābak) *interweave* (Nah 1:10; Job 8:17).

Derivatives

1457a סָבַק (s^obak) *thicket* (Gen 22:13; Isa 9:17; 10:34).

1457b סָבַק (s^obök) *thicket* (Ps 74:5; Jer 4:7).

1458 סָבַל (sābal) *bear (Qal), drag oneself along (Hühpaet)*.

Derivatives

1458a סָבַל (sēbel), סָבַל (sōbel) *load, burden*.

1458b סָבַל (sabbāl) *burden bearer*.

1458c סָבַלָה (siblā) *compulsory service, burden bearing*.

1458d סָבַלֶת (sibbōlet) *ear of grain*.

The primary meaning of this root is to "bear," "transport" (i.e. a heavy load). The root is also particularly productive in Aramaic/Syriac. Since the Akkadian *zabālu* is semantically equivalent with *sābālu* and since the phonetic change sb>zb is known in the Semitic languages, it may be that the two roots are derived from the same proto-Semitic root.

In contrast to the synonymous *nāsā'* "lift up," "bear/carry (away)," *sābal* lays stress on the process of bearing or transporting a load (Isa 46:7), hence, becomes a figure of servitude (Gen 49:15).

The root is also utilized in contexts which deal with the bearing of punishments or penalties. Jeremiah laments that the Jerusalemites have sinned as had their fathers, hence must bear the penalty for violating God's covenant with them (Lam 5:7). The most important context in which this root occurs is Isa 53:4–11. Here the coming servant, Messiah, lifts up and takes upon himself man's sicknesses and bears the weight of his worrisome sorrows. Nothing could more graphically portray the vicarious sacrificial work of Christ who bore the penalty for man's sin so that man may receive God's righteousness and stand justified before him.

sēbel. Load, burden, compulsory service. Maybe denoting a laborer's basket, *sēbel* is always used of corvée labor (e.g. I Kgs 11:28). *sēbel* details those things which rested upon Israel's shoulders like a heavy burden: her sin (Isa 9:3) and her oppressor, Assyria (Isa 10:27; 14:25).

sabbāl. Burden bearer (a name of a function). Denotes either a basket carrier (Neh 4:10 [H 4:4]) or corvée master (II Chr 34:13).

siblā. Compulsory service, burden bearing. Used of compulsory burdensome toil, such as was laid upon the Hebrews in Egypt (Ex 1:11, etc.).

sibbōlet. An Ephraimite pronunciation of the common Semitic *šibbōlet* "ear of grain" (Job 24:24), or "flowing stream" (Ps 69:2 [H 3]).

The test given by Jephthah's soldiers (Jud 12:6)

probably hinges on the pronunciation of sh (*shin*) vs. ś, (*sin*) here written s (*samekh*) the next nearest phoneme. Speiser suggested also that in the days of Judges, the phoneme sh was pronounced as a soft t (ṭ) so the difference then would have been the lisping pronunciation of s as th (E. A. Speiser, "The Shibboleth Incident (Judges 12:6)," in *Oriental and Biblical Studies*, Univ of Pennsylvania, 1967, pp. 143–50).

R.D.P.

סִבְּלֶת (*sibbōlet*). See no. 1458d.

- 1459 סָגַד (*sāgad*) *prostrate oneself in worship* (Used only in Isa 44:15, 17, 19; 46:6).

A common verb in Aramaic and possibly a loan word in Hebrew. It seems to indicate a position of prostration in prayer. The Arabic *masgid* means "mosque." For other words on bowing down see *kāra*'.

סָגַר (*s'gôr*). See no. 1462a.

- 1460 סָגַל (*sgl*). **Assumed root of the following.**
1460a סָגְלָה (*s'gūllā*) *property, possession.* (KJV "special/peculiar [treasure].")

The basic meaning of this noun is "personal property." Well attested in Hebrew, Ugaritic, and Aramaic, the Akkadian *sakālu*, "to acquire property" and *sikiltum* "(personal) property" are also doubtless related. While the word occurs only eight times, it is filled with theological and spiritual treasures. Qoheleth reports that the accumulation of the finest of personal possessions is sheer vanity. Those who fear the Lord become his peculiar possessions whom he will never forget, even in that time of great judgment (Mal 3:16–18).

Israel was God's personal possession (Ps 135:4). Moses reminded Israel that God chose her and redeemed her from bondage not because of her goodness, but solely because he loved her and was faithful to the promises given to the patriarchs. Israel should reflect God's holiness and live out his commandments (Deut 14:2ff.), reflecting his standards in a life of wholehearted compliance with the terms of the covenant made at Sinai (Ex 19:5–6) and renewed at their entrance into Canaan. Then would they have good success (Deut 26:16–19). So it should be with all believers. These verses from Deut are doubtless alluded to in Tit 2:14 and I Pet 2:9.

Bibliography: THAT, II, pp. 142–43.

R.D.P.

- 1461 סָגָן (*sāgān*) סָגֵן (*segen*) *prefect, a subordinate ruler* (e.g. Ezk 23:6; Jer 51:23). Probably a loan word from Akkadian.

- 1462 סָגַר (*sāgar*) *I, shut, close.*

Derivatives

- 1462a סָגוֹר (*s'gôr*) *enclosure.*
1462b סוֹגַר (*sūgar*) *cage with hooks.*
1462c מַסְגֵּר (*masger*) *enclosure, dungeon, builder of bulwarks.*
1462d מִסְגֵּרֶת (*misgeret*) *border, rim.*

The primary meaning of the root, found in the basic stem, is also known in Ugaritic, Biblical Aramaic, and Ethiopic. The ideas "deliver up," "hand over," "abandon," found in the derived stems, are known in other West Semitic dialects (e.g. Syriac, Phoenician). The root has been related to Akkadian *sekēru* "stop," "dam up," "shut up/off," a word found with similar meanings also in Hebrew. While J. V. K. Wilson ("Hebrew and Akkadian Philological Notes," *Journal of Semitic Studies* 7:179–80) may be right in insisting that the East Semitic *skr* "dam up" is to be separated from West Semitic *sgr* "close up," it is interesting to note that in ancient Aramaic *skr* carries a similar range of meanings to Hebrew *sgr* and that Arabic *sakara* can be used both of shutting doors and damming streams. This root is to be distinguished from another *sgr* known in Arabic and lying behind the Hebrew *sagrir* "steady rain."

The root *sgr* is often employed for the act of shutting doors or gates (e.g. Gen 19:6, 10; Josh 6:1) or closing up a breach in a wall (I Kgs 11:27). It also has many specialized uses. Thus, the shutting of the womb pictures non-conception (I Sam 1:5–6; cf. Job 3:10). At times, it can portray a hostile, arrogant, greedy, or indifferent attitude. The Psalmist (Ps 17:10) prays for deliverance from his enemies whose insensitivity has shut them up to an arrogance that is bent on the destruction of others.

An individual or group of people can be shut up to unfortunate circumstances. For example, Saul believes that David has shut himself up within the easily besieged Judean town of Keilah (I Sam 23:7). The root then depicts the conditions or result of a siege (Isa 24:10; Jer 13:19).

The derived stems carry the idea of shutting someone or something into the hand of someone/thing else (I Sam 23:20; Ps 78:48, 50). Even God's own can, because of sin, be delivered over to the enemy (Ps 78:62; Lam 2:7; Amos 6:8).

The word is utilized in contexts which make it clear that God himself is in sovereign control of the circumstances of life (Job 11:10; 12:14), guiding the events of history (Isa 45:1) to their proper end, when his enemies will be judged (Isa 24:22) and a glorified and prosperous Zion will stand serenely secure with unclosed gates.

Accordingly, men ought to shut themselves up to God's will and plan for their lives (Isa 26:20; Ezk 3:24).

s^gôr. Enclosure. Occurs validly only in Hos 13:8, where it is used of Israel's heart enclosure (כַּף caul in the Old English sense of "cap," "cover," or "surrounding membrane") torn open and devoured by the divine displeasure. The other proposed occurrence, Job 28:15, should be related to the Akkadian *sag/kru*, Hebrew *sāgûr* (*q.v.*) the shortened form of Akk. *ḫurāšu sakru* "pure gold."

sūgar. Cage with hooks. (Cf. Akkadian *šigaru* "cage.") Depicts a "cage with hooks" with which Jehoiachin like a caged lion was brought to Nebuchadnezzar (Ezk 19:9).

masgēr. Enclosure, dungeon, builder of bulwarks. This noun hides two roots: (1) From Akkadian *šigāru*, a loan word from Sumerian *šigar* "door with a bar" (cf. Egyptian *ṭikar* "fortified gateway"; (2) From Akkadian *sekēru* (see above); the former is (*masgēr*) is used figuratively to depict the imprisonment of God's enemies (Isa 24:22) and the release of his people from spiritual bondage (Isa 42:7 cf. Ps 142:7 [H 8]). The latter denotes the artisans or engineers, who were carried off into exile, who could have provided defense bulwarks against the captors (II Kgs 24:14, 16; Jer 24:1; 29:2).

misgeret. Border, rim, fortress. *misgeret* is also employed with two meanings: (1) "fortress," "bulwark" (II Sam 22:46; Mic 7:17) and (2) "border," "rim," forming some part of the table of showbread (Ex 25:25, 27; 37:12, 14) and of the wheeled vessels of Solomon's temple (I Kgs 7:28ff.; II Kgs 16:17).

Bibliography: Marrassini, Paolo, *Formazione del lessico dell'edilizia militare nel semitico di Siria*, Florence: University Press, 1971, pp. 68–70.

R.D.P.

1463 סגר (*sgr*) II. Assumed root of the following.

1463a סַגְרִיר (*sagrîr*) *steady, persistent rain* (Prov 27:15).

סַגְרִיר (*sagrîr*). See no. 1463a.

1464 סַד (*sad*) *stocks, for confining feet of culprits* (Job 13:27; 33:11). Probably these were not wooden blocks in the form of stocks of colonial days, but more generally shackles around the ankles.

1465 סְדֹם (*s^edôm*). *Sodom*.

A city on the southern end of the Dead Sea, it marked the southeastern geographical limits of the Canaanites on a boundary which started from Gaza on the southwest.

Sodom was apparently located in a fertile area, as evidenced by Lot's choice of it as his dwelling place (Gen 13:10ff.). It no doubt became an important commercial center and therefore the coveted object of powerful kings, a factor which may lie behind the famous battle described in Gen 14. Its precise location is quite uncertain. Some have held that it is covered by the shallow waters in the southern embayment of the Dead Sea (J. P. Harland, "Sodom and Gomorrah," BA VI, 1943, pp. 41–52). The view that the hill site Bâb ed Dhrrâ' was a shrine of the cities of the plain is defended by Paul Lapp ("Bâb ed Dhrrâ' Tomb A 76," BASOR 189: p. 14). See Smick, *Archaeology of the Jordan Valley*, pp. 48–51. For Sodom in the Ebla Tablets, see Freedman, D. N., BA 41:149–159.

Sodom is best remembered, however (together with Gomorrah), as a standing example of God's judgment against unbridled sin (Gen 18–19; cf. II Pet 2:6; Jude 7). Accordingly, Moses warned Israel that apostasy can bring on destructions of a like intensity (Deut 29:22; cf. 32:32). The prophets repeatedly compared Israel's wanton sin and apostasy to the sin of Sodom (Isa 1:19ff.; 3:9; Jer 23:14; Lam 4:6; Ezk 16:46ff.; Amos 4:11). Had not the Lord left a remnant in Israel, they would have utterly perished as Sodom and Gomorrah (Isa 1:9). But only in two places is the destruction of Admah and Zeboim the smaller cities of the plain mentioned—Deut 29:23 [H 22] and Hosea 11:8. It would seem that Hosea was referring to the book of Deuteronomy!

Jesus similarly characterized his hearers (Lk 10:12) and predicted that at his return the world would be as in the days of Sodom and Gomorrah (Lk 17:29f.).

Sodom and Gomorrah are mentioned in the recently found Ebla tablets according to preliminary reports. Apparently they were at various times in alliance with the great kingdom to the north. This may give a logical reason for the raid of the eastern kings against the southern cities in the somewhat later times of Abraham.

Bibliography: Smick, E. B., *Archaeology of the Jordan Valley*, Baker, 1973.

R.D.P.

1466 סָדִין (*sādin*) *linen wrapper, cloak* (Prov 31:24; Jud 14:12–13; Isa 3:23).

1467 סֶדֶר (*sdr*). Assumed root of the following.

1467a סֶדֶר (*sēder*) *arrangement, order* (Job 10:22).

1467b שְׂדֵרָה (*s^edērā*) *tow, rank of soldiers* (II Kgs 11:15=II Chr 23:14), architectural term (I Kgs 6:9).

1467c מִסְדֵּרֹן (*misd^erôn*) *porch, colonnade* (Jud 3:23), meaning uncertain.

1468 סָהַר (*shr*). **Assumed root of the following.**

1468a סָהַר (*sahar*) **roundness** (Song 7:3).

1468b סֹהַר (*sôhar*) **roundness**. Occurs only in phrase *bêt-hassôhar* "the roundhouse," name of a prison.

1469 סוּג (*sûg*) **I, move, go, turn back.**

Derivative

1469a סוּגַת (*sûg*), סִיג (*sig*) **dross**. (Note by-form שִׁיג (*sig*) "movement.")

The primary meaning of the root is "turn back." It may be cognate with Arabic *sāja* "go and come." A second root (cf. the by-form *sûg* (Isa 17:11) is probably to be distinguished in Song 7:3, meaning "to fence," a root known also in Syriac, Arabic, and Ethiopic.

The root is usually employed in hostile contexts. Thus, Jeremiah predicts that Zedekiah's friends will ultimately turn back from him (38:22) and that Egypt, far from being a help to him, will itself fall back before the forces of Nebuchadnezzar (46:5). Isaiah (42:17) and Zephaniah (1:6) prophesy that the apostate idolators will be turned back and thoroughly shamed.

The Psalmist (Ps 53:3 [H 4]) avows that the natural heart condition of the unregenerate man is one of turning aside from God. Like an apostate Israel, it is in need of divine intervention, if it is to be saved (Ps 80:14-19).

sûg, sig. Dross. Usually refer to that which is turned away or skimmed off in the refining process (i.e. "dross" or "oxide"; e.g. Isa 1:22, 25). *kesep sigim* (Prov 26:23) "silver dross," can be read *k'sapsigi* with enclitic *mem*, "as glaze," as in Ugaritic (UT 19: no. 1792). The by-form *sig* is used euphemistically in I Kgs 18:27.

R.D.P.

1470 סוּג (*sûg*) **II, fence about** (Song 7:3; Isa 17:11).

סוּגָר (*sûgar*). See no. 1462b.

1471 סוּד (*swd*). **Assumed root of the following.**

1471a סוּדָּה (*sôd*) **counsel, council, assembly**. (RSV occasionally reads "gatherings," "company.")

The primary meaning of the word is "confidential speech" (cf. Arabic *sā'wada* "speak secretly"), hence, "counsel." The emphasis on confidentiality marks a distinction between this word and the more general 'ēṣā (q.v.) "advice," "counsel."

The word stresses that intelligent counsel can be a key to good success (Prov 15:22). It is extended to indicate a circle of trusted intimates

who give their advice (Ps 55:14 [H 15]; 83:3 [H 4]). Hopefully, such friends will never stand against a man (Job 19:19) or reveal confidences (Prov 11:13; 20:19; 25:9).

The wise and upright man who walks in the fear of the Lord will have God's secret counsel (Ps 25:14; Prov 3:32; Amos 3:7; cf. Job 15:8; 29:4). He will associate himself with others who likewise fear God (Ps 89:7 [H 8]) and sing his praises (Ps 111:1). He will disassociate himself from evildoers (Gen 49:6; Jer 15:17) and pray for deliverance from their evil machinations (Ps 64:2 [H 3]). God himself will oppose wicked councils (Jer 23:18-22) and pour out his wrath upon their members (Jer 6:11) so that they have no place among the assembly of the righteous (Ezk 13:9).

Bibliography: Thomas, D. W., "The Interpretation of *b'sôd* in Job 29:4," JBL 65:63-66. THAT, II, pp. 144-47.

1472 סוּה (*swh*). **Assumed root of the following.**

1472a סוּת (*sût*) **vesture** (Gen 49:11, only).

1472b מַסְוֵה (*masweh*) **veil** (Ex 34:33, only).

1473 סוּה (*swh*). **Assumed root of the following.**

1473a סוּחָה (*sûhâ*) **offal** (Isa 5:25, only).

1474 סוּךְ (*sûk*) **I, anoint.**

Derivative

1474a אֲסוּךְ (*'āsûk*) **small oil jug**.

The root means primarily "anoint," "pour, in anointing," a meaning found also in Akkadian *sāk*. As a pouring, it differs from its most common synonym *māšah* which includes the idea of "smearing" or "spreading."

This root is to be distinguished from the homonymic *sûk* II, "hedge in," (q.v.) and probably from still a third root (only Pilpel) meaning "instigate," "incite" (cf. Tigrinya *sāsākā*, "move unceasingly," "stir"), found in Isa 9: 11 [H 10]; 19:2.

sûk may be used of the ordinary physical process of anointing the body with olive oil, particularly after bathing (II Sam 12:20), for especially fragrant effect (Ruth 3:3). It was often used for medicinal needs (Ezk 16:9; cf. Lk 10:34). A symbol of gladness, it could be mark of hospitality and consideration (II Chr 28:15; cf. Lk 7:46).

sûk also designates the pouring of the purest and most fragrant anointing oils, specially mixed for holy use. This holy oil was reserved for Aaron and his sons and for the sacred precincts where they ministered. The entire set of regulations is replete with spiritual lessons for the New Testament priesthood of believers (see II Cor 2:14-16; I Pet 2:5-9).

1475 סוּךְ (*sūk*)

'āsuk. *Small oil jug*. The derivative 'āsūk is found only with regard to the cruse which the widow gave to Elisha (II Kgs 4:2).

R.D.P.

1475 סוּךְ (*sūk*) II, *hedge, fence about*.

Derivative

1475a מְסוּכָה (*m^esūkā*) *hedge*.

The primary meaning of the word conveys the idea of putting up a hedge or a fence. It is to be differentiated from two homonyms, one meaning "incite," "instigate," found only in Isa 9:10; 19:2 and the more common word "anoint" (see *sūk* I). *sūk* II is probably a by-form of *sūk* I "hedge in" (cf. *m^esūkā*, hedge).

The twin roots *sūk* and *sūk* are found but four times in the OT (Job 1:10; 3:23; 38:8; Hos 2:6 [H 8]). They describe Job's being hedged about with good and God's control of the bounds of life and history.

m^esūkā. Hedge. The derivative occurs only once, as does *m^esūkā*. The writer of Proverbs (15:19) distinguishes between the way of the righteous (hence industrious) man (which is like a good highway where progress can be made) and that of the lazy man, which is as a thorn hedge (*m^esūkā*). Micah (7:4) laments the sinful corruption of God's people, noting that the best of them is no better than a thorn hedge (*m^esūkā*).

R.D.P.

1476 סוּס (*sūs*) I, *swallow or swift* (Isa 38:14; Jer 8:7).

1477 סוּס (*sūs*) II, *horse*. (When feminine, סוּסָה RSV = "mare"; ASV = "steed.")

This word for horse, which appears throughout the Semitic family, is commonly taken to be of Indo-European origin (cf. *pārāsh* "horse(man)," "(war)-horse" and Egyptian *ssmt* "horse").

Though attested in the Fertile Crescent about the beginning of the second millennium B.C., the horse's frequency increased with its employment in the war chariots of the Indo-Aryan Mitanni during the Middle Bronze Period. From Syria-Palestine in this period the horse and chariot were introduced into Egypt by the Hyksos.

The horse was commonly utilized for military purposes (Ex 15:19). Trade also flourished with horses (Gen 47:17; Ezk 27:14), Solomon, in particular, being a middleman in the horse and chariot business (I Kgs 10:28-29).

Theologically, horses figure in the prophecies of eschatological times when the Davidic king will ride on horse and chariot before an obedient and righteous people (Jer 17:25; 22:4). The eschatological battles are depicted in terms of the

war horse (Ezk 38:4, 15; 39:20); yet Israel will no longer trust in horses (Hos 14:3 [H 4]), but in God himself, for in the Day of the Lord all weaponry will be useless (Zech 12:4).

The horse's characteristics become examples to the believer to put away stubbornness (Jer 8:6), lust (Jer 5:8), and insubmissiveness (Prov 26:3) and to put their trust in the Lord (Ps 20:7 [H 8]).

R.D.P.

1478 סוּף (*sûp*) *come to an end, cease*.

Derivatives

1478a סוּף (*sôp*) *end* (synonymous with *qēš*, Eccl 3:11; Joel 2:20).

1478b סוּפָה (*sûpā*) *storm wind* (e.g. Isa 5:28; Hos 8:7).

The basic meaning of this verb is reflected in ASV, RSV, whereas KJV has "be consumed." It is used of God's judgment (Ps 73:19; Jer 8:13; Amos 3:15), especially in the end of things (Isa 66:17; Zeph 1:2f.), and of the unending annual observation of Purim (Est 9:28).

R.D.P.

1479 סוּף (*sûp*) *reed, water plant*. (KJV "flags," "weeds"; ASV, RSV "reeds," "weeds.")

This noun is primarily a general term for marsh plants. It can also designate rushes (Isa 19:6), seaweed (Jon 2:5 [H 6]) or marsh reeds (Ex 2:3, 5). Etymologically, it is related to Egyptian *wfī* "marsh plant," "papyrus."

The word enters prominently into the problem of the route of the Exodus in the territory of *yam sūp* "sea of reeds." In a narrow sense, this term refers to the area of the Exodus crossing, possibly either the Bitter Lakes (southern crossing) or Lake Timsah (central crossing). More broadly, it refers to the area including the modern Gulf of Suez (Num 33:10-11) and the Gulf of Aqaba (I Kgs 9:26). The KJV "Red Sea" stems from the LXX which included a still wider area. There is no warrant for the idea that because Israel crossed the Sea of Reeds that the water was shallow and no miracle was involved. Any deep sea may have reeds on its edge and both the Bitter Lakes and Lake Timsah are large and deep bodies of water.

Theologically, *yam sūp* reminds the believer of the goodness of God (Neh 9:9) who has loosed his people from bondage (Josh 24:6), leads his people in triumph over their enemies (Ex 15:4, 22), guides them through the wilderness experiences of life (Deut 2:1) and has placed them in the land of promised inheritance (Josh 4:23ff.).

R.D.P.

1480 סוּר (*sûr*) *turn aside, depart*.

Derivative

1480a סָרָה (*sārâ*) *turning aside, defection*.

The primary meaning of the root is "to turn aside." It appears to be a distinctively Northwest Semitic word, being attested particularly in Hebrew and Phoenician. Intransitive in the basic stem, it is accordingly frequently found with many prepositions, yielding such ideas as "turn aside from/into," and "withdraw from."

The verbal root occurs 191 times. In many cases it is a simple verb of motion, the act of turning aside (Ex 3:3-4; Jud 4:18; Ruth 4:1) or departing (Num 12:10).

The idea of departing could also involve spiritual issues. Thus, Samson "knew not that the Lord had departed from him" (Jud 16:20). The Lord departed from Saul" (I Sam 16:14; 28:16). Tragically, it was said repeatedly of Israel and its leaders that they did not depart "from the sins of Jeroboam" (II Kgs 10:31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:22; cf. 3:3). God complained against Jerusalem that the heart of his people had departed from him (Ezk 6:9). Unfortunately, those who had "departed not from following the Lord" (II Kgs 18:6) were all too few.

The root is often used of Israel's apostasy. In many cases it is translated "turn aside/away" (e.g. Ex 32:8; Deut 9:12; 11:16). Conversely, "not to turn aside" was a way of affirming a man's steadfastness before the Lord (I Kgs 22:43). Such a course of following strictly the will of God is frequently depicted by wedding the root to the familiar right hand—left hand motif. Thus, it was said of Josiah that he "did not turn aside to the right hand, nor to the left" (II Kgs 22:2; cf. Deut 2:27; 5:32 [H 29]; Josh 1:7).

In the Hiphil stem, the meaning "remove" is most common. Asa removes Maacah for her continued idolatry (II Chr 15:16). Hezekiah removes the places and cult objects of idolatry (II Kgs 18:4; II Chr 30:14). God's people are urged to remove or "put away" those things that will do spiritual harm to them: strange gods (Gen 35:2), all evil (Isa 1:16), wine (I Sam 1:14), false ways (Ps 119:29), and false worship (Amos 5:21-23).

The root is also found frequently in the wisdom literature, being used of the most basic spiritual issues. Job (15:30) is reminded that the wicked will ultimately perish at God's command. Godly wisdom and the fear of the Lord, however, turn one aside from the snares of death (Prov 13:14; 14:27). This is to be learned thoroughly in one's youth so that it will become a pattern throughout life (Prov 22:6).

Rather than turning aside from God's commands and will for the life, the wise course of action is ever to "fear the Lord and turn away from evil" (Prov 3:7, cf. 16:6, 17; Job 28:28; Ps 34:14 [H 15]; 37:27).

sārâ. Turning aside, defection, rebellion. The derivative *sārâ* also deals with man's relation to God and is used in two ways: (1) of any moral or legal defection (Deut 19:16) and (2) of distinct defection from God (Deut 13:5 [H 6]; Isa 31:6; 59:13; Jer 28:16; 29:32).

Bibliography: THAT, II, pp. 148-49.

R.D.P.

1481 סֹוֹת (*sût*) *entice, allure, instigate, incite*. (ASV, RSV similarly.)

Etymological identifications with other Semitic roots are doubtful. As opposed to *pātâ* "be simple," "deceive," there is also the underlying idea of cunningness in this root.

Most commonly the verb has an evil connotation. David, who desired self-glorification, was easily enticed to number the people (I Chr 21:1). The Assyrian officer besieging Jerusalem warns the people that Hezekiah's instruction to depend solely on God is a false allurements (II Kgs 18:32). Baruch, Jeremiah's scribe, was labeled an inciter and a political agitator, whose ulterior aim was the enslavement and death of all the refugees of Jerusalem (Jer 43:3).

Jezebel so "incites" Ahab to evil that his closing epitaph is that he surpassed everyone in doing sin (I Kgs 21:25). Ahab learned well from Jezebel, for he enticed Jehoshaphat, to whom he was related by marriage, to go to war with him against Ramoth-Gilead (II Chr 18:2). Jehoshaphat should have heeded the scriptural warning against being misdirected by family ties (Deut 13:6 [H 7]) or close friends (Jer 38:22). Despite Jehoshaphat's folly, God had arranged to "lure away" the enemy chariot captains who were on the point of taking his life. He had learned what the believer is ever to bear in mind. Although God may allow him to be enticed, whenever the righteous truly cries to God (II Chr 18:31), God diverts him "from the mouth of distress" (Job 36:16).

R.D.P.

סֹוֹת (*sût*). See no. 1472a.

1482 סָהַב (*sāhab*) *drag* (e.g. II Sam 17:13; Jer 49:20).

Derivative

1482a סָהַבָּה (*s'habā*) *rag* (Jer 38:11-12).

1483 סָהָה (*sāhâ*) *scrape* (Ezk 26:4, only).

Derivative

1483a סָחִי (*s'hi*) *offscouring* (Lam 3:45).

סָחִי (*s'hi*). See no. 1483a.

1484 שָׁחִישׁ (*sāḥîsh*)

1484 שָׁחִישׁ (*sāḥîsh*) *grain that shoots up of itself in the second year* (II Kgs 19:29). Derivation uncertain.

1485 שָׁחַף (*sāḥap*) *prostrate* (Prov 28:3; Jer 46:15).

1486 שָׁחַר (*sāḥar*) *to about in trade*.

Derivatives

1486a שָׁחַר (*sāḥar*), שָׁחָר (*sāḥār*) *gain from merchandise*.

1486b שָׁחָרָה (*s^eḥōrā*) *merchandise* (cf. Akkadian *sahāru*).

1486c שָׁחָרָה (*sōḥērā*) *buckler*.

1486d מִשְׁחָר (*mishār*) *merchandise*.

1486e שֹׁהֶרֶת (*sōheret*) *stone used (with marble) in paving* (Est 1:6).

The root in its primary meaning "go around," "turn about/away" (cf. Akkadian *sahāru* and Old Akkadian *siḥrum* "rim") occurs infrequently in the OT; more common is the participle *sōḥēr* "trader."

Etymological considerations comprise the major problem with this root, as Speiser (see bibliography) has shown. Although the meanings of the participial form and the verbal root are thoroughly established, controversy exists as to whether the primary meaning "to go around" is to be understood in the five verbal occurrences (Gen 34:10, 21; 42:34; Ps 38:10 [H 11]; Jer 14:18) or whether the specialized meaning of the participle "to trade" is to be felt. Speiser decides for the former, Albright (see bibliography) and most modern translations, for the latter.

A look at the contexts involved shows the complexity of the problem. In the case of the Jeremianic reference, it can be noted that although one could argue the case for a debased and exiled priesthood and prophetic class which would "peddle their wares," the primary meaning makes as good or better sense. In either understanding, the physical drought of Jeremiah's day was an outward sign of Judah's spiritual condition, a condition whose only end could be the judgment of going off into captivity and exile.

The Psalmist's penitential plea can scarcely be reconciled with any economic concept. The Pelal stem used here must mean "my heart palpitates (throbs)," as almost all versions agree (note especially, Italian "Il mio cuore palpita"). GKC, p. 151 holds that the Pelal stem characteristically refers to quick succession in time, thus "to go quickly."

While the fact that the root meaning was not lost sight of as late as the tenth and seventh centuries B.C. does not prove the necessity of adopting it for the three earlier occurrences in Genesis,

neither does the fact that the ancient Greek (second century B.C.), Syriac (second century A.D.) and Latin (fourth century A.D.) versions translating *sāḥar* by the meaning "to trade" argue for their understanding, since by their time the root meaning had fallen into disuse. Indeed, Speiser's conclusion that the primary meaning is to be understood seems etymologically, syntactically, and contextually more adequate. He is probably right in suggesting that the infrequency of the verbal root is due to the productiveness of *sābab* (q.v.) with similar basic meaning.

sāḥar, sāḥār. Gain from merchandise. s^eḥōrā. Merchandise. These three derivatives accord with the later specialized nominal idea, usages well established by comparison with the other Semitic languages.

sōḥērā. Buckler. sōheret. Colored stones. These two derivatives are rare. *sōḥērā* "buckler" (only in Ps 91:4), is usually understood as the small shield used in closest combat or some type of armor (cf. Akkadian *siḥirtu*, *tashīrātu* "surroundings"), and is clearly related to the verbal root. The origin of *sōheret* (only in Est 1:6) "precious/colored stones" of the "pavement" of the palace like its Akkadian cognate *siḥru*, is obscure. Both may derive from the idea of roundness. Perhaps the best evidence on the meaning of *sōheret* in Est 1:6 would come from the excavation of the Persian palaces of Susa. The "pavement" if that is the precise meaning included colored stones and *sōheret* according to Esther. Excavations show much multicolored glazed bricks used in the pavement and walls of the palace of Darius (A. T. Olmstead, *History of the Persian Empire*, Univ. of Chicago, 1948, pp. 169-71).

Bibliography: Speiser, E. A., "The Verb SHR in Genesis and Early Hebrew Movements," BASOR 163:36-54. Albright, W. F., "Some Remarks on the Meaning of the Verb Shr in Genesis," BASOR 164:28.

R.D.P.

שֹׁהֶרֶת (*sōheret*). See no. 1486e.

סִינַי (*sig*). See no. 1469a.

1487 סִינָן (*siwān*) *Siwan, the third month*. For the names of other months, see 613b.

1488 סִינַי (*sinai*) *Sinai*.

The name of the mountain before which Israel encamped as God through Moses entered into covenant with them (Ex 19-24). Sinai is traditionally located at Jebel Musa in the rugged mountains in the southern part of the Sinai Peninsula. Jebel Musa rises to 7500 feet, its neighbor Jebel Katherina to 8500 feet. "In winter, the high-

lands have relatively abundant rainfall and are frequently snowclad, seeding the northward flowing wadis and underground channels" (E. M. Blaiklock, *Zondervan Pictorial Bible Atlas*, Zondervan, 1969, p. 28).

At Sinai the people were given instructions concerning the tabernacle and priesthood (Ex 25-31, 34-40) and the Levitical regulations. Here, too, Israel's first great spiritual failure took place (Ex 32-33; Lev 10).

Theologically, Sinai has been of great significance to Judaism as the place where both the oral and written law were given. More important still, is what Sinai teaches about the person of God. The One of Sinai (Jud 5:5; Ps 68:8 [H 9]), is seen to be the omnipotent and holy God who leads forth his redeemed people (Deut 33:2) from Sinai, his holy abode (Ps 68:17 [H 18]) in great splendor and triumph to the land of promise (Hab 3:2-9).

The New Testament enlarges upon the place of Sinai by stressing that it symbolized the bondage of the old covenant, a bondage taken away by the work of Christ who has effected the new covenant of liberty and promise through his blood (Gal 4:25ff.; Heb 12:18ff.).

R.D.P.

1489 סִיר (*sir*) *I, pot* (e.g. Ex 16:3; 1 Kgs 7:45).

1490 סִיר (*sir*) *II, thorn* (Isa 34:13), hook (Amos 4:2).

סָךְ (*sak*), סֹךְ (*sök*). See nos. 1492c,d.

1491 סִכְכֹּת (*sikkût*) *Tabernacle*. (ASV similar, RSV *sakkuth*.)

This word occurs once in the Old Testament, in Amos 5:26, along with *kiyyûn* (q.v.). Although the consonants *skt* may be those of "tabernacle," as both KJV and ASV render it, the presence of this word with *kyn* in certain Mesopotamian texts, both referring to the star god, Saturn, makes it seem likely that *sikkût* here is a proper name referring to such a deity.

Both *sikkût* and *kiyûn* have apparently been revocalized with the vowels from *shiqquš* abomination. Whether the words were actually pronounced as revocalized, or were simply read as *shiqquš* is a moot question. The fact that YHWH vocalized with the vowels from 'adonai is pronounced as 'adonai gives some weight to the latter view. (See a similar treatment of the vowels of *bōshet*.)

It is clear from Mesopotamian myths that the stars represented the pantheon of gods [the cuneiform sign for Ishtar, the queen of heaven (Jer 7:18, etc.) was a star]. Thus to become a vassal of Assyria and later, of Babylon, meant to

serve the "host of heaven" as gods. This is made clear in the accounts of Manasseh (II Kgs 21:3, 5) who worshiped these deities as a part of his subservience, and Josiah, who repudiated them as a part of his revolt against such subservience (II Kgs 23:4-5).

Amos is saying that the result of the Israelites' forsaking their trust in God for a political and religious deal with their oppressors will result not in deliverance, but destruction.

[The NT refers to this difficult verse (Acts 7:43) taking it a bit differently from the Hebrew of Amos 5:26. It parallels the "sikkût of your king" (or Molech) and "the star of your god," interpreting the latter deity as Remphan which is apparently a title of the star god Saturn. Then it refers to both the *sikkût* and *kiyûn* as "figures" or "images" which the Jews had worshiped. In this formulation, the "sikkût of Molech" may indeed be a "tabernacle" or "shrine" a "*sukkat* of Molech," but the word for "shrine," *sukkat*, may have been chosen as a word play on a Babylonian name of the star god Saturn, *sikkût*. R.L.H.]

J.N.O.

סִכְכֹּת (*sukkôt*). See no. 1492e.

1492 סָכַךְ (*sākak*) *block, stop the approach, shut off, cover*.

Derivatives

1492a סָכַךְ (*māsāk*), מִסְכָּה (*m'sūkā*) *covering*.

1492b מִסְכָּה (*mūsāk*) *covered structure*.

1492c סָךְ (*sak*) *multitude*.

1492d סֹךְ (*sök*), סִכְכָּה (*sükkā*) *covert, thicket, booth*. See also no. 1491.

1492e סִכְכֹּת (*sükkôt*) *Succoth* (place name).

1492f סִכְכֶּךְ (*sökēk*) *covered structure*, only used in Nah 2:6.

The basic meaning of the root is that of blocking, or stopping up something. Cognates exist in Akkadian (*sakāku* "(be) choke(d) up") and Arabic (*sakka* "choke up"). A by-form, *sākak* "cover," occurs in Ex 33:22. A homophonic root, "weave," "shape," may possibly underlie Job 10:11 and Psalm 139:13. (But cf. Dahood, AB, *Psalms III* who derives it from *sākak* "cover" with *b* meaning "from" "protected from birth.")

This important root is productive in both a physical and figurative sense, particularly with the idea of "covering." In the former sense, it was frequently used in the building activities relative to the sacred places of worship. The cherubim's wings were to cover the mercy seat in the tabernacle (Ex 37:9) and the temple (I Chr

28:18). A veil screened off the ark and the mercy seat which were located within the holy of holies (Ex 40:3, 21). The participial form yields the denominative *sōkēk*, a covering erected to protect besiegers from the defenders' missiles (Nah 2:5 [H 6]).

In a figurative sense, it pictures God's protection for the one who comes to him for refuge (Ps 5:11 [H 12]; cf. 91:4; 140:7 [H 8]).

māsāk. *Covering.* Used most notably in connection with the several entrance screens in the tabernacle complex (Ex 39:34–40).

m^ssūkā. *Covering.* Refers to the prince of Tyre's jeweled surroundings, a description that finds ultimate understanding in the events of Eden and the person and work of Satan (Ezk 28:13ff.).

mūsāk. *Covered way (or place).* Found in II Kgs 16:18 where it designates "the covered way for the sabbath" which was removed in the remodeling that followed Ahaz's apostasy. Another view is that *shabbat* is to be vocalized *shebet* (from *yāshab*) and read as "throne," "the covered place of the throne."

sak. *Multitude* (Ps 42:4 [H 5]). This word is difficult. The renderings of the various English versions (KJV "multitude," ASV, RSV "throng") are by no means certain. Dahood's "barrier" (i.e. separating the temple enclosure from the court of the gentiles) is not without merit (see AB, *Psalms I*, p. 257).

sōk. *Covert.* Occurs four times with the idea of a protective covering, whether in the natural world (Ps 10:9; Jer 25:38) or figuratively, of the person and work of God (Ps 27:5; 76:2 [H 3]).

sūkā. *Covert.* Designates a temporary abode (II Sam 11:11; Job 36:20; 38:40). In a context of judgment Isaiah (1:8) employs the word to picture the devastation and depopulation of Israel, because he foresees God's people reduced to living in temporary shelters. Figuratively, God provides shelter for the believer's temporary afflictions (Ps 31:20 [H 21]).

Most commonly, it is used in connection with the Feast of Tabernacles. Once a year the Israelite left his home to tabernacle in a "booth," made from tree branches (Lev 23:34ff.). The feast marked not only the joy and thankfulness of a grateful people for God's provision at the end of the agricultural season (Lev 23:39–41), but was to be a perpetual reminder (Deut 16:13ff.) to the people of God's care for his own whom he had rescued from Egypt during those long years in the wilderness (Lev 23:42–43). The feast was closed by a day of rest, featured by a holy convocation, marking not only the climax of the religious year but symbolizing the rest of the believer in his God

(Lev 23:39). Prophetically, the feast finds final fulfillment in that grand day when God will raise up the fallen booth of David (Amos 9:11) and give shelter to his repentant, redeemed, and re-gathered people (Isa 4:6).

sūkkōt. *Succoth.* Marks the name of two important biblical sites. The first was located in Gad (Josh 13:27) near the Jordan Valley, usually identified with Tell Deir 'Alla, two miles north of the Jabbok River. Succoth also names the site where the Hebrews first stopped in their Exodus from Egypt after leaving Ramses (Ex 12:37–13:20), usually equated with Tell el-Maskhuta in the Wadi Tumilat.

Bibliography: TDOT, VII, pp. 369–74.

R.D.P.

1493 סָכַל (sākal) *be foolish.* Does not occur in the Qal.

Derivatives

1493a סָכַל (sākāl) *fool.*

1493b סֶכֶל (sekel) *folly* (only in Eccl 10:6).

1493c סִכְלוּת (siklūt) *folly, foolishness.*

1493d שִׁכְלוּת (siklūt) *folly* (only in Eccl 1:17).

The verb is used in the Niphal, Piel, and Hiphil. It must be distinguished from the root *sākal* "to be wise" (q.v.). Robert Gordis has noted a considerable number of words possessing mutually contradictory meanings ("Studies in Hebrew Roots of Contrasted Meanings," JQR 27:33–58).

The verb usually expresses lack in a moral or spiritual sense. Thus Saul acted as a fool when he usurped the Levitical prerogative in offering sacrifices. There is more involved than simply being an intellectual fool—Saul displayed his utter lack of spiritual comprehension (I Sam 13:13).

[The verb is mostly used in contexts where a man acts out of fear and thus behaves rashly, rather than acting wisely out of a confidence based in God. Thus David recognizes that he acted foolishly in taking the census of Israel in order to determine his military strength. It was a foolish act because he sought his security apart from God (II Sam 24:10; I Chr 21:8). This practical atheism the Babylonians used to call "living in a *ramanishu*," i.e. living by oneself, on one's own resources, without dependence on God. But this is the essence of sin. Saul recognizes his own foolish behavior toward David, which was caused by his unfounded fear of him (I Sam 26:21). Laban accuses Jacob of acting foolish by slipping off at night rather than giving Laban opportunity to give them a proper send-off. Of course Jacob acted out of fear (Gen 31:28). Ha-

nani, the seer, accuses Asa of playing the fool because out of fear he bribed the Syrians to attack Israel instead of relying on the Lord (I Chr 16:9–10).

David prays that Ahithophel's counsel will lead to the dire consequences that come from hasty, rash behavior. His prayer was answered when Ahithophel committed suicide (II Sam 15:31ff). God likewise turned the knowledge of pagan diviners into the calamity that stems from such behavior when he sent Cyrus to destroy Babylon (Isa 44:25). B.K.W.]

sākāl. Fool, foolish. Jeremiah's generation was foolish and without understanding, and yet it was more than a mere lack of understanding (5:21). Spiritual apostasy is foolishness. This is apparent when people are wise to evil but devoid of the knowledge to do good (Jer 4:22). Eccl underscores the spiritual and particularly moral misfit who demonstrates to all that he is a fool (10:3, et al.).

sekel. Folly. It is a moral perversion when folly is dignified and those of no account are elevated to leadership while those to whom honor is due are demeaned (Eccl 10:6).

siklūt. Folly, foolishness. Consideration of the way of wisdom and the way of folly raises philosophic questions (Eccl 2:3, 12–13). In vv. 1–11 folly appears as an unrestricted accumulation of pleasures and things. But, as *qôhelet* gained maturity, he found the answer, "Wisdom excels folly as light excels darkness." Wisdom is the way of the moral and spiritual man while folly is the way of a man with twisted values. One other association of *siklūt* (foolishness) with madness (Eccl 7:25f.) is pictured by the sinner who allows himself to be entrapped by an immoral woman. The one who would be wise and pleasing to God escapes from her clutches.

Bibliography: Blanck, H. S., "Folly," in IB, vol. II, pp. 303–4. Harris, R. L., "Proverbs," *Wycliffe Bible Commentary*, Moody, 1962, pp. 553–4. Walker, W. L., "Fool, Folly," in ISBE, vol. II, pp. 1124–25.

L.G.

סִכְלוּת (*siklūt*). See no. 1493c.

1494 סָכַן (*sākan*) *I, be of use, service, profit.*

Derivative

1494a מִסְכְּנוֹת (*misk'nôt*) *storage house.*

The root means basically "be of use." The participial form *sōkēn* "steward," marking the name of an important governmental office (Isa 22:15), is known predominantly in Northwest Semitic.

The root meaning can be well seen in the discourses of Job. Eliphaz (15:3) accuses him of

speaking words that are of no use. He reminds Job (22:2) that the wisest of men can not ultimately benefit God, so that God really has no ulterior motive in testing Job; nevertheless, the wise course of action for a good and peaceful life is to place oneself at God's service (22:21). Elihu (34:9ff.) corrects Job's attitude that it is of no use to attempt to be pleasing to God (cf. 35:3).

The root also allows various shades of meaning, such as : God's superintending care of the believer (Ps 139:3), the woodsman's endangering of himself in the hewing of trees (Eccl 10:9), or Balaam's donkey's protest that he has never been accustomed to mocking his master (Num 22:30).

misk'nôt. Storage house, magazine. Designates a place of service, particularly storage cities, whether for Pharaoh (Ex 1:11) or Solomon (I Kgs 9:19), whether in Naphtali (II Chr 16:4) or Judah (II Chr 17:12).

R.D.P.

1495 *סָכַן (*sākan*) *II, incur, danger.* This verb occurs only once, in the Niphal (Eccl 10:9).

1496 *סָכַן (*sākan*) *III, be poor.* Occurs only in Isa 40:20, in the Pual stem. Perhaps artificially derived from *miskēn* (q.v.).

1497 *סָכַר (*sākar*) *I, shut up, stop up.* This verb occurs in the Niphal (Ps 63:12; Gen 8:2) and the Piel (Isa 19:4). Apparently related to *sāgar* (q.v.).

1498 סָכַר (*sākar*) *II, hire* (Ezra 4:5, only). The much more common form is *šākar* (q.v.).

1499 *סָכַת (*sākat*) *be silent.* Occurs only in the Hiphil (Deut 27:9, only).

סָל (*sal*). See no. 1507a.

1500 *סָלָא (*sālā'*) *weigh.* This verb occurs only once, in the Pual (Lam 4:2).

1501 *סָלַד (*sālād*) *spring, leap for joy.* This verb occurs only once, in the Piel stem (Job 6:10).

1502 סָלָה (*sālā*) *I, make light of, toss aside* (Ps 119:118; Lam 1:15).

סָלָה (*selā*). See no. 1506a.

1503 *סָלָה (*sālā*) *II, weigh, balance.* This verb occurs only once, in the Pual (Job 28:16).

1504 סָלוֹן (*sallôn*)

1504 סָלוֹן (*sallôn*) *brier*. Root uncertain.

1505 סָלַח (*sālah*) *forgive, pardon*.

Derivatives

1505a סָלַח (*sallāh*) *ready to forgive, forgiving*.

1505b סְלִיחָה (*s'liḥā*) *forgiveness*.

This verb, together with a few others, such as *bāra'* "to create," is used in Scripture solely of God. *sālah* is used of God's offer of pardon and forgiveness to the sinner. Never does this word in any of its forms refer to people forgiving each other.

The same root appears in Ugaritic (UT 19: no. 1757) and Akkadian, but without any apparent connection to the form under consideration. The Akkadian *salāhu* means "sprinkle" in cultic and medical contexts.

One of the greatest evangelical notes in the OT is struck by this word: forgiveness and pardon from the very God of forgiveness. It also raises the greatest problem as well: What was the nature of this forgiveness? Hebrews *seems* to state just as categorically that *or* forgiveness was ineffective and impossible (Heb 9:9; 10:4).

The resolution is clear. In the first place, Jehovah himself announces, in response to Moses' prayers for Israel, that he has forgiven Israel at two of their darkest moments, the golden calf incident and the murmuring at Kadesh Barnea (Ex 34:9; Num 14:19–20).

In the second place, on the basis of Mosaic legislation, real atonement and forgiveness were available for all sins except those of the defiant and unrepentant sinner (Num 15:30–31) who "despised the word of the Lord." The claim is made repeatedly (Lev 4:20, 26, 31, 35; 5:10, 13, 16, 18, 26; 19:22) that when atonement was made, the sinner's sins were forgiven. For all such sins as lying, theft, perjury, fraud (Lev 6:1–7 [H 5:20–26]), or those "against any of the Commandments of the Lord" (Lev 4:2), it was possible to obtain divine pardon. Rather than being excluded, these sins were specifically included in God's provision for the *or* believer along with "sins of ignorance" (Num 15:25, 26, 28). As if to emphasize the point, it is stated repeatedly that on the Day of Atonement, "all the iniquities" and sins of Israel were atoned (Lev 16:21, 30, 32, 34). But the individual Israelites had to properly "humble themselves" in true confession (Lev 16:29, 31). This is the kind of forgiveness which Solomon prayed would be available to all as he led a prayer of dedication for the temple (I Kgs 8:30, 34, 39, 50, and its parallel in II Chr 6). Amos requested it for Judah (7:2) as did Daniel (9:19). However, at times Israel was not pardoned (Deut 29:19; Lam 3:42).

So exciting was the openness of this offer of forgiveness that Isaiah (55:7) featured it as the heart of his invitation to salvation. So ready was their Lord to forgive, that Isaiah's listeners must forget all notions based on the reluctance of men to forgive each other.

The experience of forgiveness in the OT was personally efficacious, although objectively the basis and grounds of that forgiveness awaited the death of Christ. Other terms used for forgiveness stressed the ideas of wiping out or blotting out the memory of the sin (*māḥā*), covering or concealing the record of the sin (*kāsā*), lifting up and removal of sin (*nāsā'*), passing by of sin (*'ābar*), and pardoning on the basis of a substitute (*kāpar* in the Piel q.v.).

Three texts in Jeremiah, 31:34; 33:8; 50:20, celebrate a future forgiveness of our Lord in connection with the New Covenant and ultimately his second coming.

sallāh. *Ready to forgive, forgiving.* The only biblical example of this adjectival form occurs in Ps 86:5, which describes the Lord as kind and forgiving.

s'liḥā. *Forgiveness.* There are three occurrences of this noun form. In Neh 9:17 it is used in the plural as a description of God: "Thou art a God ready to forgive" (RSV), while in Ps 130:4 and Dan 9:9 it is used as the subject, forgiveness, which is available from the God to whom forgiveness alone belongs.

Bibliography: Freeman, Hobart, "The Problem of the Efficacy of Old Testament Sacrifices," BETS 5:73–79. Richardson, TWB, pp. 85–86. THAT, II, pp. 150–59.

W.C.K.

1506 סָלַל (*sālal*) *I, cast up, lift up, exalt*.

Derivatives

1506a סָלַל (*selā*) *lift up, exalt*.

1506b סֹלֶלָה (*sōl' lā*) *mound*.

1506c סֻלָּם (*süllām*) *ladder*.

1506d מַסְלֵל (*m' sillā*), מַסְלִיל (*maslül*) *highway*.

The primary meaning of the words seems to be "cast up." Since the meaning of the Hebrew verb is unparalleled in other occurrences of the root in Semitic, it is probably a denominative from Akkadian *sulū* "highway" (from *salū* "to throw up/off/out").

The Hebrew verb is used chiefly for figurative expressions, especially in hostile contexts. Pharaoh lifts himself up against God's people (Ex 9:17). Job decries his treatment by God (19:12) and people alike (30:12).

The theme of casting up a highway is utilized by the prophets. The figure, derived from build-

ing a road higher than the adjacent terrain, is natural. Cf. our English word *highway* which shows a similar semantic development. While Jeremiah (18:15) lamented that Israel had left "God's highway" to follow false bypaths, Isaiah (57:14; 62:10) foresaw the time when all obstacles would be removed from the path of a repentant Israel, returning on the highway to Zion.

sōl'ā. *Mound, siege rampart.* (Cf. Egyptian *trr.f* "siege mound.") This term is often employed by the prophets in contexts of judgment (Jer 6:6; 32:24; 33:4; Ezk 17:17; Dan 11:15).

sūllām. *Ladder.* Used of Jacob's ladder, raised from earth to heaven (Gen 28:12). Some would suggest the translation "stairway" and liken the structure to a ziggurat, which is possible. However, there are other words for stairway, and ladders were used at a very early time (cf. J. Mellaart, *Catal Huyuk*, McGraw-Hill, 1967, p. 56).

m'sillā, maslūl. *Highway, raised way.* Whether of a simple road (Num 20:19) or the steps of Solomon's temple and palace (II Chr 9:11) or prophetically, the highway of the returning remnant (Isa 11:16). Metaphorically, it describes the way of the upright (Prov 16:17) or the courses of the stars (Jud 5:20).

selah. [A term of unknown meaning, probably of musical significance, occurring 71 times in the Pss and also in Hab 3:3, 9, 13. Many are the conjectures as to its meaning, but nothing certain is known. Other terms also probably musical but of uncertain meaning are, 'ālāmōt, *sh'minit*, *gittit*, *maḥālat* l'annōt, *n'ginōt*, *n'hilōt*, *hig-gāyōn*, *shiggāyōn*, *lamm'našṣēah maskil*, *mik-tām*. Other enigmatic terms perhaps refer to tunes. See ZEPB IV, p. 945, also commentaries and introductions, R.L.H.]

R.D.P.

סְלִיחָה (*s'liḥā*). See no. 1505b.

1507 סֵלַל (*sll*) **II. Assumed root of the following.**

1507a סָל (*sal*) *basket* (e.g. Gen 40:18; Jud 6:19).

1507b סָלְסֵלָה (*salsillā*) *basket, perhaps shoot, branch* (Jer 6:9).

סָלַם (*sūllām*). See no. 1506c.

סָלְסֵלָה (*salsillā*). See no. 1507b.

1508 סָלַע (*sl'*) **Assumed root of the following.**

1508a סֵלַעַת (*sela'*) *rock, cliff*. (ASV, RSV similarly.)

This noun is related to an Arabic root *sala'a* "split" (hence *sil'un* "fissure"). As opposed to *šūr* "rock," (with which it is often used interchangeably, which lays emphasis on a more mas-

sive rock; cf. Aramaic *tūr* "mountain"), it refers basically to a cleft in a rock, thence a rock or cliff.

Though the word is used of purely natural rocks (Jud 6:20) or cliffs (Jer 13:4), the physical object often becomes a symbol of spiritual truths. Perhaps the best known case is found in Num 20:8ff., when Moses in disbelief and rebellion against God's instruction took it upon himself, in reprimanding the people to strike the rock twice (cf. Num 27:14).

Like *šūr*, *sela'* symbolizes God himself as a place of security and refuge (see Ps 71:3) for the one who fears him and lives righteously before him (Ps 31:3 [H 4]). The figure of God as a rock becomes typical for the New Testament teachings relative to Christ's person and walk (cf. I Pet 2:6ff.; I Cor 10:4).

The word can at times also carry a bad sense, its natural features easily symbolizing spiritual obstinacy (Jer 5:3) or even open sin (Ezk 24:7-8; Amos 6:12).

R.D.P.

1509 סֵלַעַת (*sol'ām*) *locust* (edible, Lev 11:22).

1510 סָלַפַּ (*sālap*) *distort, twist, pervert, ruin.*

Derivative

1510a סֵלַפַּת (*selep*) *crookedness.*

The basic meaning of the root is "to twist"; the related ideas of distorting or perverting a man's rights or ways make it synonymous with other such Hebrew verbs as: *hāpak* "overturn," *'āwā* "do wrong," "pervert," and *'āqash* "do that which is crooked."

The verb (only Piel) is employed primarily for contexts dealing with moral or social behavior. The Torah warns strenuously against taking a bribe (כֶּנֶס "gift") lest it becloud one's clear thinking and so distort the course of justice (Ex 23:8; Deut 16:19). The dangers of bribery, particularly in matters of litigation, were well known in the ancient world (see, for example *The Code of Hammurabi*, paragraph 5).

The verb occurs frequently in pointing out that evil so twists the sinful and foolish man that his way becomes perverted and he rages against the Lord (Prov 13:6; 19:3). While the evil man may think he prospers, God will overthrow him in his treacherousness (Prov 22:12) and turn his way to ruin (Prov 21:12).

selep. *Crookedness, falsehood.* Enlarges upon this picture. Whereas the righteous is guarded by his integrity, the falseness of the treacherous man will turn his way upside down (Prov 11:3). The man who speaks with a twisted tongue will find his praises self-destructing (Prov 15:4).

R.D.P.

1511 סָלַק (*sālēq*)

1511 סָלַק (*sālēq*) *ascend*. (So also, ASV, RSV.)

The Hebrew root is probably a loan word from Aramaic *sālēq*. It is found only in Ps 139:8 (note backward assimilated "l") where the Psalmist underscores the omnipresence of God. Whether he were to climb to highest heaven or lie in Sheol, he would find God. Possibly *sālaq* (q.v.) is a by-form meaning "go up in flames." It also exhibits the backward assimilation of the *lamed* (unless the derivation from *nāsaq* is held).

R.D.P.

1512 סֹלֶת (*sōlet*) (*fine*) *flour* (So ASV, RSV.)

The word (from Akkadian *salātu* "crush"), denoting a finely ground flour, is known throughout the ancient Mediterranean world (e.g. Akkadian *siltu*, Arabic *sultun*, Aramaic *sūltā*, Egyptian *tr.t*). As opposed to *qemah* "meal" which came from whole kernels and bran, this finest of flour was ground exclusively from the inner kernels of the wheat (hence, LXX *semidalis*, Vulgate *simila*). Though available to all, it was expensive and considered a luxury item (Ezk 16:13; cf. Rev 18:13), to be used especially in entertaining important guests (Gen 18:6).

Fine flour figured prominently in the Levitical sacrifices (Lev 2 etc.), the offerings of the twelve tribal leaders at the inauguration of the tabernacle worship (Num 7), the regulations relative to the fulfillment of the Nazirite's vow (Num 6:15), the consecration ceremony of the priests (Ex 29:2ff.), and the ordination of the Levites, whom God graciously allowed to take the place of the firstborn in a life of dedicated service to him (Num 8:8). The fine flour reminded the priests and Levites of their high calling and the fine quality of their service and dedication to God of all the fruits of their labor (cf. 1 Pet 2:5).

R.D.P.

סָם (*sam*). See no. 1516a.

1513 סִמְרָה (*s'mādēr*) *blossom of grape* (Song 2:13, 15; 7:13). Derivation uncertain.

1514 סָמַךְ (*sāmak*) *lean upon, lay, put, uphold, support*. (ASV, RSV similarly.)

The primary meaning of the root is "to lean upon," in distinction to its synonyms *tāmak* (q.v.), which basically means "grasp," "lay hold of" and *sā'ad* "sustain."

The best known use of this root is in the laying on of hands. In the Levitical regulations regarding the sacrificial offerings, the offerer brought his proper sacrificial animal in person and laid his hand upon its head, thus expressing identification with the offering, its surrender to God and in the case of guilt, its transfer to the animal (cf. specifically Lev 16:21).

The laying on of hands on the sacrificial animal figured prominently in the regulations for the service of consecration and dedication to the priesthood (Lev 8; cf. Ex 29), a ceremony replete with spiritual application to the ministry of Christ (cf. Heb 10:19-23) and of those called to be his ministers (I Tim 4:14; II Tim 1:6).

The root can also involve the idea of support (Amos 5:19). The Israelites were to learn not to trust in man or nation (II Kgs 18:21; Ezk 30:6), but in God who by his power (Ps 37:24) and word (Ps 119:116) upholds the righteous (Ps 37:17). So will the believer dwell in safety and surety (Ps 3:5 [H 6]) all his life (Ps 71:6) despite those times when he may fall (Ps 145:14).

Bibliography: THAT, II, pp. 160-61.

R.D.P.

1515 סִמֵּל (*semel*) *idol, image*. (ASV, RSV similarly.)

The word denotes basically an image or statue, a meaning found frequently in the Phoenician inscriptions. It is one of several words for idols or images, such as *gillūlim*, *maskit*, 'āṣāb, and *pesel*—terms which generally refer to graven images, *massēkā* and *neseq*—molten images, *t'rāpīm*—household images and *šelem*—a general term for image or idol. Several other circumlocutions or terms refer to idolatry, for example: 'ēlil "nothingness," *sheqer* "falsity," 'ēmā "an object of terror," 'āwen "wicked power," *mip-lešet* "a cause of trembling," *shiqquš*, *sheqes* "detestable thing." (cf. also discussion under *gillūlim*).

Idolatry was prohibited and condemned as apostasy and deviation from God's basic standard. While an idol was nothing in itself, idolatry did bring men into contact with evil spiritual forces; hence, idol worship was both spiritually damaging and dangerous.

The contexts in which *semel* occurs reinforce this picture. Thus, idol making was expressly forbidden to Israel as a violation of God's person, work, and covenant with them (Deut 4:15-20). Setting up an image in the temple or its precincts was an act of gross sin (II Chr 33:7-9; Ezk 8:1-6).

semel is not used theologically of the "Image of God."

The prohibition of idols in Israel was apparently unique in ancient times as was Israel's religion. The obvious thing about every idol image is that it represents a created thing which is naturally less and less worthy than the creator. Cf. Rom 1:23.

Bibliography: Girdlestone, SOT, pp. 303-11.

R.D.P.

1516 סָמַם (*samm*). Assumed root of the following.

1516a סָם (sam) *a spice used in incense* (e.g. Ex 30:34; Lev 4:7; 16:12).

1517 סָמָן (sāman). Occurs only as the Niphal participle, *nismān* "in an appointed place," or "a determined portion" (Isa 28:25).

1518 סָמַר (sāmar) *bristle up* (Ps 119:20; Job 4:15).

Derivatives

1518a סָמָר (sāmār) *bristling, rough* (Jer 51:27, only).

1518b מַסְמֵר (masmēr) *nail* (e.g. Isa 41:7; Eccl 12:11).

1519 סְנָאָה (s'ēnā'ā) *sons of the hated woman, i.e. the poorer classes of Jerusalem* (Ezra 2:35=Neh 7:38). An alternate form from *sānē'* (q.v.).

1520 סְנֶה (s'neh) *bush, the burning bush of Ex 3:3-4*.

The botanical identification is uncertain as is the derivation. This bush is referred to again in Deut 33:16 which is rather clearly a back reference to Ex 3. The Moldenkes mention the view that the "flame of fire" was an illusion caused by bright blossoms. Aside from this naturalistic explanation they suggest the very common shittim tree, *Acacia nilotica* or *A. seyal* (Moldenke, Harold N. and Alma L., *Plants of the Bible*, Ronald Press, 1952, pp. 23-24). More important than the botanical identification is the great miracle used by God to call his chosen servant to his great prophetic work. To judge from Deut 33:16, Moses never forgot the revelation of "him who dwelt in the burning bush" (NIV).

R.L.H.

1521 סְנַוְרִים (sanwērīm) *sudden blindness* (Gen 19:11; II Kgs 6:18).

1522 סְנַסְנִים (sansinīm) *fruit stalk of date tree* (Song 7:9).

1523 סְנַפִּיר (s'nappīr) *fin* (Lev 11:9, 10, 12=Deut 14:9, 10).

1524 סָם (sās) *moth* (Isa 51:8).

1525 סָעַר (sā'ad) *sustain, support, establish, strengthen, comfort*.

Derivative

1525a מִסְעָר (mis'ād) *support*.

The basic meaning of this root is "support," or "sustain" (so also Aramaic, Ezra 5:2). In Southwest and Southeast Semitic the ideas of "aiding" or "assisting" come forward. The emphasis of the word involves the idea of sustenance, whereas other words for support lay stress on "leaning upon" (*sāmak*) or "holding up" (*tāmak*, q.v.).

The root is utilized for taking food for physical nourishment or sustenance (Gen 18:5). It is also employed abstractly. As a good king sustains his throne by righteousness (Prov 20:28), so Messiah will establish and maintain his everlasting kingdom with justice and righteousness (Isa 9:7 [H 6]).

The believer who has enthroned God in his heart may claim the promise that God will support him (Ps 18:35 [H 36]) in time of trouble (Ps 20:1-2 [H 2-3]) and sickness (Ps 41:3 [H 4]). Yea, when cares multiply so that his foot would totter and give way, God is there to support him (Ps 94:18). But God's sufficiency is not restricted to the crisis experiences of life; God himself is the great Provider for man's everyday needs (Ps 104:15).

mis'ād. *Support.* Occurs only in connection with the steps for Solomon's temple and the royal palace (I Kgs 10:12; cf. *m' sillôt*, II Chr 9:11).

R.D.P.

1526 סָעָה (sā'ā) *rush* (of storm wind, Ps 55:9).

סָעִיף (sā'ip). See no. 1527a.

1527 סָעַף (s'p). *Assumed root of the following.*

1527a סָעִיף (sā'ip) *cleft* (Jud 15:8, 11), *branch* (Isa 17:6; 27:10).

1527b סָעִיפָה (s'āppā) *bough, branch* (Ezk 31:6, 8).

1527c סָעִיף (sā'ap) *lop off boughs* (Piel, Isa 10:33).

1527d סָרְעִיפָה (sar'āppā) *bough* (Ezk 31:5).

1527e סָעַף (sē'ēp) *divided, half-hearted* (Ps 119:113).

1527f סָעִיפָה (s'āppā) *division, divided opinion* (I Kgs 18:21).

1528 סָעַר (sā'ar) *storm, whirlwind, tempest*. By-form of *šā'ar* (q.v.).

Derivatives

1528a סָעִירָה (s'ārā) *windstorm*.

1528b סָעַר (sā'ar) *denominative verb, to storm*.

sa'ar means "storm." It may reflect an original nominal root which underlies the Akkadian *šārum* "windstorm" and of which *sa'ar* is a by-

form. If so, *s'ārā* is a feminine derivative and *sā'ar*, a denominative verb. The root must be differentiated from the homonyms *šā'ar* "be acquainted with," and *šā'ar* "bristle."

sa'ar denotes a literal storm (Jon 1:4, 12) or describes the Lord's wrath against the lying prophet (Jer 23:19) or enemy nation (Amos 1:14), especially in the end times (Jer 25:32; 30:23). The Psalmist prays for deliverance from the storms of life (Ps 55:8 [H 9]).

s'ārā. *Windstorm.* Used of a literal storm (Ps 107:25ff.; 148:8) sometimes as a symbol of God's judgment (Isa 29:6). Its use as a theophany (Job 38:1; 40:6), renders more understandable Elijah's translation into heaven in a whirlwind (II Kgs 2:1, 11).

sā'ar. *To storm.* The root idea is found only in connection with the storm which occurred during Jonah's sea flight (Jon 1:11ff.).

Taking its meaning from a physical storm, *sā'ar* usually appears in contexts of upheaval and distress. The Assyrian king is "enraged" at having his secret plans for ambushing the Israelites thwarted (II Kgs 6:11). Habakkuk (3:14) cites part of an ancient epic poem in describing God's triumph over his enemies who come like a "storm" against his people. While Hosea (13:2–3) warns the Israelites of his day that because of their idolatry, God would send them away into exile as chaff driven by a "tempest" (cf. Zech 2:8–14), Isaiah (54:11–14) prophesies that the God of all grace and compassion will yet restore his "storm" tossed and troubled people and establish them in righteousness in a land of unsurpassing beauty and safety.

R.D.P.

ספ (sap) I, II. See nos. 1538a,b.

1529 ספא (*sp'*). **Assumed root of the following.**

1529a מִסְפּוֹא (*mispō')* *fodder* (Gen 24:25; 43:24; Jud 19:19).

1530 סָפַד (*sāpad*) *mourn, lament, wail.*

Derivative

1530a מִסְפֵּד (*mispēd*) *wailing* (cf. Ugaritic *mišspdt* "wailing women" I Aqht 172, 183, UT 19: no. 1790).

Occurring twenty-nine times, *sāpad* is one of more than a dozen words with similar meanings. The basic meaning of the root is attested also in Akkadian and was no doubt known at Ugarit. The Syriac concept "beat the breast as a sign of wailing," as G. Rinaldi ("Alcuni termini ebraici relativi alla letteratura," *Biblica* 40: 278) has pointed out, is not certain, nor is the supposed connection with Amharic *Sādāfe* "dirge," according to Leslau (*Ethiopic and South Arabic*

Contributions to the Hebrew Lexicon, Berkeley: University of California, 1958, p. 37) notes.

By far most of the references in which this root and its derivative are found deal with the mourning rites at someone's death (e.g. Gen 23:2; 50:10; I Sam 25:1; 28:3; II Sam 1:12; 3:31; 11:26; I Kgs 13:29f.; cf. Eccl 12:5). At such times, all who sensed the loss of the departed would come to share their grief with the members of the family. Their grief could be demonstrated in many ways: going barefoot, stripping off one's clothes, cutting one's beard or body, fasting (or banqueting), scattering ashes, or beating some part of the body. Some of these rituals were proscribed for the Israelite, doubtless because of pagan association (Lev 19:28). Shril cries or loud wailing often accompanied the mourning, which in time became stereotyped and structured into formal laments. Of course, weeping, especially by the women, was greatly in evidence as the combination of *sāpad* with its set parallel *bākā* ("weep") attests. The growth of funerary ritual led to the employment of professional mourners, again, usually women.

Mourning for the dead began immediately at death, went on as the body was carried to the tomb, was observed at the tomb and lasted at least seven days after the burial.

The practice of mourning for the departed was seized upon by the prophets to warn of a coming national death in accordance with the just judgment of God. Isaiah (32:11ff.) summons the women of Judah to mourn in the light of the coming judgment. Jeremiah (4:8) calls Jerusalem to repentance and mourning in the face of the Assyrian invasion. Joel (1:8, 13ff.) calls on the mourning priests to lead the people in a time of heartfelt national repentance and sorrow for their sins, since the locust plague was but a harbinger of a worse judgment to come. Micah (1:8) goes wailing and mourning for Judah.

A whole genre of prophetic lamentation grew up which not only stressed the need of national repentance for sin and the certainty of coming judgment but promised ultimate deliverance at the coming of Messiah (e.g. Zech 12:10–11), when in a far deeper sense the believer will echo the Psalmist's cry (Ps 30:10–11 [H 11–12]), "O Lord... thou hast turned my mourning into dancing!"

Bibliography: Jacob, E., "Mourning," in IDB, III. Gregory, T. M., "Mourning," in ZPEB, IV, pp. 302–307.

R.D.P.

1531 סָפַד (*sāpā*) *sweep(away), destroy, consume.* (ASV, RSV similarly.)

The basic image of the root seems to be that of sweeping—both the process of heaping things to-

gether and of sweeping them away (cf. Arabic *safā* "to raise and carry away dust"). The root may sometimes be confused with *'āsap* or *yāsap*.

The root is usually used in a hostile sense, particularly in contexts of judgment. David spent much of his life being swept away before his enemies; later, facing God's judgment for sin, he avoids the choice of being swept away before his enemies (I Chr 21:12–13).

The judgment of God against sin is the subject of several contexts. Lot and his family were warned so that they would not be consumed with Sodom (Gen 19:15ff.). The prophets repeatedly warned apostate Israel that God would heap misfortunes upon them (e.g. Isa 7:20). Jeremiah (12:4) stated that man's sin was so serious that even the natural world was affected by it.

God's judgment should occasion prayer and intercession. Abraham pleaded with his heavenly visitors for the life of the righteous in Sodom (Gen 18:23f.). The Psalmist, concerned that God's will and reputation be evidenced in his life, prayed for his enemies to be swept away (Ps 40:14 [H 15]).

R.D.P.

- 1532 ספה (*sāpah*) *I, attach to, join (together)*. (ASV, RSV similarly.)

While seldom used and of imprecise understanding, the basic meaning is usually discernible (I Sam 2:36; 26:19; Job 30:7; Isa 14:1).

A homophonic root, found in South Semitic, "pour out," may underlie the difficult crux in Hab 2:15.

R.D.P.

- 1533 ספה (*sph*) *II. Assumed root of the following.*

1533a ספיה (*sāpiah*) *I, outpouring* (Job 14:19; Prov 28:3).

1533b ספיה (*sāpiah*) *II, growth from spilled kernels* (II Kgs 19:29=Isa 37:30; Lev 25:5).

- 1534 *שפה (*šāpah*) *III, denominative verb, cause a scab upon* (Piel only, Isa 3:17).

Parent Noun

1534a ספחה (*sappahat*) *eruption, scab* (Lev 13:2).

1534b מִסְפַּחַת (*mispahat*) *eruption, scab* (Lev 13:6–8).

1534c מִסְפַּחָה (*mispāhā*) *long veil* (Ezk 13:18, 21).

1534d מִשְׁפָּח (*mispāh*) *outpouring (of blood), bloodshed* (Isa 5:7).

ספחה (*sappahat*). See no. 1534a.

ספיה (*sāpiah*). I, II. See nos. 1533a,b.

ספיה (*sēpinā*). See no. 1537b.

- 1535 ספיר (*sappir*) *lapis lazuli, sapphire*. (KJV, ASV "sapphire"; RSV often reads "lapis lazuli" in the margin.)

The stone owes its name to the Sanskrit *çanipriya*. That the people of biblical times probably did not understand the word to be the very hard modern sapphire, but lapis lazuli, the rich, azure gem so common to the ancient world, seems probable on the basis of a comparison between the Ugaritic parallels *thr* (gem)/*iqnim* (lapis lazuli) and the biblical pair *tāhōr*, *tōhar/sappir*.

This beautiful gem was costly (Job 28:16) and desirable (Ezk 28:13) though less precious than true wisdom (Job 28:16). It adorned the breastplate of the high priest (Ex 28:18; 39:11). Its great value can be seen in that it is used in the throne of God (Ezk 1:26; 10:1) and becomes the pavement under his feet (Ex 24:10). It is little wonder, then, that it will be found in the very foundation of the New Jerusalem (Isa 54:11; cf. Rev 21:19).

Its beauty and preciousness made it useful to poetic language, such as in Shulamith's description of her beloved (Song 5:14) and Jeremiah's lamentation concerning the Nazirites' changed appearance (Lam 4:7–8). The modern name for the stone is lazurite—a sodium aluminum silicate and sulfide. Its ancient source was the Afghanistan-Iran area north and east of Babylonia. Evidently the Indo-European name was imported with the gem.

Bibliography: D. R. Bowes, "Lapis Lazuli," in ZPEB.

R.D.P.

- 1536 ספל (*sēpel*) *bowl* (Jud 5:25; 6:38). Derivation uncertain.

- 1537 ספן (*sāpan*) *cover, cover in, panel* (e.g. I Kgs 6:9; Hag 1:14).

Derivatives

1537a ספון (*sippūn*) *ceiling* (I Kgs 6:15).

1537b ספינה (*sēpinā*) *vessel, ship* (Jon 1:5).

- 1538 ספה (*spp*). *Assumed root of the following.*

1538a סף (*sap*) *I, bowl, basin*.

1538b סף (*sap*) *II, threshold, sill*.

1538c ספף (*sāpaf*) *stand at the threshold*.

Denominative verb, occurring only once (Hithpoel, Ps 84:11).

sap I. Bowl, basin, goblet, jar. (ASV, RSV similarly.) Well attested in Northwest Semitic (cf. Akkadian *šappu*), it is used of ordinary utensils (II Sam 17:28), sacred vessels (Ex 12:22; I Kgs 7:50; II Kgs 12:13; Jer 52:19), and metaphorically, the "cup of reeling" of God's future wrath against the nations (Zech 12:2).

sap II. Threshold, sill, door. (ASV, RSV similarly.) *sap* II designates the threshold (cf. Akkadian *sippu* "doorpost," Aramaic *sippā* "porch"), whether of a house (Jud 19:27), palace (I Kgs 14:17), or the temple (II Chr 3:7). The keeper of the threshold (I Chr 9:19, 22) held an important office. Theologically, it becomes a symbol of God's presence in holy power (Isa 6:4) or judgment (Amos 9:1; Zeph 2:14).

The denominative *sāpap* "stand at the threshold," occurs only in Ps 84:10 [H 11]. The KJV, ASV, RSV "doorkeeper," understands the office: newer translations which use the definition given here intend either the Psalmist's practice (cf. LXX) or attitude.

R.D.P.

1539 סָפַק (*sāpaq*), שָׁפַק (*šāpaq*) *slap, clap* (e.g., Job 34:26).

Derivative

1539a שָׁפַק (*šepeq*) *handclapping, i.e. mockery* (Job 36:18). Meaning doubtful.

1540 סָפַר (*sāpar*) *count, recount*. Denominative verb.

Parent Noun

- 1540a סֵפֶר (*sēper*) *writing, book*.
- 1540b סִפְרָה (*siprā*) *book*.
- 1540c סֹפֵר (*sōpēr*) *scribe*.
- 1540d סְפָר (*s'pār*) *census, enumeration*.
- 1540e סִפְרָה (*s'pōrā*) *number*.
- 1540f מִסְפָּר (*mispar*) *same*.

sāpar is used of general mathematical activity. One can count objects (Ezr 1:8; Isa 22:10), people (II Sam 24:10), periods of time (Lev 23:15ff.; Deut 16:9; Job 39:2), actions (Job 14:16; 31:4; Ps 56:8 [H 9]) or thoughts (Ps 139:17–18). As well, it is employed with a negative to indicate innumerable things (Gen 41:49). Most importantly, God promised an innumerable posterity to the patriarchs (Gen 15:5; 32:12 [H 13]) and to Israel (Hos 1:10 [H 2:1]), promises which look beyond the mere physical fulfillment to the spiritual seed of the greater David in whom they find culmination (Jer 33:22; cf. Rom 4:11–13; 9:7–8; Gal 4:28; Hos 1:10 [H 2:1]; cf. Rom 9:26).

In the Piel stem, the iterative concept, "recount," takes on the added idea of "tell," "declare," "show forth." Fathers are to instruct their children of the need of the primacy of God in the life and of his mighty wonders so that their children may, in turn, transmit this information to their offspring (Ps 78:1ff.). Every believer is to declare the miracles and mighty deeds of the delivering God (I Chr 16:24; cf. Ps 9:1, 14 [H 2, 15]; 26:7; 73:28; 75:1 [H 2]; 107:22; Jer 51:10). He is to

declare his name (Ps 102:21 [H 22]; cf. 22:22 [H 23] and Josh 1:8 etc.). The Lord himself is said to keep accounts in his book(s) (Ps 69:28 [H 29]; 139:16; cf. Ex 32:32; Ps 87:6; Isa 4:3; 34:16; Dan 7:10; 12:1; Mal 3:16).

The Old Testament plainly attests to its inspiration (Ex 24:7; Deut 31:24; Josh 24:26) and was understood as such (e.g. Josh 8:31–35; Dan 9:2; Nah 1:1, etc.). Accordingly, the believer is to appropriate The Book as his own, since in it is the divine preinterpretation of what is best for man regarding basic issues of life (see Deut 17:18–20; Josh 1:8; 23:6, etc.).

sēper. Writing, book. sōpēr. Scribe. (ASV, RSV translate similarly.) Both words are usually considered to be East Semitic loan words, *sēper* from Akkadian *šipru*, "writing," "message" (itself from *šapāru*, "to send," "write") and *sōpēr*, from Akkadian *šāpiru* "scribe," the *š>s* shift probably taking place in North Akkadian. Once the shift has occurred, the word with *samekh* becomes common throughout Semitic (cf. Egyptian *tūpir* "scribe").

The Semitic verb *spr* occurs with many semantic developments: in Southwest Semitic it means "set out on a journey," in Southeast Semitic, "measure," and in Northwest Semitic, "count." The Hebrew verb is either a denominative from *sēper* or has become associated with it. In favor of the former suggestion is the fact that while its synonym *mānā* "number," "count," emphasizes the numbering process, *sāpar* everywhere seems to retain an underlying remembrance of the result of the process, the final scribal recording. *sāpar*, in turn, has spawned several derivatives.

The position and work of the *sōpēr* were of great significance in the ancient near east. The oldest scribal traditions go back to the ancient poles of culture at either end of the Fertile Crescent, Mesopotamia, and Egypt. In Babylon, the scribal art began very early and was regulated and enhanced by the establishment of scribal schools in which a rigorous formal education in all phases of literate culture was given. Indeed, the scribe was in many ways an indispensable figure, his activities being integral to every phase of Mesopotamian society. Likewise, in Egypt the scribal art became basic to pharaonic society, so much so that in the famous "Satire on the Trades" the superiority of the scribal profession is loquaciously set forth as "the greatest of all callings."

In pre-exilic Israel, the position and work of the scribes were not clearly delineated. It is known that the scribal art was in existence (e.g. Jeremiah's scribe, Baruch, Jer 36) and the scribe seems to have enjoyed a favorable and responsible position in government (II Sam 8:17; 20:25;

I Kgs 4:3; II Kgs 12:10–11; 22:3–7; Isa 36:3; Jer 32:12–15), even being quartered in special chambers in the palace (II Kgs 18:18; Jer 36:12). It is small wonder, then, that the names of many scribes have been retained, the most famous of whom are: Baruch, Shebna (Hezekiah's scribe), Shaphan (the head of the Josianic scribal family), and Ezra.

It seems that scribes also had other functions in the government besides the literary one, just as today the Secretary of Defense does more than type letters. Shebna, Hezekiah's scribe, was one of three emissaries to the invading Assyrian commander (Isa 36:3). He is also said to be "in-charge of the palace," but his place was to be taken by Eliakim (Isa 22:15–21). The position was one of authority, not merely literary production. Likewise there was a "scribe" in Zedekiah's government who was "chief officer in charge of conscripting the people" (II Kgs 25:19, NIV). In Jud 5:14 also the scribe is said to wield a staff of authority (parallel to "commander") (RSV, NASB, NIV) not the pen (KJV). BDB and GB may be correct that the word is often used in the earlier period to refer to a high office in the palace or army and after the fall of the kingdom was reserved for literary and religious activity (e.g. Ezra the scribe). Our word "secretary" has this same semantic division. W. F. Albright told of F. Petrie's desire to excavate Kirjath Sepher thinking it was called city of the book and might contain tablets. But perhaps the name was derived from a military office, "city of the commander" (class notes). R.L.H.]

It was with the ministry of Ezra that the scribal art first became identified with the priests (see Ezr 7; Neh 8; 12:26, 36), although such activity must have gone on constantly beforehand (cf. possibly, Ps 45:1 [H 2]). With the conditions of the exile and return, a distinct class of wise specialists arose among the priests who were not only the custodians and teachers of the law but those who interpreted it. In time, the group developed into a powerful socio-political and religious force, as documented by the many references to these scribes in the intertestamental literature and the New Testament.

The noun *sēper* "writing," "book" came to be used also of important legal documents (Deut 24:1, 3; Isa 50:1; Jer 3:8) or official letters (I Kgs 21:8ff.; II Kgs 19:14; Est 1:22; Jer 29:1ff.). No doubt these were chiefly in the form of scrolls (e.g. Num 5:23; Ps 40:7 [H 8]; cf. Heb 10:7; Isa 34:4; Ezk 2:9), written in columns (Jer 36:23) and occasionally on both sides (Ezk 2:9–10; cf. Rev 5:1).

Several source books are cited in the Old Testament such as: The Book of the Wars of the Lord (Num 21:14), The Book of Jasher (Josh 10:13; II Sam 1:18), The Book of the Chronicles

of the Kings of Israel (eighteen occurrences), The Book of the Chronicles of the Kings of Judah (fifteen occurrences and the books of various prophetic histories, I Chr 29:29; II Chr 9:20, etc.).

Several source books are mentioned as being woven into the scriptures: The Book of the Generations of Adam (Gen 5:1), The Book (concerning Amalek, Ex 17:14), The Book of the Covenant (Ex 24:7; II Kgs 23:2), and The Book of the Law of the Lord/Moses (Deut 31:24). Man is to sing his praise (Ps 79:13) in no lesser way than nature itself (Ps 19:1 [H 2]), and to show forth his glory, (Ps 96:3). Above all he is to tell others of God's righteousness and saving power (Ps 66:16; 71:15) and of the joy of living in accordance with his ordinances (Ps 119:13).

In all of this there is a very real hint of the scribal activity, the believer recording in his every thought, word, and action the sufficiency of the God of his salvation. His whole life is to be God's living letter to a needy mankind (Ps 118:15–17; cf. II Cor 3:3).

s'pār. Census, enumeration. This noun is found in II Chr 2:17 [H 16] in connection with David's numbering the native Canaanite descendants for work on the temple.

s'pōrā, mispār. Number. The latter word, though often used in purely mathematical contexts, has some other interesting uses. Thus, it is often employed to point out God's greatness: his wonders are without number (Job 5:9; 9:10), as is his host (Job 25:3); he alone (cf. Gen 15:5) knows the number and names of the stars (Ps 147:4; Isa 40:26); in the ultimate sense, his eternity (Job 36:26) and understanding (Ps 147:5) are beyond man's power to fathom.

mispār is also utilized in some unhappy contexts. David is rebuked and his kingdom is plagued by pestilence for his desire to know the number of his realm solely for the sake of self-glorification (II Sam 24:2). [Perhaps there was an additional motive. The word *pāqad* used here (II Sam 24:2, 4) is used elsewhere for numbering troops in preparation for battle (Num 1:3; Josh 8:10; I Sam 11:8—see KB p. 773), in short, for mustering troops. Perhaps David was considering an ill-advised military venture, some war of aggrandizement beyond the limits of the promised land (see *pāqad*). R.L.H.] Unfaithful Israel is reminded that she had forgotten God innumerable days (Jer 2:32). For her apostasy, Israel would be scattered among the gentiles where she would be few in number (Deut 4:27) so that all may learn to put God first in their lives (Ezk 12:14–16).

This word also teaches that few numbers can be quite enough. Indeed, when those men who are numbered in the army of the Lord have met his test for their lives and are surrendered to his

1541 סָקַל (*sāqal*)

power, God honors even the few in number with victory (Jud 7:6ff.). Man should not be surrendered to God only for the crisis struggles of life; rather, dedicated service ever brings God's abundant blessings and fullness of life (Ex 23:25-26).

Bibliography: Black, M., "Scribe," in IDB, IV. Kopf, L., "Arabische Etymologien und Parallelen," VT 9:267-69. AI, pp. 131-32. TDNT, III, pp. 836-44. THAT, II, pp. 162-72. R.D.P.

1541 סָקַל (*sāqal*) *stone (to death)*. (ASV, RSV similarly.)

The primary meaning of the root is difficult to establish. It may reside in the Piel stem, where not only the idea of "pelting with stones" is found, but more commonly that of "freeing/cleansing of stones," is attested. This latter meaning is closely related to Akkadian *saqālu* "take away," "remove." Thus, the meaning of the Qal may be a back formation from the idea of "taking away" (i.e. the life, by stoning). At any rate, *sāqal* becomes the special word in Hebrew for putting one to death by the casting of stones.

The use of *sāqal* for removing or clearing away stones is found only twice, both in Isa. In Isa 5:2 it is employed in the picturesque parable of the Lord's careful preparation of his vineyard, Israel. In Isa 62:10, it is utilized in describing the painstaking preparations for the Lord's regathered remnant for their return to Zion.

Elsewhere, the customary significance of stoning is intended. In II Sam 16:6, 13, Shimei keeps throwing stones at David as a mark of hostility and contempt.

The other occasions usually involve execution by stoning. Ahab has Naboth stoned to death so as to get his vineyard (I Kgs 21:10ff.). The verb is particularly utilized in the various legal pronouncements. Thus, an ox which killed a person was to be put to death by stoning (Ex 21:28f.). Moses prescribed death by stoning for the worship of other gods (Deut 13:10 [H 11]; 17:5). Not only spiritual harlotry, but physical immorality condemned one to death by stoning (Deut 22:21ff.). In Josh 7:25, Achan and his family were stoned to death for misappropriating that which stood under the divine ban.

Together with *rāgam*, the more common Semitic word, *sāqal* underlies the biblical teaching on execution by stoning. Stoning to death was the responsibility of the whole community. It took place outside the city (Lev 24:14; Deut 22:24; I Kgs 21:13). The witnesses against the accused were to place their hands on him (Lev 24:14) and cast the first stone (cf. Jn 8:7), followed by the rest of the populace (Deut 17:5-7). Death by stoning was chiefly prescribed for overt spiritual and

sexual offences. Other ancient laws such as the Code of Hammurabi prescribed death for many offences but do not prescribe stoning. However, an incorrigibly disobedient son was to be stoned by the community, since such conduct was contrary to the divine prescription for the family as responsible members of the covenant community (Deut 21:18-21).

Bibliography: Driver, G. R., and Miles, J. C., *The Babylonian Laws*, Oxford: Clarendon, 1960, I, pp. 281-83, II, pp. 214-15. Poucher, J., "Crimes and Punishment," HDB, I, p. 527. R.D.P.

סָר (*sar*). See no. 1549a.

1542 סָרַב (*sārāb*) *rebel* (Ezk 2:6, only). Meaning dubious.

סָרָה (*sārā*). See nos. 1480a, 1549b.

1543 סָרַח (*sārah*) *go free, overhang, grow luxuriously*.

Derivative

1543a סָרַח (*serah*) *overhanging*.

The primary meaning of this root, "go free," becomes a picture of anything that flows freely or is excessive.

The root is used of physical objects to describe the outer tent cloth overhanging the tabernacle (Ex 26:12-13) which was made larger than the inner cloth so as to provide full protection and a front gable to the tent. It is also used to describe an overflowing turban (Ezk 23:15) or overspreading vine (Ezk 17:6).

The concept of overflowing excess makes Amos's condemnation of the citizens of the Northern Kingdom as sprawling over their beds of ivory at banquets most picturesque (Amos 6:4, 7). The portrayal of a society which had forgotten God in its reckless pursuit of luxury, idleness, and debauchery and is therefore overripe for judgment is one which is all too contemporary.

In Jer 49:7, KB suggest a second root of *sārah* with the same radicals meaning "putrify," "corrupt." Early support for such a possibility comes from the Phoenician Yahamilik Inscription, where the meaning "destroy," "corrupt," is attested (see H. Donner and W. Röllig, KAI I, text, p. 2, 10:15).

R.D.P.

1544 סָרְיוֹן (*siryōn*) *armor* (Jer 51:3; 46:4).

1545 סָרִיס (*sāris*) *official, eunuch*. (ASV, RSV similarly.)

The noun, meaning "(court) official," has its origin in the Akkadian title *ša rēši* (*šarri*) "the

one of the (king's) head." The meaning "eunuch" arose with the practice of utilizing castrated men in key positions in the various nations of the ancient near east (e.g. in Persia, Est 2:3ff.; 4:4f.).

The Hebrew word is clearly related to the name of the Akkadian royal official (II Kgs 18:17). Accordingly, *sārīs* is not to be translated "eunuch" unless context or other evidence demands it. Thus, since thorough study fails to uncover conclusive evidence for the employment of eunuchs as officials in ancient Egypt, the reason why the Egyptian officers in the Joseph narrative were called by this term is probably that in all three cases (Gen 37:36; 39:1; 40:2, 7) these men were special officials of Pharaoh.

It can be doubted that Israel would have inaugurated the employment of eunuchs. Such men would have been excluded from the congregation by Mosaic Law (Lev 22:24; Deut 23:2). It has been argued that they may have been introduced by Jezebel (cf. I Kgs 22:9) and maintained by subsequent kings (II Kgs 8:6; 9:32) in positions in close contact with women. If so, the Lord's promise through Isaiah (56:3-5) is most apropos.

No certain evidence exists that Daniel and his three friends were made eunuchs (II Kgs 20:17-18; Dan 1).

Bibliography: TDNT, II, pp. 766-67.

R.D.P.

- 1546 סָרֵן (*seren*) *I, lord, tyrant.* (ASV, RSV similarly.)

A Philistine loan word, *seren* always appears in the plural and designates the five lords of the Philistine pentapolis (Ashdod, Ashkelon, Ekron, Gath, and Gaza, which together with the territories around them made up the Philistine amphictyony, Josh 13:3; Jud 3:3). Despite attempts to connect the work with Greek *tyrannos* "tyrant," its exact etymological origin is still debated, and doubtless will be until the Philistine language can be recovered. Current scholarship postulates a relationship with Indo-Aryan *ser*. In I Sam 21:10ff., the *seren* of Gath is called a king. It is to be distinguished from the *seren* ("axle") of I Kgs 7:30.

Although the Philistine states were totally independent, they could and did cooperate when common cause or design necessitated. They conspired with Delilah to subdue Samson, an action which God eventually turned to their death (Jud 16:5ff.).

According to I Sam 5-6, the lords acted in concert in the crisis revolving around the Hebrew Ark of the Covenant both at Ashdod (where their god Dagon lay powerless before the Lord) and at Ekron. They repeatedly banded together in battle against the Israelites, both in the days of Samuel

(I Sam 7:7) and Saul (I Sam 29:2ff.; cf. I Chr 12:19).

R.D.P.

- 1547 סָרֵן (*seren*) *II, axle* (I Kgs 7:30).

סָרְטָקָה (*sar'appā*). See no. 1527d.

- 1548 סָרְפָד (*sirpad*) *an unidentified desert plant.* Apparently a worthless thornbush, contrasted with a valuable tree (Isa 55:13).

- 1549 סָרָר (*sārar*) *be stubborn, rebellious.*

Derivatives

1549a סָרָר (*sar*) *stubborn, rebellious.*

1549b סָרָה (*sārā*) *rebellion.*

The root means basically "to be stubborn." While Akkadian *sarāru* "be unstable," "obstinate," "be a liar/felon" is probably related, Arabic *ṭā'ara* "be contumacious" is unlikely. The root lays stress on attitude, whereas the synonymous *mārad* emphasizes rebellious actions.

The root is clearly displayed in the case of the wayward and rebellious son who is publicly denounced and executed (Deut 21:18ff., see under *sābā*). Most often it portrays Israel's total rebellion against God (Isa 1:23; Jer 6:28). Indeed, the "stubborn and rebellious son" may be one who is not merely disobedient to parents, but who has rebelled likewise against their God. In that case, the verses teach that even the parent should condemn the apostate son. Cf. for a similar thought Deut 13:6-11. It is a rebellious generation (Ps 78:8) or heifer (Hos 4:16) which walks in its own way (Isa 65:2). It has a stubborn shoulder (Neh 9:29), a deaf ear (Zech 7:11), and a stubborn and rebellious heart (Jer 5:23).

The Akkadian force of the root is probably to be understood in the description of the restless woman of the streets who lacks stable roots in the community (Prov 7:11).

sar. *Stubborn, rebellious.* This adjectival derivative occurs in two contexts, both of which describe Ahab's psychological condition as being sullen and aggravated when being rebuked or rebuffed (I Kgs 20:43; 21:4-5).

sārā. *Rebellion.* This noun may be taken from either *sār* (q.v.) or *sārar*. In three contexts (Isa 1:5; Jer 28:16; 29:32), spiritual rebellion is in view; hence, the word involved seems clearly related to *sārar*.

R.D.P.

- 1549.1 סָתָו (*s'tāw*) *winter,* Song 2:11.

- 1550 סָתָם (*sātam*) *stop up, shut up, keep close* (e.g. II Kgs 3:19, 25; Dan 8:26).

1551 *סָתַר (*sātar*)

1551 *סָתַר (*sātar*) *hide, conceal*. Not used in the Qal.

Derivatives

- 1551a סֵתֶר (*sēter*) *hiding place*.
- 1551b סִתְרָה (*sitrâ*) *hiding place*.
- 1551c מִסְתֹר (*mistôr*) *place of shelter*.
- 1551d מִסְתָר (*mistâr*) *hiding place*.
- 1551e מַסְתֵר (*mastēr*) *hiding, one who causes people to hide*.

The root in its basic meaning "hide" is common to West, Southwest, and Southeast Semitic. The subordinate thought of protection involved in the root, which helps to distinguish it from its synonyms 'ālam "conceal" and ḥābā "withdraw," "hide," is reflected in such Amorite names as Sitrê-Bahlum, "Baal is my protection."

The verbal root occurs eighty-three times, usually in the Hiphil (forty-five) or Niphal (thirty) stems. The latter is frequently used reflexively, "hide oneself." David hides himself from Saul (I Sam 20:5ff.); Elijah hides by the Brook Cherith (I Kgs 17:3).

An interesting problem arises in Prov 22:3 (cf. 27:12). Here it is said that a prudent man sees evil and hides himself, but a simple man passes on and pays the penalty. M. Dahood (*Proverbs and Northwest Semitic Philology*, Rome: Pontificium Institutum Biblicum, 1963, pp. 45-46), taking the form *w'yistār* (וַיִּסְתָר) as an example of an infixed "t" with the verb *sūr* (q.v.) "turn aside," translates the line, "The prudent man sees danger and turns aside." Dahood's comparison of these verses with Prov 14:16 ("A wise man is cautious and turns away from danger, but a fool passes on and is unsuspecting"), where *sūr* is definitely read, strengthens his point. Otherwise, the (Kethib) Qal form of the verb in 22:3 would almost have to be a scribal error for a Niphal as in 27:12 "hide oneself." The Qal of *sātar* is not used elsewhere.

The Niphal is also used passively. Job laments that his way is hidden from God (Job 3:23). Israel falsely believed that God did not take notice of her, let alone adjudicate her cause justly (Isa 40:27).

In the Hithpael, the reflexive takes on the added idea of "hiding oneself carefully." The difficult Isa 45:15 probably means no more than that the Lord reserves the right to veil some of his purposes.

In the more frequently attested Hiphil, the basic idea of "hiding" comes forth. Perhaps its most significant use is in the idiom to "hide the face," symbolizing broken communion, such as between God and sinful Israel (Isa 59:2). The most tragic example of broken fellowship is man's rejection of Messiah (Isa 53:3, where the derivative *mastēr* occurs). Conversely, not to hide the face beautifully pictures open and full communion (Job 13:20). Perhaps the most crucial instance of this is in Psalms 22:24 [H 25]. Wedded to the call-answer motif (which speaks of fellowship, cf. Ps 102:1-2 [H 2-3]), the connotations in the idiom and an exegesis of the whole of Psalm 22 bear greatly on a full understanding of Messiah's relation with the Father in those climactic hours when he effected the propitiation on the cross (cf. Heb 5:7).

Experientially, God himself will be a shelter for the believer, not only on that day of the Lord's wrath (Zeph 2:3), but from the storms of everyday living (Ps 17:8; 27:5; 31:20 [H 21]; 64:2 [H 3]).

sēter. Hiding place. Occurs thirty-five times. Most notably, God is seen in the approaching storm, making darkness his hiding place (Ps 18:11 [H 12]; cf. II Sam 12:12, where, however, *sēter* does not occur). But God is available in less spectacular ways. He himself is ever a place of refuge and protection from all dangers for the believer (Ps 32:7; 91:1; 119:114).

Bibliography: THAT, II, pp. 173-81.

R.D.P.





- עֶבֶד ('*ab*). See nos. 1552a, 1574a.
 1552 עֶבֶד ('*bb*). Assumed root of the following.
 1552a עֶבֶד ('*ab*). Architectural term, meaning unknown (I Kgs 7:6; Ezr 41:25).
 1553 עָבַד ('*abad*) work, serve.

Derivatives

- 1553a עָבַד ('*ebed*) slave, servant.
 1553b עָבַד ('*abad*) work (Eccl 12:1).
 1553c עֲבֹדָה ('*abôdâ*) labor, service.
 1553d עֲבָדָה ('*abûddâ*) service (household servants) (Gen 26:14; Job 1:3).
 1553e עֲבָדוּת ('*abdût*) servitude, bondage (Ezr 9:8, 9; Neh 9:17).
 1553f מַעְבָּד ('*ma'bād*) work (Job 34:25).

'*abad* appears 290 times in the OT.

The etymology of this word seems to share the ideas of several Semitic roots, e.g. the old Aramaic root which means "to do or make," an Arabic root meaning "to worship, obey" (God) and its intensive stem meaning "to enslave, reduce to servitude."

This service may be directed toward things, people, or God.

When used in reference to things it is usually followed by an accusative of the thing upon which the labor is expended, e.g. "to till" a field (Gen 2:5 and often elsewhere); "to dress" vineyards; workers or artisans in flax (Isa 19:9) or in city construction (Ezk 48:18). Occasionally it is without the accusative as in Deut 15:19, "to till" [the ground]. The second category is followed by an accusative of person, e.g. Jacob's serving Laban (Gen 29:15; 30:26, 29). Sometimes this usage includes the preposition *b* with a person, thus one "works by means of another" or uses another as a slave (Ex 1:14; Jer 22:13; or in the Pual stem with captives, Isa 14:3). Servitude also includes "to serve as subjects" to a king or ruler (Jud 9:28; I Sam 11:1). In the Hiphil stem, it means "to compel one to labor" as a slave (Ex 1:13). When the service is offered to God, however, it is not bondage, but rather a joyous and liberating experience (Ex 3:12; 4:23; 7:16, 26; 10:26; Ps 22:31; Job 21:15; Jer 2:20; Mal 3:14). All too frequently, the text records that this service was given to other gods who were not gods at all (Deut 7:16; II Kgs 10:18–19, 21–23, etc.).

The same concept is used of serving Yahweh with the Levitical service (Num 3:7–8; 4:23, 30, 47; 8:11, 19ff., etc.). Interestingly enough, the LXX reserved the Greek word *latreuō* for the offi-

cial service of the priests only. The NT however, steadfastly resisted using this group of words for the NT ministry or its functions except in Rom 15:16, where it refers to Paul's labors for Jesus Christ. Instead, it reserved it for other religious contexts, especially those dealing with the OT ritual (Heb 9:21; 10:11; Lk 1:23).

'*ebed*. Slave, servant. The form appears 799 times in the OT.

While the most basic idea of '*ebed* is that of a slave, in Israel slavery was not so irksome, since this status involved rights and often positions of trust. A fellow Israelite could not be held indefinitely against his will, but his period of bondage was limited to six years (Ex 21:2). Even the much protested description of a slave as his master's money (Ex 21:20–21) was not an "unsentimental thought," but served to control physical abuse by the master. Whenever evil intent could be proved (Ex 21:14), or the slave died (21:20), the master was liable to punishment. If the master's intent was debatable, an injured slave at least won his freedom (Ex 21:26–27), and the master lost his loaned money (21:21). Note also the servant's position of honor in Gen 24:ff; 41:12 (cf. 15:2).

A king's subjects are his servants (Gen 21:25; Ex 7:28), as are all his vassal kings (II Sam 10:19) and tributary nations (I Chr 18:2, 6, 13). Those in the service of the king are also his servants (Gen 40:20), including officers (I Sam 19:1), officials (II Kgs 22:12), and ambassadors (Num 22:18).

Often the term "servant" was used as a polite and humble reference to oneself (Gen 33:5). This could reach extreme proportions as in the expression "your servant, the dog" and the like (II Kgs 8:13; II Sam 9:8). Cf. also the Tell el Amarna tablets and Lachish letters nos. 2, 5, 6. The expression "your servant" was frequently used when addressing God in prayer (Ex 4:10; Ps 19:12, 14; 109:28).

The most significant use of the term "servant" is as a messianic designation, the most prominent personal, technical term to represent the OT teaching on the Messiah. The central teaching passages on this theme are found in the last twenty-seven chapters of Isaiah. There the term occurs twenty times in the singular (chaps. 39–53) and eleven times in the plural (chaps. 54–66).

In twelve of the twenty examples of the singular and in all eleven of the plural, the servant is the nation Israel. Passages in which the singular occurs include 41:8–10; 42:18–19; 43:9–10; 44:1–3, 21; 45:4; 48:20; and perhaps 49:3. The plural occurs in 54:17; 56:6; 63:17; 65:8–9, 13–15; 66:14.

As Willis Beecher reminds us, this is not just Israel the servant as an ethnical group. It is that, plus something more. It is also Israel as the people of the promise or covenant made with Abraham and David. There is both national Israel and spiritual Israel, regardless of whether it is native or adopted, which shares the promise.

There are also passages in which the servant is differentiated from actual Israel and has a mission to Israel (Isa 49:1–9; 42:1–7; 50:4–10; 52:13–53:12). This servant must be identified with the Israel-servant, but he must also be distinguished from them, having a mission to them (as explicitly stated in 49:5–6; cf. 49:3). Obviously this is the reverse of eponymous heroes who bequeath their names to their countries and nations so that the same term refers to both. Here, the focal member of the group arrives last rather than first. There is a corporate solidarity between three groups which in Franz Delitzsch's illustration are arranged like a pyramid with the base representing all national Israel (Isa 42:19), the middle representing spiritual Israel, i.e. native believers and adopted believers (Isa 41:8–10), and the apex representing the Messiah, Jesus Christ.

An alternative view finds two servants in these passages—the blind failing servant Israel of 42:19; 49:3 etc. and the healing and restoring Messiah servant of 42:1 and 49:5; 50:10, 52:13 and 53:11.

Isaiah is not the only prophet who applies this term to the covenant people; see also Jer 30:10; 46:27–28; Ezk 28:25; 37:25. It is applied to David, the Messiah of promise, in Jer 33:21–22, 26; Ezk 34:23–24; 37:24–25, and to David's descendant, Zerubbabel, in Hag 2:23. Of special interest is its connection with the messianic title "Branch" (Zech 3:8).

Other religious usages include all "worshippers" of God (a phrase commonly used by all Semitic peoples in referring to their false gods, e.g. "the servant of Baal," Marduk, etc.), any servants in the temple or its service, and those who served their Lord in unique roles as his servants such as Abraham, Isaac, Jacob, Moses, Joshua, Caleb, David, Hezekiah, Eliakim, and Zerubbabel. Also the title of God's prophets, "my servants," or "his servants" or "your servants," occurs twenty-four times.

‘ābōdā. Labor, service. It appears 145 times in the OT.

Man's work and labor is not the result of sin and the fall. Already in God's great creation man was placed in the garden "to work it" ('*abad*, Gen 2:15). The curse (Gen 3:16–17) was only the pain and hardship which were to accompany labor, not the labor itself (cf. '*ešeb* "sorrow"). This point is made when Lamech says at the birth

of Noah that he "shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed" (Gen 5:29).

The fruits of labor are reaped in the occupations of Cain and Abel and the development of the arts in Cain's family (Gen 4:21–22). Nowhere is the subject of leisure time discussed, for man works as long as there is daylight (Ps 104:23; cf. Jn 11:9). But a definite cycle of rest is provided also as a duty and a blessing on the seventh day (Ex 20:9–10). By working six days Israel imitated God who worked six days in creating the cosmos. In this way she doubtless bore witness to her pagan neighbors, who worshiped the elements of the creation personified as deities, that she worshiped the transcendent creator. Man is to rest in imitation of God, who rests from his work after the creation (Ex 20:11; Deut 5:14–15). There were also to be special feast days on which there was to be "no laborious work" (Lev 23:7–8, 21, 25, 35, 36; Num 28:25–26; 29:1, 12, 35).

The type of work included under this term ranges from agricultural work in the fields (Ex 1:14) to constructing the tabernacle (Ex 35:24, repairing the temple (II Chr 34:13), and working in fine linen (I Chr 4:21). Even God's work of judgment is so termed (Isa 28:21).

When the service is offered to God, it will consist of obedience. The performance of this service is found in the OT ritual and worship, e.g. the people's bringing sacrifices (Josh 22:27) and the service of the Levites and priests (Num 4:19; II Chr 8:14).

Finally there is the "bondage" of captives or subjects. Overwhelmingly this refers to the bondage of Israel in Egypt (Ex 1:14; Neh 5:18; II Chr 10:4; Isa 14:3). Sometimes it refers also to military service (Ezk 29:18).

Note that the word does not appear in any of the ethical teaching about work in the wisdom literature. Perhaps the word had become so strongly associated with servitude and bondage on the one side and worship on the other that the mere secular concept of work was shifted to other terms, like *m'läkâ* or *pā'al* or *ma'āšeh*, although the original agricultural reference could have provided such a stimulus. Cf. our word "culture" and "to cultivate."

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1957, pp. 82–106. Richardson, A., *The Biblical Doctrine of Work*, London, 1952. TDNT, II, pp. 636–52; V, pp. 654–77 (which has an extensive bibliography). Zevit, Ziony, "The use of 'ebed as a Diplomatic Term in Jeremiah, JBL 88:74–77.

W.C.K.

עֲבֹדוֹת ('abdūt). See no. 1553c.

1554 עָבָה ('ābā) *be thick, fat, gross* (e.g. I Kgs 12:10; II Chr 10:10).

Derivatives

1554a עָבִי ('ābī) *thickness* (e.g. I Kgs 7:26=II Chr 4:5).

1554b מַעְבָּה (ma'ābeh) *thickness, compactness* (I Kgs 7:46; II Chr 4:17).

עֲבֹדָה ('ābôdā). See no. 1553c.

עֲבֹת ('ābôt). See no. 1555a.

עָבֹר ('ābūr). I, II. See nos. 1556f,g.

עָבוֹת ('ābūt). See no. 1558a.

1555 עָבַט ('ābat) *take or give a pledge for a debt*. (e.g. Deut 24:10; 15:6). Denominative verb.

Parent Noun

1555a עֲבוֹת ('ābôt) *pledge, article pledged as security for debt* (Deut 24:11, 13).

Derivative

1555b עֲבָטִית ('abṭit) *weight of pledges, heavy debts* (Hab 2:6).

It is probable that the cloak or other item used as a pledge was not of sufficient value to serve as security. It was not to be kept by the creditor. Apparently it was a symbol of the transaction taken to the local court and witnessed, (cf. Speiser, E. A., "Of Shoes and Shekels," in *Oriental and Biblical Studies*, University of Pennsylvania, 1967, p. 154). After the transaction was witnessed the pledge should be returned promptly. For discussion on loans, see *neshek*.

R.L.H.

עֲבָטִית ('abṭit). See no. 1555b.

עָבִי ('ābī). See no. 1554a.

1556 עָבַר ('ābar) *pass over, by, through, alienate, bring, carry, do away, take, take away, transgress*.

Derivatives

1556a עֲבָרָה ('ēber) *region across or beyond, side*.

1556b עִבְרִי ('ibri) *Hebrew*.

1556c עֲבָרָה ('ābārā) *ford*.

1556d עֲבָרָה ('ēbrā) *overflow, arrogance, fury*.

1556e *עָבַר ('ābar) *be arrogant, infuriate oneself*. Occurs only in the Hith-pael.

1556f עָבֹר ('ābūr) *I, produce* (Josh 5:11–12).

1556g עָבֹר ('ābūr) *II, on account of*.

1556h מַעְבָּר (ma'ābār) *ford, pass*.

1556i מַעְבָּרָה (ma'bārā) *ford, pass*.

The main idea of this verb is that of movement; as a rule it is the movement of one thing in relation to some other object which is stationary, moving, or motivating. Some have said that the simplest translation of 'ābar is "to pass," but this does not really cover the various nuances that 'ābar may carry with it. It is used about 550 times.

It is impossible to discuss all the shades of meaning, but there are four general usages.

1. The concept of movement may be used in a simple sense: 'ābar is go beyond or further; thus Abraham says to his heavenly visitors that they could go on (rsv pass on) after they had eaten (Gen 18:5).

'ābar means "go" when the emphasis is specifically on movement without specific reference to another object (Ex 38:26; Deut 2:14; Job 13:13).

2. 'ābar may be used to express the fact that there is some movement between two specific places. In this category one finds numerous references to Israel's passing over the Jordan to enter (or pass into) the promised land (Deut 27:3). Moses used this phrase often to indicate how the hindrance or barrier was to be overcome by Israel, in realizing the fulfillment of the covenant promise concerning the land. This same emphasis is found in Josh 1:2. The idea of passing over appears also in Gen 31:21, where Jacob crosses the river Euphrates as he begins his flight from Laban.

'ābar is used also to indicate the thought of passing through or traversing a land. Moses asked the Amorite king Sihon to permit Israel to march through his land (Num 21:22). Micah speaks of the remnant of Israel passing through foreign lands as a lion goes through a forest (Mic 5:8).

The Hiphil form of the verb very often appears to express the thought that one person causes or motivates another to move (Gen 8:1; 32:24; Num 32:5, etc.).

The term is used in Deut 18:10 and elsewhere to indicate the idea of compelling an infant to pass through sacrificial fire to his death.

3. The concept of movement may be used in a metaphorical sense. Solomon's wealth exceeded

(passed beyond) that of all others. The wickedness of Judah and Israel knew no bounds (rsv) in that it: passed beyond that of others (Jer 5:28).

Other metaphorical uses can be mentioned. When men die they pass away from this life (Job 30:15; Prov 22:3). Something comes between husband and wife and they are alienated (Jer 6:8). The money passed around is the current, the standard shekel (Gen 13:16). Men do business, exchange wares (Ezk 27:9). The bulls' gender (Piel of 'ābar "breed," rsv), i.e. are fruitful (Job 21:10).

4. Finally, the term indicates a specific spiritual concept. Men transgress the covenant or the law, i.e. move outside or beyond the requirements of the covenant or law by committing adultery and practicing idolatry (Deut 17:2) or other sin. But on a more positive level Moses also spoke of Israel as entering or passing into a covenant that God was making with them (Deut 29:12 [H 11]). Balaam gave expression to another spiritual meaning of 'ābar when he said, "I cannot pass beyond the Word of the Lord" (Num 22:18).

'ēber. *Against, beyond, by, over, passage, quarter, side other/this side, straight* (BDB adds "region, across." rsv has "space in front," KJV and ASV read "over against" (Ex 25:37).

'ēber, a derivative of 'ābar, is used as a noun, preposition or adverb to indicate the relationship of persons or things in regard to their location, distance, or direction. In various instances 'ēber is used with prefixed prepositions such as *bē* or *min*.

The term is used as a noun to indicate a specific place (Isa 47:15; rsv reads "direction"). In I Sam 26:13, the other side is a mountaintop a long distance away.

As a preposition it indicates the relationship of two things to each other, e.g. the commandments of the Lord are not too hard to keep or too far away; they are not in heaven or beyond ('ēber) the sea. Thus used, the term emphasizes the presence and availability of God's Word for his covenant people. In I Kgs 7:20 we read of how various parts of the temple were placed in relation to others, e.g. the tops of the pillars were beside ('ēber) the network.

'ēber also appears as an adverb. Ezekiel, seeking to describe the flight pattern of the living creatures, said that they went straight forward ('el 'ēber pānāyw, in the direction their face pointed). Nehemiah came to the governors *beyond* ('ēber) the river (2:11). From his location in Susa he speaks of passing through the land to Jerusalem. This area was called the Trans-Euphrates satrapy (Aber-nahara) according to J. Bright (*History of Israel*, Westminster, 1959, p. 354). This reference to the use of the term 'ēber can serve as an intro-

duction to the problem the term 'ēber gives in interpreting some passages in Deut and Josh. The interpretation of the term has some bearing on one's view concerning the authorship of Deuteronomy (cf. e.g. Hirsch in ISBE, 459^a).

The author of Josh (22:7), writing while on the west side of the Jordan, says that Reuben, Gad, and one-half of Manasseh received their inheritance *mē 'ēber hayyardēn* (beyond, i.e. on the other side of the Jordan). Yet the term 'ēber may also be used to speak of the area west of the river (Deut 3:20, 25; 11:30; Josh 9:1). Joshua gave to the other (non-Transjordanian) half tribe of Manasseh a possession in the land among their brethren (i.e. the nine tribes) *mē 'ēber hayyardēn yāmmā*, beyond the Jordan westward, meaning on the west side (Josh 22:7).

Summing up we can say: 1) that 'ēber may be used variously to refer to regions located on one side or the other of a specific river. 2) The standpoint of the writer has to be clearly understood as being either local or mental (i.e. writing as if one is speaking from a place he is not in at the time); or else a geographical name may be involved, as in Ezr 4:10, where the Aramaic 'ābar-nahārā refers to the Persian provinces west of the Euphrates.

In Deut the mental standpoint has to be assumed in some passages and not in others. In Deut 1:1 there is the phrase *bē 'ēber hayyardēn*. The phrase is adverbial, indicating the place where Israel was when Moses spoke the words of Deut to them. The additional phrase, in the wilderness, makes it clear that the region referred to is on the east side of the Jordan. The phrase then can be used to refer to the region west of the Jordan as well as to the region east of it (cf. Deut 3:8 east, and Deut 3:20 west). The solution to the problem of how to translate 'ēber in each instance is to keep in mind the various possibilities: 1) the term can be used as a noun (naming a place), as an adverb (indicating a place), as a preposition (indicating a relationship); 2) the standpoint of the writer must be determined as either local or mental; 3) the entire context must be carefully studied because definite clues are to be derived from it in each instance.

A final remark is in order: there is nothing in the use of the term 'ēber which militates against Mosaic authorship of Deuteronomy. [Another possibility is to take 'ēber in the sense of "shore, edge, area" (cf. Isa 9:1 [H 8:23] "along the Jordan" NIV) which requires further specification. The passages exhibiting this use are usually qualified as east or west of the Jordan—in Isa 9:1 as the region of Galilee. Of interest is Num 32:19 which uses the expression twice, once specified as "beyond" and the other specified as eastward. Joshua 9 also has the two meanings in close proximity, with verse 1 specified as the territory to the

west and vs 10 specified as the territory of Og and Sihon. All but one of the verses in Deut except 1:1 have this additional specification. Cf. Deut 4:41, 46, 47 and 49 *versus* Deut 11:30. R.L.H.]

'ibri. *Hebrew* (ASV and RSV same).

Used as an adjective (Gen 39:14) and as a noun (Ex 1:19), *'ibri* is used in the OT to refer to a specific ethnic group of people. In the OT the term is used mostly by non-Israelites and then could carry the connotation of a non-native, a person who is not "a free person on free soil" (Ex 2:11, etc.). BDB's suggestion that the term is derived from *'ābar* and means "one from beyond," "from the other side," "from beyond the Euphrates," "from beyond the Jordan" seems to give support to the "non-native" concept applied to the Israelites. But this etymological explanation is not followed by KB.

There have also been various attempts to identify *'ibri* with *habiru*, a term used in documents of the second millennium B.C. (See BDB, *'ibri*, and Haldar in IBD, *habiru*. Kline has argued however, that this is highly improbable; (cf. Bibliography). E. A. Speiser agrees after citing the monograph by M. Greenberg (begun as a dissertation under Speiser's direction). Speiser says, "The evidence remains ambiguous" (*Genesis* AB, p. 103).

The biblical record quite definitely indicates that *'ibri* is derived from Eber, the name of one of Shem's sons (Gen 10:21; 11:14, 16). Abraham is identified as a descendant of Shem, of Eber's line (Gen 11:26). The name Ebrum now turns up also as a king of Ebla! *'ibri* is first used to designate Abraham in Gen 14:13. Whether or not all descendants of Eber were designated as *'ibrim* is not known. The OT definitely does link Abraham, via Eber, to Shem and thus Abraham is designated as the one through whom Noah's prophecy concerning Shem was to be fulfilled. "Hebrew" (*'ibri*) became the name by which the covenant people were designated in contradistinction to the Egyptians and Philistines (Gen 39—Ex 10; I Sam 4—29). But the fact remains that when non-Israelite people used the word, their intent was not necessarily to recognize Israel as God's chosen people through whom he was fulfilling his promises; rather it could have been used in a more or less derogatory sense, i.e. the immigrants, the strangers, those from beyond. [The Israelites themselves seldom used the word among themselves. They used it to describe themselves to outsiders. Thus it seems to have covered a larger class of people. R.L.H.]

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'ebrā. *Anger, rage, wrath* (ASV and RSV translate arrogant pride, arrogance of pride, fury).

The verbal root of the noun is *'ābar* "to pass, to pass over, to overflow." (Michaelis and Driver relate the term to the Arabic *ḡabira*: bear rancor.) The ideas expressed by the noun are a surpassing measure and/or excess. In the OT it is used in relation to the pride of men and in association with anger. Pride, combined with anger is arrogance and insolence.

The term *'ebrā*, when used in relation to God, is used as a synonym of such terms as *qāṣap*, *ḥēmā*, etc. However, it adds the nuance of the fierceness of God's wrath (Ps 78:49) expressed in an overwhelming and complete demonstration (Isa 13:9). God's wrath burns, overflows, sweeps away everything before it (Ezk 22:21, 31). Thus on the day of the Lord's *'ebrā*, nothing stands before it. When the day of judgment is spoken of, the reference is to God's wrath overflowing, burning, consuming all that has displeased or opposed him. When man's *'ebrā* is spoken of, it is described as cruel and merciless (Amos 1:11), having wounded pride as its basic motivation.

'ābar. *Meddle, to provoke to anger, to rage, to be wroth.* BDB lists *'ābar* separately as a denominative verb related to *'ebrā* used only in the Hithpael, to be arrogant, infuriate one's self.

This verb is used to express a number of specific emphases. We read of the fool, whose attitude and conduct is described as one who "beareth himself insolently and is confident" (Prov 14:16, ASV; "throws off restraint, is careless" RSV). The fool also is quick to meddle in or be agitated to become a third party in a quarrel. The prudent man looks where he is going, he fears and departs from evil. In this context the verb *hit'abber* definitely conveys the idea of human pride motivating a man to a rash demonstration of overconfidence, folly, excessive anger and evil. Proverbs 20:2 teaches that one who provokes a king to this frame of mind and conduct brings his own life into great danger (ASV "sinneth against," RSV "forfeits his life"). This passage suggests the uncontrollable devastating character of aroused and human overflowing pride and anger.

The verb is used also to describe God's reactions to Moses' and Israel's disobedience. Deuteronomy 3:26 suggests that God gave a strong, full expression of his impatience and anger with Moses. The psalmist, when recount-

ing Israel's history (Ps 78:21) reminds God's people that Israel's sins in the wilderness really tried the patience of God. In fact, God became full of fury and he caused it to flow forth as a flood. This term certainly gives us an insight into the spontaneous complete, and evident abhorrence of God towards repeated sins by his chosen delivered people.

'ābūr I. Old corn (ASV and RSV have "produce") UT 19: no. 1807 suggests "harvest."

In Josh 5:11-12 one reads that Israel ate the 'ābūr of the land of Canaan, and then manna ceased. Thus Israel actually realized they had arrived in the promised land, the land "passed up food" for sustenance to them.

'ābūr II. Because of, for, intent that, for —'s, sake, that, to.

'ābūr is a preposition and conjunction always used with the prefix *b* to express causal, purposive, and resultative relationships in agreement with the meanings of the root term 'ābar "movement from one to another," as from purpose (or cause) to accomplishment (or result).

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G.V.G.

עִבְרִי ('ibri). See no. 1556b.

1557 עָבַשׁ ('ābāsh) *shrivel* (Joel 1:17, only).

1558 *עָבַת ('ābat) *weave, wind*. Occurs only in the Piel (Mic 7:3).

Derivatives

1558a עָבֹת ('ābôt) *having interwoven foliage, leafy* (e.g. Ezk 20:28; Neh 8:15).

1558b עָבַת ('ābôt) (twisted) *cord, rope; interwoven foliage* (e.g. Ex 28:14; Isa 5:18).

1559 עָגַב ('āgab) *have inordinate affection, lust* (e.g. Ezk 23:7, 9, 12; Jer 4:30).

Derivatives

1559a עָגַב ('āgāb) *love (sensuous)*. Occurs only in Ezk 33:32.

1559b עָגָבָה ('āgābā) *lustfulness*. Occurs only in Ezk 23:11.

1559c עֹגֶב ('ūgāb) *flute, reed-pipe* (e.g. Gen 4:21; Job 30:31).

עָגָה ('ūgā). See no. 1575a.

עָגֹל ('āgōl). See no. 1560c.

עָגוּר ('āgūr). See no. 1563a.

1560 עָגַל ('gl). **Assumed root of the following.**

1560a עָגֵל ('ēgel) (*bull-*) *calf*.

1560b עֲגֵלָה ('eglā) *heifer*.

1560c עָגֹל ('āgōl), עָגֹל ('āgōl) *round*.

1560d עֲגָלָה ('āgālā) *cart*.

1560e עָגִיל ('āgil) *hoop, ring*.

1560f מַעְגָּל (ma'gāl) *entrenchment, track*.

'ēgel. Calf. The calf is one of the animals used for sacrifice. A year-old bull calf was acceptable as a burnt offering (Lev 9:3; Mic 6:6) and one of an unspecified age was used as a sin offering for Aaron (Lev 9:2, 8).

The fattened calf was used for food (I Sam 28:24; cf. Luke 15:23, 27, 30) but it was generally a delicacy for the rich (Amos 6:4).

The gamboling of the calf is mentioned in Ps 29:6 and in Mal 4:2 [H 3:20]. The calf was used in the covenant rite, the participants passing between the parts of the slaughtered calf (Jer 34:18; cf. Gen 15:9-10).

The calf is also used as a type. It typifies the Gentile peoples (Ps 68:30 [H 31]), and Egypt's mercenary soldiers (Jer 46:21). In Jer 31:18 the untrained calf represents the wayward Ephraim and in Isa 27:10 the grazing calf reflects the desolation of Judah. The calf's peaceful co-existence with other animals bespeaks the peace of the future age (Isa 11:6).

The calf as an image, made of gold, is by far the most interesting use of this word. Aaron yielded to the wishes of the people in the wilderness and made them the molten calf (Ex 32:4, 8, 19, 20, 24, 35) which he identified as the gods who delivered them from Egypt. However, this calf is involved in the subsequent feast proclaimed for YHWH (Ex 32:5) and therefore may have been a symbol of God's presence or, more likely, since "gods" is pl. in verses 1 and 4, the name LORD was used in a pagan polytheistic way.

The golden calves of Bethel and Dan, erected by Jeroboam, seem also to be pedestals upon which YHWH was enthroned (I Kgs 12:28, 32), even as he was enthroned between the cherubim above the ark of the covenant (Ex 25:22; Num 7:89). However, since the calf was a symbol of fertility, the pedestal concept faded into the background and in the popular religion the calves, due to Canaanite influence, became identified with YHWH (II Kgs 17:16; Hos 8:5) and led to apostasy.

'eglā. Heifer, young cow (ASV and RSV similar). A synonym is *pārā* which is the word used in Num 19 where the rite of the red heifer is described.

The heifer was used for agricultural purposes, such as plowing and treading out the grain on the threshing floor (Hos 10:11). She would also be used for milk. In Isa 7:21 ('eglat bāqār "young

cow") reference is made to the nomad who, surviving the Assyrian crisis, would own one cow and two sheep. Normally, this would indicate a poor peasant (cf. II Sam 12:1-3) yet the promise here is for abundance of milk. The word "curds" in this passage is perhaps used figuratively for material abundance.

A three-year-old heifer was used in the Lord's covenant with Abraham (Gen 15:9). A three-year-old heifer would still be in its freshness and the fullness of its strength. (The "heifer of three years old," the KJV rendering of Isa 15:5 and Jer 48:34, is correctly understood by the ASV, RSV and NIV to indicate a place, Eglath-shelishiyah.)

A heifer which had never been worked, was used in a rite of expiation, when the body of a murdered man was found in the open country and the murderer was unknown. The elders of the closest city were to break the neck of this heifer in a valley with running water, washing their hands over it, thereby indicating their and the city's innocence (Deut 21:3, 4, 6). This rite shows that crime is not simply a private matter but involves the whole community. Further, in a real sense, the heifer was put to death in the place of the murderer, hence suffering his punishment. It was also a heifer which Samuel offered at the time of his anointing David (I Sam 16:2).

Ephraim is also likened to a heifer, a trained heifer that loved to thresh (Hos 10:11). This suggests that she had chosen pleasant, productive and profitable labor (*KD loc. cit.*). In threshing, the animal was allowed to eat at will (Deut 25:4). But now Ephraim will be put under the yoke to plow, i.e. she will be put to heavy labor and wearying toil.

Bibliography: Oswalt, John N., "The Golden Calves and the Egyptian Concept of Deity," EQ 45:13-20.

C.S.

1561 עָגַם ('āgam) *be grieved*. Occurs only in Job 30:25.

1562 עָגַן ('āgan) *shut oneself in or off*. Occurs only in the Niphal, in Ruth 1:13.

1563 עָגַר ('gr). **Assumed root of the following.**

1563a עָגוּר ('āgūr) *name of a bird, perhaps a thrush*.

עָד ('ad) I, II, III. See nos. 1565a,b,c.

עָד ('ēd). See no. 1576b.

1564 עָדָד ('dd). **Assumed root of the following.**

1564a עָדָה ('iddâ) *menstruation* (Isa 64:5).

1565 עָדָה ('ādâ) I, *go on, pass by; Hiphil, remove*. Probably root of the following.

1565a עָדָה ('ad) I, *perpetuity, continuing future*.

1565b עָד ('ad) II, *booty, prey*, used only in Gen 49:27; Isa 33:23; Zeph 3:8.

1565c עָד ('ad) III, עָדֵי ('ādê) *as far as, even to, until, while*.

'ad I. Perpetuity. ASV, RSV translate similarly, except in Isa 45:17. Here the former has "world without end" while the latter has "to all eternity."

It should be noted that there is no general word for time in Hebrew, neither are there special terms for the past, present, future, and eternity. The word 'ōlām should be compared, with special attention given to the nineteen times when these words are used together.

'ad, like 'ōlām, is used only in connection with prepositions, as an adverbial accusative or as a genitive in a construct chain. Ugaritic *b'd 'lm* could correspond to Hebrew 'ōd as well as to 'ad (UT 19: no. 1813).

This word is used only twice relative to the past. The knowledge that the success of the wicked is short, has been known from of old (Job 20:4). In Hab 3:6 reference is made to the antiquity of the mountains.

Otherwise it always denotes the unforeseeable future; that is, it means in the following compounds: 'ādê-'ad "forever" (Isa 26:4; 65:18; Ps 83:17 [H 18]; 92:7 [H 8]; 132:12, 14, la'ad "forever," (Isa 64:9 [H 8]; Amos 1:11; Mic 7:18; Ps 9:18 [H 19]; 19:9 [H 10]; 21:6 [H 7]; 22:26 [H 27]; 37:29; 61:8 [H 9]; 89:29 [H 30]; 111:3, 8, 10; 112:3, 9; 148:6; Job 19:24; Prov 12:19; 29:14; I Chr 28:9); l'ōlām wa'ad and 'ōlām wa'ad "forever and ever" (Ex 15:18; Mic 4:5; Ps 9:5 [H 6]; 10:16; 21:4 [H 5]; 45:6 [H 7], 17 [H 18]; 48:14 [H 15]; 52:8 [H 10]; 104:5; 119:44; 145:1, 2, 21; Dan 12:3); and as well as in a construct chain in which it serves as the modifier (Isa 9:6 [H 5]) 'ābi-'ad "father forever"; 57:15; shōkēn 'ad "the eternal throne"; Hab 3:6; har'rê-'ad "the everlasting hills."

Frequently the word 'ad is applied to God. His existence is eternal (Isa 57:15). While his righteousness endures forever (Ps 111:3; 112:3, 9), his anger does not (Mic 7:18). God is worthy of praise and will be praised forever (Ps 45:17 [H 18]; 52:9 [H 10]; 111:10; 145:1, 2, 21). The throne of God (Ps 10:16; 45:6 [H 7]; Ex 15:18) and the law of God (Ps 19:9 [H 10]) will endure forever.

This word is also applied to Israel. The Davidic dynasty will continue forever, depending upon their response to the covenant (Pss 89:29 [H 30]; 132:12). Zion is God's dwelling place forever (Ps 48:14 [H 15]; 132:14; I Chr 28:9).

A sharp contrast is seen in the use of this word

relative to the righteous and wicked. The righteous will not always be forgotten (Ps 9:18 [H 19]) and they will inherit the land forever (Ps 37:29). By contrast the wicked are doomed to destruction forever (Ps 9:6 [H 7]; 92:7 [H 8]).

'ad II, as far as, even to, until, while. The special poetic form, 'ādē is used twelve times. 'ad functions as both preposition and conjunction. It indicates the gamut, beginning with the distance from, the advance toward, and the movement up to. It is used spatially, temporally, and comparatively.

Spatially it can indicate arrival at a geographical location ("as far as Bethel," Gen 12:6), at a particular object ("up to the horns of the altar," Ps 118:27) and at a person ("approach to God," Ex 22:8). When used in combination with *min* it gives the idea of extent ("from Sidon . . . as far as Gaza," Gen 10:19). Idiomatically it designates range (from the young to the old, Gen 19:4).

This word is used temporally to indicate a continuation of an event from a point in the past to the present (Gen 19:37, 38). It can be used of an event clearly in the past (Gen 8:7) and also of an event in the future (Gen 3:19; Deut 7:20, 23). As a conjunction it can refer to action which has already happened (Deut 2:14) or one which has not yet been completed at the time of the writing (II Sam 17:13). A continuing event can be designated under such translations as "while" and "during" ("the exalting of the wicked is but for a moment," Job 20:5; cf. Jon 4:2; II Kgs 9:22).

It can be used comparatively in the sense of measure or degree to suggest a higher or the highest. Esther is promised her request by the king up to half the kingdom (Est 5:6). Paying the tithe will result in an overwhelming blessing (Mal 3:10). God's words are said to run even to haste, i.e. swiftly (Ps 147:15). When used with the negative it expresses the concept of "not even as much as." The family of Shimei did not have as many children as Judah (I Chr 4:27). Abishai was chief of the thirty but he did not attain to the three (II Sam 23:19). The army of Sisera was totally destroyed, not a man was left (Jud 4:16). As a conjunctive it can indicate a degree of achievement which becomes perpetual (Isa 47:7).

Bibliography: Ginsberg, H. L., "A Preposition of Interest to Historical Geographers," BASOR 122:12-14; 124:29-30.

C.S.

1566 עָדָה ('ādā) II, ornament, deck oneself.

Derivative

1566a עָדִי ('ādī) ornaments.

עָדָה ('ēdā). See nos. 1574c, e, 878a.

עִדָּה ('iddā). See no. 1564a.

עָדוּת ('ēdūt). See no. 1576f.

עָדִי ('ādē). See no. 1565c.

עָדִי ('ādī). See no. 1566a.

עָדִין ('ādīn). See no. 1567c.

1567 *עָדָן ('ādan) *luxuriate*. Occurs only in Neh 9:25, in the Hithpael. A denominative verb.

Parent Noun

1567a עָדָן ('ēden) I, finery, luxury.

1567b עֵדְנָה ('ednā) *pleasure* (Gen 18:12).1567c עָדִין ('ādīn) *voluptuous*.1567d מַעְדָּן (ma'ādān) *dainty (food), delight*.

'ēden I. Finery, dainty, delight. Used only three times. Twice it refers to the rich booty of war. In his elegy for Saul, David urged the women to weep over his death, for he had provided them with luxurious clothes (II Sam 1:24). The inhabitants of Judah indict Nebuchadnezzar as a beast of prey which has devoured their delicacies (Jer 51:34). In Ps 36:8 [H 9] the Psalmist refers to the river of pleasure found in God who is the fountain of life. This is perhaps an allusion to the joining of the four rivers in the Garden of Eden (Gen 2:10).

1568 עֵדֶן ('ēden) II, Eden. (Always so translated by the rsv and the asv).

This word was possibly derived from the Akkadian word *edinu* based on the Sumerian word *eden*, meaning "plain, steppe." Akkadian Bit Adini refers to the region on both sides of the Euphrates. It was then secondarily associated with the homonymous but unrelated Hebrew root 'ādan meaning enjoyment. However the LXX seems to derive this word directly from the Hebrew root 'ādan by translating it "garden of delight." This has led to the traditional identification of the Garden of Eden with Paradise which was apt enough (Rev 2:7).

This word appears fourteen times in the OT. In Gen 2:8, 10; 4:16 reference is made to the geographical area in which the garden is placed. The precise location of Eden is difficult. While the Tigris and Euphrates Rivers can be located, there is general uncertainty as to the other two rivers, the Pishon and the Gihon. However, an area near the head of the Persian Gulf seems a likely possibility. Speiser maintains that the physical background as given here in Genesis 2 is authentic (AB, loc. cit. and cf. Harris, R. L. "The Mist, the Canopy and the Rivers of Eden," JETS 11 (1968) 177-180).

Eden is a symbol of great fertility in Isa 51:3; Ezk 36:35 and Joel 2:3. Both Isaiah and Ezekiel promise that the waste places of Judah will blos-

som, becoming as Eden. Joel, referring to the locust invasion, indicates that prior to their arrival the land was as Eden but as a desolate place after their departure.

In Ezk 31 Egypt is likened to a giant cedar tree which the trees of Eden (in apposition with "the choice and best of Lebanon," hence indicating the nobles and princes of the nations) envied, but this giant cedar tree will fall, bringing comfort to the trees of Eden (princes already fallen, now joined by the nobility of Egypt, Ezk 31:8, 9, 16, 18).

The expression "garden of Eden" in Gen 2:15; 3:23, 24 (cf. Ezk 36:35; Joel 2:3) apparently gave rise to a particular use of Eden by the prophets. In Isa 51:3 Eden is parallel to the phrase "garden of the LORD" (cf. Gen 13:10) and in Ezk 28:13 Eden is in apposition with the phrase "garden of God." (Note the change in the divine name: the Isaiah passage uses Yahweh because it is directed primarily to Israel and her restoration; the Ezekiel passage uses Elohîm because it depicts Eden as the most glorious land in all earthy creation [KD loc. cit.].) Clearly such a usage is now more interested in the theological rather than the geographical.

In Ezk 28 Eden, the garden of God, is located on the holy mountain of God (Ezk 28:14, 16) and in this garden there is a king, identified as the King of Tyre. He is a primordial person who is beautiful and perfect. Because of pride, however, he was driven out of the garden. The king of Tyre here may well represent Satan (q.v.) and his fall. If this is the case then Eden seems to refer here to a paradisiacal situation.

Even in the Genesis passages the writer is interested in more than geography. There Eden symbolized a state of unbroken fellowship between God and man. The expulsion from the garden was more than a physical move. It indicated that man had sinned, disobeying God's command. It is also significant that Eden was not only a luxurious place to be enjoyed, it was a place where man had work to do.

During the intertestamental period further development among the Jews of the belief in the resurrection led to the identification of Eden as the place of the righteous dead both before and after the resurrection. (It should be noted, however, that they continued to maintain belief in the original garden of Eden.) This emphasis clearly influenced the NT writers who refer to paradise three times—Luke 23:43; II Cor 12:1–4; Rev 2:7. C.S.

1569 עָרָה (*'ādap) *remain over, be in excess* (e.g. Ex 26:12; 16:23).

1570 עָדַר (*'ādar) *I, help* (I Chr 12:34).

1571 עָדַר (*'ādar) *II, hoe*. This verb occurs only in the Niphal (Isa 5:6; 7:25).

Derivative

1471a מַעְדֵּר (ma'dēr) *a hoe*.

1572 עָדַר (*'ādar) *III, be lacking, fail*. Occurs in the Niphal and Piel only.

Derivative

1572a עֵדֶר (*'ēder) *flock, herd*. (ASV, RSV similar.)

This word is generally used of sheep, goats, and cattle but it is also used to indicate the nation of Israel in her relationship to God.

Relative to animals, this word is primarily used of sheep (Gen 29:2, 3, 8; I Sam 17:34; Jer 51:23; Joel 1:18; Mal 1:14). The shepherd is challenged to watch the condition of his flock (Prov 27:23). In describing his beloved, the bridegroom describes her teeth as a flock of ewes (Song 4:2=6:6). In addition to sheep, this word is applied to goats (Song 4:1; 6:5), to oxen (Joel 1:18) and to cattle—domesticated bovine but often including other animals (Gen 32:17, 20).

The most significant use of this word is its designation of Israel as the flock of God. The very nature of the animals (sheep, in particular) and the devotion and care of the shepherd plus the common knowledge of this fact made this an ideal symbol of God's relationship to Israel. While kings (Jer 13:20) and other rulers (called shepherds, Ezk 34:12; Zech 10:3) have mistreated God's flock, he will care for them. The prophet condemned the shepherds of Israel who had not been caring for the flock, but rather caring for themselves (Ezk 34:2). By contrast, the prophet promises that God will take good care of Israel and set up his "servant, David" over them (Isa 40:11; Ezk 34:13–16, 24). Even as he guided them in the past in the wilderness after the Exodus (Ps 78:52), so he will bring them back from their exile (Jer 13:17), seeking them out and leading them like a shepherd (Mic 2:12). This allegory is the basis of the New Testament image of Jesus as the Good Shepherd (Jn 10; Heb 13:20). C.S.

1573 עֲדָשָׁה (*'ādāshā) *lentil* (e.g. Gen 25:34; Ezk 4:9).

1574 עֹבֵב (*'ûb) *becloud*. Denominative verb, used in the Hiphil.

Parent Noun

1574a עָבָה (*'āb) *II, cloud*.

'ûb "becloud" is used only in Lam 2:1, of Zion being placed under a cloud because of the Lord's anger.

'āb. Cloud. This word should be distinguished from the synonym *'ānān* "mass of clouds" (used in the expression "pillar of cloud," Ex 13:21). By contrast *'āb* seems to designate a particular cloud, generally a dark cloud in the sense of a rain cloud (Jud 4:5; I Kgs 18:44, 45; Job 37:11; Eccl 11:3; Job 37:11).

'āb is used metaphorically to show the swift movement of the remnant (arriving on white-masted ships) when God calls them back from exile (Isa 60:8), the facility, rapidity, and totality with which God removes sin (Isa 44:22) and the transience of prosperity (Job 30:51). Even as God can subdue the heat of the sun by clouds so he can still the noise of the enemies of his people (Isa 25:5).

This word is also used to suggest height, particularly as it pertains to the ambition of the wicked and their aspirations against God. Though the wicked seem to prosper, reaching the heights of success, they will soon perish and disappear (Job 20:6). It is used in the same way of Egypt, which is likened to a cedar whose top is in the clouds but which will be felled (Ezk 31:3, 10, 14). The king of Babylon expresses his ambition by the determination to ascend the summit of the northern mountain or sacred mountain (NIV) which is lost in the clouds (Isa 14:14). However, he will die as all other men and go to Sheol where he will enjoy no special place.

The mobility of God is depicted by this word (Ps 18:11, 12 [H 12, 13]=II Sam 22:12, 13; Ps 104:3). God rides upon the clouds when he is about to bring judgment upon Egypt, striking fear into the very idols of the nation (Isa 19:1). It is perhaps in this sense of judgment that Jesus, alluding to Dan 7:13, referred to his return "on the clouds of heaven with power and great glory" (Mt 24:29-31).

C.S.

1575 עֹג ('ûg) *bake a cake* (Ezk 4:12). Denominative verb.

Parent Noun

1575a עֹגָה ('ûgā) *disc or cake of bread* (e.g. Hos 7:8; Ezk 4:12).

1575b מַעֲוֶגֶת (mā'ôg) *cake* (I Kgs 17:12; Ps 35:16).

עֹגָב ('ûgāb). See no. 1559c.

1576 עוּד ('ûd) *return, repeat*.

Derivatives

1576a עוּדָה ('ôd) *a going round, continuance*.

1576b עֵד ('êd) *witness*.

1576c עֵדוּת ('êdâ) *testimony, witness*.

1576d עוּדָה ('ûd) *bear witness*. Denominative noun.

1576e עֵדוּת ('êdâ) *testimonies*.

1576f עֵדוּת ('êdût) *testimony*.

1576g תְּעוּדָה (t'êdâ) *testimony* (Isa 8:16, 20), *attestation* (Ruth 4:7).

'ôd. Continuance, besides, still, again. Functions as a substantive and an adverb. This word, derived from *'ûd* "to repeat," "to do again," has the sense of repetition and permanence. C. van Leeuwen notes that the root *'ûd* is widespread in the Semitic languages: e.g. Arabic *'âda* "to return" and *'âdat* "habit," Ethiopic *'ôda* "to turn about," Phoenician/Aramaic/Hebrew *'ôd* "still, yet." But the meaning "witness" (*'êd*) occurs only in Hebrew (THAT, II, p. 210).

Most frequently this word has a temporal sense. It is used to indicate the continuance of a past or present event ("Abraham still stood before the Lord," Gen 18:22), of a custom ("people still sacrificed and burned incense on the high places," I Kgs 22:44), and of an attribute ("I am still as strong," Josh 14:11). Constancy can be expressed by this term. The psalmist affirms that he will sing to the Lord as long as he lives (Ps 84:4 [H 5]; 104:33; 146:2). Jacob declared that God was with him all his life (Gen 48:15). When limited by its nature to a single occurrence, this word assumes the meaning "again" (Gen 18:29; 29:33).

Addition or repetition can be indicated by this term. After "yet" seven days, Noah sent out another bird (Gen 8:10, 12). Jacob served Laban for "another" seven years to gain Rachel (Gen 29:30). Joseph warned his brothers that the famine would continue five "more" years (Gen 45:6).

This word also has a numerical emphasis, meaning "moreover," "besides" (Gen 19:22; I Sam 10:22; Amos 6:10). When used with the negative, the meaning is there is none besides (Isa 47:8, 10). God emphatically asserts that there is no other besides him (Isa 45:5, 6, 14, 18, 22).

'êd. Witness. (ASV and RSV similar.) This word, appearing some sixty-seven times in the OT, is also derived from the root *'ûd* meaning "return" or "repeat, do again." The semantic development apparently is that a witness is one, who by reiteration, emphatically affirms his testimony. The word is at home in the language of the court.

A witness is a person who has firsthand knowledge of an event or one who can testify on the basis of a report which he has heard (Lev 5:1). Such a person is under obligation to testify (Prov 29:24). The law demanded the testimony of at least two witnesses to establish guilt (Num 35:30; Deut 17:6; 19:15). In the case of a stoning, the witness hurled the first stone (Deut 17:7; cf. Acts 7:58).

The OT recognizes that a witness could be dependable or false. In the former instance the word is qualified by '*emet*' "truth" (Prov 14:25; Jer 42:5), by '*ēmūnā*' "firmness" (Prov 14:5), and by '*ne'ēmān*' "confirmed" (Isa 8:2). To designate the unreliable witness the word is qualified by '*sheqer*' "false" (Ex 20:16), by '*kāzāb*' "lie" (Prov 21:28), by '*h'liya'al*' "worthlessness" (Prov 19:28), by '*shāw'*' "emptiness" (Deut 5:20 [H 17]), and by '*hāmās*' "violence" (Ex 23:1; Deut 19:16; Ps 35:11).

Bearing false witness is prohibited in the Decalogue (Ex 20:16) and is condemned in the wisdom literature (Prov 6:19; 14:5; 19:5, 9, 28; 21:28; 25:18). The psalmist complains that false witnesses have risen against him (Ps 27:12; 35:11). According to the law, a false witness is subject to the same penalty he hoped to have inflicted upon the accused (Deut 19:16–21).

A witness was needed for various transactions such as the sale of property (Jer 32:10, 12, 25, 44) and the act of redemption (Ruth 4:9, 10, 11).

Inanimate objects could be witnesses: stones (Gen 31:48), altar (Josh 22:27, 28), moon (Ps 89:37 [H 38]), and a poem (Deut 31:19, 21, 26). The nation of Israel was viewed as God's witness (Isa 43:9, 10; 44:8, 9). In Gen 21:30 animals were symbolic witnesses in the making of a treaty.

The ultimate witness is God himself, who is shown to be keenly aware of man's integrity (I Sam 12:5; Job 16:19) and equally cognizant of man's sin (Jer 29:23; Mal 3:5).

'ūd. Bear witness, admonish, warn. (ASV and RSV similar except for minor variations in synonyms.) This word is a denominative verb, coming from the noun '*ēd*' meaning "witness."

This word is used not too frequently and usually in the area of human affairs. It is used relative to a business transaction in Jer 32:10, 25, 44 where Jeremiah obtained witnesses for the deed to his newly acquired property in Anathoth. Jezebel secured two men to denounce (witness against) Naboth so that Ahab could have his vineyard (I Kings 21:10, 13). Isaiah secured reliable witnesses to verify his sign to Ahaz (Isa 8:2). Job recalled the wide approval he enjoyed before his adversity (Job 29:11).

God appeals to and invokes heaven and earth as his witness against Israel that he has given her a choice between life and death (Deut 4:26; 30:19). This is a common motif in the OT (cf. Isa 1:2). Moses also invokes heaven and earth against the anticipated rebellion of Israel (Deut 31:28).

Most frequently this word is used in the sense of a strong warning. Man can be the one who issues the warning as well as the one who receives it. Joseph warned his brothers to return with Benjamin (Gen 43:3). The merchants are

strongly admonished by Nehemiah not to desecrate the Sabbath (Neh 13:15). Moses cautioned Israel against curiosity at Sinai (Ex 19:21). Samuel warned the nation against instituting the monarch (I Sam 8:9). The owner of an ox, who had been advised that his animal was dangerous, would be put to death if the ox should kill a person (Ex 21:29).

God is also frequently the subject of this verb, extending a warning to Israel (II Kings 17:15; Ps 50:7; 81:8 [H 9]; Jer 11:7). The prophets were often the channel through which God extended his solemn exhortation (II Chr 24:19; Neh 9:26; Jer 42:19; Amos 3:13).

'ēdā I. Testimony, witness. Used only of things posited to establish permanence and unequivocal facts such as ownership (Gen 21:30), an agreement (Gen 31:52), and a covenant with God (Josh 24:27).

'ēdā II. Testimonies. This noun is used only in the plural. It refers to the laws as given with divine warrant, especially in Ps 119 (thirteen times). Possibly '*ēdā*' is a variant pointing of '*ēdūt*'.

'ēdūt. Testimony, reminder, warning sign. (ASV and RSV are similar but the latter will occasionally use the rendering "warning," cf. II Kgs 17:15; Neh 9:34, which is justified since the meaning of this word is not simply a corroborative testimony but also a warning testimony.) This substantive is from the root '*ūd*' meaning "to bear witness." Synonymous and derived from the same root are '*ēdā*' III, found less frequently and only in the plural, meaning "testimonies" of God and '*ūdā*', also meaning "testimony" but somewhat more restricted since it seems to designate the particular prophetic testimony of Isaiah (8:16, 20) rather than the law in general. (For this latter word cf. UT 19: no. 1832, '*ūd*', which has the dual meaning of message and messenger—UT, 16: T nos. 137:22, 26, 30, 41, 44.)

This word is always used in reference to the testimony of God. It is most frequently connected with the tabernacle (Ex 38:21; Num 1:50, 53), resulting in the expression "tabernacle of the testimony," and with the ark (Ex 25:22; 26:33, 34; 30:6, 26), resulting in the phrase "ark of the testimony." In fact in several instances this word stands alone to indicate the ark (Ex 16:34; 27:21; 30:36; Lev 16:13). Moses was instructed to put the testimony in ("before," Ex 16:34; 27:21) the ark (Ex 25:21) and he did so (Ex 40:20; cf. Heb 9:4). Here the meaning is made quite clear. It designates the two tables of stone upon which the Ten Words (commandments) were written (Ex 24:12; 31:18; 32:15; 34:29). These two tables represented God's covenant with Israel (Ex 34:27, 28) and as such are called the "tables of the covenant" (Deut 9:9; 11:15).

The law of God is his testimony because it is his own affirmation relative to his very person and purpose. While in the or the written words constitute the testimony, it is the proclamation of the gospel which is the essence of the testimony in the NT.

The identification of this word with the law is seen even more clearly in Ps 19 and 119 where it is used as a synonym of the law. In Ps 19:7 [H 8] the testimony is said to be trustworthy. This word is used nine times in Ps 119 (14, 31, 36, 88, 99, 111, 129, 144, 157) where the psalmist reflects his great delight in and his great respect for the law of the Lord.

This word is also used in conjunction with the coronation ceremony of Joash. At the time of receiving the crown from the priest Jehoiada, the king also received the "testimony" (II Kgs 11:12 = II Chr 23:11). This action based on Deut 17:18, 19, 20 was to remind the king that the law was to determine both his personal life and his rule as king (cf. I Kgs 2:3; I Chr 29:19, of Solomon and II Chr 34:31, of Josiah).

As noted above this word has an emphasis of warning. The fall of the Northern Kingdom is attributed to the fact that Samaria despised the warning of the Lord (II Kgs 17:15). Ezra makes a confession for the Southern Kingdom, acknowledging that Judah had not heeded God's warning (Neh 9:34; cf. Jer 44:23). The law of the Lord has been given as a warning sign to man.

Bibliography: Woudstra, M., *The Ark of the Covenant, from Conquest to Kingship*, Presbyterian Reformed, 1965, pp. 101–102. TDNT, IV, pp. 482–86; VII, pp. 802–28. THAT, II, pp. 209–20.

C.S.

1577 עָוָה ('āwā) *bend, twist, distort.*

Derivatives

- 1577a עָוֹן ('āwōn) *iniquity, guilt, punishment.*
- 1577b עֲוָה ('awwā) *ruin.*
- 1577c עִוְיָם ('iw'im) *distorting, warping* (Isa 19:14).
- 1577d עִי ('i) *ruin, heap of ruins.*
- 1577e קָעַי (m'ī) *ruin* (Isa 17:1).

Cognates to Hebrew 'āwā include Arabic 'awayā "to bend," "to twist" and/or gawayā "to deviate from the way" (cf. S. R. Driver, *Notes on the Hebrew Text... of the Books of Samuel* (1913), pp. 170f; GB 569b; KB 686f.; Zorrell, 578a), and Biblical Aramaic 'awayā "offense, iniquity" (Dan 4:24).

Its main derivative is the masculine noun 'āwōn (occurring 231 times against the verb found 17 times), an abstract nominal pattern with the ān>ōn ending (BL, p. 498 and Moscati,

p. 82). BDB conjecture two roots: 'āwā I "bend" twist" related to Arabic 'awayā and 'āwā II "to commit iniquity" a denominative from 'āwōn which in turn is related to Arabic gawayā. But KB and GB with more probability see only one Hebrew root related either to 'awayā "alone" (so KB) or to both roots (so GB). For convenience we shall follow this procedure.

The basic meaning of the verb, "to bend, twist, distort," can be seen in its concrete, non-theological uses: "I am bent over" (Niphal) (Ps 38:7); "the LORD lays the earth waste, devastates it; and he ruins (Piel) it" (Isa 24:1). From this primary notion it derives the sense "to distort, to make crooked, to pervert": "He has made my paths crooked (Piel)" (Lam 3:9); "I have... perverted (Hiphil) what is right" (Job 33:27); "a man of perverse (Niphal) heart will be despised" (Prov 12:8). When the distortion pertains to law it means "to sin, to infract, to commit a perversion/iniquity."

'āwōn. Iniquity, guilt or punishment for guilt. [The derivative noun 'āwōn occurs with only the derived, abstract theological notion of the root: "infracture, crooked behavior, perversion, iniquity, etc."]

We note in the first place that the noun is a collective. Thus God says of the misdeeds/perversions of the Amorite: "The perversion (singular) of the Amorite is not complete" (Gen 15:16). The widow of Zarephath complains to Elijah that he came to "bring my perversion/iniquity (singular) to remembrance" (I Kgs 17:18). Thus it occurs in such formulas as "to bear (nāṣā') 'āwōn (Gen 4:13; Ex 34:7; Hos 14:3; Ps 85:3); "to take away ('ābar) (Hiphil) 'āwōn (Zech 3:4), "to visit (pāqad) 'āwōn (Ex 20:5); etc. This notion of totality is also seen in the association of individual misdemeanor with that of the group: "and the goat shall bear on itself all their perversions/iniquities (plural)" (Lev 16:22); "... and the LORD struck him with the perversion/iniquity (singular) of all of us" (Isa 53:6).

Moreover, as the above references indicate, it denotes both the deed and its consequences, the misdeed and its punishment. Both notions are present, but sometimes the focus is on the deed ("sin"), and at other times on the outcome of the misdeed ("punishment"), and sometimes on the situation between the deed and its consequence ("guilt"). As an example of the focus on the misdeed demanding punishment: "this sin will become for you like a high wall, cracked and bulging, that collapses suddenly, in an instant (Isa 30:13; cf. Ezk 18:30; 44:12; Hos 5:5; Job 31:11, 28). With the emphasis on the punishment: "Arise... or you will be swept away in the

punishment of the city (cf. Jer 51:7; Ps 39:12; 106:43; Job 13:26; 19:29; Ezr 9:7). With the emphasis on "guilt": "upon me be the *blame*" (I Sam 25:25; see below for numerous examples).

The remarkable ambivalence between the meanings "sin as an act" and "penalty" shows that in the thought of the OT sin and its penalty are not radically separate notions as we tend to think of them. Rather in the OT the action of man and what happens to him are presupposed to be directly related as one process within the basic divine order. This connection has been called a "synthetic view of life" (von Rad, G., *Theology of the Old Testament* I, p. 205). The root *ḥāṭā'* "sin" displays the same basic "synthetic" concept; e.g. Num 32:23: "but if you fail to do this, you will have sinned (*ḥāṭā'tem*) against the LORD, and you may be sure that your sin (*ḥāṭā'r'kem*) will find you out." The second occurrence, the nominal form of the root, denotes "the penalty" for the act (cf. Num. 12:11). Thus sin had the inevitable effect of destroying the individual and/or the community and must be rooted out. B.K.W.]

'āwōn definitely is not a trait of God's character nor of his dealing with man (Ex 20:5; 6:34:7), but is an overwhelming trait of man's character and actions, including consequences of those actions.

'āwōn designates kinds of civil or social violations in I Sam 20:1, 8; II Sam 3:8; Neh 4:5; Ps 51:2, and cultic violations in Josh 22:17; and I Sam 3:13-14. In instances too numerous to list, this term is a collective, or a quasi-abstract, noun denoting the sum of past misdeeds against God and man. Samples are Num 14:34; I Sam 25:24; II Sam 22:24; I Kgs 17:18; Ezr 9:6; Job 13-26; Isa 1:4; Jer 11:10).

In other passages the emphasis is on the quality and the inner source of 'āwōn. In Job 15:4-5 it is related to doing away with the fear of God, etc., whereas in Ps 78:37-38 it is tied to being not steadfast toward him (God), and in Jer 14:10 with the statement, they have loved to wander thus. The term is related to both adultery (Num 5:31) and to idolatry (Hos 5:5; Jer 16:10-11). In this metaphor, both the act of violation and the consequent defilement is depicted. Other results of 'āwōn are found to be separation from God, an alienation (Lev 26:40; Isa 59:2; 1:4), and uncleanness (Ps 51:2 [H 4]).

Guilt is the major consequence of 'āwōn on the inner man. This element is not easily distinguished from the function of the term as a sum for past misdeeds, but BDB lists over thirty instances in which the element of guilt is prominent (p. 731).

Along with the inner impact of 'āwōn, there are consequences which affect the family, the tribe, the nation, the nations and nature. In re-

gard to the family, the familiar statement is found in Ex 20:5; Deut 5:9. God's visitation may be centered as a punishment more immediately on individuals of the family or tribe (Lev 5:17; 18:25; Num 5:31; I Sam 25:24; II Sam 14:9; Ps 106:43; Jer 36:31). 'āwōn makes the nation liable for punishment (Lev 26:39; Ezr 9:7, 13, Ps 107:17 and a number of times in Isaiah, Jeremiah and Ezekiel). In a sense, the high priest and the priests took upon themselves the danger of punishment, in the stead of the nation, due to the holiness of their duties and of the sanctuary (Ex 28:38, 43; Lev 22:16; Num 18:1, 23). After the fall of Jerusalem, that disaster was recognised as the result of the nation's 'āwōn (Lam 4:6, 13, 22; Ezk 39:23; Dan 9:13, 16).

It was not inevitable that punishment follow 'āwōn; there was a way to escape it. Man's prayers of supplication and God's announcements of salvation indicate the way to be rid of 'āwōn. Man must be aware of and confess 'āwōn (Gen 44:16; Lev 16:21; Neh 9:2; Ps 32:5; 38:18 [H 19]) and it must be a request directed to God (Ex 34:9; Num 14:19; Job 7:21; Ps 25:11). Man must also change his way of life (Ezk 18:30; 36:31). There is provision for a substitute in punishment (Lev 16:22; Isa 53:5-6, 11; Ezk 4:4-6).

Of supreme importance is God's acts of taking away, forgiving 'āwōn; this is both promised and declared as an actuality (Num 14:18; Ps 65:3 [H 4]; 78:38; 103:3; Prov 16:6; Isa 6:7; Jer 32:18; Dan 9:24; Mic 7:18-19; Zech 3:4, 9; cf. David's act of forgiveness by kissing, II Sam 14:32). In three places the divine act of cleansing is stressed (Ps 51:4; Jer 33:8; Ezk 36:33).

'awwā. Ruin, rubble. This noun occurs only in Ezk 21:27 [32], where it is used three times to express a superlative degree. The ASV translates this word "overturn," associating it with the root 'āwā, "bend." Its meaning is sharpened by the reference to an inversion of power and status in vs. 26. The high priesthood (turban) and the monarchy (crown) will be reduced to ruin until the coming of the legitimate one. While some look for an historical person, it seems to have Messianic overtones. The Messianic interpretation is strengthened by comparing these verses with Gen 49:10. The difficult "until Shiloh comes" can better be translated, "until he comes to whom it belongs," taking the *shin* as an old relative pronoun. The phrase then is remarkably like Ezk 21:27 [H 21:32] which uses the more usual relative pronoun "until he comes whose right it is."

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G., *Sin*, London: Adam and Charles Black, 1951. Smith, C. R., *The Bible Doctrine of Sin*, London: Epworth, 1953. TDNT, I, pp. 268–93. THAT, II, pp. 243–48.

C.S.

1578 עז ('āz) *take refuge, bring to refuge.*

Derivative

1578a מָוֶז (mā'ōz) *place or means of safety.*

The root 'wz is found elsewhere only in Arabic. *āda* "to seek refuge." Gerstenberger, however, suggests that possibly our verb is a denominative, because its alleged derivatives have a striking phonetic and semantic similarity to *āzaz* "to be strong" (THAT, II, p. 222).

This verb carries the concept of taking shelter quickly. Such urgency is seen in the contexts in which it appears: Ex 9:19, quick securing of that which is in the field because of the hail: Jer 4:6; 6:1, associated with the advance of the Chaldean army, necessitating a quick alarm; Isa 10:31, occasioned by an advancing army, either the Assyrian or the Syrian-Ephraimite army. The futility of taking shelter in Egypt is emphasized in Isa 30:2, where the verb occurs with the derived noun as a cognate accusative.

mā'ōz. *Place or means of safety, protection, stronghold, fortress.* As is sometimes the case, the *mem* prefix adds the meaning "place" to the verbal root.

Natural and manmade places of safety can be designated by this word such as a mountain (Jud 6:26), harbor (Isa 23:4), cities (Isa 17:9), and temple (Ezk 24:25). These strongholds, in sharp contrast to God, are not invincible but are rather subject to destruction (Isa 23:11, 14; Ezk 30:15). The noun also possibly appears in Ps 52:7 [H 9] (however that may be from *āzaz* "be strong") showing the futility of riches as a shelter.

This word can also be used figuratively of human protection. A foreign power, such as Egypt, can be viewed as a means of protection (Isa 30:2, 3; here the protection of Pharaoh is parallel to the shadow of Egypt). This reliance upon Egypt is a common problem of Israel, bringing down on her the condemnation of the prophets (Jer 42:7–17). Judah was also inclined to view falsely the temple as a symbol of security (Ezk 24:25; cf. Amos 6:8; Jer 7:4; 26:4, 5, 6).

By far the most common use of this word is the figurative one, designating God as the refuge of his people. Careful distinctions are made here. While the wicked rich refuse his shelter (Ps 52:7 [H 9]) taking refuge in their wealth, he is the protection of the poor (Isa 25:4), of the upright (Prov 10:29), and of his people in general (Ps 28:8; Joel 3:16 [H 16]). The psalmist refers to God

as his refuge (Ps 31:2, 4 [H 3, 5]; 43:2). Man is confronted with a decision relative to making God his refuge (Isa 27:5) and it is possible, as Israel did, to forget him (Isa 17:10). While he is a place of shelter in time of trouble (Ps 37:39; Jer 16:19; Nah 1:7), he is also a *constant* refuge (Ps 27:1). In the midst of sorrow, the joy of the Lord can be our strength (Neh 8:10), sustaining us.

Bibliography: THAT, II, pp. 221–23.

C.S.

עויל ('āwil). See nos. 1579b, 1580d.

1579 עול ('āl) *I, give suck.* This root, cognate to Arabic *āla* "nurse," and *ayyil* "infant," designates the feeding activity of the young of domestic animals and man. The verb occurs four times, always as a Qal active participle.

Derivatives

1579a עול ('āl) *sucking child, suckling* (Isa 49:15; 65:20). The more common synonym is the Qal active participle of *yānaq*.

1579b עויל ('āwil) *young man.* Occurs once clearly, in Job 21:11, and once problematically, in Job 19:18.

1579c עולל ('ōlēl) *child.*

1579d עולל ('ōlāl) *child.* 'ōlēl and 'ōlāl are indistinguishable in meaning. They probably refer to an older child than the infant (*yōnēq*). However, in the pair, 'ōlēl and *yōnēq*, 'ōlēl comes first. These last two nouns may also be derived from 'ālal a by-form of עול.

1580 *עול ('āl) *II, deviate from, act unjustly.*
Used only in the Piel 'iwwēl.

Derivatives

1580a עולל ('āwel) *injustice, unrighteousness.*

1580b עולל ('awlā) *injustice, unrighteousness.*

1580c עולל ('awwāl) *unjust, unrighteous one.*

1580d עויל ('āwil) *unjust one.*

The Arabic cognate 'wl means "to deviate." Likewise in Hebrew the basic meaning of this root means to deviate from a right standard, to act contrary to what is right. The root occurs sixty times, with forty of these found in Job (sixteen times); Psalms (thirteen times) and Ezekiel (eleven times). The rest are distributed throughout the prophetic and legal literature.

The verb is a denominative from *'āwel*/*awlā* and occurs only twice in the Old Testament, both times in the Piel stem. In Isa 26:10 it describes the activity of the people of Judah who act unjustly (קִוּ; "perversely," rsv) in contrast to upright behavior. In Ps 71:4, a prayer of supplication, the verb contrasts the behavior of the unrighteous with that of God and his servant.

'āwel, 'awlā. Injustice, unrighteousness. Like the antonyms *šedeq/š' dāqā* there is little difference between the masculine segholate *'āwel* found twenty times, and its feminine equivalent *'awlā* occurring thirty-three times. Both denote an act or deed that is against what is right. That they express a deed or act is clear in the first place from their frequent use as direct objects of verbs of doing: after *'āsā* (Lev 19:15, 35; Deut 25:16; Ezk 3:20; 18:24; 33:13, 15, 18; Zeph 3:13; Ps 7:4; 37:1); after *pā'al* (Ps 58:3; 119:3; Job 34:32; 36:23); with *tā'ab* (Ps 53:2). Secondly, *'āwel* is sometimes said to be in one's hand (Ezk 18:8; Ps 7:4; 125:3). By metonymy it stands specifically for speech (cf. Isa 59:3; Mal 2:6; Job 5:16; 6:30; 13:7; 27:4).

That they denote behavior contrary to what is right is shown by their frequent employment as opposites of: *šedeq/š' dāqā* "righteousness" (Lev 19:15, 35f.; Isa 26:10; 59:3f.; Ezk 3:20; 18:8f.; 24; 33:12f., 15f.; Job 6:29), *šaddiq*, "one who does righteousness" (Deut 32:4; Ezk 3:20; 18:24, 26; 33:13; Zeph 3:5; Ps 125:3; Prov 29:27), *'emīnā* "faithfulness, truth" (Deut 32:4; Isa 59:3f), *yāšār* "upright" (Deut 32:4; Ps 107:42), *mishpāt* "justice" (Deut 32:4; Ezk 33:14f.; Zeph 3:5), *šāpāt* "to do justice" (Mic 3:11; Ps 43:1; 82:2); *nākōah* "upright, right" (Isa 26:10).

This notion is further confirmed by the parallel use with: *'ānā* (Piel) "to afflict" (II Sam 7:10), *rāšā' /resha'* "wickedness" (Isa 26:10; Ezk 18:24; 33:12f., 15, 18f.; Ps 125:3; Job 27:7; 34:10), *pesha'* "transgression" (Ezk 33:12f.), *hāmās* "act of violence" (Ezk 28:15f.; Ps 58:3), *dām* "bloodguilt" (Mic 3:10; Hab 2:12), *hāmās* "ruthlessness" (Ps 7:17 [H 18]), *mirmā* "treachery" (Ps 43:1), *kāzāb* "lie" (Zeph 3:13), *r' miyyā* "deceitful" (Job 13:7), *'āwōn* "iniquity" (Ezk 28:18).

These unrighteous deeds include: partiality in judgment (Lev 19:15; 82:2); dishonest trade dealings (Deut 25:16; Ezk 18:8)—more specifically robbing (Ezk 33:15), murder (II Sam 3:34), oppression (II Sam 7:10; I Chr 17:9; Ps 37:1; 39:22; 125:3; Prov 22:8; Hos 10:9; Mic 3:10; Hab 2:12);—more specifically vicious words (Job 6:30; 11:14; 13:7; 15:16; 27:4 Isa 59:3; Hos 10:13).

Thus the words have an important theological significance for they refer to behavior contrary to God's character and against which he must respond. Some texts explicitly state that *'āwel*

'awlā is not found with him. Moses sings, "The Rock! His work is perfect, for all his ways are just; a God of faithfulness and without injustice [*'āwel*], righteous and upright is he (Deut 32:4). Elihu expostulates, "Therefore, listen to me, you men of understanding. Far be it from God to do wickedness, and from the Almighty to do wrong (*'āwel*)" (Job 34:10). Jehoshaphat instructs his judges: "For there is no injustice [*'awlā*] with our God" (II Chr 19:7). In Jer 2:5 the Lord asks the fathers to search their history and see "what injustice [*'āwel*] they have found in him." Accordingly he will save the oppressed (Job 5:16). Men who practice injustices are abomination to him (Deut 25:16; Prov 29:27), and even if a righteous man turns away from his righteousness and commits injustice he must die (Ezk 3:20).

Though man may choose injustice (Ezk 18:26; 33:13, 18) and thus become culpable (Ezk 3:20; 28:18; 33:13, 18 etc.) he need not become fixed in that condition for he may renounce it (Job 34:32), confess his condition (Ps 7:3; Ezk 33:15), and put it far from him (Job 11:14; 22:23). God, on his part, will respond with salvation.

'awwāl. Unjust, unrighteous one. This masculine noun is a close synonym to *'āwel*, but is used more specifically as a label of persons. Its five occurrences mostly refer to oppressive rulers. Bildad declared that such a person's dwellings were headed for disaster (Job 18:21), and Job claimed that this kind of man was his enemy (Job 27:7) and he was not one of them (Job 29:17). In a statement of personal commitment, Job agreed that an *'awwāl* had punishment coming to him from God (Job 31:3) and then challenged anyone to prove he was such a person. The prophet Zephaniah affirmed that God was righteous and not an *'awwāl*, in sharp contrast to man.

'awlā. Injustice, unrighteousness, wrong. This feminine noun carries a more abstract meaning. It often refers to violent deeds, such as murder (II Sam 3:34), oppression (II Sam 7:10; I Chr 17:9; Ps 37:1; 89:22 [H 23]; 125:3; Hos 10:9; Mic 3:10; Hab 2:12) and also vicious words (Job 6:30; 13:7; 27:4; Isa 59:3). This quality was the opposite to God's character (II Chr 19:7; Job 36:33; Ps 92:15 [H 16]; 107:42; Isa 61:8). Likewise, this quality must not be in the character of God's followers (II Chr 19:7; Job 6:29–30; Ps 119:3; Zeph 3:13; Mal 2:6). In fact, God had made man free of this quality, but he became this way later (Ezk 28:15).

As with *'āwel*, there is a way to be rid of *'awlā*. Man may put it away (Job 11:14; 22:23), not be envious of those who do *'awlā* (Ps 37:1), but seek God and walk in his ways (Ps 119:2–4). And God must act in deliverance, for the Psalmist knew he could not be rid of it in his own power (Ps 43:1).

'āwîl. *Unjust one*. Clearly used once, in Job 16:11, as a label for Job's enemies from whom God had delivered him.

It is highly probable that four occurrences of 'ôlâ come from this same root. In three instances the term designates the character of God's enemies (Job 5:16; Ps 58:2 [H 3]; 64:6 [H 7]). Once in Ps 92:15 [H 16], the term is the contrast to God's character, for he is upright.

Bibliography: Gelin, Albert, *Sin in the Bible*, Desclee, 1964. Porubcan, Stefan, *Sin in the Old Testament*, Rome: Herder, 1963. Quell, G., *Sin*, London: Adam and Charles Black, 1951. Smith, C. R., *The Bible Doctrine of Sin*, London: Epworth, 1953. THAT, II, pp. 224-27.

G.H.L.

עוֹלֵל ('ôlêl), עוֹלָל ('ôlâl). See nos. 1579c,d.

עוֹלְלוֹת ('ôlêlôr). See no. 1627a.

עוֹלָם ('ôlâm). See no. 1631a.

1581 עון ('ûn) *dwel.*

Derivatives

1581a מְעוֹנָה (mā'ôn) *dwelling, habitation*.

1581b מְעוֹנָה (m'ē'ônâ) *dwelling, habitation*. Most frequently refers to the dens of animals.

The verbal root 'wn is unattested in Hebrew. The Arabic verb *gâna* means "to cover, conceal."

mā'ôn. Dwelling. (ASV, RSV similar except I Sam 2:29, 32 and Zeph 3:17 where RSV emends to read "eye".) It is used eighteen times. This word is used to depict the ruins of desolate cities now the dwelling place of wild animals. Most frequently it designates the Lord's dwelling place, i.e. heaven (always qualified with the word "holy") and the temple (Ps 26:8). Finally it portrays the Lord as a refuge for his people (Ps 71:3; 90:1; 91:9).

C.S.

עוֹן ('āwôn). See no. 1577a.

עוֹנִים ('iw'im). See no. 1577c.

1582 עוף ('ûp) *I, fly, fly about, fly away.* (ASV, RSV similar.)

Derivatives

1582a עוֹפִים ('ôp) *flying creatures, i.e. birds or insects*.

1582b עֵפָה ('ap'ap) *eyelid*.

'ûp, used primarily in the Qal and seldom in the intensives, means to fly about, and also to fly away, i.e. vanish. The Ugaritic 'p and Arabic 'āfa have similar meanings.

The action of this verb, not surprisingly, is attributed to birds (Prov 23:5; 26:2; Isa 31:5; Hab 1:8; Gen 1:20; Deut 4:17). Actually, only in the last two references, is flying referred to without the development of a simile.

This word is also used of angelic beings. The seraphim of Isaiah 6 are six-winged. With two wings they cover their face, with two wings they cover their nakedness (a euphemism) and with two wings they fly (Isa 6:2, 6). Mounted on a cherub Yahweh flies through the heavens (Ps 18:10 [H 11]=II Sam 22:11). Ezekiel describes the cherubim as four-winged and four-faced creatures accompanied by whirling wheels. The wings of the golden cherubim overshadow the mercy seat (Ex 37:9). The cherub of Ps 18:10 [H 11] is perhaps to be considered as a personification of the wind. Yahweh is pictured as riding upon the clouds and wind (Ps 104:3; Isa 19:1).

The passage in Dan 9:21, which in both the RSV and the ASV has the angel Gabriel flying, is much debated. In the OT angels seem to assume human form and generally do not fly. It might even be argued that Gen 28:12 assumes that angels do not have wings. The problem in Dan 9:21 is whether the word in question is from the root 'ûp or the root yā'ēp, meaning "to be weary." By using this latter word, flying would then not be attributed to angels. However, it would seem equally strange for angels to grow weary but the action of this verb could perhaps be assigned to Daniel who may be wearied because of his praying and fasting (cf. KD loc. cit). Since seraphim and cherubim have wings and since angels appear with wings in Enoch 61, perhaps it would be best to accept the traditional translations—"fly swiftly." Angels can presumably appear in various forms.

In Zechariah 5:1-2 an immense scroll (30 by 15 feet, the same size as the holy place of the tabernacle or the porch of Solomon's temple) on which is inscribed a curse, is seen flying over the land. It is a symbol of Yahweh's wrath and will find its target, the thieves and perjurers.

The upward flight of sparks (literally "sons of flame") is seen in Job 5:7 to indicate the certainty that sorrow has been allotted to man. The movement of the clouds in Isa 60:8 suggests the white-masted ships bringing the exiles back to the land. The success of the eschatological army of Israel against Philistia is likened to the "swooping down of a bird" (Isa 11:14).

The meaning "to fly away" or "vanish" is used of several matters. The Psalmist, oppressed by the wicked, is anxious to escape (the city?) and to fly away to the wilderness where he can find rest (Ps 55:6 [H 7]). Zophar affirms that the wicked enjoy success which is as fleeting as a dream (Job 20:8). The sage cautions against the eyes "flying" (glancing) upon wealth because it

is transitory, flying away as an eagle (Prov 23:5). The brevity and swiftness of life is depicted by this word in Ps 90:10. Finally, the army attacking Assyria plunders her and then flies away with the booty (Nah 3:16).

‘ôp. *Bird, fowl, insect.* Collective noun from root ‘ûp meaning to fly. Used seventy-one times. Birds were created (Gen 1:20, 21), named (Gen 2:20), taken aboard the ark (Gen 7:8), eaten (Ps 78:27), and sacrificed (Gen 8:20; Lev 1:14). Classified as clean and unclean. Used with *sheres* it designates clean and unclean winged insects (ASV “winged creeping things”). Lev 11:20–23 obviously refers to insects with four legs, perhaps counted in addition to the hind legs used in leaping.

Bibliography: Driver, G. R., “Birds in the Old Testament,” PEQ 87:5–20, 129–40.

C.S.

1583 עֹר ('ûp) *II, be dark.*

Derivatives

- 1583a מוֹעָה (*mû'âp*) *gloom* (Isa 8:23).
 1583b מָעוּה (*mâ'ûp*) *gloom* (Isa 8:22).
 1583c תַּעֲקָה (*t'ûpâ*) *gloom* (Job 11:17).
 1583d עֵיפָה (*'êpâ*) *darkness*.

1584 עוֹץ ('ûṣ) *counsel, plan* (Jud 19:30; Isa 8:10).1585 עוֹקֵץ ('ûq) *crush*. Occurs only in the Hiphil, in Amos 2:13.

Derivatives

- 1585a עֲקָה ('âqâ) *pressure*. Occurs only in Ps 55:4.
 1585b מוֹעֲקָה (*mû'âqâ*) *compression, distress*. Occurs only in Ps 66:11.

1586 עָוַר ('āwar) *make blind*. Occurs only in the Piel.

Derivatives

- 1586a עָוַר ('iwwēr) *blind*.
 1586b עֲוָרוֹן ('iwwārôn) *blindness* (Deut 28:28; Zech 12:4).
 1586c עֲוָרֶת ('awweret) *blindness* (Lev 22:22).

'āwar is used infrequently and only in the Piel. It may be denominative from 'iwwēr “blind,” which in turn may be derived from 'ûr “skin” by referring to a cataract, i.e. a skin over the eye (BDB). 'āwar is used of both literal blinding (II Kgs 25:7; Jer 39:7; 52:11) and figurative blinding (Ex 23:8; Deut 16:13).

'iwwēr. *Blind.* (ASV, RSV similar.) While this word is an adjective it is generally used as a

substantive—the blind. Blindness was common and serious in the ancient near east and even until recent times (cf. Jesus' frequent confrontation by the blind).

This word is used both literally and metaphorically. The former is clearly indicated in the case of blind animals which could not be accepted as sacrifices (Deut 15:21; Mal 1:8). A blind person was disqualified from the Aaronic priesthood (Lev 21:18). The blind and the lame were sufficiently strong, claimed the Jebusites, to ward off David's effort to take Jerusalem, because of its strategic location (II Sam 5:6, 8). The law had provisions for the protection of the blind (Lev 19:14; Deut 27:18).

While blindness is traceable in some instances to the Lord (Ex 4:11; Zeph 1:17), it is also he who heals the blind and restores sight (Ps 146:8). Blindness is one of the curses that Israel could expect if she broke the covenant (Deut 28:29).

Metaphorically this word can designate a helpless and morally insensitive person. False prophets (Isa 56:10; Lam 4:4) and the nation of Israel (Isa 42:19; 43:8) are characterized as blind. Israel laments its blind condition (Isa 59:10). The promise of the restoration of the remnant includes God's leading the blind in their return to Zion and restoring their sight (Isa 29:18; 35:5; 42:16; Jer 31:8).

A significant use of this word is found in the promise that the Suffering Servant will give sight to the blind (Isa 42:7), gloriously fulfilled in Jesus Christ, who gives both physical and spiritual sight.

Bibliography: TDNT, VIII, pp. 279–85.

C.S.

1587 עִיר ('îr) *I, rouse oneself, awake, incite.*

Derivative

- 1587a עִיר ('îr) *excitement*.

This verb appears in the active, passive, intensive, and the causative with minimal differences. The latter frequently has God as its subject, showing his involvement in the flow of history.

Ugaritic 'r in its causative stem means “to arouse” and Akkadian êru “awake.”

Inanimate objects can be addressed and be told to awake: idol (Hab 2:19), sword (Zech 13:7), spear (II Sam 23:18), wind (Song 4:16), fire (Hos 7:4), storm (Jer 25:32), scourge (Isa 10:26), dawn (Ps 57:8 [H 9]), and harp and lyre (Ps 57:8 [H 9]).

Qualities can be awakened and incited: love (Song 2:7; 3:5; 8:4), strife (Prov 10:12), wrath (78:38), might (Ps 80:2 [H 3]), and a cry of anguish (Isa 15:5).

Sheol is pictured figuratively as arousing the shades when the fallen king of Babylon joins them (Isa 14:9).

This word is also predicated of man. He can be awakened from sleep (Zech 4:1), but he cannot be aroused from the sleep of death (Job 14:12 cf. *qîš* "awake"). Man can arouse himself to praise (Ps 57:8 [H 9]) and incite himself to action (Job 17:8).

Military endeavors are described by this word. Babylon is seen by Jeremiah as stirring, preparing to move against Judah (Jer 6:22; 50:41). The king of the north stirs up his power and courage against the king of the south (Dan 11:2, 25). Deborah is urged to awake, to awake and sing a song in the struggle against Sisera (Jud 5:12).

With the negative this word is used to show spiritual inertia. Isaiah has the exiles confessing that they had failed to pray, that they had not awakened themselves, remaining in spiritual lethargy. Hence God had hidden his face (Isa 64:7). Man needs to arouse himself in areas of prayer and praise (Ps 57:8 [H 57:9]).

By far the most significant use of this word is in the causative with God as its subject. Here one sees the active involvement of God in history. He is not aloof or passive. He is not simply a spectator. He is in complete charge, manipulating his plan. All his actions are purposeful. Events do not happen by chance. This emphasis is clearly discernible in the OT passages which use this verb in the causative with God as subject. Tilgath-pilneser, king of Assyria, was stirred up by the Lord against the tribes in the Transjordan area (I Chr 5:26). He aroused the Babylonians against Jerusalem (Ezk 23:22). Then he stirred up the Medes against Babylon (Isa 13:17; Jer 50:9, 11; 51:11).

Again it was the Lord who incited Cyrus to allow the Jewish exiles to return to Judah (II Chr 36:22; Ezr 1:1) and who in turn urged the exiles to return (Joel 3:7 [H 4:7]). When apathy had overtaken the returned exiles, the Lord agitated Zerubbabel and Joshua through the prophets Haggai and Zechariah to carry the construction of the second temple to its completion (Hag 1:14).

There is also a personal appeal to God to arouse himself, particularly in the Psalms. At times, God appears to man to be inactive, apathetic, at least slow. Hence he urges him to action. In Ps 7:6 [H 7] the psalmist wants God to arise to justice. God appears to be sleeping, and is urged to awake and bring deliverance (Pss 44:23 [H 24]; 59:4 [H 5]). He is requested to stir up his might (Ps 80:2 [H 3]) and to use his arm (power) on behalf of the nation (Isa 51:9).

C.S.

1588 עור ('ûr) II, *be exposed, laid bare*.

Derivatives

1588a קָעַר (mā'ôr) *nakedness* (Hab 2:15).1588b פָּרָם ('êrôm), עָרָם ('êrôm) *naked* (adjective), *nakedness* (noun).1588c פָּרוֹם ('ârôm), עָרָם ('ârôm) *naked*.1588d מַעֲרָם (ma'ârôm) *naked thing* (II Chr 28:15).

The verb 'ûr II occurs only in Hab 3:9. It is probably the root of the above nouns, and possibly it is a by-form of 'ârâ "be naked," cf. 'ârar.

'êrôm. *Naked, nakedness*. (ASV and RSV similar.) 'êrôm is used ten times to designate spiritual and physical nakedness. As used of Adam and Eve (Gen 3:7, 10, 11), it indicates more than sex consciousness. It depicts an awareness of the openness of their guilt to God. Their relationship with God was impaired, upsetting their relationship to each other. In Ezk 16:7, 22, 29; 23:29 and Deut 12:29 this word is used of the personified Jerusalem, indicating both her material and spiritual poverty. Used in Ezk 18:7, 16 to indicate proper social concern of righteous in providing clothes for needy.

'ârôm. *Naked*. (ASV and RSV similar.) This word is either derived from 'ûr II, "be exposed" and thus would be a secondary form of 'êrôm "naked" or it is from the root 'ârâ "be naked" (q.v.), probably a by-form. While this word frequently indicates nudity (Gen 2:25; I Sam 19:24; Isa 20:2; Mic 1:8) it also indicates exposure, i.e. lack of concealment and disguise (Job 26:6) and lack of resources (Amos 2:16).

Frequently the nudity indicated by this term has a symbolic meaning. Adam and Eve's lack of embarrassment at their nakedness suggests innocence (Gen 2:25). Isaiah walked (a verb frequently used with 'ârôm) naked (probably not complete nudity but simply the laying aside of the upper garment; see KD on Isa 20) as a portent of Egyptian prisoners being led away by the victorious Assyrians (Isa 20:2, 3, 4). In I Sam 19:24 Saul likewise was probably not naked, but divested of his royal robes and especially of his sword by the power of the Spirit of God so that David could get away in safety. The nakedness of the poor is an indication of oppression (Job 24:7, 10; Isa 58:7). His outer garment had been taken as collateral (Job 24:9) and not returned at night (Ex 22:25, 26, 27 [H 26, 27, 28]). Hosea 2:3 may allude to a custom mentioned in the Nuzi tablets in which children are called upon to strip their mother when she is dismissed for adultery. So the Lord would do to his adulterous wife, Israel.

This word also indicates a lack of resources. Job, following his affliction by Satan, now reduced to nothing, observes that it was thus when he left his mother's womb and would be the same when he returned to the womb of the earth (Job 1:21=Ecl 5:15 [H 14]). Amos 2:6 depicts a man stripped of his resources of courage when he faces the divine visitation.

A most interesting use of this word is the affir-

mation that Sheol is naked before God, i.e., within range of God's jurisdiction and interest (Job 26:6; cf. Ps 139:7, 8; Prov 15:11; Amos 9:2). God's knowledge and concern extend even to the realm of the dead.

C.S.

1589 עֹר ('wr) III. Assumed root of the following.

1589a עֹרָה ('ôr) *skin, hide*. (ASV, RSV similar.) This word is used both of men's and animals' skins.

It indicates the skin of man fifty-five times. While it can designate the outer covering of the body (Job 10:11; Lam 3:4; Ezk 37:6, 8), it also at times is used metonymically to indicate the whole body (Ex 22:27 [H 26]; Job 19:26). Various characteristics of the skin are mentioned. Men cannot change its color (Jer 13:23). After talking with God on Mount Sinai, the skin of Moses' face shone (Ex 34:29, 30, 35). The skin can be darkened and hardened by disease (Job 7:5; 30:30; Lam 4:8; 5:10). An abnormal skin disease, called leprosy, but probably including various contagious diseases characterized by skin rash, is discussed at great length in Lev 13:1-46 (see *šā-ra'at*). To flay or tear the skin of man is used metaphorically in Mic 3:2, 3 to indicate mistreatment of the people of Israel by their rulers. Two interesting uses of skin are found in Job. The expression "skin for skin" (Job 2:4) seems to be a barter term, while "by the skin of my teeth" (gums? Job 19:20) may indicate a very narrow escape.

This word is used forty-four times to indicate the skin of an animal. With the exception of the harpooning of the skin of leviathan (Job 41:7 [H 40:31]) this word always designates the hide of animals after skinning. These hides were used for garments (Gen 3:21; II Kgs 1:8). Such garments could be "diseased" probably mildewed (Lev 13:51), and therefore were to be burned. Hides were also used as coverings; for the tabernacle (Ex 25:5), and also for the ark and the sacred utensils (Num 4:6).

The hides of sacrificed animals were disposed of variously depending upon the kind of sacrifice. The hides of the sin offering for the priest or the whole community were to be destroyed (Ex 29:14; Lev 4:11, 21; 8:17; 9:11; 16:27). The hides of other sin offerings and the burnt offering were assigned to the priests (Lev 5:13; 7:8).

C.S.

עִוְרֹן ('iwwārôn). See no. 1586b.

עֹוֶרֶת ('awweret). See no. 1586c.

1590 עֹשׂ ('ūsh) *lend aid, come to help* (Joel 4:11).

1591 *עָוָה ('āwat) *bend, make crooked, pervert*. (ASV, RSV similar with the former using such synonyms as "subvert" and "overthrow.") Used only in the intensive conjugations.

Derivative

1591a עֲוָתָה ('awwātā) *subversion*, used only in Lam 3:59 where it designates a "wrong" produced by the deprivation of justice.

The basic meaning of this verb is seen in Eccl 12 where characteristics of the elderly are listed. The legs (strong men) of the old "bend themselves," i.e. are shaky and unreliable (Eccl 12:3).

The remaining references are figurative and have a moral dimension. In Amos 8:5 this word pertains to dishonest business transactions, where scales are falsified so as to secure more money while giving less grain.

In Job this word is involved in the basic contention of the dialogues. Bildad (Job 8:3) and Elihu (Job 34:12) contend that Job has sinned and hence he deserves his sufferings. They argue, to contend, as does Job, that he is innocent, is to accuse God of perverting justice. Job concurs that his suffering is from God (he is unaware of Satan's involvement) but since he is convinced of his innocence, he concludes that God has perverted his rights (Job 19:6). There simply is no justice (Job 19:7), he contends.

The pessimism of Ecclesiastes stands out in its use of this word. What is crooked and what God has made crooked (Eccl 1:15; 7:13) cannot be straightened. What is crooked can no more be straightened than what is lacking can be counted. Man cannot change the divine order of the world.

Recognizing that God is opposed to the perversion of justice (Lam 3:36), the psalmist appeals to God because his rights were subverted by the godless (Ps 119:78). While the Lord cares for the oppressed, he makes crooked the way of the wicked, so that it leads to ruin.

C.S.

1592 עֹוֹת ('ūt). Occurs only in Isa 50:4, in phrase *lāda'at lā'ūt*, perhaps meaning "to help."

עֲוָתָה ('awwātā). See no. 1591a.

עָז ('āz). See nos. 1596a, b.

עָז ('ēz). See no. 1654a.

1593 עָזָזֵל ('āzā'zēl) *Azazel*. (ASV and RSV use "Azazel," but the former allows for the translation "removal" in the margin.)

This word appears four times in the OT, all in Lev 16 (8, 10, 26) where the ritual for the Day of

Atonement is described. After the priest has made atonement for himself and his house, he is to take two goats on behalf of Israel. One is to be a sacrifice to the Lord, the other is to be the "scape goat," i.e. the goat for Azazel. In all four appearances of this word, it has the preposition "to" attached to it.

This word has been variously understood and translated. The versions (LXX, Symmachus, Theodotian and the Vulgate) have understood it to stand for the "goat that departs," considering it to be derived from two Hebrew words: 'ēz "goat" and 'āzal "turn off."

By associating it with the Arabic word 'azāla "banish," "remove," it has been rendered "for entire removal" (IDB loc. cit.).

The rabbinic interpretation has generally considered this word to designate the place to which the goat was sent: a desert, a solitary place, or the height from which the goat was thrown (cf. Lev 16:22).

The final possibility is to regard this word as designating a personal being so as to balance the word "Lord." In this way Azazel could be an evil spirit (Enoch 8:1; 10:4; cf. II Chr 11:15; Isa 34:14; Rev 18:2) or even the devil himself (KD loc. cit.), standing logically in antithesis to Lord. However the Enoch references to Azazel as a demon are doubtless dependent on the author's own interpretation of Lev 16 and Gen 6:4. Some who adopt this demon reference of Lev 16 also consider the passage to be of late authorship (P document).

The actual use and meaning of this word in Lev 16 is at best uncertain. However, regardless of its precise meaning, the significant dimension is the removal of the sins of the nation by the imposition of them on the goat. In this passage sin seems to be hypostatized and therefore readily transferrable to the goat. Indeed vss 21 and 22 state that this goat is to bear away the sin of the people. Such a ritual would illustrate vividly the physical removal of defilement from the camp to a solitary place where it would no longer infest the nation.

A parallel to the scapegoat can be seen in the ritual for a recovered leper. Two birds were selected. One was to be killed and both the leper and the living bird were to be touched with its blood. Then the living bird was released. This bird carried away the evil, the leprosy itself, into the open field and then the leper was pronounced clean (Lev 14:1-9).

There is also a parallel for this scapegoat in Babylonian ritual. In the New Year's Day Festival a slain sheep was removed and cast into the river. The person who carried out this assignment was considered unclean as was the person who released the goat in the wilderness (Lev 16:26).

This concept of the removal of guilt can be

seen in Ps 103:12 where God "removes" our transgressions from us.

In the NT John the Baptist identified Jesus as the Lamb of God which takes away the sins of the world (Jn 1:29, 36). This language is sacrificial, yet nowhere in the Law is a lamb spoken of as a bearer of the people's sins. The paschal lamb is not a sin offering. The description of the Savior as a lamb is unknown to late Judaism. Furthermore, the phrase "the lamb of God" is an unparalleled genitive combination. John may have had in mind that Christ as the paschal lamb bespeaks our great deliverance from the bondage of sin. However, what seems more likely is that he had a complex of ideas in mind. Some words of Isa 53 are discernible here: "as a sheep led to the slaughter, and a lamb dumb before his shearers . . . whose soul was made a guilt offering . . . and who bore the sin of many." But also discernible here is an allusion to the scapegoat. This fact is clearly seen in the words "taketh away" (cf. I Jn 3:5). In Christ are consummated all the atonement concepts of the OT.

C.S.

1594 עֲזַב ('āzab) *I, leave, forsake, loose.* (ASV, rsv translate similarly.)

Derivatives

1594a עֲזָבָה ('āzūbā) *forsakenness, desolation* (Isa 6:12; 17:9: a desolate place).

1594b עֲזָבוֹ ('izzābôn) *wares.*

The verb 'āzab appears primarily in the Qal (active) and only limitedly in the Niphal and Pual (passive). The word also occurs in Akkadian (*ezēbu*). Arabic has 'zb "to be distant" and 'azab "single," "unmarried." 'zb in Ex 23:5; I Chr 16:37; Neh 3:8 may be a second root, 'zb II, attested in Old South Arabic 'db "to restore, repair," and in Ugaritic 'db "to make, prepare, set," (UT 19: no. 1818). See U. Cassuto, *A Commentary on the Book of Exodus*, 1967, p. 297; cf. M. Dahood, JBL 78: 303-309 for Job 9:27; 10:1; 18:4; 20:19; 39:14.

The basic meaning of 'āzab is clearly seen in its literal use where it has three distinct emphases: to depart, to abandon, and to loose. Persons (Gen 44:22; Num 10:30; Ruth 1:16; II Kgs 4:30), places (II Kgs 8:6; Jer 18:14; 25:38) and objects (Gen 39:12-13; 50:8; Ex 9:21) can be left behind. To leave can mean to entrust (Gen 39:6; Job 39:11), to expose (Job 39:14), to permit (Ruth 2:16), to allow to continue as is (Josh 8:17; II Chr 24:25; Ezk 23:29), to neglect (Deut 12:9; 14:27; Job 20:19), to put aside (Job 9:27), and to release (Job 10:1) but see Dahood above for the meaning "arrange my complaint."

This word is also used figuratively with man as

the subject. He can forsake, i.e. apostatize. Israel is indicted for this on numerous occasions (Deut 28:20; 31:16; Jud 10:10; Jer 1:16). In forsaking the Lord and following after idols she was guilty of breaking the covenant (Jon 2:8 [H 9]; Deut 29:24; I Kgs 19:10, 14) and of adultery (Hos 4:10). Further this backsliding was evidenced by her forsaking the temple (II Chr 24:18; cf. Neh 10:39 [H 40]).

With man still the subject, this verb is also used to indicate the abandonment of virtuous qualities. Rehoboam forsook the good counsel of the old men for the poor advice of the young men (I Kgs 12:8, 13=II Chr 10:8, 13). But this use is best illustrated in Proverbs. The way of righteousness (2:13; 15:10), wisdom (4:2, 6), reproof (10:17), loyalty and faithfulness (3:3) can be forsaken. The psalmist complains that his strength (Ps 38:10 [H 11]) and his courage (Ps 40:12 [H 13]) have failed.

It is also possible for man to forsake undesirable qualities. To confess and forsake sin is to obtain mercy (Prov 28:13). The wicked are urged to forsake their style of life (Isa 55:7). The righteous are instructed to forsake wrath and anger (Ps 37:8).

God can also be the subject of this verb with man as the object. The promise is that God will never forsake the righteous by allowing him to fall into the hands of the wicked (Ps 37:25, 33). The poor and the oppressed, in spite of their plight, have not been forsaken by the Lord (Ps 9:10 [H 11]; Isa 41:17). In Ps 22 the psalmist is convinced that God has forsaken him because of his dire circumstances but then concludes the psalm with a triumphant note, proclaiming God's faithfulness (Ps 22:1 [H 2]; cf. Mt 27:46). It may be suggested that God had indeed not forsaken his son in his personal relation, but as the parallel line in Ps 22:1 shows, had forsaken him from the suffering. The cry from the cross quotes 'āzab in the Aramaic translation *shābaq*.

Of particular interest here is the promise of God to David. Even if his children forsake the divine law, God will not violate his covenant with the Davidic dynasty (Ps 89:30-37 [H 31-38]). However, the Chronicler reminds the nation that if they forsake God, he will forsake them (II Chr 12:1, 5; 15:2). An excellent illustration of this as it pertains to the individual is Hezekiah whom God forsook "in the matter of the envoys of the princes of Babylon" so as "to try him and know all that was in his heart" (II Chr 32:31).

C.S.

- 1595 אָבַד ('āzab) *II, restore, repair* (Neh 3:8, only).

עֲזָבוֹ ('izzābôn). See no. 1594b.

עֲזָבָה ('āzābā). See no. 1594a.

עָזַז ('ēzūz). See no. 1596c.

עִזְזָה ('izzūz). See no. 1596d.

- 1596 אָזַז ('āzaz) *be strong*. (ASV, RSV similar, except in Ps 52:7 [H 9] where RSV reads 'ūz "take refuge.")

Derivatives

1596a אָזַז ('az) *strong*.

1596b אָזַז ('ōz) *strength*.

1596c עָזַז ('ēzūz) *strength, might, fierceness*.

1596d עִזְזָה ('izzūz) *mighty, powerful*.

1596e עֲזָבָה ('ōzniyā) *osprey*.

The verb 'āzaz can be predicated of both God and man. When used of God, it generally occurs in a petition for him to show his strength since he is already inherently strong. In the Hiphil (causative) it is used only of man in a negative sense.

When used of man, this word carries the idea of prevailing as in a war or struggle (Jud 3:10; 6:2; Dan 11:12; cf. UT 19: no. 1835) or as being belligerent, particularly to God. The psalmist prays that man (parallel to *goyim*, the pagans) might not prevail, but that God will arise against him in defense of his own (Ps 9:19 [H 20]). This act of defiance is seen in the strong man who chooses to trust in his riches and to strengthen himself in his [evil] desire rather than to strengthen himself in God.

That which strengthens man is wisdom—even more than the multiplication of human strength (Eccl 7:19).

The psalmist recognizes that God is inherently powerful (Ps 89:13 [H 14]) and therefore prays that he will show that strength against the enemies of his people (Ps 68:28 [H 28]). God demonstrated his strength at creation when he made firm (established) the fountains of the deep in the sense that he restrained them (Prov 8:28) (see 'ayin).

'az. *Strong, mighty, fierce*. (ASV, RSV similar except in Num 21:24 when RSV reads this word as a location, Jazer.) Used twenty-three times but never applied to God. Used of animals: ants (Prov 30:25 "not strong"), lion (Jud 14:14, 18) and dog (Isa 56:11). Applied to forces of nature: wind (Ex 14:21) and water (Neh 9:11; Isa 43:16). It is used of qualities: love (Song 8:6); wrath (Gen 49:7; Prov 21:4); and impudence ("strong countenance," Deut 28:50; Dan 8:23). When applied to people it seems invariably to denote enemies.

'ōz. *Strength, power*. (ASV, RSV are similar.) This word is used primarily of deity, particularly in the Psalms. Synonyms are: *hayil* meaning (physical) strength, efficiency, army; *kōaḥ* meaning strength, power; and *g'burā*, meaning strength, might, particularly of warriors.

Since Hebrew does not lend itself to the abstract, the concept of strength is expressed in picturesque ways.

Material and physical strength can be indicated by this word. In Jud 5:1, it is descriptive of a tower; in Isa 26:1, of a city. Used with face (Eccl 8:1) it clearly means "stern." It can be descriptive of actions: dancing (II Sam 6:14), rejoicing (I Chr 13:8), and singing (II Chr 30:21). To "gird the loins with strength" is to work industriously (Prov 31:17). Used with rain it indicates torrents of drenching rain (Job 37:6). This word is also used with "scepter" to depict political power (Jer 48:17, of Moab; Ezk 19:11, 12, 14, of Zedekiah; Ps 110:2, messianic; cf. Ps 2:9; 99:4).

Primarily this word is related to God. Strength is an essential attribute of God (Pss 62:11 [H 12]; 63:2 [H 3]), his voice (Ps 68:33 [H 34]) and his arm (Isa 62:8; cf. Isa 51:9; Ps 89:10 [H 11]) are mighty. While the ark is a symbol of his power (II Chr 6:41; Ps 78:61; 132:8; cf. Num 10:35, 36), it is also observable in the skies (Ps 150:1).

God bestows strength on man: the king (I Sam 2:10), his people (Ps 29:11; 68:35 [H 36]), and on Zion (Isa 52:1). But not only is strength a quality given by God, he himself is that strength. Frequently the personal possessive pronouns are attached to strength in the Psalms to show this (Ps 28:7; 81:1 [H 2]; 118:14). In seeking his presence, strength is found (Ps 105:4=I Chr 16:11).

God exercises this strength on behalf of his people against their foes. This is particularly well illustrated in the Exodus (Ex 15:13).

This word is used figuratively to describe the security enjoyed by the righteous. The Lord is a strong tower against the enemy (Ps 61:3 [H 4]) and a mighty rock (Ps 62:7 [H 8]). His name (i.e. person) is the strong tower in which the righteous are safe (Prov 18:10). The impartation of his strength, made the psalmist secure as a strong mountain (Ps 30:7 [H 8]). Zion is a strong city because it is surrounded not only by material walls but also by his salvation (Isa 26:1).

The strength of the Lord is to be a common theme of our praise. We are to ascribe strength to him. We are to recognize his glorious might and to praise him for it (Ps 29:1; 96:7; I Chr 16:28).

Thus in hymns of praise God's strength shows itself as his overwhelming majesty, and in the laments it appears as his helping protection.

Dahood translates this word three times as "praise" (Ps 29:1; 68:34 [H 35] and 96:7). Note the LXX and NT use of "praise" in Ps 8:2 [H 3] and Mt 21:16.

Bibliography: THAT, II, pp. 252–55.

C.S.

1598 עָזַר ('āzar) *I, help, support.* (ASV, RSV translate similarly.)

Derivatives

1598a עָזַר ('ēzer) *help.*

1598b עֲזָרָה ('ezrâ) *help.*

Apart from Akkadian and Ethiopic, this root ('*dr*') occurs in all the Semitic languages. Thus, for example, in Ugaritic '*dr*' means "to rescue/save" (UT 19: no. 1831). In Old South Arabic it means "to excuse." (Akkadian *izirtu* "help" in the Tel Amarna correspondence is a Canaanism.) As in the Bible, it is especially well attested in numerous personal names: Hadididri, Asarya, Isra, etc.

Used approximately eighty times in the OT, '*āzar*' generally indicates military assistance. Illustrative of this is the use of this word with Egypt. Egypt will fall in spite of her supporters. In fact, these allies will fall with her (Ezk 30:8; 32:21). Further, Egypt's military assistance for Judah is worthless and the prophet condemns reliance on it (Isa 30:7; 31:3).

'*āzar* used in compound with the divine name (either El or Yah) forms several proper names: Azarel ("God has helped"), Azriel ("My help is God"), Azariah ("The Lord has helped") and Ezra ("help," but possibly from a form meaning "the Lord helps"), and cf. Ebenezer ("stone of help").

Divine assistance is frequently of a military nature. Ahaz, after his defeat by Damascus, turned to their gods, convinced that they had helped Damascus defeat him (II Chr 28:23). David's army received additional recruits from Benjamin and Judah because they were aware of the divine assistance which David experienced in his struggle with Saul (II Chr 12:18). Asa is divinely assisted against Egypt (II Chr 14:10; Uziah, against Philistia and other nations (II Chr 26:7, 13); and Amaziah, against Edom (II Chr 25:8). The Chronicler is particularly conscious of God's military assistance.

While the historical setting is not always certain, the Psalms also reflect God's military assistance. Jerusalem, perhaps in the 8th century, is delivered from Sennacherib by God's help (Ps 46:5 [H 6]). This psalm also possibly has some eschatological emphasis. Following an unidentified assault upon Judah, the psalmist prays for God's help (Ps 79:9).

The matter of military assistance is seen in the familiar eschatological passage of Isa 63:5. God in his wrath and vindication against the nations has no human assistance. He looked about for human aid but finding none, he consummated the day of vengeance himself. There was no human instrument as God had used on other occasions. While some have seen the redemptive work of

1597 *עָזַק ('āzaq) *dig about.* Occurs only in the Piel, in Isa 5:2.

Christ in this passage, it is not likely. A more likely counterpart in the NT is the defeat of the beast in Rev 19:11 where again the military character is clearly seen in Christ's work of judgment.

Assistance to the nation of Israel is a common theme in Isaiah (41:10, 13, 14; 44:2; 49:8; 59:7, 9). Again the picture here has a military nature. Because of God's aid, Israel will be successful in overcoming her foes.

Personal assistance, non-military in character, is found particularly in Psalms. The Lord is seen as the helper of the underprivileged: the poor (Ps 72:12) and the fatherless (Ps 10:14; cf. Job 29:12). The psalmist confesses that he has no help but God (Pss 22:11 [H 12]; 107:12). He is conscious of divine assistance at a time of illness (Ps 28:7), at a time of oppression by enemies (Ps 54:4 [H 6]), and at a time of great personal distress (Ps 86:17). God's hand (Ps 119:173) and his laws (Ps 119:175) were sources of assistance to the psalmist. It is the righteous who can anticipate God's aid (Ps 37:40).

'ēzer I. Help, support, helper. (ASV, RSV similar except in Ps 89:19 [H 20] where the RSV reads *nēzer* and hence translates "crown.") While this word designates assistance, it is more frequently used in a concrete sense to designate the assistant. (Cf. Gen 2:18, 20 where Eve is created to be Adam's help[er].) As to the source of the help, this word is generally used to designate divine aid, particularly in Psalms (Cf. Ps 121:1, 2) where it includes both material and spiritual assistance.

'ezrā I. Help, support, assistance. (ASV, RSV similar.). The assistance specified by this word is either human or divine. The meaning is quite like the masc. form. Eight times (Jud 5:23; II Chr 28:21; Isa 20:6; 31:1-2; Jer 37:7; Lam 4:17; Nah 3:9), it denotes military aid which proves ineffective. When used of divine aid, it is found in an affirmation (Pss 22:19 [H 20]; 27:9; 40:17 [H 18]) or in a plea (Ps 35:2; 44:26 [H 27]) with the gravity of the request shown by a cry for haste (Pss 22:19 [H 20]; Ps 38:22 [H 23]; 40:13 [H 14]; 70:1 [H 2]; 71:12). In such conditions, man's help is futile (Ps 60:11 [H 13]; 108:12 [H 13]).

Bibliography: THAT, II, pp. 256-58.

C.S.

1599 עֶזֶר ('ēzr) II. Assumed root of the following.

1599a עֲזָרָה ('āzārā) *enclosure* (e.g. Ezk 43:14; II Chr 4:9).

1600 עֶט ('ēṭ) *stylus* (e.g. Jer 17:1; Job 19:24).

Derivation uncertain.

1601 אָטַח ('āṭā) I, *enwrap, cover*. (ASV, RSV similar.)

Derivative

1601a אָטַח (ma'āṭeh) *wrap, mantle*. Occurs only in Isa 61:3, a "mantle of praise."

The ASV and RSV differ in two instances. In Jer 43:12, the RSV reads "delouse," following the LXX. In Song 1:7, the RSV understands the root to be *ṭā'ā* and hence reads it "wander." A synonym (frequently in parallel relationship with *'āṭā*) that should be noted is *lābash* meaning "to clothe."

The basic meaning of *'āṭā* is seen in I Sam 28:14 where the elderly Samuel is wrapped in a robe. This concept is also seen in its figurative use. God wraps himself in fury so as to prepare himself as a warrior to protect his community (Isa 59:17) and he also covers himself with light as with a garment (Ps 104:2).

This word is also used in the causative. Ps 84:7 states that the rain "covers" the land with pools. The psalmist laments that God has covered his anointed with shame (Ps 89:46) because of sin. Jerusalem (cf. Isa 49:18; 52:1) or the Servant rejoices even as a bridegroom and bride on their wedding day because God has covered her (him) with the robe of righteousness, which phrase is further defined by the parallel "clothed me with garments of salvation" (Isa 61:10). Of significance here is the fact that it is God who provides this covering of righteousness. Man cannot so clothe himself. However, he can be aware of it, rejoice in it, and sing over it.

C.S.

1602 אָטַח ('āṭā) II, *grasp*. Occurs only in Isa 22:17, possibly in Ezk 21:15 [H 20].

אָטִין ('āṭin). See no. 1604a.

אָטִישָׁה ('āṭishā). See no. 1609a.

1603 אָטַלְלָה ('āṭallēp) *bat* (Lev 11:19=Deut 14:18; Isa 2:20).

1604 אָטִין ('āṭin). Assumed root of the following.

1604a אָטִין ('āṭin) *pail, bucket* (Job 21:24).

1605 אָטַח ('āṭap) I, *turn aside*. Occurs only in Job 23:9.

1606 אָטַח ('āṭap) II, *envelop oneself*.

Derivative

1606a אָטַחְסָה (ma'āṭāpā) *overtunic* (Isa 3:22).

1607 אָטַח ('āṭap) III, *be feeble, faint, grow weak*. (ASV, RSV similar except the former prefers the word "overwhelm" while the latter uses "faint." A difference is also

seen in Isa 57:16 where the rsv follows the LXX and renders this word as "proceed." Arabic *ʿatāba* means "to flag, be feeble." This word can pertain to physical exhaustion or the languishing of man's innermost being.

It is descriptive of cattle, i.e. feeble cattle, which Jacob ignored when he developed his own flock (Gen 30:42). This word is also used to describe the children of Jerusalem who fainted due to weakness from lack of food during the Babylonian siege (Lam 2:11, 12, 19).

Used as subjects of this verb are soul (Ps 107:5; Jon 2:7 [H 8]), heart (Ps 61:2 [H 3]), and spirit (Ps 77:3 [H 4]; 142:3 [H 4]; 143:4; Isa 57:16). Not only can man be overwhelmed with physical exhaustion, his innermost being can also languish.

This term is descriptive of the individual when he observes his circumstances and then becomes aware of his separation from God. As a result he is overwhelmed. This was true of Jonah in the belly of the fish (Jon 2:7 [H 8]), of a lonely imprisoned man (Ps 142) and of a man totally crushed by his enemy (Ps 143). This recognition of weakness is invariably in a prayer when there is also a petition for divine assistance. The human resources of strength being exhausted, the psalmist petitions God for his help.

C.S.

1608 עָטַר ('āṭar) *surround* (I Sam 23:26; Ps 5:13, only).

Derivatives

1608a עֲטָרָה ('āṭārā) *crown, wreath*.

1608b *עָטַר ('āṭar) *to crown, to give a crown*. Used in the Piel and Hiphil.

'āṭārā. Crown. This word, a general term for crown, should be distinguished from *nēzer*, the royal and priestly crown.

'āṭārā can designate the crown of the queen (Jer 13:18), the nobility (Est 8:15) or the bridegroom (Song 3:11). While the crown could be made of gold and silver (Ps 21:3 [H 4]; Zech 6:11), it could also be a garland of flowers (Ezk 23:42).

By far the most significant use of this word is the figurative. It is used metaphorically to show honor and authority. This is seen particularly in Proverbs where grey hair (16:31), grandchildren (17:6), good wife (12:4), and wisdom (4:9; 14:24) are considered a crown. The ultimate metaphor is found in Isa 28:5 where it is the Lord who will be the crown of the remnant! He will bless them and be their pride (cf. Ezk 16:12).

This same metaphor is used when the emphasis is negative, the crown is removed.

In Zech 6:11, the prophet is commanded to take the gold and silver brought by the remnant

from exile and make a crown (Hebrew is plural, perhaps to indicate the superlative, the ultimate crown), and to place it upon the head of Joshua, the priest. This crown is then to be kept in the temple (6:14). This crowning is symbolic of the Messiah (see *šemah*). By receiving the royal crown, Joshua indicates that in Jesus Christ both the priestly and the royal offices are combined. He alone can wear that crown!

Bibliography: TDNT, VII, pp. 624–29.

C.S.

1609 עָטַשׁ ('īsh). **Assumed root of the following.**

1609a עָטִישָׁה ('āṭishā) *sneezing* (Job 41:10).

עִי ('i). See no. 1577d.

1610 עִי ('it) *scream, shriek*. Occurs only in I Sam 25:14.

Derivatives

1610a עֵיט ('ayit) *bird of prey* (e.g. Gen 15:11; Job 28:7).

1610b עִיט ('it) *dart greedily* (like a bird of prey. Denominative verb (I Sam 14:32; 15:19).

1611 עָיַם ('āyām) *glow* (Isa 11:15). Meaning and derivation dubious.

1612 עֵינַי ('in) *to eye*. Denominative verb (I Sam 18:9).

Parent Noun

1612a עֵינַי ('ayin) *I, eye*. This is a general Semitic term and may also mean "source" (see 'ayin II). In Ugaritic 'yn means "to behold" (UT 19: no. 1846).

More than the eye itself is implied by this word. Occasionally it represents the whole process of seeing and by extension, of understanding and obedience (Jer 5:21). However, in the OT it is the ear which is generally used in this figurative way. The eye is used to express knowledge, character, attitude, inclination, opinion, passion, and response. The eye is a good barometer of the inner thoughts of man.

Of all the physical organs of the body, the eye was considered one of the more important. If a master should destroy the eye of a slave, that slave was automatically released (Ex 21:26). Not only are eyes assigned to men (Lev 21:20; II Kgs 4:34), to beasts (Gen 39:41), to birds (Job 28:7; 39:29) but also to wheels (Ezk 1:18; 10:12, where they symbolize the all-seeing God), to a stone (Zech 3:9, where they represent facets; cf. Ex 10:15 "eye [surface] of the whole land") and to

idols which are unable to use them (Ps 115:5; 135:6).

Anthropomorphically eyes are attributed to God. His eyes are in every place, observing the good and evil (Prov 15:3). They focus throughout the whole earth to defend the righteous (II Chr 16:9) while they are upon the sinful to destroy them (Amos 9:8). Man can find favor in the eyes of the Lord (Gen 6:8). He can do right in his eyes (I Kgs 15:11) or evil (I Kgs 16:25). Man prays for God to open His eyes (II Kgs 19:16=Isa 37:17; Dan 9:18). When God hides his eyes, he ignores the prayers and needs of man (Isa 1:15). When he directs his eyes to man, he sustains and delivers him (Ps 33:18; 34:15 [H 16]).

The eyes are depicted as spiritual faculties. After eating the forbidden fruit, the eyes of Adam and Eve were opened. They had lost their innocence, now being aware of their nakedness both physical and spiritual (Gen 3:5, 7). The eyes can be blinded to God (Jer 5:21), can be blinded by God (Isa 6:10; 44:18) and can be opened by God (Num 22:31; II Kgs 6:17). The eyes looking to the Lord represent expectancy and confidence (Ps 133:2). The law of the Lord enlightens the eye (Ps 19:8 [H 9]; cf. I Sam 14:28 to enlighten is to invigorate and revive, Ezr 9:8; Ps 13:3 [H 4]).

Isaiah confessed that he had seen the Lord with his eyes (6:5). However, this privilege is generally restricted to an eschatological dimension (Isa 33:17; Ezk 38:23; cf. Rev 1:7).

The eyes are a mirror of man's inner being. The eyes reflect generosity (Prov 22:9, "good eye"), stinginess (Prov 23:6, "evil eye"), design (Ps 17:11), arrogance (Prov 6:17; Isa 2:11), humility (Job 22:29), mockery (Prov 30:17), pity (Ezk 16:5), and avarice (Eccl 4:8).

The phrase "in your eyes" is equivalent to opinion or judgment. In Judg each man did what was right in his own eyes (21:25). The fool is right in his own eyes (Prov 12:15). The temple had become a den of robbers in the eyes of the inhabitants of Jerusalem (Jer 7:11). Sarah had contempt for Hagar (Gen 16:4, 5) while Abraham had sorrow for Ishmael (Gen 21:11, 12).

The promise to preserve with special care is expressed by the phrase "apple of his eye" (Deut 32:10; Zech 2:8) which literally means pupil, but has now become an English idiom for what is precious.

Bibliography: Mikliszanski, J. K., "The Law of Retaliation and the Pentateuch," JBL 66:295-303. Richardson, TWB, pp. 44-75. Robertson, E., "The Apple of the Eye in the Masoretic Text," JTS 38:56-59. THAT, II, pp. 259-67.

C.S.

the RSV uses the word "spring." Both words, however, are similar in meaning.) Connection with 'ayin I uncertain.

Derivative

1613a עֵינָה (ma'yān) *spring*.

This word designates a flow of water from an opening in a hillside or valley. It should be distinguished from "well" or "cistern." Synonyms are *māqôr* also meaning fountain but used frequently in a figurative way and *ma'yān* meaning substantially the same as 'ayin.

The land of Canaan was described as "a good land, a land of brooks of water, of fountains ('ayin) and springs, flowing forth in valleys and hills." Jacob in blessing his sons, reserved one of his greatest blessings for Joseph (tribes of Ephraim and Manasseh), likening him to a fruitful bough by a spring (Gen 49:22). This perhaps refers to the "planting" of Manasseh and Ephraim in Canaan, suggesting their securing of fertile and significant territories. The association of springs with the deep is seen in Prov 8:28 where the phrase "fountains of the deep" also seems to suggest that the deep was the source of the fountains. The exact meaning of this verse is difficult. Following the LXX, it appears that it is the Lord who strengthened, i.e., established the fountains of the deep, fixing the boundaries of the sea. But in this passage, the bounds of the deep favor the interpretation "ocean" and the 'ayin *l' hōm* could merely mean surface of the deep. In Gen 7:11, presumably the reference is to suboceanic sources. In any event, Wisdom was already in existence at the time of this creative act of God.

Of significance is that which happened at these fountains. The nation of Israel found refreshment at the twelve springs of Elim (Ex 15:27; Num 33:9).

It was at the spring on the way to Shur (probably Beer-lahai-roi where both Abraham, Gen 20:1, and Isaac, Gen 25:11, dwelt) that Hagar witnessed a theophany (Gen 16:7-14). In later times the fountain was used figuratively of the Lord and as a symbol of His power to refresh.

The only figurative use of this word is found in Deut 33:28 where the phrase "fountain of Jacob" is parallel to Israel. Israel sprang from the patriarch Jacob, the father of the twelve tribes (cf. Ps 68:26 [H 27] where the word *māqôr* is used). The constant succession of Jacob's descendants would be as a stream ever welling forth fresh from its source.

C.S.

1613 עֵינָה ('ayin) II, *spring, fountain*. (The ASV generally translates "fountain," while

1614 עֵינָה ('ip) *be faint*. Probably a by-form of *yā'ēp*.

Derivative

1614a עָיֵפָה ('āyēp) *faint, exhausted, weary*. (ASV and RSV similar.)

Most frequently this word describes a physical exhaustion. It can be occasioned by hunger and great exertion such as was the case with Esau (Gen 25:29, 30), with Gideon's men (Jud 8:4, 5), with the nation of Israel (Deut 25:18), and with David and his men (II Sam 16:14; 17:29). It can also be used to represent a condition of extreme thirst whether actual (Job 22:7; Prov 25:25) or imaginary (Isa 29:8).

This word also is used figuratively. The psalmist, wandering in the desert land of Judah, realizes that his soul is in much the same parched condition as the land in which he wanders. Even as the dry land is thirsty for water, so the psalmist thirsts for God, the Fountain of Life (Ps 63:1 [H 2]). This metaphor of God as satisfying water is common to both the Old and New Testament, as is also the figure of man thirsting for God (Ps 143:6; Jer 31:25) even though he often substitutes something else (Jer 2:13).

C.S.

עִפָּה ('ēpā). See no. 1583d.

1615 עִיר ('ir) *city*. The root is found in numerous semitic languages (cf. Ugaritic 'r (from 'yr I) meaning "city" (UT 19: no. 1847). Derivation unknown.

'ir refers to a permanent settlement without reference to size or claims. None of our modern terms such as city, town, or village adequately convey the meaning or the mental picture contained in this word. Not only is there a difference between the modern and ancient city, there were differences between the ancient cities themselves, making definition even more difficult. The primary distinction between a city and a village (*hāšēr* and *bānōt*—the latter literally "daughters") is that the former 'ir generally had a wall. Frequent reference to the "gate" of the city where governmental functions were held, underscores the walled nature of cities. Elders of the cities are often mentioned who had some governmental functions. As early as Gilgamesh, cities in Mesopotamia had a council of elders whom the king had to consult before beginning a war. The villages were in an adjacent agricultural area of a city and were in turn dependent on the city for protection.

A. R. Hulst says that nothing certain can be said about its basic meaning; still one ought to think of some form of fortification in connection with 'ir (THAT, II, p. 267). Along side of cities fortified with high walls, gates and bars, Deut 3:5 mentions "unwalled towns" ('ārē happ'rāzī).

Here the protection must have been very limited. Strathmann notes that although the LXX usually translates 'ir by *pólis*, yet the Greek idea of "city" differs radically from that of Israel. In its developed use *pólis* has as its core meaning a political institution, whereas 'ir (cf. Greek *asty*) focused on a protected place. He wrote: "There is in the OT no trace whatever of the world of ideas which the Gks. associated with *πόλις*. . . ." The importance of cities [in Israel] lay in the resistance they could offer to aggressors because of their fortifications, in the protection they could give to their inhabitants" (TWOT, VII, p. 23).

Synonyms of this word are *qeret* and *qiryā*, both meaning city with little or no distinction in meaning from 'ir. However these two terms are chiefly used in poetic sections, with the former appearing exclusively in poetry. Further they are limited in use in contrast to 'ir which is used c. 1090 times.

The Bible represents urban civilization as having begun with Cain who built a city and named it after his son, Enoch. In the tables of the descendants of Noah (Gen 10) several cities are mentioned, cities which were built after the dispersion from the tower of Babel (Gen 11). Some scholars think on the basis of these two passages that there is an antipathy toward the city in Genesis (cf. G. Wallis, "Die Stadt in den Überlieferungen des Genesis," ZAW 78 (1966): 133–148). But Hulst argues that such a judgment is not true to the witness of the OT. Thus cities are a good gift of the LORD to Israel (Deut 6:10) and the sin in Genesis 11 is not the building of the city (THAT, II, p. 271). Cities continued to be prevalent in the scripture up to the very end of Revelation where the new Jerusalem is described (Rev 21 and 22).

Of significance for this article is the fact that cities have qualities of character. This is in part because the word "city" many times actually means "inhabitants." A city can cry (I Sam 4:13; 5:12) and it can be stirred (Ruth 1:19; cf. Mt 21:10). It can be characterized as righteous (Isa 1:26), faithful (Zech 8:3) and holy (Isa 48:2; 52:1; Neh 11:1, 18). All the above qualities are descriptive of Jerusalem. A city can experience joy (Jer 49:25), stimulate trust (Jer 5:17), and be renowned (Ezk 26:17). She can also have undesirable qualities. She can be proud (Zeph 2:15), oppressive (Zeph 3:1), and bloody (Ezk 22:2; 24:6, 9, of Jerusalem; Nah 3:1, of Nineveh). Cities as corporate societies are hence subject to the divine blessings and curses. They are established and destroyed depending upon their relationship to God. The security of the city is contingent upon God (Ps 127:1).

A familiar concept in the OT is the city of refuge. Six Levitical cities were appointed to receive and give asylum to the accidental man-

slayers. These cities represent an effort to prevent the shedding of innocent blood in the land (Deut 19:10). Their aim was to control blood revenge, allowing justice to intervene between the slayer and the avenger (cf. IDB loc. cit.) These cities are promised in Ex 21:13 and are projected as six in number in Num 35:6. In Deut 5:41–43 after the conquest of Transjordan the three eastern cities are named; in Deut 19:2 three more are projected for Canaan. Finally in Jos 20:7–8 after the conquest, all six cities are named. The progression of the narrative is most satisfactory if the Pentateuch be kept in its unity.

Bibliography: Feinberg, C. L., "The Cities of Refuge," BS 103:411–17; 104:35–48. TDNT, VI, pp. 522–29. THAT, II, pp. 268–71.

C.S.

1616 עֵיר ('yr) **Assumed root of the following.**

1616a עֵירָא ('ayir) **male ass.** (ASV, RSV similar.) 'r (from root 'yr II) in Ugaritic is an "ass," but in Egyptian it denotes "goat" (UT 19: no. 1848). C. H. Gordon notes that one word in Arabic may include "donkey" or "gazelle."

The ass had been domesticated centuries before the times of the Genesis patriarchs. Its varied uses in western Asia are clearly seen in the Bible: a riding animal (Jud 10:4; 12:14); a work animal (Gen 49:11; Isa 30:6, 24); a gift (Gen 32:15 [H 16]). Job 11:12 alludes to two well-known qualities of the ass: stupidity and obstinacy. The most interesting reference is Zech 9:9 where the Messiah is pictured as riding upon a mule (cf. Mt 21:1–7 and John 12:14), entering Jerusalem as a victorious king. That such a ceremony was part of a coronation is suggested by David's directions to Solomon to assure him of the crown: he was to ride on the king's mule down to Gihon then up into Jerusalem (I Kgs 1:33, 38, 44–45).

C.S.

עֵיר ('ir). See no. 1587a.

עֵירוֹם ('ērōm). See no. 1588b.

1617 עֵישׁ ('ayish) **Arcturus** (ASV and RSV the Bear).

Heavenly constellation of which the brilliant star Arcturus is the most easily identified. Occurs only in Job 9:9 and 38:32 in connection with *k"sil* "Orion," *kimā* the "Pleiades," *mazzal(r)ot* the "constellations," (all of which see).

In both occurrences the stars are referred to as evidence of the creative power of God. In 9:9 Job points to the heavens as evidence of God's overwhelming power and wisdom, and therefore, of the folly of questioning his ways. However, as with many humans, Job knows better than he

does, for in the succeeding chapters he proceeds to do, under the lash of his comforters' words, precisely what he had said was folly: to question the wisdom of God's ways. The result is that, in the vision of God in chapters 38–41, Job must be faced with the gulf between himself and God and brought to realize that his words in the first part of chapter 9 were more true than his later ones. God is the creator and sustainer and, as such, sees things in ways of which we know nothing.

The particular contexts of both chapters 9 and 38 suggest overtones of both the Mesopotamian and the biblical creation accounts. In both of these the deity fixes the times and seasons. Furthermore, in the Enuma Elish, Marduk fixes the places of the gods in the heavens—rather patent references to the sun, moon and stars. In the biblical account God also fixes these, but not as gods, simply as created objects, the work of his hands. Job also treats them as such, but perhaps the overtone that God has defeated the gods is also found here.

Beyond this, the reference to Rahab in 9:13 and Leviathan in chapter 41 seem to be an appropriation of certain ancient literary motifs to indicate that creation was not only a triumph of creative might and wisdom, but also a triumph of good over evil. All in all, the use of these various themes serves to point up the truth that the gulf between creature and Creator is a vast one, one which can only be crossed from the Godward side.

Bibliography: Driver, G. R., "Two Astronomical Passages in the Old Testament," JTS 7:1–11.

J.N.O.

1618 עֲקָבָר ('akkār) **mouse.** (ASV and RSV similar.)

Denotes any one of a large number of rodents of the family Muridae. In Lev 11:29 the mouse is declared unclean. Reference is made to a pagan practice of eating mice (collective singular) in Isa 66:17. They are also edible for Moslems (KB, 702). The Philistines suffered a plague of mice because of their seizure of the ark (I Sam 6: see 'ōpel). The mice seem to have carried an epidemic, as rats and other rodents often do carry the bubonic plague, and perhaps also caused agricultural problems. As a propitiatory offering, five golden mice were returned with the ark.

C.S.

1619 עֲקָבִישׁ ('akkābīsh) **spider.** (ASV and RSV similar.)

There are only two references to the spider in the Old Testament and in both instances the emphasis is on the web which is pictured as transitory or flimsy. The wicked will assuredly be

1620 *עָקַם ('ākas)

punished in spite of his confidence which is compared to trust in a spider's web (Job 8:14). In Isa 59:5 the spider's web symbolizes something evil. Isaiah asserts that the nation's effort to hide its iniquity (59:6) with the web it has woven, simply will not work. Any covering that man makes for his sin is as transparent as the spider's web. The spider of Prov 30:28 (AV) is the word *š"māmīt* and probably refers to a kind of lizard.

C.S.

עָקוֹר ('ākôr). See no. 1621a.

1620 *עָקַם ('ākas) *shake bangles, rattle, tinkle*. This denominative verb occurs only in the Piel, in Isa 3:16.

Parent Noun

1620a עֶקֶם ('ekes) *anklet, bangle* (Isa 3:18).

1621 עָקַר ('ākar) *stir up, disturb, trouble, make (someone) taboo*. (ASV, RSV translate similarly.)

Derivative

1621a עָקוֹר ('ākôr) *trouble*.

'ākar reflects the social dimension of an individual's action. A person's negative action (this word always has a negative concept) has a harmful influence not only on himself, but also upon others. A person can "trouble" another person or the entire nation, bringing either man's or God's judgment upon others. KB (p. 703) followed by Holladay (p. 273) define the word to mean "taboo; cast out from (social) intercourse" (see Schwally, *Sem. Kriegs—altertümer* I (1901: 41).

The murderous actions of Simeon and Levi made Jacob odious to the Canaanites (Gen 34:30). Ahab and Elijah exchange charges, each claiming that the other had brought the present trouble (drought) on Israel (I Kgs 1:17, 18). Achan, ignoring the injunction against taking booty from Jericho (Josh 6:18), did so and brought defeat upon the whole nation (Josh 7:25; I Chr 2:7).

A person can bring trouble on his own household (Prov 11:29; 15:27) or a man can trouble himself. A cruel man hurts himself (Prov 11:17).

Not only is man the subject of this verb, but also God. Joshua declared that the Lord would bring trouble ('ākôr) on Achan (note the word-play) because of his sin (Josh 7:25). God cut off Achan from the nation.

'ākôr. *Disturbance, trouble*. (ASV and RSV similar.) This word is derived from the root which means "to disturb, to trouble." It is always used with the word 'ēmeq "valley," indicating a geo-

graphic location. It was the site of Achan's execution and grave for his transgressing the command to take no booty from Jericho (Josh 7:24, 26). By this act he had brought "trouble" on Israel. This site figures eschatologically in Isa 65:10 and Hos 2:15 [H 17]. It will be a fruitful valley, providing pasture for the flock when Israel is restored. An idyllic picture of peace is associated with it. It will be a place of "hope" rather than "trouble."

C.S.

1622 עָקְשׁוּב ('akshūb) *asp, viper*.

עַל ('al). See no. 1624p.

עָל ('ōl). See no. 1628a.

1623 עָלַג ('lg). *Assumed root of the following*.

1623a עָלַג ('illēg) *speaking inarticulately* (Isa 32:4).

1624 עָלָה ('ālā) *go up, climb, ascend*.

Derivatives

1624a עָלָה ('āleh) *leaf, leafage*.

1624b עָלִי ('ēli) *pestle* (Prov 27:22).

1624c עָלָה ('ōlā) *I, whole burnt offering*.

1624d עָלָה ('ōlā) *II, ascent, stairway*.

1624e עָלִי ('illi) *upper* (Jud 1:15; Josh 15:14).

1624f עָלִיָּה ('āliyā) *roof chamber*.

1624g עָלִיּוֹן ('elyōn) *I, high*.

1624h עָלִיּוֹן ('elyōn) *II, most high*.

1624i מַעֲלָה (mō'al) *lifting*.

1624j מַעֲלָה (ma'āleh) *ascent*.

1624k מַעֲלָה (ma'ālā) *above, upward*.

1624l מַעֲלָה (ma'ālā) *I, what comes up, i.e. thoughts* (Ezk 11:5).

1624m מַעֲלָה (ma'ālā) *II, step, stair*.

1624n מַעֲלָה (t'ālā) *I, conduit, water course*.

1624o מַעֲלָה (t'ālā) *II, healing*.

1624p עַל ('al) *above*.

There are nearly 900 occurrences of the verb 'ālā in the OT. The most common meanings in the simple tenses are "go up" (over 300 times), "come up" (over 160 times) and "ascend" (17 times). In the causative stems the two predominant meanings are "to bring up" (over 100 times) and "to offer" (77 times). The other 230 uses of the word are translated about 85 different ways in the AV.

'ōlā *I. Burnt offering, burnt sacrifice*. ASV and RSV similar.

This noun occurs 286 times in the OT. The usual explanation for the common rendering "burnt offering" is that the smoke from the offering goes up or ascends to God. However, since there are other sacrifices which were burned, it seems

probable that there is some further concept involved in the use of '*ālā* to describe this sacrifice. The key appears to be that alone among the Israelite sacrifices the '*ālā* is wholly burned, rather than partially burned and eaten by the worshipers and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (*minhā*, q.v.) in homage to Yahweh. Whole offering would be a better rendering in English to convey the theology of the '*ālā*. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh. (See N. Snaith, VT 7: 309.)

According to Lev 1, the '*ālā* could be a bull, a ram, a goat, pigeons, or turtledoves. The animals had to be perfect male specimens, but no sex qualifications are indicated for the birds. The mode of sacrifice is given in some detail, but for the most part, no interpretation of the meaning of the various steps is given.

The '*ālā* is first presented since it is a gift (*qor-bān*, q.v.) to Yahweh (Lev 1:2, 10, 14). If the offering was a bull (and presumably also either a sheep or a goat, although this is not specifically stated in vv. 10 and 14), the worshiper then identified himself with the animal by placing his hand on the animal's head. This may symbolize the substitution of the victim for the worshiper and indicate the transference of the guilt of sin to the animal, but, as de Vaux points out (Roland de Vaux, *Studies in OT Sacrifice*, p. 28), the only other instance where this symbolic gesture is made is in Lev 16:21 where the sin of the nation is transferred to the scapegoat and then carried into the wilderness. Because the goat is "impure," he is driven away, rather than sacrificed on the altar. The altar is reserved for holy things. But the same gesture is used again in the important matter of the priests' sin offering and burnt offering and the ram of consecration (Lev 8:14, 18, 22) and in the other offerings. It would seem to be a valid inference that the gesture implied substitution, that in some cases it showed the penalty was expiated, in other cases there was the symbolism of removal. This act certainly implies the close identification of the worshiper with the '*ālā*. The animal is his indeed, and he is offering it as a gift to the Lord.

The third step in the process is the actual killing of the offering. Normally the act of sacrifice was performed by the priest, but for the '*ālā*, only the birds were slaughtered by the priest—probably because of the small size of the creature and the small quantity of blood in them. It was essential that the blood be put on the altar. A bull, sheep, or goat was killed by the worshiper himself beside the altar (Lev 1:5, 11, 15), after which the priest poured the blood against or upon the altar. Only after the worshiper had skinned and cut up the animal and washed the parts in

water was the whole animal conveyed to the priest. He then took it to the altar and arranged it there where it was wholly burned up.

A special case occurs in II Chr 29:20–24 when, under king Hezekiah, a reform movement began. In this instance, the priests performed the actual slaughter of the animals. However, the situation may reflect a rededication to Yahweh and his true service on the part of these individuals, and in fact indicate that these '*ōlōt* were the offerings of these men. This event probably lies behind Ezekiel's shifting the right of sacrificing the '*ōlōt* to the Levites (Ezk 44:11).

Usually the '*ālā* was offered in conjunction with another offering (e.g. a *minhā*), although the '*ālā* itself has atoning efficacy (Lev 1:4; cf. 16:24).

The '*ālā* was offered for specific reasons. In times of joy and celebration, an '*ālā* is a gift to express that joy and to reverence Yahweh (Gen 8:20f.; I Sam 6:14). This sacrifice is not linked with the horrors of death. (Note especially on this the material in Dennis J. McCarthy, "The Symbolism of Blood and Sacrifice," JBL 88:166–76; see also his later notes 92:205–10). McCarthy concludes that the OT attitude to the sacrificial use of blood is without real parallel.

An '*ālā* can also accompany petitions for God's intervention in time of need (Jud 21:4; Jer 14:12). Common to both these classes of '*ōlōt* is the overriding awareness of the need to give honor and homage to the God who is holy.

Two particularly troublesome incidents involving '*ōlōt* are the episode of Saul in I Sam 13, and that of Jephthah in Jud 11. Saul's sin is identified as having offered an '*ālā* in preparation for holy war against the Philistines. Since the worshiper himself killed the animal, this was not the sin of Saul. Apparently the problem was in the absence of a priest to take the blood and the victim to the altar. The worshiper slaughtered, but the way to the altar was reserved to the priest. [Moreover, he disobeyed the Lord by failing to follow Samuel's order to wait seven days at Gilgal until he would come to offer the sacrifices and show Saul what he should do (I Samuel 10:8) R.L.H.]

Jephthah's '*ālā* was a different story. A vow taken under the pressure of imminent defeat was nonetheless a vow to be kept—he thought. The sacrifice of his only child as an '*ālā* to Yahweh was the result. Some interpret this controversial passage to mean that he offered up his daughter to perpetual virginity for divine service and thus insured the extinction of his line (see G. L. Archer SOTI, pp. 278ff.). Others hold that she was offered in human sacrifice. In that case the horror with which this action was received both by Jephthah and the nation (Jud 11:29–40) is evidence enough that human sacrifice was not the norm in Israel. Cf. also the reference to the offer-

ing of Mesha's son as a sacrifice, II Kgs 3:27. De Vaux argues that the event terrified the Israelites and they fled (*Studies in OT Sacrifice*, p. 62, n. 49). Micah (6:6–8), reflecting the later prophetic tradition, is perfectly in line with this view—that the fruit of the body is not acceptable as an 'ōlā. What is required is the gift of the self in justice, love, and submission. Albright concludes that "it is very hard not to give Israel credit for having helped by its example to encourage the opponents of human sacrifice in Phoenicia" (YGC, p. 244).

Whole burnt offerings, unknown in the Mesopotamian cults, were common among the Canaanites, although human sacrifice was not prevalent even there (see Roland de Vaux, *Sacrifice*, pp. 42ff., 66). Evidence from Ugarit antedating the OT and from the Phoenician texts postdating the OT gives evidence of rites that parallel the Hebrew 'ōlā. But, missing from all of these is the one essential element in the Hebrew structure—the offering of the blood and the contact of the blood with the altar. The offering of the life (cf. Lev 17:11, the blood is life) to the God of life makes the difference between a simple slaughter and an acceptable sacrificial gift.

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'ōlā II. *Ascent, stairway*. This noun occurs only in Ezk 40:26. Possibly it is a feminine participle of 'ālā.

'illi. *Upper*. This adjective is used only twice (Josh 15:19; Jud 1:15), both times to describe part of the territory given by Caleb to his daughter as part of her dowry—the upper and lower springs of Debir. (Albright identified Tell Beit Mirsim with Debir, but this geographic detail tips the evidence in favor of Rainey's identification of Rabud as Debir.)

'āliyā. *Roof chamber*. It was an upper story room, sometimes built on the roof of a house (I Kgs 17:19, 23; II Kgs 4:10–11). Apparently it was strategically located on the city walls (I Sam 18:33 [H 19:1]) over the gate, or as a watch tower (Neh 3:31–32). It also indicated status and honor—a kind of penthouse apartment. King Ahab built an 'āliyā as a high place for an altar (II Kgs 23:12), perhaps following the design of the

temple which had elaborate upper rooms (II Chr 3:9). In the heat of the Palestinian summers, an open room on the roof would catch the cool breezes and provide a comfortable place for the king to work (cf. Jud 3:20–25). In Ps 104:13, the 'āliyā is the abode of Yahweh from which he sends rain upon the mountains.

t'ālā I. *Conduit, watercourse*. The apparent anomaly of deriving conduit or watercourse from the root "to go up" disappears in the light of the fact that the dry river beds (wadis) of Palestine frequently are the routes of easiest access "up to" the towns and cities.

t'ālā II. Identified by both *The Englishman's Hebrew Concordance* and *Young's Analytical Concordance* with t'ālā I, above, it is translated "cure" or "healing" in Jer 30:13; 46:11. rsv "no medicine for your wound" seems to be valid, as the t'ālā is considered in relation to a (trench-like) incision or as a "conduit" for blood.

Schneider notes that the verb 'ālā is frequently used as a standing formula for going to Jerusalem and to the temple, because Jerusalem, like most cultic centers of the ancient near east, is located on a hill (but "up" naturally refers to eminence too. In Japan people go "up" to Tokyo at sea level). Schneider cites Steinleitner approvingly who argued that this expression became a technical term for cultic activity in the sense of going to the temple (TDNT, I, 520f.)

Moreover the OT always speaks of going up to heaven (Deut 30:12; Amos 9:2; II Kgs 2:11).

Yet another religious use of the word is found in the reference to God ascending his throne when as king he subdues all Israel's enemies (Ps 47:5 [H 6]).

'elyōn I. *High, higher, highest, upper, uppermost*. ASV and RSV similar. Adjective from 'ālā "to go up." Cf. 'āl. The word may be taken as one word with two meanings or as two separate nouns.

This adjective, derived from ālā, occurs some twenty-two or twenty-three times. It is used of Israel (Deut 26:19; 28:1), the Davidic kings (Ps 89:27 [H 28]), things (e.g. baskets, Gen 40:17; rooms, Ezk 41:7; gates, II Chr 23:20, etc.), and places (the upper pool, Gihon, Isa 7:3; II Kgs 18:17; upper Bethhoron, Josh 16:5, etc.), to describe location in space or eminence of position.

'elyōn II. *Most high*. One of the names of God, the KJV uses it as a descriptive title. The ASV and RSV capitalize it as a proper name, "Most High." The use of 'elyōn as a divine name has been a much debated topic in OT study. (See the specific material below under 'āl. In about one-third of the times it is so used, it appears either adjectivally or in apposition with one of the other divine names. In about two-thirds of the occurrences,

'elyōn stands alone as a proper name in its own right. One of the basic ideas in Semitic religion generally and the OT particularly is of the exaltedness and overwhelming majesty of God. 'elyōn, as a divine name signifying the supremacy of the deity, is known from both Ugaritic ('ly, UT 19: 1855 and Ais WUS), and Phoenician texts, appearing there as epithets of the highest gods of the pantheons.

In the OT, 'elyōn appears only in poetry, and reflects the ideas of omnipotence (Ps 18:13 [H 14]; Lam 3:38), universality (Ps 83:18 [H 19]), and/or constancy (Ps 21:7 [H 8]). Thus the sin of the king of Babylon in Isa 14:14 is not that he wanted to become godlike or even a god, but that he aspired to be like the Highest God.

'elyōn is the place of protection and shelter for Israel (Ps 9:2 [H 3]; 91:1, 9), and for her king (Ps 21:7 [H 8]). In keeping with the Gen 14 passages, 'elyōn seems to have a special concern for Zion (Ps 46:4 [H 5]; 87:5) even though he is Lord of all heaven and earth. Psalm 73:11 satirically emphasizes the futility of trying to hide from the all-knowing 'elyōn. The pathos of Ps 77:10 [H 11] is that it expresses the unthinkable—the omnipotent has become impotent.

'elyōn occurs in several compounds.

1. 'ēl 'elyōn. The earliest appearance of 'elyōn in the OT is in conjunction with the old Semitic appellation 'ēl (q.v.) in the Abraham/Melchizedek story (Gen 14:18–22). Alt points out that the primary fact about the names compounded with 'ēl is that they seem to be associated with particular holy places (e.g. El Bethel, Gen 31:13, although this is his only clear example; Albrecht Alt, *The God of the Fathers*, see Bibliog. p. 11). With El Elyon, however, this is not the case. Genesis 14:19, 22 identifies him as "possessor" (*qōnēh*, q.v.) of all the earth. The RSV follows the LXX *ektisen* "who created." This perspective clearly precludes El from being considered a nature deity (e.g. Baal), and stresses his total supremacy. Psalm 78:35 (cf. Num 24:16) follows this with El Elyon as the most exalted one.

2. YHWH 'elyōn. This combination occurs in Ps 47:2 [H 3] and Ps 97:9 where the common version treats 'elyōn adjectivally, and in Ps 7:17 [H 15] in parallel with *Yahweh*. His exalted position and his total righteousness leave the Psalmist in awe (*nōra*) of the Great King.

3. 'ēlōhim 'elyōn. This combination occurs only twice. In Ps 57:2 [H 3], it is in parallel with 'ēl *gōmēr* which Dahood treats as a proper name, "Avenger God." (Mitchell Dahood, *Theological Studies*, 14:595–97.) Ps 78:56 (MT) links the two words, but Dahood (*Psalms II*, AB, in loc.) divides the cola between the two, making 'elyōn objective to the second verb.

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mō'al. *Lifting.* This noun occurs only in Neh 8:6 where the lifting up of the hands is associated with worship of the Lord.

ma'āleh. *Ascent.* It is found some nineteen times, mostly in geographical references to the high territories associated with specific cities.

ma'al. *Above, upward.* Found about 140 times, always in adverbial or prepositional phrases. Most frequently it refers to spatial relationships or locations described as "above" or "upward," although often it is used of temporal sequences describing the age-span of a group of people.

ma'ālā I. Ezekiel (11:5) uses *ma'ālā* figuratively for the ideas that "come up" in the mind of the wayward Israelites.

ma'ālā II. Used variously of steps or stairs, the "way up" to the throne, the city walls, etc. The use in II Kgs 20:9–11 and Isa 38:8 of degrees of the sundial is obviously just counting the "steps" or divisions marked off on the dial, or, better, stairway ("the stairway of Ahaz" NIV).

A specialized use of *ma'ālā* II is found in the titles to Ps 120–134 (AV "Song of Degrees," ASV and RSV "Song of Ascent"). Traditionally this has been interpreted as a series of psalms to be sung as the Israelites "went up" to Jerusalem (e.g. Ps 122), or as the Levites ascended the fifteen steps between the court of women and the court of the Israelites. Dahood ("Psalms"; AB, XVIIa, pp. 194f.) suggests "Songs of extolment" on the basis of 11QPs^a Zion 14. Another alternative is to interpret the "steps" in terms of the ascending literary structure within the individual psalms.

'al or 'āl or 'āli. Is used usually as a preposition or conjunction. *'al* which usually functions as a preposition, is translated over thirty different ways in the OT, the most common being above, against, beside, concerning, on, over, upon. It also occurs frequently as a conjunction, translated because, although. Compounded with *k* or *min* it provides more precise inflections of the basic meanings.

Theologically, *'al* is important for the substantives associated with it and from which the preposition is derived. BDB and *Englishman's Hebrew Concordance* list only six uses of *'al* as a substantive: Gen 27:39; 49:25; II Sam 23:1; Ps 50:4; Hos 7:16; 11:7. Mandelkern adds Job 36:33.

In the passages from Gen and Ps 50, the construction is (*ha*)*shāmayim mē'āl* "the heavens above" and 'al is used adjectivally, almost as "the high heavens."

In II Sam 23:1, 'al stands alone in an adverbial relationship to the verb so that the colon reads "the oracle of the young man who was raised up highly." Similarly, Job 36:33 (a text which Pope (Job, AB, p. 238) declares is "notoriously difficult," as witness the variety of translations) is included with the substantive use of 'al. Pope understands 'ālāyw in the first colon as reflecting the ancient name of the storm god 'Aliy (which could as easily be the God who rules the storm), but emends the second colon in a way that damages the parallelism. Delitzsch (*Job*, in loc.) saw this as a divine name also, but followed it up with the observation that 'al-'ōleh also refers to God. Hosea 7:16 and 11:7 both use 'al as the proper name translated in AV as "Most High" (= 'elyōn see above). The rsv's emendations to Baal (7:16) and yoke ('ōl, 11:7), are interesting speculations, but add nothing to the understanding of the text, and are unnecessary.

It is now evident that the Ugaritic texts use 'ly "Most High" as an epithet for Baal (*Legend of Keret* 3.6-9) specifically in a storm god context (UT 19: no. 1855). The related concepts of power, strength, exaltedness, etc., are paralleled by the attributes of 'elyōn. What we have here is another of the so-called standard semitic epithets or surrogates for the deity—common among the ancient near eastern peoples, but, purified of all their pagan overtones of the fertility cults, incorporated into Hebrew religious vocabulary.

The discovery of 'al or 'āli in these contexts has not only justified the translation "Most High" in the Hos and Job texts, and given additional evidence for the use of 'elyōn as a divine name, but has also opened up the possibility of identifying other cases of the use of 'al as the proper name of the deity. Some representative examples suggested by Dahood are Gen 14:19; 21:33; Deut 33:12; I Sam 2:10; Ps 7:6, 8, 10 [H 7, 9, 11]; 16:6; 18:41 [H 42]; 55:22 [H 23]; 57:2 [H 3]; 62:7 [H 8]; 68:29, 34 [H 30, 35]; 75:8 [H 9]; 106:7; 119:104, 127, 129, 136; 139:14, 15; 141:3; 144:5; 146:5; Isa 63:7; Hos 10:5.

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עָלִימִים ('ālūmim). See no. 1630c.

עָלֻקָּה ('ālūqā). See no. 1636a.

1625 עָלַז ('ālāz) *exult, rejoice*.

Derivatives

1625a עָלִיז ('ālēz) *exultant* (Isa 5:14).

1625b עָלִיז ('alliz) *exultant, jubilant*.

These words describe an emotion of joy which finds expression in singing and shouting. It is inappropriate for one in anguish (Jer 15:17) and for one who has sinned (Jer 11:15). By contrast it is a natural response of the faithful (Ps 149:5), even being ascribed to God himself (Ps 60:6 [H 8]=Ps 108:7 [H 8]). When applied to the wicked (Ps 94:3) and Israel's foes (II Sam 1:20; Isa 23:12; Jer 50:11), it depicts a kind of gloating.

C.S.

1626 עָלָתָה ('ālātā) *thick darkness*. Derivation uncertain.

עָלִי ('ēli). See no. 1624b.

עָלִי ('illi). See no. 1624e.

עָלִיָּה ('ālīyā). See no. 1624f.

עָלִיּוֹן ('elyōn) I, II. See nos. 1624g,h.

עָלִיז ('alliz). See no. 1625b.

עָלִיל ('ālil). See no. 1628b.

עָלִילָה ('ālilā). See no. 1627c.

עָלִילִיָּה ('ālīlīyā). See no. 1627d.

עָלִישׁוּת ('ālīšūt). See no. 1635a.

1627 *עָלַל ('ālal) I, *deal with severely, abuse, make a fool of someone*.

Derivatives

1627a עֹלְלוֹת ('ōlēlōt) *gleaning*.

1627b *עָלַל ('ālal) *glean*. Denominative verb, occurring only in the Poel.

1627c עָלִילָה ('ālilā) *wantonness, deed*.

1627d עָלִילִיָּה ('ālīlīyā) *deed* (Jer 32:19).

1627e מַעַלְלָה (ma'ālāl) *deed, practice*.

1627f מַעַלְלִים (ta'ālūlim) *wantonness* (Isa 3:4; 66:4).

The verb 'ālal appears thirteen times, always in the intensives. It is difficult because it cannot be consistently translated with any one word. The context must determine the nuance of meaning. Further homonyms meaning "to play the child" ('ll in Isa 3:12) and "to thrust" ('ll in Job 16:15) are easily confused with this root. (ASV and RSV are reasonably similar with the former preferring the words "do" and "mock" while the latter prefers "deal" and "make sport of" re-

spectively. An interesting difference in Ex 10:2 and I Sam 6:6 will be noted below.)

This word speaks of relationships. It is used to indicate the exercise of power over another person, generally in a bad sense, hence meaning "to maltreat." It signifies some great achievement, generally malevolent.

The negative and strong thrust of this verb can be seen in Lamentations. In 3:51 the speaker (a man, 3:1, not the personified city) complains that his eyes have caused him grief, i.e. that which he has seen—destruction, disease, famine—has brought intense pain to him. The personified city implores God to consider his severe treatment of her, necessitating cannibalism (2:20). She questions passers-by whether they have ever witnessed such malevolent treatment (1:12) and intreats God to treat her enemies even as he has dealt with her (1:22). In this appeal for retribution there is a recognition that God is just and that vengeance belongs to him.

This word is used to depict the exploitation of one person by another. The concubine of the Levite was sexually abused by the men of Gibeah (Jud 19:25). Saul requested that he be slain rather than to be taken by the Philistines who would make sport of him (I Sam 31:4=I Chr 10:4). Zedekiah was fearful that the Jews who had defected to the Chaldeans would abuse him (Jer 38:19). In Num 22:29 Balaam accuses his ass of mocking him.

The crucial passages in this area are Ex 10:2 and I Sam 6:6 where the Lord is the subject of this verb and the Egyptians are the object. Is it proper to suggest that the Lord makes sport of anyone? Did he deal ruthlessly with Egypt? The ASV has chosen in these two instances to give a neutral rendering "wrought" and "wrought wonderfully" while allowing in the margin for the translation "mocked." While the thought of mocking is startling, both the contextual and the etymological situation demand a negative type of treatment. God treated the Egyptians severely because, as the Philistines noted, they hardened their hearts. It is clearly within God's power and prerogative to punish and discipline but he never acts in jest; hence the RSV translation "made sport of" can be misleading.

Finally the use of this word in Ps 141:4 is set in a prayer for an upright heart. There is a recognition here that wicked external practices originate in the heart and issue forth from the mouth and lips (cf. Mk 7:15–23).

ʿōlēlōt. Gleaning. (ASV and RSV similar.) Refers to grapes and olives left after first picking. Used six times, always figuratively of a remnant, derived from *ʿālāl* I by BDB and KB, but connection not clear. Refers to Israel's remnant after God's exhaustive judgment (Isa 17:6). Same figure

is applied to the nations after universal judgment (Isa 24:13). Micah (7:1) confesses his inability to find a godly remnant in Judah. The destroyers of Edom will not even leave a remnant (Jer 49:9; Ob 5). Used figuratively by Gideon of Ephraim's military achievements (Jud 8:2).

ʿālilā. Deed, action. (ASV and RSV frequently use "doings.") Used twenty-four times of which all are plural, except two (Ps 14:1; 66:5), hence "doings." Applied to both man and God with a sharp apparent contrast. The deeds of God are righteous and renowned (Ps 9:12; 66:5; 105:1). The actions of men are wicked (Ps 14:1). This wicked quality of men's deeds is primarily seen in Ezekiel where six times this word is parallel to *derek* "way, practice" (14:22, 23; 20:43; 24:4; 36:17, 19).

maʿālāl. Deed, practice. Used somewhat more often with a similar range of meaning. Again the deeds of men are wicked deeds. The word is used three times of the action of God.

C.S.

1628 *עָלַל ('ālāl) II, *insert, thrust in*. Used only once, figuratively of humiliation (Job 16:15).

Derivatives

1628a עָלַל ('ōl) *yoke*.

1628b עָלִיל ('ālil) *furnace*.

ʿōl. Yoke. (So translated in RSV and ASV.) Used of a yoke either of wood or iron (cf. Jer 28:2, 4, 11, 14). Limited use as a literal yoke for animals (Num 19:2; Deut 21:3; I Sam 6:7). Derived from *ʿālāl* II from insertion of the neck into the yoke. Most frequently used figuratively: oppressive policies of monarchy (I Kgs 12 and II Chr 10); bondage and servitude (Lev 26:13, of Egypt; Isa 14:25, of Assyria; Jer 27:8, 11, 12, of Babylon); domination of sin (Lam 1:14); benevolent control of God (Jer 2:20; 5:5). In Isa 9:4 [H 3] a reference is made to messianic deliverance from the burdensome yoke. Cf. the figure in Gal 5:1.

C.S.

1629 עָלַם ('ālam) I, *be hidden, concealed, secret*.

Derivative

1629a תַּעֲלֻמָּה (taʿālūmmā) *hidden thing, secret*.

The meaning of the verb *ʿālam* is quite obvious. Only the passive participle occurs in the Qal (Ps 90:8). Its commonest uses are Hiphil to express causative (hide, conceal) or Niphal as passive. It occurs a few times in the Hithpael, probably as reflexive. The verb is not used in Ugaritic or Arabic so it cannot be determined whether the

1630 עֵלָם ('lm)

initial consonant is *ayin* or *ghayin*. If it is *ayin*, the verb may be the parent of 'ōlām; if it is *ghayin*, the verb may be the parent of 'elem and 'almā.

R.L.H.

1630 עֵלָם ('lm) II. Assumed root of the following.

1630a עֵלָם ('elem) *young man* (I Sam 20:22; 17:56).

1630b עֵלְמָה ('almā) *young woman*.

1630c עֲלֻמִּים ('ālūmīm) *youth* (abstract).

There is no certain root for these words. They are not clearly related to 'ālam I. The suggestion in KB that they may be derived from an Arabic root meaning "to be vehemently affected with lust" is without foundation, particularly since Arabic literature comes from a time several centuries after the Biblical record, and the relationship, if any, is apt to be the reverse. According to KB 'almā means "marriageable girl, young woman (until the birth of her first child)." The latter statement is purely conjectural, for there is no evidence on which to base it.

Since *b"tūlā* is used many times in the OT as a specific word for "virgin," it seems reasonable to consider that the feminine form of this word is not a technical word for a virgin but represents a young woman, one of whose characteristics is virginity. This is borne out by the fact that the LXX translates it as *parthenos* in two of its seven occurrences, and that its use in Isa 7:14 was quoted to Joseph by the angel as a prediction of the virgin birth.

Some translators interpret Mt 1:22–23 as being simply a comment by Matthew, but it is more reasonable to consider that the argument that convinced Joseph was the fact, pointed out to him by the angel, that such an event had already been predicted by Isaiah. There is no instance where it can be proved that 'almā designates a young woman who is not a virgin. The fact of virginity is obvious in Gen 24:43 where 'almā is used of one who was being sought as a bride for Isaac. Also obvious is Ex 3:8. Song 6:8 refers to three types of women, two of whom are called queens and concubines. It could be only reasonable to understand the name of the third group, for which the plural of 'almā is used, as meaning "virgins." In Ugaritic the word is used in poetic parallel with the cognate of *b"tūlā*. See refs. in UT 19: no. 1969.

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A.A.M.

1631 עֵלָם ('lm) III. Assumed root of the following.

1631a עֲלָם ('ōlām) *forever, ever, everlasting, evermore, perpetual, old, ancient, world*, etc. (RSV similar in general, but substitutes "always" for "in the world" in Ps 73:12 and "eternity" for "world" in Ecc 3:11.) Probably derived from 'ālam I, "to hide," thus pointing to what is hidden in the distant future or in the distant past. The Ugaritic cognate is 'lm, "eternity."

Though 'ōlām is used more than three hundred times to indicate indefinite continuance into the very distant future, the meaning of the word is not confined to the future. There are at least twenty instances where it clearly refers to the past. Such usages generally point to something that seems long ago, but rarely if ever refer to a limitless past. Thus in Deut 32:7 and Job 22:15 it may refer to the time of one's elders. In Prov 22:28; 23:10; Jer 6:16; 18:15; 28:8 it points back somewhat farther. In Isa 58:12, 61:4; Mic 7:14; Mal 3:4, and in the Aramaic of Ezr 4:15, 19 it clearly refers to the time just before the exile. In I Sam 27:8, in Isa 51:9 and 63:9, 11 and perhaps Ezk 36:2, it refers to the events of the exodus from Egypt. In Gen 6:4 it points to the time shortly before the flood. None of these past references has in it the idea of endlessness or limitlessness, but each points to a time long before the immediate knowledge of those living. In Isa 64:3 the KJV translates the word "beginning of the world." In Ps 73:12 and Eccl 3:11 it is translated "world," suggesting the beginning of a usage that developed greatly in postbiblical times.

Jenni holds that its basic meaning "most distant times" can refer to either the remote past or to the future or to both as due to the fact that it does not occur independently (as a subject or as an object) but only in connection with prepositions indicating direction (*min* "since," *ad* "until," *le* "up to") or as an adverbial accusative of direction or finally as the modifying genitive in the construct relationship. In the latter instance 'ōlām can express by itself the whole range of meanings denoted by all the prepositions "since, until, to the most distant time"; i.e. it assumes the meaning "(unlimited, incalculable) con-

tinuance, eternity." (THAT II, p. 230) J. Barr (Biblical Words for Time (1969), p. 73) says, "We might therefore best state the "basic meaning" as a kind of range between 'remotest time' and 'perpetuity'". But as shown above it is sometimes used of a not-so-remote past. For the meaning of the word in its attributive use we should note the designation of the LORD as 'el 'ōlām, "The Eternal God" (Gen 21:33).

The LXX generally translates 'ōlām by *aion* which has essentially the same range of meaning. That neither the Hebrew nor the Greek word in itself contains the idea of endlessness is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying "forever," but "forever and ever."

Both words came to be used to refer to a long age or period—an idea that is sometimes expressed in English by "world." Postbiblical Jewish writings refer to the present world of toil as *hā'ōlām hazzeḥ* and to the world to come as *hā'ōlām habbā'*.

'ad (q.v.) has substantially the same range of meaning as 'ōlām (usually long continuance into the future, but cf. Job 20:4).

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A.A.M.

1632 עָלַם ('ālas) *rejoice* (e.g. Job 20:18; 39:13).

1633 *עָלַע ('āla'). *Meaning uncertain.* Occurs only in the Piel, in Job 39:30, y"al'ā-dām "they drink (?) blood."

1634 *עָלַפ ('ālap) *cover.* Occurs only in the Pual and Hithpael (e.g. Song 5:14; Isa 51:20). Ezk 31:15 'ūlpeḥ is best vocalized as a Pual form.

1635 עָלַץ ('ālaš) *exult, rejoice.* (ASV and RSV similar, both using "triumph" in Prov 28:12.)

Derivative

1635a עָלִישׁוּת ('ālīšūt) *exultation*, used only in Hab 3:14, "their exultation was as it were to devour the poor."

This verb describes an emotional response basically of the righteous (Ps 5:11 [H 12]; 68:3 [H 4]; Prov 28:12), which is occasioned by the

Lord (I Sam 2:1; Ps 9:2 [H 3]). The psalmist prays that his enemies will *not* be able to exult; i.e. gloat, over him. This is also a possible response from nature (I Chr 16:32) and from a community (Prov 11:10).

C.S.

1636 עָלָה ('lq). *Assumed root of the following.*

1636a עֲלֻקָּה ('ālūqā) *leech* (Prov 30:15).

עָם ('am), עָם ('ām), עָם ('im). See nos. 1640a,b,e.

1637 עָמַד ('āmad) *stand, remain, endure*, etc.

Derivatives

1637a עָמַד ('ōmed) *standing place.*

1637b עֲמָדָה ('emdā) *standing ground* (Mic 1:11).

1637c עֲמֻדָּה ('ammūd), עָמֻד ('ammūd) *pillar, column.*

1637d מַעֲמָד ('ma'āmād) *attendance.*

1637e מַעֲמָד ('mo'ōmād) *standing ground, foothold* (Ps 69:3).

This basic term for "stand," cognate to Akkadian *emēdu* "to lean against, stand, place," and Arabic *amada* "to prop up, support," is very common in the Hebrew OT (used over five hundred times). Synonyms include: *yāṣab*, Hithpael, "to take one's stand"; *kūn*, Niphal, "to stand firm, fast"; *nāṣab*, Niphal "to stand, stand firm;" and *qūm*, "to stand up, get up."

The verb *āmad* is used so extensively in the OT of the physical act of standing as to preclude a complete analysis in this work, but the reader is referred to the full categorizations in BDB and KB. Attention should be given to certain key passages, particularly those with significant theological import. One such expression is "to stand before Yahweh," used, for example, of Abraham in Gen 18:22 (cf. 19:27) and Moses in Deut 4:10 (cf. Jer 15:1, of Moses and Samuel). "To stand before Yahweh" (construed with *lipnē* [q.v.]) in these instances is a posture of prayer and intercession. That men have felt a need for Yahweh's help is not surprising. But the fact that men may "stand" before the Creator of eternity and make intercession is utterly remarkable. It is important to add, however, the observation of E. Jacob that such intercession is not at all magical, nor is there an automatic answer from God to the petitioner. He writes, "Whether intercession is useless because of the greatness of the sin or pardon is impossible because of the absence of intercession (Ezk 22:30; Isa 59:16), it is important to notice that it depends on the divine liberty and that no human device can bring about God's pardon" (JTOT, p. 296).

Another nuance to the expression, "to stand before Yahweh," is afforded by a passage such as Deut 19:17. In this context litigants "shall stand before Yahweh, before the priests and the judges who will be in office in those days" (cf. Jer 7:10). Such presentation was for judgment. Standing before Yahweh and his ministers in the sanctuary portends the ascertaining of truth and justice. At times the nation as a whole was called to come to the central sanctuary and "stand before Yahweh" in solemn assemblies for sacrificial acts (e.g. Lev 9:5). Servants of Yahweh "stand before him" as an expression of dedication, allegiance, and servitude. This terminology is used of priests (e.g. Ezk 44:15), and particularly of genuine believers during the period of Israel's decline and apostasy (Elijah, I Kgs 17:1; 18:15; Elisha, II Kgs 3:14; and Gehazi [with reluctance], II Kgs 5:16).

As Joseph stood before Pharaoh (Gen 41:46), David before Saul (I Sam 16:21), Abishag and Bathsheba before David (I Kgs 1:2, 28), and Nebuzaradan before Nebuchadnezzar (Jer 52:12); so the believer stands before Yahweh in a position of obedience, respect, and readiness to serve. Such a position is noble in proportion to the majesty of the one served. When a person stands before Yahweh for service, there is no higher honor to which he may aspire.

A crucial use of the verb '*amad*', the subject of perennial debate, is in the controverted "long day" of Josh 10:12-13; a day unlike any other, "when Yahweh listened to the voice of a man, for Yahweh fought for Israel" (Josh 10:14). R. D. Wilson explained long ago that the use of '*amad*' (coupled to *dôm*) in vv. 12-13 refers not to a prolongation of the day, but to a cessation from the heat and light of the sun; that is, an eclipse coupled to a storm. The defeat of the enemy was completed not in the midst of a very long, hot day, but in the darkness of a storm. On this point, see H. J. Blair in NBC, rev. ed., p. 244, and J. Rae in WBC, p. 218. D. Patten, following a lead from I. Velikovsky, associates the phenomenon with a close fly-by of a heavenly body.

'ômed. Place, standing place, stood upright. (ASV, RSV similar.) A masculine noun found with a governing proposition and pronominal suffix in late OT writings (nine times in Dan, Neh, and II Chr.).

'emdá. Standing. (ASV "stay," RSV "standing place," NASB "support.") A feminine noun found only in Mic 1:11.

'ammûd, 'ammûd. Pillar (ASV, RSV, "pillar, column, post"). A very common noun (110 times in the OT), used of pillars supporting buildings (e.g. Jud 16:25), the bronze pillars of the temple (I Kgs 7:15), and the pillar of cloud and fire in Yahweh's theophany (e.g. Ex 14:24).

The masculine noun '*ammûd*' "pillar, column," is used of structural, supporting pillars; bronze (monumental) upright columns; vaporous columns of smoke, fire, and cloud; and in figurative expressions of the "supports" of earth and heaven (see Ps 75:3 [H 4]; Job 9:6). Pillars for the structural support of the roofs of great buildings were used from an early period in the ancient near east. The familiar story of Samson's final victory over the Philistines in the palace at Gaza describes how he destroyed the building, killing thousands and himself, by knocking out of place the supporting pillars (Jud 16:26-30). J. B. Job notes that the archeological evidence from Philistine sites suggests these pillars were of wood, set on stone bases (see "pillar," NBD, p. 998). Solomon's palace was noted for the four rows of cedar pillars with corresponding cedar beams (I Kgs 7:2-36). Earlier, the tabernacle had pillars made of acacia (כִּינֹר, "shittim"; Ex 26:32, 37; cf. 27:10ff.). Pillars are mentioned in the description of Ezekiel's temple (Ezk 42:6) and the palace of Ahasuerus (made of marble, Est 1:6).

The temple of Solomon is remarkable in the description of two free-standing pillars made of bronze, named "Jachin" ("he shall establish") and "Boaz" ("in it is strength," I Kgs 7:13-22). These products of Hiram of Tyre (Hiram-abi in II Chr 2:13) must have been majestic in strength (27 feet high, plus the capitals which were 7.5 feet high), and lovely in beauty (see the description of the capitals in I Kgs 7:17). In II Chr 3:15 the word for the height of the pillars differs from that in I Kgs 7:17 and may refer to the combined length of the two pillars (see '*ûlam*' "porch"). It may be noted that the text does not specifically say that these pillars were free standing. It may be that they stood at the front corners of the porch. Or, if the porch had closed sides somewhat like a vestibule, they could have ornamented the entryway, dividing it into three openings. This is the way such pillars were used in the government buildings of Megiddo (David Ussishkin, "King Solomon's Palaces," BA 36:78-105, especially 85, 87, and 98).

Some scholars have suggested that these twin pillars may have contained the sacred fire of the temple with the smoke symbolizing the presence of the Lord (see J. Gray, *I-II Kings*, p. 175). In any event, the pillars with their strength, beauty, and symbolic names likely represented the presence of the Lord and the permanence of the Davidic house.

The word '*ammûd*' is also noteworthy in the phrases '*ammûd 'ânân*' and '*ammûd 'êsh*', "the pillar of smoke" and "the pillar of fire" (Ex 13:21; cf. 14:24 '*ammûd 'êsh w' 'ânân*', "pillar of fire and smoke"; see the articles on '*êsh*' and '*ânân*'). These visual tokens of the presence of Yahweh in leading, directing, and protecting his

people were designed for the comfort of Israel and the consternation of her enemies (see Num 14:13–14). It was in the mysterious pillar of cloud that Yahweh would manifest himself before Moses (Num 12:5; Deut 31:15), and this mysterious manifestation in cloud, smoke, and fire was never forgotten by Israel (e.g. Neh 9:12).

ma'āmād. *Attendance, office, place, state.* (ASV, RSV similar; for RSV add "duty, seating.") A masculine noun which prefixed *mem* of location; hence, the term speaks of a "place of standing" in the sense of "office" (Isa 22:19) and "service, attendance" (I Kgs 10:5).

mo'ōmād. *Standing.* (So ASV; RSV, NASB, "foothold.") Only in Ps 69:2 [H 3], in a figure of distress.

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R.B.A.

1638 עָמָה ('mh). Assumed root of the following.

1638a עָמִית ('āmīt) *associate, fellow, relation* (e.g. Zech 13:7; Lev 5:21).

עָמָה ('ūmmā). See no. 1640b.

עָמָד ('ammūd). See no. 1637c.

עָמוּנִי ('ammōnī). See no. 1642a.

עָמִיר ('āmīr). See no. 1645c.

עָמִית ('āmīt). See no. 1638a.

1639 עָמַל ('āmal) *to labor.*

Derivatives

1639a עָמַל ('āmāl) *labor, toil, trouble.*

1639b עָמֵל ('āmēl) *I, laborer, sufferer.*

1639c עָמֵל ('āmēl) *II, toiling.*

The verb 'āmal is one of several Hebrew verbs for "labor, work, toil." Other major terms include 'ābad "to work, serve," and 'āśā "to make, do, work" (both of which see). 'āmal is used less often than those two verbs, and is employed often with the nuance of the drudgery of toil rather than the nobility of labor. Hebrew 'āmal is cognate to Arabic 'amila "to labor," and to the Akkadian noun nīmēlu, that produced by work, "gain, possessions."

The root 'āmal relates to the dark side of labor, the grievous and unfulfilling aspect of work. A

biblical view of labor based on this word alone would be defective, but this aspect of work should be included in a full induction. Thus Moses uses this term to describe the frustration and struggle of the worker in this ephemeral, transitory world (Ps 90:10). No wonder he cries out to the eternal God "and let thy beauty (eternal, lovely work) be upon us" (v. 17). The root in its several forms is used especially by Solomon in Eccl as he details the frustration, profitlessness, and transitory (*hebel*) benefits of day-by-day labor; such is noted when that labor is not seen as service (even worship!) to God, but simply as work done "under the sun." For the man whose relationship to God is tenuous, there is no profit (*yitrôn*) from all his work (Eccl 1:3). Yet even in Ecclesiastes there are glimpses of a higher view of labor: "every one who eats and drinks and sees good in all his labor—it is the gift of God" (Eccl 3:13; cf. 5:18–19 [H 17–18]).

'āmāl. *Labor, toil, trouble, mischief, sorrow, travail, pain, grievance, grievousness, iniquity, miserable, misery, painful, perverseness, wearisome, wickedness.* (ASV, RSV similar.) As in the case of the verb, so in that of the noun: 'āmāl relates to the unpleasant factors of work and toil. A perusal of the varied synonyms used in the KJV to render this word suggests its negative overtones. Such are the categories of grievance expressed by this noun. Moreover, these negative elements are amplified by words used in hendiadys and parallelism with 'āmāl: yāgôn "torment, sorrow" (Jer 20:18); ka'as "provocation" (Ps 10:14); 'ōnī "misery" (Deut 26:7); 'āwen "trouble" (Ps 90:10); shāw "worthlessness" (Job 7:3); shōd "destruction" (Prov 24:2); rā "evil" (Hab 1:13), and the like.

'āmēl I. *Laborer, misery, wicked, workmen.* This noun is used of workmen (e.g. Prov 16:26) and of misery (e.g. Job 3:20). "Misery" is preferable to "wicked" (so KJV) in Job 20:22.

'āmēl II. BDB, but not KB or Lisowsky, distinguishes the use of 'āmēl II in Eccl from the above, 'āmēl I, terming it a verbal adjective, rendered "toiling" (Eccl 2:18, 22; 3:9; 4:8; 9:9).

Bibliography: Rainey, Anson F., "A Second Look at Amal in Qoheleth," *Concordia Theological Monthly*, 36:804. THAT, II, pp. 332–34.

R.B.A.

1640 עָמַם ('mm). Assumed root of the following.

1640a עָמָם ('am), עָם ('ām) *people.*

1640b עָמָם ('im) *with.*

1640c מֵעָמָם (mē'im) *from, with.*

1640d עִמָּנוּאֵל ('immanū'ēl) *Immanuel, the messianic name of Isa 7:14 and of Judah's king in Isa 8:10.*

1640e עַם ('*am*) *kinsman* (on father's side).1640f עִמָּא ('*ūmmā*) *against, beside*.

'am. *People, nation.* (ASV, RSV similar, except in some instances, e.g. RSV translates "kindred," ASV "people," Gen 25:17.)

The term seems to be derived from the common Semitic root *'āmam* (cf. e.g., UT 19: no. 1864) meaning "to comprehend or include." Although there is some overlapping in meaning with its two main synonyms *gōy* and *l'ōm*, (see synonyms under *gōy*), the unique emphasis of *'am* lies in its reference to a group of "people as viewed by one of themselves," or to "people in general."

The noun *'am* appears in some important phrases: *'ammi*, *lo-'ammi* and *'am hā'āreš* ("my people," "not my people" Hos 2:23 [H 25], and "the people of the land").

The term *'am* is often used in a general sense in the OT to refer to a group of people, larger than a tribe or clan, but less numerous than a race (*l'ōm*). When the reference is to a large group, without reference to any specific characteristic or relationship, translators have, in instances, correctly rendered *'am* as "folk" or "men." In the Aramaic portions of Ezr and Dan the term is used with this general sense in all but two instances (Ezr 7:13; 7:16).

However, *'am* is predominantly used to express two basic characteristics of men considered as a grouping: 1) relationships sustained within or to the group and 2) the unity of the group.

Various types of relationship are expressed, implicitly or explicitly. Some examples are: religious fellowship (Gen 17:14, the uncircumcised is to be cut off from his people), maternal (Gen 17:16, Sarah a mother of kings of people), ancestral (Gen 25:8, Abraham died and was gathered to his kindred, also 25:17; Gen 49:33), king-subject relationship (Gen 26:11; Ex 1:9, etc.), family ties (Gen 36:6, family included wives, children, slaves, servants), judicial (Gen 49:16, Dan is to judge his people), deliverer and ruler (Ex 5:16, etc., refer to the relationship of Moses and the delivered Israelites), social (Num 5:27, an adulteress was a curse to her people), a military leader of his troops (Josh 3:3, etc.) adoption (Ruth 1:16), and prophetic (prophets from Elijah to Malachi address their people).

Intimately related to the concept of relatedness among people, is the concept of unity. Religious, maternal, ancestral ties united people. Explicit expression is given to the concept of unity. It could be achieved by intermarriage (Gen 34:16). It was achieved by God gathering men (Ezr 38:12). The idea of people as a flock expresses unity also (Zech 9:16). There are also a number of passages (cf. I Sam 11:11) where the word means "troops."

'ammi is also used extensively in the OT. Occasionally a king or leader is quoted when he is speaking of the people for whom he is responsible. The phrase is used basically to express the relationship between God and his people. That *'am* is the term used should not be surprising since, as we have seen, it emphasizes the relational and unity aspects of a group of people.

The Lord first uses the term *'ammi* when he speaks of the descendants of Abraham whom he has chosen and with whom he is identified by means of the covenant (Ex 3:7ff). God seals this relationship more firmly by redeeming them from Egypt (Ex 5:1ff.). His constant protection over them and all-sufficient provision for them testify to the continued love and concern he has for those he calls "my people" (cf., e.g., Ps 78:52-66; 95:7). God formed these people for himself (Isa 43:21; 51:16), gave them their dwelling place (Zion, Isa 10:24), and bestowed his blessings and virtues upon them (Isa 63:18).

The Covenant people, through religious adultery, became *lo-'ammi* "not my people" (Hos 1:9-10, [H 2:1]; 2:23 [H 25]). They are destroyed as God's people "because of lack of knowledge" (Hos 4:6), which implies basically a rejection of the Lord, his covenant, his love and law. Although many of the people backslide and are punished (Jer 15:17), God will maintain a remnant who will be *'am* (Isa 11:11, 16; 46:3; Ex 8:9, 11). He will yet save them (Zech 8:6, 11) and the Lord will say "it is my people" (Zech 13:9).

The Covenant people of the Lord will be one united people. That does not mean only biological descendants of Abraham are the *'am*. From Egypt, as from Assyria (Isa 19:25) and from Israel's surrounding nations, there are those who are to be included and written up as God's people (Ps 87).

The phrase, *'am hā'āreš* "people of the land," is used frequently, but its usage varies from one time to the other. R. de Vaux (AI, pp. 70-72) points out that in earliest history, "people of the land" referred to the body of free men of various nationalities (Gen 23:13). The term is also used to distinguish homeborn from immigrant (Gen 42:6). The whole body of Israel is referred to (Lev 20:4), or the people in distinction from the royal members (II Kgs 16:15). BDB also lists a word *'am* II meaning "kinsman" and this element is indeed used in theophoric names. The usages, however, may be subsumed under *'am* "people."

'im. *With, beside, by, among, accompanying, from among, between* (variations of meaning occur in ASV and RSV).

'im, the preposition, as *'am* the noun, expresses the concept of inclusiveness, togetherness, company (cf. UT 19: no. 1863). Men can be

together; fighting with (against) each other (Gen 26:20); they could inherit together or share (Gen 21:10; Josh 22:9); and they could speak with, be pleased with, show kindness to each other.

The points to be emphasized are: 1) the basic conception conveyed is that of fellowship, companionship, common experiences of suffering, prosperity etc.; 2) the term can emphasize a common lot regardless of social status, location etc.; 3) the term, as all other prepositions, may have definite theological implications. All prepositions indicate relationships, and 'im in particular stresses a close relationship. This type of relationship should be maintained between God and man, man and man since it is essential for any person's salvation, eternal life and the worship and service of God.

'et also means "with," but 'im expresses more the concept of relationship and is the more common of the two words.

mē'im. *From, with, beside.* This compound preposition combines two seemingly contradictory terms: together (with) separation (from). The specific thrust is coming apart from being together. The preposition occurs after words such as depart, remove, turn, ask. E.g., a heart is spoken of as possibly turning "from with" God if it turns to the detestable things of Canaan (Deut 29:18).

There are two other distinct usages of *mē'im*. 1) When a person seeks counsel, advice, truth, he asks, enquires, requests from someone. Thus *mē'im* indicates available sources from which help is available. This is particularly true when men turn to God making enquiries and requests. 2) Closely related to the preceding is the idea of origination. Signs and wonders come from God (Isa 8:18). He also sends his word forth pronouncing sentence (Gen 41:32) and producing judgments (II Chr 10:15) and giving peace (I Kgs 2:33).

'immānu'el. *With us is God.* This proper name occurs twice. It is the name to be given to the child to be born of the virgin (Isa 7:14). Isaiah addresses Judah's king, of Davidic lineage, as Immanuel (8:8). The prophet also gives the meaning and application of the name by stressing that, in spite of what a disobedient king does, God will be with his covenant people (Isa 8:10).

The name Immanuel gives expression to the truth God had expressed in various ways to his covenant people in times previous to Isaiah. He had specifically said that he would be God to Abraham and his seed (Gen 17:7). He would go with Jacob (Gen 28:15) and Moses (Ex 3:12). God identified with his people saying he had taken them to be his possession (Ex 19:5-6). The angel of his name would go with and guard his people (Ex 23:20, 24). To Joshua the word came, "As I

was with Moses, so I will be with you" (Josh 1:5). To David God said, "I have been with you" (II Sam 7:9).

Solomon earnestly prayed that the Lord would be with him and Israel as he had been with David (I Kgs 8:57). By various visible means, i.e. cloud, pillar of fire, and the ark of the covenant the Lord confirmed his word. He was with his people. He led, upheld, and blessed them.

Isaiah, speaking to Ahaz, assured him that the faithful covenant God was present as he had been and as he would be in the incarnate Son to be born of the virgin. Thus the past, present, and future intimate relationship of God's presence with his people is summed up in the name Immanuel.

For a fuller statement from the biblical point of view cf. E. J. Young "Immanuel," NBD p. 556-57; for a modern critical statement, C. North in IBD.

'ūmmā. *Against, over against, at, beside, hard by; exactly as.* (ASV and RSV have variations.) This preposition indicates relationship of close proximity, or opposite to, e.g. certain parts of the tabernacle (Ex 25). Shimei stood 'ūmmā "opposite" David and threw stones 'ūmmā "close to" him (II Sam 16:13).

Bibliography: TDNT, II, pp. 364-69; IV, pp. 32-37. THAT, II, pp. 290-324; 325-27.

G.V.G.

1641 עָמַם ('āmam) II, *darken, dim* (e.g. Ezk 31:8).

1642 עַמּוֹן ('ammōn), עַמּוֹנִי ('ammōnī) *Ammon.*

Derivative

1642a עַמּוֹנִי ('ammōnī) *Ammonite*

'ammōn. *Ammon.* This proper noun may be related to the root 'āmam. In Ugaritic the three radicals 'mn indicate either an emphatic use of "with" or of "with me" (UT 19: no. 1868-69). But Gordon suggests (no. 1861) that the final "n" is an emphatic element on the prep. 'im.

The name states more than a kin relationship (cf. "kinsman"). Lot's younger daughter, in naming her son Ammon, gives expression to the incestuous relationship by which she conceived; i.e. "a son by my father" (Gen 29:30-38). The OT tells us nothing about Ammon's youth, or that of his brother-cousin Moab (who was born also by an incestuous relationship). This is known: Israel in the Conquest was not permitted to and did not molest or attack Ammon's descendants or take property from them because of God's promise to Abraham's nephew Lot (Num 21:24; Deut 2:19). Israel had to consider Ammon as their kinsman also. They had to respect him as one who had a specific relationship to their father Abraham.

God had given himself as a blessed possession to him and his seed. Thus Ammon's religious privileges and responsibilities towards Israel (and Moab) cannot be gainsaid.

'ammōni. Ammonites. The Ammonites, descendants of Ammon, lived on the east side of Jordan, north of Moab. The Lord destroyed the Rephaim, called Zamzumim who lived there. Later, part of the area was taken from the Ammonites by the Amorites who came from the west side of the Jordan (Num 21:25–25). When the children of Israel sought to enter the promised land from the east bank of the Jordan, the Ammonites had every opportunity to "be blessed" through a friendly cooperative relationship with Abraham's descendants (Gen 12:1–3). Israel did not attack their distant kinfolk, the Ammonites (Deut 2:37), as they did the Amorites and others dwelling in the Gilead and Bashan regions. But the Ammonites joined Moab on various occasions seeking Israel's ruin. They were therefore denied the right to have one Ammonite identify with covenant Israel for at least ten generations (Deut 23:3–6). However, Solomon brought Ammonitish women into his harem (I Kgs 11:1). One of these was Na'amah the mother of Rehoboam (I Kgs 14:31).

The Ammonites were defeated by the Israelites at various times, by Jephthah (Jud 11), Saul (I Sam 11), David (II Sam 10, 12). The Ammonites had their own deity named Milcom (I Kgs 11:5). They also worshiped Chemosh, the god of Moab (Jud 11:29, mentioned also on the Moabite stone). Both were also worshiped by the Israelites at times.

The Ammonites afflicted the descendants of Abraham continuously (Amos 1:12–15; Jer 40:13; Neh 2:10, 19). Various prophets pronounced God's curse upon them (Zeph 2:8, 9; Jer 49:1–6; Ezk 25:1–7). Instead of enjoying covenant blessings, their attitude toward the covenant people brought them God's curse.

G.V.G.

עֲמָנוּאֵל ('immānū'ēl). See no. 1640d.

1643 עָמַס ('āmas), עָמַשׁ ('āmaš) *to load, carry a load* (e.g. Gen 44:13; Neh 13:15).

Derivative

1643a מַעֲסָה (ma'āmāšā) *load, burden* (Zech 12:3).

1644 עָמַק ('āmōq) *be deep, make deep, be profound*. (ASV, RSV translate similarly.)

Derivatives

1644a עֵמֶק ('ēmeq) *valley*.

1644b עֵמֶק ('ōmeq) *depth* (Prov 9:18; 25:3).

1644c עֵמֶק ('āmēq) *deep*.

1644d עֵמֶק ('āmōq) *deep*.

1644e מַעֲמָקִים (ma'āmaqqīm) *depths*.

The verb 'āmōq may be compared with its synonym *shāqā* "to sink down," and the nouns *m'šōlā* "deep, depths," *šūlā* "abyss," and *t'hôm* "deep." It is cognate to Arabic *'amuqa* "to be deep; "Akkadian *emēqu* "to be (deep) wise" (cf. *emūqu* "power, ability"); and Ugaritic *'mq* II, "strong" (see Gordon, UT 19: no. 1874).

The verb 'āmōq is found in the Qal stem in an exclamation of descriptive praise in Ps 92:5 [H 6], where the Psalmist exults: "How great are your works, O LORD! / your thoughts are very deep!" In the other eight uses, 'āmōq is in the Hiphil, "to make deep."

In the Emmanuel prophecy Yahweh speaks to Ahaz through Isaiah, challenging him to ask for a sign to vouchsafe the surety of his words concerning Rezin and Pekah, "those two smoldering stumps" (Isa 7:4). God casts the verbal gauntlet that Ahaz make his request "as deep as Sheol or as high as heaven" (Isa 7:11). (This assumes *sh'ālā* is Sheol with a locative *hē*. The alternative is "make deep his request or make it high above." So Young, E. J. *The Book of Isaiah*, Eerdmans, 1965, Vol. I, pp. 277–78. Cf. also KJV and NIV. Young takes *sh'ālā* as a "paragoric imperative" preceded by a Hiphil inf. used adverbially.) Ahaz, in feigned piety, demurs. The remaining examples of 'āmaq are all severely judgmental. Isaiah 29:15 pronounces "woe on those who deeply hide their plans from Yahweh / and do their deeds in the dark," as though God does not see or know! (Cf. Isa 30:33, of Tophet [q.v.] made deep as a funeral pyre for the king of Assyria; 31:6, of Israel which had "deepened apostasy.") Jeremiah warns his hearers to flee for shelter from judgment, to "dwell in the depths" (Jer 49:8, of Dedan; 49:30, of Hazor). Hosea 5:2 is difficult to render, but the general intent is likely, "the revolvers have gone deep in depravity" (so NASB, but see commentaries; cf. 9:9).

'ēmeq. Vale, valley. (ASV, RSV similar). A common noun in the OT, cognate to 'mq I in Ugaritic.

The noun 'ēmeq "valley" (Ugaritic 'mq I), is a common term, used seventy times in the OT, generally in specific geographical phrases such as "the valley of Siddim (Gen 14:3). In Num 14:25 there is a bitter reminder to the sinning and rebellious Israel that at that time the Amalekites and the Canaanites were living in the valleys (enjoying the produce of the land). It was in the valleys of Canaan that agriculture was maintained (e.g. I Sam 6:13; Jer 49:4; Ps 65:13 [H 14]), as the hills were more eroded. It was also in the valleys that chariots could be used to best advantage (see

Josh 17:16). In the series of wars between Israel and Syria in the days of Ahab, the Syrian counselors erred greatly in supposing that Yahweh was a god of the mountains only, and impotent in the plains and valleys (I Kgs 20:22–30). Valleys figure in the description of judgment by God in prophetic writings. Micah 1:4 speaks of mountains melting under him, "And the valleys will be split / like wax before the fire / like water poured down a steep place."

'āmēq. Deep, strange. Used of speech, this adjective is best rendered "unintelligible" with the NASB (Isa 33:19; Ezk 3:5–6), or "obscure, foreign" with the RSV. Compare the wry *lō'ēz* of Egyptian language in Ps 114:1.

'āmōq. Deep, deeper. (ASV, RSV similar.) This adjective occurs sixteen times in the OT (seven in Lev 13 of the severity of leprosy). In Prov *'āmōq* describes a man's speech and thoughts (Prov 18:4; 20:5), and the disastrous destruction to be found in harlots (Prov 22:14; 23:27).

ma'āmaqgim. Deep, depths, of literal waters (Isa 51:10), and figurative (Ps 69:2 [H 3], 14 [H 15]; 130:1—an emblem of distress; cf. Ezk 27:34 of the fall of Tyre).

R.B.A.

- 1645 *עָמַר ('āmar) *I, bind sheaves.* This denominative verb occurs only once (Ps 129:7), in the Piel.

Parent Noun

- 1645a עֹמֶר ('ōmer) *I, sheaf* (e.g. Deut 24:19; Lev 23:11).
 1645b עֹמֶר ('ōmer) *II, omer* (Ex 16). One-tenth of an ephah (q.v.).
 1645c עֲמִיר ('āmīr) *swath, row of fallen grain* (e.g. Amos 2:13; Jer 9:21).

- 1646 *עָמַר ('āmar) *II, deal tyrannically with.* Occurs only in the Hithpael (Deut 24:7; 21:14).

עָמַש ('āmaš). See no. 1643.

- 1647 עֲנָב ('nab). Assumed root of the following.
 1647a עֲנָב ('ēnāb) *grape(s)* (e.g. Deut 32:14; Gen 40:10).

- 1648 *עָנָג ('ānōg) *be soft, delicate.* Occurs only in the Pual (Jer 6:2) and Hithpael (e.g. Deut 28:56; Isa 66:11).

Derivatives

- 1648a עֲנָג ('ōneg) *daintiness, exquisite delight* (Isa 13:22; 58:13).
 1648b עָנָג ('ānōg) *dainty* (Isa 47:1).
 1648c תַּעֲנֻג (ta'ānūg) *daintiness, luxury.*

- 1649 עָנַד ('ānad) *bind around, upon* (Job 31:36; Prov 6:21).

Derivative

- 1649a מַעֲדָנוֹת (ma'ādannōt) *bonds, bands* (Job 38:31; I Sam 15:32). Apparently from *'ānad* by metathesis.

- 1650 עָנָה ('ānā) *I, to answer, respond, testify, speak, shout.* (ASV and RSV translate similarly, but the RSV more clearly brings out secondary meanings.)

Derivatives

- 1650a עֲנָה ('ōnā) *cohabitation* (Ex 21:10; Hos 10:10).
 1650b עֵת ('ēt) *time.*
 1650c עַתָּה ('attā) *now.*
 1650d עֵתִי ('itti) *timely, ready* (Lev 16:21).
 1650e יָעַן (ya'an) *on account of.*
 1650f מַעֲנֵה (ma'āneh) *answer, response.*
 1650g לְמַעַן (l'ma'an) *in order that.*

Basically, the root *'ānā I* signifies a response. In several connotations it attests scattered meanings in Ugaritic, among them "to speak" or "to say." Distinguish this root from *'ānā II*, "occupy"; III, "afflict," "oppress," "humble"; IV, "sing." It occurs 617 times.

The most frequent meaning of this root is "to answer," and it is often used with *'āmar*, less often with *dābar*. It is sometimes used in a non-verbal clause. It corresponds to *qārā* "to call" and (less often) *zā'aq* "to cry out." God is not bound to answer the person who calls on him. Hence, the Psalmist uses "answer me" in pleading for God's grace (Ps 4:1 [H 2], 13:3 [H 4]). Thus it may occur as part of the normal motif petitioning God to be favorable in the petition section of lament psalms. Samuel warns Israel that God will not answer their prayer for relief when distress comes upon them as a result of rebellion (I Sam 8:18). All the prophets record the silence of the Almighty (Mic 3:4; Isa 46:7). When directed to God this root parallels words intimating God's hearkening (Ps 55:2 [H 3]) to the situation and delivering the petitioner (Ps 60:5 [H 7]). God may respond verbally (Isa 14:32) or nonverbally as with fire (I Chr 21:26) or thunder (Ex 19:19). In all instances it is clear that "to answer" the prayer is equivalent to looking with favor on the petition. The basis of such a petition is the righteousness, mercy, and veracity of God (Ps 69:13 [H 14]). The petition often asks for spiritual salvation (Ps 20:6, [H 7], 9 [H 10], 38:15 [H 16]), and/or physical salvation (Ps 22:21 [H 22], 60:5 [H 7]). It is noteworthy that the pleas introduced by this root are often for *yāsha'* "salvation," and that God is the only savior (Ps 118:21). When God called on man by his word (through Moses

and the prophets) he expected an answer, an appropriate response of obedience. To refuse was to sin (Jer 7:13; Isa 65:12).

One secondary meaning of this root is "to testify" with the emphasis on speaking ('*ūd*, q.v.). In many such cases a trial (*riḥ*,) is in view (I Sam 12:3). This is especially interesting in passages like Isa 3:9; 59:12; and Jer 14:7 where men are tried and found guilty by God. This usage has a more general meaning, however, as is evidenced by its occurring in the ninth commandment (Ex 20:16). Usually, this usage appears as an idiom, '*ānā b*', but there are exceptions (Ex 23:2; Hab 2:11).

Another secondary meaning is "to speak" (see Joūn, "Respondit et Dixit"). The root often is used of initiating conversation (Job 3:2; Song 2:10; I Sam 9:17). It can refer to loud crying out as of animals (Isa 13:22) or shouting as of a victory cry (Ex 32:18; Jer 51:14).

In the case of *l'ma'an* (see also below) the connotation "in order that" occurs with some known and intended end in mind, hence, "to the intended response that." Abraham told Sarah to say that she was his sister so that it might go well with him (Gen 12:13). Jehu arranged a feast ostensibly to honor Baal but secretly in order to destroy the worshippers of Baal (II Kgs 10:19). This aids in understanding passages like Jer 7:10, in which the people are chided for coming into the temple while loving sin and "fearing" God. Actually, they were trying to placate God so that they could continue their sin.

This word is also used in connection with God's action in history. In Gen 50:20 Joseph tells his brothers that they intended harm to him when they sold him into slavery (Gen 37:22). He also told them that God was active in all this "in order that" (i.e. to the intended and accomplished end) good might come to him. When God explained to Moses that he would harden Pharaoh's heart, the action (hardening) clearly is initiated by God, not Pharaoh. God is following a plan, since this "hardening" has a predestinated end: first, that God's glory might be displayed in the signs, and second, that God's glory might be recounted in testimony and that God's glory might be displayed in his causing the wrath of man to praise him (Ps 76:10 [H 11]). So, too, God hardened Sihon's heart (Deut 1:30) to the end that he might deliver him into Israel's hands. The basis of this hardening, however, was doubtless judicial and because of past sin.

When used to mean "in view of," *l'ma'an* does not specifically express causation. In passages like Deut 3:26 God is said to be angry with Moses in view of the people's sins. Cf. also Dt. 1:37 where *big'alal* is used "on account of the people," instead of *l'ma'an*. The Psalmist prays for God to take over his life in view of the

strength of his foes (Ps 5:9). God is praised for using the weak things (babes and infants) to establish a bulwark. He does this not because of, or to the advantage of his foes, but in view of them (Ps 8:2 [H 3]).

Sometimes the word is used (perhaps ironically) to show the foolishness of man's sins. In Isa 30:1 God condemns the people for false spiritual alliances to the end that they might add sin to sin. In Jer 44:8 God asks if their idolatry is to destroy themselves (cf. Hos 8:4; Amos 2:7; Mic 6:16). Obviously, they did not intend to destroy themselves or offend the deity. Their intention was the opposite. But they erred in straying from God's word. Good intentions were not enough.

As a preposition, *l'ma'an* designates the one who is to be vindicated, i.e. established as right. We see this in Gen 18:24 where Abraham asks God if he would spare Sodom for the sake of fifty righteous. Will he approve their righteousness, thus demonstrating that righteousness is indeed pleasing in his sight, or will their righteousness issue in futility (and destruction)? This question was very important to Abraham at that early stage of his walk with God. Would God keep his promise to reward obedience (righteousness)? Abraham learned the lesson; and he obeyed God (on the basis of believing God's promises of ultimate reward) in acting (righteous acts) as God required, and it was reckoned to him for (saving) righteousness. Ps 51:4 [H 6] is of interest. It does not mean that David sinned so that God's righteousness might be made manifest in his verdict. Rather David confesses that he sinned in order to establish the fact that God would be just should he give the verdict that David must die for his sin.

Many passages record action (intended or accomplished) for God's sake. Indeed, it is the Psalmists' frequent plea that God will save, lead, deliver, quicken, etc., for his sake, i.e. to demonstrate before the creation, the wicked, or the righteous (or all three) the certainty of his covenant (Ps 25:11; 143:11; Jer 14:21).

Bibliography: Gowan, Donald, "The Use of *ya'an* in Biblical Hebrew" VT 21: 168-85. Joūn, P., "Respondit et Dixit," Bib 13: 309ff. TDNT, VIII, pp. 6-15. THAT, II, pp. 335-40.

R.B.A.

'ēt. *Time, space of time, appointed time, proper time.* The ASV and RSV translate this word identically except for a few instances involving secondary meanings. Although BDB lists *'ēt* as a derivative of *'ānā* I, *to answer, respond*, it is difficult to trace any relationship. A clearer tie is perhaps with *'ānā* II, *to be occupied* (i.e. the filling of time?). The basic meaning of this word relates to time conceived as an opportunity or season. Other words similarly rendered are:

z^rman an Aramaic loan-word with a very similar meaning; *yôm* emphasizing the division of time into regular units; *mô'ēd* emphasizing the idea of appointment (it is sometimes used to further define 'ēt, e.g., Ps 102:13 [H 14]); *pa'am* denoting short spaces (beats) of time (cf. *regel*). Our word occurs 290 times.

Our word can apply to extensions of time. It is used of particular points in time as an hour of the day (Ex 9:18; Josh 11:6). It is used of an occasion such as the completion of childbearing (Mic 5:3 [H 2]), to mark the situation prevailing when Michael stands in God's court (Dan 12:1), and (used distributively) when Israel's judges are to function (Ex 18:22). It is used of a period narrowly conceived as late afternoon (perhaps dusk, Gen 21:11), and as the period when Nehemiah's enemies were writing and registering their complaint (Neh 6:1). It can refer to an extended period as well, e.g. the time during which the tabernacle rested at Gibeon (I Chr 21:29), and the period of God's gracious covenantal treatment of Israel (Ezk 16:8).

There are many situations which 'ēt describes. We will look at only three.

First, it is used of the usual, the regular events, such as rains (Ezra 10:13), harvest (Jer 50:16), seasons of the year like spring, the time of pregnancy (Gen 18:10, 14), the migratory time of birds (Jer 8:7), and mating season (Gen 31:10). God is consistently presented as the orderer (controller) of all recurring events. Secondly, it is used of the appropriate time for unrecurrent incidents such as death (Eccl 7:17). Thus those who return from the Exile plead that it is not the appropriate time for rebuilding the temple (Hag 1:2). Eccl presents God as the one who has designed life's components so that each has a suitable season (3:11; cf. Prov 6:14). In Lev 26:4 God asserts his sovereignty over rain. He tells Job (38:32) of his control over the stars. The Psalmist (104:27) notes God's maintenance of the seas and all that is in them according to their proper times. Just as all creation suits his plan, so he requires man to arrange life according to its times (i.e. according to his law, Jer 8:7). When man fails to do this God promises judgment. So, the Psalmist reminds God that it is time for him to act (119:126). Finally, the word connotes a fixed, set time or period (I Chr 9:25). As such it is what astrologers claim to discern (Est 1:13), but God alone knows such hidden matters because he controls them. Therefore, in the prophets God speaks of his appointed judgment (Jer 8:12), of a point (time) when all will be consummated (Dan 12:9), and which will result in an extended period (time) of glory and blessing for his people (Jer 3:17; 50:20).

'attā. *Now, at this time, henceforth, straightway, whereas.* (ASV, RSV similar.) Related to the He-

brew noun 'ēt "time" (q.v.), the adverb 'attā is derived from a root 'ānā (with assimilation of the *nun*). The adverb occurs in Ugaritic as 'nt, a word to be distinguished from the goddess 'nt (Anat, see UT 19: nos. 1888, 1889). In Arabic the cognate is *al-āna*, "at the time, now" (with def. art.).

The adverb of time 'attā, found frequently in the OT (425 times), is rendered usually as "now." As developed by KB this term may include the following nuances: "now (in the present moment)," as in Jud 11:8, "we have turned to you now;" now (with the present state of affairs)," as in Gen 19:9, "now we will deal worse with you than with them"; and "now (after what has happened)," as in Gen 22:12, "for now I know that you fear God." Very often 'attā with the conjunction (*waw*), "and now," introduces the next point in consequence, as in Isa 5:3, "And now, O inhabitants of Jerusalem and men of Judah, / judge between me and my vineyard." If the conjunction is adversative (determined by context), then the rendering is "but now," as in Isa 1:21, "Righteousness once lodged in her, / but now assassins." 'attā may be contrasted with 'āz "then," as in Josh 14:11, "as my strength was then, so my strength is now." The adverb may be contrasted with future time as well, as in Balaam's wistful, "I see him, but not now" (parallel to "near," Num 24:17).

The adverb 'attā is found in prophetic contexts of the imminent activities of Yahweh—activities of blessing, "Behold I will do something new, / now it will spring forth" (Isa 43:19); and judgment, "Now I will arise, says Yahweh, / now I will be exalted, now I will be lifted up" (Isa 33:10). "Now" in some prophetic contexts could be used from the prophetic standpoint of events or states still future; e.g. "Jacob shall not now be ashamed, nor shall his face now turn pale" (Isa 29:22).

ya'an. *On account of, because,* is used as a preposition or conjunction. It indicates purpose: perhaps, "in response to." When joined with *ki* or 'āsher it is the most common causal conjunction. Simple ya'an can serve the same function (GKC, sec. 158b). Once it occurs with *mā* "why," i.e. "on account of what" (Hag 1:9), and several times it is repeated for emphasis (e.g. Lev 26:43; see Donald Gowan, "The Use of ya'an in Biblical Hebrew").

ma'āneh. *Answer, response.* Cf. Ugaritic *m'n* used of a reply to a letter or school examination questions.

l'ma'an. *In order that, in view of, provided that* (conjunction, rarely used; cf. M. Dahood, *Psalms*, III, in AB, p. 216), for the sake of—(preposition). Grammarians differ as to whether

1651 עָנָה ('ānā)

l' *ma'an* with an infinitive is a preposition (BDB, p. 775) or a conjunction (KB, p. 549). The RSV and ASV usually agree although in some cases the RSV brings out secondary connotations better. *l'* *ma'an* seems to be related to 'ānā I, "to answer, respond." *ma'an* may mean "that which corresponds to." (cf. further on usage earlier under 'ānā I).

L.J.C.

1651 עָנָה ('ānā) II, be occupied, busied with (Eccl 1:13; 3:10).

Derivatives

1651a עֲנֵי ('inyān) *occupation, task*. Only used in Eccl 1:13; 2:23, 26; 3:10; 4:8; 5:2, 13; 8:16.

1651b מַעֲנֵה (ma'ānā) *place for task*, i.e. field (Ps 129:3; I Sam 14:14).

1652 עָנָה ('ānā) III, afflict, oppress, humble.

Derivatives

1652a עָנָה ('ānāw) *humble*.

1652b עָנָה ('ānāwā) *humility*.

1652c עָנִית ('ēnūt) *affliction* (Ps 22:25).

1652d עָנִי ('ānī) *poor, afflicted*.

1652e עָנִי ('ōnī) *affliction, poverty*.

1652f תַּעֲנִית (ta'ānīt) *humiliation (by fasting, Ezra 9:5)*.

The primary meaning of 'ānā III is "to force," or "to try to force submission," and "to punish or inflict pain upon," mostly in the Piel. Birke-land (see Bibliography) defines the verb "to find oneself in a stunted, humble, lowly position." Consequently it is not predicated of God in the Qal. It is distinguished from 'ānā I, answer; II, occupy; IV, sing. It differs both from *šārar* which connotes restriction or binding; from *yāgā*, the emotional side of distress (i.e. sorrow, grief), from *shāpal*, the objective state or condition of being low and/or humble, and from *kāna'* implying submission to another's will. Ugaritic attests this root with the meaning "cowed, humbled" (active) and "was humbled, punished" (passive). The Bible attests this root over two hundred times.

The verbal form occurs a few times in the Qal having varying shades of meaning. It most often occurs in the Piel (intensifying the concept). The Niphal and Hithpaël usages offer some interesting shades of meaning.

The verb is used in several ways. It is used of what one does to his enemy. It describes the discomfort Sarah inflicted upon Hagar (Gen 16:6) and what the lawless do to the defenseless (Ex 22:22 [H 21]). It speaks of the pain inflicted on Joseph's ankles by the fetters (Ps 105:18). It sets forth what Egypt did to Israel (Ex 1:11–12: this

was more than slavery). In Num 24:24 and Jud 1 it describes the physical pain brought by war. It is used for what God does to his enemies (Deut 26:6).

God uses affliction to prompt repentance; for example, the purpose of the wilderness wandering was to humble Israel (Deut 8:23). This is a recurrent theme in Scripture. The Exile is similarly viewed as to nature and end (Ps 102:23 [H 24]; Isa 64:12 [H 11]; Zech 10:2). God is therefore thanked for affliction (Ps 88:7 [H 8]; 90:15; 119:75; Lam 3:33). Onlookers are wrong to say that God afflicts the Messiah (Isa 53:4) because of his sin.

Another theological theme frequently connected with this word is self-inflicted inner pain expressing contrition and often accompanied by fasting. These are commanded by God (Lev 16:29, 31) for the Day of Atonement. It is striking that this is the only time such fasting and contrition are enjoined by God. The Niphal usages of the word are reflexive, emphasizing self-affliction (Ps 119:107; Isa 58:10). The Messiah is to afflict himself for the sins of his people (Isa 53:7). On the other hand, the verb may denote here the Messiah's humbling by submitting himself to the oppressions of the ungodly. The Psalmist uses this concept to emphasize the extent of his solicitude even for his enemy (Ps 35:13).

The Hithpaël stem is used to indicate submitting oneself to reproach (Gen 16:9) and fasting and contrition (Ezr 8:21; Dan 10:12).

This root may also be used to denote humbling. A young lion is undaunted at the shepherds' voices (Isa 31:4; cf. Ugaritic III AB. B [UT 16: text 137] 24, 26). Pharaoh refuses to submit himself to the Lord (Niphal Ex 10:3). Judgment is not humbled or brought low (and thus violated) by God (Job 37:23). The Psalmist says that God has weakened (brought low) his strength; God has shortened his days (Ps 102:23 [H 24]). One can also bow down or humble his soul by a binding oath (Num 30:13 [H 14]).

This verb is applied to the forcing of a woman including a captive woman later rejected (Deut 21:14) or cases of pre-marital relations (Deut 22:29; Gen 34:2). It can be a capital offence (Deut 22:24).

'ānāw. Humble, meek. This adjective stresses the moral and spiritual condition of the godly as the goal of affliction implying that this state is joined with a suffering life rather than with one of worldly happiness and abundance.

'ānāw expresses the intended outcome of affliction: humility. Moses' description of himself (Num 12:3) as such a man is no proud boast, but merely a report of his position: absolute dependence on God (cf. Paul's statement in Acts 20:19). Of all men he was most properly related to

God. Throughout the rest of scripture such an attitude and position is lauded as blessed and to be desired. This is the goal which God intended when he afflicted his people and toward which they are to endure affliction. The humble consider and experience God as their deliverer (Ps 10:17; 76:9 [H 10]) receiving grace (undeserved favor) from him (Prov 3:34). They rejoice when God is praised, seek God (Ps 69:32 [H 33]), and keep his ordinances (Zeph 2:3). They wait on God (Ps 37:11) and are guided by him (Ps 25:9). As such they are commended as being better than the proud (Prov 16:19). They are contrasted with the wicked (Ps 37:11) and the scoffers (Prov 3:34). Isaiah (61:1) writes that it is to such that the anointed of the Lord is to preach the good news of salvation (the parallel here is "the broken-hearted"). They are conscious of divine approval and are confident that in the eschaton God will save them (Ps 76:9 [H 10]; 147:6; 149:4).

It is interesting that the unleavened bread of Passover is called the bread of affliction (Deut 16:3) inasmuch as it constitutes a material reminder of sin which is the ultimate (sometimes immediate) cause of affliction (Ps 25:18), the bondage of sin (especially that hardship in Egypt), and God's deliverance (Lam 3:19).

'ānāwā. Humility, gentleness. This word sets forth the dual qualities gained by man in the school of affliction. Applied to the Messiah it connotes his gentleness in submission to his own nature (Ps 45:4 [H 5]).

'ānî. Poor, weak, afflicted, humble. The 'ānî is primarily a person suffering some kind of disability or distress. (Gray, G. B., *Isaiah*, ICC, I, p. 310).

The 'ānî, although frequently in synonymous parallelism with 'ebyôn and *dal*, differs from both in that it connotes some kind of disability or distress. In Deut 24:14–15 the hired servant is described as 'ebyôn and 'ānî. Israel is told not to oppress their hired servant by withholding the wages due him because he is 'ānî. Furthermore, if he is oppressed he may call on God his defender. We see that financially the 'ānî lives from day to day, and that socially he is defenseless and subject to oppression. Consequently, this word is used frequently in connection with 'ebyôn expressing the difficulty accompanying a lack of material possessions. The people are commanded to give alms to the 'ānî under sanction of God's blessing (Deut 15:11). God instructs his people to grant loans to the 'ānî of Israel even when they have only their outer garment as collateral or pledge (see *ābaṭ*) and not to further afflict them by keeping that garment overnight because the 'ānî would need it to keep warm (Ex 22:25–26), for it was his only outer garment. In Job 9:10 the 'ānî is classed with the stranger as having a

right to the gleanings of the field. 'ānî is distinguished from *dal* (the poor) in Prov 22:22, "Rob not the poor (*dal*) for he is poor (*dal*), neither oppress the afflicted ('ānî) in the gate." God is set forth as the protector and deliverer of the afflicted, and he enjoins his people to be the same. So the one who complies is considered godly (Ezk 18:17), while those who do not are considered ungodly (Job 24:9; Prov 14:21; Isa 58:7).

F. Hauck and S. Schulz argue that this much discussed word is "in the first instance a social and economic term like 'ebyôn, *dal*, *rāsh*, 'one who is in the position of a servant.' It describes a man who has no property and who has thus to earn his bread by serving others" (TDNT, VI, p. 647). They allow that a more developed usage refers to lowliness, distress, reduced circumstances (ibid., 888). They argue that in the Pentateuch it refers to a man with no inheritance, to one wrongfully impoverished whom the Lord therefore especially protects.

It is questionable if there is enough evidence to make these fine distinctions. The Pentateuch, on orthodox dating, was written when no Israelite had landed property, but all were to be given some in due time. The legislation does indeed envision times when people would become poor and would have to sell their land—until the jubilee. Many times these poor people would have been wrongfully impoverished; some times there were other factors. They were not to be discriminated against in judgment. God was their protector as he was the protector of the widow who was a widow through no one's fault. But that the word refers to a particular social class rather than to a social condition seems questionable and difficult to establish.

Material deprivation and the resulting difficulty are closely associated with social oppression. Social affliction is clearly in mind in Isa 3:14 and Ezk 18:17. So, God instructs his people to deal justly with the 'ānî (Isa 10:2). The king is especially charged with overseeing their rights forever (Ps 82:3).

This word can also describe the one afflicted physically as with the Exile (Isa 51:21) or by sickness (Ps 88:15 [H 16]).

Often physical affliction is closely tied to spiritual affliction, as in Ps 22:24 [H 25]. In many instances external affliction engenders inner affliction issuing in a cry to God for help (Ps 25:16; 34:6 [H 7]; 69:29 [H 30]). God's people are frequently described as afflicted (Ps 68:10 [H 11]). God does not forget them (Ps 9:18 [H 19], 74:19). He has pity on them (Isa 49:13), saves them (Ps 34:6 [H 7]), delivers them (Ps 35:10) and bestows favors upon them (Ps 72:2, 4).

Finally, the word is used in the sense of humble or lowly. It describes the Messiah in Zech 9:9. It

1653 עָנָה ('ānā)

is in contrast to the scoffers (Prov 3:34; cf. Jas 4:6) and the haughty (Ps 18:27 [H 28]; II Sam 22:28). Such a one has a contrite spirit (Isa 66:2), is God's turtledove (Ps 74:19), trusts God (Ps 14:6), and is assured of deliverance (II Sam 22:28).

'ānī (afflicted) is often confused with 'ānāw (humility), each being written for the other (or translated for the other as is reflected in the ASV and RSV). Perhaps this is an incidence of the famous *yod-waw* interchange (GKC, sec. 17c; Ernst Würthwein, *The Text of the Old Testament*, p. 72), although not necessarily so. This interchange appears frequently in the plural of the words. Isaiah seems to make no distinction between 'ānī and 'ānāw.

'ōnī. *Affliction*. This word expresses the state of pain or punishment resulting from affliction.

Bibliography: TDOT, VI, pp. 888-902. THAT, II, pp. 341-50.

L.J.C.

1653 עָנָה ('ānā) IV, *sing* (e.g. Jer 51:14; Ex 15:21).

When the verb 'ānā I with a similar meaning "answer" is so frequently used, it is inevitable that there will be confusion between the two roots. Nevertheless this root "to sing" should be distinguished. Gesenius-Buhl lists twelve instances in the Qal and three in the Piel, BDB about the same. Some notable instances listed by them are: Miriam's singing after the Red Sea crossing (Ex 15:21, NIV); the worshipers of the golden calf (Ex 32:18); the women who sang David's praises (I Sam 18:7, etc.). Not listed in BDB and more debatable is Hos 2:21-22 [H 23-24] where the translation "sing" might be more apropos to the joyful context than the usual "answer" or KJV "hear."

R.L.H.

עָנָה ('ānāw). See no. 1652a.

עֲנוּשִׁים ('ānūshim). See no. 1659b.

עֲנוּת ('ēnūt). See no. 1652c.

1654 עָנָה ('nz). Assumed root of the following.

1654a עָז ('ēz) *goat, she-goat, kid*. (ASV, RSV similar.)

As may be seen by the doubling of the *zayin* in the plural and suffixed forms, 'ēz comes from a root 'nz; cf. Arabic 'anz^{un} and Akkadian *enzu*, both meaning "she-goat, goat." Synonyms in the OT include 'attūd, šāpīr, šā'ir, tayish (all "he-goat"), š'irā ("she-goat"), šeh and g'dī ("lamb, kid").

Of the seventy-four times 'ēz is used in the OT, fifty-six are in the Pentateuch. Many of these references demonstrate the importance of the goat

in the daily life of Israel from the patriarchal period onward. The kid was used occasionally for food (see Gen 27:9); the she-goat provided milk (see Prov 27:27), skin for leather goods, and hair for cloth (see Ex 25:4; 26:7; 35:6ff.). An animal of such varied uses and dependence was also appropriate for sacrifice. A regular phrase in sacrificial texts is "a kid of the goats" (e.g. Lev 4:23), but the female goat was also sacrificed (e.g. Num 15:27).

Twice in Solomon's Song the woman's hair is described in flowing loveliness, "like a flock of goats moving down the slopes of Gilead" (Song 4:1; 6:5).

R.B.A.

עָנָה ('ānī), עָנָה ('ōnī). See nos. 1652d,e. עֲנוּת ('inyān). See no. 1651a.

1655 *עָנָה ('ānan) I, *bring clouds*. A denominative verb, used once, in the Piel (Gen 9:14).

Parent Noun

1655a עָנָן ('ānān) *cloud, cloudy*.

"Cloud" is the only translation of 'ānān. It occurs about eighty times in the OT, and three-quarters of those refer to the pillar of "cloud" which directed the Israelites through the desert and represented God's presence over the tabernacle (Ex 13, 14, 16, 33, 40; Num 9-12, 14, 16, et al.). In Numbers 9:15-22 'ānān is used eleven times.

After the time of the tabernacle, a "cloud" was present in or over the temple (cf. I Kgs 8:10-11; II Chr 5:13-14). God's presence was accompanied by "clouds" when he met with Moses on Mount Sinai (Ex 19:9, 16; 24:15-16, 18; Deut 4:11; 5:22; Ps 97:2).

"Clouds" will accompany God's eschatological presence in judgment (Ezk 30:3; 32:7; Joel 2:2; and Zeph 1:15; cf. Dan 7:13).

Although most references to "cloud" aside from the "pillar of cloud" pertain to the ordinary kind made of water vapor, Nah 1:3 mentions dust "clouds" and Lev 16:13 and Ezk 8:11 refer to a "cloud" of smoke from burning incense (cf. also Isa 4:5 and Ezk 1:4).

Several times 'ānān is used to illustrate something by its characteristics or functions. Job 7:9 refers to the way "clouds" can disappear and illustrates the way people disappear at death (cf. Hos 13:3). Isaiah also speaks of the way "clouds" disappear, but is referring to the blotting out of sin (44:22). Hosea illustrates transitory goodness to a fast-disappearing morning "cloud" (6:4).

When God answered Job, he alluded to the "clouds" clothing the sea (38:9). According to

Jeremiah (4:13), judgment will rise like "clouds" (of dust?). Ezekiel refers to the shadow a "cloud" casts and compares it to a military horde invading the land (38:9, 16).

It is of interest to note that the Hebrews, far from thinking that rain actually poured through celestial windows, knew very well that rain came from clouds (Isa 5:6; I Kgs 18:44, etc.).

Bibliography: THAT. II. pp. 351-52.

R.L.A.

- 1656 עָנַן ('ānan) II, *observe times* (KJV); *practice soothsaying, practice spiritism* (Berkeley Version, II Chr 33:6); *practice magic* (JB, Lev 19:26); *practice augury* (ASV, Deut 18:10, 14); *practice witchcraft* (Berkeley, Lev 19:26); *soothsayer, enchanter* (AV); *sorceress, diviner, fortune-teller* (Berkeley Version, Jud 9:37); *barbarian* (NEB, Isa 2:6); *Meonenim* (AV, ASV, NAB, Jud 9:37); *cloud* (verb); *bring, gather, or collect* (clouds).

This verb only occurs eleven times. Its meaning is uncertain, as the above list of variant translations demonstrates.

It is questionable whether this variety of occultism is connected with the clouds, as the roots of the two words seem to indicate. Since the future was determined by the position of the stars (astrology), or by examination of the liver of a sacrificed animal (hepatoscopy; cf. Ezk 21:21), even as there are modern tealeaf readers and palm readers, the reading and interpretation of cloud patterns seems a natural explanation.

Another suggestion is that this is an onomatopoeic word. The sound of the word is the sound made by the one performing the art. Similarly, some say that *nāhash* (q.v.), a parallel word, is the snake-like hiss made by a "sorcerer."

Whatever the practice is, it is forbidden by God in Lev 19:26 and Deut 18:10 (cf. v. 14). Among Manasseh's sins was this kind of magic (cf. II Kgs 21:6; II Chr 33:6).

Isaiah (2:6; 57:3), Jeremiah (27:9), and Micah (5:12) make derogatory remarks about those who practice this kind of magic. In these passages, along with those in Deuteronomy, 'ānan occurs in the participial form.

The only other occurrence of the root 'ānan is in Jud 9:37, which the AV translates "the plain of Meonenim," the ASV "the oak of Meonenim," and the NAB "Elon-Meonenim." Others translate it as "the Diviners' Oak" (RSV, JB) and "the Soothsayers' Terebinth" (NEB).

Bibliography: Gaster, M., "Divination (Jewish)," in *Encyclopedia of Religion and Ethics*, IV, Scribners, 1955. Liefeld, W. L., "Divination" in ZPEB. II. pp. 146-49.

R.L.A.

- 1657 עָנָה ('np). Assumed root of the following.

1657a עָנָה ('ānāp) *branch(es), bough(s)* (e.g. Ezk 17:8; Lev 23:40).

1657b עָנָה ('ānēp) *full of branches* (Ezk 19:10).

- 1658 עָנָה ('nq). Assumed root of the following.

1658a עָנָה ('ānāq) I, *neck* (e.g. Josh 15:14=Jud 1:20).

1658b עָנָה ('ānāq) II, *necklace* (Song 4:9; Jud 8:26).

1658c עָנָה ('ānaq) *serve as necklace*. Denominative verb (Ps 73:6; Deut 15:14).

- 1659 עָנַשׁ ('ānash) *amerce, punish, condemn*. Denominative verb.

Parent Noun

1659a עֲנֶשֶׁת ('ōnesh) *fine*.

1659b עֲנֻשִׁים ('ānūshim) *fines*.

'ānash is a term of legal redress, to punish by a pecuniary penalty (a monetary fine). Other types of punishment are expressed, e.g. by *yāsar* (Piel) "to chastise, discipline, rebuke" and *nāqam* "to take revenge, vengeance" (q.v.).

The verb 'ānash is used in two legal passages in which a monetary fine was to be assessed for a criminal act. In Deut 22:19 a groom who falsely challenged his bride's virginity was to be whipped and then fined one hundred shekels of silver. Exodus 21:22 is the crux passage on abortion and miscarriage in which a fine was to be levied ("he will most certainly be fined") against one who accidentally caused a woman to miscarry. On this verse, see Waltke (below); another view is given by Cotrell (below). There is a somewhat similar law in the Code of Hammurabi (ANET laws 209-214.) 'ānash is also used of tribute to be paid on the deposing of Jehoahaz (II Chr 36:3).

'ōnesh. *Fine, punishment*, used only in II Kgs 23:33 (of tribute) and Prov 19:19 (of penalty).

'ānūshim. *Fines*. Some authorities (e.g. KB, Holladay) identify this as a noun rather than Qal passive participle (found only in Amos 2:8).

Unjust fines are evil (Prov 17:26), but just fines may be instructive (Prov 21:11). Amos 2:8 speaks of people who "drink the wine of those who have been fined"; likely a reference to ill-gotten funds used for the purchase of wine in worship, an "act of gross hypocrisy" (Cripps, *Amos*, p. 143).

Bibliography: Cotrell, Jack, "Abortion and the Mosaic Law," *Christianity Today*, 17:6-8. Cripps, Richard S., *A Critical and Exegetical Commentary on the Book of Amos*, London: S. P. C. K., 1960. Waltke, Bruce, "The Old Testament and Birth Control," *Christianity Today*,

1660 עָסַם ('āsas)

13:3–5. (Also in *Birth Control and the Christian*, ed. Walter O. Spitzer and Carlyle L. Saylor, Tyndale, 1969, pp. 7–23.)

R.B.A.

עָסַם ('āsīs). See no. 1660a.

1660 עָסַם ('āsas) *press, crush, press by treading, tread down* (Mal 3:21).

Derivative

1660a עָסַם ('āsīs) *sweet wine*.

The derivation of 'āsīs would suggest fresh pressed juice. It is only used five times. An exact definition of 'āsīs is difficult because Song 8:2 speaks of the juice of the pomegranate. But Isa 49:26 and Joel 1:5 indicate it was fermented. Joel 3:18 [H 4:18] and Amos 9:13 are inconclusive. Perhaps the word refers to fermented juices in general, from grapes or other fruit. The usual definition "sweet wine" may mislead. "Sweet" wine today is wine that has had the fermentation stopped and has some unfermented sugar. "Sweet" wine of antiquity seems to refer to stronger wine (cf. Greek *gleukas*, Acts 2:13). It may mean wine that was stronger because made from sweeter juice.

R.L.H.

1661 עָפַם ('p'ym), *Kethib*; עָפַים ('ōpāyim), *Qere, foliage* (Ps 104:12). Aramaic loan word according to BDB, but "raven" from a root 'p' according to M. Dahood, *Psalms* III, in AB, pp. 38–39.

עָפַים ('ōpāyim). See no. 1661.

1662 עָפַל ('āpal) *I, swell, be lifted up*.

Derivatives

1662a עָפַל ('ōpel) *I, Ophel, fort, stronghold*.

1662b עָפַל ('ōpel) *II, tumor*.

Some authorities (e.g. BDB) differentiate two roots 'āpal. The only time a form of putative 'āpal I, "to swell," is found is in the classic Hab 2:4, in the phrase "his soul is lifted up" (KJV: ASV, "puffed up;" RSV, "shall fail" [emendation]; NASB, "the proud one"). (See 'āpal II, below.)

'ōpel *I. Ophel, fort, stronghold, tower*. (ASV, RSV, NASB read "hill" in II Kgs 5:24.) The noun 'ōpel "mound, knoll," is a designation for an acropolis within Samaria (II Kgs 5:24), and especially, Jerusalem (seven times). Ophel in Jerusalem is the spur on the eastern hill, running due south, just to the west of the temple area, joining the Kidron Valley on the east. The Ophel was the Jebusite stronghold taken by David (called "Zion" [šīyyôn, q.v.] in II Sam 5:7; cf. S.

Goldman, *Samuel* [Soncino series], p. 214). King Jotham was responsible for building on the wall of Ophel (II Chr 27:3; cf. 33:14). Ophel in Nehemiah's time was occupied by temple servants ("Nethinim," see Neh 3:26–27; 11:21).

The noun 'ōpel is used by Micah in a stunning millennial prophecy: "And Yahweh will reign over them in Mount Zion / From now on and forever. / And as for you, O tower of the flock / Hill of Daughter Zion, / To you it will come— / Even the former dominion will come, / The kingdom of Daughter Jerusalem."

'ōpel *II. Emerods*. (ASV, "emerods, tumors;" RSV, tumors;" NASB, "hemorrhoids;" NIV "tumors.") A noun occurring six times, five in I Sam 5–6, 'ōpel refers to boils or tumors (cf. Arabic 'afl^{un} "tumor, boil of the anus or vulva"). In all instances in the OT it is replaced by the *Qere* t' hōr (q.v.), apparently regarded as a more delicate euphemism by the Sopherim (see C. D. Ginsberg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* [Reprint, KTAV, 1966], p. 346). In Deut 28:27 (in the "cursings" formula) Israel is threatened with loathsome diseases of the skin including 'ōpel. The noun figures prominently in the story of the Philistine control of the ark (I Sam 5:6, 9, 12; 6:4–5). Ashdod, Gath, and Ekron (the latter, in threat at least) were scenes of the Lord's affliction of the people by tumors and of the land by mice (I Sam 6:5). Five golden images of the tumors were made, along with five golden mice or rats, at the direction of the Philistine priests as a trespass offering to compensate Yahweh on the return of the ark. The number five represented the pentapolis of Philistia. Hindson writes, "These representations of their plagues were thought by pagan peoples to bring healing from the thing represented. Thus by the pagan notion of sympathetic magic they hoped to rid themselves of the creator's plagues. The mice may indicate that they suffered from the bubonic plague" (*The Philistines*, p. 143). If so, this would be the first time in history when the bubonic plague (characterized by swellings, especially in the lymph glands of groin and armpits) was observed to be associated with rodents.

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R.B.A.

1663 *עָפַל ('āpal) *II, presume*. (So ASV, RSV; NASB, "to be heedless.")

This root, to which we may compare Arabic *ḡafala* "to be heedless, neglectful, inadvertent," is found in only one OT passage, Num 14:44 (Hiphil), of Israel's rash and reckless attack on the Amalekites and Canaanites, following her lack of faith and great rebellion. There are some authorities who suggest that the Pual of 'āpal in Hab 2:4 may be from the same root, "to presume, be proud" (e.g. Lisowsky; see root I, above).

עָפָה ('ap'ap). See no. 1582b.

- 1664 עָפָה ('āpar) I, to dust. Denominative verb, occurring only in the Piel (II Sam 16:13).

Parent Noun

- 1664a עָפָה ('āpār) dust, earth, ground, ashes, mortar, powder, rubbish. (ASV, RSV similar, but RSV has "plaster" in Lev 14:41–42, 45, where KJV reads "mortar.")

The masculine noun 'āpār is a common term in the OT (109 occurrences) meaning "dust," i.e. "dry, fine crumbs of earth." A rare synonym is 'ābāq, meaning "dust, soot." Another synonym is 'ēper "dust, ashes," whose paronomasia with 'āpār lends to coupling of the words in a common hendiadys (Gen 18:27; Job 30:19; 42:6) and parallelism (Ezk 27:30). Compare also 'it "mud, clay," and hōmer "mortar, clay." The broader term 'ādāmā "ground, soil," and 'ereṣ "land, territory, earth," should be consulted. Hebrew 'āpār has cognates in Ugaritic ('pr), Akkadian (eperu), and Arabic ('afar^{un}), all meaning "dust, loose earth, debris." The word is found in Amarna Canaanite as ḥaparu (= 'aparu).

The noun 'āpār is used literally in many contexts meaning "dust" or "loose earth." The Philistines filled the wells dug by Abraham with loose dirt (Gen 26:15). Dust from the ground of the tabernacle was to be taken by the priest and added to the holy water and was to be used as a potion in the ritual test for adultery (Num 5:17). Dust and stones were cast at David by the vengeful Shimei in his malicious cursings (II Sam 16:13, see above). Dust was thrown on the head as a sign of grief and mourning. Joshua and the elders of Israel expressed distress in this manner when Israel was defeated at Ai (Josh 7:6; cf. Ezk 27:30; Lam 2:10; Job 2:12; Mic 1:10, rolling in dust). This act of humiliation and self denigration (often accompanied by the wearing of sackcloth) bespeaks dependence upon the God who "formed man of dust from the ground" (Gen 2:7, accusative of material).

Man in his physical body was formed from dust, and it is to dust that his physical body re-

turns (Gen 3:19; Eccl 3:20; 12:7; Job 4:19; 8:19; 10:9; 34:15; Ps 104:29). Probably because of this usage, dust sometimes means just the grave (Job 7:21; 17:16; 40:13; Ps 22:29 [H 30]; Isa 26:19). Dust is used of the surface of the earth (Ex 8:16–17 [H 12–13]; Job 19:25), and is found in parallelism with 'ereṣ "earth" (e.g. Isa 25:13; 26:5). The fact that man comes from the dust of the earth is a reminder of the sovereignty of God in his creative acts, and of the insignificance of man apart from the intervening "breath of life" of his goodness. Man as a fashioned artwork owes praise and obedience to the Potter who fashioned him of clay (see Isa 29:16; 45:9; 64:8 [H 7]; Jer 18:1–14; cf. Rom 9:21). Dust-man became living-man by God's grace; therein lies his humility and his dignity.

Because of the abundance of dust particles on the earth, dust serves also as a figure for abundance in God's gracious promise to Abraham of innumerable descendants (Gen 13:16), a promise renewed to Jacob (Gen 28:14; cf. II Chr 1:9). Something as common as dust serves as well as a figure for worthlessness (Zeph 1:17; cf. Zech 9:3; Job 22:24). Because of its lightness, dust may also serve as a symbol for the scattered: "the king of Syria had destroyed them and made them like the dust at threshing" (II Kgs 13:7).

'āpār "dust," comes from a different root than the noun 'ōper "young hart, stag," and the name Ephraim ('ēper, e.g. Gen 25:4).

Bibliography: THAT, II, pp. 353–55.

R.B.A.

- 1665 עָפָה ('pr) II. Assumed root of the following.

1665a עָפָה ('ōper) stag.

1665b עָפָה ('ōperet) lead. But possibly this is a loan word not related to the root.

עָפָה ('ōperet). See no. 1665b.

עָז ('ēṣ). See no. 1670a.

- 1666 עָשַׁב ('āṣab) I, grieve, displease, vex, wrest.

Derivatives

1666a עָשַׁב ('eṣeb) sorrow, labor.

1666b עָשַׁב ('ōṣeb) sorrow.

1666c עָשַׁב ('āṣēb), עָשַׁב ('aṣṣāb) labor.

1666d עָשַׁב ('aṣṣebet) sorrow, wound.

1666e עָשַׁב ('iṣṣābôn) sorrow, toil.

1666f מַעֲשָׁבָה (ma'āṣēbā) terror.

The root 'āṣab relates to physical pain as well as to emotional sorrow (cf. 'āṣib in Biblical Aramaic, "sad"). Words similar in Hebrew are ḥil / hūl "to writhe," ḥārā "to be hot (with anger)," yāgā Niphal "to grieve," lā'ā "to become tired, weary," kā'as "to be irritated, an-

gry," *mārar* "to be bitter, despairing," *qûṭ* "to feel a disgust," *qûṣ* "to feel a disgust," *tāwā* II, "to trouble" (Ps 78:41), and the noun *rōgez* "turmoil."

The verb *'āṣab* as a term of physical and mental discomfort is used in a variety of contexts. The Qal is found three times in the OT. The prophet-historian of I Kings comments wryly concerning Adonijah that his father had "never crossed him" (I Kgs 1:6, NASB) at any time by inquiring into his activities, a shameful lack of parental interest and discipline. In another passage, Israel is depicted as a forsaken wife who is "grieved in spirit" (Isa 54:6). The third instance of the Qal is in I Chr 4:10 where the translation "hurt" serves as a pun on the name "Jabez" (see below).

The Niphal of *'āṣab* is found seven times; once of physical pain (Eccl 10:9, on the folly of a stoneworker being hurt by his stones). Usually mental and spiritual anguish are depicted by this form of the verb, as in the sorrowful and angry distress of Joseph's brothers on recognizing him (Gen 45:5); Jonathan's anguish concerning his father's foul plots respecting David (I Sam 20:34; cf. 20:3); and Israel's shocked grief at hearing the Torah recited and recognizing their deficiencies (Neh 8:10–11).

Twice the Piel is employed. Psalm 56:5 [H 6] speaks of David's enemies wresting his words (NASB, "they distort my words"). In Isa 63:10 it is declared of Israel that "they rebelled and grieved his Holy Spirit" (cf. Eph 4:30 where *lupeō* is used in a similar manner). The Hiphil of the Hebrew verb is found only in Ps 78:40, parallel to terms for rebellion, tempting, and provocation. One of the two uses of the Hithpael describes the reaction of the brothers of Dinah at her being raped (RSV, "the men were indignant," Gen 34:7). The other is the chillingly familiar prologue to the deluge, the grief in the heart of Yahweh concerning the wickedness of man and his continually evil thought patterns (Gen 6:6).

'ōseb. Sorrow, wicked. (ASV, RSV similar, but add "pain."): Rendered "wicked" in Ps 139:24, "and see if there be any wicked way in me."

'āṣēb, 'aṣṣāb. Labor (so ASV; RSV and NASB, "worker"). Only found in Isa 58:3, "and drive hard all your workers" (NASB).

ma'āṣēbā. Terror. (Literally, "a place of pain"; RSV renders "torment.") Used only in Isa 50:11.

The several derivatives listed above depict many types of pain. In I Chr 4:9–10 there is a pun complex on the name Jabez respecting the pain (*'ōseb*) his mother suffered in childbirth, and his own desire not to be hurt (*'āṣab*, Qal). His name, *ya'beṣ*, has the same root letters as *'šb*, but with

metathesis (see J. M. Myers, *I Chronicles*, AB p. 28).

Yet another example of paronomasia is noted by Cassuto in the pericope of the curse on the woman and the man in Gen 3. Pain in childbirth (*'issābôn* and *'eṣeb*) are decreed for the woman (Gen 3:16), and pain in manual labor (*'iṣṣābôn*) is decreed for the man (Gen 3:17). Both came as the consequence of the sin respecting the fruit of the forbidden tree. Noting that "tree" (*'ēṣ*) has the same first two radicals as pain (*'šb*), Cassuto writes, "It was with respect to *'ēṣ* that the man and the woman sinned, and it was with *'eṣebh* (pain) and *'iṣṣābhôn* (toil, suffering) that they were punished" (*Genesis*, I, p. 165).

R.B.A.

1667 *עָשַׁב ('āṣab) II, *make, worship*. Occurs only in the Piel.

Derivatives

1667a עָשַׁב ('eṣeb) *idol*.

1667b עָשַׁב ('ōṣeb) *idol* (Isa 48:5).

1667c עָשַׁב ('āṣāb) *idol*.

The verb *'āṣab* II is used only twice in the OT. In Job 10:8 the protagonist speaks of Yahweh shaping or fashioning him. A difficult construction is found in Jer 44:19, where the Hiphil reads "to make an image" (rendered "worship" in AV and ASV). The RSV smooths this to "bearing her image," and NASB to "in her image."

'eṣeb. Idol. Better, "vessel," something fashioned. RSV has "pot," NASB "jar." Only in Jer 22:28, used figuratively of Coniah = Jehoiachin.

'āṣāb. Idol. Always in the plural in the OT. Idols, though fashioned of silver and gold, are poor substitutes for the living God (e.g. Ps 115:3–11).

There doubtless are places where *'eṣeb* "idol" should be read for *'eṣeb* "sorrow" or its similar words. Ps 16:4 (though fem.) may be a case in point.

R.B.A.

עָשַׁב ('iṣṣābôn). See no. 1666e.

עָשַׁב ('aṣṣebet). See no. 1666d.

1668 עָשַׁד ('šd). *Assumed root of the following.*

1668a מַעְשָׁד (*ma'āṣād*) *axe* (Jer 10:3; Isa 44:12).

1669 עָשָׂה ('āṣā) I, *shut* (Prov 16:30).

1670 עָשָׂה ('šh) II. *Assumed root of the following.*

1670a עֵץ ('ēṣ) *tree, wood, timber, stock, plank, stalk, stick, gallows.*

1670b עֵשָׂה ('ēṣā) *trees* (Jer 6:6).

'ēš. *Tree, etc.* This masculine noun, which occurs 329 times in the OT, is the basic term for "tree" and also wood products. It is common Semitic, found in Ugaritic ('š "tree, vine"), Akkadian (iṣ [s] u), Arabic ('gīṣṣat^{un}), Aramaic ('a', etc.).

The noun 'ēš is used regularly throughout the OT, with good distribution in the Torah, the prophets, and the writings. The singular may be used in a collective sense, "trees" (e.g. Lev 26:20, "the trees of the land"), or of a single tree (e.g. Prov 11:30, "the fruit of righteousness is a tree of life," reminiscent of Gen 2:9). The plural is also to be found of standing trees (cf. Joel 1:12; Isa 7:2, etc.). More often the plural is employed for felled wood, used for timber (I Kgs 5:18 [H 32]), kindling (I Kgs 17:10, 12), sacrificial firewood (Gen 22:3ff.), and wooden articles (Ex 7:19). The singular 'ēš may be used for felled lumber or wood as well. Some examples are: a wooden idol (Hos 4:12; כִּנְי "stocks"), timber (Hag 1:8), wood paneling (Ezk 41:16), a wooden vessel (Lev 11:32), a wooden handle (Deut 19:5; כִּנְי "helve"), a stick (Ezk 37:16ff.), a shaft (II Sam 23:7), a gallows or pole (Gen 40:19—probably a pole for impaling), etc. Many varieties of trees are mentioned in the OT. Specific types of lumber listed include: "gopher" (the wood of Noah's ark, Gen 6:14; the variety is still in doubt, but perhaps is a type of pine or cypress), acacia (used in the construction of the tabernacle, Ex 25:5ff.; "shittah" and "shittim" in כִּנְי), "almug" (or "algum," used in the temple, I Kgs 10:11ff.; likely *Juniperus phoenicea excelsa*; Ugaritic 'lmg), cedar (used in the temple, I Kgs 6:9; the cedars of Lebanon are proverbial in the OT as producing great timber), pine (used in construction, I Kgs 5:8ff.; some authorities render Hebrew *b'rōsh* as "juniper" or "cypress"), olive (*zayit*, "olive tree" is found often in the OT; occasionally one reads 'ēš *shemen*, "tree of oil," e.g. I Kgs 6:23), etc. When 'ēš means "tree" as against "timber, lumber," it may refer to any kind of tree in God's creation (cf. Gen 1:11–12, 29).

In reading the description of the righteous in Ps 1:1–3, the reader, especially if he is from a forested area, must not miss the emotional "wallop" in the image of the tree, with its splendid emblematic parallelism. A tree in Palestine, particularly in the southern areas, was something rather special. It is fitting that one remember that Eden was characterized by the plenitude of its trees (Gen 3:9). An oasis in the desert of southern Palestine was a haven from oppressive heat, a place of rest and refreshment; but also it was a grim reminder of a well-watered and heavily forested garden lost through human sin. In that garden of God there were two trees of paramount import, the tree of life and the tree of knowledge of good and evil. We agree with Kidner that re-

specting these two trees, "there is much to commend the literal sense, naive though it may seem." The trees were not magical, but were the means of confronting man with God's will, giving "man a decisive Yes or No to say with his whole being" (*Genesis*, p. 62). It is morally significant that God fenced these two trees not with a wall but with his word!

It is no accident that human sin which began at the foot of a tree, the "tree of the knowledge of good and evil" (Gen 2:9ff.), found its resolution on another tree, the cross of Calvary. There is a poetic justice in the use of trees in the *Heilsgeschichte*, the redemptive directedness, of biblical theology. Satan's victory over the woman (and the man!) beneath the branches of that primal tree led to his own defeat beneath the crossed beams of another tree on which the Prince of Glory and the embodiment of wisdom died. Henceforth there is another tree, the "tree of life" of the New Jerusalem (Rev 22:2), transplanted, as it were, from Eden (Gen 3:9, 22, 24), and made available for the inhabitants of the coming new world.

'ēšā. *Trees.* A feminine collective noun, "wood," found only in Jer 6:6 (but some read as 'ēš with the 3d feminine pronominal suffix, "her trees"; so RSV, NASB).

Bibliography: For brief discussion and illustrations of the various types of trees in the OT, consult *Fauna and Flora of the Bible: Helps for Translators*, XI, London: United Bible Societies, 1972. Moldenke, H. N., and A. L., "Plants of the Bible" Ronald Press, 1952. THAT, II, pp. 356–58.

1671 עֵשֶׂה ('šh) III. Assumed root of the following.

1671a עֵשֶׂה ('āseh) *either spine or os sacrum, bone close to fat-tail* (Lev 3:9).

עֵשֶׂה ('ēšā). See no. 887a.

עֵשֶׂה ('āšūm). See no. 1673d.

1672 *עָשֵׁל ('āšēl) *be sluggish.* Occurs only in the Niphal, in Jud 18:9.

Derivatives

1672a עָשֵׁל ('āšēl) *sluggish, lazy* (e.g. Prov 24:30; 10:26).

1672b עָשֵׁל ('āšlā) *sluggishness* (Prov 19:15; Eccl 10:18).

1672c עָשֵׁל ('āšlūt) *sluggishness* (Prov 31:27).

עָשֵׁל ('āšlūt). See no. 1672c.

1673 אָשׁוּם ('āšōm), אָשָׁם ('āšam)

1673 אָשׁוּם ('āšōm), אָשָׁם ('āšam) I, *be strong, mighty, great, increased.*

Derivatives

- 1673a אָשָׁם ('ōšem) *might.*
 1673b אָשָׁם ('ōšmā) *strength.*
 1673c אָשָׁם ('ešem) *bone.*
 1673d אָשָׁם ('āšūm) *mighty, numerous.*
 1673e אָשָׁם (ta'āšūmā) *might* (Ps 68:36).

There are two roots in the OT spelled 'āšam (so KB, Holladay, Lisowsky; BDB confusingly lists four). The first is a stative verb, "to be mighty, numerous, strong"; the second a transitive verb, "to close (the eyes)" (see below, 'āšam II). 'āšam may be compared to Arabic 'aẓuma "to be great in bones," hence, "to be mighty." Synonyms used more often in the OT for "strength, power" are ḥāzaq "to be strong," 'āmaš "to be strong," gādal "to be great," rābab "to be numerous," etc.

The verb 'āšam is found once in the Piel (denominative of 'ešem "bone"), meaning "to break the bones" (BDB), or "to gnaw off the bones" (KB), in the figure of a lion gnawing on the bones of Israel (Jer 50:17). Once it is found in the Hiphil, "to make strong" (Ps 105:24). Elsewhere, 'āšam I is found in the Qal. Sometimes this is in a comparative sense (e.g. "my iniquities... are more than the hairs of my head," Ps 40:12 [H 13]; cf. Ps 40:5 [H 6], God's wondrous deeds and thoughts "are more than can be numbered"). Elsewhere the verb is used in an absolute sense (e.g. of Egypt, "they are very strong" [Isa 31:1]; of the thoughts of God, "How vast is the sum of them! [Ps 139:17, NASB]).

An important theological employment of this verb is in Ex 1:7 (cf. 1:20) where it is used in dramatic and emphatic juxtaposition with the verbs pāra "to be fruitful" (see Gen 1:28), shāraš "to swarm" (see Gen 1:20), rābā "to become numerous" (see Gen 1:28), and the doubled noun "exceedingly" (bim'ōd me'ōd, "with extraordinary muchness!"), "so that the land was filled with them" (see Gen 1:28). Such is a vivid summary of Yahweh's miracle of blessing the growth of his people in the "womb" of Egypt. The vocabulary of growth from Gen is quite purposeful in Ex 1—this is indeed a new beginning.

'ōšem. *Might, strong, substance.* Used three times (Deut 8:17; Job 30:21; Ps 139:15 ["my frame was not hidden from thee," ASV, RSV, NASB; KB and Holladay render "bones" in this passage]), and perhaps in Nah 3:9 (with defective 3 fem. sing. suffix; see K. J. Cathcart, *Nahum in the Light of Northwest Semitic* [Rome: Biblical Institute Press, 1973], p. 135).

'ōšmā. *Strength, abundance.* This feminine noun is used three times (Isa 40:29; 47:9; Nah 3:9 [but see above]), rendered "full might" by KB.

'ešem. *Bone, body, same, selfsame.* (ASV, RSV similar.) A very common noun in the OT, 'ešem is cognate to Ugaritic 'zm I, Arabic 'aẓum^{un}, and Akkadian ešemtu, all meaning "bone." A Hebrew synonym is gerem (which see).

This noun has a variety of nuances in the OT. It may mean "bone" in the anatomical sense, both human (e.g. Lam 4:8, of skin cleaving to the bones; Jud 19:29, of dismembering a concubine) and animal (e.g. Ex 12:46, of the passover lamb). In Num 19:18 'ešem is used, it seems, for a skeleton (which defiles). Adam's exclamation of identity and relationship to Eve who was fashioned from a part of him is given in the well-known words, "This is now bone of my bones, / and flesh of my flesh" (Gen 2:23a, NASB). From this stirring couplet comes the Hebrew expression "flesh and bone" (in English locution, "flesh and blood"), descriptive of close genetic relationship (Gen 29:14; Jud 9:2; II Sam 5:1; II Sam 19:13 [H 14]; I Chr 11:1).

The plural noun "bones" often is used for a corpse. Joseph demanded that his "bones" (i.e. his mummy) be taken back to Canaan with Israel (Gen 50:25; cf. Ex 13:19; Josh 24:32). Similarly, David took the "bones" (corpses) of Saul and Jonathan for burial (II Sam 21:12-14).

Yet another employment of 'ešem is as a figure of the seat of the emotions. Jeremiah speaks of the reticence of proclaiming Yahweh as "a burning fire shut up in my bones" (Jer 20:9; cf. 23:9, both used parallel to "heart"). David speaks of the burden of sin causing a lack of health in his bones (Ps 38:3 [H 4]). The revilings of his enemies challenging the reality of Yahweh are "as a shattering of my bones" (Ps 42:10 [H 11]). One's "bones" may refer to the entire person (see Ps 6:2 [H 3], where "bones" is used parallel to "self/soul" in the following verse).

A more specialized use of 'ešem is found in Ex 24:10 in the phrase, "the substance of the heavens" ("the sky itself" in the NASB). 'ešem expressing absolute identity is rendered "selfsame" as in the phrase, "exactly at this day" (e.g. Ex 12:17, and often).

'āšūm. *Mighty, strong.* This adjective is used thirty-one times in the OT. It may be cognate to Ugaritic 'zm II, "mighty" (UT 19: no. 1842), and Phoenician 'šmt "mighty deeds."

R.B.A.

1674 אָשָׁם ('āšam) II, *shut, close (eyes).* (ASV, RSV similar.) Used twice in the OT (Isa 33:15, shutting one's eyes from seeing evil [Qal]; and Isa 29:10, of Yahweh clos-

ing the "eyes" of Israel, the prophets [Piel]).

Derivatives

- 1674a עֲצָמָה ('ašmâ). Some authorities, e.g. KB, Holladay, Lisowsky, distinguish the feminine plural 'ašmôt from "bones" in three passages (Ps 53:5 [H 6], "evil deeds"; Job 7:15, Ps 22:17 [H 18], "severe sufferings").
- 1674b עֲצָמוֹת ('āšūmôt) *strong (reasons)*. (RSV, "proofs.") A feminine plural abstract, used only in Isa 41:21. (BDB, however, assigns this noun to a different root, 'šm, compared to Arabic 'ašama "to defend, protect." KB regards it as a plural of 'āšūm [above].)

R.B.A.

עֲצָמוֹת ('āšūmôt). See no. 1674b.

- 1675 עָצַר ('āšar) *restrain, close up, retain, shut, withhold, refrain, stay, detain*.

Derivatives

- 1675a עָשַׁר ('ešer) *oppression* (Jud 18:7).
- 1675b עֲשָׁרָה ('ōšer) *barrenness*.
- 1675c עֲשָׂרָה ('āšārâ), עֲשָׂרֶת ('āšeret) *solemn assembly*.
- 1675d מַעְצָרוֹ (ma'sôr) *restraint*.
- 1675e מַעְצָרָה (ma'sār) *restraint, control*.

The Hebrew root 'šr is compared to Ethiopic and Arabic roots meaning "to press," and to a Syriac root "to retain." (The Akkadian ešēru noted by BDB is omitted by KB; Akkadian eēru means "to draw, make a drawing" [CAD, IV-E, p. 346]). In the Amarna texts *ha-zi-ri* (= 'ašāru) is found meaning "to restrain, retain" (K. A. Barker, "Comparative Linguistic and Grammatical Study of Canaanisms in the Amarna Tablets (unpublished Doctoral Dissertation, p. 106). Synonyms of this Hebrew root include: *māna* "to retain, hold back" 'āhaz "to seize, hold fast," *hāšak* "to restrain, hold back," *hāzaq* Hiphil "to take hold of," etc. and *kālā* I, "to keep back."

The verb 'āšar is used forty-six times in the OT. In the Qal stem this root has three basic meanings: (1) "to hold back, restrain, retain, prevent" as in Sarai's words, "Yahweh has prevented me from bearing" (Gen 16:2; cf. 20:18); (2) "to keep from," as in David's words, "women have been kept from us" (I Sam 21:5 [H 6]); and (3) "to rule," only in I Sam 9:17, Yahweh to Samuel, of Saul. "This one shall rule over my people." The Niphal has the passive renderings, "to be re-

strained, shut up, under restraint," as in Num 16:48 [H 17:13], "and the plague was checked" (NASB). With Yahweh as subject, this verb contributes greatly to the doctrine of the sovereignty of God. It is he who restrains as well as who wills.

'ešer. *Oppression*, only in Jud 18:7. This masculine noun is used only in Jud 18:7 in the phrase "possessor of restraint" (LXX and RSV, "possessing wealth"), is suggestive of the NT phrase, "that which/he who restrains" (II Thess 2:6-7), although Greek *katechō* usually renders Hebrew 'āhaz or hāzaq (q.v.).

'ōšer. *Barrenness (closedness), oppression*. This noun is used of barrenness in Prov 30:16 and of oppression in Isa 53:8 and Ps 107:39.

ma'sôr. *Restraint, hindrance*. The feminine nouns 'āšārâ and 'āšeret are rendered "solemn, sacred assembly," perhaps from the semantic development suggested by KB: "suppression, stop of work" leading to "solemn assembly" (see Num 29:35). Such a solemn assembly can be proper and pious (e.g., Joel 1:14), apostate (Jer 9:2 [H 1]), or idolatrous (II Kgs 10:20).

ma'sār. *Restraint, control; "self-control"* in Prov 25:28, with *l' rūhō*.

R.B.A.

- 1676 עָקַב ('āqab) *take by the heel, supplant*. Denominative verb.

Parent Noun

- 1676a עֲקֵב ('āqēb) I, *heel, hoof, rear of a troop, footstep*.
- 1676b עֲקֵב ('āqēb) II, *overreacher* (Ps 49:6).
- 1676c עֲקֹב ('āqōb) *deceitful; showing footprints*.
- 1676d עֲקֵבָה ('āqēbâ) *deceitfulness* (II Kgs 10:19).
- 1676e עֲקֵב ('ēqeb) *consequence*. Usually occurs as an adverbial accusative, as a consequence of, because.
- 1676f יַעֲקֹב (ya'āqōb) *Jacob*.

'āqēb. *Heel*. From the literal idea of "heel" (cf. Job 18:9, a man caught by the heel), 'āqēb extends itself to describe horses' hoofs (Gen 49:17; Jud 5:22) or anything at the rear. 'āqēb denotes the rear guard of a troop (KB, p. 279; attacked, literally, at their heels, Gen 49:19) or the exposed buttocks (euphemistically, "thy heels made bare," Jer 13:22) of captive individuals (v. 19; cf. Ugaritic 'qbt "tendon" of a bull). At Ai, the Israelitish army's 'āqēb (Josh 8:13) is the concealed detachment directed against the Canaanitish "heel" (cf. Ps 49:5 [H 6]), therefore not so much a Hebrew rear guard (RSV) as an

ambush, "liers in wait" against Ai (KJV, ASV; KD, p. 86). 'āqēb may also connote the motion of the heel, i.e. a step—so in Ps 56:6 [H 7]. David's foes watch "his steps." The actual word is "heels," or the mark left by the heel, i.e. a footstep, whether of a man (Ps 89:51 [H 52] where enemies "reproach the footsteps" of God's anointed, perhaps referring to King Jehoiachin as he was led captive in 597 B.C.). It can also refer to a flock (Song 1:8), or even to God (so Ps 77:19 which speaks of Yahweh's leading Israel through the Red Sea; but after the water returned, "Your footsteps are not known").

The metaphorical usage of 'āqēb includes such ideas as a traitor's "lifting up the heel" against David (Ps 41:9 [H 10]), i.e. "proving faithless and spurning" him, or, "iniquity at my heels" (49:5 ASV; "iniquity of my heels" KJV), i.e. dogging one's steps ("wicked deceivers" NIV). Greatest of all references is the prophecy in Gen 3:15, that mankind is to achieve victory over Satan and reconciliation with God at the price of Calvary, where the serpent will "bruise the heel" of the seed of woman.

ya'āqōb. *Jacob. Abraham's grandson through Isaac.* Used collectively, it refers to the tribes of Israel, as descended from the twelve sons of Jacob.

Jacob, the second of Isaac's twin sons, received the preeminence before birth (Gen 25:23; an example of divine election in general, Rom 9:11–13). But he acquired his name when he was born "with his hand [symbolically] holding on to Esau's heel" (Gen 25:26 NASB; Hos 12:3 [H 4]). When he had later gained the birthright (Gen 25:29–34) and stolen Isaac's blessing (27:1–29), Esau thus exclaimed, "Is he not rightly named Jacob (ya'āqōb), for he has supplanted me these two times?" (v. 36). See also his devices against Laban (30:29–31:12; cf. Isa 43:27–28).

Yet at Bethel, as Jacob was fleeing from Esau, God assured him that he was with him (28:12, 15) and renewed the covenant which he had previously revealed to Abraham and Isaac (vv. 13–14; cf. 17:7–8; 26:3–4; Lev 26:42). Jacob thereupon vowed that Yahweh would be his God and receive his tithes (Gen 28:20–22). Then at Peniel, enriched by the Lord but dreading to meet Esau, he uttered a model prayer (32:9–12).

God, in the person of the Angel of Yahweh presumably Christ pre-incarnate (vv. 24, 30; Hos 12:4), next encountered Jacob, with whom the patriarch wrestled, literally, but also in prayer (Hos 12:4). Broken by God (Gen 32:25 [H 26]), Jacob thereby achieved his final spiritual victory and blessing (v. 29 [H 30]), for the Angel said, "Your name will no longer be Jacob (ya'āqōb "supplanter"), but Israel (yīsrā'ēl), for you have striven (sārā) with God and with men and have

prevailed" (v. 28 [H 29]; cf. his subsequent devotion, Heb 11:21).

Both names, Israel and Jacob, became designations of honor for the patriarch's descendants (from Num 23 onward; cf. 24:5, or 17 [Messianic]; Ps 47:4 [H 5]). God "loves Jacob" (Mal 1:2; cf. Rom 11:26). Yet finally the blessing reaches out to all the people of God, "the generation of those who seek Thy face—even Jacob" (Ps 24:6 NASB; cf. Gal 3:29).

Bibliography: Payne, J. B., *Theology of the Older Testament*, Zondervan, 1962, pp. 419–22, 430. Wood, L., *A Survey of Israel's History*, Zondervan, 1970, pp. 69–75.

J.B.P.

1677 עָקַד ('āqad) *I, bind* (Gen 22:9).

1678 עָקַד ('qd) *II. Assumed root of the following.*

1678a עָקַד ('āqōd) *striped, streaked* (e.g. Gen 30:40; 31:8).

1679 עָקַד ('qh). *Assumed root of the following.*

1679a מַעֲקֵה (ma'āqeh) *parapet* (Deut 22:8).

עָקַד ('āqā). See no. 1585a.

1680 *עָקַל ('āqal) *bend, twist.* Occurs only in the Pual, in Hab 1:4.

Derivatives

1680a עָקַלְקַל ('āqalqal) *crooked* (Jud 5:6; Ps 125:5).

1680b עָקַלְלָתוֹן ('āqallātōn) *crooked* (Isa 27:1).

עָקַלְקַל ('āqalqal). See no. 1680a.

עָקַלְלָתוֹן ('āqallātōn). See no. 1680b.

1681 עָקַר ('āqar) *I, pluck or root up* (Eccl 3:2; Zeph 2:4). Denominative verb.

Parent Noun

1681a עֶקֶר ('ēqer) *offshoot, member* (Lev 23:47).

1682 *עָקַר ('āqar) *II, hamstring.* This denominative verb occurs only in the Piel (e.g. II Sam 8:4; I Chr 18:4).

Parent Noun

1682a עָקָר ('āqār) *barren* (e.g. Deut 7:14; Ex 23:26).

1683 עֶקְרָב ('aqrāb) *scorpion* (e.g. Deut 8:15; Ezk 2:6).

- 1684 *עָשָׂה ('āqash) is *perverse*, Niphal; to *make crooked, pervert*, Piel; to *declare, prove perverse*, Hiphil.

Derivatives

- 1684a עָשָׂה ('iqqēsh) *crooked, perverse*.
 1684b עֲשִׂוֹת ('iqq' shūt) *crookedness*
 (Prov 4:24; 6:12).
 1684c מְעַשֵּׂה (ma'āqāsh) *crooked things*
 (Isa 42:16).

The root 'āqash is a descriptive term in hamartiology that emphasizes the perversion and twisted nature of sin. Hebrew 'āqash may be related to Arabic 'aqasha "to twist her hair" (a woman); as women braid and plait their hair, so people twist their ways.

With the exception of "crooked, rough places" in Isa 42:16, the root 'āqash and its derivatives are used to describe the twisted and perverted acts of sinful men. In Isa 42:16 it denotes the difficulties the Lord will overcome in saving his people out of their desperate situation. In Deut 32:5 'iqqēsh is used in hendiadys with p' taltōl "tortuous," of a desperately wicked generation (see also Prov 8:8; Ps 18:26 [H 27]). Other synonyms for 'āqash are hāpak "to turn;" lūz "to go the wrong way;" āwā "to pervert the right;" sālap "to twist;" āwat "to make crooked, pervert." Wicked rulers "twist everything that is straight" (Mic 3:9, NASB). The perverse of lips is a fool (Prov 19:1), and the perverse of heart is an abomination to Yahweh (Prov 11:20).

'iqq' shūt. *Froward*. (ASV, RSV, "wayward, crooked.") This is an abstract feminine noun, "perverseness," used twice in the phrase, "perverse mouth" (Prov 4:24; 6:12).

R.B.A.

עֲשִׂוֹת ('iqq' shūt). See no. 1684b.

עָרַב ('ār) *foe*. Only I Sam 28:16. Aramism(?). See no. 2930a.

- 1685 עֲרַב ('rb) I. **Assumed root of the following.**

- 1685a עֲרֵב ('ēreb) I, *mixture, mixed company* (e.g. Ex 12:38; Neh 13:3).
 1685b עֲרֵב ('ēreb) II, *woof* (Lev 13:48).
 1685c עֲרֹב ('ārōb) *swarm* (e.g. Ex 8:17; Ps 78:45).

- 1686 עֲרַב ('ārab) II, to *be / become surety, mortgage, engage, occupy, undertake for; give pledges* (Hithpael).

Derivatives

- 1686a עֲרֻבָּה ('ārūbbā) *pledge*.
 1686b עֲרֻבּוֹן ('ērābōn) *pledge*.

- 1686c מְעַרְבָּה (ma'ārāb) *merchandise*.

- 1686d תַּעֲרֻבָּה (ta'ārūbbā) *hostages*.

The verb 'ārab may be compared with one use of Akkadian *erēbu* "to enter (under one's authority)" (see CAD, IV-E, 264), and to Ugaritic 'rb "to enter (as a pledge)," e.g. in the phrase 'rb bbnšhm "they entered as pledges for their men = they guaranteed their employees" (so UT 19: no. 1915). Synonyms for the Hebrew 'ārab "to pledge," include hābōl, hābōlā, 'ābōt, nouns meaning "pledge"; and the verbs hābal "to take in pledge," and tāqa "to strike the hands in agreement." Cf. the noun 'ābōt "pledge." Depending on the manner of classification, there are four (KB) or six (BDB) roots 'ārab, eight in GB!

As used in the OT the range of meaning for the Qal of 'ārab I falls into three clusters. First, the term may mean, "to exchange merchandise, barter," as in Ezk 27:9 (cf. 27:27). Secondly, the verb may mean "to pledge, mortgage," and by extension, "to dare." Nehemiah 5:3 speaks of mortgaging fields, as an example of the former alternative, and Jer 30:21 (figure) of daring one's heart (NASB, "who would dare to risk his life"), as an example of the latter.

The third, and major, cluster is "to be/become surety or bail for." A splendid example is afforded by the Joseph narrative. Judah ventures to be the surety for his youngest brother, Benjamin, to his father, Jacob. He states, "I will be the surety for him: of my hand you shall require him" (NASB, "you may hold me responsible for him" Gen 43:9; cf. 44:32). Another type of example is given by the noun 'ērābōn (see below) in Gen 38 (vv. 17–18, 20). In this far less noble chapter of Judah's spiritual degradation, the reader observes that he is dull not only spiritually, but rationally as well. He leaves with Tamar, his disguised daughter-in-law, his signet, cord, and staff as 'ērābōn. By leaving behind his "credit card," he lost all chance for anonymity in the sordid affair.

The Hithpael of 'ārab is found in one context only, meaning "to make a wager" (RSV II Kgs 18:23; Isa 36:8). The Hithpael forms in Ps 106:35; Prov 14:10; 20:19; 24:21; listed by BDB under the root "to pledge," are better understood as from a homonym, "to associate with, intermix, meddle" (so KB, Holladay, Lisowsky).

'ārūbbā. *Pledge, surety*. Found only in I Sam 17:18; Prov 17:18.

'ērābōn. *Pledge*. Used only in Gen 38 (three times, vv. 17–18, 20; of Judah's seal, his "credit card"). The noun 'ērābōn (Ugaritic 'rbn) is one of the few Semitic words which have entered Western languages (Greek, *arrabōn*; Latin, *arabo*; French, *les arrhes*). In the NT *arrabōn* is used of the Holy Spirit who is the "pledge of our

inheritance" (Eph 1:14; cf. II Cor 5:5). The desire for God himself as one's "security" is an OT hope. Hezekiah, twittering and moaning like a bird, said: "My eyes look wistfully to the heights; / O Lord, I am oppressed, be my security" (Isa 38:14, NASB; cf. Ps 119:122). Similarly Job pleads with Yahweh: "Lay down, now, a *pledge* for me with Thyself; / Who is there that will be my guarantor?" (Job 17:3). Kidner observes, "Job is a bad risk for anybody but God" (*Proverbs*, p. 72). The parallel expression, "who will be guarantor," is literally to be read, "who will strike hands with me?" The verb *tāqa* (q.v.) is a stock-in-trade parallel for 'ārab I, in the sense, "to confirm a contract, bargain" (see Prov 6:1; 11:15; 17:18; 22:26).

The passages given above in Prov on acting as surety for a loan for another (to which we may add 20:16 and 27:13 where the parallel verb is *hābēl*) contain strong warnings against such well-meaning, but foolish acts. Such a man is "lacking in sense" (Prov 17:18) and "will smart for it" (Prov 11:15). The advice for one who has entered such an agreement, is to get out as best he may (Prov 6:1-5). Again, we quote Kidner who says such advice "does not banish generosity: it is nearer to banishing gambling. That is, a man's giving should be fully voluntary." He adds, "Even to the recipient, an unconditional pledge may be an unintended disservice by exposing him to temptation and to the subsequent grief of having brought a friend to ruin" (Kidner, *Proverbs*, pp. 71-72). Nevertheless, compare the acts of the Good Samaritan in Luke 10:35.

ma'ārāb. *Merchandise (articles of exchange).* This collective noun occurs only in Ezk 27 (nine times).

ta'arūbā. *Hostages* in the phrase, "children of pledges" found in II Kgs 14:14; II Chr 25:24.

Bibliography: Porten, Bezalel, "Guarantor at Elephantine-Syene," *JAOS* 89:153-57.

R.B.A.

1687 עָרַב ('ārab) III, *be sweet, pleasing.*

Derivatives

1687a עָרֵב ('ārēb) *sweet, pleasant* (Prov 20:17; Song 2:14).

1688 עָרַב ('rb) IV. Assumed root of the following.

1688a עָרַב ('ārab) *desert plateau, steppe* (Isa 21:13).

1688b עָרָבִי ('ārābī) *steppe-dweller* (Isa 13:20; Jer 3:2).

1688c עָרָב ('ārāb) *steppe-dwellers* (collective noun).

1688d עָרָבָה ('ārābā) *desert plain, steppe.*

1689 עָרַב ('ārab) V, *become evening, grow dark.* Denominative verb.

Parent Noun

1689a עֶרֶב ('ereb) *evening, night.*

1689b מִעֶרֶב (ma'ārāb) *westward.*

'ereb. *Evening, night.* This common masculine noun for "evening" likely developed from the expression, "the setting of the sun, sunset." It is cognate to Akkadian *erēbu*, a common verb of wide usage which includes "to enter, go down (of the sun)." Akkadian *erib šamši* means "sunset." Compare Arabic *garifa* "to set (of the sun)," and Ugaritic *'rb špš* (= *m'rb*), "sunset." Other important Hebrew words for time periods of the day are: *yōm* "day," *'ēt* "time," *bōker* "morning," and *laylā* "night" (all of which see). Some have suggested that "Europe," the western land is derived from this root (BDB, GB and cf. the American Heritage Dictionary).

'ereb is found 131 times in the OT. The phrase "there was an evening and there was a morning" occurs six times in the creation narrative (Gen 1:5, 8, 13, 19, 23, 31), delimiting the six days of divine creative activity. This phrase would indicate that in ancient Israel a day began with sunrise. Some have felt this at variance with the Jewish practice of regarding sunset as the beginning of the next day. Cassuto, after dealing with the biblical data and the Jewish custom, concludes that there was "only one system of *computing* time: the day is considered to begin in the morning; but in regard to the festivals and appointed times, the Torah ordains that they shall be observed also on the night of the *preceding day*" (U. Cassuto, *Genesis*, I, p. 29 [his emphasis]). This judgment appears vindicated in the employment of *'ereb* in Levitical legislation respecting uncleanness. One was considered unclean because of certain acts "until the evening" (Lev 11:24, plus thirty times). That is, one was unclean for the duration of the day.

Evenings were quite important for sacrificial acts and ceremonial meals in ancient Israel. The Passover began on the evening of the fourteenth day of the first month (see Ex 12:6, 18). Sometimes, as in Ex 12:6, the Hebrew reads literally, "between the two evenings," likely "twilight," the time interval between sunset and darkness in which there is a state of illumination. Only in Job 7:4 does *'ereb* denote "night" proper.

ma'ārāb. *Westward, from or toward the west, the west side.* (ASV, RSV similar.) Strictly, the "place of sunset," hence, "west." See Ps 103:12 where this word is contrasted to *mizrah*, "from the east" (see *zārah* "to rise").

R.B.A.

1690 עָרַב ('rb) VI. Assumed root of the following.

1690a עָרַב ('ōrēb) *raven*.

1690b עָרְבָה ('ārābā) *poplar*.

עָרְבוֹן ('ērābôn). See no. 1686b.

עָרְבִי ('ārābī). See no. 1688b.

1691 עָרַג ('ārag) *long for*.

Derivative

1691a עָרוּגָה ('ārûgâ) *garden terrace or bed*.

1692 *עָרָה ('ārâ) *uncover, leave destitute, discover, empty, raze, pour out*.

Derivatives

1692a עָרָה ('ārâ) *bare place* (Isa 19:7).

1692b עָרְוָה ('erwâ) *nakedness, shame*.

1692c עָרְיָה ('eryâ) *nakedness*.

1692d מָעַר (ma'ar) *nakedness*.

1692e תַּעַר (ta'ar) *razor, sheath*; cf. Ugaritic t'rt "sheath, scabbard" (that which makes bare).

The verb 'rh does not occur in the Qal stem. In the intensive and causative stems it is employed meaning: (1) "to lay bare, uncover, expose nakedness," and (2) to lay bare in the sense "to empty, to pour out." This latter sense may be used as a figure of death in the expression given in Ps 141:8 and Isa 53:12, "to pour out the soul/life" (*nepeš*, q.v.). Hebrew 'ārâ has cognates in Arabic ('ariya "to be naked"), Phoenician ('rh "to lay bare"), Akkadian (*āru* "nakedness, desert waste"), and Ugaritic ('ry "naked" [Ais-WUS, no. 2097]).

After the fall (or "plunge") of man, nakedness in the OT was a matter of shame. This is not because sex is evil, but because of sin-burdened minds (see J. B. Payne, *Theology of the Older Testament*, p. 218). As D. Kidner writes, "Man saw the familiar world and spoil it now in the seeing, projecting evil on the innocence (cf. Tit 1:15) and reacting to the good with shame and flight." He adds, "The fig leaves were pathetic enough, as human expedients tend to be, but the instinct was sound and God confirmed it, for sin's proper fruit is shame. The couple, now ill at ease together, expressed a foretaste of fallen human relations in general" (*Genesis*, InterVarsity, 1967, p. 69).

Hence, nakedness in the OT after Gen 3:7 is a symbol of human shame, the evil fruit of sin. It is quite impossible to build a case biblically for nudity. Nakedness cannot be tolerated outside proper sexual relationships (see the prohibitions of incest in Lev 18 and 20), nor may it occur in worship (Ex 20:26; cf. 28:42).

Conversely, nakedness, the exposure of shame, is a marked feature of judgment on evil-doers (see Isa 3:17; Hab 3:13; Zeph 2:14 Lam 4:21; and the extensive employment of the vocabulary for nakedness by Ezk in chapters 16, 22, 23).

In Ps 137:7 Edom's taunt of Jerusalem is an example of paronomasia. Edom's words, "raze it, raze it, down to its foundations," by double entendre signify, "strip her, strip her, down to her buttocks" (Jerusalem pictured as a woman being ravaged; see Dahood, *Psalms*, III, in AB p. 273).

The verb 'ārâ is employed in the Niphal (explained as passive of Hiphil by BDB) in Isa 32:15 of the Spirit being poured out upon us. Other examples of "make bare" leading to the idea of "pour out" are found in Gen 24:20 (Piel, Rebekah emptied her pitcher); II Chr 24:11 (Piel, an officer emptied the chest); Isa 53:12 (Hiphil, the Servant poured out his life unto death; cf. Ps 141:8).

The Hithpael in Ps 37:35 is somewhat problematical. The NASB renders, "a violent, wicked man spreading himself like a luxuriant tree." R.B.A.

עָרוּגָה ('ārûgâ). See no. 1691a.

1693 עָרֹד ('ārôd) *wild ass*. Only in Job 39:5.

עָרְוָה ('erwâ). See no. 1692b.

עָרָם ('ārām). See no. 1698c.

עָרֹעַר ('ārô'er). See no. 1705c.

עָרַשׁ ('ārâš). See no. 1702a.

עָרְיָה ('eryâ). See no. 1692c.

עָרִיסָה ('ārisâ). See no. 1699a.

עָרִיפָה ('ārip). See no. 1701a.

עָרִישׁ ('āriš). See no. 1702b.

עָרִירִי ('āriri). See no. 1705a.

1694 עָרַךְ ('arak) *set (put, lay) in order, set in array, prepare, order, ordain, handle, furnish, esteem, equal, direct, compare*.

Derivatives

1694a עָרַךְ ('ērek) *order, row, estimate*.

1694b *עָרַךְ ('arak) *value, estimate, tax*. Occurs in the Hiphil only.

1694c מַעְרָכָה (ma'ārāk) *preparation* (Prov 16:1).

1694d מַעְרָכָה (ma'ārākā) *row*.

1694e מַעְרֶכֶת (ma'āreket) *row*.

'arak is a verb of preparation, arranging (so its Phoenician cognate), setting in order; often used in martial contexts of "drawing up in battle order." The militaristic tone of the verb may be compared to the Arabic 'araka in III stem, "to contend (in battle)," and to the Arabic nouns

ma'arak^{un} and *ma'arakat^{un}*, both meaning "battle-ground."

The verb *'arak* has two basic nuances in the OT. The first, found often, means "to set or arrange in order," used variously. The second, "to compare," is suggested by BDB to be the result of arranging in order (for the purpose of comparison). This latter use of the verb is found in Isa in a majestic paean of praise to the incomparability of Yahweh. Isaiah 40:18 reads, "to whom then will you liken (*dāmā*, Piel) God? / or with what likeness will you compare (*'arak*) him?" (so Ps 40:5 [H 6]; 89:6 [H 7]; cf. Job 28:17, 19). The incomparability of Yahweh is one of the grand, but sometimes neglected, themes of OT biblical theology.

More often *'arak* means "to set in order, arrange." One encounters this verb with many objects: pieces of firewood set in order for a sacrificial fire by Abraham for his son Isaac, in one of the most moving scenes in the OT (Gen 22:9); pieces of the sacrificial bull arranged on the altar by the priests (Lev 1:8); showbread set out in two rows of six cakes on the gold table (Lev 24:8); seven altars set up by the pagan mantic Balaam (Num 23:4); stalks of flax arranged by Rahab for hiding the spies (Josh 2:6); a table prepared for dining (Ps 23:5; Isa 21:5); words produced for speaking (Job 32:14); a legal case developed for presentation (Job 13:18); etc. In II Sam 23:5 David exults in the covenant granted him by Yahweh, "for he has made with me an everlasting covenant, / ordered (*'ārākā*) in all things and secure."

Often *'arak* is a military term describing the drawing up in battle order to commence the fighting. The verb may appear with *milhāmā* "combat" (Gen 14:8; Jud 20:22; I Sam 17:8, etc.), and with *liqrā't* "to meet" (e.g. I Sam 4:2; II Sam 10:9–10, etc.). The OT writers also speak of arranging weapons for battle (Jer 46:3; I Chr 12:9). At one point, Job described his anguishing state of affliction as that of military attacks by the forces of the terrors of God, set against him in battle array (Job 6:4).

'ārak. Hiphil, *to value, estimate, tax*. BDB lists this as a denominative verb from the noun *'erek* "estimate." It is found five times in Lev 27 and in II Kgs 23:35. Some authorities, e.g. KB, do not distinguish this use of *'arak* as a separate lexical entry; it is merely the Hiphil of the verb listed above.

ma'ārāk. *Preparation* (RSV, "plan"). Occurs only in Prov 16:1, "the plans of the heart."

ma'ārākā. *Row, rank, army, order, fight*. A feminine noun with three usages: (1) "battle line," as in I Sam 4:2ff.; (2) "ranks" or "army," as in I Sam 17:10; and (3) "row," as in Ex 39:37, "lamps of the row."

ma'āreket. *Row, showbread*. Found only of the rows of showbread or the table, as in Lev 24:6–7.

1695 עָרַל ('āral) *count uncircumcised (Qal); foreskin to be uncovered (Niphal)*. Denominative verb.

Parent Noun

1695a עֹרְלָה ('orlā) *foreskin, uncircumcised*.

1695b עֲרֵל ('ārēl) *having foreskin, i.e. uncircumcised*.

The denominative verb (so BDB, KB) *'āral* is used only twice. In Lev 19:23 the RSV and NASB render the Qal, "forbidden," and Holladay suggests, "leave unharvested." The Niphal in Hab 2:16 is a *crux*. The ASV reads, "be as one uncircumcised"; NASB, "expose your own nakedness"; NIV, "be exposed"; the RSV reads with the DSS and some versions, "stagger" [from the root *r'l*, metathesis].

'orlā. *Foreskin, uncircumcised*. (ASV, RSV similar.) The feminine noun *'orlā* may be related to Arabic *ḡurlat^{un}* "foreskin," and *ḡarila* "to be uncircumcised," Aramaic *ḡurl'tā* "foreskin," and Akkadian *urūl(l)āti* (pl.) "foreskins" (Bé-zold, *Glossar*, p. 68). The reader should compare the article on the verb *mūl* "to circumcise."

'ārēl. *Uncircumcised, uncircumcised person*, i.e. having the foreskin intact. (ASV, RSV similar.)

Circumcision has been practiced by many peoples of the world usually at puberty, but in Israel it was rooted in a profound religious conviction: by this act of dedication, witness was given to the fact of belonging to Yahweh and to his people (see Eichrodt, ETOT, I, p. 138). As far as we know, only Israel practiced infant circumcision. Of course this practice precluded the other licentious puberty rites of the surrounding pagans.

The institution of circumcision is detailed in Gen 17 as the sign of Yahweh's covenant with Abraham, as was the rainbow in his covenant with Noah. Every male of the community, bond and free, was to be circumcised when eight days old. The uncircumcised were to be cut off from the community. Youngblood writes, "From that time forward the rite of circumcision would become... a token of God's solemn promise to bless His people numerically. God had spoken, and He would bring His word to remembrance every time the circumciser's knife was wielded" (*The Heart of the Old Testament*, p. 46). The patriarchal covenant act was reaffirmed in the Mosaic code (Lev 12:3). Exodus 4:24–26 is somewhat obscure. See Cassuto, *Exodus*, pp.

58–61, and Clements, *Exodus*, p. 31. [This difficult passage has been much discussed but the suggestions of Hans Kosmala possibly bring new light ("The Bloody Husband," VT 12:14–28). He argues, first, that it is the first-born son who is in danger—not Moses. In the context the emphasis is on Israel as God's first-born. Pharaoh's first-born is in danger. Now Moses' first-born must be circumcised or he too is in danger. Second, the verb *nāga'* should be taken as a Qal "touch" not Hiphil "cast" as כָּנַח. Third, says Kosmala, Zipporah touched the child's legs with the foreskin to make a sign of blood—not that she cast it at Moses' feet. Moses is not mentioned by name in this sentence. Fourth, that her remark "a bloody husband" should rather be translated "a blood-circumcised (boy)." The Arabic verb *ḥatana* means "to circumcise" and Kosmala reminds us that Zipporah in Sinai may well have had early Arabic connections. Thus she was not petulantly blaming Moses, but in satisfaction claiming she had saved her boy by performing the rite. Kosmala finds the last clause of v. 26 to be not a mere repetition. It is a linguistic note that what she said in Arabic idiom applied to the boy who in Hebrew idiom was "the circumcised" (*māl*).

The suggestion changes no consonants in the text. It has linguistic support. And it avoids the otherwise strange tension between Moses and Zipporah. A free translation would be:

At a lodging place on the way the LORD met him (Moses) and sought to slay him (his first-born). But Zipporah took a flint knife and cut off the foreskin of her son and touched his legs with it. Then she said, "Surely you are my blood-circumcised one" and the LORD let him alone. So the term she used "blood-circumcised one" (Arabic) referred to the circumcised one (Hebrew). R.L.H.]

The adjective *ārēl* "having foreskin, uncircumcised," became a word of contempt, used particularly with reference to the Philistines who did not practice circumcision (cf. Jud 14:3; 15:18; I Sam 14:6; 17:26, 36; 31:4=I Chr 10:4; II Sam 1:20). This term was associated with moral and spiritual uncleanness (Isa 52:1) as well as with organs that did not function properly (Ex 6:12, "uncircumcised lips" do not speak well; Jer 6:10, "uncircumcised ears" cannot listen).

Circumcision was a spiritual act as well. Egypt, Edom, Ammon, Moab—and Judah!—all practiced circumcision of the penis, but not the heart (Jer 9:25–26 [H 24–25], see Bright, *Jeremiah*, AB, p. 78). Hence, Israel was commanded to circumcise the foreskin of the heart (Deut 10:16; Jer 4:4; cf. Rom 2:28–29).

Ezekiel uses *ārēl* in ch. 32 in his "conducted tour of the nations in Sheol" (Taylor, *Ezekiel*, p. 211). There the nations are described as uncircumcised, to bear out the concept of their pollu-

tion and defilement (see Feinberg, *Ezekiel*, pp. 184–85).

Bibliography: Youngblood, Ronald, *The Heart of the Old Testament*, Baker 1971.

R.B.A.

- 1696 *עָרַם ('āram) *I, be heaped up.* Occurs only once, in the Niphal (Ex 15:8).

Derivative

- 1696a עָרְמָה ('ārēmā) *heap.*

- 1697 עָרַם ('rm) **II. Assumed root of the following.**

- 1697a עָרְמוֹן ('armôn) *the plane-tree (as stripped of bark* (Ezk 31:8).

- 1698 עָרַם ('ārôm) *beware, take crafty counsel, be prudent.*

Derivatives

- 1698a עָרְמָה ('ōrem) *craftiness* (Job 5:13).

- 1698b עָרְמוּת ('ormā) *guile.*

- 1698c עָרְוּם ('ārūm) *crafty.*

'ārôm is a root with positive (prudence) and negative (shrewdness) connotations. It may be contrasted with its positive synonym *šākal* "to be skillful, wise," which is always positive. Its cognates in Arabic, Aramaic, and Syriac are negative in tone ("ill-natured, shrewd"). The Greek terms *panourgos* and *panourgia*, used in the LXX and the NT, mean "ready to do anything," usually in the bad sense of tricky and cunning behavior (e.g. Lk 20:23; Eph 4:14). Distinguish this root from 'āram, Niphal, "to be heaped."

The verb 'ārôm is used in the Qal five times; twice positively (Prov 15:5; 19:25), and twice negatively (I Sam 23:22). The Hiphil is used once meaning, "to act craftily," "they lay crafty plans against thy people" (Ps 83:3 [H 4]). Some authorities have considered all but the Qal infinitive absolute in I Sam 23:22 to be Hiphils. KB and Lisowsky say the only true Hiphil is in Ps 83:3 [H 4].

'ōrem. *Craftiness.* This masculine noun occurs only in Job 5:13.

'ormā. *Guile, prudence, subtlety, wilily, wisdom.* This noun may be used negatively of presumptuous guile (as in Ex 21:14), or positively of prudent behavior (as in Prov 1:4).

'ārūm. *Crafty, prudent, subtle.* The adjective 'ārūm is construed to be a positive virtue when rendered "prudent." The prudent one does not vaunt his knowledge (Prov 12:23), ignores an insult (Prov 12:16), acts with knowledge (Prov 14:8), looks where he is going (Prov 14:15), sees

danger and acts appropriately (Prov 22:3 = 27:12), and is crowned with knowledge (Prov 14:18).

This adjective is negative when rendered "crafty" (see Job 5:12; 15:5). The most memorable use of 'ārūm in this negative nuance is, of course, Gen 3:1, "Now the serpent was more crafty than any other wild creature which the Lord God had made." His "malevolent brilliance" (D. Kidner, *Genesis*, Chicago: Inter Varsity, p. 67) is contrasted by paronomasia to the naked innocence of Adam and Eve in Gen 2:25 ('ārūm "craftiness," vs. 'arūmmim "nakedness;" see U. Cassuto, *Genesis*, I, p. 143). Given this seminal passage, the comment of our Lord to his disciples is even more surprising: "Be shrewd [phronimos] as serpents, and innocent as doves" (Matt 10:16, NASB).

R.B.A.

עֲרֻמוֹ ('armôn). See no. 1697a.

1699 עָרַם ('rs). Assumed root of the following.

1699a עֲרִיסָה ('ārisā) coarse meal (e.g. Ezk 44:30; Neh 10:38). Meaning uncertain.

עֲרָעַר ('ar'ar). See no. 1705b.

1700 עָרַפָּה ('ārap) I, break the neck of an animal. Denominative verb (BDB; KB treats it as a homonym, compared to Arabic 'arafa "to cut to pieces").

Parent Noun

1700a עֲרֶפֶת ('ōrep) back, neck.

This anatomical term is often used metaphorically. It has been related to Akkadian *arūb(b)ul/arūp(p)u* "neck (mane?)," and Arabic 'urfat^{un} "mane of a horse, crest of a cock." Some Hebrew synonyms for "neck" are *gargārôt*, *gārôn*, *maprequet*, *ṣawwā'r*, and *ṣaww' rōnīm*.

'ōrep is used thirty-three times. In Gen 49:8, Jacob prophesies that Judah's hand will be on the neck of his enemies, a symbol of authority over his foes. In the expression "turned (one's) neck," 'ōrep is used as a synonym for *back* (see *gab*, *gaw*, *gēw*, *sh'kem* ["shoulder"]). This term occurs as a figure of fear and retreat of the enemies of Israel (Ex 23:27; cf. Josh 7:8, 12 of Israel turning her back; II Sam 22:41 in a psalm of David); as a figure for apostasy from Yahweh (II Chr 29:6; Jer 2:27; 32:33); and as a figure for shame and remorse (Moab in Jer 48:39).

From comparison with Arabic 'urfat^{un} "mane of a horse," "crest of a cock," one can see the possible semantic development of "neck" to "stiffness, arrogance, recalcitrance, refractoriness." Hence, there are numerous occasions in

which Israel is termed *q'shēh-ōrep* "stiff-necked" (e.g. Ex 32:9; 33:3, 5; 34:9, etc.). The term 'ōrep thus enters the vocabulary of hamartiology. Arrogance on the part of the vassal to the suzerain is a form of rebellion and treason.

Bibliography: Daiches, S., "The Meaning of עָרַפָּה in Lev. 5, 8," ExpT 39:426.

R.B.A.

1701 עָרַפָּה ('ārap) II, drip, drop.

Derivatives

1701a עָרִיפָה ('ārip) cloud (Isa 5:20).

1701b עֲרֶפֶל ('ārāpel) dark cloud, darkness, gross darkness, thick darkness. (ASV, RSV similar, but RSV "gloom" in Deut 4:11 where NASB has "thick gloom.")

The word 'ārāpel is a masculine noun employed respecting the veiled glory of Yahweh, the darkness enveloping his appearance on Mount Sinai, and the judgment he brings on sin. Suggested etymologies are from (1) 'ārap "to drip, drop," with *lamed* affirmative (BDB); or (2) Arabic *ḡafara* "to cover" (KB). The word *ḡrpl* "heavy cloud," occurs in Ugaritic (UT 19: no. 1989a). Important synonyms in Hebrew for "cloud" are 'āb (used of theophany in Ex 19:9) and 'ānān (often used of the glory of God).

Descriptions of the glory of God in the OT seem deliberately vague, perhaps to preserve the element of reverential awe respecting the wonder of beholding tokens of God, and also, perhaps, to remind one of the horror of sin in his presence. Hence, while the people stand afar off, Moses comes near to the "thick darkness" enveloping Yahweh (Ex 20:21). Indeed, the very mountain visited by God became an awesome mountain, "burning to the heart of heaven, wrapped in darkness (*hōshek*), cloud ('ānān), and thick gloom (*wa'ārāpel*)" (Deut 4:11). Similar expressions are found in Deut 5:22 [H 19]; II Sam 22:10; Job 22:13; Ps 18:9 [H 10]; 97:2. When Solomon dedicated the temple, the glory of Yahweh filled the building in cloud and thick darkness (I Kgs 8:10–12; II Chr 5:13–6:1), "as a reminder of the darkness into which Moses penetrated on Sinai" (JTOT, p. 259).

Other uses of 'ārāpel include the poetic figure of darkness as a swaddling band for the sea (Job 38:9); and darkness as a symbol of ignorance, misery, and sin of man (Isa 60:2). The term 'ārāpel is also used as a symbol of Yahweh's judgment on sin (Jer 13:16; Ezk 34:12; Joel 2:2; Zeph 1:15). Because the same term is used of God's enveloped glory and his awesome judgments, the term is paradoxical: it bespeaks terror, wonder, fear, majesty, awe, and reverence.

R.B.A.

עָרַפֵּל ('ārapel). See no. 1701b.

- 1702 עָרַשׁ ('āraš) *to be affrighted, dread, fear, oppress, prevail, break, be terrified.*

Derivatives

- 1702a עָרֹשׁ ('ārūš) *dreadful* (Job 30:6).
 1702b עָרִישׁ ('āriš) *mighty, awe-inspiring.*
 1702c מַעְרָאשָׁה (ma'ārāšā) *awful shock, crash* (Isa 10:33).

The verb 'āraš denotes fear or terror; transitively, "to cause terror," or intransitively, "to be terrified." The Hebrew root may be compared with a Syriac root, "to come upon suddenly, violently," and the Arabic 'araša "to quiver, flicker." Hebrew synonyms include yārē "to fear," pāhad "to tremble," gūr "to be afraid," yāgōr "to be afraid," šā'ar "to bristle with horror," and ḥātat "to be shattered, filled with terror."

In the Qal stem the root 'āraš is used in two ways. In a transitive sense the verb means "to cause to tremble, to terrify." An example with Yahweh as subject is in Isa 2:19, 21, speaking of the terror of his judgment. The word occurs with men as the subject in Ps 10:18 (cf. Job 13:25) and Is 47:12 (with irony). The verb is used intransitively six times meaning, "to tremble, be afraid." In five instances those trusting in the might of Yahweh are commanded not to tremble, for Yahweh the great and awesome one is in their midst (Deut 1:29; 7:21; 20:3; 31:6; Josh 1:9). In these passages the verb 'āraš is associated with the synonyms yārē, pāhad, and ḥātat (q.v.).

The Niphal is used once (Ps 89:7 [H 8]) in the phrase, "a God greatly feared in the council of the holy ones" (parallel to nōrā "awesome"). The Hiphil occurs three times (Isa 8:12–13; 29:23). Yahweh is to be held in reverential awe; fearing him, one need fear no other.

'ārūš. (Properly, Qal passive participle) *cliffs* (Job 30:6). BDB reads "(most) dreadful (ravines);" ASV "frightful (valleys)." (KB regards this term as from another root, 'āraš II, and renders "slope," so RSV, "gully.")

'āriš. *Mighty, oppressor, in great power, strong, terrible, violent.* (ASV similar; RSV and NASB occasionally use "ruthless.")

The adjective 'āriš is found twenty times in the OT. Once it refers to Yahweh as a "dread champion" (Jer 20:11, NASB). More often it relates to the ruthless enemies of an individual (e.g. Ps 54:3 [H 5]; 86:14) or a nation (e.g. Isa 13:11; 25:3–5; 29:5; Jer 15:21). Ezekiel employs the phrase 'ārīā sē gōyim "the ruthless of the nations," four times (Ezk 28:7; 30:11; 31:12; 32:12). In Prov 11:16 violent and ruthless men are contrasted to a gracious woman ('ēšet hēn).

ma'ārāšā. *Terror* (Isa 10:33). BDB reads, "awful shock, crash;" RSV, "terrifying power;" NASB, "a terrible crash;" NIV "great power." R.B.A.

- 1703 עָרַק ('āraq) *gnaw* (Job 30:3).

- 1704 עַרַר ('rr) I. *Assumed root of the following.*
 1704a מַעְרָה (me'ārā) *cave, den, hole, Mearah.* (ASV, RSV similar.)

The word m'ārā is a feminine noun from the root 'ārar; compare Arabic maǧ'arat "cave," and perhaps the Ugaritic place name mǧ'rt (see UT 19: no. 1523; AisWUS no. 1630). Some authorities (KB, Holladay, Lisowsky, NEB) distinguish m'ārā II, "barren field" as a hapax legomenon in Isa 32:14. "Caves" is read there by other authorities (BDB, KJV, ASV, RSV, NASB, JB). Synonyms are ḥōr "hole, cave," and m'hillā "hole" (occurs only as a pl. in Isa 2:19).

The word "cave" is used for temporary dwelling, emergency refuge, or burial. Lot and his daughters dwelt in a cave for a period of time (Gen 19:30–38). On numerous occasions people are reported to have fled to caves for safety from enemies. Some examples include the Canaanite kings in the cave at Makkedah (Josh 10:16–27); Israelites during the Midianite oppression (Jud 6:2) and in a battle with the Philistines (I Sam 13:6); the prophets of Yahweh hidden from Jezebel by Obadiah (I Kgs 18:4, 13); and wicked men fleeing from the wrath of Yahweh (Isa 2:19; cf. Ezk 33:27).

The cave of Machpelah which Abraham purchased from Ephron the Hittite (Gen 23) became the burial place for Sarah (Gen 23:19), Abraham (Gen 25:9), Isaac, Rebekah, Leah (Gen 49:31) and Jacob (Gen 50:13). The manner of purchase fits nicely into what is known of Hittite customs of the day (see Kidner, *Genesis*, pp. 145–6). Theologically, the chapter continues Abraham's testing begun in Gen 22. He who had been promised the land of Canaan had to purchase a burial site upon the death of his wife. The cave of Machpelah is believed to be in the Haram el-Khalil at Hebron, surrounded by a wall built in Herod's time (see Avraham Negev, *Archaeological Encyclopedia of the Holy Land*, pp. 141–2, 191).

David in flight from Saul stayed in the Cave Adullam and a cave at Engedi, a scene of humor and pathos (see I Sam 22:1; I Chr 11:15; I Sam 24). The titles of Psalms 57 and 142 likely refer to Adullam.

Elijah is associated with a cave on Mount Sinai in I Kgs 19:9–18. The definite article in the Hebrew text (v. 9) suggests a specific cave, the very place in which Moses saw the glory of Yahweh

1705 עָרַר ('ārar)

(Ex 33:21 f.; on this parallel, see, with some caution, Cross (see bibliography)).

Bibliography: Cross, Frank Moore, Jr., *Canaanite Myth and Hebrew Epic*, Harvard University, 1973. Negev, Avraham, *Archaeological Encyclopedia of the Holy Land*, London and Jerusalem: Weidenfeld and Nicolson, 1972.

R.B.A.

1705 עָרַר ('ārar) II, make bare, strip oneself.

Derivatives

- 1705a עֲרִירִי ('āriri) *stripped*.
- 1705b עָרָר ('ar'ar) *stripped, destitute*.
- 1705c עֲרֹעֵר ('ārô'ēr) *tree or bush*.

The verb 'ārar II is one of several entries in the vocabulary of nakedness; compare the synonyms *gālā* "to uncover;" *ūr* "to be exposed, bare;" *arā* "to uncover, expose nakedness;" and *pāshat* "to strip off." The verb 'ārar is likely a by-form from the root 'arā (q.v.).

Forms from the verbal root 'ārar are found just four times in the OT, each in a different stem. The Qal is used in Isa 32:11 (parallel to *pāshat*) as a command to the complacent women of Jerusalem to strip off finery and clothe themselves for mourning. A Poel in Isa 23:13 has been rendered variously (KJV "they raised up the palaces;" ASV, "they overthrew;" RSV, "they razed;" and NASB "they stripped"), but the RSV and NASB seem preferable. E. J. Young writes, "The reference is to a stripping of the palaces of all their ornament and contents" (*The Book of Isaiah*, II, 135). In Jer 51:58 a Piipal inf. abs. is coupled to a Hithpalpel to render "completely razed" (of the broad wall of Babylon; RSV, "leveled to the ground").

'āriri. Stripped, childless. The adjective 'āriri means "stripped" and is used to describe the loneliness and "nakedness" of the childless in an era when children were necessary for a sense of completeness. Abraham is 'āriri in Gen 15:2, having only Eliezer as his adopted heir. Childlessness was a divine judgment for certain sexual sins (Lev 20:20–21; cf. the judgmental formula of Jer 22:30).

'ar'ar. Stripped, destitute. The adjective 'ar'ar, "stripped, destitute," occurs as a substantive in Ps 102:17 [H 18]. The prayer of the nakedly destitute is not spurned by the Lord.

'ārô'ēr. Tree, bush. Mentioned only in Jer 17:6. A type of shrub, perhaps the Juniper (Arabic 'ar'ar), *Juniperus phoenicia*. This is a shrub with minute leaves like scales, having small, round tawny-colored cones. (See *Fauna and Flora of the Bible* [London: United Bible Societies, 1972], p. 131). On this shrub, compare the Hebrew city name 'ārô'ēr.

R.B.A.

1706 עָרַשׁ ('rs). Assumed root of the following.

1706a עָרֶשׁ ('ereš) *couch, divan* (e.g. Deut 3:11; Amos 3:12).

1707 עֵשֶׁב ('šb). Assumed root of the following.

1707a עֵשֶׁב ('ēšeb) *grass, herb*. (ASV similar; RSV, add "plants.")

The masculine noun 'ēšeb is one of four major synonyms for "vegetation, verdure, herb, or grass." The English "herb," found in the KJV, is used in the broader and older sense of non-woody tissue vegetation, rather than in the more restricted nuance of seasoning or medicinal plants. 'ēšeb and its synonyms correspond more closely to the American English use of the word "plant" than to "herb." The other synonyms (which should be consulted) are: *deshe* "new, fresh grass;" *yereq* "green plant, verdure" (and *yārāq* "greens, vegetables"); and *ḥašir* I, "green grass, herbage" (distinguished by some authorities from homonyms *ḥašir* II, "leeks," and *ḥašir* III, "reeds, cattails"). The reader is also directed to the article on 'ēš "tree." A rare word for "shrub, bush" is *šī(a)h*, only in Gen 2:5; 21:15; and Job 30:4, 7. The Hebrew 'ēšeb may be compared to Arabic 'uṣb "green, fresh herbs, pasturage," and to Akkadian *ešēbu* "to grow luxuriantly." In Biblical Aramaic 'āšab occurs five times in Dan of Nebuchadnezzar's bestial affliction, "eating grass like an ox" (Dan 4:15, 25, 32, 33 [H 4:12, 22, 29–30]; 5:21).

The noun 'ēšeb is found thirty-three times in the Hebrew OT, fifteen of which are in the Torah, and four are in Gen 1. In the creation account this word has its most important role. On the third creative day God called for the earth to "sprout forth vegetation (*deshe*), plants ('ēšeb) yielding seed, and fruit trees ('ēš p'ri) bearing fruit with its seed within, each according to its kind, on the earth; and God saw that it was good" (Gen 1:11; cf. v. 12 for fulfillment). In this context, *deshe* "vegetation," appears to be the broader category, subsuming both 'ēšeb and 'ēš, "plants and trees."

[The absolute use of 'ēšeb in Gen 1 should be contrasted with its construct use in the expression 'ēšeb ḥaššādeh "plant of the field" in Gen 2:5. Cassuto has argued that this expression denotes "cultivated grains" (Cassuto, U., *Genesis in loc.*). But these did not exist at the time the Lord formed Adam because there was as yet "no man to till the ground" (Gen 2:5). Accordingly, Gen 1 and 2 are in harmony. Whereas "plants" did exist before the creation of man, cultivated plants did not. It is possible also, however, that Gen 2:5–6 refers only to the land where Eden was, which was watered by the rivers (not "mist," 'ēd, q.v.). This view would find the reconciliation of Gen 1 and 2 in the thought that they

describe different items of God's creative activity—the world at large in Gen 1, Eden alone in Gen 2:4 ff. (Cf. Harris, R. L., "The Mist, the Canopy and the Rivers of Eden," JETS, 11:177–79). R.L.H.]

Man and animals, some hold, were made originally as herbivores, according to Gen 1:29–30 (cf. 3:18). Not until God's covenant with Noah, following the Deluge, was man specifically instructed to add meat to his diet, but the blood of animals was still restricted (Gen 9:3–4). No account is given of the transformation of some animals to carnivores, but it is likely that this was one of many changes brought by the fall of man and the loss of Edenic conditions. Nevertheless, the ideal of a retransformation of animal life to herbivorous patterns is part of the eschatological hope of Israel—an Eden redivivus where "the cow and the bear will graze; / their young will lie down together; / and the lion will eat straw (*teben*) like the ox" (Isa 11:7; see context of the entire chapter and compare 65:25).

Some authorities, e.g. Kidner, would demur from the view that Gen 1:29–30 suggests that all creatures were herbivorous. Rather, he states that the statement "is a generalization, that directly or indirectly, all life depends on vegetation, and the concern of the verse is to show that all are fed from God's hand" (*Genesis*, p. 52). But he does admit that for man, meat was a new concession in Gen 9:3–4 (*ibid.*, p. 101).

Elsewhere in the OT, the noun 'ēśeb figures in the catastrophic plagues of hail (Ex 9:22, 25) and locusts (Ex 10:12, 15) brought by God through Moses in the classic confrontation with Pharaoh. As God was the creator of all vegetation in Gen 1, so he is the supplier of vegetation in his promises to his people respecting their new land (Deut 11:15). Nevertheless, for the recalcitrant, God may prevent the growth of vegetation in judgment (Deut 29:23 [H 22]). The pervasiveness of grass in a fertile field allows the noun to be used as a figure for abundance (II Kgs 19:26 [used with *yiraq deshe* "green vegetation"]; Job 5:25; Ps 72:16). The transitoriness of grass under the Palestinian sun also allows the noun to be used as a figure of brief flourishing followed by destruction and death (Isa 37:27; Ps 92:7 [H 8]; 102:4, 11 [H 5, 12]).

R.B.A.

1708 אָשָׂא ('āsā) *do, fashion, accomplish.*

Derivative

1708a מַעֲשֵׂה (ma'āseh) *deed, work.*

The verb 'āsā has the basic connotation of "do" or "make." It is used in numerous crystallized expressions, always with the same basic idea.

Aside from the numerous occurrences of the meaning "do" or "make" in a general sense, 'āsā is often used with the sense of ethical obligation. The covenant people were frequently commanded to "do" all that God had commanded (Ex 23:22; Lev 19:37; Deut 6:18, etc.). The numerous contexts in which this concept occurs attest to the importance of an ethical response to God which goes beyond mere mental abstraction and which is translatable into obedience which is evidenced in demonstrable act.

The word is often used in specialized expressions such as "make war" (Gen 14:2), "deal kindly" (Jud 1:24), "show faithfulness" (Gen 32:11), "do folly" (Deut 22:21), "offer sacrifice" (Ex 10:25), "keep the Passover" (Ex 12:48), "execute vengeance" (Jud 11:36), and many more.

When used in the sense of "make," the emphasis is on the fashioning of the object (Gen 8:6; 33:17; Ex 25:10–11, 13, 17, etc.).

The word also connotes the concepts "commit," when used of wrong (Hos 6:9), "to deal with one" (Zech 1:6), and "to follow" in the sense of following advice (II Sam 17:23).

When used of God, the word frequently emphasizes God's acts in the sphere of history. These contexts stress one of the most basic concepts of OT theology, i.e. that God is not only transcendent, but he is also immanent in history, effecting his sovereign purpose. Moses could recall God's great acts in Egypt, reminding the people of all that God "did" (Deut 29:1). That which God has done to the nations is a testimony to God's intervention in history (Josh 23:3). Solomon, in his dedicatory prayer, could beseech God to "act" (I Kgs 8:39). The word 'āsā is often used of the signs and wonders performed by God in the course of history (Josh 24:17; Ps 98:1; Isa 25:1), demonstrating again the heavy emphasis in the OT on the immanence of God.

The word occurs with great frequency in the Genesis account of creation, which is the first great act of God in history. The significant interchange between the words *bārā* "create" and 'āsā is of great interest. The word *bārā* carries the thought of the initiation of the object involved. It always connotes what only God can do and frequently emphasizes the absolute newness of the object created. The word 'āsā is much broader in scope, connoting primarily the fashioning of the object with little concern for special nuances.

The use of *bārā* in the opening statement of the account of creation seems to carry the implication that the physical phenomena came into existence at that time and had no previous existence in the form in which they were created by divine fiat. The use of 'āsā may simply connote the act of fashioning the objects involved in the whole creative process.

The word 'āśā is also used elsewhere in Scripture to describe aspects of the creative work of God (Ps 86:9; 95:5; 96:5).

ma'āseh. *Deed, acts, business, workmanship, purpose.* The primary meaning of the noun *ma'āseh* is "that which is done or made." It occurs frequently in the basic sense of "work" or "labor" (Gen 5:29; Ex 5:4). The word is used often in contexts denouncing idols as the "work" of men's hands (Ps 115:4; Isa 2:8).

The word has the sense of "deed" and, like its verbal root, uses that concept in both a general sense (Gen 20:9; I Sam 19:4) and an ethical sense. When used in the latter sense, it frequently has a negative connotation (Ex 23:24; Ezr 9:13). It may, however, be used positively (Prov 31:31). The "work" of an individual is the basis for requital on the part of God (Ps 62:12 [H 13]).

The word frequently occurs in the sense of "deed" in contexts dealing with God's activity in the created world (e.g. Ps 118:17). A basic theological concept emerges in this regard in the affirmation that God is kind in all his doings (Ps 145:17). The psalmist affirmed that all God's work is done in faithfulness (Ps 33:4). His deeds are awesome (Ps 66:3) and unparalleled (Ps 86:8).

The works of God include the wonders that God performed on Israel's behalf (Deut 11:3, 7), as well as his great acts as they are revealed in his creation (Ps 107:24). These contexts affirm a concept of God that is fundamental to the OT understanding of God. God's acts are discernible in two areas: the physical universe which testifies to God's power and the sphere of history where the acts of God may be clearly witnessed. A well-defined but severely limited natural theology thus exists in the OT. The concept of God's activity in history is an important aspect of OT theology. The psalmist warned of the dire results of forgetting the works of God (Ps 106:13ff.)

The word *ma'āseh* has great significance in the book of Ecclesiastes. Qoheleth asserts that he has seen all the works which are done under the sun, and he finds them devoid of reality (1:14). The word appears to refer here to the events of the world of history observed by Qoheleth. The same usage obtains in 2:17 and 8:9. In Ecclesiastes, the word is used most frequently of man's work. In 3:22 a theology of contentment emerges, for man is encouraged to enjoy his work.

The word occurs in an ethical sense referring to evil deeds (4:3; 8:14b) and good deeds (8:14a). Because evil deeds are not punished immediately, the wicked are encouraged to do more wickedness (8:11).

The word *ma'āseh* connotes "work" or "workmanship" in numerous contexts (Ex 39:5; Deut 14:29; I Kgs 7:8) and is frequently used of

God in this same sense. The heavens are the work of God's fingers (Ps 8:3 [H 4]), and they proclaim his workmanship (Ps 19:1 [H 2]). God's works are a source of gladness (Ps 92:4 [H 5]), and they are proclaimed as great (Ps 92:5 [H 6]; 111:2). The mighty nation of Assyria is only the work of God's hands (Isa 19:25). Man is also the work of God's hand, and this concept forms a basis for Isaiah's plea for mercy (Isa 64:7-8).

The word occurs in a number of technical expressions such as "the work of a baker," i.e. "baked goods" (Gen 40:17) and the work of a perfumer (Ex 30:25).

Bibliography: TDNT, III, pp. 1005-1028; VI, pp. 459-72. THAT, II, pp. 359-69.

T.E.M.

1709 *עָשָׂה ('āśā) II, *press, squeeze.* Occurs only in the Piel, in Ezk 23:3, 8.

עָשָׂה ('āśōr). See no. 1711d.

עָשִׂירִי ('āśīrī). See no. 1711f.

עָשִׂירִית ('āśīrit). See no. 1711f.

1710 *עָשָׂה ('āśaq) *contend.* Occurs only in the Hithpael, in Gen 26:20.

1711 עָשָׂה ('śr). **Assumed root of the following.**

1711a עָשָׂה ('ēser), עָשָׂרָה ('āśārā) *ten.*

1711b עָשָׂה ('āśār), עָשָׂרָה ('ēśrēh) *ten, -teen.*

1711c עָשָׂה ('āśar) *take the tenth part of, tithe.*

1711d עָשָׂה ('āśōr) *ten, tenth.*

1711e עָשִׂים ('ēśrim) *twenty.*

1711f עָשִׂירִי ('āśīrī), עָשִׂירִיָּה ('āśīrīyā), עָשִׂירִית ('āśīrit) *a tenth.*

1711g עָשָׂה ('āśārōn) *tenth part.*

1711h עָשָׂה ('ma'āśēr) *tithe.*

The Hebrew root 'śr is related to the Arabic verb 'ashara "to form a community, a group," and the Arabic nouns 'ashirat^{un} "tribe," and ma'shar^{un} "assembly." Likely because of the ten fingers, the semantic development was "ten = collection, union." Hence, "ten" in Arabic is 'ashr^{un}; in Ugaritic, 'śr I; in Akkadian, ešru; in Biblical Aramaic, 'āśar.

The concept of tithing in the OT is one of considerable importance in OT theology. As in the instances of circumcision (though infant circumcision does not seem to be documented outside Israel), sacrifice, dietary restrictions, and the like; tithing was not unique with Israel in the ancient near east. Other nations of antiquity practiced tithing. This is true of the Egyptians as well as the Mesopotamians (see, e.g., citations from Akkadian literature respecting tithes paid to gods or temples in CAD, IV-E, 369). Nor was tithing first introduced to Israel in the Mosaic law.

Abram paid a tithe of his war booty to Melchizedek after receiving a priestly benediction from him (Gen 14:20; cf. Heb 7, esp. v. 4), and Jacob vowed a tithe to God at Bethel following his dream of a ladder leading to the presence of Yahweh (Gen 28:22).

It is in the Mosaic code, however, that sense and shape are given to the tithing principle. As J.G.S.S. Thompson observes (NBD, p. 1284), the three clusters of instruction in the Torah serve to answer three basic questions concerning tithing: (1) "what?" (2) "to whom?" and (3) "where?"

The first question, "what is to be tithed?" is answered in the last paragraph of Lev 27 (vv. 30–34). In this major passage, of seemingly incidental setting in the book, the range of the tithe is given in the broadest possible terms, and in a manner perfectly suited for an agricultural economy. All the tithe of the land belongs to Yahweh. This includes vegetation as well as animal life, without exception. Moreover, the tithe is not to be confused with the offering of the firstfruits (Ex 22:29–30 [H 28–29]; see Eichrodt, *Theology of the Old Testament*, I, p. 153), nor is it to be based on partiality (keeping the better for oneself). Respecting animals, for instance, a herdsman was simply to count every tenth animal as it would leave the fold and regard it as belonging to Yahweh. A farmer might wish to convert his agricultural tithe to cash (for ease in transporting it), but he would have to add a fifth to it, to preclude any financial advantage. He could not make such an exchange for his animals. The resultant tithe was "holy to Yahweh" (see *qōdesh*), set apart to his exclusive use.

A second question respecting tithing, "to whom are tithes to be given?" is answered in Num 18:21–32. As the Levites were not to be given a territorial inheritance in Canaan, their reward for their service to God was "every tithe of Israel" (18:21). In their own regard, the Levites were to give a tithe of their own income ("a tithe of the tithe," 18:26), which was reckoned by Yahweh to be as fitting as the grain from agricultural workers. These Levitical tithes were paid to the priest.

A third question, "where are tithes to be given?" is answered in Deut 12: 1–14 and 14:22–29. Tithes and sacrifices were not to be given "at every place that you see" (12:13), but at the "place which Yahweh will choose in one of your tribes" (12:14). This central sanctuary site, subsequently decided to be Jerusalem, was the only authorized point for the presentation of tithes and offerings in the new land (12:6). In the presentation of these tithes and offerings there was to be a sacred meal, in which the Levite was to share, eaten with rejoicing and praise to the magnificent blessing of Yahweh (12:7; cf. 14:23). If the distance would prove to be too great, one might

convert the produce to a monetary equivalent. In Deut 14:28–29 regulations are given for the distribution of tithes within one's own locality every three years. In this tithe there was an emphasis on the needs of the poor and the defenseless (cf. 26:12–15).

Such were "the comparatively simple laws in the Pentateuch governing tithing" (Thompson). There are some complexities, however, respecting these simple laws.

One complexity concerns the number of tithes Israel was to pay. Some read the legislation in the Torah without any thought or question that more than one tithe might be under discussion. Yet, H. Landsdell and others, especially on the basis of Deut 14:22–29 as compared with Lev and Num argue for three tithes: (1) the tithe to be given to the Levites (14:27; Num 18), (2) the tithe for the sacred feast (14:22–26), and (3) the tithe in the third year in the local area for the poor (14:28–29). Landsdell concludes, "It would seem, then, that the Mosaic law enjoined upon the Israelite to pay yearly, in connection with his religion, two-tenths, and, at the end of three years, a third tenth, of his income" (*The Tithe and the Scripture*, p. 36; for *contra*, see S. R. Driver, *Deuteronomy*, ICC, pp. 166–73; M. G. Kline, *Treaty of the Great King*, Eerdmans, 1963, pp. 87–88 argues that only a small portion of the single tithe would go for a communal meal, and that the tithe for the poor was an alternate use of the annual tithe on the third and sixth years). Dennis Wretling argues that there were two kinds of tithes, one primary tithe (Lev 27 and Num 18), and two secondary tithes (Deut 12, 14, 26), whose purposes related to the "justice, mercy, and faithfulness" of our Lord's words in Matt 23:23; that is, justice to the Levite, faithfulness to God, and mercy to the poor (unpub. master's thesis, "Financial Stewardship in the New Testament Church," Western Baptist Seminary, 1975).

A second complexity relates to the perversion of the tithing legislation. Israel and later Judaism were prone to err in one of two ways. Either they kept the law too rigidly, losing its intended purpose, so that tithing came to be regarded as a means of obtaining mercy from God in the intertestamental and New Testament periods (cf. Lk 11:42); or Israel neglected the tithe and became guilty of robbing God (Mal 3:8–10).

Perspective on tithing in the OT is found in two directions, Godward and manward. Respecting the Godward thrust, tithing was never meant to be an onerous weight, that one *must* give a tithe of what one earns. Rather, the tithe was a liberating act of joyful worship (e.g. Deut 12:12; cf. the "cheerful giver" of II Cor 9:7). All that one has is God's (on this point, see J. B. Payne, *The Theology of the Older Testament*, p. 434). The surrender to his use of a small proportion of what one

holds in trust by his grace is a grateful act of submission and dependence. Secondly, tithing has a manward, or community thrust; it is part of the inter-relatedness of the people ('ām) of God. The Levites who were in the service of God, not in commercial activity, were the direct beneficiaries of the tithes (Num 18:21). There was an inter-relatedness, therefore, between their ministry and the daily labor of the non-Levites. In this synergistic bond there was a regular reminder of their need one for another. Moreover, the poor, the widows, and the orphans (proverbial subjects of neglect) were to be maintained by means of the tithe of the third year (Deut 14:29). They too, though defenseless, were a part of the community ('ām). The tithes insured their well-being (cf. the repeated test of true religion, one's care for the widow and orphan, e.g. Isa 1:23; James 1:27), a major step toward a healthy society.

'eśer, 'āsārā. Ten (ASV, RSV). The cardinal numeral "ten" in masculine and feminine forms, is found very often in the Hebrew OT (176 times). Only occasionally are the forms of the number ten joined to other numbers (e.g. Gen 50:22, "Joseph lived one hundred ten years"). More often these forms of the word are used for a group not exceeding ten items, such as "ten bulls" (Gen 32:15 [H 16]). In the Aramaic sections of the OT, "ten" is found five times ('āsar and 'aśrā). While ten is the number used in several important lists, such as the Ten Commandments (literally, "ten words," Deut 4:13), there does not appear to be any mystical or symbolic significance to the number ten in the OT.

'āsār, 'eśrēh. Ten, -teen (ASV, RSV). These are the masculine and feminine forms of "ten" which are joined to units to make the numbers 11–19, both cardinals and ordinals. Usually the numbered item, if commonly used with numbers, is in the singular (e.g. "day," "month," "year," etc.); otherwise, the numbered item will be in the plural. In making the "teen," the unit may precede or follow the form for "ten." Again, this is a very common entry in the Hebrew OT. The masculine is found 203 times and the feminine 144 times, the gender agreeing with the item numbered.

'āsar. To tithe, give or take a tithe, take a tenth. (ASV, RSV similar.) A denominative verb according to BDB, but not KB (witness the Qal in I Sam 8:15, 17; elsewhere Piel or Hiphil). The verb "to tithe" is used in only five passages in the OT (Gen 28:22, in Jacob's vow to God at Bethel; Deut 14:22, in God's command to tithe agricultural produce annually; Deut 26:12, in the tithe of the third year, designated for the Levite and the poor; I Sam 8:15, 17, in Samuel's warning of the taxation policies likely to be instituted with the

coming of kingship; and Neh 10:37–38 [H 38–39], of Levites who were to collect the tithes from rural areas). In four of these passages, tithing is described as an act of worship to God. In one (I Sam 8:15, 17) the word is used, perhaps with some irony, of the oppressive taxation of a king (a common practice in the ancient near east).

'āsōr. Ten, tenth. A masculine noun meaning "a ten." In Gen 24:55 it is used of a period of ten days, and in Ps 33:2 of an instrument with ten strings (so Ps 92:3 [H 4]; 144:9). Elsewhere, 'āsōr is used in a date formula, "on the tenth day of the month" (Ex 12:3, ten plus times).

'eśrim. Twenty. The plural of ten is used for "twenty" in the Hebrew OT; it is very common, seen 315 times.

'āsiri, 'āsiriya, 'āsirit. A tenth. These are the masculine and two feminine forms of the ordinal "tenth." They are used in such phrases as, "the tenth day" (Num 7:66). The words are used as well as substantives (e.g. "a tenth" [a remnant], Isa 6:13; "a tithe" of herds and flocks, Lev 27:32).

'issārōn. A tenth deal (ASV, "tenth part (of an ephah)"; RSV, "a tenth of an ephah"). A measure of quantity employed in Ex Lev and Num in sacrificial texts (thirty-three times).

ma'āśēr. Tithe, tenth part. This is the noun for "tithe," to which the verb 'āsar "to tithe" is related. The first mention of a tithe in the OT is Abram's offering to Melchizedek (Gen 14:20). Legislation respecting the tithe is given in Lev 27, Num 18, and Deut 12, 14, 26. After the legal corpus the word "tithe" appears infrequently in the OT. In pre-exilic texts subsequent to the Torah, this word occurs only in Amos 4:4 (although II Chr 31:5ff. records tithes in the reform of Hezekiah). In post-exilic texts, ma'āśēr is found six times in Neh and twice in the classic text in Mal 3 (vv. 8, 10). In Ezk this noun is used twice of a tenth part of a measurement (45:11, 14).

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R.B.A.

עֶשְׂרֹן ('issārōn). See no. 1711g.
עֶשְׂרִים ('eśrim). See no. 1711e.
עֵשׂ ('āsh). See no. 1715a.
עֲשׂוֹק ('āshôq). See no. 1713c.
עֲשׂוּקִים ('āshûqim). See no. 1713d.

אָשַׁת ('āshôt). See no. 1716b.

אָשִׁיר ('āshîr). See no. 1714b.

1712 אָשַׁן ('āshan) *to smoke; to be angry*. Denominative verb.

Parent Noun

1712a אָשָׁן ('āshān) *smoke*.1712b אָשֶׁן ('āshēn) *smoking* (Ex 20:18; Isa 7:4).

'āshān. Smoke. This noun (cf. Arabic *aṭana*) means "smoke," both literally and figuratively. Comparison should be made with the root *qātar* (Ugaritic *qtr*) which is a term used in the OT for sacrificial smoke.

'āshān is used of the smoke arising from the burning city of Ai (Josh 8:20–21). The term then becomes an ominous figure of the utter devastation of the enemies of Yahweh (Ps 37:20; 68:2 [H 3]; Isa 34:10; Nah 2:14); and, conversely, of the destructive powers of wickedness (Isa 9:18 [H 17]). Smoke is an irritant to the eyes (Prov 10:26), may be a military signal (Jud 20:38, 40), and smoke clouds arise from caravans (Song 3:6) or armies (Isa 14:31). Smoke, like vapor (see *hebel*), is a picture of transitoriness (Ps 102:3 [H 4]; Isa 51:6; Hos 13:3). Once the word is used of the fire-snorting Leviathan (Job 41:20 [H 12]).

Most significantly, the root 'āshān is used of Yahweh in two ways. First, smoke is a marked attendant to the theophanies to Abram (Gen 15:17), Moses on Mount Sinai (Ex 19:18; 20:18; cf. Ps 104:32; 144:5; II Sam 22:9; Ps 18:8 [H 9]; Isa 4:5; Joel 2:30 [H 3:3]), and in Isaiah's vision of God (Isa 6:4). The origin of the figure is obscure, but the portent is clear. Smoke (along with fire) proclaims the terror of Yahweh, the confrontation of his holiness with man's sin (see Derek Kidner, *Genesis*, pp. 124–25). Secondly, the verb and noun may refer to the anger of Yahweh (Deut 29:20 [H 19]; Ps 74:1; 80:4 [H 5]; Isa 65:5). Whereas the anger of God against his enemies is terrifying indeed, the smoke and terror of his presence does not create panic among his own, but a mysterious wonderment, attraction, reverence, joy, and confidence (see Eichrodt, *Theology of the Old Testament*, II, p. 270).

R.B.A.

1713 אָשַׁק ('āshaq) *oppress, get deceitfully, defraud, do violence*.

Derivatives

1713a אָשַׁק ('ōsheq) *oppression, extortion*.1713b אָשַׁקָה ('ōshqâ) *oppression, distress* (Isa 38:14).1713c אָשַׁק ('āshôq) *oppressor* (Jer 22:3).1713d אָשַׁקִּים ('āshûqim) *oppressions*.1713e מַשְׁשָׁקָה (ma'āshaqqâ) *extortion* (Prov 28:16; Isa 33:15).

The verbal root 'āshaq is concerned with acts of abuse of power or authority, the burdening, trampling, and crushing of those lower in station. Important synonyms in the semantic range of 'āshaq include: *gāzal* "to deprive, take by force;" *dākā* (Niphal) "to be crushed;" *yānā* "to be violent, to oppress;" *lāhaṣ* "to crowd, oppress, torment;" *šārar* "to be cramped, oppressed;" *rāšaṣ* "to ill-treat, abuse;" and *shādad* "to devastate, maltreat." The Hebrew root 'āshaq has been related to the Akkadian adjective *eṣqu* "strong, massive," and the Arabic noun 'āṣaq "roughness, injustice, ill-nature" (cf. Arabic 'uṣuq "hard toward his debtors").

E. Jacob writes in his *Theology of the Old Testament*, "If man's nature can be defined by the theme of the image of God, his function can be qualified as an imitation of God. This involves a double obligation for man, we might say a double outlook: one eye turned towards God and the other towards the world" (p. 173). This "double outlook" precludes for the righteous any oppression of those of inferior station in life. Just as man, much-forgiven, is expected by God to respond forgivingly to others, so one, who has been dealt with in extraordinary graciousness by the Master of eternity owes favorable treatment to the defenseless. The proverb explains, "He who oppresses the poor reproaches his Maker / But he who is gracious to the needy honors Him" (Prov 14:31, NASB).

Oppression, hence, is a grievous sin against which Israel was warned in stern terminology. One is never to oppress ('āshaq) or rob (*gāzal*) his neighbor (Lev 19:13), or his hired servant, whether a fellow Israelite or a foreign sojourner (Deut 24:14). Ludicrous is the poor man who would oppress the lowly (Prov 28:3). Those most likely to be mistreated and oppressed were those without adequate defense of their rights, i.e. the widow, the orphan, the sojourner and the poor. Against none of these were evil acts to be directed or contemplated (Zech 7:10; see Jer 7:6). Such acts of oppression are a breach of faith against Yahweh (see Lev 6:1–7 [H 5:21–26]). Of such gross abuses of privilege and power the prophet Samuel was able to maintain full innocence (I Sam 12:3–4). The king, a regent under Yahweh had as a divine task the vindication of those oppressed by wicked men (Jer 21:12). The king was to "crush the oppressor" (*widakkē* 'ōshēq, Ps 72:4). This is in imitation of Yahweh who "works vindication and justice for all who are oppressed" (Ps 103:6; see Ps 105:14; I Chr 16:21; Ps 146:7).

Nevertheless, one of the pervasive and persistent sins of many Israelites was the oppression of

1714 עָשַׁר ('āšar)

the poor and the weak and the committing of gross acts of extortion against the sojourner (Ezk 22:29, Hos 12:7 [H 8], "he loves to oppress"; Amos 4:1; Mic 2:2; Mal 3:5). For such acts, punishment by Yahweh is just: "You shall be only oppressed and robbed continually and there will be no one to help you" (Deut 28:29; cf. v. 33). Yet in his judgment God does remember mercy. Israel who is oppressed by others for her own oppressive actions (Hos 5:11) will yet see God's redemption (Jer 50:33-34).

Once (wrongly!) God is accused of oppressing the righteous (Job 10:3). The righteous may pray, however, that Yahweh will preserve them from oppressive acts (Ps 119:121-22). Two rare uses of the verb 'āshaq are in Job 40:23 (of a turbulent, raging river), and Prov 28:17 (one burdened, laden with the blood of another).

R.B.A.

1714 עָשַׁר ('āšar) *be rich*, Qal; *to enrich*, Hiphil; *pretend to be rich*, Hithpael.

Derivatives

1714a עָשֶׁר ('ōsher) *riches*.

1714b עָשִׁיר ('āšir) *rich, rich man*.

This verbal root ('atar in Biblical Aramaic) is one of the major entries in the lexicon of wealth and riches. Some synonyms are: *hôn* "wealth," *hāmôn* "riches," *hayil* "property, wealth," *hōsen* "treasure," *yitrā* "savings," *yitrôn* "profit," *n^ckāsīm* "wealth," and *matmôn* "treasure."

There is an ambivalent attitude in the OT respecting wealth and riches. On the one hand, riches are said to be the blessing of Yahweh to the righteous (Ps 112:3; cf. Prov 10:22; I Sam 2:7 [Hannah's psalm]), the reward of humble faith (Prov 22:4), the gain of wisdom (Prov 14:24), the reward of valor (I Sam 17:15), the result of diligent labor (Prov 10:4), and the proper adornment of kings (e.g. Solomon [I Kgs 10:23; II Chr 9:22; cf. II Chr 1:11-12], Jehoshaphat [II Chr 17:5], and Hezekiah [II Chr 32:27]; but cf. Deut 17:17).

Conversely, riches may lead to self-dependence rather than dependence upon Yahweh (see Ephraim in Hos 12:8 [H 9]), may derive from deceit and treachery (Jer 5:27), may fly away with eagles' wings (Prov 23:4), cannot redeem a soul (Ps 49:6 [H 7]; cf. I Pet 1:18-19), and cannot last (Ps 49:16-17 [H 17-18]; "you cannot take it with you!"). Hence, a good name is more desirable (Prov 22:1).

As in so many areas of life, the evil is not in one's riches, but in one's attitude toward them. Proverbs 28:20 reads, "A faithful man will abound with blessings / But he who makes haste to be rich will not go unpunished" (NASB). He who has riches (or wisdom or might) had rather

boast in knowing Yahweh (Jer 9:23-24 [H 22-23], cf. I Cor 1:29-30). Rather than in riches the righteous trust in the loyal love of Yahweh (Ps 52:7-8 [H 9-10]). The verb 'āšar in Ps 65:9 [H 10] refers to Yahweh's (millennial) enrichment of the earth in the year of his goodness (Ps 65:11 [H 12]).

The tension between the benefits and dangers of riches is well expressed in the sage's prayer: "Give me neither poverty nor riches, feed me with the food that is my portion, lest I be full and deny thee and say 'Who is the Lord?' or lest I be in want and steal and profane the name of my God" (Prov 30:8-9).

R.B.A.

1715 עָשַׁשׁ ('āshēsh) *waste away*.

Derivative

1715a עָשׂ ('āsh) *moth*.

1716 עָשַׁת ('āšat) *I, be smooth or shiny* (Jer 5:28).

Derivatives

1716a עֲשֶׂת ('eshet) *plate* (Song 5:14).

1716b עֲשׂוֹת ('āshôt) *smooth* (Ezk 27:19).

1717 *עָשַׁת ('āšat) *II, think*. Occurs only in the Hithpael, in Jon 1:6.

Derivatives

1717a עֲשׂוֹת ('ashtût) *thought* (Job 12:5).

1717b עֲשׂוֹנָה ('eshtônâ) *thought* (Ps 146:4).

1717c עֲשִׁתִּי ('ashtê) *one*.

עֲשׂוֹת ('ashtût). See no. 1717a.

עֲשִׁתִּי ('ashtê). See no. 1717c.

עֲשׂוֹנָה ('eshtônâ). See no. 1717b.

1718 עֲשִׁתֹּרֶת ('ashtôret) *Ashtoreth, Ashtoroth* (plural). This is the name of a Canaanite goddess of sex and war, a vivid representation of paganism in its most corrupt manifestations.

Derivatives

1718a עֲשִׁתֹּרוֹת ('ashtârôt) *I, flocks*.

1718b עֲשִׁתֹּרוֹת ('ashtârôt) *II, Ashtaroth*.

'ashtârôt *I. Flocks* (ASV, RSV, NASB, "young"). The term occurs four times in Deut (7:13; 28:4, 18, 51) in the phrase, *'ashtârôt šô'nekâ*, rendered "the flocks of thy sheep" (KJV), or "the young of thy/your flock" (ASV, RSV, NASB; "ewes" by KB, Holladay). Albright observes, "Since Astarte was best known as the patroness of sexual re-

production, this is a very natural development, quite acceptable in Israel, as the Israelites had little feeling for the religious connotations of the expression" (YGC, pp. 185–86).

'ashtārōt II. Ashtaroth. (ASV, RSV similar.) A place name, perhaps associated with the worship of Astarte, some twenty miles east of the Sea of Galilee, Tell 'Ashtarath; mentioned in the Amarna texts and Assyrian inscriptions (see maps 21, 23, 24, etc., in *The Macmillan Bible Atlas*). Ashteroth [near] Karnaim was conquered by Chedorlaomer in the war of Gen 14. Ashtaroth in the time of Moses was the principal city of Og, king of Bashan (Deut 1:4; see Josh 9:10; 12:4; 13:12, 31; I Chr 6:71 [H 56]—gentilic).

The goddess Astarte, as she is known in Greek transliteration, figures prominently in the religious world of the ancient Near East as a mother-goddess associated with sexual reproduction as well as warfare. The Hebrew *'ashtōret* is cognate to Akkadian *īštar* and Ugaritic *'ttrt* (there is also a masculine deity, *'ttr*; cf. Moabite *'shtr* [masc.], Phoenician *'shrt*, Aramaic *'tr*, Old South Arabic *'attar* [masc.]). The Hebrew *'ashtārōt* is the plural form. Albright and Pope suggest that the plural refers not to many such goddesses, but reflects "an increasing tendency to employ the plural of the name "in the clear sense of totality of manifestations of a deity" (Pope, p. 20, quoting Albright, p. 213). The BDB lexicon observes that the singular form *'ashtōret* may be an artificial pronunciation to suggest the vowel pattern of the Hebrew *bōsheh* "shame" (q.v.); the Akkadian, Ugaritic [normalized *'attart*], and Greek renderings show no vowel between the last two consonants. This singular Hebrew form is used three times in the book of Kings of a Sidonian goddess worshiped by Solomon (I Kgs 11:5, 33; II Kgs 23:13, called the *shiqquš* "abominable idol," of the Sidonians). Elsewhere in the OT the plural *'ashtārōt* is found, usually associated with Baalim (the plural of Baal [q.v.], Jud 2:13; 10:6; I Sam 7:4; 12:10), and once with "strange gods" (I Sam 7:3). Saul's armor was placed in a temple of Ashtaroth upon his death (I Sam 31:10).

Some scholars dissent, but it appears likely that the goddesses Ashera (q.v.) and Astarte are one and the same (e.g. Kapelrud, p. 62). In the Hebrew Bible, as in the Ugaritic texts, Astarte is used much less often than Ashera. Yet they are both associated with Baal (and in Ugaritic, with El). To complicate the picture of the Canaanite pantheon further, some scholars suggest that the goddess Anat (Ugaritic *'nt*, UT 19: no. 1889), the consort of El and the sisterspouse of Baal, is identified at times with Ashera and Astarte (e.g. Harrison, p. 167). *Anat* does not occur in the OT as the name of a goddess, but is the name of Shamgar's father (Jud 3:31; 5:6; cf. Anathoth, a

place name, Josh 21:18). The devotees of these goddesses glorified Astarte, Ashera, and Anat (or, as some suggest, one goddess under three designations) in terms of exaggerated sexual features (so the terra cotta figurines) coupled with vicious sadism (so the nauseating scenes in the Ugaritic epic literature).

Modern readers of the OT doubtless miss occasionally the import of Canaanite idolatry. The worship of a Canaanite god or goddess was no minor blemish in Israel's history. Besides having a devastatingly debasing effect on the practitioner, the acts of worship, which included male and female cultic prostitutes in hetero- and homosexual liaisons, were fundamentally opposed to the worship of the living God, and were, in fact, acts of treason against his suzerainty. R. K. Harrison, after describing the gross and savage worship system of the Canaanites, concludes that "its sordid and debased nature stand in marked contrast to the high ethical ideals of Israel. The absolute lack of moral character in the Canaanite deities made such corrupt practices as ritual prostitution, child sacrifice, and licentious worship the normal expression of religious devotion and fervor. In consequence there could be no compromise between the morality of the God of Israel and the debased sensuality of Canaanite religion" (see Bibliography, p. 170).

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R.B.A.

עָת ('ēt). See no. 1650b.

1719 *עָתוֹד ('ātōd) *be ready*. Occurs only in the Piel and the Hithpaal.

Derivatives

1719a עָתִיד ('ātid), עָתוּד ('ātūd) *ready, prepared*.

1719b עָתוּד ('attūd) *he-goat, ram, chief one*.

'attūd. He-goat. The Hebrew noun *'attūd* is one of several terms used for goats in the OT, and

1720 *עָתַם ('*ātam*)

is to be compared to Akkadian *atūdu* "wild sheep," and Arabic '*atūd*^{un} "young he-goat." For a list of Hebrew synonyms see 'ēz.

The male goat was a sacrificial animal and the '*attūd* is so designated as part of the peace offerings of the leaders of Israel thirteen times in Num 7 (twelve times for each offering, plus once [v. 88] in the total). In these offerings the '*attūd* is associated with rams and male lambs. Sacrifice must be motivated by reverent attitude, to be acceptable. Hence, Yahweh spurns the blood of goats from the wicked and unrepentant (Isa 1:11), and expresses scornful irony in Ps 50:7-15 respecting those who sacrifice wrongfully.

Goats are part of Moses' picture of the plenty of the land of Canaan (Deut 32:14). Striped or speckled goats were rather rare; hence, Jacob's stratagem in the Laban struggle (Gen 31). The word is employed figuratively on occasion. Since the '*attūd* was the head of the flock (Jer 50:8), the term could be used of rulers and leaders (see Isa 14:9; Ezk 34:17).

- עָתַם ('*attā*). See no. 1650c.
 עָתוּד ('*ātūd*). See no. 1719a.
 עָתוּד ('*attūd*). See no. 1719b.
 עָתִי ('*atti*). See no. 1650d.
 עָתִיד ('*ātid*). See no. 1719a.
 עָתִיק ('*ātiq*), עָתִיק ('*attiq*). See nos. 1721c,d.

1720 *עָתַם ('*ātam*) Occurs only in Isa 9:18, in the Niphal. Meaning dubious, perhaps "will be scorched."

1721 עָתַק ('*ātēq*) *become old, be removed*, Qal; *copy out, leave off, remove*, Hiphil.

Derivatives

- 1721a עָתָק ('*ātāq*) *forward, arrogant (of speech)*.
 1721b עָתָק ('*ātēq*) *durable* (Prov 8:18).
 1721c עָתִיק ('*ātiq*) *durable*.
 1721d עָתִיק ('*attiq*) *ancient*.

This root is used infrequently in Hebrew of spatial motion and temporal aging. Its Akkadian cognate *etēqu* is a common verb meaning "to pass along, advance." Cognates are found also in Arabic ('*ataqa* "to precede, grow old"), Ugaritic ('*tq* "to pass") and Aramaic ('*attiq* "old").

The root is used in the Qal in Job 14:18 of a rock moving from its place (cf. Job 18:4). It is used of aging with consequent weakening (of the eye) (Ps 6:7 [H 8]), and of persistent strength of the wicked (Job 21:7).

In the Hiphil stem the root is used twice of patriarchal travels (Abram in Gen 12:8, Isaac in Gen 26:22). Job 32:15 speaks of words failing, leaving the speaker in the lurch. Job 9:5 tells of

the awesome power of Yahweh who *removes* mountains, overthrowing them in his anger. A unique employment of the Hiphil is found at Prov 25:1 where the proverbs of Solomon are said to have been *transmitted* by the men of Hezekiah (So R. B. Y Scott, *Proverbs*, in AB, p. 155).

'*ātāq*. *Arrogancy, grievous things, hard things, stiff*. Used of froward, insolent and arrogant speech (1 Sam 2:3; Ps 31:19; 75:6; 94:4).

'*ātēq*. *Durable*. (ASV same; RSV, "enduring.") An adjective used in Prov 8:18 of ancient or hereditary (hence, eminent) wealth.

'*ātiq*. *Durable*. (ASV same; RSV, "fine.") Used only in Isa 23:18, of noble or choice attire.

'*attiq*. *Ancient, drawn away*. (ASV, RSV, "ancient, weaned.") Used to mean removed from the breasts (weaned) in Isa 28:9, and old or ancient in I Chr 4:22.

R.B.A.

1722 עָתַר ('*ātar*) *I, pray, entreat*.

Derivative

1722a עָתָר ('*ātār*) *suppliant, worshiper* (Zech 3:10).

The verb '*ātar* is a somewhat unusual entry in the vocabulary of prayer. Its Arabic cognate '*atara* means "to slaughter for sacrifice." Perhaps the Hebrew '*ātar* has a sacrificial basis (so von Rad, *Old Testament Theology*, I, p. 380, and Eichrodt, *Theology of the Old Testament*, I, p. 172). In Ex 8:28 [H 24] '*ātar* is related to sacrifice, but see below. This verb is rendered in the LXX often by *euchomai* "to pray" (Ex 8-10) and (in the Niphal) *epakouō* "to hear with favor." The word "entreat" means "to make an earnest prayer or request, to beseech, implore." Important synonyms include *hānan* (Hithpaël) "to plead for grace," *pāga'* "to urge strongly," *pālal* (Hithpaël) "to pray," *shā'al* "to ask, request," and *hālā* (Piel) "to appease, entreat."

The biblical doctrine of prayer, as Eichrodt attests, is remarkable for the element of freedom from "any trace of hollow pathos or high-flown flattery; rather its marks are a childlike simplicity, sincerity and confidence" toward Yahweh. Further, in contrast to the prayer literature of the ancient Near East, there is not a "disparity between the prayer of the cultus and the prayer of the private individual" (Eichrodt, *Theology of the Old Testament*, I, p. 175). Biblical prayer is spontaneous, personal, motivated by need, unconditioned by time or place. As Vriezen observes, "God could be approached anywhere (Gen. XXIV) and at any moment of the day" (*Outline of Old Testament Theology*, p. 279). It is of interest that in Israel's worship despite the de-

tailed instructions for sacrifice, there is not a fixed liturgy of prayer. It was to be spontaneous.

Of the twenty occurrences of *'atar*, eight are found in the theological contest of the plagues in Ex 8–10, (viz. Ex 8:8–9, 28–30 [H 4–5, 24–26]; 9:28; 10:17–18). In Ex 8:28 [H 24] sacrifice is related to the prayer of entreaty; such a relationship seems likely throughout this episode. Sacrificial acts are associated with the making of entreaty in II Sam 24:15 (David offers burnt offerings and peace offerings to stay the plague at the direction of the prophet Gad), and perhaps in II Sam 21:14 (concerning the burial of Saul and Jonathan). Sacrifice need not always accompany prayer of entreaty, however, as the two and one-half eastern tribes prayed to God in the midst of battle, "and He was entreated for them, because they trusted in Him" (I Chr 5:20). Yet another example of sacrifice-less entreaty is given by Manasseh in his prayer of contrition while in Babylonian captivity (II Chr 33:12–13; cf. v. 19). In this passage *'atar* is used along with *hālā* "to appease," *kāna* "to humble oneself" (Niphal), *pālal* "to pray" (Hithpael), and the noun *hinnā* "supplication."

The active forms of *'atar* (Qal and Hiphil) have to do with prayer as it is given to Yahweh in

earnest entreaty; the passive (Niphal) is used of the prayer as received with favor by Yahweh, the marvelous display of his grace and condescension. This interplay of voice may be observed in Gen 25:21: "And Isaac *entreated to* (Qal) Yahweh on behalf of his wife, for she was barren, and Yahweh *was entreated of him* (Niphal) and Rebekah his wife conceived." This verb is to be distinguished from two homonyms: *'atar* II and *'atar* III.

Bibliography: TDNT, II, pp. 785–800. THAT, II, pp. 385–86.

R.B.A.

- 1723 *עֵתֶר ('*atar*) II, *be abundant*. Occurs only in the Niphal and Hiphil.

Derivative

- 1723a עֵתֶרֶת ('*äteret*) *abundance* (Jer 33:6).
- 1724 עֵתֶר ('*tr*) III. *Assumed root of the following*.
- 1724a עֵתֶר ('*ātār*) *odor* (of incense, Ezk 8:11).
- עֵתֶרֶת ('*äteret*). See no. 1723a.





1725 פָּאַר (pā'ā) *cleave in pieces* (Deut 32:26).

Derivative

1725a פִּנָּה (pē'ā) *corner, side*.

pē'ā. Corner, side. *pē'ā* is used eighty-two times in the OT, five times in the absolute state, seventy-seven times in the construct state. The one questionable reference is Amos 3:12, "The sons of Israel will be rescued that dwell in Samaria in the corner of a bed (*bip'at miṭṭā*)."¹ KB, p. 780, suggests that *pē'ā* here is from the root *yāpā/yāpā* "to be beautiful" and translates "splendid (i.e., luxurious) couch."

It is of interest to note that of the eighty-two occurrences of *pē'ā*, forty-four of them are in Ezekiel and without exception they are all found in the last unit of the book, chaps. 40–48, the prophet's vision and description of the new temple. Along with these Ezekiel passages, the word is used in Exodus, and in Joshua, in the stereotype phrase "east/west/north/south side" of the tabernacle, an apportionment of land, or the designation of a city's boundary.

The phrase "east side" (*p'at qādim/q' dēmā*) and its counterpart "west side" (*p'at yām*) each appear twenty-three times. The phrase, "north side" (*p'at šāpôn*) is used eleven times as is its polarity "south side" (*p'at negeb*). Thus, the use of *pē'ā* in relation to one of the four points of the compass accounts for sixty-eight of eighty-two usages.

The second basic way *pē'ā* is used in the OT is in the meaning "corner," though how "corner" in translation is to be distinguished from "side" is not always clear or obvious. As "corner" *pē'ā* may refer to (1) the corner of a foreign land (frontier regions), Neh 9:22; Num 24:17; Jer 48:45; (2) the corner of a table, Ex 25:26; 37:23; (3) the corner of the court (in the tabernacle), Ex 27:9; (4) the corner of a field, Lev 19:9; 23:22; (5) the corner of the hair on the head, Lev 19:27; (6) the corner of the beard, Lev 19:27; 21:5; (7) the sides of the head, i.e. the temples, Num 24:17 (maybe Jer 48:45).

In connection with (7) we might note the three references in Jer 9:26 (H 25); 25:23; 49:32. In each of these verses one finds the phrase *q' šūšē pē'ā*, literally, "those cut off/clipped on the corner," the temples. The KJV translation, "and all that are in the utmost corners" (9:26 [H 25]) seems to be in error. JB appropriately translates this phrase "Crop-Heads!" But NIV follows the older interpretation thought to be more appropriate to the context. Also the hair, beard or face

is not mentioned in these three passages as they are elsewhere when foreheads, etc. are intended. It is in any case a reference to the nomadic Arab tribes of Israel's day.

There are two especially interesting contexts in which *pē'ā* as "corner" occurs. The first is in Lev 19:27; 21:5. Both verses prohibit rounding off the hair at "the edges" or trimming "the edges" of one's beard. These injunctions, at first sight meaningless, are found listed with other abominations such as body laceration, tattooing, and even cultic prostitution. Presumably the references to the avoidance of cutting the edges of one's hair refer to the peculiar markings which the pagans put on themselves at their funerary rites (Jer 9:26 [H 25]; 25:23; 49:32). It is thought that their intention was to make the mourner incognito to the spirits hovering round the deceased. In Israel such deference to the presence of evil spirits is prohibited.

The second context is in Lev 19:9 and 23:22: "when you gather the harvest of your land, you are not to harvest to the 'very end' of the field" (and cf. Deut 24:19–22; Ruth 2:2). This fact is illustrative of the Bible's concern for the poor and the stranger.

Bibliography: On the translation problems of Amos 3:12, Gese, H., "Kleine Beiträge zum Verständnis des Amosbuches," VT 12: 417–38. esp. pp. 427–32.

V.P.H.

1726 פָּאָר (pā'ar) *I, glorify, beautify, adorn*.

Derivatives

1726a פָּאָר (p'ār) *turban*.

1726b תִּפְאָרָה (tip'ārā) *beauty*.

The verb *pā'ar* appears thirteen times in the OT, six times in the Piel (of which four are in Isa: 55:5; 60:7, 9, 13) and seven times in the Hithpael (of which five are in Isaiah: 10:15; 44:23; 49:3; 60:21; 61:3).

The basic meaning of *pā'ar* in the Piel is "to beautify/glorify." In the six instances of this, the subject of the verb is always God. The recipient is his child(ren), for example, Isa 55:5; Ps 149:4, or his sanctuary (Ezr 7:27; Isa 60:7, 13). This thought is carried into the use of *pā'ar* in the Hithpael (Isa 44:23; 49:3; 60:21; 61:3). An additional meaning in this stem is "to boast" as seen in Jud 7:2; Isa 10:15. Exodus 8:5, Moses speaking to Pharaoh, literally reads, "glory yourself over me," which seems to mean "please give me an order" or "explain yourself before me."

This distinction in the verb between "to beautify" and "to boast" is found in the derived substantive as well, although the primary meaning is "beauty," but including the nuance of "pride" (cf. Isa 10:12, "I will punish the 'pride' of his arrogant looks," and also Isa 13:19 (Babylon) and 20:5 (Egypt)).

There is a sense in which *tip'ārâ* speaks of a right kind of boasting, pride, a "glorying." This is especially true of this word in Proverbs: 17:6, "the children's 'glory' is their father"; 20:29, "the 'glory' of the young is their strength"; 28:12, "when the righteous triumph, there is great 'rejoicing'." (See also Jud 4:9.) Related to these are those verses in which God speaks of Israel as his "glory," Isa 46:13; 62:3; Jer 13:11; 33:9.

It is interesting to note the extensive vocabulary in the or for "beauty." This can be observed in the number of synonyms for *tip'ārâ* used in a parallel relationship. Isaiah 28:5, "The Lord will be a crown of glory (*š' bi*), a diadem of beauty." Psalm 96:6, "Strength (*'ōz*) and beauty are in his sanctuary." I Chronicles 29:11, "Yours, O Lord, is the greatness (*g' dūllâ*) and the power (*g' būrâ*) and the glory, and the victory (*nēsah*) and the majesty (*hōd*). Exodus 28:2, 40, "Clothes . . . for glory (*kābōd*) and beauty." Deuteronomy 26:19, "To make you high . . . in praise (*t' hillâ*), and in name (*shēm*) and in honor." Isaiah 4:2, "And the fruit of the earth shall be excellent (*gā'ōn*) and beauty." Isaiah 64:11 [H 10], "Our holy (*qādōsh*) and beautiful house." Also Isa 63:15.

p'ēr. Turban. If the idea behind the verb is "to clothe with beauty" it is only fitting that a derivative from the verb should refer to some kind of clothing. The turban was not limited to a certain sex or worn on just one occasion as the following shows. It could be worn by women (Isa 3:20, כִּנֹּר "bonnets") or by men (Ezk 24:17, 23, Ezekiel himself, כִּנֹּר "tire"). It also was worn by the high priest or priests and was made of linen (Ex 39:28; Ezk 44:18). It was worn by the bridegroom (Isa 61:10), perhaps here with the translation "wreath." Cf. also "garland" for ashes in Isa 61:3.

tip'ārâ. Beauty, glory, pride. Occurs fifty-one times in the OT, and with two exceptions (Isa 28:5 and Jer 48:17) always in the construct case, *tip'eret* "beauty of."

Bibliography: THAT, II, pp. 387-88.

V.P.H.

1727 *פָּאָר (pā'ar) II, *go over the boughs*. Denominative verb. Occurs only in Deut 24:20 (Piel).

Parent Noun

1727a פֹּאֲרָה (pō'râ) *bough*.

1727b פָּאָרוֹר (pā'rūr) *glow* (Nah 2:11; Jon 2:6). Meaning uncertain.

1728 פָּאָרָן (pā'rân) *Paran*.

This biblical place name is referred to only in the books of Gen, Num, Deut, I Sam, I Kgs, Hab. The accumulated evidence would seem to support a district or area in the northeast section of the Sinai peninsula, southwest of Edom, and south of the wilderness of Zin near the Judean mountains.

Though a desert area, it was both habitable and inhabited. In the campaigns of "kings" (Gen 14:6) El-Paran designated the extent of the conquest of Chedor-laomer as far as Edom, perhaps a campaign to clear the caravan route to the Red Sea. For the designation "El-Paran," "God of Paran," cf. "El-Bethel" (Gen 35:7), "God of Bethel." When Ishmael was cast out with Hagar by Abraham, presumably from Beersheba, he dwelt in the wilderness of Paran (Gen 21:21).

Paran also functioned as a base for clandestine operations for it was from here that Moses dispatched spies to reconnoiter the land of Canaan (Num 10:12; 12:16; 13:3, 26). Numbers 13:26 specifically says that the spies returned to Kadesh (-Barnea) in the wilderness of Paran, though note that Num 33:36 places Kadesh in the wilderness of Zin (but cf. the LXX reading, "In the wilderness of Paran, that is Kadesh"). Cf. also Deut. 1:1.

After the death of Samuel, David went to the wilderness of Paran (I Sam 25:1) where he came into contact with Nabal, a man of "Maon" i.e. southern Judah from whom David was to extort protection money. This also put safe distance between David and Saul, especially after the death of David's friend and supporter Samuel. Hadad the Edomite escaped Joab's slaughter (in Solomon's time) by fleeing from Edom to Midian, through Paran and on to Egypt, suggesting that Paran was contiguous with Edom and Midian. Deuteronomy 33:2 connects Mount Paran with Mount Sinai and Hab 3:3, Mount Paran with Teman, a north district of Edom.

V.P.H.

פָּאָרוֹר (pā'rūr). See no. 1727b.

1729 פֶּגֶג (pagg). Assumed root of the following.
1729a פֶּגְגָּה (paggâ) *early fig* (Song 2:13).

פִּגְגֹּל (piggûl). See no. 1730a.

1730 פִּגְל (pgl). Assumed root of the following.
1730a פִּגְגֹּל (piggûl) *foul thing, refuse*.

1731 פִּגְעַת (pāga') *encounter, meet, reach, entreat, make intercession*.

Derivatives

1731a פָּגַע (*pega'*) *occurrence, chance* (I Kgs 5:18; Eccl 9:11).

1731b מִפְּגָעָה (*mipgā'*) *thing hit, mark* (Job 7:20).

The verb *pāga'* appears forty-four times in the OT with the above range of meanings. The two basic meanings of the Hiphil are (1) "to intercede" (Isa 53:12; 59:16; Jer 15:11; 36:25); and (2) "to lay, burden" (Isa 53:6, "the Lord has 'laid' upon him all our iniquity"). The sixth use of the Hiphil of this root is Job 36:32b and a translation is difficult. Cf. NIV "he commands it to strike its mark" and Pope's "he directs it (viz. the lightning) with 'sure aim'" (Job in AB, pp. 268, 276) with Tur-Sinai's "and he commands for him an 'accuser'" (*Commentary on Job*, pp. 506-7).

In the Qal stem the basic meaning is "to meet." With but few exceptions *pāga'* is followed by the preposition *b'* "to, upon" and this combination of verb and preposition conveys the idea of physical contact. The basic meaning of the verb is illustrated in the following verses: I Sam 10:5, "You shall 'meet' a company of prophets"; Ex 23:4, "If you 'meet'/'come on' your enemy's ox or donkey going astray." Cf. Gen 32:1 [H 2]; Ex 5:20; Num 35:19, 21; Amos 5:19.

There are, however, three special ways in which the verb is additionally used. One is to describe that a piece of land or a designated territory went from place X and "reached" to place Y (Josh 16:7; 17:10; 19:11, 22, 26, 27, 34), or that a man in his journeys "reached" a certain place (Gen 28:11, Jacob).

A second use of this verb is to serve a number of times simply as a synonym for "to kill," to meet another person for the sake of eliminating him. The usual translation in these contexts is "to fall upon." There are fifteen uses of *pāga'* in this context. In only one instance is God the subject who doles out punishment in the form of death (Ex 5:3). Every other time it is man, normally (but not always) acting outside of divine will, selfishly, capriciously. The verse in Ruth (2:22), "That they not 'meet' thee in any other field" (כִּנְיָ) means likely, "that they not 'molest' thee" rather than "kill."

The third way the verb is used is in the context of making intercession (1) to man (Ruth 1:16, "entreat me not," i.e. "don't press me to leave you," and Gen 23:8, "entreat for me to Ephron," i.e. "put pressure on, use your influence"); (2) to God (Jer 7:16, "don't make intercession to me"; also Jer 27:18; Job 21:15). We have already noted the four references to this verb in the Hiphil as "intercede" (to man: Jer 36:25 "to beg"; Jer 15:11; Isa 53:12; 59:16). An intercessor is one

who makes "contact" with God as opposed to the many who simply dabble in prayer.

V.P.H.

1732 פָּגַר (*pāgar*) *be exhausted, faint*. Occurs once, in the Piel (I Sam 30:10, 21).

1732a פָּגַר (*peger*) *corpse, monument, stela*.

peger. *Corpse, monument, stela*. The word *peger* appears twenty-two times in the OT.

peger refers to the corpse of men, never of animals (except Gen 15:11), and not just the body immediately after death, but the corpse in which decay and stench have started (Isa 34:3; cf. Jn 11:39). The idea of "dead/death" is contained in *peger*, though twice it is qualified by the word *mētīm* "dead" (II Kgs 19:35; Isa 37:36). In most instances the presence of death is the result of divine judgment, not death through natural causes: I Sam 17:46; Amos 8:3; Nah 3:3; Isa 14:19, *inter alia*.

Of interest is that in Ugaritic the root *pgr* means "monument, stela" (Gordon, UT 19: no. 2005). This has led some to believe that this is the correct translation in some instances of Hebrew *peger*. Leviticus 26:30 most likely does not refer to "corpses of your idols" but "the stelae of your idols." Ezekiel 43:7, 9 "carcasses of kings" should come out as "the (idolatrous) stelae of kings" and this is the sin for which Ezekiel rebukes the people, sacralizing the dedicatory stelae of earthly monarchs.

Bibliography: Neiman, D., "PGR: A Canaanite Cult-Object in the Old Testament," JBL 67:55-60.

V.P.H.

1733 פָּגַשׁ (*pāgash*) *meet, encounter*.

The basic meaning of the verb is illustrated in the following passages: Gen 33:8, "What do you (Jacob) mean by all this company I (Esau) have met?" Also Gen 32:17 [H 18]; Ex 4:24, 27 (the first, an encounter fraught with danger and the second, an encounter fraught with happy consequences): I Sam 25:20; II Sam 2:13; Jer 41:6. Even in the Qal stem more than simply "meet" may be involved, as is obvious in Hos 13:8, "I will 'pounce' on them as a bear bereaved of her whelps."

In the Niphal the verb seems to mean "to co-exist" as in Prov 22:2, "the rich and poor are met together," or Prov 29:13, "the poor and deceitful man meet together." That is, the rich and poor are found side by side in every community. There is a polarity of wealth and poverty. In Ps 85:11 *pāgash* is parallel to *nāshaq* "kiss, embrace."

V.P.H.

1734 פָּדָה (*pādâ*)

1734 פָּדָה (*pādâ*) *ransom, rescue, deliver.*

Derivatives

1734a פְּדוּיִם (*p' dūyim*) *ransom* (Num 3:49).

1734b פְּדוּתָא (*p' dūt*) *ransom.*

1734c פְּדִיּוֹם (*pidyôm*) *ransom.*

1734d פְּדִיּוֹן (*pidyôn*) *ransom money.*

The basic meaning of the Hebrew root is to achieve the transfer of ownership from one to another through payment of a price or an equivalent substitute. The root occurs in Assyrian with the meaning "to spare," and in Ugaritic it is used in the sense "to ransom (UT 19: no. 2013)." The root with its derivatives occurs sixty-nine times in the OT.

The semantic development of *pādâ* is one of great significance to Christian theology. Originally, it had to do with the payment of a required sum for the transfer of ownership, a commercial term. Exodus and Lev 19:20 speak of the redemption of a slave girl for the purpose of marriage. It is also used to speak of the redemption of a man's life who is under the sentence of death, as in I Sam 14:45, when Jonathan was redeemed by the people of Israel.

The word was given special religious significance by the Exodus. When God delivered Israel from servitude to Egypt, he did so at the price of the slaughter of all the firstborn in Egypt, man and beast (Ex 4:23; 12:29). Consequently, the event was to be perpetually commemorated in Israel by the consecration of all the firstborn of man and beast to the Lord (Ex 13:12).

When the Israelites were numbered at Mount Sinai, it was ordained by divine direction that the Levites should be exempted from enrollment and separated unto the Lord in place of the firstborn of the people and their cattle in the place of the cattle of the people (Num 3:44ff.). The number of firstborn in excess of the number of the Levites were then redeemed at the price of five shekels apiece, and the money was given to Aaron and his sons. According to the legislation in Ex 13:11–16; 34:19–20 and Num 18:8–32, in later generations the firstborn of men and unclean animals were to be redeemed, but the firstborn of a cow, a sheep or a goat were unredeemable because they were holy to the Lord and were therefore to be sacrificed; but the firstborn of asses were to be redeemed with a lamb or be killed.

That which is holy to the Lord, i.e. the cow, sheep or goat, was not to be redeemed. Similarly, any thing or person "devoted" to the Lord (*hrm*), i.e. placed under ban and therefore unlawful for human appropriation, was "most holy" to the Lord, and was therefore unredeemable (Lev 27:28–29). (The word used here for redeem is

gā'al, which is sometimes used synonymously with *pādâ*.) The *herem* refers to the spoils of war, as in the battle of Jericho (cf. Josh 6–7 in the light of the law in Lev).

The theme of redemption was not to be related merely to the firstborn of Israel. Israel itself was the firstborn of God (Ex 4:22) and had been redeemed by Yahweh: "You shall remember that you were a slave in the land of Egypt and the Lord your God redeemed you . . ." (Deut 15:15; 24:18). Israel had been delivered, ransomed from servitude in Egypt by the hand of God. This fact was to color Hebrew thought through the centuries to come (cf. II Sam 7:23; Ps 78:42; 111:9; Mic 6:4). Isaiah even saw God's calling of Abraham from Ur as redemption (Isa 29:22; cf. I Pet 1:18). Likewise he saw the future deliverance of Zion as the result of that same redemptive activity (Isa 35:10; 51:11; cf. also Isa 50:2; Zech 10:8).

The concept of redemption continued to broaden. God, who had redeemed his people from Egypt, would also deliver them from other difficulties. David could affirm that God had redeemed him from all adversity (II Sam 4:9; I Kgs 1:29); therefore he could pray, "Redeem Israel, O God, out of all his trouble" (Ps 25:22).

The Psalms often speak of God's deliverance or redemption of life from some danger (Ps 26:11; 31:5; 34:22 [H 23]; 44:26 [H 27]; 71:23), or from the hand of human oppression (Ps 55:18 [H 19]; 69:18 [H 19]; cf. also Job 6:23). The greatest danger or adversary that man faces is Death, Sheol, the Pit. The Psalmist gives poignant expression to man's inadequacy in Ps 49:8–9, but concludes that God's redemptive power is not limited (v. 16). The resurrection is God's ultimate redemption of man.

Interestingly enough, only once is *pādâ* used with reference to redemption from sin (Ps 130:7–8). This remained for the completed revelation of the new covenant. Unfortunately, this emphasis has become so dominant in Christian redemptive theology, there is the tendency to overlook the fact that the NT as well as the OT sees redemption, or salvation, in terms of the total human situation. Even a cursory reading of Luke's Gospel will catch the reflection of the OT heritage in the concept of salvation.

The use of *pādâ* and its derivatives is sometimes paralleled by other roots. Particularly it should be noted that *gā'al* is used synonymously. Both roots have to do with redemption by the payment of ransom though it is suggested that *gā'al* basically is associated with family situations; hence, the idea of acting as kinsman. Nevertheless, the usage of both *pādâ* and *gā'al* in parallelisms in Hos 13:14 and Jer 31:11, and the synonymous usage in Lev 27:27 et al. illustrate the overlapping of the two words. Also, of the ninety-nine times the LXX uses the verb *lutroō*,

forty-five times it translates the root *gā'al* and forty-three times the root *pādā*.

The word *kōper* sometimes parallels *pādā* as in Ps 49:8 and Ex 21:30. The root *kāpar* means "to appease, to make an atonement," and the *koper* is the ransom paid to secure favor or reconciliation.

pādā occurs in parallelism with *nāsāl* (Jer 15:21) and *mālaṭ* (Job 6:23), both of which mean "to deliver." In fact, *pādā* is sometimes translated "deliver" (as in Ps 44:26 [H 17]; 55:18 [H 19]), because the idea of payment recedes into the background and the emphasis is upon release. While it may be said that the price of redemption in the Exodus is the firstborn of Egypt (Ex 12:13), there is no indication of ransom price in other contexts. In the NT, however, the Scriptures are clear: "You know that you were ransomed . . . with the precious blood of Christ, like that of a lamb without blemish or spot" (1 Pet 1:18–19).

p'dūt. Ransom, redemption. A feminine abstract noun. This form occurs only in Ex 8:19; Ps 111:9; 130:7 and Isa 50:2. The significance of this term in Ex 8:19 is difficult. Here translators render *p'dūt* either as "division" or "distinction," so also Septuagint and Vulgate, but it is not clear whether this is an interpretation or whether it depends on a different text. (Cf. A. A. Macintosh, "Exodus VIII 19, Distinctive Redemption and the Hebrew Roots פָּדָה and פָּדַר," VT 21 (1971), 548–555, for a discussion of the problem.)

p'düyim, pidyôm. Ransom. The former is a plural abstract form of the passive participle (which is used substantively in Num 3:49, Isa 35:10 and 51:11 with the meaning "the redeemed"), occurring only in Num 3:46, 48. The latter is found only in Num 3:49, 51.

pidyôn. Ransom money. Occurs only in Ex 21:30 and Ps 49:8 [H 9]. Both passages use a parallel word also, *koper*, which refers to money given (though sometimes it refers to a bribe, as in 1 Sam 12:3, Prov 6:35 and Amos 5:12).

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W.B.C.

פָּדִיִּים (p'düyim). See no. 1734a.

פָּדוּת (p'dūt). See no. 1734b.

פִּדְיוֹם (pidyôm). See no. 1734c.

פִּדְיוֹן (pidyôn). See no. 1734d.

1735 פָּדָן (paddān) *Padan*.

This noun occurs only in Genesis, and always is combined with *ārām* to form *paddan-ārām*, *Padan-aram* (except for Gen 48:7, *mippaddān* "from Padan"). Its location is obviously in northern Mesopotamia since it included, we know, the city of Haran (Gen 29:4). Some have suggested that *Padan-aram* is Haran, the meaning of *Padan-aram* being the "route/road" of Syria/Aram (on basis of Akkadian *padānu* "route"), synonymous with Haran (Akkadian, *harrānu*, also meaning "route/road"). The expression in Hos 12:13, *ś'dēh 'ārām*, takes *Padan* to mean "field" of Aram instead of "route" of Aram.

The Bible consistently refers to Laban, the uncle of Jacob and a resident of *Padan-aram*, as an Aramean (קִנְזִי, "Syrian"): Gen 25:20; 28:5; 31:20, 24. Laban is connected with *Padan-aram* not only geographically but also linguistically. That is, he is portrayed as speaking Aramaic, Gen 31:47: "And Laban called the place (in a covenant with Jacob) *Jegarsahadutha*" ("mound of testimony," the Aramaic equivalent to Jacob's Hebrew designation "Galeed").

There are eleven references to *Padan-aram* in Genesis. One of them, Gen 25:20, relates that it was at *Padan-aram* that the servant of Abraham found Rebekah and brought her back to Canaan as a wife for Isaac. This mission was performed at the personal request of Abraham (Gen 24:1ff.) in hopes that Isaac would not marry a local Canaanite woman (v. 3). In v. 4 Abraham refers to the area from which Rebekah was eventually fetched as "my own land and my own kinfolk."

Similarly Isaac follows the same plan with his son Jacob—Gen 28:2, and for the same reasons (Gen 27:46), but this time without the presence of an intermediary. The remaining nine references to *Padan-aram* refer to Jacob and his experiences.

Note that in the case of both Isaac and Jacob, the prohibition on marrying a Canaanite woman is to maintain the line through which God's covenant would be perpetuated. Also, in both cases neither Isaac nor Jacob are to be repatriated to Mesopotamia (Aram Naharaim), for the covenant is vitally connected with the promised land.

Bibliography: Dhorme, P., "Abraham dans le cadre de l'histoire," RB 37:367–85; 481–511, esp. pp. 484–87. O'Callaghan, R., *Aram Naharaim*, Pontifical Biblical Institute, 1948, esp. p. 96.

V.P.H.

1736 פָּדַע (pāda') *deliver*. Occurs only in Job 33:34. Meaning uncertain.

1737 פֶּדֶר (*peder*)

1737 פֶּדֶר (*peder*) *fat* (of the burnt offering, Lev 1:8, 12; 8:20). Derivation uncertain.

1738 פֶּה (*peh*) *mouth*.

This word appears almost 500 times in the OT, most frequently in Ps (sixty-six times) and Prov (fifty-six times). Some preliminary observations on the various uses of *peh* may first be noticed. (1) Primarily as an organ of speech (a) for God, (ca. 50 times) only in Ps 18:8 [H 9] (=II Sam 22:9), and perhaps in Job 37:2, is God's mouth something other than an organ of speech. (b) for man; (c) for animals (Num 22:28). (2) Less frequently, an organ for eating and drinking (Ezk 3:3, *inter alia*). (3) Mouth as "opening/outlet/aperture/entrance" for example, of a well (Gen 29:2); a sack (Gen 42:27); a cave (Josh 10:18); a city (Prov 8:3); "edge" of a sword (Gen 34:26). (4) In phrases such as *peh 'ehād* "with one accord" (Josh 9:2); *peh 'el peh* "mouth to mouth" (Num 12:8); *peh lāpeh* "from one end to another" (II Kgs 10:21); (5) *peh* with prefixed prepositions: "according to (*k'pi*) his service" (Num 7:5); "according to (*l'pi*) the multitude of years" (Lev 25:16); (6) *peh* in fractional units: *peh sh"nayim* (Deut 21:17; II Kgs 2:9; Zech 13:8). This particular phrase has been translated two ways—"a double portion" or "two-thirds," which is more correct. Hence, Elisha asks not for a "double portion" of Elijah's power and gift but for two-thirds.

We can now look at how *peh* is applied to God, then to man. Approximately fifty times the OT speaks of God's mouth. The God of the OT is a God who speaks. His voice has not been muted. Interestingly, in all but two passages it is in God's capacity as the LORD that he speaks. Lamentations 3:38 uses the phrase *mippī 'elyōn* "out of the mouth of the most High." II Chr 35:22 informs us that the saintly king Josiah met his death because he refused to listen to the words of the Pharaoh "from the mouth of God" (*mippī 'ēlōhim*).

Most prominent is the phrase *'al pī yhwh*, "according to the mouth (=commandment) of the LORD." It occurs twenty-four times, eighteen in Num plus Ex 17:1; Lev 24:12; Deut 34:5; Josh 19:50; 22:9; II Kgs 24:3. Note the heavy concentration of this phrase in the Pentateuch. When God speaks he speaks with authority and finality. God's speech is also prophetic speech as is illustrated in references from the prophets (Isa 1:20; 40:5; 62:2; Jer 9:11; etc.). Thus, the prophet's word is not his own concoction. He becomes God's mouth (cf. Jer 15:19). In God's mouth there is also a creative word: Ps 33:6 and Deut 8:3 (live on what comes from the mouth of God).

In Ps and the wisdom literature the uses of *peh* refer predominantly to man's mouth, not God's.

The mouth is the external manifestation of one's character and disposition.

The mouth is the organ through which one's relationship to God is ascertained. Obvious here is the oft repeated theme of praise to God in one's mouth (Ps 8:2–3 [H 3–4]; 34:1 [H 2]), or a prayer that God may guard the believer's mouth (Ps 142:3).

Bibliography: Couroyer, B., "Mettre sa main sur sa bouche" en Égypte et dans la Bible," RB 67:197–209. Dahood, M., "Hebrew-Ugaritic Lexicography VIII," Bib 51:391–404, esp. pp. 395–96. Meek, Theophile J., "Archaeology and a Point in Hebrew Syntax," BASOR 122:31–33. Richardson, TWB, p. 156. Weiss, K., "Stoma" in TDNT, VII, pp. 692–701. THAT, II, pp. 406–10.

V.P.H.

1739 פֹּה (*pōh*) *here, hither*.

Forty-three times *pōh* is simply an adverb meaning "here," translated in the LXX primarily as *hōde*, but also *entautha* or *autou*. "Here" as an adverb means "present/in this place" as in "Is there not 'here' a prophet of the Lord?" (I Kgs 22:7; II Chr 18:6). "Why sit we 'here' until we die... if we sit still 'here' we will die" (II Kgs 7:3–4).

In Ezk 40–41 the word *mippōh* or *mippō* is used not as an adverb but as a correlative in the phrase *mippōh... mippōh*, literally, "from here... from here" or "on this side... on that side." The LXX translation of such a phrase is *enthen kai enthen* "on this side and on that."

V.P.H.

1740 פֹּג (*pūg*) *grow numb*.

Derivatives

1740a פֹּגַת (*pūgat*) *benumbing, cessation* (Lam 2:18).

1740b הִפְּגָה (*hāpūgā*) *benumbing* (Lam 3:49).

פֹּגַת (*pūgat*). See no. 1740a.

פֹּג (*pūd*). See no. 1765.

1741 פֹּחַ (*pūah*) *breathe, blow*.

Derivative

1741a פִּיחַ (*pīah*) *soot* (Ex 9:8, 10).

The verb appears fifteen times in the OT, of which seven are in Prov: 6:19; 12:17; 14:5, 25; 19:5, 9; 29:8. The problem of tracing the occurrences of this root in the OT is complicated by the fact that in Hebrew there are two roots, *pūah* and the by-form *yāpah*, both meaning "to breathe, puff" and in many instances the consonantal skeleton of verbal forms of these two verbs will

be indistinguishable. (Gordon, *UT* 19: no. 1129 lists Ugaritic *yph* but no *pwh*.)

Primarily the verb means "to breathe/blow" in the negative sense of "to utter" lies, be utterly deceitful. Thus the object of *pûah* in Prov 6:19; 14:5, 25; 19:5, 9 is *k'zābīm* "lies." Similarly, Prov 29:8 speaks of scornful men who "stir up" (*pûah*) a city to strife. (There is some question in these Prov passages whether the form *yāpiāh*, a verb should be pointed as a noun, *yēpiāh*. Thus Prov 14:5 is not "a false witness will utter lies" but "a perjurer is a false witness.") In most of these verses *pûah* is translated in the LXX by *egkleō* "to accuse." Only in Prov 12:17 is *pûah* used of uttering "truth."

Twice the verb occurs in the Psalter: 10:5, "God's rivals, he puffs/sneers at them all," (though Dahood, *Psalms* I, in AB, p. 60 translates, "He (the unbeliever) 'sniffs' at them all (i.e., God's decrees).") He shows contempt and scorn for God's laws.). Also, in Ps 12:5 [H 6] is the phrase, "I will set him in safety from him that 'puffeth' at him" (κιν). Better is the RSV translation, "I will give my help to him that 'longs' for it."

pûah in reference to nature refers to the "blowing" of the day, i.e. the first appearance of the morning (Song 2:17; 4:6; also 4:16).

Bibliography: Dahood, M., "The Phoenician Contribution to Biblical Wisdom Literature," in *The Role of the Phoenicians in the Interaction of Mediterranean Civilizations*, ed. W. A. Ward, Beirut: The American University of Beirut, 1968, pp. 123–52, esp. pg. 127. ———, "Some Ambiguous Texts in Isaiah," CBQ 20:41–49, esp. p. 47, n. 21. ———, *Proverbs and North-West Semitic Philology*, Pontifical Biblical Institute, 1963, p. 45.

V.P.H.

1742 פָּזַח (*pûk*) *antimony*, *stibium* (e.g. Jer 4:30; II Kgs 9:30).

1743 פֶּזֶל (*pól*) *beans* (II Sam 17:28; Ezra 4:9).

1744 פֶּזֶן (*pûn*). *Meaning* *dubious*. Occurs only in Ps 88:16.

1745 פָּזַח (*pûṣ*) *I, be dispersed, scatter*.

Derivatives

1745a מְפִיֵּשׁ (*mēpiṣ*) *scatterer*, *dispenser* (Nah 2:2; Prov 25:18).

1745b תְּפִזָּה (*t'pôṣâ*) *dispersion* (Jer 25:34).

The verb appears sixty-four times in the OT, twelve times in the Qal, fifteen times in the Nip-

hal, thirty-seven times in the Hiphil. *pûṣ* is used most often in the prophets, thirty-seven times, (eighteen times in Ezk and ten times in Jer).

The word is first used in Scripture to describe the "scattering" of the families of the Canaanites in Gen 10:18. On the heels of this is the famous Tower of Babel incident (Gen 11) in which the builders of the tower(?) did not want to be "scattered abroad" upon the face of the earth (Gen 11:4). The Lord, however, made such a scattering inevitable (vv. 8–9) by destroying their language. This made further communication among the peoples impossible, and thus brought to a halt their building project. It should be observed in this passage that no mention is made of God confusing the languages. Rather, what was destroyed was the universal language (11:1), an international *lingua franca*. The individual dialects (Gen 10:5, 20, 31) remained intact.

There is no substantial change in the meaning of the verb as it is used in one of the above mentioned three stems. The only perceptible difference is that in the Qal and Niphal *pûṣ* is intransitive and in the Hiphil it is transitive.

There are three repeated categories which most often serve as the subject or object of *pûṣ*. (1) It may refer to the scattering of armies, either that of the enemy (Num 10:35; Ps 68:1 [H 2]) or one's own (I Sam 11:11; 14:34; II Kgs 25:5=Jer 52:8). (2) The subject/object of *pûṣ* may refer to sheep, (a) as subject, in Jer 10:21; Ezk 34:5–6, 12; Zech 13:7; (b) as object, in Jer 23:1. Sheep may get lost inadvertently. They may, quite literally, nibble their way to lostness. But that is not the nuance inferred by the verb under consideration. Sheep scatter, if possible, impulsively when there is some external threat to their safety and security. It is the shepherd's duty at that time to take command of the situation and repulse the threat. Ezekiel 34:5 mentions the hapless sheep who were scattered because of the absence of a shepherd. (3) Most frequently, the object of *pûṣ* is Israel, who sometimes is likened to scattered sheep (I Kgs 22:17=II Chr 18:16). In a few passages not only Israel, but Israel's enemy, Egypt, is scattered abroad (by God): Ezk 29:12–13; 30:23, 26.

There are two things of interest when the Bible speaks of God's "scattering" Israel. One, the phrase, "I/He/the LORD scatters Israel" is confined to the prophetic books of the Bible (and here, either in the past, Ezk 20:23; 28:25, or as a threat, Ezk 22:15 for example). The only exceptions to this are: Deut 4:27; 28:64; 30:3; Neh 1:8. Two, when in this phrase God is the subject and Israel is the object, the verb is always in the Hiphil stem. It is not the Assyrians or Babylonians who scatter the people of God. They are simply instrumental. God himself is the scatterer.

Bibliography: Humbert, P., "En marge du

1746 פוץ (pûṣ)

dictionnaire hébraïque, ZAW 62:199–207, esp. p. 202 (on *pûṣ* in Prov 5:16).

V.P.H.

1746 פוץ (*pûṣ*) *II, flow, overflow* (Prov 5:16; Zech 1:17).

1747 פוק (*pûq*) *I, reel, totter* (e.g. Isa 28:7; Amos 2:13).

Derivatives

1747a פוקה (*pûqâ*) *tottering, staggering* (I Sam 25:31).

1747b פיק (*pîq*), פק (*pîq*) *tottering* (Nah 2:11).

1748 פוק* (*pûq*) *II, bring out, furnish, promote*. Occurs only in the Hiphil (e.g. Isa 58:10; Prov 3:13).

1749 פור (*pûr*) *lot*.

The word occurs only in the book of Esther, 3:7; 9:24; 9:26 (two times), 28, 29, 31, 32. Hebrew *pûr* is to be distinguished from *gôrâl*, the usual word for "lot." In Est 3:7 and 9:24 the two words appear beside each other.

It appears obvious that *pûr* is related to Babylonian *pûru* which means "lot" and secondarily "fate." Of special interest is that in Est 9:26, 28, 29, 31, 32 the Hebrew "Purim" is translated in the LXX by *phrovrai*, from a verb meaning "to watch, guard." One suggestion has been to see in *phrovrai* the aramaized form of Babylonian *purruru* "to destroy, exterminate." (Lewy).

From Est 9:20–28 we learn that Purim was a feast instituted by Mordecai to celebrate the deliverance of Jews from Haman's plot to kill them. The observance of Purim was determined after lots were cast by Haman in order to determine the month in which the slaughter was to take place. Esther 3:7 says that Haman, having already decided on the pogrom, consulted the lots only to learn the most propitious day on which to extirpate the race of Mordecai. The LXX adds to the MT these words, "And the lot fell on the fourteenth of the month called Adar" (March/April); that is, the decree was to be enforced almost a full year after its original promulgation. One asks, why did Haman send the edict out almost twelve months in advance of the proposed day of slaughter? Is it reading in too much to see in this unusual arrangement the sovereign hand of God once again protecting his children, even though they are in exile?

Bibliography: Lewy, J., "The Feast on the 14th Day of Adar," HUCA 14: 127–51. Lindblom, J., "Lot-Casting in the Old Testament," VT 12 164–78. Moore, C., in AB, *Esther*,

pp. XLVI–XLIX.. Feinberg, C. L. "Purim" ZPEB, IV, 957–58.

V.P.H.

1750 פור (*pwr*) *Assumed root of the following.*

1750a פורה (*pûrâ*) *winepress* (Isa 63:3; Hag 2:16).

1750b פורר (*pârûr*) *pot* (Num 11:8; Jud 6:19).

1751 פוש (*pûsh*) *I, spring about* (e.g. Hab 1:8; Mal 3:20).

1752 פוש* (*pûsh*) *II, be scattered*. Occurs only once, in the Niphal (Nah 3:18).

1753 פזז* (*pâzaz*) *I, be refined*. Occurs twice, only in the Hophal (I Kgs 10:18; II Chr 9:17).

Derivative

1753a פז (*paz*) *refined, pure gold* (e.g. Lam 4:2; Isa 13:12).

1754 פזז (*pâzaz*) *II, be supple, agile* (Gen 49:24; II Sam 6:16).

1755 פזר (*pâzar*) *scatter* (e.g. Jer 50:17; Joel 4:2).

פח (*pah*). See nos. 1759a,b.

1756 פחד (*pâhad*) *fear, tremble, revere* (RSV sometimes "be in dread," "be in terror").

Derivatives

1756a פחד (*pahad*) *I, dread*.

1756b פחדה (*pahdâ*) *fear, religious awe*.

1756c פחד (*pahad*) *II, thigh* (Job 40:17).

pâhad serves as a strong verb of fearing with emphasis either on the immediacy of the object of fear or upon the resulting trembling. The verb may refer to the kind of fear aroused by a *pahad* "terror" (see below). Most of its occurrences are in poetic passages so that it could be considered a strong, poetic synonym for *yārâ* (q.v.).

pâhad refers to a strong emotion of fear, such as the fear of the princes at hearing Jeremiah's scroll read (Jer 36:16; lit. "feared to each other") and the fear of sinners before God's judgment (Isa 33:14). It is appropriately used in contexts which refer to such ideas as quaking and trembling (e.g. Isa 19:16; 33:14; Jer 33:9). (The categories used for this discussion roughly parallel those used for the verb *yārâ*).

However, in some contexts, the particular significance of *pâhad* seems less in mind than the

desire to use an appropriate synonym in a poetic context. This verb occurs only rarely in prose.

While the verses cited above show *pāḥad* used to refer to the emotion of fear, there are no clear examples in which the immediacy of feeling is lost sight of for this verb. Thus, unlike *yārā'*, it is not used to refer to the abstract, intellectual apprehension of evil.

It may refer to awe or reverence; Ps 119:161 speaks of David's standing in awe at God's word (cf. also Prov 28:14). The "fear" of Hos 3:5 is probably this kind of reverence. Unlike *yārā'*, it is not used to refer to pious living or formal religious worship.

pāḥad twice occurs in the Piel (Isa 51:13; Prov 28:14). In both cases the Piel probably has iterative meaning, particularly in light of the iterative adverbs in these two contexts ("continually" and "always" respectively). Proverbs 28:14 is another case of this verb with the meaning of "revere."

The Hiphil is once used (Job 4:14) with causative meaning; i.e. "cause to fear" (RSV "made . . . shake").

pahad I. Dread, fear, terror, etc. (RSV sometimes "panic"). May refer either to a strong emotion of fear or terror or to the external person or thing arousing terror.

Clear instances of the substantive, *pahad*, referring to the emotion of terror are the terror in the hearts of the Jews' enemies in Deut 2:25 (RSV "dread") and the "dread" of Job 4:14.

A larger number of passages use the term to refer to an external terror or object of fear. The Psalmist was a "terror" (RSV "object of dread") to those who knew him (Ps 31:11 [H 12]). In other contexts poetic parallels indicate that the *pahad* is an external danger comparable to the pit and the snare (e.g. Isa 24:17-18; Jer 48:43). In Isa 2:10, the "terror" of the Lord is something external from which one can hide; here, "terror" may refer to the terrifying aspect of God's revealed glory. On the surface, the weapons of Solomon's bodyguard were better utilized against some external night-terror (Song 3:8; RSV "alarms by night," כַּיָּו "fear") than against an emotion. Psalm 91:5 probably refers to a similar, if not identical nightterror. The "sudden panic" (RSV) of Prov 3:25 may be better taken as referring to an external terror. Similarly, in Ps 53:5 (H 6; cf. also Ps 14:5) the phrase, "are in great terror" may mean "fear the [external] terror." God, as an external object of terror, is in view in the phrase "Fear of Isaac" cf. E. A. Speiser, *Genesis*, in AB "The Awesome One of Isaac" (Gen 31:42, 53). [W. F. Albright (FSAC 2nd Ed. p. 248) follows the suggestion of Alt and translates this phrase "kinsman of Isaac" similarly to the "Champion 'abir of Jacob" (Gen 49:24). This

translation derives from the alleged meaning of "thigh", "loins" for *pahad*. Cf. *pahad* II. But see Bibliog. R.L.H.]

At times careful exegetical judgment may be needed to decide whether a given passage refers to internal emotion or to an external object of terror; some passages could refer to either (e.g. Deut 28:67). A large group of such passages are those referring to the terror of some personage. Examples are the terror of the Hebrews which fell upon Egypt (Ps 105:38), the terror of the Jews upon the Persian subject peoples (Est 8:17), and passages referring to the terror of God (1 Sam 11:7). Such passages are easiest taken as expressing the emotion aroused towards the personage; and there is no firm objection to this interpretation. However, in light of the examples above, one must consider the possibility that such passages refer to the personage as an external object of terror (in such a case, the genitive relationship would express the genitive of apposition).

The immediacy of the object of terror and the strength of the emotion are clearly seen in such passages as Deut 28:67, Ps 119:120, and 1 Sam 11:7.

pahdā Fear. Feminine of *pahad*. Used once referring to fear of God as an inner attitude lacking in the Jews' hearts (Jer 2:19).

pahad II. Thigh (כֶּן "stone"). Occurs once in the physical description of "Behemoth" (Job 40:17). Its meaning is unclear, but cognate evidence indicates that "thigh" is the most likely meaning.

Bibliography: Hillers, D. R., "Pahad YISHAQ" JBL 91:90-92 (against Albright's view). TDNT, IX, pp. 203-208. THAT, II, pp. 411-12.

A.B.

1757 פֶּהָדָה (*pehā*) **governor** (e.g. Neh 5:14; Mal 1:8). Probably a loan word from Akkadian.

1758 פָּהָז (*pāhaz*) **be wanton, reckless** (Jud 9:4; Zeph 3:4).

Derivatives

1758a פָּהָז (*pāhaz*) **wantonness, recklessness** (Gen 49:4).

1758b פָּהָזוּת (*pāhāzūt*) **recklessness, extravagance** (Jer 23:32).

פָּהָזוּת (*pāhāzūt*). See no. 1758b.

1759 *פָּהָה (*pāḥaḥ*) **ensnare**. Denominative verb, occurring once, in the Hiphil (Isa 42:22).

1760 פֶּחַם (*phm*)

Parent Noun

1759a פֶּחַ (*pah*) I, *bird trap* (e.g. Hos 5:1; Amos 3:5). Often used figuratively for calamities and plots.

1759b פֶּחַ (*pah*) II, *plate of metal* (Num 17:3; Ex 39:3).

1760 פֶּחַם (*phm*). Assumed root of the following.

1760a פֶּחָם (*pehām*) *coal, ember* (e.g. Prov 26:21; Isa 44:12).

1761 פָּחַת (*pht*). Assumed root of the following.

1761a פָּחַת (*pahat*) *pit* (e.g. Jer 48:43; Isa 24:17). Never used for the pit of the grave as is *shahat* and *bôr*.

1761b פָּחַת (*p^hhetet*) a *boring or eating out* (of leprous decay in garment, Lev 13:55).

פָּחַת (*p^hhetet*). See no. 1761b.

1762 פִּטְרָה (*pit^edā*) *topaz* (e.g. Ezk 28:13; Ex 28:17). A loan word; from Sanskrit (?).

1763 פִּטְיֵשׁ (*pat^tish*) *forge hammer* (Isa 41:7; Jer 23:21). Possibly a loan word.

1764 פָּטַר (*pātar*) *set free, remove, open, escape*.

Derivatives

1764a פִּטְרָה (*peter*) *firstborn*.

1764b פִּטְרָה (*pit^rā*) *firstborn* (only in Num 8:16).

This verb is used nine times in the OT. All instances are in the Qal stem except for one use in the Hiphil, Ps 22:7 [H 8]; cf. Mat 27:39). "They 'gape' (open/separate the lip) at me, they shake their head."

There are four discernible uses of *pātar* in the Qal. (1) "To escape from." "David escaped from Saul's presence" (I Sam 19:10). (2) "To set free, let out." "The beginning of strife is as when one lets out water," (Prov 17:14), comparing the commencement of disagreement to the seepage of water. (3) "To set free/exempt from duty" I Chronicles 9:33; II Chr 23:8, "For Jehoiada the priest had 'exempted' none of the (priestly) orders." (4) In I Kgs 6:18, 29, 32, 35 it is said regarding the interior furnishings of the walls of Solomon's temple that they were of "knops and 'open' flowers" (*p^htûrê šiššim*) of cedar." Literally the Hebrew phrase reads, "open parts of flowers," i.e., calyxes.

peter. *Firstborn.* Occurs in Ex: 13:2, 12, 13, 15; 34:19, 20. *peter* refers to both the firstborn of children and animals. The more usual word in Hebrew for "first(born)" is *b^ekôr*, which is the firstborn of the males. Regarding the institution

of primogeniture in the OT, there are two distinct conceptions. First, there is a socio-legal one which assigns special status to the first male of the paternal line (*b^ekôr*). Second, there is a cultic conception which assigns special responsibilities to the first male issue of the maternal line (*peter*). This one is dedicated to God. If it is a sacrificial animal it must be sacrificed. Otherwise, the firstborn must be redeemed (Ex 34:19).

V.P.H.

1765 פִּיר (*pyd*), פֹּדַר (*pwd*). Assumed root of the following.

1765a פִּיר (*pid*) *ruin, disaster* (e.g. Job 12:5; Prov 24:22).

פִּיחַ (*piah*). See no. 1741a.

1766 פִּיִּם (*pym*). Assumed root of the following.

1766a פִּימָה (*pimā*) *super abundance* (Job 15:27).

1766b פִּיִּם (*pim*) (or *payim*) a weight of two-thirds of a shekel.

The KJV erroneously translates "file." Most recent versions use either two-thirds of a shekel or *pim*.

The word occurs only in I Sam 13:21 where it was formerly connected with *peh* (BDB called the text corrupt). Now the word has been found inscribed on several weights of two-third shekel size. Speiser (see bibliography) suggested that the word is a dual and arose from a false Hebraizing of the Akkadian *shanipu* (a Sumerian loan word for two-thirds of a shekel), reading it as two *pu*'s therefore in Hebrew a dual of *peh*—*payim*. (the ordinary plural of *peh* "mouth" has a feminine ending).

This identification of *pim* or *payim* helps beautifully to elucidate I Sam 13:19–22. The verse is not corrupt. It tells of the beginning of the iron age in Palestine. Iron was known before then (about 1200 B.C.) but it was wrought iron and not as strong as steel which is made by heating the iron then quenching it in water. Apparently, the Philistines brought with them the secret of tempering and therefore were able to make long steel swords which were much better than the short bronze daggers the Israelites had used. I Samuel 13:19 really says the Israelites had no ironsmiths. The Philistines effectively kept their military secret for some time and the Hebrews had to pay them to get their agricultural implements repointed after use in the rocky soil of Palestine. The price for sharpening a plow point was a *payim*, two-thirds of a shekel. It is of some interest that David lived for a while as a Philistine subject in Philistine territory. The military secret could not be kept after that.

Bibliography: AI, p. 205. Huey, F. B.,

“Weights and Measures,” in ZPEB, V, p. 921. Speiser, E. A., “Of Shoes and Shekels,” in *Oriental and Biblical Studies*, University of Penn., 1967, pp. 156–59.

R.L.H.

פִּיק (piq). See no. 1747b.

פָּק (pak). See no. 1767a.

1767 פָּכַר (pkk). Assumed root of the following.

1767a פָּךְ (pak) *vial, flask*.

1767b *פָּכָה (pākā) *trickle*. Occurs in the Piel only (Ezk 47:2). Perhaps denominative from pak.

1768 *פָּלָא' (pālā') *be marvellous, wonderful*. This denominative verb does not occur in the Qal.

Parent Noun

1768a פֶּלֶא' (pele') *wonder*.

1768b פִּלְי' (pil'i) *wonderful, incomprehensible*.

1768c מִפְּלָא' (mipplā'ā) *wondrous work* (Job 37:16).

The basic meaning of the verb is “to be wonderful” and in the Hiphil “to cause a wonderful thing to happen.” In the Piel, however, it means “to fulfil (a vow),” Lev 22:21; Num 15:3, 8, though this nuance is also present in two instances of *pālā'* in the Hiphil (Lev 27:2; Num 6:2).

Preponderantly both the verb and substantive refer to the acts of God, designating either cosmic wonders or historical achievements on behalf of Israel. That is, in the Bible the root *pl'* refers to things that are unusual, beyond human capabilities. As such, it awakens astonishment (*pl'*) in man. Thus, the “real importance of the miraculous for faith (is) —not in its material factuality, but in its evidential character . . . it is not, generally speaking, the especially abnormal character of the event which makes it a miracle; what strikes men forcibly is a clear impression of God’s care or retribution within it” (Eichrodt). We may add that it is essential that the miracle is so abnormal as to be unexplainable except as showing God’s care or retribution.

pālā' is applied to man around fifteen times. In such cases the thrust of *pālā'* is “to be beyond one’s capabilities,” and hence, unsolvable or inaccessible, and such are God’s mighty and wonderful acts. To illustrate. (1) Deut 17:8, “If a case comes before you which is ‘too difficult’ for you” (in the LXX, *adunatein*). The same Greek verb is used in the translation of Gen 18:14, “Is there anything ‘too hard’ for the LORD?” Two verses in Jeremiah—32:17, 27—are almost identical to this rhetorical question but the LXX uses instead the

verb *kruptein*. Zechariah 8:6, “If this seem a ‘miracle’ in the eyes of the remnant.” (2) Prov 30:18, “There are three things which are ‘too wonderful’ (LXX *adunatos*) for me.” (3) Deuteronomy 30:11, “This commandment is not ‘hidden’—κρυπ—from you (LXX *huperogkos*).” That is, it is accessible, and hence knowable. The same Greek word translates *pl'* in II Sam 13:2 and Lam 1:9. (4) The root may also be used negatively to mean “unbelievable.” The reference in Dan 8:24 and 11:36 to the diabolical apocalyptic figure who hatches “incredible schemes” or speaks “incredible blasphemies” illustrates this. We have seen, then, that when *pl'* refers to man it means unsolvable, suprarational, incredible.

Our clue for *pl'* applied to God will be found in the Psalter. There appears to be no significant difference here between *pele'* and *niplā'ōt*, both referring to God’s wonders, either in a general sense, or in a specific historical antecedent. As might be expected, the root appears mostly in Ps that are classified as hymns or prayers of thanksgiving but also the historical Pss 78, 105, 106. Often, in such psalms the key verb is “hōdā” (“praise”): 9:1 (H 2); 75:1 (H 2), etc., though *niplā'ōt* is the direct object of *hōdā* only in Ps 107:8, 15, 21, 31.

Equally important are the verbs in the imperative in the Psalter exhorting the people to recite orally the wonders God has done. This forms the heartbeat of Israel’s liturgical celebrations. The most frequent verb here is *sāpar*, “tell”: Ps 9:2; 26:7; 75:2; 96:3, etc.; but also *śiaḥ*, “talk of”: Ps 105:2 (= I Chr 16:9); 119:27; 145:5; *nāgad*, “declare”: Ps 40:5 [H 6]; 71:17; *dabar*, “speak”: Ps 40:5 [H 6]. There is to be a public sharing of what God has done and not just a private musing.

It is of interest to note that the function of God’s wonders is ultimately to make mercy available to the recipient or reciter, and not just to make a demonstration of power. Thus, in Ps 107:8, 15, 21, 31 *niplā'ōt* is parallel with *hesed* “loving kindness, mercy.” God performs “marvels of love,” Ps 31:21 (H 22), *hipli ḥasdō*.

pele'. Wonder. Always in a context of God’s acts or words, except for Lam 1:9. The root appears most frequently in the Psalms, of eighty-four instances of *pālā'/'pele'*, thirty-seven of them are in the Psalter.

Bibliography: Eichrodt, W., *Theology of the Old Testament*, II, Westminster, 1967, pp. 162–67. TDNT, III, pp. 27–42. THAT, II, pp. 413–19.

V.P.H.

פִּלְי' (pil'i). See no. 1768b.

1769 *פָּלַג (pālag) *split, divide*. Occurs in the Niphal and Piel only.

1770 פִּלְגֵּשׁ (*pilegesh*)

Derivatives

- 1769a פֶּלֶג (peleg) *channel, canal*.
 1769b פִּלְגָּה (*p'laggā*) *stream; division*.
 1769c פִּלְגָּה (*p'läggā*) *division* (II Chr 35:5, only).
 1769d מִפְּלָגָה (*miplaggā*) *division* (II Chr 35:12, only).

1770 פִּלְגֵּשׁ (*pilegesh*), פִּילְגֵּשׁ (*pilegesh*) *concubine*.

pilegesh. Concubine. The Hebrew equivalent of Greek *pallakis* and Latin *pellex*. A concubine was a true wife, though of secondary rank. This is indicated, for example, by the references to a concubine's "husband" (Jud 19:3), the "father-in-law" (Jud 19:4), "son-in-law" (Jud 19:5). Thus, the concubine was not a kept mistress, and did not cohabit with a man unless married to him. The institution itself is an offshoot of polygamy.

A number of men in the OT had concubines, either one, or many (as sign of wealth and status symbols). Note that many of those who have concubines are kings (and cf. Est 2:14; Song 6:8; Dan 5:3, 23).

There are two famous concubines mentioned in the OT. They are (1) Rizpah, the concubine of Saul, whose moving display of maternal love so moved David that he had her children buried in the family sepulcher (II Sam 3:7 and 21:8–14); (2) the concubine of an unnamed Levite of Gibeah whose rape and murder brought about the death of 25,000 members of the tribe of Benjamin, and the ban against members of the other tribes intermarrying with them (Jud 19–20; one-third of the uses of *pilegesh* in the OT are in these two chapters).

To lie with a king's concubine was tantamount to usurpation of the throne. This explains why Abner soon fell out with the house of Saul because he sought in marriage Rizpah, Saul's concubine (II Sam 3:7). Marrying a king's widow could easily suggest designs on the throne (cf. II Sam 16:21–22 and similarly the idea in I Kgs 2:21–24).

Bibliography: Morgenstern, J., "Additional Notes on 'Beena Marriage (Matriarchat) in Ancient Israel,'" ZAW 49:46–58, esp. pp. 56–58. Patai, R., *Sex and Family in the Bible*, Doubleday, 1959, pp. 39–43. Plautz, Werner, "Monogamie und Polygynie im Alten Testament," ZAW 75:3–27.

1771 פֶּלֶדָה (*p'lādā*) *iron, steel* (Nah 2:4). Derivation uncertain.

1772 *פָּלָה (*pālā*) *be distinct, marked out*.

Derivative

- 1772a פֶּלְנִי (*p'loni*) *a certain one*. Always used with 'almōnī (Ruth 4:1; I Sam 21:3; II Kgs 6:8).

According to BDB, p. 811, this root occurs seven times, four times in Ex, three times in Ps. It is used in the Niphal twice (Ex 33:16; Ps 139:14), and in the Hiphil five times. KB, p. 761, on the other hand, treat only the Ex passages (8:22 [H 18]; 9:4; 11:7; 33:16) under the root *pālā*. If this is the case, *pālā* occurs once in the Niphal (Ex 33:16, "to be marked out, separated"), and three times in the Hiphil (8:22 [H 18]; 9:4; 11:7, "to set apart, discriminate").

In the fourth plague on Egypt of flies (8:22 [H 8]), the Lord "sets apart" the land of Goshen from the plague which infests the Egyptian houses. In the fifth plague, the death of the Egyptians' livestock, the Lord "discriminates" between the cattle of Israel and Egypt (9:4). When Moses announces the death of the firstborn, Ex 11:1ff., he says again that the Lord will "discriminate" between Egypt and Israel (11:7).

The three passages in question in the Psalter are 4:3 (H 4); 17:7; 139:14. To illustrate, Ps 4:3 [H] reads, "the Lord 'works wonders' (Hiphil) for those he loves." The MT for "works wonders" reads *hiplā*, from *pālā*, but many manuscripts read *hiplā*, from *pālā*, akin to the form *hipli* in Ps 31:21 [H 22], and *haplēh* in Ps 17:7.

For Ps 17:7 and 139:14 cf. the juggling efforts of Dahood in AB, *Psalms*, I, p. 96; III, p. 293.

V.P.H.

1773 פָּלַח (*pālah*) *cleave* (e.g. Ps 141:7; Job 16:13).

Derivative

- 1773a פֶּלַח (*pelah*) *cleavage, millstone* (e.g. Job 9:53; Song 4:3).

1774 פָּלַט (*pālat*) *escape, save, deliver*.

Derivatives

- 1774a פָּלַט (*pallēt*) *deliverance* (Ps 32:7; 56:8, only).
 1774b פָּלִיט (*pālīt*) *fugitive*.
 1774c פָּלִיט (*pālīt*) *fugitive*.
 1774d פָּלִיטָה (*p'lētā*) *escape*.
 1774e מִפְּלָט (*miplāt*) *escape* (Ps 55:9).

The verb *pālat* appears twenty-seven times in the OT, of which nineteen are in the Psalter. The verb always occurs in the Piel, except for its usages in Isa 5:29, Hiphil, and Ezk 7:16 (Qal). Dahood has suggested repointing the Piel in Job 23:7 to a Qal, and reading, "I would forever escape his condemnation."

As we indicated above, the verb *pālat* is con-

fined primarily to the Ps. The only places *pālaṭ* occurs in the Piel outside of the Ps (or parallel passages to Psalm verses) are: Mic 6:14, "You shall store away (food) but never 'preserve'"; Job 21:10, "His cow 'calves' (i.e. escapes from the womb) with no loss"; Job 23:7 (in KJV), "so should I be 'delivered' forever from my judge."

It can be observed then that the verb *pālaṭ* in the sense of "rescue, deliver" is limited to poetry in the OT. In the Psalter the verb is always on the lips of the Psalmist addressed to God either in the form of a testimony of praise for deliverance or, *pālaṭ* is in the form of an imperative, seeking God's deliverance. In 43:1 and 71:2 we find illustrations of *pālaṭ* in the imperfect, but with imperative function. Only in Ps 91:14 is God the subject of the verb, "I will deliver him."

A frequent parallel of *pālaṭ* is 'āzar "to help, assist" as in Ps 37:40; 40:17 [H 18]; 70:5 [H 6]. Cf. the Ugaritic passage, *aqht yplḥk bn dnll wy'ḏrk*, "And (call) Aqhat and let him save you, Daniel's son, and let him rescue you," 3 Aqht; rev 13–14.

pālīt. *Fugitive, escapee.* Nineteen times in the OT. In form, a Qal passive participle of *pālaṭ*. Always *pālīt* refers to someone who has escaped from a calamity, a survivor in battle or war. A few times *pālīt* refers to a single survivor or fugitive as in the case of the one who brought to Abraham the news of the capture of his nephew Lot (Gen 14:13, and cf. similarly the references to the survivor who announces that Jerusalem has been taken by the Babylonians, Ezk 24:26, 27; 33:21, 22).

More often *pālīt* is used collectively to refer to the remnant of Jews who escaped either death or deportation at the hands of an enemy. By way of extension, Lam 2:22 indicates that none shall "escape" on the day of the Lord.

p'lēṭā. *Escape, survival.* Twenty-eight times in the OT. Once again, the primary use of this noun is to refer to the remnant of God's people (II Kgs 19:30, 31 = Isa 37:31, 22, etc.) But those who have escaped do not owe their survival to simply fortuitous circumstances or luck. Their survival is only of God's mercy. As a matter of fact, *p'lēṭā* means not only "escape" but also "deliverance," as in II Chr 12:7. "In a little while I will grant them deliverance." Cf. also the statement of Joseph (Gen 45:7): "God sent me before you to make sure that your race would have 'survivors' in the land." The goodness of God in preserving a remnant, rather than liquidating the race, is especially emphasized in Ezra 9:8, 13–15.

Bibliography: Dahood, M., "Hebrew-Ugaritic Lexicography VIII," Bib 51:391–404, esp. p. 397. TDNT, IV, pp. 196–209; VII, pp. 970–89. THAT, II, pp. 420–26.

פָּלִיט (*pālīt*), פָּלֵט (*pālēt*). See nos. 1774b,c.

פָּלִיל (*pālil*). See no. 1776b.

פָּלִילִי (*p'liḥi*). See no. 1776d.

פָּלִילְיָה (*p'liḥiyā*). See no. 1776e.

1775 פָּלַךְ (*plk*). Assumed root of the following.

1775a פָּלַךְ (*pelek*) *whirl of spindle, stick, district* (e.g. II Sam 3:29; Neh 3:9, 12, etc.).

1776 פָּלַל (*pālāl*) *intervene, interpose, pray.*

Derivatives

1776a תַּפְלָה (*t'pillā*) *prayer.*

1776b פָּלִילִי (*pālil*) *assessment, estimate.*

1776c פָּלִילָה (*p'liḥā*) *office of judge or umpire* (Isa 16:3, only).

1776d פָּלִילִי (*p'liḥi*) *assessable, criminal.*

1776e פָּלִילְיָה (*p'liḥiyā*) *reasoning.*

The verb is found eighty-four times in the OT, usually in the Hithpael (except Gen 48:11; I Sam 2:25; Ps 106:30; Ezk 16:52). The usual translation for the root in the Hithpael is "to pray." The semantic development behind this will be discussed below.

There is a rich nomenclature for "praying" in the OT. There are at least a dozen Hebrew words for pray and prayer. But easily the most common word for "prayer" is *t'pillā* and the related verb, *pālāl*. A number of suggestions have been made for the etymology of *pālāl*. Wellhausen in the 19th century connected it with the Arabic *falla*, "to notch the edge of a sword" and thus *pālāl*, it was thought, meant "to cut or wound oneself," and reflected the pagan custom of slashing oneself in a frenzy during worship, a practice forbidden by the law (Deut 14:1).

A second suggestion also relates Hebrew *pālāl* to Arabic *falla* but sees the connection between the two in the common meaning "to break, cut" with the subsequent development: to cut > to divide > to compare > to distinguish > to pass a judgment (Ap-Thomas).

A third suggestion is that Hebrew *pālāl* and *nāpal* are developments of the same bilateral stem meaning "to fall," emphasizing prayer and prostration.

A fourth suggestion is to see in *pālāl* the meaning "to estimate, assess" on the basis of the reflexes of the derivatives. The Piel (the 4 uses noted at the beginning of this article) then means "to count on, figure" (Gen 48:11) or "cause (re)assessment" (Ezk 16:52 "you have caused reassessment in favor of your sisters." That is, Jerusalem is so corrupt she has made Sodom and Samaria look angelic!) (Speiser).

What then is the relationship between the Piel and the Hithpael of this root and what is the sig-

nificance of the 80 of 84 usages of this verb in the Hithpael, meaning "to pray"? First, it should be observed that several verbs in Hebrew for prayer are found preponderantly in the Hithpael stem. For example, I Kgs 8:33, "and they shall pray (*w^e hitpall^e ū*) and make supplication (*w^e hitḥan-n^e nū*)."¹ Ezra 10:1, "Now when Ezra had prayed (*ūk^e hitpallēl*) and confessed (*ūk^e hitwadōtō*), weeping, and casting himself down (*ūmitnap-pēl*)..." Isa 44:17, "and he worships (*w^e yish-tahū*) and prays (*w^e yitpallēl*)."

The traditional explanation is that the Hithpael is connected with *p^e lilm* "judges" and hence, *hitpallēl* means to "invoke God as judge." A second explanation, taking *pālal* as "to break," is that the Hithpael, a reflexive, means here, "to break oneself," that is, "to be contrite, pray," (Goldman). A third suggestion is to move from the Piel *pillēl* "to decide, settle an affair," to *hitpallēl* "to act as mediator," (Ap-Thomas). A fourth suggestion is to move from the Piel *pillēl* "to estimate, make assessment" to *hitpallēl* "to seek assessment, consideration, to pray," on the basis that one of the syntactical functions in the Hebrew Hithpael is to seek what the simple stem designates (Speiser). An interesting case where the Piel and Hithpael of *pālal* are juxtaposed is I Sam 2:25, "If one man sin against another, God can 'intervene' (*ūpil^e lō 'ēlōhim*) but if a man sins against the Lord who can 'intercede' for him (*yitpallēl-lō*)?" GB divides the root into two verbs, **pālal* I judge (mostly Piel) and **pālal* II pray (Hithpael).

Most often both the verb and the noun refer to intercessory prayer. This is best illustrated in Solomon's prayer for the people at the dedication of the temple (I Kgs 8 and its parallel II Chr 6) where the root occurs 30 times in these chapters alone. The first reference there, I Kgs 8:28, reads, "listen to the prayer (*r^e pillat*) of your servant and to his entreaty (*r^e ḥinnātō*)... listen to the cry (*rinnā*) and the prayer (*r^e pillā*) your servant makes to you today (*mitpallēl*)."

t^epillā. *Prayer.* Found seventy-six times in the OT, most often in Ps (thirty-two times). Indeed five Psalms are specifically called "prayers" in their superscription (Ps 17, 86, 90, 102, 142).

pālil. *Assessment, estimate.* It is found three times (Deut 32:31; Ex 21:22; Job 31:11) all in the masculine plural. In each of these cases the translation by the KJV/RSV, "judges," seems unlikely. To illustrate, the relevant section of Deut 32:31 reads in the RSV, "even our enemies themselves being 'judges'." More likely it should read something like, "even in our enemies' estimation." Or Ex 21:22, "He shall pay as the 'judges' determine," a passage dealing with the liability of one who caused a miscarriage by brawling. It is preferable to read, "He shall pay according to the

husband's 'assessment'" (LXX, *meta axiōmatos* "according to estimate").

p^elili. *Assessable, criminal* (?), found only in Job 31:28, KJV, "this also were an iniquity to be punished by the 'judge'." Perhaps it means, "this was an 'assessable' offence," or "criminal iniquity."

p^elilyyā. *Reasoning, judgment,* only in Isa 28:7, "they stumble in (making) 'judgment'."

Bibliography: Ap-Thomas, D. R., "Notes on Some Terms Relating to Prayer," VT 6:225-41. Blank, S. H., "The Confessions of Jeremiah and the Meaning of Prayer," HUCA 21:331-54. *idem.*, "Some Observations Concerning Biblical Prayer," HUCA 32:75-90. Richardson, TWB, p. 169. Speiser, E. A., "The Stem PLL in Hebrew," JBL 82:301-306; Girdlestone, R., SOT, pp. 219-20. Yalon, H., פָּלַל in Hebrew and Aramaic, *Tarbiz* 6:111. TDNT, II, pp. 785-800. THAT, II, pp. 427-31.

V.P.H.

פָּלִי (p^e lōnī). See no. 1772a.

פָּלְמוֹנִי (palmōnī). A form of no. 1772a.

- 1777 *פָּלַס (pālas) *weigh, make level.* Denominative verb occurring in the Piel only (e.g. Prov 4:26; Isa 26:7).

Parent Noun

1777a פָּלֶס (peles) *balance, scale* (Prov 16:11; Isa 40:11).

1777b מִפְּלָשׁ (mip̄lāš) *swaying, poisoning* (Job 37:16). derivation uncertain.

- 1778 *פָּלַשׁ (pālaš) *shudder.* Occurs only once, in the Hithpael (Job 9:6).

Derivatives

1778a פָּלָשׁוּת (pallāšūt) *shuddering* (Job 21:6; Isa 21:4).

1778b מִפְּלֶשֶׁת (mip̄lešet) *horrid thing* (I Kgs 15:13; II Chr 15:16).

1778c תִּפְלֶשֶׁת (tip̄lešet) *shuddering, horror* (Jer 49:16).

פָּלָשׁוּת (pallāšūt). See no. 1778a.

- 1779 *פָּלַשׁ (pālāsh) *act of mourning.* Occurs only in the Hithpael (e.g. Mic 1:10; Ezk 27:30).

- 1780 פֶּן (pen) *lest, not.*

In biblical Hebrew, *pen* is a conjunction that negatives dependent clauses, "neither shall you touch it 'lest' you die" (Gen 3:3). In every occurrence, except two, it is followed by the imperfect form of the verb. The two exceptions are: (1) II Sam 20:6, "pursue after him 'lest' he get

(*māšā'*) fenced cities and escape (*w' hizzil*) us"; (2) II Kgs 2:16, "'lest' the spirit of Yahweh has taken him up (*n' šā'ō*) and cast him on some mountain." The conjunction *pen* always stands at the beginning of the clause, followed by the verb and then the object. The one departure from this is Prov 5:6, '*ōrah hayyim pen t' pallēs* "lest you should ponder the path of life."

The primary function of *pen* at the beginning of a clause is to express precaution. For example, many of the instances of *pen* in Prov follow the negative particle '*al*' and the jussive form of the verb: "reprove not ('*al tōkah*) a scorner, 'lest' (*pen*) he hate you" (Prov 9:10); also, 20:13; 22:25; 26:4-5; 30:6, 10. For *pen* following a positive imperative, see Prov 25:16-17.

On the other hand, in Deuteronomy, *pen* often follows the phrase *hishshāmer l' kā* (Niphal inv. of *shāmar*) or a variant of that. Deut 4:9 "take heed to yourself (*hishshāmer l' kā*)... 'lest' (*pen*) you forget." Cf. also Deut 4:16, 19; 6:12; 8:11; 11:16; 12:13, 19, 30; 15:9; also, Gen 24:6 and 31:24.

Dahood has argued that occasionally *pen* is the equivalent of the negative adverb "not" and is merely a stylistic substitute for the normal negative adverb '*al*' followed by the jussive.

Bibliography: Dahood, M., "Hebrew-Ugaritic Lexicography VIII," *Bib* 51:391-404, esp. pp. 398, 399. GKC, par. 107q; 152w.

V.P.H.

1781 פָּנָג (*pannag*). *Meaning dubious*. Apparently some kind of food (Ezk 27:17).

1782 פָּנָה (*pānā*) *turn*.

Derivatives

- 1782a פָּנִים (*pānim*) *face*.
- 1782b לִפְנֵי (*lipnē*) *before*.
- 1782c פְּנִימָה (*p' nimā*) *toward the inside*.
- 1782d פְּנִימִי (*p' nīmī*) *inner*.

The frequency with which *pānā*, and even more its derivatives, occurs in the OT is attested by KB p. 76, who notes that the root appears twenty-one-hundred times in the OT.

The basic meaning of the verb, which appears most frequently in the Qal stem, is "to turn," but here it may assume a number of nuances. For example *pānā* may mean "to turn towards" a direction (Deut 2:3); a person (Jer 50:16); a thing (Ex 16:10). It may mean "to turn back" (Josh 8:20); "to turn from" (Gen 18:22); "to turn around" (Ex 2:12); "to look for, expect" (Hag 1:9); "to pay attention to, consider" (Job 6:28).

pānim. *Face.* This particular word always occurs in the plural, perhaps indicative of the fact that the face is a combination of a number of features. As we shall see below, the face iden-

tifies the person and reflects the attitude and sentiments of the person. As such, *pānim* can be a substitute for the self or the feelings of the self.

In the Bible the "face" (along with the other parts of the body) is described not merely as an exterior instrument in one's physiology, but rather as being engaged in some form of behavioral pattern, and is thus characterized by some personal quality. It is only natural that the face was considered to be extraordinarily revealing vis-a-vis a man's emotions, moods, and dispositions.

A "hard" face is indicative of defiance (Jer 5:3), impudence (Prov 7:13), ruthlessness (Deut 28:50). A "shining" face is evidence of joy (Job 29:24). A "shamed" face points to defeat, frustration, humiliation (II Sam 19:5). A "flaming" face is one convulsed by terror (Isa 13:8). An "evil" face is a face marked by distress and anxiety (Gen 40:7). A "fallen" face stems from very strong anger or displeasure (Gen 4:5). To make a person's face "sweet" is to conciliate him or seek his favor (of God: I Kgs 13:6; II Kgs 13:4). The KJV translates freely this last phrase "X sought/entreated the Lord." But the Hebrew runs literally "X made sweet the Lord's face." Similarly, this idiom is used of man (Prov 19:6).

The phrase "to hide one's face" means to show aversion or disgust (Isa 53:3) and "to turn away the face" is to reject (Ps 132:10). Conversely, "to raise the face" of another is to show favor, respect, acceptance (I Sam 25:35), or show partiality and favoritism (Lev 19:15).

Most of these idioms and phrases are also applied to God. God's face "shines" (Ps 4:6 [H 7]) as a sign of favor and good will. His face may "fall" in anger (Jer 3:12). God may "hide" his face (Ps 13:1 [H 2]).

Five times one encounters the phrase "to see God's face" probably in the technical sense of visiting the sanctuary for cultic worship: Ex 23:15; 34:20 (KJV, "none shall appear before me"); Deut 31:11; Ps 42:2 (H 3); Isa 1:12. In each of these instances the verb *rā'a* "to see," is pointed as a Niphal, and is translated then "to appear," the idea of "appearing before" softening the concept of seeing God's face. In one case (I Sam 1:22) the Niphal is indicated by the consonantal text. The thought of *lērā'ōt pānāy*, Niphal infinitive construct, "to appear before God" is acceptable, even mandatory, but the possibility of *lir'ōt pānāy*, Qal infinitive construct, is inconceivable, according to Ex 33:20. There are some exceptions to this, for example, Jacob (Gen 32:30 [H 31]) and Moses (Ex 33:11). They saw God "face to face" *pānim el pānim*.

A man must perish if he looks on or even hears God (Ex 19:21). For this reason Moses (Ex 3:6), Elijah (I Kgs 19:13), and even the seraphim (Isa 6:2) cover their faces in God's presence. The man

who remains alive after seeing God is overwhelmed with astonishment and gratitude (Gen 32:30; Deut 5:24); with awe (Jud 6:22–23; 13:22; Isa 6:5). In the New Testament God is manifested in Jesus who alone has seen the Father (Jn 1:18; 6:46; I Jn 4:12). Christ is not only the Word through whom God is heard. He is the image through whom God is seen.

lipné. A preposition, *in the presence of, before*. This is the most frequent usage of *p'nê* (plural construct) with a prefixed preposition. Literally, the phrase means "at/to the face of." We are dealing then with a case of a substantive which has become a preposition by virtue of its union with a prefix. In the meaning "before" the following object is most frequently a person, God or man, 'before' in the sense of 'in full view of, under the eye of, at the disposal of, in the estimation of' (BDB, pp. 186–187).

p'nimi. *Inner*, always used of parts of buildings, usually the temple (esp. Ezk 40–46).

Bibliography: Dahood, M., "Hebrew-Ugaritic Lexicography VIII," Bib 51:391–404, esp. pp. 399, 400. Johnson, A. R., "Aspects of the Use of the Term פָּנָה in the O.T.," in *Festschrift Otto Eissfeldt zum 60 Geburtstag*, ed. J. Fieck, Halle: Niemeyer, 1947, pp. 155–59. —, The Vitality of the Individual in the Thought of Ancient Israel, Cardiff: University of Wales, 1949, pp. 42ff. Lohse, E., "prosōpon" in TDNT, VI, pp. 768–780. Oppenheim, A., "Idiomatic Accadian," JAOS 61:251–71, esp. pp. 256–58 for *pānu*. Speiser, E. A., "The Biblical Idiom PĀNĪM HŌLĒ KĪM" in *The 75th Anniversary Volume of the JQR*, pp. 515–17. TDNT, VI, pp. 771–75. THAT, II, pp. 432–60.

V.P.H.

פָּנָה (pinnā). See no. 1783a.

פָּנִים (pānim). See no. 1782a.

פָּנִימָה (p'nimā). See no. 1782c.

פָּנִימִי (p'nimi). See no. 1782d.

פָּנִינִים (p'ninim). See no. 1783b.

1783 פָּנָה (pnn). Assumed root of the following.

1783a פָּנָה (pinnā) *corner*.

1783b פָּנִינִים (p'ninim) *corals* (e.g. Job 28:18; Lam 4:7).

pinnā. *Corner* is one of the two words translated "corner" in the OT, the other being *pē'ā* (q.v.). *pē'ā* includes the idea of "side" or "extremity"; *pinnā* is more specifically "corner." *pinnā* may refer to the corner of a house (Job 1:19); an altar (Ex 27:2; 38:2); a city wall (Neh 3:24, 31); a street (Prov 7:8, 12); a roof (Prov 21:9; 25:24); a tower in the tract of a wall (II Kgs 14:13; Jer 31:38; figuratively, "chieftains" (Jud 20:2; I Sam 14:38).

Most interesting is the use of *pinnā* as cornerstone of the world (in Job 38:6). In two passages the cornerstone is figurative, and has a Messianic significance. These are: (1) Isa 28:16 (Rom 9:33); (2) Ps 118:22 (and cf. the quotation of this in Mt 21:42; Mk 12:10; Lk 20:17; Acts 4:11; I Pet 2:7).

The question is whether the cornerstone of Scripture is a foundation stone or a stone which crowns the building. Isaiah 28:16 seems to refer to the former and Ps 118:22 (*rō'sh pinnā*) to the latter. By extension, in the NT, Christ is both the foundation on which the church is built, and he is also the coping stone or keystone which crowns the church.

Bibliography: Good, E. M., "Cornerstone," in IDB, I, p. 700.

V.P.H.

1784 *פָּנָה (pānaq) *indulge, pamper*. Occurs only once, in the Piel (Prov 29:21).

פָּס (pas). See no. 1789a.

1785 *פָּסַח (pāsaq) *pass between*. Is used once, in Ps 48:14 (Piel).

פִּסָּה (pissā). See no. 1789b.

1786 פָּסַח (pāsaḥ) *I, pass or spring over*.

Derivative

1786a פֶּסַח (pesaḥ) *Passover*.

pesaḥ. *Passover*. There are three areas, which one must investigate, to put together the data in the Bible on Passover. These are: (1) the historical setting for Passover, Ex 12; (2) references to texts that spell out the procedures in the observance of Passover, Num 28:16–25; Lev 23:5–8; Deut 16:1–8; (3) historical texts that narrate the celebration of a particular Passover, Num 9:1–14; Josh 5:10–12 (at Gilgal); II Chr 30:1–27 (celebrated by Hezekiah, but interestingly no parallel to this in Kgs); II Kgs 23:21–23; II Chr 35:1–19 (celebrated by Josiah, and note the amplification in the Chronicles account); Ezr 6:19–22.

The name "Passover" is derived from *pāsaḥ* which some think means "to pass (over)" (BDB, p. 820). There are four instances of this. (1) Ex 12:13, "When I see the blood I will 'pass' (*ūpāsaḥ*) over you." (2) Ex 12:23, "The LORD will 'pass' through (*ābar*) . . . and the LORD will 'pass' (*ūpāsaḥ*) over the door." (3) Ex 12:27, "It is the sacrifice of the LORD's passover who 'passed' (*pāsaḥ*) over the houses of the children of Israel." (4) Isa 31:5, "The LORD of hosts will protect Jerusalem (*gānan*) he will protect (*gānan*) and deliver (*nāṣal*) it. He will pass over (*pāsaḥ*) and deliver (*mālat*) it."

In addition to this etymology for *pesah* (i.e. the merciful passing over of a destructive power), several others have been suggested. (1) It is to be linked with the root *pāsaḥ* II, "to limp, hobble," and thus Passover describes a special cultic dance. (2) Some have connected *pesah* with the Akkadian verb *pašāhu*, "to appease, assuage" (a deity) in ritual. (3) The interpretation of others suggests that *pāsaḥ* in the above four passages means not "to pass over" *per se* but rather "to defend, protect." The LORD will protectively cover the houses of the Israelites and will not suffer the destroyer to enter (Ex 12:23b, and cf. I Cor 10:10; Heb 11:28). It is the destroyer who seeks to enter the houses and the LORD rebuffs him, standing guard by the houses of his people. The blood is a sign to the LORD. "When I see the blood (cf. Gen 9:16, "when I see the rainbow") I will 'protect' you" (not the negative idea, "I will pass over/omit you" (Glasson, Weiss). (4) A final suggestion is to relate *pesah* to an Egyptian word meaning "stroke, blow" and thus the Passover is the blow of the tenth plague in which the Lord struck the firstborn of Egypt. The traditional etymology and (3) seem the most plausible.

According to Ex 12, the Passover was to be celebrated at the full moon in the first month of the year (Abib = March/April). On the tenth day of the month every family chose a one-year-old lamb, a male, and one without blemish. This lamb was killed at the twilight on the 14th, and its blood was sprinkled over the two doorposts and the lintel of the house where it was eaten. On the following day, the 15th, the feast of unleavened bread began. Note that it is a domestic ceremony originally without reference to any central sanctuary or priestly involvement. Interestingly, it was very advantageous for the Israelites to leave Egypt on the night of a full moon.

The critical theory regarding the relationship between Passover and Unleavened Bread is as follows. Originally, both were separate feasts, Passover a nomadic shepherd's rite, and Unleavened Bread a Canaanite agricultural feast. Subsequently the two were historicized (by being connected with the Exodus) and coalesced, or reestablished (Kraus), in the time of Josiah as a consequence of the centralization of worship. This, of course, is speculation. Hezekiah celebrated a great Passover (II Chr 30, where it is also called the Feast of Unleavened Bread). Solomon celebrated the three annual feasts (Unleavened Bread, Weeks, and Tabernacles, II Chr 8:13). The silence of the books of Samuel and Kings is not a valid argument against the early date of the Passover. None of the prophets except Ezekiel (only Ezk 45:21) mention either the Passover or the Feast of Unleavened Bread. Even Jeremiah passes over Josiah's great celebration in silence, a silence that proves nothing.

Jesus celebrated this feast (Mt 26:2, 18). Christ is the 'Passover' for the Christian (I Cor 5:7 and also Jn 1:20, I Pt 1:19).

Bibliography: DeVaux, R., AI, pp. 484-92. Glasson, T., "The 'Passover,' A Misnomer: The Meaning of the Verb *PASACH*," JTS 10:79-84. Haran, Menahem, "The Passover Sacrifice," Supp VT 23:86-116. Kraus, H. J., *Worship in Israel*, Richardson, Richmond, Virginia: John Knox, 1966, pp. 45-55. TWB, p. 163. Weiss, R., "psh = hml, hws," *Lešonēnū* 27:125-30. Jocz, J., "Passover," in ZPEB, IV, pp. 605-11.

V.P.H.

1787 פָּסַח (*pāsaḥ*) II, *limp*.

Derivative

1787a פִּסְעָה (*pisēah*) *lame*.

It is debated whether or not there are two distinct verbs in biblical Hebrew with the consonants *psh*. BDB, p. 820, suggests there are and discusses *pāsaḥ* I, "to pass over" and *pāsaḥ* II, "to limp." KB, p. 769, does not differentiate between roots I and II, remarking that the etymology of *pesah* "Passover" is not clear.

There are only three uses of *pāsaḥ* II in the OT. (1) II Sam 4:4, "and he (Mephibosheth) fell and 'became limp/lame'." (2) I Kgs 18:21, "how long 'halt' ye (קִיּוּ) between two opinions?" Another suggested translation is, "how long will you 'hobble' on two crutches?" (i.e., Yahweh and Baal). (3) I Kgs 18:26, "and they (the priests of Baal) 'leaped' upon/'hobbled' upon the altar," presumably a reference to some kind of pagan ritual dance.

V.P.H.

פָּסִיל (*pāsīl*). See no. 1788b.1788 פָּסַל (*pāsal*) *hew, hew into shape*.

Derivatives

1788a פֶּסֶל (*pesel*) *idol, image*.1788b פָּסִיל (*pāsīl*) *idol, image*. For the different words for idol, cf. *gillūl* and also *āšāb*.1789 פָּסַס (*pss*) I. Assumed root of the following.1789a פָּס (*pas*) *flat of hand or foot, of tunic reaching to palms and soles, k'tōnet passim* (Gen 37:3, 23, 32; II Sam 13:18, 19).1789b פִּסָּה (*pissā*) *abundance, plenty* (Ps 72:16). Meaning uncertain.1790 פָּסַס (*pāsas*) II, *disappear, vanish* (Ps 12:2 only).1791 פָּהַ (*pā'â*) *groan* (Isa 42:14).

1792 פָּעַל (*pā'al*)

Derivatives

- 1791a אָפּט ('*epa'*) *worthless*. Derivation uncertain.
 1791b אָפּט ('*ep'ā*) *viper*.

1792 פָּעַל (*pā'al*) *do*.

Derivatives

- 1792a פֿאַרפֿעל (*pō'al*) *work, deed*.
 1792b פֿאַרפֿעל (*p'ullā*) *work, recompense, reward*.
 1792c מִפְּעַל (*mip'al*) *work, thing made* (Prov 8:22).
 1792d מִפְּעַל (*mip'alā*) *deed* (Ps 46:9; 66:5).

The verb appears fifty-six times in the OT. Most often it is found in the Psalms, twenty-six times, (eighteen times in the expression *pō'alē 'āwen*, "workers of iniquity"). *pā'al* is found only in the Qal stem and in poetic texts. Its use in the OT, only fifty-six times, is of interest when one observes that the verb *āsā* "to do, make," occurs over twenty-six hundred times (BDB, p. 793).

When *pā'al* describes man's actions or deeds, like the substantive *pō'al*, it refers to his moral acts, either positive (Ps 15:2; Zeph 2:3), but more often negative: Prov 30:20—wickedness; Job 34:32—iniquity; Isa 44:15—idolatry.

In connection with this we may note the significance of the phrase *pō'alē 'āwen* "workers of iniquity." In addition to the eighteen instances in the Psalter the phrase appears in: Isa 31:2; Hos 6:8; Job 31:3; 34:8, 22; Prov 10:29; 21:15. In spite of the suggestion made famous by Mowinckel in *Psalmenstudien* that the word *'āwen* is a magical power and the *pō'alē 'āwen* were sorcerers who by their potent spells brought about the affliction of the righteous, we may be safe in assuming that the "workers of iniquity" are foreign enemies who harass and gloat over their defeats of Israel and her king.

pō'al. *Work, deed.* Sixteen times the reference is to God's work and twenty-one times to man's work. When applied to God, *pō'al* refers primarily to God's acts in history, not his acts in creation. When applied to man *pō'al* often has a moral nuance, positively, Prov 21:8; negatively, Prov 21:6, for example.

p'ullā. *Work, recompense, reward,* fourteen times in the OT. It may refer to normal labor (Jer 31:16); most often recompense in the sense of wages (Isa 40:10); a reward (Prov 11:18); reward (of sin) (Isa 65:7; Ps 109:20), all paid by God. *p'ullā* is used with *sākar/sākār* "to hire/wages" in Lev 19:13; II Chr 15:7; Isa 40:10; 62:11; Jer 31:16; Prov 11:18.

Bibliography: Dahood, M. (who sees sometimes in Hebrew *b'l*, "to own," a dialectal form

(from Ugaritic) for *p'l*), Bib 41:303; 43:361; 44:303; 46:320–21. TDNT, II, pp. 1005–1028. THAT, III, pp. 461–65.

V.P.H.

1793 פָּעַם (*pā'am*) *thrust, impel*.

Derivatives

- 1793a פֿאַם (*pa'am*) *foot, step*.
 1793b פֿאַמֿון (*pa'amōn*) *bell, on robe of high priest*.

pa'am. *Foot, step, anvil, time.* This noun occurs one hundred-seventeen times in the OT, usually meaning "time, occurrence." When *pa'am* means "foot" it may refer to: (1) the foot of man (Ps 58:10 [H 11]); (2) (foot)step(s) (Ps 17:5; 85:13 [H 14]); (3) supports or a pedestal for a building (Ex 25:12). The meaning "anvil" is found once, in Isa 41:7.

There are numerous expressions for "time" in which *pa'am* is one of the elements. For example, "This is 'at last' (*happa'am*) bone of my bones" (Gen 2:23). "And I will speak 'but this once'" (*'ak-happa'am*) (Gen 18:32). "'Now this time' (*'attā happa'am*) will my husband be joined to me" (Gen 29:34). "'Many times' (*p'āmim rabbōt*) he delivered them" (Ps 106:43).

Hebrew *pa'am* is a blend of Ugaritic *p'm* "time" and *p'n* (Phoenician *p'm*) "foot" (Gordon, UT 19: nos. 1998, 2076).

V.P.H.

פֿאַמֿון (*pa'amōn*). See no. 1793b.

- 1794 פֿאַר (*pā'ar*) *open wide* (the mouth) (e.g. Isa 5:14; Job 16:10).

- 1795 פֿאַש (*pāšā*) *part, open* (e.g. Gen 4:11; Num 16:30).

- 1796 פֿאַש (*pāšah*) *cause to break or burst forth, break forth with* (e.g. Isa 14:7; 55:12).

פֿאַר (*p'širā*). See no. 1801a.

- 1797 פֿאַל (*pāšal*) *peel*. Occurs only in the Piel (Gen 30:37, 38).

Derivative

- 1797a פֿאַל (*pišlā*) *peeled spot or stripe* (Gen 30:37).

- 1798 פֿאַם (*pāšam*) *split open*. Occurs only in Ps 60:4.

- 1799 פֿאַש (*pāšā'*) *bruise, wound by bruising*.

Derivative

- 1799a פֿאַש (*pešā'*) *bruise, wound* (e.g. Ex 21:25; Isa 1:6).

1800 *פָּצַץ (*pāšaš*) *break*. Occurs in the Poel (Jer 23:29) and Pilpel (Job 16:12).

1801 פָּשַׁר (*pāšar*) *push, press* (e.g. Gen 19:3; Jud 19:7; Arabic cognate possibly means "appoint, prescribe").

Derivative

1801a פָּשַׁרָה (*p"širā*). Occurs only in I Sam 13:21. BDB calls this text "incurably corrupt," but see *pīm*. Modern translations, price, charge.

1802 פָּקַד (*pāqad*) *number, reckon, visit, punish, appoint*.

Derivatives

1802a פָּקַדְדָה (*p"qūddā*) *mustering*.

1802b פָּקֻדִים (*p"qūdim*) *allocation*.

1802c פָּקִיד (*pāqid*) *officer, overseer*.

1802d פָּקִידָה (*p"qidūt*) *oversight* (Jer 37:13, only).

1802e פָּקֻדִים (*piqqudim*) *precepts*.

1802f פָּקֻדוֹן (*piqqādōn*) *deposit*.

1802g מִפְקָד (*mipqād*) *number*.

pāqad occurs primarily in the Qal, Niphal, and Hiphil stems. It also occurs a few times in the Piel, Pual, Hophal, Hihtpael, and Hothpael stems. The basic meaning is to exercise oversight over a subordinate, either in the form of inspecting or of taking action to cause a considerable change in the circumstances of the subordinate, either for the better or for the worse.

It has been said of this verb, which occurs more than three hundred times in the OT: "There is probably no other Hebrew verb that has caused translators as much trouble as *pqd*" (Speiser, BASOR 149:21). KB wrongly asserts that *pqd* originates from the idea of missing. The only basis for such a statement is a similar word in Arabic, which, as far as most of our available texts are concerned, represents a late development in Semitic languages. The verb occurs in Akkadian, usually with the meaning of appointing a governor or other official.

Speiser considers the root meaning to be "attend to with care" or "take note." It is impossible to prove whether this is the actual origin, but the fact that at least half of the occurrences involve positive action by a superior in relation to his subordinates strongly suggests that such action is a vital part of the meaning of the word, an idea that is supported by the fact that the LXX most frequently translates it by *episkeptō* or a similar word.

The word is translated "to number" 110 times in the KJV, but the fact that the LXX renders it by *arithmein* in only eight of these occurrences, and usually uses *episkeptein* or a related word

suggests that in this usage its real meaning is to muster troops or to ascertain the available manpower. It usually concerns soldiers, Levites or priests. There are a number of other Hebrew words that express the simple idea of counting or numbering.

[It may be noted that the so-called census in Num 1 concerns only the adult men "able to go forth to war" (v. 20). It was more than a census: it was an organizing of the troops for battle "by their armies" (v. 3). It was the mustering of the troops in preparation for Moses' invasion of Canaan from Kadesh Barnea. The similar numbering of Num 26 is not a duplicate account or from a separate source. It was another mustering of the troops, this time for Joshua's invasion from the east.

It is probable that David's "census" of II Sam 24 was also not just a head count to satisfy a monarch's pride, but was again a preparation for some ill-conceived military adventure. Notice that Joab, the commander of the army, was charged with the mustering and that he had strong objections to it. R.L.H.]

When translated "visit," as fifty-seven times in the KJV (RSV the same in many of these occurrences), this word almost always has the sense, now largely obsolete, of "making a visitation" and points to action that produces a great change in the position of a subordinate either for good or for ill. Speiser suggests a close parallel to the phrase "to raise the head," used in Gen 40:13, 19 for Pharaoh's treatment both of the butler and of the baker, one to be restored to his position in the court and the other to be hanged. The word *pāqad* is similarly used in what might seem to be two opposite senses in Jer 23:2. There are many instances where "visit" means to inflict injury or harm and RSV translates many of these as "punish." However, in a considerable number of cases it is clear that the "visitation" produces a beneficial result, e.g. Gen 50:24-25, Ruth 1:6, I Sam 2:21; Ps 8:4 [H 5]; Jer 15:15; 29:10. In Isa 24:21 the evil forces that God imprisons for a season are "visited" by him after many days. Scholars divide about equally as to whether "visit" here means punish or release, with Delitzsch and Calvin leaning toward the latter interpretation.

There is only one occurrence where the present usage of "visit" (make a call) would seem appropriate (I Sam 15:2). In view of all the circumstances here, and of the many occurrences with quite a different idea, one may reasonably suggest that this passage is not an exception to the general usage.

Such translations as "miss," "lack," "want," and their passives (altogether about sixteen occurrences) seen at first sight to suggest quite a different idea, but on examination prove to come

under the general meaning of the verb. Thus references in I Sam 20:6, 18, 25, 27 to David's seat being empty or to David being missed involve the idea of Saul's oversight over his subordinate. The references to cattle or sheep not being missed in I Sam 25:7, 15, 21 relate to David's protection of Nabal's flock. A similar reference to God's oversight of his people and finding none missing is contained in Jer 23:4. In Num 31:49 and II Sam 2:30 reference is made to oversight of the survivors of a battle with a check on the number that had been lost. In II Kgs 10:19 there is a demand by the king that the priests of Baal be watched over so that all will be assembled and none found to be absent. In Jud 21:3 there is a reference to God's care of his people and the importance that no tribe be lacking.

The Hiphil is often used for a king's appointment of officers; also for committing Jeremiah to prison (Jer 37:21) and for committing one's spirit into the hand of God (Ps 31:5 [H 6]).

p'qūddā. *Visitation, office, officer, account, charge, custody, ordering, oversight* (RSV similar, but usually substitutes "punishment" for "visitation," except in Job 10:12 where it substitutes "care"). This noun corresponds closely to the verb *pāqad* and has just about the same range of meanings. Its commonest use is to express the primary idea of that verb—intervention by a superior power (usually God or a king) in order to make a great change in the situation of a subordinate. In most of the occurrences of *p'qūddā* of this type the change is for the worse, but Job 10:12 shows that this noun, like the verb, can also have the idea of a change for the better. While the noun, like the verb, may simply involve oversight, it more generally represents an active intervention to help or injure the one visited.

p'qūdim. *Sum* (RSV the same), is used in the pl. to mean "appointments" or "allocation." It occurs only in Ex 38:21, where it indicates the amount designated for the tabernacle.

pāqid. *Officer, overseer* (RSV similar, adds "leader"). This word designates a subordinate who has been placed in a position where he has the oversight of others, whether assigned for a special duty (Gen 41:34; Est 2:3) or in a permanent position in charge of soldiers, priests, Levites, or singers.

piqqūdim. *Precepts, statutes, commandments* (used only in pl.) (RSV "precepts" in all twenty-four occurrences), used only in Ps (all but three of its occurrences are in Ps 119), is a general term for the responsibilities that God places on his people.

mipqād. *Number* (gate of commandment, appointed place; RSV "numbering," "appoint-

ment," "Muster" Gate, "appointed place"). Although this word occurs only five times, it covers a wide range of meanings, all related to the general idea of *pāqad*.

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פקדון (piqqādōn). See no. 1802f.

פקדת (p'qidūt). See no. 1802d.

פקודים (p'qūdim), פקודים (piqqūdim). See nos. 1802b,e.

1803 פקח (pāqah) *open (the eyes).*

Derivatives

1803a פקח (piqēah) *seeing* (Ex 4:11; 23:8).

1803b פתח-פקח (p'qah-qōah) *opening (of eyes)* (Isa 61:1).

The verb *pāqah* occurs twenty-one times in the OT. Most often in II Kgs (4:35; 6:17; 6:20; 19:16) and Isa (35:5; 37:17; 42:7, 20; 61:1). Eighteen times *pāqah* is in the Qal; three in the Niphal (Gen 3:5, "your eyes shall be opened"; 3:7; Isa 35:5).

pāqah refers to the opening of the eyes with two exceptions (Isa 42:20, the opening of the ears; Isa 61:1, the opening of a prison to those who are bound [cf. Lk 4:18–19]).

The eyes may be God's (Job 14:3; Dan 9:18; Zech 12:4; II Kgs 19:16=Isa 37:17; Jer 32:19) or, as in the other passages, man's. The references to God's eyes, an anthropomorphism, may suggest the idea that God is attentive and aware, as opposed to passive and uninvolved (II Kgs 19:16=Isa 37:17, "Lord, open thy eyes, and see

(*rā'â*) the words of Sennacherib"). Or, it may suggest not only awareness, but more, loving compassion (Zech 12:4, "but on the house of Judah (as opposed to God's enemies) I will open my eyes.")).

When *pāqah* refers to the opening of man's eyes, more often than not God is the subject of the verb: Gen 21:19; the six passages in II Kgs referred to above; Isa 35:5 (and cf. Mt 11:5; Lk 7:22); 42:7; Ps 146:8. Only in II Kgs 4:35 does *pāqah* seem to refer to the opening of the eyes in a physical miracle (the son of the Shunemite woman). One is reminded of Jesus' healing of the man with congenital blindness (Jn 9) and especially Jn 9:39, "It is for judgment that I have come into the world so that they which see not might see, and that they which see might be made blind."

V.P.H.

פָּקִיד (*pāqid*). See no. 1802c.

1804 פָּקַע (*pq'*). Assumed root of the following.

1804a פָּקְעִים (*p'qā'im*) carved wood or metal ornaments, either ball or knob-shaped (I Kgs 6:18; 7:24).

1804b פָּקְעַת (*paqqū'ōt*) gourds (II Kgs 4:39).

פָּקְעִים (*p'qā'im*). See no. 1804a.

פָּקְעַת (*paqqū'ōt*). See no. 1804b.

פָּר (*par*). See no. 1831a.

1805 פָּרָא (*pr'*). Assumed root of the following.

1805a פָּרָא (*pere'*) wild ass (e.g. Hos 8:9; Jer 2:24).

1806 פָּרַד (*pārad*) I, divide, separate.

Derivative

1806a פָּרְדָּה (*p'rūdā*) grain of seed (Joel 1:17).

The verb *pārad* appears twenty-six times in the OT in a number of stems: Qal (only Ezk 1:11), Niphal, Piel (only Hos 4:14), Pual only (Est 3:8), Niphal, and Hithpael.

In the sense of "to separate," *pārad* may refer: (1) to the separation of a river into tributaries (Gen 2:10); (2) the separation of the wings of a bird (Ezk 1:11; cf. Job 41:17 [H 9]); (3) the separation of friends on an amiable basis (Gen 13:9, 11, 14; Ruth 1:17; II Sam 1:23; (4) the dispersal of peoples (Gen 10:5, 32; 25:23; Deut 32:8).

The verb has an interesting nuance in Prov, where it occurs five times. Here it may mean to drive a wedge between solid friendships. Thus, Prov 16:28 refers to the man who destroys other people's friendships by creating discord. *pārad* is used in Prov 18:1 to describe the unsociable man.

He is the abominable no-man. Proverbs 18:18 says that the lot "separates" powerful parties locked in a legal contest.

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1807 פָּרַד (*prd*) II. Assumed root of the following.

1807a פָּרֵד (*pered*) mule.

1807b פִּרְדָּה (*pirdā*) she-mule (I Kgs 1:33, 38, 44).

pered. Mule (LXX, *hēmionos* "the separated animal"). The mule is the offspring of a mare and a male ass (the offspring of a stallion and she-ass is called a hinny). Because Lev 19:19 forbids the crossbreeding of animals we must assume that mules were imported into Israel. The mule was ridden (II Sam 13:29; 18:9; Isa 66:20) and served as a beast of burden (II Kgs 5:17).

From the time of David mules function as transportation for members of the royal family (II Sam 13:29; 18:9; I Kgs 1:38, *pirdā*, 18:5). They were received by kings as gifts (I Kgs 10:25; II Chr 9:24). Until recently the word *pered* was unique to biblical Hebrew. It has now appeared in the Ugaritic phrase (2102:12) *rt l ql d yhl prd* "a garment for the courier who is borne by a mule."

Bibliography: Dahood, M., "Hebrew-Ugaritic Lexicography VIII," Bib 51:391-404, esp. p. 400.

V.P.H.

1808 פָּרְדֵּס (*pardēs*) park, enclosed garden.

The word from which comes (through the Greek) the word "paradise." This is a loan word into Hebrew as well as into Greek from the Zend Avestan. It is never in the Hebrew OT applied to the Garden of Eden, although the LXX uses it to translate "garden" (*gan*) in Gen 2:8. Used only three times (Neh 2:8; Song 4:13 and Eccl 2:5), it does not prove that Song and Eccl were written in exilic times. The Zend Avesta, a holy book of Zoroaster, is indeed from 600 B.C. (or later), but its language is a branch of old Indo-Iranian and the word may easily have been borrowed by Solomon's wide-ranging traders. Just as the few Greek words in Dan may have been borrowed before the Greek age of Alexander so this word may have been borrowed before the Persian age of Cyrus. Extensive Persian borrowing came later. It is of interest that the several Persian loan words in the Hebrew OT are found in Ezra, Neh, Est, Dan, Song, and Chr. None occur in the Pentateuch.

R.L.H.

1809 פָּרָה (*pārâ*) bear fruit, be fruitful, branch off.

Derivative

1809a פֶּרִי (p^rri) *fruit*.

The verb *pārā* is used twenty-nine times in the OT, most often in Gen (fifteen times). *pārā* appears twenty-two times in the Qal, seven times in the Hiphil (with the meaning "make fruitful"). Quite often it appears in conjunction with the verb *rābā* "to increase, multiply." It either follows *rābā* (Jer 3:16; Ezk 36:11) or, more frequently, it precedes it (Gen 1:22, 28; 8:17; 9:1, 7; 35:11; 47:27; Ex 1:7; Jer 23:3; in the Hiphil, Gen 17:20; 28:3; 48:4; Lev 26:9).

The root *pārā* is at the heart of the name of one of the tribes of Israel. Genesis 41:52, "[Joseph] named the second son Ephraim ('*ep-rāyim*) because God has made me fruitful (*hip-rani*) in the country of my affliction." The same promise and sustenance came to Jacob at Bethel (Gen 28:3; cf. 48:4). Even the banished Ishmael received this promise of God (Gen 17:20). Most interesting of all is the word of the Lord to Abraham in Gen 17:6, "I will make you fruitful and will make you into nations." Two things are of special interest here. First, in Gen 17 Abraham was ninety-nine years old. Twenty-four years had elapsed after God's original promise to him (Gen 12:4). Second, at the time of this promise of fruitfulness Sarah was post-menopausal and Abraham was impotent (Gen 17:17; Rom 4:19). Unwavering faith!

p^rri. Fruit. Three primary meanings are covered by Hebrew *p^rri*: (1) the fruit of a tree (Gen 1:12); a vine (Zech 8:12); or a fig tree (Prov 27:18); (2) the fruit of the womb, i.e. children (Gen 30:2; Deut 28:4, 11; Ps 21:10 [H 11]; 127:3); (3) fruit as consequences resulting from an action, e.g. "reward" (Ps 58:11 [H 12]; Prov 11:30). Six times *p^rri* is juxtaposed with *shōresh* "root" (II Kgs 19:30; Isa 14:29; 37:31; Ezk 17:9; Hos 9:16; Amos 2:9). Ginsberg has suggested that in these passages *p^rri* does not mean "fruit," but "branch, bough." Such may also be the meaning of *pārā* in verses such as Deut 29:18 [H 17], "lest there be among you a stock 'branching out into' (i.e. 'sprouting') gall and wormwood." Isaiah 11:1, a famous messianic passage, may be translated, "and a shoot shall 'branch' off from his stock."

Of the three usages cited above, the third, i.e. fruit as being indicative of consequences, occurs most frequently (especially in Ps, eleven times, and Prov, ten times). Proverbs refers to the "fruit of one's speech/mouth" (12:14; 13:2; 18:20; also, 18:21), and twice to the "fruit of one's hands" in the sense of achievements (31:16, 31). Proverbs 1:31 says that the heedless will eat of "the fruit of their way." There is a relationship between action and consequence as there is between seed and plant.

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V.P.H.

1810 פֶּרֶךְ (parwār). *Structure attached to the west side of Solomon's temple* (II Kgs 23:11; I Chr 26:11). Perhaps a colonnade.

פָּרוּר (pārūr). See no. 1750b.

1811 פֶּרֶז (perez) *warriors, leaders* (Hab 3:4). Meaning dubious.

1812 פֶּרֶז (prz). *Assumed root of the following.*

1812a פֶּרְזָא (p^rrāzā) *open region, hamlet.*

1812b פֶּרְזִיּוֹן (p^rrāzōn) *rural population, rustics.* This word occurs only in Jud 5:7. Its meaning is dubious.

1812c פֶּרְזִי (p^rrāzī) *open region.*

פֶּרְזִיּוֹן (p^rrāzōn). See no. 1812b.

פֶּרְזִי (p^rrāzī). See no. 1812c.

1813 פָּרַח (pārah) *I, bud, sprout, shoot.*

Derivatives

1813a פֶּרַח (perah) *bud, sprout.*

1813b פִּרְחָה (pirhā) *brood* (Job 30:12).

1813c עִפְרָה ('ep^rōah) *young ones* (of birds (Deut 22:6; Job 39:30).

The meaning of this verb is connected with growing objects in nature. Its two basic translations are to sprout; to blossom/bud.

pārah always occurs in the Qal, except for five usages in the Hiphil. Of special interest is Ps 92:12-13 [H 13-14] which illustrates the use of a verb in different conjugations in the same context. Thus, 92:12 [H 13] "the righteous shall flourish (*yiprāh*) like the palm tree"; 92:13 [H 14] "they shall flourish (*yaprihū*) in the courts of our God." Dahood (in AB, *Psalms*, II, p. 338) understands the latter form as a Hiphil elative and translates, "they will richly flourish," to bring out the force of the Hiphil stem.

Many times the verb is used metaphorically to describe, for example, the "flourishing" of God's people, specifically, Israel (Isa 27:6), both in numbers and in influence. It also refers, more generally, to the righteous (*šaddiq*; Ps 72:7; 92:12-13 [H 13-14]; Prov 11:28; cf. Prov 14:11).

perah. Bud, sprout. This substantive refers to either buds or blossoms (Num 17:8 [H 23]; I Kgs 7:26; Isa 5:24; 18:5; Nah 1:4). It may also refer to bud-shaped ornaments (Ex 25:23, 31, 34; 37:17, 19, 20; Num 8:4; I Kgs 7:49; II Chr 4:5), a decorative piece.

1814 פָּרַח (pārah) II, *break out* (of leprosy).

This verb describes the eruption of skin diseases such as leprosy (?) and boils (Ex 9:9-10). Apart from Ex 9:9-10, *pārah* II occurs only in Lev 13 and 14 (13:20, 25, 39, 42, 57; 14:43).

It is questionable whether or not *pārah* II, "to break out" (of diseases) is to be distinguished from the root *pārah* I, "to bud, spring up, flourish." BDB, p. 827, separates the two. KB, pp. 777-78, treats them as one.

Leprosy might "break out" in place of an old boil (Lev 13:20), or it might "break out" in place of a burn which had not healed (Lev 13:25). Skin which had "broken out" in bright spots might be diagnosed as psoriasis or eczema (אֵפֶרֶת, "tetter," Lev 13:39). Leprosy might "break out" on a bald head, the symptom being a whitish-red spot (Lev 13:42). Leprosy might "break out" on clothing (Lev 13:57) (probably mildew or fungus). Finally, leprosy, spread by dry rot, could "break out" in one's home (Lev 14:43). See *tāmē'* and *šara'at* for the view that other communicable diseases were also so designated.

There are two kinds of leprosy: (1) nodular leprosy in which the patient exhibits eruptions which develop into nodules which subsequently become ulcerated; (2) a more severe kind, anesthetic leprosy, which involves degeneration of the nerves, loss of sensation and muscular movement, progressive paralysis, and eventually the loss of extremities.

Few lepers are mentioned in the OT. They include: (1) Moses, Ex 4:6ff.; (2) Miriam, Num 12:10ff.; (3) Naaman, II Kgs 5:1ff.; (4) Gehazi, II Kgs 5:27; (5) Uzziah/Azariah, II Kgs 15:5; (6) the four lepers at the siege of Samaria, II Kgs 7:3ff. Only the leprosy of Uzziah and the four demanded exile and banishment.

Leprosy, like all sicknesses described in the OT, came not from the realm of impurity or the demonic, but from the realm of God. It is the Lord who made Moses (his hand) and Miriam leprous. He infected houses with defiling leprosy (Lev 14:34). Elisha, the Lord's prophet, made Gehazi leprous on account of his avarice. Uzziah was smitten by the Lord (II Kgs 15:5).

"While the leper was regarded as ceremonially unclean, the Bible never refers to leprosy as a type of sin. Its incidence was regarded as an act of God, and in consequence the healing of the leper was invariably interpreted as a miracle of divine grace," (Harrison, see bibliography).

According to Lev 14 the priest visited the leper during his sickness. He examined the diseased area (not as a physician, but as an interpreter of the Law). He quarantined him, and later pronounced him pure or infected. Most important, the priest performed no therapeutic or exorcistic activity. A purification rite was carried out only after the leprosy healed.

In the OT healing pertains to the man of God, not the priest. Miriam's leprosy was cured not by Aaron, but by Moses' prayer (Num 12:10ff.). Naaman was healed when he followed a remedy prescribed by Elisha.

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V.P.H.

1815 פָּרַח (pārah) III, *fly*. Occurs only in Ezk 13:20.1816 פָּרַט (pārat) *improvise carelessly* (Amos 6:5). Meaning uncertain.

Derivative

1816a פָּרַט (peret) *the broken off, i.e. fallen grapes* (Lev 19:10).

פָּרִי (p'ri). See no. 1809a.

פָּרִישׁ (pāriš). See no. 1826b.

1817 פָּרַךְ (prk) I. Assumed root of the following.

1817a פָּרַךְ (perek) *harshness, severity* (Lev 25:53; Ex 1:13).

1818 פָּרַךְ (prk) II. Assumed root of the following.

1818a פָּרֹכֶת (pārōket) *curtain* (e.g. Ex 26:31; Lev 4:6).

פָּרֹכֶת (pārōket). See no. 1818a.

1819 פָּרַם (pāram) *tear, rend garment* (Lev 21:10; 10:6; 13:45).1820 פָּרַס (pāras) *Persia*, the equivalent of Greek *Peris*, both derived from the Persian designation *Parsa*.

Its designation, the Achaemenian Empire, reflects the name of Achaemenes (700-675 B.C.), the eponymous ancestor of the dynasty.

Cyrus II (559-530 B.C.) is the first Persian monarch referred to in the OT. He promulgated the famous edict (in 539 B.C.) allowing the Jews (and other captured peoples) to leave Babylon and return to their native soil. He is referred to, by implication, in Isa 41:1-7, as the future liberator of the Judeans. In Isa 44:28 he is called God's "shepherd" and in 45:1 God's "anointed," literally, "messiah." Far from being an independent power bent on self-aggrandizement, he is an instrument whom God has raised up for deliverance, one of the actors on the stage of God's unfolding drama.

Two other Persian kings also figure prominently in the Bible. If Cyrus II authorized the restoration, then it was Darius I (522–486 B.C.) who confirmed it. Both Haggai and Zechariah received their call in the second year of Darius' reign (i.e. 520 B.C.), each of whose prophecies deal with the rebuilding of Jerusalem and the temple. Secondly, it was under Artaxerxes I (465–424 B.C.), who sponsored and authorized the ministries of Ezra and Nehemiah, that the restoration plans in Jerusalem were bolstered and completed.

There is no doubt but that the cruelty and rapacity demonstrated by the Assyrians and Babylonians on their subject peoples is missing with the Persians. They have become famous for their remarkably humane treatment of their vassals. Two factors may account for this benign policy. One, the Persian respect for other's autonomy may have had an ulterior motive. That is, the Persians were prepared to respect national sensibilities only to the extent that they served to weld together a new empire greater even than its Babylonian and Assyrian predecessors (cf. Est 1:1). Two, the religion of Persia, Zoroastrianism, was itself geared to tolerance, for it made a place for foreign gods as helpers of Ahuramazda, the chief god. The strategy in the political administration of the empire may have been a spillover from this mentality.

V.P.H.

1821 פָּרַס (pāras) *divide, break (in two).*

Derivatives

1821a פֶּרֶס (peres) *bird of prey, perhaps vulture.*1821b פֶּרְסָה (parsâ) *hoof.*

The verb is used twice in the Qal to describe the "breaking" of bread for the hungry (Isa 58:7) or at a funeral meal (Jer 16:7). Every other time it is in the Hiphil, used of those particular animals which "separate" or "split" the hoof.

parsâ. Hoof. Found in (prophetic) passages to describe the might of an enemy raised by God himself against his people (Isa 5:28) or against Israel's neighbors (Jer 47:3, Philistines; Ezk 26:11, Tyre), or even the strength of Israel herself (Mic 4:13).

Of more important interest is the use of *parsâ* in Lev 11:3–7 (seven times) and Deut 14:6–8 (five times) to describe the animals with cloven hoof.

Leviticus 11 begins the third section in Lev which discusses the theme of legal purity, that is, what the covenant of God with Israel meant for the latter in terms of daily living. Other items discussed in this unit beside chapter 11 (clean and unclean animals) are childbirth (chap 12), leprosy (chaps 13–14), sexual uncleanness (chap 15).

Specifically, Lev 11:1–8 identifies clean and unclean beasts on land. What is permissible for food and consumption are only those who "part the hoof" (*mapreset parsâ*) and chew the cud (a ruminant). Thus, Lev 11 forbids the pious to eat the camel, the hyrax, the hare, the pig, the first three because of the absence of the cloven hoof, the swine because it is not a ruminant. The list in Deut 14:3–8 begins, unlike the list in Leviticus, with the permissible and then moves to the outlawed.

It is interesting to trace man's relationship to animals in the OT, at least as the latter being a source of food (companionship aside!). It is quite clear that before the fall man was a vegetarian (Gen 1:28–29). Only after the flood is man specifically given permission to eat meat, and that without blood (Gen 9:3–4). By the time of Lev and Deut man's meat menu is largely narrowed to a few living creatures of the tame, herbivorous species.

Perhaps the most important thing is not the specifications of what is clean and unclean, but the underlying motivation that prompted the drawing of such a distinction. One obvious truth here is that God is concerned with the total life of his people, and nothing is beyond his concern or purview. Whether the categorization of animals is based on pagan associations or simply on hygienic concerns is difficult to say. Perhaps both.

Conceivably this is one illustration of how the OT unites hygiene and religion, or health and holiness (III Jn 2). It is noteworthy that no punishment for violating these laws is ever mentioned. The prohibited animals are declared unclean, and it is understood that anyone absorbing their impurity would be cut off from all contact with the holy and therefore from God. So then, Israel's total life is to be brought into conformity with God's demands.

Bibliography: Harris, R. L., *Man-God's Eternal Creation*, Moody, 1971, pp. 139–44.

V.P.H.

1822 פָּרַע (pāra') *I, act as leader, lead.* This denominative verb occurs only in Jud 5:2.

Parent Noun

1822a פֶּרֶעַ (pera') *leader* (Jud 5:2; Deut 32:42).1823 פָּרַע (pr') *II. Assumed root of the following.*1823a פֶּרַעַת (pera') *long hair of head, locks.*1824 פָּרַעַת (pāra') *III, let go, let loose, ignore.*

This verb, used sixteen times in the OT, has three basic meanings. The first is "to let loose,"

used of the hair in the sense of "cutting" (Lev 10:6, 13:45; 21:10), or "unbraiding" (Num 5:18). The second is "to let loose" in the sense of "to let run wild" (Ex 32:25 [twice]), "when Moses saw the people 'so out of hand'." The third is "to let loose" in the sense of "to let slip through the fingers," i.e., "to ignore, reject" (Prov 1:25; 8:33; 13:18; 15:32).

Twice *pāra'* is used in the Hiphil (Ex 5:4; II Chr 28:19). Once it is used in the Niphal, Prov 29:18, "where there is no vision the people 'perish'" (אָנַח). On the basis of the use of *pāra'* in the Qal a possible translation for Prov 29:18 is, "where there is no vision (revelation from God), the people are 'undisciplined/get out of hand'."

V.P.H.

- 1825 פָּרַעַה (*par'ōh*) **Pharaoh**. The Hebrew *par'ōh* (in Akkadian, *pir'u*) represents the transcription and vocalization from the Egyptian *per a'o* "the Great House."

Originally the Egyptian designation did not refer to the king of Egypt, but rather to his palace. Not until the middle of the eighteenth Dynasty (1575–1308 B.C.) did the expression become the appellative title of the king. As a circumlocution used to specify the king, the phrase *per a'o* may be analogous to the phrase "the White House," or to the title "the Sublime Porte," i.e. the Turkish sultan of the Ottoman Empire. There is no indication that Egyptian texts ever used "Pharaoh" as part of the official titulary of the king.

There are several pharaohs named in the Bible: (1) Necho, II Kgs 23:29, (the twenty-sixth Dynasty) who killed Josiah (609 B.C.) at Megiddo. II Chronicles 35:22 says that Josiah met his death because he would not listen to God's word from Necho's mouth! (2) Hophra, Jer 44:30, who succeeded Necho, is an object of Jeremiah's prophecy; (3) Shishak, I Kgs 11:40 (twenty-second Dynasty) who harbored Jeroboam when the latter escaped the wrath of Solomon; (4) So, king of Egypt to whom Hoshea sent envoys (II Kgs 17:4). H. Goedicke argued that this is not the name of a king but of a city (BASOR 171:64–6). K. Kitchen holds that it is Osorkon IV (*The Third Intermediate Period in Egypt*, Aris & Phillips, 1973, pp. 372–75).

There are also a number of pharaohs in the Bible who are incognito. Some of these are: (1) the Pharaoh visited by Abraham (Gen 12:10–20); (2) the Pharaoh under whom Joseph served, presumably one of the Hyksos kings (Gen 39ff.); (3) the Pharaoh of the oppression of the Exodus, either Thutmose III and Amenhotep II, (eighteenth Dynasty), or Ramesses II and his son Merenptah (nineteenth Dynasty), depending on whether one dates the Exodus events in the fif-

teenth or early thirteenth centuries B.C. Concerning the Pharaoh whose heart "God hardened" (reflecting perhaps the monistic way in which the Hebrew put the facts of history), see Rom 9:14–29. To use the unfaithful man providentially as a means of revealing God's gracious redemption to others so that they may become redeemed is itself an act of mercy; (4) the father-in-law of Solomon (I Kgs 3:1; 9:16, 24; 11:1). Solomon's marriage with Pharaoh's daughter signifies, possibly, Egypt's inferior status as a political power *vis-à-vis* Israel at this time. The Pharaoh's donation of Gezer is most likely a territorial concession made in the guise of a dowry. This Pharaoh has been identified, tentatively, as Siamun or Psusennes II, the last two kings of the twenty-first Dynasty.

Bibliography: Gardiner, A., *Egyptian Grammar*, London: Oxford University, 1966, pp. 71–76. Redford, D., "The Pronunciation of Pr in Late Toponyms," JNES 22:119–22. Wilson, J., "Pharaoh" in IDB, III, pp. 773–74.

V.P.H.

- 1825.1 פָּרַעַשׁ (*par'ōsh*) **flea**.

- 1826 פָּרַץ (*pāraṣ*) **I, break (through, down, over), burst**.

Derivatives

- 1826a פָּרַץ (*pereṣ*) **breach**.

- 1826b פָּרִיץ (*pāriṣ*) **violent one**.

The verb is used some fifty times in the OT, often in a military or disaster situation. The subject may be God or man. When God is the subject, *pāraṣ* describes his punitive activity upon Israel herself (I Chr 15:13; Isa 5:5; Ps 60:1 [H 3]; 80:12 [H 13]; 89:40 [H 41]); upon one of her priests (Ex 19:22, 24); upon the individual (II Sam 6:8; Job 16:14); upon a recalcitrant king (II Chr 20:37); upon Israel's enemies (II Sam 5:20; I Chr 14:11).

When *pāraṣ* is associated with man it often connotes malicious and destructive activity, for example, to describe what the Babylonians did to the walls of Jerusalem. In Neh 4:3 [H 3:35] and Eccl 3:3 *pāraṣ* is used in contrast to *bānā* "to build, erect," showing that *pāraṣ* does not mean simply "to punch a hole through" but "to level, raze."

Another important nuance of *pāraṣ* is "to increase" (explained by KB, pp. 780–81, as "to break over (by plenty), i.e., increase"). Some have suggested that there are actually two roots here "to break" and "to increase" (Guillaume; see bibliography) or "to break through" and "command" (Driver; see bibliography). When *pāraṣ* means "to increase" it refers to an increase either in produce (Job 1:10; Prov 3:10) or in progeny (Gen 28:14; I Chr 4:38). This increase

may be due to the assistance of a friend or relative (Gen 30:30, 43) but more often is due to God's grace (Ex 1:12; Isa 54:3). The inability to make increases, conversely, is indicative of God's wrath (Hos 4:10).

A third sense for *pāraš* is "to urge, be insistent" (I Sam 28:23, "they 'pressed' Saul to eat" i.e., they broke his abstinence; also, II Sam 13:25, 27, David by Absalom; II Kgs 5:23, Gehazi by Naaman).

peres. *Breach, gap*, mostly in a wall (I Kgs 11:27; Isa 58:12; Amos 9:11; Neh 6:1). God looks for a man "to stand in the breach/gap" in front of him when he views the idolatry in Jerusalem (Ezk 13:5; 22:30; cf. Ps 106:23). *peres* may also describe the breaking of a dike (II Sam 5:20; I Chr 13:11); a rupture between tribes (Jud 21:15); a perineal rupture (Gen 38:29, the birth of Perez and the sudden and unexpected priority of his birth over that of his brother Zerah).

Bibliography: Driver, G. R., "Some Hebrew Roots and Their Meanings," JTS 23:69–73, esp. p. 72. —, "The Root *prš* in Hebrew," JTS 25:177–78. —, "Studies in the Vocabulary of the Old Testament III," JTS 32:361–66, esp. pp. 365–66. Glück, J., "The Verb PRŠ in the Bible and in the Qumran Literature," RQum 5:123–27. Guillaume, A., "Paranomasia in the Old Testament," JSS 9:282–90, esp. pp. 284–85 (on 'Perez' in Gen 38:27ff.). —, "Some Hebrew Roots and their Meanings: פָּרַץ," JTS 24:318.

V.P.H.

1827 פָּרַץ (*prš*) II. Assumed root of the following.

1827a מִפְּרָץ (*miprāš*) *landing place* (Jud 5:17).

1828 פָּרַק (*pāraq*) *tear apart, away* (e.g. Gen 27:40; Lam 5:8).

Derivatives

1828a פָּרַק (*pereq*) *parting of ways* (Ob 14); *plunder* (Nah 3:1).

1828b פָּרַק (*pārāq*) *fragment* (Isa 65:4).

1828c מַפְרָקֶת (*mapreket*) *neck* (I Sam 4:18).

1829 פָּרַר* (*pārar*) I, *break, destroy, frustrate, invalidate*.

The verb appears fifty-three times in the OT, most often in the Hiphil stem (forty-six times), never in the Qal. It can be used only transitively. The suggestion of KB, p. 782, to distinguish between *pārar* "to break" and *pārar* II "to stir, rouse" (Isa 24:19; Ps 74:13) seems unnecessary.

In the sense of "to break" *pārar* may take the following objects: (1) a vow, *nēder*, in the sense

of "to make invalid" or "annul" (Num 30:9, 13, 14, 16). These all deal with vows taken by women, be she newly married, a divorcee, or a widow. They may be "annulled" only by the bridegroom/husband, and must be done so immediately (v. 16). The opposite in Num 30 of *pārar* is *qūm* "to rise" with the meaning here of "validate, endorse." The same relationship between these two verbs is found in Prov 15:22: "Without deliberation plans 'come to nothing' (*hāpēr*), where counsellors are many plans 'succeed' (*tāqūm*)": (2) counsel/advice, 'ēšā (II Sam 15:34; 17:14; Ps 33:10; Ezr 4:5; cf. also Isa 14:27); (3) sign/omen, 'ōt, "foiled" by God; (4) the fear (of God) *yir'ā* (Job 15:4); (5) the commandment(s), *mišwā*, (Ezr 9:14); (6) God's judgment, *mishpāt* (Job 40:8).

It will be seen that in all these instances *pārar* has a moral overtone. It does not mean "to break" in the sense of an exhibition of physical strength, but to violate or renege on revealed truth. Only in Ps 74:13 do we find a reference to *pārar* and strength: "You have 'broken' the sea by your strength," a reference not to the Exodus events (Ex 14:21) but to the primeval actions of Gen.

This is borne out by the fact that of the fifty-three uses of *pārar*, in twenty-three the direct object is "covenant" *b'rit*. Of course, usually man is responsible for "breaking" the covenant. On a few occasions, however, the possibility of God's "breaking" the covenant is alluded to: Lev 26:44; Jud 2:1; Jer 14:21; Zech 11:10. Similarly, Ps 89:33 [H 34]. Possibly then here in this covenant relationship was that of annulment. Yet, "though the expectation of God's punitive intervention was very real, it looked on the whole for individual divine acts of punishment, the aim of which was not an annihilating judgment that would dissolve the covenant, but rather the maintenance of that relationship by the removal of disturbing elements" (Eichrodt).

Bibliography: On *pārar* in Eccl 12:5: Dahood, M., "Canaanite-Phoenician Influence in Qoheleth," Bib 33:216. On Job 15:4: Driver G. R., "Problems in the Hebrew Text of Job," Supp VT 3: 77. Eichrodt, W., ETOT, I, pp. 457ff. THAT, II, pp. 486–87.

V.P.H.

1830 פָּרַר (*pārar*) II, *split, divide* (Isa 24:19; Ps 74:13).

1831 פָּרָא (*par*) III. Assumed root of the following.

1831a פָּרָא (*par*) *young bull, bullock*.

1831b פָּרָה (*pārā*) *heifer, cow*.

par. *Young bull, bullock*, referred to 132 times in the OT (KB, p. 775, derives *par* from *pārar* III,

“turn away, be untamed, unmannerly”). It is a type of cattle (*bāqār*), a category which subdivides into: (1) *‘elep/’ālāpim* and *shôr*, the male working ox used in tillage, ploughing; (2) *par* “bull”; (3) *pārâ* “cow”; (4) *‘egel* “calf”; *‘eglâ* “heifer.”

Only in Ps 22:12 [H 13] is *par* used as a figure of strength and power. Mostly it is mentioned as a sacrificial victim, especially in Lev and Num. Often *par* is followed by the phrase *ben bāqār* (e.g. Ex 29:1; Lev 4:3, 14; Num 7:15).

In the Hebrew sacrificial system the bull (*par*) figured prominently as a sacrificial animal, used: (1) at the consecration of Aaron and his sons (Ex 29:1, 3, 10, 11, 14); (2) as the sin offering either for the sins of the high priest (Lev 4:3, 4, 5, etc.), or the community in Israel (Lev 4:14, 15, 16, 20, 21; in both cases the bull was to be immolated. Its remains were burned “outside the camp,” the animal having served as a substitute for the guilty person who should be expelled); (3) on the Day of Atonement, when the high priest offered a bull for himself (Lev 16:6, 11, etc.); (4) at the investiture of priests when a bull was offered for their sin (Lev 8:2); (5) at the feast of tabernacles (Num 29:20, 36); (6) at the feast of weeks (Num 28:28); (7) at the feast of the new moon (Num 28:11). Most frequently *par* is used in the description of the offering for the dedication of the tabernacle’s altar (Num 7:15, 21, etc.).

pārâ. Cow. Unlike the *par* “bull,” the cow was never used in the OT as an animal of sacrifice. The only exception is the red heifer, which was slaughtered and burned outside the camp (Num 19:1ff.). Its ashes were mixed with the water of purification (vv. 17–22), which removed defilement incurred through contact with the dead (Num 19:11–16). Hebrews 9:13 refers to this custom when speaking of the effectiveness of Christ’s blood for the remission of sin.

Of interest is the story of the Philistines’ returning the ark to Israel (I Sam 6). The presence of God is always a problem for the sinner! The Philistines were instructed to send the ark back on a new cart, drawn by two previously unworked cows that had just calved (I Sam 6:7). The calves were to be separated from the cows (I Sam 6:7). The striking evidence that God is leading them is that the cows, though separated from their calves, go forward and head for Bethshemesh (I Sam 6:12).

Twice, *pārâ* is used symbolically, Hos 4:16, comparing Israel’s backsliding to a stubborn cow, and Amos 4:1, symbolizing the reckless luxury of the women of Samaria.

V.P.H.

Derivative

1832a פָּרָשׁ (*miprās*) *spreading out, thing spread.*

This verb appears sixty-nine times in the OT (Qal, fifty-seven times; Niphal, once; Piel, eleven times). There are a number of direct objects that follow *pāraś*. Those which appear most often are: (1) *kānāp* (thirteen times; twice in the singular, Ruth 3:9; Ezk 16:8, “skirt,” and eleven times in the plural, “wings”). Many of these references are to the cherubim spreading their wings above the Ark (Ex 25:20; 37:9; I Kgs 6:27; 8:7; I Chr 28:18; II Chr 3:13; 5:8). God’s “wings” may act as a net to trap the wicked (Jer 48:40; 49:22) or act as a protection and a covering to the righteous (Deut 32:11).

(2) A second frequently found object of *pāraś* is *reshet* “net,” nine times. The net may be spread by God himself over his own backslidden people (Ezk 12:13; 17:20; 32:3; Hos 7:12). Or the net may be spread over Israel, by an invader (Ezk 19:8), or over an individual (Ps 140:5 [H 6]) by hostile men. Cf. Prov 29:5; Lam 1:13; Hos 5:1.

(3) Most frequently the direct object of *pāraś* is “hand” (*kap* “palm,” thirteen times; *yad*, five times). This is, of course, a reference to the spreading of one’s palms before God in prayer. The OT data would indicate that the prayer could assume a number of different postures in his prayer time: (1) standing, I Sam 1:26; I Kgs 8:22; Jer 18:20; (2) kneeling, I Kgs 8:54; Ezr 9:5; Dan 6:11; (3) prostration, Josh 7:6; (4) head bowed, Gen 24:26; Neh 9:6; (5) face between the knees, I Kgs 18:42; (6) sitting, II Sam 7:18.

It may be of no special significance, but the word used after *pāraś* in the Qal when the verb refers to prayer is always *kap*, more literally, “the palm.” In the Piel, however, the object, if the reference is to prayer, is *yad* (Ps 143:6; Lam 1:17) except for *kap* in Isa 1:15.

Some whose prayers are physically accompanied by the raising of or spreading before God the palms are: (1) Moses, Ex 9:29, 33; (2) Solomon, I Kgs 8:22, 54; II Chr 6:12, 13; (3) Ezra, Ezr 9:5; (4) Job, on advice by Zophar, Job 11:13; (5) the prayer of the pious who spread their hands toward the temple, I Kgs 8:38; II Chr 6:29; (6) those who degrade prayer to a cover-up for injustice and oppression, Isa 1:15; (7) those who stretch their palms to an alien God, Ps 44:20 [H 21].

It would appear that in most cases where uplifted hands are involved it is in a spirit of supplication. The same idea may be found, though, with the verb *nāśâ* “to lift, raise” in Ps 28:2; 134:2; 141:2. Cf. the Ugaritic *ša ydk šmm* “lift up your hands toward heaven” (Krt: 75–76). Paul reflects this practice in I Tim 2:8.

1833 פָּרַשׁ (*pārash*)

The odd form *parśez* Job 26:9 is called a *Pi'lel* of *pāraš* by BDB and GB.

V.P.H.

פָּרַשׁוּ (*pārśez*). See discussion under no. 1832.

1833 פָּרַשׁ (*pārash*) I, *make distinct, declare*.

Derivative

1833a פָּרָשָׁה (*pārāshā*) *exact statement* (Est 4:7; 10:2).

This verb is found five times in the OT (or four if in Ezk 34:12 the MT is changed from *niprāshôt* to *niprāsôt*, "his sheep that are 'scattered'," that is from *pāraš* instead of *pārash*). The one use of the verb in the Hiphil is Prov 23:32, "it 'stings' like an adder." KB, p. 782. 83 includes this under *pārash* I, but BDB, p. 831, relegates this Prov passage to a separate root *pārash* II.

The three passages we are left with then are: (1) Lev 24:12—in the case of blasphemy it is said of the culprit that he is to be placed under guard until the will of the Lord "should be made clear" unto them. (2) Num 15:34—in a case of Sabbath breaking the violator is to be kept in custody until his penalty should be "determined" or "fixed." (3) Neh 8:8, "So they read in the book in the law of God 'distinctly'" (קִנְיָ), or in some versions, "they read from the Law of God, 'translating'," i.e. from Hebrew to Aramaic. Conceivably the form of the verb in Hebrew here, *m'pōrāsh*, is the equivalent of the Aramaic form in Ezr 4:18, "The document you sent to me has been 'translated', *m'pārash*, and read before me." (Ezr 4:6-6:18 are written in Aramaic, the rest in Hebrew.)

The basic meaning still remains, "to make/be made clear" (by revelation, explication, or translation).

It is from this Hebrew root that the term "Pharisee" is derived. The origin both of the movement and the designation itself, Pharisee, is somewhat puzzling. It has been suggested that the Pharisees, under the Hasmonean prince John Hyrcanus (135-104 B.C.), himself an ex-Pharisee, were expelled from the Sanhedrin and were subsequently branded with the name the "Perushim," i.e., "the separators." In other words, the term was originally one of opprobrium, akin to that attached to the Holy Club at Oxford, the "methodists." And like the Methodists, the Pharisees took the name as their own but used its alternative Hebrew meaning, "the exponents" (of the Law). The Pharisees are, then, the "separators" in that they are the expositors of the Law, both written and oral.

V.P.H.

1834 *פָּרַשׁ (*pārash*) II, *pierce, sting*. This verb occurs only once, in the Hiphil (Prov 23:32).

1835 פָּרַשׁ (*prsh*) III. Assumed root of the following.

1835a פֶּרֶשׁ (*peresh*) *fecal matter*.

1836 פָּרַשׁ (*prsh*) IV. Assumed root of the following.

1836a פָּרָשׁ (*pārāsh*) *horse, horseman*.

Both of these translations are covered by the one Hebrew word. The various lexica differ radically among themselves as to how often and where *pārāsh* = "horse" and where "rider." Some have suggested that the proper translation of *pārāsh* is always "horse" and if "horsemen" is ever allowable, the reference is to those who were charged with managing the horses (as in a chariot), not to those who mount for riding (Mowinckel).

The word occurs fifty-seven times in the OT and all but three are in the plural. Since the singular form is *pārāsh*, one would expect the remaining fifty-four instances to have the plural form *p'rāshim*. Instead the form is *pārāshim*. The MT presupposes an original *parrāsh*.

The heaviest clusters of *pārāsh* are found in the Solomon cycle in reference to his vast resources (ten times), and in the account of the death of the Egyptians at the Red/Reed Sea, Ex 14 (six times).

Bibliography: Gurney, O. R., "Hittite Paras-Horse?" PEQ 69:194. Mowinckel, S., "Drive and/or Ride in O.T.," VT 12:278-99, esp. pp. 289-95. Sayce, A., "Origin of the Hebrew PĀRĀSH," JTA 24:175.

1837 פָּרְשֵׁגֶן (*parshegen*) *copy*. This Persian loan word occurs only in Ezra 7:11.

1838 פָּרְשֵׁדָנָה (*parsh'dōnā*). Meaning unknown. Only Jud 3:22. BDB connects with *peresh* fecal matter. LXX takes it as part of Eg-lon's palace.

1839 פָּרְתָמִים (*part'mim*) *nobles*. Only in Est and Dan. Loan word from Old Persian.

1840 פָּשָׂה (*pāšā*) *spread*.

1841 פָּשַׁע (*pāšā'*) *step, march* (Isa 27:4).

Derivatives

1841a פָּשַׁע (*pešā'*) *step* (I Sam 20:3).

1841b מִפְּשָׂא (*mipšā'ā*) *hip or buttock* (I Chr 19:4).

1842 פָּשָׁה (*pāšaq*) *part, open wide* (Prov 13:3; Ezk 16:25).

1843 פָּשָׁה (*pash*) *folly* (Job 35:15). Meaning uncertain.

1844 *פָּשָׁה (*pāshah*) *tear in pieces*. Occurs only in the Piel (I Sam 15:33; Lam 3:11).

1845 פָּשַׁח (*pāshat*) *strip, invade*.

The verb occurs forty-two times in the OT, twenty-three times in the Qal; three times in the Piel (I Sam 31:8; II Sam 23:10; I Chr 10:8, always "to strip the slain" after a battle); fifteen times in the Hiphil; once in the Hithpael (I Sam 18:4, "Jonathan 'took off' the cloak he was wearing").

In the Qal stem *pāshat* has two basic translations. One is to "strip off" (clothing), the second is "to invade." The meaning "to strip off" is not unique to the Qal stem but may be found also in the Piel (where the object of the verb is "armor" of a fallen warrior) and in the Hiphil (primarily with the object "clothing" but also "armor" (I Sam 31:9) or "skin" in the sense of "to flay, dismember" (Lev 1:6; II Chr 29:34; 35:11; Mic 3:3). Of the fifty-two occurrences of *pāshat*, twenty-three times the meaning is "to strip, remove, make naked."

In such a context *pāshat* may denote violent or judgmental action—those passages which refer to the stripping off of one's armor—but also, the stripping off of one's clothing when Israel/Judah is overrun by an alien power (Ezk 16:39; 23:26; Josh 2:3 [H 5]). Micah 2:8 observes that Judah "pulls off," i.e. "steals" the coats of others. Similarly Joseph was "stripped" of his coat by his brothers (Gen 37:23). Aaron is to be "stripped" of his vestments, before he dies, on account of Israel's past sins (Num 20:26, 28).

On other occasions "to remove" the clothing simply means to make a change in one's dress, at a sacred occasion (Lev 6:11 [H 4]; 16:23); at the end of a day's work (Neh 4:23 [H 17]); as a sign of repentance and mourning over one's sins (Isa 32:11); in an act of ecstatic prophecy (I Sam 19:24).

Bibliography: On *pāshat* in Hos 2:5: Gordon, C. H., "Hos. 2:4–5 in the Light of New Semitic Inscriptions," ZAW 54:277–80.

V.P.H.

1846 פָּשָׁה (*pāsha'*) *rebel, transgress, revolt*.

Derivative

1846a פֶּשַׁח (*pesha'*) *rebellion*.

The fundamental idea of the root is a breach of relationships, civil or religious, between two par-

ties. In Ugaritic the substantive *pš'* "sin" is found (UT 19: no. 2128).

In a context of international relationships, the verbal form designates a casting off of allegiance, a rebellion against rulers. This secular concept of revolt appears in I and II Kgs and parallels in II Chr. By analogy, but in a religious sense, Israel was accused of rebelling against her divine king and the established covenant between them (Isa 1:28; 48:8; Ezk 2:3; Hos 8:1). Obviously, God is never guilty of committing this act since there is no higher authority than himself; hence, this is a trait of human activity (Hos 14:9), and is sometimes set in contrast to the actions of faithful (Prov 28:21; and righteous (Ps 37:38) men. In one instance, Israel is accused of engaging in rebellion "since your birth" (Isa 48:8). The acts of transgression, i.e. going beyond the limits of God's laws, have impact on inner attitudes which create deceitfulness (Isa 59:13) or a distorted love for this "independence" from God (Amos 4:4). It may dull one's knowledge of the right (Hos 8:1; Ps 51:13) and be a rigid refusal to accept correction (Jer 2:8, 29; Hos 7:13; Zeph 3:11; Amos 4:4).

God's reaction to transgression may be judgment (Ps 37:38; Isa 1:28; Dan 8:23), but his deep desire is really to provide salvation from this way of living. Through Isa (46:8) he gave a ringing call to remember and turn, and through the Suffering Servant made provision for a change (Isa 53:12). Those who would cast away, and acknowledge these sins (Jer 3:13; Ezk 18:31), God would forgive and redeem (Jer 33:8; Hos 7:13; Zeph 3:11). At least one so redeemed desired to tell others how to be converted (Ps 51:13).

pesha'. *Rebellion, revolt, transgression.* This masculine noun designates those who reject God's authority. In the indictments of the first two chapters of Amos, *pesha'* is done by non-Israelites to other people, but overwhelmingly the Hebrew people were the ones who were guilty of *pesha'* against the authority and covenant of their God. In a few Psalms, the book of Prov and a few instances in Ezk the individual is emphasized, instead of the corporate body, guilty of this sin. Lam personifies Jerusalem three times and Isa says the earth (a figure for its inhabitants) was involved in *pesha'*.

In a few secular contexts, this term refers to violations of personal and property rights of others (Gen 31:36; 50:17; I Sam 24:11; 25:28). In a religious context, this term refers to involvement in fertility cult practices (Isa 57:4), active persecution of God's people (Ps 5:10 [H 11]; 59:3 [H 4]) and telling falsehoods (Prov 12:13; 17:9). Predominantly *pesha'* is rebellion against God's law and covenant and thus the term is a collective which denotes the sum of misdeeds and a fractured relationship.

The measure of this kind of sin is the character of God himself, for if there were no such God, there could not be *pēsha'*. Some passages highlight the contrast between God and man's rejection of him, especially his desire to correct the estrangement (Ex 34:7; Num 14:18; Josh 24:19; I Kgs 8:50; Prov 19:11; Mic 7:18).

Not only does *pēsha'* create a gulf between God and man, it generates distortions within himself, i.e. a tendency to hide his actions (Job 34:6), deceitfulness (Prov 28:24), apathy (Ps 36:1 [H 2]), illness (Ps 107:17), a love for strife (Prov 17:19), a sense of enslavement (Prov 12:13), easily angered (Prov 29:22), hypocritical worship (Isa 58:1) and a sense of defilement (Ezk 14:11). In one case, *pēsha'* is depicted as a heavy, crushing weight (Isa 24:20).

As far as God is concerned, there are two ways the rebellion may be ended; it may end with punishment or a renewal of the relationship. God's first step is to indict his people and expose their sin as a rebellion. Some key passages with this theme are Job 36:9; Mic 3:8. Through his servants, God warns his people of their danger (Ps 89:32 [H 33]; Amos 3:14), and takes pains to designate their transgression as the cause for their punishment (Ezk 39:24; Mic 1:13; Dan 8:12–13).

The references given above on the character of God indicate that God wants to pursue a different course of action; he wants to save his people. In the ceremonies of the Day of Atonement he provided a scapegoat (Lev 16:16, 21) and in Isa 53:5, 8 promised redemption through the Suffering Servant. Through his servants he promised forgiveness (Job 7:21; Isa 43:25; Ezk 18:22; 37:23). God also makes man's role of choice clear (Ezk 33:12; cf. Job 8:4).

Before God actually grants his pardon, man is called upon to act (Ezk 18:30–31) with a warning attached and that man must personally repudiate his rebellion and the idolatry that was an integral part of it (Ezk 18:28, 37:23).

An examination of several prayers of supplication reveals that the one who prays does indicate awareness of sin (Isa 59:12) and does engage in confession of sin (Ps 51:3 [H 5]; Ezk 33:10). Yet, it is clear that human effort can not bring salvation, so these prayers also exhibit an earnest plea for God to act (Job 13:23; 14:17; Ps 19:13 [H 14]; 25:7; 51:1 [H 3]). Best of all, testimonies are recorded that God did indeed pardon and redeem his people (Ps 32:1; 65:3; Prov 19:11; Isa 43:25; 44:22; 53:5; 59:20).

Historically, Israel as a nation and as individuals knew God's acts of judgment and his acts of salvation. Man's rebellion was the cause of the judgments, but God's compassion was the grounds for their salvation.

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G.H.L.

1847 פֶּשֶׁר (*pēsher*) *solution, interpretation*.
Loan word from Aramaic (*pishrā'*, Eccl 8:1).

1848 פֶּשֶׁת (*pēshet*) *flax, linen*. Derivation uncertain.

1849 פִּשְׁתָּה (*pishtā*) *flax*.

1850 פֶּת (*pōt*) *sockets* (I Kgs 7:50; Isa 3:17).

פֶּת (*pat*). See no. 1862a.
פִּתְּאָם (*pit'ōm*). See no. 1859a.

1851 פַּת־בָּגַג (*pat-bāg*) *portion* (of food) for king, delicacies (Dan 1; 11:26).

1852 פִּתְגָּם (*pitgām*) *edict, decree* (Est 1:20; Eccl 8:11). Persian loan word.

1853 פָּתָה (*pātā*) *entice, deceive, persuade*.

Derivative

1853a פֶּתִי (*peti*) *simple, foolish*.

The verb *pātā* appears twenty-seven times, primarily in the Piel and Pual stems. The basic verb idea is "be open, spacious, wide," and might relate to the immature or simple one who is open to all kinds of enticement, not having developed a discriminating judgment as to what is right or wrong.

The verb usage is seen in the tactics of Samson's bride-to-be in wrangling the secret of his riddle (although in the end she lost her husband, Jud 14:15–16). Enticement is described in terms of a man seducing a woman (Ex 22:15). The immature are warned not be enticed by sinners (Prov 1:10). Another arresting usage of enticement is what happens when a man refuses to follow God's direction. He is enticed to do wrong to his ultimate hurt, a discipline or judgment for rejecting the Lord (II Chr 18:19–21).

To deceive carries almost the same idea as to entice. Israel is warned not to be deceived by turning to other gods in the midst of plenty (Deut 11:16). To be a witness against a neighbor without cause is to deceive with one's lips (Prov 24:28). Jeremiah in the depths of despair complained that God had deceived him when his ministry seemed so fruitless. The Lord was gra-

cious with him (as he is with all who serve him), for Jeremiah could not escape the commission (20:7-9). Even a prophet can be deceived by God when a double-minded people ask guidance. The Word already given (regarding idols) must be obeyed before further light is sought or else it is mockery (Ezk 14:9).

peti. *Simple, foolish.* *peti* generally describes the naive (not deranged) in Prov who must be well taught, since an immature person believes anything (Prov 14:15). [But is not something worse than immaturity implied when the *p^e tāyim* along with mockers *lēšim* and fools *k^e sīlīm* (Prov 1:22) are said to have "rejected me," "ignored my advice" and not to have "accepted my rebuke" (1:24-25 NIV)? R.L.H.] If the *peti* refuses to learn he will go on to inherit folly (*iḥwelet*, the impairment of moral and spiritual values, Prov 14:18). To achieve moral and spiritual maturity, the naive are encouraged to receive prudence (Prov 1:4), to understand wisdom (Prov 8:5), and to dwell where wisdom makes her home (Prov 9:4). Otherwise, he may drift into temptation and then sin, immorality (Prov 7:7f.), robbery and murder (Prov 1:10-14). Apart from godly tutelage, he is on the road to death (Prov 7:7; 22:3).

Bibliography: THAT, II, pp. 495-97.

L.G.

פִּתּוּחַ (*pittūaḥ*). See no. 1855a.

פָּתוֹת (*pātōt*). See no. 1862b.

1854 פָּתַח (*pātaḥ*) I, open.

Derivatives

- 1854a פֶּתַח (*petah*) *opening, doorway.*
- 1854b פֶּתַח (*pētaḥ*) *opening, unfolding*
(Ps 119:130).
- 1854c פִּתְחוֹן (*pithōn*) *opening* (Ezk
16:63; 29:21).
- 1854d פֶּתִיחָה (*p^etihā*) *drawn sword* (Ps
55:22; Ezk 21:33; Ps 37:14).
- 1854e מִפְתָּח (*miptāḥ*) *opening, utterance*
(Prov 8:6).
- 1854f מַפְתֵּחַ (*maptēaḥ*) *key.*

The verb appears 135 times in the OT, in the Qal, 97 times; in the Niphal, 18 times; in the Piel, 19 times; in the Hithpael, once. In the Qal stem the meaning "to open" remains standard. The same is basically true in the Niphal except for Isa 5:27; 51:14 where the respective translations are "to loose" and "to release." In the Piel, however, the primary meaning is "to loose, untie, strip off, undo," either in the sense of "to humiliate" (Job 12:18; 30:11; Isa 45:1), but more often "to liberate" (Isa 58:6; Jer 40:4; Ps 102:20 [H 21]; 116:16).

pātaḥ is a transitive verb always with a direct or implied direct object. Most commonly the ob-

ject of *pātaḥ* is a part of the body—forty-one times (the mouth: twenty-three times; the eyes: seven times; the hands: six times; the lips: three times; the ears: twice).

Since *pātaḥ* is followed most frequently by *peh* "mouth," it will be instructive to see what are the various nuances behind the phrase, "to open the mouth." In some places this combination is simply a literary device to draw attention to what follows as in "Job opened his mouth," (Job 3:1). This is comparable to the introduction in the NT to the Sermon on the Mount, "And Jesus opened his mouth," (Mt 5:2) or "Then Peter opened his mouth and said" (Acts 10:34). Quite often it is simply a circumlocution for "talk," or "speak." "When she 'opens' her mouth, she does so wisely," (Prov 31:26; cf. 24:7). Thirdly, it may mean "to make an announcement" (Ezk 21:22 [H 27]). Fourth, "to open the mouth" sometimes denotes "to slander, to attack with words" (Ps 109:2). Fifth, one may open his mouth to eat (Ezk 3:2).

Sixth, one who does not open his mouth is compared to one afflicted with dumbness (Ps 38:13 [H 14]). He refuses to give back to his accusers the sharp answer or to retaliate orally. This can be seen too of the suffering Servant in Isa 53:7, "He opened not his mouth." In the several instances of this phrase in Ezekiel the meaning is "to function and speak prophetically"; thus, Ezk 3:27, "When I speak to you, I shall 'open your mouth' and you will tell them." When Ezekiel was struck dumb (3:26) it is very unlikely that this means he lost his capacity for speech. What he lost was his capacity to function as a prophet and to act as an intermediary or intercessor. Cf. too Ezk 24:27; 33:22.

Finally "the opening of the mouth" is applied to something other than humans: (1) a cave: Josh 10:22; (2) the earth: Num 16:32; 26:10; (3) a donkey: Num 22:28.

petah. *Opening, entrance,* 164 times. It may describe the opening/entrance of: (1) a tent, Gen 18:1; (2) a house, Gen 19:11; (3) a city, I Kgs 17:10; (4) an "open" place, Gen 38:14; (5) a cave, I Kgs 19:13; (6) a gate, Ps 24:7, 9. The word is used figuratively in Hos 2:15 [H 17], "a door of hope." Only in Mic 7:5 is *petah* connected with the mouth, "keep the 'doors' of your mouth."

maptēaḥ. *Key* an opening instrument, Jud 3:25; I Chr 9:27; Isa 22:22.

Bibliography: Dahood, M., "Hebrew and Ugaritic Equivalents of Akkadian *pitū pūridā*," Bib 39:67-69 (Isa 45:1, "I shall 'loose' (*pātaḥ*) in the Piel) the loins of kings" does not mean, "I shall disarm kings" but "I shall make the kings run"). Emerton, J., "Binding And Loosing: Forgiving And Retaining," JTS 13:325-31. (*pātaḥ* may throw light on "whatsoever you loose on

1855 *פָּתַח (pātaḥ)

earth," Mt 16:19). Gertner, M., "Terms of Scriptural Interpretation: a Study in Hebrew Semantics," BSOAS 25:1-27, esp. pp. 14-16 (*Pātaḥ* means 'interpret/interpretation' in Ps 49:4 [H 5]; 119:130). Wilson, R. R., "An Interpretation of Ezekiel's Dumbness," VT 22:91-104.

V.P.H.

1855 *פָּתַח (pātaḥ) II, carve, engrave.

Derivative

1855a פִּתּוּחַ (pittūaḥ) engraving.

This verb appears eight times in the Piel and once in the Pual (Ex 39:6). It may refer to engravings on buildings (Solomon's temple, I Kgs 7:36; II Chr 3:7; and the worker, Hiram, who did the engraving on that temple (II Chr 2:7, 14 [H 6, 13]). Secondly, it refers to engravings on the priestly vestments, specifically (1) the two stones on which the names of the tribes of Israel are to be inscribed, which are then to be attached to the shoulder straps of the Ephod (Ex 28:9, 11), and (2) the diadem (Ex 28:36). Cf. also Zech 3:9.

V.P.H.

פִּתּוּחִי (pit' ḥōn). See no. 1854c.

פִּתִּי (peti). See no. 1853a.

1856 פִּתְיִיל (p' tīgīl) rich robe (Isa 3:24).

פִּתְיִיחָה (p' tīḥā). See no. 1854d.

פִּתִּיל (pātīl). See no. 1857d.

1857 פָּתַל (pātal) twist.

Derivatives

1857a פִּתִּיל (pātīl) cord, thread.

1857b פִּתְלֹל (p' taltōl) tortuous (Deut 32:5).

1857c נִפְתָּלִים (naptālim) wrestlings (Gen 30:8).

פִּתְלֹל (p' taltōl). See no. 1857b.

1858 פָּתַן (ptn). Assumed root of the following.

1858a פִּתְּנוּ (peten) venomous serpent, perhaps cobra.

1858b מִפְתָּן (miptān) threshold.

1859 פִּתְעָה (peta') suddenness.

1859a פִּתְּאוּם (pit'ōm) suddenly, surprisingly.

pit'ōm. Suddenly, surprisingly. The word appears twenty-five times in the OT, most often in the prophets, ten times (Isa, four times; Jer, five times; Mal, once) and in Wisdom Literature, eight times (Prov, four times; Job, three times; Eccl, once). The one dubious passage is Prov 7:22 which translates, "He goes after her

'straightway' (קַיָּו) or 'impulsively.'" The LXX reads for "straightway" *kepphōtheis* "simples-ton" suggesting that behind the MT *pt'm* is *p'tā'im*. We retain the Massoretic vocalization (W. McKane, *Proverbs*, p. 340) as more in line with the context.

The final -m in *pit'ōm* is in biblical Hebrew and Ugaritic frequently an adverbial indicator. Compare such words as: *ḥinnām* "in vain"; *rêqām* "empty-handed"; *yômām* "daily"; *etmōl shil-shōm* "previously."

Of the twenty-five uses of *pit'ōm* all of them occur in connection with disaster or judgment. The one exception where *pit'ōm* has a pleasant sense is II Chr 29:36. After describing the rededication of the temple by Hezekiah the writer says, "And Hezekiah rejoiced and all the people over what God had prepared for the people, for the thing was done 'suddenly'," most likely a reference to the reforms of Hezekiah which were so speedily and happily executed.

The word first appears in the OT in Num 6:9. Because a Nazirite had to avoid contact with anything deceased, if anyone died "suddenly" in his presence, the Nazirite had to present a sacrifice to God. Cf. also Num 12:4.

The adverb appears for the first time in a military context in Josh 10:9; 11:7, describing the blitzkrieg attack of Joshua on the Amorite kings and Hazor. This is preponderantly the motif in the prophetic references too: Isa 47:11; Jer 51:8 for example.

Malachi's proclamation (3:1) of the Messiah's appearing is well known, "And the Lord, whom you seek, shall 'suddenly' come to his temple." This sudden coming will be a combination of judgment and vindication, curse and blessing. Who can remain standing on that day?

Bibliography: Gordon, C. H., UT 11:4 (for the adverbial -m); Daube, D., *The Sudden in the Scriptures*, Leiden: Brill, 1964, pp. 1-8.

V.P.H.

1860 פָּתַר (pātar) interpret (dreams).

Derivative

1860a פִּתְרוֹן (pitrōn) interpretation.

The verb occurs nine times in the OT, always in connection with the interpretation of dreams, and here it is confined exclusively to Gen 40-41, Joseph's dream interpretations while in Egypt.

pitrōn. Interpretation. Only in Gen 40-41. The Aramaic equivalent for *pātar* is *p'shar* which is found as a noun and a verb in Dan 2-5. It has been speculated that the place of residence of Balaam-Pethor (Num 22:5) is not a Hebrew locative at all but instead is Balaam's Aramaic professional title-*pathorah*-a regular *nomen agentis*

of *pātar* "the interpreter," (Yaure; see bibliography).

Among the literature from Qumran there have been discovered "commentaries" on several of the canonical books. The characteristic feature of these compositions is that the gloss after the biblical verse quoted is preceded by the phrase *pishrô 'al*, "its interpretation concerns." Hence, because of the use of the root *pshr*, these commentaries (better, apocalyptic expositions of biblical passages, for the most part from the prophets) are known as *p" shārīm*.

The technical name for dream interpretation is oneiromancy. An individual who engages in such an activity is called an oneirocritic. It is well known that in the ancient Near East there existed a whole discipline of dream interpretation even to the existence of manuals on the subject. In these cultures dreams were always understood causally. By magic one could induce good dreams. The local deity could be petitioned to turn a dream to good. Or, the ill effect of a bad dream could be cancelled by a counterspell.

It is of no little importance that a science of dream interpretation failed to emerge in Israel. Only two Hebrews engage in oneiromancy—Joseph and Daniel—and that while they belong to the court of heathen kings. The biblical Hebrews never need interpreters to explain their dreams,

although individual Hebrews may interpret dreams for foreigners. And even when they do, the Scripture emphasizes that neither was able to solve the dream through his own wisdom. It was God who revealed the interpretation to them (Gen 40:8; Dan 2:7ff.).

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V.P.H.

פִּתְרוֹן (*pitron*). See no. 1860a.

1861 פִּתְשֶׁגֶן (*patshegen*) *copy* (Est 3:14; 4:8; 8:13). A variant of *parshegen* (q.v.).

1862 פַּתַּת (*pātat*) *break up, crumble*. Occurs only in Lev 2:6.

Derivatives

1862a פַּת (*pat*) *fragment, bit, morsel of bread*.

1862b פִּתּוֹת (*pātôt*) *fragment* (Ezk 13:19).





שָׂדִים (*šē'ā*). See no. 1884a.

שָׂדִים (*šō'ā*). See no. 1884b.

שָׂדִי (*šō'i*). See no. 1884c.

1863 שְׂדִימִים (*še'elim*) a kind of lotus (Job 40:21–22).

1864 צֹאן (*š'n*). Assumed root of the following.

1864a צֹאן (*šō'n*) flock, sheep. (ASV and RSV very similar.)

šō'n is the generic term for "small cattle" comprised mostly of sheep and goats, but the emphasis in the word is on sheep (cf. Gen 38:17; I Sam 25:2). Flocks were the staple animals throughout Israel's history, especially during the patriarchal period (Gen 46:32). They provided milk (Deut 32:14) and food. Their wool was woven into cloth that served numerous purposes and their hide had many functions, including tent covering (Ex 26:14). A man's wealth was measured by the size of his flocks (I Sam 25:2). Abraham had a large flock (Gen 12:16), and the flocks of Jacob and his sons were so large that they grazed from Hebron to Dothan (Gen 37:12–17). King Solomon's household consumed 100 sheep a day. Finding water for the flocks was a major concern. Wells were thus both a major gathering place and yet a source of deep contention (Gen 24:11–27; 26:17–22). Sheep were protected in caves and folds made from rock (cf. Num 32:16). A shepherd was responsible for the sheep; he had to stand the loss of his negligence (cf. Ezk 34:10). But if he fulfilled his task faithfully, any sheep lost was the loss of the owner (cf. Gen 31:39).

The firstborn of the flock belonged to Yahweh (Ex 13:12; Deut 15:19), and the tithe of the flock was given to him (Lev 27:32). A sheep remained with its dam seven days before being presented on the eighth (Ex 22:29). In addition, sheep served for numerous offerings. Their most prominent place was on the day of the passover. A year old, male lamb without blemish was offered up by each household (Ex 12:5f.). The animal could be either a sheep or a goat. In addition, they served for burnt offerings (Lev 1:10), sin offerings (Lev 5:6), guilt offerings (Lev 5:15) or peace offerings (Lev 3:6). To qualify, the animal had to be perfect, without blemish, except minor defects were allowed for a freewill offering (Lev 22:21–25). When Israel was faithful to the covenant, God promised to bless them; this blessing included an increase in flocks (Deut 7:13; 28:4); conversely when they were disobedient, a part of their curse would be the loss of their flocks (Deut 28:18, 31, 51).

Sheep frequently serve as a symbol for the people of God (Num 27:17). The imagery indicates the people are naive and must be led and protected by a compassionate shepherd (Ps 100:3). The sheep too have the responsibility of responding to the voice of their master (Ps 95:7). When they are wayward, they must confess their wrong and return to the Lord (Isa 53:6).

A compassionate leader is called a shepherd (cf. Jer 3:15). When the people lack leadership, they are considered as sheep scattered on the hills; i.e., without leadership they do not have the direction to work together to overcome obstacles (I Kgs 22:17; Num 27:17). Two of Israel's greatest leaders, Moses and David, learned to lead people by tending flocks (Ex 3:1; Ps 77:20 [H 21]; I Sam 16:11; II Sam 7:8; Ps 78:70ff.). Amos, a prophet, also was taken from tending the flock to preach in Northern Israel (Amos 7:14f.). Yahweh is pictured as the good shepherd (Ps 23:1; 80:1 [H 2]; Ezk 34:15, 31), and the people are the sheep of his pasture (Ps 95:7; 100:3; Ezk 34:31; Jn 21:15ff.). When he brings salvation, he will tenderly and strongly gather them into his arms (Isa 40:11). The coming Messiah is also anticipated as the true shepherd of the sheep (Ezk 34:23f.; cf. Jer 23:3–6; Jn 10:11, 14). Conversely, false shepherds scatter the sheep (Jer 23:1–3; 50:6; Isa 56:11f.; Jn 10:12f.). They feed themselves and not the flock (Ezk 34:2f.). The sheep flee and are threatened with destruction by numerous dangers (I Kgs 22:17; Ezk 34:5f.). The people under distress and sensing that they have been forsaken by God describe their condition as sheep led to the slaughter (Ps 44:11, 22 [H 12, 23]; cf. Jer 12:3). This same feeling was to be encountered literally by the suffering servant (Isa 53:7). These shepherds will be judged and God himself will search for his sheep, rescue them from dangerous places, and bring them back to their own land (Jer 23:3; Ezk 34:10ff.; Mic 2:12). Therefore one description of the blessings of the new age is that of flocks securely pasturing on the hills of Palestine (cf. Jer 33:12f.; Zeph 2:6).

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J.E.H.

שָׂבָא (*šāb*). See nos. 1866a, 1867a.

1865 שָׂבָא (*šābā'*) fight, serve.

Derivatives

1865a שָׂבָא (*šābā'*) war, army.

- 1865b שָׁבָאוֹת (*š' bā'ōt*) *armies, hosts*.
(RSV and ASV are similar; ASV uses "hosts" more often while RSV has "army," "service," "company" and for Lord of hosts, ASV has "Jehovah of hosts"; NIV "Lord Almighty"—note Rev 4:8).

šābā' has to do with fighting, e.g. Israel warring against Midian (Num 31:7). It has also a wider use in the sense of rendering service. Interestingly four uses have to do with the work of the Levites in the tent of meeting (Num 4:23; 8:24). No doubt service for Yahweh is seen as involving total dedication and careful regimentation, and since God is Yahweh of hosts, enthroned between the cherubim housed inside the tent of meeting, work associated with the tent may be considered spiritual war. In Ex 38:8 and I Sam 2:22 a participle refers to the women who ministered at the door of the tent of meeting.

Dhorme suggests that *šābā'* may denote the length of time spent in the army. Such is its use in Job 7:1 and 14:14. In the first passage man's earthly existence is likened to hard military service. He must continually labor, endure suffering and be subject to a destiny beyond his control. In the latter passage man's tenure of abode in Sheol is described in terms of the restrictions and hardships of military service.

Translated as host(s) *šābā'* means army(ies). It can refer to any arrayed army (Jud 4:2), the inhabitants of heaven (I Kgs 22:19), or the celestial bodies (Deut 4:19). The Israelites in their wilderness journey were numbered in armies by their tribal units (Num 1:52). Since they had been slaves in Egypt, a concerted effort was made to organize them into a company. Under the monarchy the king maintained a formidable army well equipped for war (e.g. II Chr 26:11–15). Israel bore arms, but their victories resided in the fact that Yahweh as head of armies fought for them. When God fought for Israel, so did all the forces of heaven. An angel known as the commander (*šar*) of Yahweh's army appeared to Joshua to give him directions for going to battle against Jericho (Josh 5:13ff.). Unless Yahweh, head of all the armies of existence, went to battle with Israel's army, the effort ended in failure (Ps 44:9 [H 10]; cf. Prov 21:31).

The heavenly bodies, including the sun and the moon, are called the host of heaven (Gen 2:1). When referring to them the word is always singular. God created this host by his breath (Ps 33:6), and he preserves their existence (Isa 40:26). They thus serve and worship him in complete obedience (Neh 9:6; Isa 45:12). The host are identified as his ministers that do his will (Ps 103:21). Israel is exhorted never to worship them (Deut 4:19). Yet man has a tendency to worship those created

objects (II Kgs 17:16). Anyone who would lead Israel astray in this regard was to be put to death (Deut 17:2–7). Unfortunately both northern Israel and Judah succumbed to this temptation during various eras (e.g. II Kgs 17:16ff.; 21:3; 23:5). As a result, both nations were eventually devastated by their enemies. But there is a day coming when this host will cease to exist (Isa 34:4).

Yahweh of Hosts is a special name for God. Yahweh and *'ēlōhim* occur with *š' bā'ōt* some 285 times (based on Mandelkern); most frequently in Isa (62), Jer (77), Hag (14), Zech (53) and Mal (24). It is absent from the Pentateuch. Most often the word *š' bā'ōt* follows Yahweh, around 261 times; after *'ēlōhē*, 18 times; after *'ēlōhim*, 6 times. There is often a building of divine titles as: *yhwh š' bā'ōt 'ēlōhē yisrā'el*, 37 occurrences; *yhwh 'ēlōhē š' bā'ōt*, 13 (with article 3, + *'ēlōhē yisrā'el*, 3 times; + *'ādōnāy* 1); *yhwh 'ēlōhim š' bā'ōt*, 4; *'ādōnāy (hā'ādōn 5) yhwh š' bā'ōt*, 20 (1 with article); *'ādōnāy yhwh 'ēlōhē hašš' bā'ōt*, Amos 3:13; *yhwh š' bā'ōt 'ēlōhēhem* 2 (or *'ēlāy* 2, or *'ēlōhēnū* 1). For emphasis "his name" is sometimes added to these divine titles (e.g. Amos 4:13; Isa 47:4; 54:5). It is impossible to determine conclusively which formula is the source of the other. The three part formula shows that *'ēlōhē* stands in construct relationship with hosts. But it is doubtful that Yahweh is similarly in construct. Some have proposed that *ōt* is an abstract plural ending (cf. GK 124*d,e*); then *š' bā'ōt* is a noun in apposition to Yahweh: Yahweh the mightiest Warrior or Yahweh the all-powerful King. Therefore *Yahweh š' bā'ōt* has become a technical term. The LXX supports this possibility by translating *š' bā'ōt* with *sabaōth* (especially in I Sam and Isa; cf. Rom 9:29; Jas 5:4) and *pantokrātōr*, "Almighty," "All-Powerful." The LXX, however, employs *kýrios (ho) theós tōn dynámeōn*, "Lord of powers," a few times; this translation lends some support to taking hosts as a genitive after Yahweh (but cf. GK 125*h*).

This divine name appears for the first time in I Sam 1:3. Its origin appears to have been at the close of the period of the judges and in the vicinity of the sanctuary Shiloh, where the ark of the covenant was housed. The ark itself symbolized Yahweh's rulership; for he is declared to be enthroned between the cherubim (I Sam 4:4; cf. Ps 99:1). This name certainly contains the affirmation that Yahweh is the true head of Israel's armies. The idea that more than Israel's armies is encompassed in this title is clear from David's statement, "Yahweh of hosts, the God of the armies of Israel" (I Sam 17:45). Rather it affirms his universal rulership that encompasses every force or army, heavenly, cosmic and earthly. Now that Israel was emerging as a nation with international relationships, the language which

exposed the theology of its God needed to keep pace. It was important to affirm that Yahweh was not merely one warrior god among the leading warrior gods of the nations, but that he was the Supreme God. Particularly for Israel, located on the landbridge between three major continents which was constantly crossed by the armies of the great world powers, it became essential to emphasize that Yahweh was King even of the armies of these mighty empires. As a result he was sufficient to lead Israel to overcome any crisis brought on by those armies. The prophets, during the kingdom period, faced a further problem, namely that God used these mighty armies to punish Israel in their rebellion against God. Hence it was essential to point out that Yahweh indeed was the king of those nations and that he would judge them. Conversely, if Israel would not return to God, then Yahweh could employ those armies against her and reduce her to captivity (cf. Isa 10:5-34). Further for the prophets during the time of the Babylonian crises when the people were attracted to astral worship, this name conveyed clearly to the people that it was foolish to worship these stars which were merely obedient creatures to Yahweh (cf. Isa 47).

When captured in all of its thrust the name *yahweh š' bā'ôṭ* is a most exalted title. It is definitely associated with Yahweh's kingship as Isa 6:5 and Ps 84:3 [H 4] show. On a festive day before a triumphal procession entered the temple court, the chorus sang: "Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in. Who is this King of glory? The LORD of hosts, he is the King of glory!" (Ps 24:9f.). The text here clearly shows that Yahweh of hosts conveys the concept of glorious king. Yahweh is King of the world (cf. Zech 14:16) and over all the kingdoms of the earth (Isa 37:16). This God is the source of all (Jer 10:16). His rulership necessitates a time when he will visibly display that lordship. In the last days the nations will wage war against Mount Zion. They will think they have won, only to come to the realization that their imagination has outdistanced their accomplishment. At that time Yahweh will lead a great army into battle aided by the forces of nature. Every opponent in heaven and on earth will be subjugated (Isa 13:4; 24:21ff.; 29:5-8; 31:4f.; 34:1-12). Then Yahweh will visibly manifest a universal reign from Mt. Zion. All kings and nations will acknowledge that the Yahweh of hosts is the king of glory. His total authority and lordship will be eternally established.

Although the title has military overtones, it points directly to Yahweh's rulership over the entire universe. He continually rules, but at times he directly intervenes to secure his own victory and insure the direction of history for the salva-

tion of his people. In Amos 4:13 it is associated with his creating the mountains and wind and his ability to control nature (cf. Amos 5:8f.; 9:5f.). He is master over every force; he alone secures peace. To him prayer may be addressed (e.g. Ps 80:19 [H 20]). Special attention is given to the majestic splendor of Yahweh's rule in this title (cf. Ps 84:1 [H 2]; Isa 28:5f.).

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J.E.H.

צָבָאוֹת (š' bā'ôṭ). See no. 1865b.

1866 צַב (šbb) I. Assumed root of the following.

1866a צָב (šāb) *litter, covered wagon* (Num 7:3; Isa 66:20).

1867 צַב (šbb) II. Assumed root of the following.

1867a צָב (šāb) *lizard* (Lev 11:20).

1868 צָבָה (šābā) I, *swell, swell up* (Num 5:27; Isa 29:7).

Derivative

1868a צָבָה (šābeh) *swelling, swollen* (Num 5:21).

1869 צִבָּה (šbh) II. Assumed root of the following.

1869a צִבִּי (š' bī) *beauty*. (ASV, RSV similar; most often "glory" or "glorious"; ASV once "goodly," Jer 3:19.)

The best in regards to splendor and honor is referred to as beautiful or glorious: the promised land (Ezk 20:6, 15; Dan 11:16, 41), the temple mount (Dan 11:45), the strategic cities of Moab (Ezk 25:9), Babylon, the greatest nation (Isa 13:19). Yahweh will destroy all beauty that has its own source (Isa 23:9; 28:1-4). But he will be a crown of beauty to his remnant (Isa 28:5). His branch also will be beautiful in his reign (Isa 4:2;

1870 צבה (*šbh*)

cf. 24:16; II Sam 1:19 "glory" refers to King Saul).

J.E.H.

1870 צבה (*šbh*) III. Assumed root of the following.

1870a צבי (*š^cbi*) gazelle.

1870b צביה (*š^cbiyā*) gazelle (Song 4:5; 7:4).

צבוע (*šābūa'*). See no. 1872b.

צבור (*šibbūr*). See no. 1874a.

צבי (*š^cbi*). See nos. 1869a, 1870a.

1871 צבט (*šābat*) reach, hold out (Ruth 2:14).

1872 צבע (*šb'*) I. Assumed root of the following.

1872a צבע (*šeba'*) dye, dyed stuff (Jud 5:30).

1872b צבוע (*šābūa'*) colored, variegated (Jer 12:9).

1873 צבע (*šb'*) II. Assumed root of the following.

1873a אצבעט (*'ešba'*) finger (ASV and RSV identical.)

The word is used in a normative sense for measuring width, about three-quarters inch (Jer 52:21), and for the priestly activity of sprinkling blood or oil (Lev 4:6, 17; 14:16; 16:14). In addition, "finger(s)" refer to work artfully produced, especially in regard to God. They refer to the handiwork of his creative power, e.g. the heavens (Ps 8:3; [H 8:4]), the plagues (Ex 8:19), and the Law on the stone tablets (Ex 31:18; cf. Lk 11:20). In regard to man, it often deals with his artistic work which is contrary to God, as the making of idols and cultic objects (Isa 2:8; 17:8). These and other sins defile the finger; this expression means man is separated from approaching God, especially cultically (Isa 59:3). Rather, the fingers should have the instructions of the wise teacher bound to them (Prov 7:3). Further, "pointing of the finger" is a gesture of contempt made by the self-righteous (Isa 58:9; cf. Prov 6:13, which some, as McKane, interpret as a practice of magic).

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J.E.H.

1874 צבר (*šābar*) heap up (Gen 41:35; Ps 39:7).

Derivative

1874a צבור (*šibbūr*) heap (II Kgs 10:8).

1875 צבת (*šbt*). Assumed root of the following.

1875a צבתיים (*š^cbātim*) bundles of grain (Ruth 2:16).

צבתיים (*š^cbātim*). See no. 1875a.

צד (*šad*). See no. 1876a.

1876 צדד (*šdd*). Assumed root of the following.

1876a צד (*šad*) side.

1877 צדה (*šādā*) I, lie in wait (Ex 21:13; I Sam 24:11).

Derivative

1877a צדיה (*š^cdiyā*) lying in wait (Num 35:20, 22), with malicious intent.

1878 *צרה (*šādā*) II, lay waste. This verb occurs only in the Niphal, in Zeph 3:6.

צדיה (*š^cdiyā*). See no. 1877a.

צדיק (*šaddiq*). See no. 1879c.

1879 צדק (*šādēq*) be just, righteous. Denominative verb.

Parent Noun

1879a צדק (*šedeq*) justice, rightness.

1879b צדקה (*š^cdāqā*) justice, righteousness.

1879c צדיק (*šaddiq*) just, lawful, righteous.

This root basically connotes conformity to an ethical or moral standard. It is claimed by Snaith (N. Snaith, *Distinctive Ideas of the OT*, Schocken, 1964, p. 73) "the original significance of the root *šdq* to have been "to be straight." But he adds that it stands for a "norm." Perhaps the origin of the word is not so clear or even significant. Words having a secular origin often are baptized into special meanings and a word originally meaning straight may develop easily into a moral term just so *canon* "rod," "measuring rule" becomes a standardized list of sacred books. *šedeq*, then, refers to an ethical, moral standard and of course in the OT that standard is the nature and will of God. "The Lord is righteous (*šaddiq*) in all his ways and holy in all his works" (Ps 145:17).

The masculine *šedeq* occurs 118 times, the feminine *š^cdāqā* 156 times. The two forms do not differ in meaning, as far as we can prove (Snaith, *ibid.*, p. 72).

The earliest usages of *šedeq* or *š^cdāqā* (except Gen 15:6; 18:19; 30:33, *š^cdāqā*) occur in relation to the functions of judges. All of their deliverances or decisions are to be according to the truth and without partiality (Lev 19:15). It is applied similarly to weights and measures (Lev 19:36).

Commercial fraud and deception are not allowed. In both these usages is seen the basic sense of "not deviating from the standard." The word describes three aspects of personal relationships: ethical, forensic, and theocratic.

The ethical aspect involves the conduct of men with one another. It is held by some (Achtemeier, *The Gospel of Righteousness*, pp. 68–70) that righteousness is the quality of relationships between individuals. What follows from this view, however, is that righteousness is a matter of current norms. Actually, righteousness is exhibited only through conformity to standards set out in the word of God.

The man who is righteous tries to preserve the peace and prosperity of the community by fulfilling the commands of God in regard to others. In the supreme sense the righteous man (*ṣaddiq*) is one who serves God (Mal 3:18). Specifically, he, like Job, delivers the poor and orphan, helps the blind along the way, supports the weak and is a father (provider) to the poor (Job 29:12–15). This was the righteous "clothing" of Job's life. To return the poor man's pledged coat before sundown so that it may serve as his night clothes is righteousness (Deut 24:13), the purpose in this case being the man's comfort. But the "righteousness" consisted in obedience to God's law and conformity to God's nature, having mercy for the needy and helpless. Among other righteousnesses of Job were his care for the traveler (Job 31:31–32), eschewing wealth for its own sake (31:24–25), thus not victimizing himself or others in its pursuit. Nor did he squeeze out of his servants the last ounce of effort (31:13) having their limits of strength and comfort in mind. Job's long oath of innocence was a declaration of righteousness as the three friends recognized (32:1).

The *ṣaddiq* gives freely (Ps 37:21), without regard for gain. The presence of this kind of people is the exaltation of the nation (Prov 14:34), and the memory of the righteous man is a blessing. When men follow God, righteousness is said to dwell in the city (Isa 1:21). But when sin rules, it becomes a harlot. To rule on behalf of the wicked for a price is perversion of righteousness, for it takes away the righteousness (decency, God-likeness) of the righteous (Isa 5:23). David was (more) righteous than Saul because he refused to slay Saul when unprotected (I Sam 24:7), although God seemingly had given Saul into his hands. The source of all this righteous conduct is the bestowal of God's judgments (or laws) and righteousness on his people (Ps 72:1–2).

The above discussion elucidates the message of the prophets, whose cry for righteousness rang throughout the land. Amos cried for justice in the gates (5:15, 24) that is, that right institutions be rightly administered. All who function in public areas are to be righteous in all they do—not for all

they do. Beautiful singing will not persuade God to accept corrupt religious practice (Amos 5:23–24). Jeremiah declares that justice and righteousness together means to deliver the weak, to do no violence to them, nor to shed innocent blood. This righteousness will preserve the city (Jer 22:1–4).

Whether by nations or individuals, righteous conduct can only be secured by plowing up fallow ground, sowing in righteousness, and reaping in mercy, i.e. making a new base for righteousness (Hos 10:12). All must become new persons whose actions are governed by the law of God. Righteous conduct issues from a new heart (Ezk 36:25–27). Habakkuk puts it another way: the just shall live by his faith (Hab 2:4). Isaiah (32:15–17) couples righteousness with the work of the Spirit, all resulting in peace and therefore eternal, assured quietness. It is possible that this thought lies behind the figure in Ps 85:10 [H 11], "Righteousness and peace have kissed each other." Because there has been reconciliation between man and God, peace comes to bless his way. Isaiah apparently refers to the state of these people: "thy people shall all be righteous." True ethics derive from imparted righteousness.

The forensic aspect of *ṣedeq* applies to the equality of all, rich and poor, before the law. The righteous one, the *ṣaddiq*, is not to be put to death (Ex 23:7) for the law does not condemn him. The man who has the position of right (the righteousness of the righteous, *ṣid' qat ṣaddiq*) in litigation must not be turned aside, (Isa 5:23). It should be emphasized that in Israel's law the judge was not considering a man's innocence with regard to breaking a human law, but a man's righteousness in regard to God's law. Today a man may transgress a statute but be innocent before God. In the OT law, to be innocent and to be righteous were one and the same. The maintenance of righteousness is frequently expressed by the Hiphil stem. This construction refers to making righteous or to declaring righteous.

The comparative status of right is expressed by Judah in comparison to Tamar (Gen 38:26), i.e. she was within her rights to act as she did, Judah was not. But this is not a total approbation of her actions. A just or true claim is a "righteousness" (Ps 17:1; 18:20 [H 21]), always opposing the lie (Ps 37:6). In terms of an individual involved in litigation, to be righteous means to be free from guilt in relation to any infraction of law (Gen 30:33). One is righteous who is declared to be right (Ex 23:7; Deut 25:1). Such is Job's affirmation (Job 19:7) (cf. *The Argument of the Book of Job Unfolded*, W. H. Greeves [New York: 1891], p. 188. It is the duty of judge and king to maintain righteousness in the community; Ex 23:7–8; I Chr 18:14; Prov 16:12).

Noah, Daniel, and Job were righteous (Ezk

14:14, 20). Good conduct by an individual establishes a claim on the Lord of deliverance from calamitous judgment. Similarly, Gen 15:6 teaches that Abraham received Isaac as his heir because his trust in God's promises was accounted as righteousness.

sedeq is used attributively when applied to God himself as to his character. The Lord is the just judge (II Chr 12:6; Ps 11:7; Jer 12:1; Lam 1:18) even to the utmost degree as the judge of all the earth (Deut 32:4; Ps 119:137; Isa 5:16). Therefore his standards, his judgments set out in his word are righteous (Ps 119:144, 160, 172). Being everlasting, they are the confidence of his people and will not fail. God's hate of sin and love of righteousness (Psa 45:7 [H 8]) express his essential righteousness. Therefore righteousness and judgment are the habitation ("foundation" NASB, NIV) of God's throne, i.e. they always characterize his actions (Ps 97:2).

Corollary to the forensic aspect of God's righteousness is the concept of salvation as vindication (cf. Isa 1:27; 46:13, in which *šū'ā* "salvation" occurs in parallelism with *š' dāqā*). The salvation of God appears in this righteousness, for God delivers his people (Isa 51:1ff.). God is characterized as right in delivering his people (Ps 85:9–11 [H 10–11]; 97:2). Cyrus is summoned to deliver God's people and is therefore termed righteous (Isa 42:6; 45:13). Because God is always righteous, his saving action is properly signified by his righteous right hand (Isa 41:10). His saving righteousness is expressed with judgment, fidelity, and love (Ps 36:6–7 [H 7–8]) and with power (Ps 71:19). Those who experience this deliverance celebrate it in song (Ps 40; 10 [H 11]; 71:15–16).

The covenant or theocratic aspect involves the nation of Israel. The covenant requires obedience to God by the nation and is the way of his people (Ps 1:1–6; Deut 6:25), a way of righteousness. God is righteous, under the covenant, when he delivers his people from trouble (Ps 31:1 [H 2]), their enemies (Ps 5:8 [H 9]), the wicked (Ps 37:6) and when he is vindicating Israel before her foes or executing vengeance on them (Jer 11:20). It is appropriate that Israel be assured of ultimate victory over her foes (Isa 54:14–17). In this last event the Lord is both righteous and the savior (Isa 45:21).

Yet God is just to deliver the national sanctuary to the sword of Israel's enemies on account of her sins. God's judgment is just and Israel's evil conduct can in no way be justified i.e. considered righteous. But the righteous ones remember the covenant to do it, and God's promise to them is their restoration (Isa 51:1–8). For Israel to look to her maker involved repentance and reform. On the basis of this new righteousness came a deliverance. Israel in exile was far from righteousness (Isa 46:12) but God would bring her

back according to his own righteousness (Isa 46:13). Rather than finding here a meaning of deliverance, salvation or triumph for *š' dāqā* as some do, it is better to find God's solution of the problem of justification for the sinner in the teaching of Isa 53 where the suffering servant justifies sinners by bearing their sin. This same forensic meaning of justification of the ungodly is a real precursor of Rom 3:26. So Israel's restoration to the land of promise is righteousness (Isa 46:12–13) and it is in righteousness that the Lord raises up Cyrus to restore Israel to the land (45:13). Such righteousness will be set out before all the world, for God will help Israel. In this fulfillment of the covenant God is declared righteous (Isa 54:14), and Israel's status is that of being righteous, *šaddiq*.

The root presents a development or variety of usage. 1. The abstract meaning of conformity to some standard (Gen 15:6), Abraham measuring up to the requirement of trust. 2. As a descriptive characteristic of God (Deut 32:4), as just and righteous, the standard being his own will and nature as the supreme being. The illustration of the potter and the clay, (Isa 45:9–12) points to the appropriateness of the divine decision. 3. *š' dāqā* or *sedeq* when applied to God mean righteousness, his characteristics then becoming the ultimate standard of human conduct. 4. The visitation of punishment on moral infractions is an example of righteousness, as were God's judgments on Pharaoh for refusing to release the Israelites (Ex 9:27). To judge sin is, one may say, a divine necessity for a righteous God. 5. God shows his righteousness in vindicating the deserving among his people (Gen 18:25). Although that righteousness may require punishment, it is followed by mercy on repentance. 6. The work of justification is seen when David pleads for forgiveness (Ps 51:14 [H 16]), calling on God to bestow deliverance without regard to merit to fulfill his obligation to his own standards. Implicit in this justification is the substitutionary sacrifice for sin sincerely offered as noted in Ps 51:16–19 [H 18–21]. These verses are no later addendum to the Psalm. They give the OT parallel to Rom 3:26. 7. The word describes the righteous standing of God's heirs to salvation, with no charge to be laid against them (Isa 54:17), this righteousness, actually possessed by Messiah (Jer 23:6), is bestowed by him, thus pointing toward the NT doctrine of Christ our righteousness. The righteousness of God's heirs of salvation is the righteousness of the Messiah attributed to them by God through faith in the redemptive work of Messiah in which God declares them righteous only because of the grace provided through that redemptive work. 8. Finally in post-exilic times the root develops to mean benevolence, alms-giving etc. as acts of a godly man (cf. Ps 112:9).

There are different concepts of the meaning of

this root. G. Schrenk cites Diestel and Kautzsch as working out "thoroughly the idea of the consistent and normative action of God (God himself being the norm rather than standing under it)" (TDNT, II, p. 195). Schrenk himself, however, declares that "š' *dāqā* implies relationship. A man is righteous when he meets certain claims which another has on him in virtue of relationship" (ibid.). He does not attempt to prove this concept of relationship, but he bases much on the idea that "Deutero-Isaiah" always uses the image of a legal dispute whereby God defends the people under covenant to him much as an ancient eastern suzerain promised to do in a suzerainty treaty. This covenant concept is so paramount in Schrenk that he can say: "This linking of right and salvation is most deeply grounded in the covenant concept. š' *dāqā* is the execution of covenant faithfulness and the covenant promises. God's righteousness as His judicial reign means that in covenant faithfulness to His people He vindicates and saves them" (ibid.). By this emphasis on the covenant, God's righteousness becomes fidelity to promises and there is no eternal justice of God to be satisfied by a substitute. Indeed, rescue of the covenant people from trouble is both righteousness, salvation, and victory.

Snaith writes from a similar viewpoint. He holds that "the eighth century prophets use the word *šedeq-š' dāqā* (righteousness) in an ethical sense. . . . Second Isaiah thought of *šedeq* more from the point of view of that which actually is established in this world. It is that which triumphs and prospers" (op. cit., p. 87). In a note (p. 89) he argues that only in the very late passages of Isa 26:19 (Trito Isaiah, third century) and Dan 12:2 (which he holds is Maccabean) is there any teaching of a "resurrection life beyond the grave." Therefore (since the other verses on resurrection are retranslated and their teaching denied) he says that righteousness, i.e. salvation, for the Israelite "must involve the blessings of honor from men and general prosperity." The biblical declaration of the personal righteousness of the living God is thus evaporated by critical theory.

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H.G.S.

- 1880 *צָהַב (*šāhēb*), צָהֹב (*šāhōb*) *gleam*. Occurs only in the Hophal, in *Ezr* 8:27.

Derivative

- 1880a צָהֹב (*šāhōb*) *gleaming, yellow* (of hair, *Lev* 13).

- 1881 צָהַל (*šāhal*) *I, neigh, cry shrilly* (*Est* 8:15; *Isa* 24:14).

Derivative

- 1881a מִצְהָלָה (*mišhālā*) *neighing* (*Jer* 8:16; 13:27).

- 1882 *צָהַל (*šāhal*) *II, make shining*. Occurs only in the Hiphil, only in *Ps* 104:15).

- 1883 צָהַר (*šhr*). Assumed root of the following.

- 1883a צָהַר (*šōhar*) *I, noon, midday*.

- 1883b צָהַר (*šōhar*) *II, roof* (*Gen* 6:16).

- 1883c יִצְהָר (*yishār*) *fresh oil*.

- 1883d *צָהַר (*šāhar*) *press oil*. Denominative verb. Occurs only in the Hiphil, only in *Job* 24:11.

šōhar. *Noon, midday.* (ASV, RSV similar; they use "noonday"; ASV also "noontide.") Noon, being the hottest part of the day, is siesta time (*II Sam* 4:5). The brightness of that hour symbolizes the intense purity of justice (*Ps* 37:6; cf. *Job* 11:17) and the blessing that dispels gloom (*Isa* 59:10). It is also viewed as a time of security; thus a conquest carried on at this time indicates a conqueror's superior strength (*Jer* 6:4; 15:8; 20:16; *Zeph* 2:4). Conversely, the rebellious grope in darkness even at noonday (*Deut* 28:28f.; *Isa* 58:10; *Job* 5:14). Since the sun will set at noon on the day of judgment, the troubles of that day will be very severe (*Amos* 8:9).

yishār. *Fresh oil.* (ASV and RSV identical.) Oil provides light, is used for cooking, and serves as an ointment. BDB considers it to be "fresh oil," the unmanufactured product of the olive tree. It almost always appears with grain (*dāgān*) and new wine (*tirōsh*) (q.v.) these three agricultural products were the staples for the inhabitants of Palestine. Therefore the government had storehouses built for them (*II Chr* 32:28). These three products were guaranteed to Israel as God's blessing for fulfilling the covenant (*Deut* 7:13; 11:13f.), but were withdrawn when Israel failed to obey (*Deut* 28:49ff.). The first fruits of the grain, new wine, and oil were presented to the

priests as God's representatives (Deut 18:4; Num 18:12f.). Under the reforms of King Hezekiah and of governor Nehemiah, the people demonstrated their desire to follow the covenant by bringing abundantly of their first fruits to the priests (II Chr 31:5; Neh 10:35–39 [H 36–40]; 13:12). Unfortunately during other periods the people forgot that Yahweh gave them the grain, new wine and oil (Hos 2:8 [H 2:10]). Since they forsook Yahweh, he in turn forsook them by bringing drought and loss of crops (Joel 1:10). Yet God never completely forsook his people. Through his prophets he foretold of a coming time when he would restore Israel to their land and bless them with abundance of grain, new wine and oil (Joel 2:19, 24; Hos 2:22 [H 24]; Jer 31:12 NIV). The blessing would be so abundant that Israel's needs would be satisfied and their reproach would be completely removed (Joel 2:19). Only in Zech 4:14 is *yīšhār* used in the sense of anointing; "sons of oil" = "anointed ones."

J.E.H.

צוֹ (šaw). See no. 1887c.

1884 צוֹא (šw'). Assumed root of the following.

- 1884a צָאָה (šē'ā) *filth*, i.e. human excrement (Deut 23:13; Ezk 4:12).
 1884b צָאָה (šō'ā) *filth* (Isa 28:8; Prov 30:12).
 1884c צָאִי (šō'i) *filthy* (Zech 3:3).

צָאָר (šawwār). See no. 1897c.

1885 צוֹר (šūd) I, *hunt*.

Derivatives

- 1885a צִיד (šayid) *hunting, game*.
 1885b צַיִד (šayyād) *hunter* (Jer 16:16, only).
 1885c מְצֹד (m'šād) מְצֹד (m'šad) *fastness, stronghold* (I Chr 11:7; 12:8 [H 9]).
 1885d מְצֹד (māšōd) I, *siegeworks* (Eccl 9:14).
 1885e מְצֹד (māšōd) II, *hunting implement, net* (Prov 12:12; Job 19:6).
 1885f מְצֹדָה (m'šōdā) I, *net* (Eccl 9:12; Ezk 19:9).
 1885g מְצֹדָה (m'šūdā) I, *net prey* (Ezk 13:21; Ps 66:11).
 1885h מְצֹדָה (m'šōdā) II, *fastness, stronghold* (Isa 29:7; Ezk 19:9).
 1885i מְצֹדָה (m'šūdā) II, *fastness, stronghold*.

Hunting was a means of supplementing the food supply and also provided a pleasant change of menu. Nimrod, the founder of a kingdom in

Babylon and Assyria, was known as a mighty hunter, and his skill became the basis of the proverbial saying, "Like Nimrod a mighty hunter before the Lord" (Gen 10:9). Esau distinguished himself from Jacob, especially in his father's eyes, as a good hunter (Gen 25:27f.). Hunting was often done with nets and various types of traps, as the two derivatives meaning "net" indicate. Under the Levitical code hunting of clean birds and beasts was permitted; the hunter had to prepare the game that was killed by pouring out its blood and covering it with dirt (Lev 17:13; Deut 12:15; 14:5 (a list of clean game)). In addition, Prov points out that the hunter must be diligent, for the "slothful man will not catch his prey" (Prov 12: 27 RSV).

This root is used metaphorically to indicate one who pursues the life of another to destroy it. The adulterous woman stalks a man's very life; i.e. she yearns for more than he can provide and she holds power over his whole life (Prov 6:26). Even more intense than she is is the woman who through magic hunts the souls of God's people (Ezk 13:18). God is against them and will free the hunted souls (Ezk 13:20). God too pursues man, especially in judgment (Jer 16:16; cf. Job 10:16). Because of Israel's waywardness God decreed, "I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks" (Jer 16:16). Lam says that this assertion became the experience of the people, "I have been hunted like a bird by those who were my enemies without cause" (Lam 3:52).

m'šūdā II. *Stronghold, fortress*. (ASV and RSV similar: ASV also "high tower.") Apparently related to m'šād which means "mountain-height" or "summit"; then "fortress, castle" (Arabic *mašādun*) so Mašada, the fortress-palace plateau of Herod near the Dead Sea. In the rocky crag the eagle makes his stronghold (Job 39:28). But man erects his fortress out of stone or brick to protect himself from external dangers. Nevertheless with great strategy a stronghold may be taken: e.g. David captured the stronghold of Zion (II Sam 5:7). For the believer, especially David, God himself was the stronghold in whom he trusted throughout his trials (Ps 18:2 [H 3]; 91:2).

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J.E.H.

1886 צוֹד (šwd) II. Assumed root of the following.

- 1886a צִיד (šayid) *provision, food* (Neh 13:15; Job 38:41).
 1886b צִדָּה (šēdā) *food* (Josh 1:11; Gen 42:25).
 1886c צִידָּה (šid) *supply oneself with provisions*. This denominative verb

occurs only in the Hithpael (Josh 9:4, 12).

1887 *צַוָּה (šāwā) *command, charge*. Occurs in the Piel and Pual.

Derivatives

1887a צִיּוֹן (šīyūn) *signpost, monument* (II Kgs 23:17; Ezk 39:15).

1887b מִצְוָה (mišwā) *commandment*.

1887c צַוָּה (šaw) *command*.

Command is used for the instruction of a father to a son (I Sam 17:20), a farmer to his laborers (Ruth 2:9), a king to his servants (II Sam 21:14). It reflects a firmly structured society in which people were responsible to their right to rule by God's command (cf. II Sam 7:7; I Kgs 1:35). The leader was then in a position to command the people and to expect their obedience (Josh 1:9, 16). God commissioned Joshua to succeed Moses (Num 27:18f.; Deut 31:14f.). When God chose David to be king, he "commanded him" (commissioned him as) prince (*nāgīd*, I Sam 13:14). The prophet's word possesses authority, because he speaks whatever God commands him (Jer 1:7; cf. Deut 18:18).

God "commanded" the world into existence (Ps 33:9; Isa 45:12). All creatures and elements therefore obey his command (cf. I Kgs 17:4; Job 37:12; Ps 78:23). God also directs the course of history by decreeing crucial events; indeed no determinative event happens without God's ordaining it (Lam 3:37). Indeed he decrees that his people be victorious (Ps 44:4 [H 5]).

What God commands to be done, he provides the means to accomplish, e.g. he instructed Moses concerning the building of the cultic furniture and buildings; then he inspired Bezalel and Oholiab with the Spirit of wisdom to be able to accomplish the work (Ex 31:2-6; 35:30-36:1). Regarding the making of these objects the text first details the instructions and then describes Israel's careful fulfillment of God's commandment (Ex 25-30; 36-39; Lev 8; cf. Ex 39:5, 7, 32, 42f.).

God insures the truth of his word by commanding it; he commanded the covenant (Ps 105:8; 111:9) and will command blessing to those faithful to the covenant (Deut 28:8; Ps 133:3). God remembers what he has commanded and is careful to fulfill every part of his side of the command decreed (I Chr 16:15).

Blessing accompanies obedience to God's commands; rebellion, however brings curses (Deut 11:26ff.). Adam and Eve disobeyed and encountered curses (Gen 3:16-19). In contrast, God commanded Noah to build an ark; Noah did all that God commanded and survived the flood (Gen 6:22; 7:5). Israel obeyed the commands of God at the Exodus, particularly regarding the Passover, and they escaped their enslavement

(cf. Ex 12:28, 50). But unfortunately Israel was prone to leave the way God directed (cf. Deut 31:29). To follow his commandments results in a good and long life (Deut 5:33). Therefore, Israel was not to deviate to the right or to the left from what God commanded them (Deut 5:32). Obedience to God's command becomes the obedient one's righteousness (Deut 6:25).

God instructed Hezekiah, who was suffering from a fatal illness to command his house; i.e. he was to make sure all his responsibilities were executed or properly entrusted to his successors (II Kgs 20:1). Jacob also gave orders to his sons concerning his burial (Gen 49:29, 33).

mišwā. Commandment. In a deed of purchase for a plot of land, *mišwā* refers to the terms of the contract (Jer 32:11). It is also the word used by the wisdom school for the instruction of a teacher to his pupil (Prov 2:1; 3:1). More frequently the commandments are the particular conditions of the covenant. It is used for the Ten Commandments in Ex 24:12.

God clearly reveals his commandments in order that they be available to all the people. No one has to spend a lifetime in search of them (Deut 30:11). They are right at hand. The Lord reaches out to man long before man seeks him. God's commandments are considered pure (Ps 19:8 [H 9]), true (Ps 119:151), reliable (Ps 119:86), righteous (Ps 119:172). The man of faith has his delight in God's commandments; and he is called blessed (Ps 119:47; 112:1). The commandments of Yahweh provide insight into the meaning of life in order that it may be lived to its fullest significance (Ps 19:8f. [H 9f.]; cf. Deut 5:29; 6:2; 8:11). Following God's commandments gives one wisdom and the respect of his neighbors (cf. Deut 4:5f.). Consequently the one who follows them often rises to a place of leadership. So too, Israel would become a leading nation if she remained true to the Lord's commandments (Deut 28:13). The splendor which it experienced under David and Solomon bears witness to the validity of this affirmation. The reason Israel was to obey the commandments rests in God himself (Lev 22:31). By his very nature he knows what is best for his people and by his very position they are bound to serve him. The one who loves God keeps his commandments (Deut 11:1). Thereby he shows his reverence for (or fear of) God and develops a walk with God (Deut 8:6; 13:4 [H 5]). God extends his love (*hesed*) to those who obey him (Deut 5:10).

To do the commandments, man must remember them. The Hebrews were to make fringes (or tassels) on the corners of their garments to remind them of the law (Num 15:39). Also they were to bind God's words on their foreheads and on their hands and write them on the doorposts of their houses. The fathers were to

teach them to their sons and to speak of them frequently (Deut 6:6-9). And they were preserved by being written in the book of the law (Deut 30:10). However, the commandments possess no real value if they are considered only a human document learned by rote (Isa 29:13f.).

Furthermore, man in his depravity is tempted on the one hand to reject God's commandments and on the other hand to add to them by interpreting them very minutely. The latter leads to the sense of secure arrogance that one is even doing God a favor. Therefore God declares that one is not to add to or to diminish from the commandments given (Deut 12:32 [H 13:1]; cf. 5:32).

The violation of any commandment results in guilt and the need for atonement (cf. Lev 4). But whoever goes so far as to spurn God's commandments is cut off from God's people (Num 15:31). Solomon's failure to follow the commandments in his later life resulted in the division of the kingdom (II Kgs 11:31-39; 14:8). Then the continued disobedience of various kings, especially Manasseh, led to the end of David's dynasty. But God extended his mercy to Israel even in captivity (cf. Neh 1:8f.). And he will fulfill his promise to David through the Messiah.

In the postexilic period the scribal class developed. They were skilled in the commandments, i.e. they interpreted the law for the people (Ezr 7:11).

The writer of Eccl searched every possibility for meaning to life and came to this conclusion: "The end of the matter; all has been heard. Fear God, and keep his commandments; for this is the whole duty of man" (12:13).

saw. Command. (ASV, RSV "precept" in Isa 28:10, 13.) In Isa 28:10, 13 the word appears parallel to *qaw* ("line," q.v.). Some suggest these are elliptical sarcastic mimicries mocking a prophet's speech. One suggestion is the sound of a teacher and pupil constantly reciting the alphabet. Another possibility is a sound alluding to the root *š-w-h*, "command." Another is that it is baby talk. The context is clear; the people are ridiculing Isaiah's message as meaningless tidbits (v. 10); he in turn announces that these tidbits will be the standard by which they will be judged (v. 13). In Hos 5:11 *šāw* ("he was content to walk after man's command" ASV) is emended with LXX to *šāw* ("he was determined to go after vanity" RSV). If *šaw* means worthless and *qaw* is a measuring line used to mark off something for destruction, then the play on sounds in Isa 28:10, 13 draws from the vocabulary of judgment.

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J.E.H.

צוה (*šwh*). See no. 1909.

1888 צָוָה (*šāwah*) *cry aloud* (Isa 42:11, only).

Derivative

1888a צֹהָה (*š'wāhā*) *outcry* (Jer 14:2; Ps 144:14).

1889 צִיל (*šwl*). Assumed root of the following.

1889a צִלָּה (*šulā*) *ocean-deep* (Isa 44:27).

1889b מְצִלָּה (*m'šölā*), מְצִלָּה (*m'šulā*) *depth, deep* (Job 41:23; Ex 15:5).

1889c מְצִלָּה (*m'šulā*) *basin, hol-low* (Zech 1:8). Meaning doubtful.

1890 צֹם (*šûm*) *fast*. (ASV and RSV identical.)

Derivative

1890a צֹם (*šôm*) *fast, fasting*. (ASV and RSV identical.)

Fasting is depriving the body of nourishment as a sign that one is experiencing great sorrow. Mourning is further expressed in weeping and lamentation and in putting on sackcloth and ashes (Est 4:3). He who fasts claims to afflict himself or his soul, i.e. his inner person. One could fast in behalf of another, e.g., the Psalmist for his enemies during their illness (Ps 35:13). The fast most often lasted from sunrise until sunset (cf. II Sam 1:12), and it could be total or partial abstinence (Ps 35:13; Dan 10:3). Fasting accompanied mourning for the dead, and for severe grief it lasted seven days (I Sam 31:13). One also fasted to gain the attention of God on behalf of his suffering in sickness. David's illegitimate son by Bathsheba was critically ill; therefore David fasted and mourned many days (II Sam 12:16ff.). On the seventh day David learned that the child had died; then he arose, washed, anointed himself and changed his clothing, for he perceived that he could accomplish nothing now that the child was dead (II Sam 12:20-23).

Another occasion for fasting was making a critical decision or following an ominous course of action. Esther, intending to seek the king's favor in reversing the decree of Haman, placed herself under the king's mercy and possible wrath which could end in her death. Therefore she requested that all the Jews fast and entreat God for her mission (Est 4:16). Nehemiah fasted upon learning of the sorrowful condition of Jerusalem (Neh 1:4), and then proceeded to work to correct the situation. Apparently before a person was stoned for blasphemy, the people mourned the sin and coming execution with fasting. Jezebel proclaimed such a fast for Naboth (I Kgs 21:9, 12). Also upon learning of one's sin, fasting is in order. When Elijah condemned Ahab for Naboth's death, he mourned in sackcloth and fasted. God

had mercy on him and delayed the punishment on his house (I Kgs 21:27ff.).

An individual could intercede in supplication and fasting for an entire nation. Daniel confessed his sin and his people's sins that had led them into captivity (Dan 9:3–19). Gabriel answered his prayer, assured him of the ending of the captivity and promised the establishing of a new covenant (Dan 9:22–27).

National fasting was called during times of extreme crisis, such as a plague, a military threat or the death of a king. Jehoshaphat proclaimed a fast because the kings of Moab and Ammon were planning a campaign against Judah. The people assembled at Jerusalem. Jehoshaphat led the assembly in prayer. Then Jahaziel, a Levite, under the inspiration of the Lord's Spirit, proclaimed an assurance of salvation. Prayer and enthusiastic praising followed. Afterwards Jehoshaphat led the army to war, but Yahweh had already discomfited the enemies; the army had only to collect the spoil (II Chr 20:1–29). In 604 when the Babylonian army was camped against Ashkelon, about a three day march from Jerusalem, King Jehoiakim proclaimed a fast. Jer used this occasion to have Baruch read his prophecies from a scroll before the people near the New Gate of the temple (Jer 36:1–10). Jer wanted the people to move from an outward show of contrition to true repentance. On another occasion, Joel foresaw the coming of the Day of Yahweh; therefore he exhorted the people to sanctify a fast and call a solemn assembly (Joel 1:14; 2:15). He proclaimed that if the people would truly repent in mourning and fasting, then God would be gracious and postpone the day of judgment (Joel 2:12–14). The case of Nineveh shows God's desire to extend mercy and not judgment. On hearing the proclamation of judgment by Jonah, the Ninevites proclaimed a fast and repented. Thereby they averted for a time the day of judgment (Jon 3:5–10).

Certain days in the calendar were for national fasting, the most prominent being the Day of Atonement (Lev 16:29, 31; 23:27–32; fasting is indicated in the phrase "afflict oneself," *nh nps*). The number of these days appears to have grown in the post-exilic period. Zech 8:19 lists four fast days during the year. A fast day precedes the celebration of Purim (Est 9:31). By the time of the NT the pious fasted on Monday and Thursday of every week (cf. Lk 18:12).

Fasting in itself did not cause Yahweh to turn to his people. He did not succumb merely to the afflictions of the body. A true fast had to indicate that the people were intent on seeking righteousness, which included taking care of the poor and needy (Isa 58; cf. Jer 14:12; Zech 7:5). However, when the Lord brings final salvation to his people, the months of fast will be turned into feasts of joy and gladness (Zech 8:19).

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J.E.H.

1891 צִיץ (*šw'*). Assumed root of the following.
1891a צִצְצִים (*ša'āšū'im*) *things formed, images* (II Chr 3:10, only).

1892 צִיץ (*šûp*) *flow, overflow* (Lam 3:54; Deut 11:4).

Derivatives

1892a צִיץ (*šûp*) *honeyscomb* (Prov 16:24; Ps 19:11).

1892b צִפָּה (*šāpâ*) *outflow* (Ezk 32:6).

1893 צִיץ (*šûš*) *I, blossom; shine, sparkle.*

Derivative

1893a צִיץ (*šîš*) *blossom, flower, plate.*

The verb *šûš* refers to the growth of plants and to the gleam of a crown. The crown of the ruler of Zion shall shed its luster in contrast to the shame with which his enemies will be clothed. Injustice too may blossom forth, but God comes to destroy it on the day of doom (Ezk 7:10).

šîš. Blossom, flower, plate. Within the temple built by Solomon, the cedar was carved in the form of gourds and open flowers (I Kgs 6:18). Also on the wall were carved figures of cherubim, palm trees and open flowers (6:29). The two doors of olivewood which led to the inner sanctuary (6:32) and the folding doors of fir or cypress which led to the nave (6:34f.) were similarly carved.

šîš also refers to the plate made out of pure gold and engraved with "Holy to Yahweh" which was placed on a lace of blue and put as a sacred diadem on the high priest's turban (Ex 28:36f; 39:30). Aaron thereby bore the iniquity of the holy offerings in order that they might be accepted before Yahweh (Ex 28:38).

During the wilderness sojourning the tribes challenged the priestly role of Aaron's house (Num 17:1–11 [H 16–26]). The contest was settled by each tribe's placing its rod before the testimony in the tent of meeting. God demonstrated in finality that solely Aaron's house was chosen as priests, for his rod alone budded, produced blossoms, and bore ripe almonds (Num 17:8 [H 23]).

The length of man's life is compared to the flourishing flower of the field, which is soon gone and fades when it encounters the winds (Ps 103:15f., cf. Ps 90:5f.; Job 14:1f.). In Isa the fading flower is contrasted to the enduring word of God (Isa 40:6ff.). The wicked too for a season

may prosper abundantly and receive magnificent splendor, but although they flourish like the sprouting grass, they are doomed to eternal destruction (Ps 92:7 [H 8]). Similarly Ephraim's flower of his glorious beauty will fade and be destroyed before Yahweh's fierce anger; i.e. his rich valleys will be trodden down (Isa 28:1-4). In contrast, during the reign of the righteous king, men will blossom in the cities (Ps 72:16). Israel too shall blossom abundantly and fill the whole earth with its produce (Isa 27:6). Its rich produce will easily support the people.

J.E.H.

1894 *צִיץ (*šûš*) *II, gaze, peep*. Occurs only in the Hiphil, only in Song 2:9.

1895 *צִיץ (*šûq*) *I, constrain, press, bring into straits*. Occurs only in the Hiphil.

Derivatives

1895a צִוָּק (*šôq*) *constraint, distress* (Only in Dan 9:25).

1895b צִוָּקָה (*šûqâ*) *distress, pressure*.

1895c מוֹצָק (*mûšâq*) *constraint, distress*.

1895d קִצּוֹק (*mâšôq*) *straits, distress*.

1895e קִצּוֹקָה (*m'šûqâ*) *distress*.

šûq refers to strong inner motivation or great external pressure. Elihu described the strong inclination within him to address Job and his comforters as "the spirit within me constrains me" (Job 32:18). Samson twice succumbed to the external pressure put on him by two importuning Philistine women (Jud 14:17; 16:16). It includes the distress created by an enemy in besieging a people. The enemy may be called literally "one who brings distress" (Isa 51:13).

God may distress his people in an attempt to bring about their repentance and salvation (Isa 29:2). The strongest curse of judgment that God brings against his disobedient people is the distress of siege and captivity. The distress will become so severe that they will even eat their children (Deut 28:53, 55, 57; Jer 19:9 [*mâšôq*]). Isaiah declares that during such a time Israel will unfortunately fail to seek comfort in the Creator God, but will instead continue to fear the destroying oppressor (Isa 51:13). But fortunately God is able to bring relief to his people (Isa 51:14).

The Day of the Lord is described as a day of great distress, anguish, and gloom (Zeph 1:15, *m'šûqâ*). It will be a time of thick darkness, but into that darkness will break the light that comes from God himself intervening in human history through his Messiah (Isa 8:22-9:2 [8:22-9:1]).

J.E.H.

1896 צִיָּק (*šûq*) *II, pour out, melt*. Probably a by-form of *yâšaq*.

Derivative

1896a קִצּוֹקָה (*mâšûq*) *molten support, pillar*.

Man's ingenuity is demonstrated in his great technological skills. One such skill as Job points out, is his ability to recover precious ores from the ground (Job 28:1-4); he has discovered how to smelt copper ore (v. 2). But true wisdom exceeds these skills and can not be purchased (Job 28:12-19). It belongs to God alone and is discovered by man when he fears Yahweh (Job 28:23-28). In Job 29, Job describes the honors and blessings he had before his great trial. One blessing was that the rock poured out oil for him (v. 6). The abundance of oil for anointing the body was the property of the rich. (For these two passages Dhorme argues that *yâšûq* is Qal passive participle of *yâšaq* = "hard.") Isaiah 26:16 is also difficult; *šâqûn* is variously emended. But IQIs^a reads the same text and E. J. Young argues that its root is *šûq*. The passage describes the distress of God's people during a time of punishment. They pour out their hearts in prayer, but they are so oppressed they only utter a whisper (Isa 26:16).

mâšûq. *Molten support, pillar*. I Sam 2:8 asserts that God owns the pillars of the earth, therefore, he has control over everything that happens on the earth. The word also describes a rocky crag near Michmash, which most likely was pillar shaped (I Sam 14:5).

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J.E.H.

1897 צוֹר (*šwr*) *I. Assumed root of the following*.

1897a צִנְאָרָה (*šawwār*) *neck*.

1897b צִנְרֹן (*šawwārôn*) *necklace* (Song 4:9).

šawwār. *Neck*. (ASV and RSV identical except Job 15:26, RSV emends to "stubbornly.") The prominence of the neck makes it the place to bind jewelry (Gen 41:42; Song 1:10). Hard work may be described as putting the neck to the work (Neh 3:5). The total subjugation of an enemy is pictured as standing with a foot on the neck of a prostrate foe, e.g. Joshua's treatment of the five southern kings of Canaan (Josh 10:24). The tender compassion of reunion is expressed by embracing one and weeping on his neck (Gen 33:4; 45:14). In contrast the proud may express their arrogance through the bearing of the neck (Ps 75:5 [H 6]; cf. Job 15:26, neck connotes strength and arrogance).

The neck is considered to be a place of strength, no doubt because animals are harnessed for work by a yoke laid on the neck. Both the horse and Leviathan have great strength in the

neck (Job 39:19; 41:22 [H 14]). When a people submit to the authority of a more powerful nation, they are described as wearing a yoke, a symbol of a suzerainty covenant (Jer 27:8, 12; 28:14). God and his people are bound by such a yoke. At first God in his kindness spared Ephraim the yoke, but because of their rebellion, they had to submit (Hos 10:11; cf. Mic 2:3). Lamentations puts it thus, "My transgressions were bound into a yoke . . . they were set upon my neck; he caused my strength to fail" (1:14; cf. 5:5). In contrast, liberation from a foreign government is described as breaking the yoke. God promised to break the yoke of Babylonian captivity (Jer 30:8; cf. Isa 10:27; Gen 27:40). Similarly in anticipation of the great deliverance the suffering servant was to accomplish, Isa exhorted, "Arise, O captive Jerusalem; loose the bonds from your neck" (52:2).

J.E.H.

1898 צור (*šûr*) II, *bind, besiege*.

Derivatives

1898a מְצֹרָה (*māšôr*) *siege, entrenchment*.1898b מְצֹרָה (*m'šûrâ*) *stronghold*.

This root means to make secure a valuable object, such as money (II Kgs 5:23), similar to *šārar* I (q.v.). Applied to military action it means to relentlessly attack an opponent's stronghold. Every effort was made to shut off supplies (especially water, cf. II Sam 12:27) from the city and to prevent the people from escaping. The tactics included building a mound to reach the wall and using battering rams and towers to breach it (cf. II Sam 20:15; Ezk 26:8f.). The inhabitants of a besieged city were threatened by both sword and famine; therefore, some surrendered to the enemy in order to preserve their lives (Jer 21:9). Without great discipline, tension inside the city mounted as prices for anything resembling food soared (II Kgs 6:25). It took the Assyrians three years to capture Samaria (II Kgs 17:5). Sometimes armies lacked the capacity to move from victories on the battlefield to take a stronghold (II Kgs 16:5).

The law restricted Israel from the wanton destruction of fruit trees while besieging a city (Deut 20:19f.).

māšôr. *Siege, bulwarks, defense, besieged* (ASV, RSV similar also using siegeworks, fortified).

m'šûrâ. *Stronghold, fenced.* These nouns, which may also be used adjectively, refer to a siege itself or to siege works, either defensive or offensive. The Psalmist draws on the image of a besieged city to describe the tremendous blessing the Lord gave him by manifesting his steadfast love so that the siege by his troubles was lifted (Ps 31:21 [H 22]).

Metaphorically this verb expresses God's full effort to confront the Psalmist on every side, leaving no place for escape from his presence (Ps 139:5). In Song 8:9 it figuratively refers to the defense a young girl must develop to keep her morality secure.

The walled cities were an important factor in ancient warfare. The walls were a welcome protection and the surrounding population crowded into the cities in times of attack. But if the siege were not soon relieved, the walls became a trap and the people endured agony. The general practice—right up to the Middle Ages—was to offer amnesty to a besieged city. If it was refused, all the inhabitants were subject to slaughter if and when the city fell. This type of total war caused many a city to give in, rather than face destruction. (Cf. the willingness of the men of Jabesh Gilead, I Sam 11:3.) Israel was to follow this concept of total war in the conquest of Palestine (Deut 20:16–18). But the individual Israelite was not to profit from the pillage—all was dedicated to the Lord (Josh 6:24). However, in warfare outside the land, Israel was to offer amnesty and if that were refused would not kill non-combatants (Deut 20:12–15).

The punishment for breaking God's covenant was that Israel herself would be heavily besieged (Deut 28:47–57; Isa 29:1–4; Jer 19:8f.).

Bibliography: Yadin, Yigael, *The Art of Warfare in Biblical Lands*, I, II, McGraw Hill, 1963.

J.E.H.

1899 צור (*šûr*) III, *show hostility to, be an adversary*. (ASV and RSV quite varied, e.g. ASV "vex," "constrain," "assault"; RSV "harass," "attack.")

This root describes the act of inciting someone into an outward conflict or battle (cf. Jud 9:31). Israel was not to provoke Ammon or Moab into war, for God had not allotted Israel any of their land (Deut 2:9, 19). On the other hand, God promised his people that when they were obedient then whoever acted hostile toward them should experience his hostility (Ex 23:22). This verb is similar in meaning to *šārar* II to which it probably is a by-form.

J.E.H.

1900 צור (*šûr*) IV, *form, fashion*. Possibly a by-form of *yāšar*.

Derivatives

1900a צִירָה (*šûrâ*) *form, fashion*.1900b צִיר (*šîr*) *image* (Isa 45:16; Ps 49:5).

"To form" regards the making of an object according to a certain style, especially a metal that can be molded. Hiram of Tyre cast two pillars of bronze for the temple (I Kgs 7:15). At Mount

Sinai Aaron fashioned the gold with a graving tool into a calf (Ex 32:4). The text in Jer 1:5, where God asserts that he formed Jer in the womb, is debated; the K supports *šūr* as the root and Q *yāšar*, but evidence from the Dead Sea Scrolls supports the possibility that a *wāw* can stand for a *qāmeš ḥātūph*; then K and Q are from *yāšar*.

šūrā. Form. Four times in Ezk 43:11; (three times rsv emends on the basis of the Greek text). It refers to the form of the temple. Its form is carefully described because God desires that the people make sure the physical objects conform exactly to their description. Although the text in Ps 49:14 [H 15] is difficult, "form" (ASV "beauty") most likely refers to the substance that survives the corpse and which is consumed in Sheol (but see *sh'ōl*).

Bibliography: Briggs, Charles, and Briggs, Emilie, *The Book of Psalms*, in ICC.

J.E.H.

1901 צור (*šwr*) V. Assumed root of the following.

1901a צורָּ (*šūr*) *rock*. (ASV and RSV same.)

šūr appears about seventy-five times. Rock stands for boulders or formations of stone and for the material which composes mountains (Job 14:18 rock parallel to mountain). Rock may serve as a toponym, e.g. Wildgoats' Rocks (I Sam 24:2 [H 3]; cf. Jud 7:25; II Sam 2:16). The rock may house pleasant surprises for man such as wild honey (Ps 81:16 [H 17]) and precious jewels (Job 28:10). Rocks provide refuge, but in the day of judgment people will unsuccessfully seek refuge in the caves of the rocks (Isa 2:19ff.). Men engraved into various rock formations pictures and writing pertaining to all aspects of his life. Such writing in stone remains forever (Job 19:24).

Rock, by reason of its magnificence and hardness, affords many metaphorical uses. People who confidently occupy their habitation so that an enemy cannot defeat them are referred to as a rock (Jer 21:13). The gods of the nations are called a rock (Deut 32:31, 37); to them are attributed qualities of strength and reliability. Perhaps the Scripture in some places is playing on the fact that some of these idols were only statues hewn from stone. Wayward Israel went so far as to claim that a stone (*'eben*) gave her birth (Jer 2:27).

Albright, who prefers the translation "mountain," claims that *šūr* was a common name for deities in Syria and Anatolia and is an old appellation (AYGC pp. 24, 188f.). He rightly adds that these appellations were used by the Israelites with no borrowing of the heathen deities to whom the words were applied by the surrounding nations.

Yahweh himself is many times called a Rock; I Sam 2:2 says, "There is no rock like our God." Yahweh is a Rock, not in being represented as an idol carved from stone, but in that he is totally reliable. He is a sure source of strength and he endures throughout every generation. There is no unrighteousness found in him; he is completely upright (Deut 32:4; Ps 92:15 [H 16]). God is a Rock of salvation (Deut 32:15; Ps 89:26 [H 27]). He is a strong refuge in which his people may take shelter from any difficulty (cf. Ps 94:22). In distress the psalmists cry out to Yahweh so that they may experience the security of his steadfast endurance (Ps 27:5; 28:1). *šūr* thus appears in theophoric names: Zuriel (Num 3:35, "my Rock is El"); Zurishaddai (Num 1:6, "my Rock is Shaddai"). The man who relies on God as his Rock will not be greatly moved (Ps 62:2, 6, 7 [H 3, 7, 8]). When Israel strays, Isaiah exhorts them to "look to the Rock from which you were hewn" (Isa 51:1). Perhaps he is alluding to Deut 32:4. Yahweh gave birth to Israel through Abraham's faith in him. Isaiah encourages the people to trust in Yahweh; as a result they shall have perfect peace (Isa 26:4f.). The quality of strength connoted by "rock" applies not only to defense but also to aggressive leadership in battle (Ps 18:31-48 [H 32-49]; 144:1). The quality of authentic endurance assures Habakkuk that Yahweh will bring the wicked to judgment (Hab 1:12). Yahweh's ability to protect and to help his people as a Rock sets him apart as the only true Rock (II Sam 22:32; Isa 44:8).

The coming Messiah is called "a rock of stumbling" (Isa 8:14). He cannot be ignored; all who come into contact with him are made aware of their sin and misunderstanding about God's way of providing salvation. Some stumble and are broken to repentance; others fall and are crushed by the rock itself (cf. Mt 21:42ff.; Rom 9:32f.; I Pet 2:8).

In the desert Moses struck the rock and water came forth to quench the people's thirst (Ex 17:6; Deut 8:15; Ps 78:15, 20; 105:41; 114:8; Isa 48:21). Paul identifies this rock typically with Jesus (I Cor 10:4).

Bibliography: Boston, James R., *The Song of Moses; Deut 32:1-43*, Ann Arbor, University Microfilms, 1967. THAT, II, pp. 538-42.

J.E.H.

צורון (*šawwārôn*). See no. 1897b.

צָה (*šah*). See no. 1903a.

1902 צָהָה (*šahh*). Assumed root of the following.

1902a צָהָה (*šihēh*) *parched* (Isa 5:13).

1903 צָהָה (*šāhah*) *be dazzling*. Occurs only in Lam 4:7.

Derivatives

- 1903a שָׂחַק (*śah*) *dazzling, glowing, clear* (Isa 18:4; Jer 4:11).
 1903b שִׁחִיחַ (*śāhiāh*) *shining, glaring* (Ezk 24:7–8; 26:4, 14; Neh 4:7).
 1903c שִׂחִיחָה (*ś"hihā*) *scorched land* (Ps 68:7).
 1903d שַׁחֲסָחָה (*śahṣāhā*) *scorched region* (Isa 58:11).

שִׁחִיחַ (*śāhiāh*). See no. 1903b.

1904 שָׁחַן (*śhn*). Assumed root of the following.

1904a שַׁחְנָה (*śahānā*) *stench* (Joel 2:20).

שַׁחֲסָחָה (*śahṣāhā*). See no. 1903d.

1905 שָׂחַק (*śāhaq*) *laugh* (Qal); *play, mock* (Piel).

Derivatives

- 1905a שִׂחֻק (*ś"ḥōq*) *laughter, laughing stock*.
 1905b יִשְׁחָק (*yishāq*) *Isaac*.
 1905c שִׂחָק (*śāhaq*). Alternate form of *śāhaq*.
 1905d שִׂחֻק (*ś"ḥōq*). Alternate form of *ś"ḥōq*.
 1905e יִשְׁחָק (*yishāq*). Alternate form of *yishāq*.
 1905f מִשְׁחָק (*miṣhāq*) *object of derision* (Hab 1:10).

The simple stem of *śāhaq* conveys the idea of laughter, whether in joy or incredulity. The stronger Piel stem connotes positively, play and sport, or negatively, mockery and derision. *Śāhaq* reproduces Ugaritic *śḥq* "to laugh." Of its thirteen biblical occurrences, one is in Jud and the rest are in the Pentateuch (eleven in Genesis). In documents of later periods, the verb used for "laughter" is *śāhaq*.

The thirty-six occurrences of *śāhaq* parallel its earlier equivalent, with the additional ideas, in the Qal, of laughing in achievement, smiling, and deriding, (especially with 'al "over," or l' "at"). In the Piel it is used for playing musical instruments or rejoicing. In the Hiphil to laugh to scorn is an alternate to *ś"ḥōq* (cf. *miṣhāq* Hab 1:10, a "laughing matter"), with added ideas of sport or games.

śāhāq first occurs in the Qal stem, describing the reactions of the patriarch Abraham (Gen 17:17) and his wife Sarah (18:12–13) as they laughed incredulously at God's promising them a son. But the promise was fulfilled, and Sarah exclaimed, "God has made laughter (*ś"ḥōq*) for me, so that all who hear will laugh with me" (*yishāq-lī*, 21:6; KB, p. 800); cf. the child's name, *yishāq* "Isaac."

In Solomon's wisdom literature the verb *śāhaq* designates the opposite of weeping (Eccl 3:4).

Job smiles (in AB, *Job*, p. 187) at his retainers (Job 29:24). The able and virtuous woman can live without concern and "smile [rejoice, KJV] at the future" (Prov 31:25, NASB).

The Qal of *śāhaq* also has a negative usage. Young men laugh at Job (Job 30:1). While the righteous can laugh at destruction (5:22), so can the Chaldeans, at the fortifications of their helpless foes (Hab 1:10) or at Jerusalem's fall (Lam 1:7). Metaphorically, the ostrich laughs at horsemen for she can outrun them (Job 39:18); wild donkeys laugh at (scorn, KJV) cities (v. 7); the war horse mocks at fear (v. 22); and Leviathan, the crocodile, laughs at human weapons (41:29 [H 21]). God laughs, *śāhaq*, at rebellious sinners (Ps 2:4; 37:13; 59:8 [H 9]), so does divine Wisdom (Prov 1:26); and so may the righteous (Ps 52:6 [H 8]). Similarly the Piel of *śāhāq* represents the charge brought by Potiphar's wife against Joseph, that he was "brought in to mock us" (Gen 39:14, 17; see ICC, *Genesis*, p. 458, which interprets this euphemistically as does "to make love to us," AB, *Genesis*, pp. 202–3). Sarah insists that Ishmael be driven away because he was "mocking" Isaac al (Gen 21:9). The rsv innocuously renders this participle "playing." Yet in the light of Gal 4:29, on Ishmael's persecuting Isaac, KJV, ASV, NASB, NIV prefer mocking. Observe that the Hiphil of *śāhaq* (II Chr 30:10) describes the mockery by Israelites of the Northern Kingdom at Hezekiah's invitation to share in the Passover at Jerusalem.

The Piel of *śāhaq* does, however, progress toward more positive concepts. Samson was summoned by the cruel Philistines to "make sport," i.e. entertainment, before them (Jud 16:25). At Sinai faithless Israel rose up "to play" (Ex 32:6). Jeremiah disdained the company of "them that make merry" (Jer 15:17, ASV, as in I Kgs 4:20). When Lot warned his sons-in-law of the impending destruction of Sodom (Gen 19:14), he seemed to them not so much as "one that mocked," (KJV), as one simply jesting (rsv; cf. Prov 26:19, NASB, "joking"). Isaac was observed "sporting with Rebekah his wife" (Gen 26:8; rsv, "fondling", NIV "caressing"; ICC, *Genesis*, p. 364, "to exchange conjugal caresses"). The Piel of *śāhaq* depicts children playing (Zech 8:5; cf. Job 41:5 [H 40:29]), or even God's wild creatures "playing on the mountains" (Job 40:20) and in the ocean (Ps 104:26). It may mean to perform combat (II Sam 2:14; KB, p. 918), to play tambourines and dance (I Sam 18:6–7), or to celebrate (II Sam 6:5, 21, NASB) the restoration of the ark. Above all, the personal wisdom of God (cf. the description of Christ in I Cor 1:24) rejoices before God the Father and delights in men upon earth (Prov 8:30–31).

ś"ḥōq. *Laughter, laughingstock* (cf. KB, p. 918). Feasts are made for *ś"ḥōq* (Eccl 10:19), and

laughter is a gift of God (Job 8:21; Ps 126:2). Yet wickedness is as "sport to a fool," like a game (Prov 10:23). The laughter of fools is vanity (Eccl 7:6); whereas sorrow may lead to a better wisdom (v. 3). At her fall, Judah was made a *š'hōq* "laughingstock" (Ezk 23:32; cf. Lam 3:14; likewise Moab, in Jer 48:26, 39). Twice in one verse Job complains that he has become a joke to his friends (Job 12:4, NASB, cf. Jer 20:7).

yishāq. *Isaac*, "he laughs." While the name "Isaac" (Gen 17:19) arose out of Abraham's incredulity, *way-yishāq* (v. 17), it could yet become a symbol of blessing (21:6) and ultimately an identification for the entire nation of Israel (Amos 7:9, 16).

śāhaq. An alternate form of *śahaq*. Both appear in Jud 16:25. *śahaq* became popular after the time of David (hence even *yishāq* for *yishaq* (Ps 105:9; Amos 7:9, 16; Jer 33:26).

Bibliography: Beauchamp, Paul, "Laughter," in DBT, p. 263. Leupold, H. C., *Exposition of Genesis*, Baker, 1958, pp. 599–601.

J.B.P.

1906 צַחַר (*šhr*). Assumed root of the following.

1906a צַחַר (*śahar*) reddish-gray, tawny (Ezk 27:18).

1906b צַחֹר (*śāhōr*) tawny (Jud 5:10).

1907 צִי (*šī*) *I, ship*. An Egyptian loan word.

1908 צִי (*šī*) *II, a wild beast, desert-dweller* (Isa 13:21; Jer 50:39).

צִיד (*šayid*). See nos. 1885a, 1886a.

צִיד (*šid*). See no. 1886c.

צִיָּד (*šayyād*). See no. 1885b.

1909 צִיה (*šyh*), צוה (*šwh*). Assumed root of the following.

1909a צִיָּה (*šiyā*) dryness, drought (Hos 2:5; Ps 105:41).

1909b צִיּוֹן (*šāyōn*) dryness, parched land.

1910 צִיּוֹן (*šiyōn*) *Zion*.

It is possibly related to Arabic *šāna* from root *š-w-n*, meaning protect, defend; hence *šiyōn* may have meant place of defence, fortress. Others suggest derivation from root *šāhā* "be bald"; cf. Syriac spelling *šehyōn* for this name.

Zion is the fortified mound between the Kidron and the Tyropean valleys that David captured from the Jebusites (II Sam 5:7). Subsequently, it became known as the city of David. With the building of the temple to the north, that hill later became known as Mount Zion. Zion may even refer specifically to the temple vicinity or more generally to Jerusalem itself; sometimes it in-

cludes the entire nation, the covenant community itself (Isa 1:27; Ps 97:8). "Zion" appears frequently in Ps and Lam. It seldom refers to the political capital of Judah, but much more often stands for the city of God in the new age.

From the time Solomon built the temple, Zion became the center of Yahweh's activity. Yahweh identified himself as "the One who dwells on Mount Zion" (Isa 8:18). Here he initiates his work of salvation and here he begins his judgment against sin (Amos 1:2).

Zion frequently occurs in poetic passages, referring to the temple area where Yahweh dwells. Psalm 48 renders great praise to Mount Zion. It is called "the joy of all the earth" and "the city of the great King" (v. 2 [H 3]). It is also said to be located in the far north (v. 2 [H 3] but cf. NIV). In Canaanite religion the assembly of the gods was thought to meet in the far north. Therefore the Psalmist is using poetic language to show that Zion is the religious center, not only for Israel, but for the entire world. Since the city of Yahweh is in the same place as the assembly of the gods, it means these gods have no existence or power outside of Yahweh. Ezekiel even seems to refer to Zion as the "navel" of the earth, the place where God sustains this planet (38:12, though 'ereš here may refer only to the land of Palestine). Its sanctity, however, does not rest in location, but rests solely in the fact that Yahweh has chosen to dwell there. The crucial distinguishing factor between mythical ideas and the biblical expressions concerning Zion resides in the fact that Zion was not set apart as holy at creation. It possesses no intrinsic holiness. It became important to the Lord and to Israel only within history (cf. Ps 78:68). Hence it acquired meaning and sacredness. This fact is further verified in that "Zion" is not mentioned in the creation account nor in the Pentateuch at all, except that Mount Moriah is specified as the place where Abraham offered up Isaac (Gen 22:2, 14; II Chr 3:1); the first reference to Zion is II Sam 5:7.

Nevertheless because of Israel's disobedience even Zion would not be spared; it actually fell to the Babylonians in 587/6 B.C. Lamentations frequently refers to Zion and "the daughter of Zion" to express overwhelming sorrow at Zion's destruction (Lam 1:4, 6, 17; etc.). In captivity the Psalmist was so despondent that he could not bring himself to sing any of the songs of Zion (Ps 137:1ff.). But even in exile the people still had faith and prayed for Yahweh to rebuild his city and to restore its fortress (Ps 102:13, 16 [H 102:14, 17]; 69:35 [H 69:36]).

In some of the prophets, especially Isa, Jer, Joel, Zech, Zion appears as the central location for Yahweh's great deeds of salvation in the future. He will cleanse away Zion's sin by judgment (Isa 4:4). That is, the city will be redeemed

by justice and righteousness (Isa 1:27; 33:5). God will build the city by laying a precious cornerstone in Zion (Isa 28:16). The glory of Yahweh which was present in the Exodus shall return to protect its inhabitants from the elements (Isa 4:5f.). God shall firmly secure the city from its enemies (Isa 33:20). God's people shall return in joy and singing to Zion from the various places of their exile (Isa 35:10; 51:11). Then they shall weep no more (Isa 30:19). The land will become as fruitful and lush as the Garden of Eden (Isa 51:3). The scope of this restoration is for all peoples: foreign nations shall come to Mt. Zion to worship (Isa 2:3; Mic 4:2). All of these fantastic changes in Zion will give her the new name "My delight is in her" (Isa 62:1-5). But the greatest difference is that God himself will reign there in that day (Zech 8:3; Isa 59:20).

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J.E.H.

- צִיּוֹן (*ṣiyyôn*). See no. 1887a.
 צִיּוֹן (*ṣāyôn*). See no. 1909b.
 צִנּוֹק (*ṣinōq*). See no. 1941a.

1911 צִיץ (*ṣiṣ*). Occurs only in Jer 48:9. Meaning dubious.

1912 צִיֶּצֶת (*ṣiṣit*) *tassel* (RSV, *fringe* (ASV); *lock*.

It is debated whether *ṣiṣit* indicates the fringe around the edges of a garment or a tassel at each corner; Snaith suggests the threads were twisted in groups to form "a fringe of tassels." A cord of blue was to be placed on each tassel. Traditionally they were woven out of eight threads tied into five knots. These tassels served to remind the people to keep Yahweh's commandments and not to follow their own desires (Num 15:38ff.; cf. Deut 22:12; Mt 9:20; 14:36; 23:5). For a faith based on a saving history and a law, memory is crucial to preserving its integrity. It also means "a lock"; in a vision the Spirit transported Ezekiel by a lock of hair to Jerusalem (Ezk 8:3).

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J.E.H.

- צִיץ (*ṣiṣ*). See no. 1893a, 1911.

1913 צִיר (*ṣyr*) I. Assumed root of the following.
 1913a צִיר (*ṣir*) I, *envoy, messenger* (Jer 49:14; Isa 18:2).

1914 צִיר (*ṣyr*) II. Assumed root of the following.

- 1914a צִיר (*ṣir*) II, *pivot of door, hinge* (Prov 26:14).
 1914b צִיר (*ṣir*) III, *pang* (Isa 13:8; Dan 10:16).

- צִיר (*ṣir*). See nos. 1900b, 1913a, 1914a,b.
 צֵל (*ṣēl*). See no. 1921a.

1915 צָלָה (*ṣālā*) *roast*.

Derivative

- 1915a צָלִי (*ṣālī*) *roasted, roast*. (RSV and ASV are the same except in Isa 44:16 RSV has "meat" and ASV "roast.")

This root appears in connection with the Passover lamb, the offerings desired by the sons of Eli, and Isa's argument against idolatry. The Passover lamb was to be roasted whole, including its head, legs, and inner parts. It could not be boiled or eaten rare (Ex 12:8f.). Roasting permitted the lamb to be cooked entirely without being butchered. The wholeness of the animal as a means of redemption for the firstborn was crucial to the significance of the ceremony. Being quick and easy, roasting also coincided with the theme of haste. It also consumed the fat which according to later legislation was forbidden to be eaten (Lev 3:17; 7:24f.). And perhaps it anticipated that the judgment on the lamb of God would be total.

The sons of Eli flagrantly violated the standards for making sacrifices to Yahweh. One example is their requesting only raw flesh to roast, rather than accepting it boiled as was apparently customary (1 Sam 2:15; cf. Ex 29:31f.; Lev 6:28f. [H 21f.]). No doubt they desired the flavor added by the fat.

Isaiah ridicules idolatry by describing the process of making an idol. One cuts down a tree; with part of it he makes a fire and roasts meat over it. He is warm and his stomach is full. With the rest of the wood he carves an idol. He worships it and prays to it saying, "Deliver me, for thou art my god" (Isa 44:17). His prayer comes after he himself has met all his needs. Isa argues that such worship of idols is completely absurd.

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J.E.H.

- צָלוּל (*ṣ/lwl*). See no. 1922a.

1916 שָׁלַח (*šālāḥ*)

1916 שָׁלַח (*šālāḥ*) *I, rush* (I Sam 10:6; Amos 5:6).

שָׁלַחַת (*š'lohīt*). See no. 1918c.
שָׁלַחַת (*šallahat*). See no. 1918b.
שָׁלִי (*šālī*). See no. 1915a.

1917 שָׁלַח (*šālēah*) *II, prosper, succeed, be profitable*; Hiphil, make prosperous, experience prosperity (ASV and RSV are similar.) (Cf. Aram. *š'lah* "cleave through," "press through," "succeed"; used especially in Haphel stem. The Arabic *šalāḥa* means "thrive," "be well," or "be righteous.")

The root means to accomplish satisfactorily what is intended. Real prosperity results from the work of God in the life of one who seeks God with all his heart (II Chr 31:21; cf. Josh 1:8; Ps 1:3). As II Chr 26:5 says, "As long as [Uzziah] sought Yahweh, God made him prosper." Joseph is called a prosperous man, for Yahweh turned all of his misfortunes into benefit for Jacob's sons (Gen 39:2-3, 23). The devout man earnestly petitions God to grant him success in his work (Ps 118:25).

Its use with a negative describes the worthlessness of a rotten cloth (Jer 13:7). Those who refuse to worship Yahweh are just as rotten (Jer 13:10).

God expresses his purposes through his word. Therefore his word will not prove empty, but it will prosper in its fulfillment (Isa 55:11). God accomplishes salvation for man through the suffering of his obedient servant (Isa 53). Isaiah says, "The will of Yahweh shall prosper in his hand" (53:10).

Although true prosperity comes only from God's blessing, externally it often appears that the wicked prosper. This appearance causes the righteous to question God's involvement in human affairs (Jer 12:1). In the last days those who are opposed to God shall prosper for a time through cunning and deceit (Dan 8:12, 24f.). But their success will be only temporary, for God is preparing a time of judgment against all evil to accomplish his indignation (Dan 11:36). It must be clearly affirmed that transgression of God's law will never finally succeed (Num 14:41; cf. the argument in Ps 37:7-11 and Ps 73:12-20 where, however, the word is *shālēw* "be at ease.")

Bibliography: TDNT, V, pp. 110-12. THAT, II, pp. 551-55.

J.E.H.

1918 שָׁלַח (*šlḥ*) *III. Assumed root of the following.*

1918a שָׁלַחַת (*šēlāḥā*) *cooking pot* (II Chr 35:13).

1918b שָׁלַחַת (*šallahat*) *dish* (II Kgs 21:13; Prov 19:21; 26:15).

1918c שָׁלַחַת (*š'lohīt*) *jar* (II Kgs 2:20).

1919 שָׁלַל (*šālal*) *I, tingle, quiver.*

Derivatives

1919a שָׁלָל (*šilšāl*) *I, whirring, buzzing* (Isa 18:1).

1919b שָׁלָל (*šilšāl*) *II, spear* (Job 40:31).

1919c שָׁלָל (*š'lašāl*) *whirring locust* (Deut 28:42).

1919d שָׁלִילִים (*š'šelim*) *cymbals.*

1919e מְשִׁלָּה (*m'šillā*) *bell* (Zech 14:20).

1919f מְשִׁלְתַּיִם (*m'šiltayim*) *cymbals.*

šels'lim. Cymbals. These instruments were an integral part of an ancient orchestra that played especially on high occasions such as David's bringing the Ark of the Covenant into Jerusalem (II Sam 6:5). In Ps 150:5 two kinds of cymbals are distinguished: "sounding cymbals" (*shāma'*) and "loud clashing cymbals" (*š'ru'ā*). KB interprets them as small, tinkling cymbals and large, clashing ones. Sachs considers them to be "clear," broad-rimmed with small bosses, struck softly and "harsh," narrow-rimmed with large bosses, struck forcefully. Both were used to render praise to the Lord.

m'šillā. Bell. (Only in Zech 14:20; ASV and RSV identical.) Zechariah is describing the nature of life in Jerusalem when the righteous king reigns. Then the bells of the horses will be inscribed, "Holy to Yahweh." Formerly this inscription was engraved on a gold plate fastened to the high priest's turban (Ex 28:36ff.). The contrast indicates that everything shall be holy in that time; the distinction between the sacred and profane shall be eliminated.

m'šiltayim. Cymbals. (ASV and RSV the same.) The distinction between this word and *šels'lim* is not clear; Sachs conjectures that this word may be "cymbals on clappers" or at least those with a stronger gemination. Cymbals, some made out of bronze, were used to make a loud melody of praise to Yahweh on occasions of rejoicing (I Chr 13:8; 15:19). According to I Chr 16:5 nine Levites were appointed to play the harps and lyres, but only two the trumpets, and one the cymbals; interestingly he is named chief. They played on special occasions, e.g. at the dedication of Solomon's temple (II Chr 5:11-14). They also played on the day when Hezekiah completed the sanctification of Yahweh's house (II Chr 29:25-30). This order established by King David and Nathan the prophet (II Chr 29:25) continued into the second temple period (Ezr 3:10). They played at the laying of the foundation of that temple (Ezr

3:10f.) and at the dedication of the wall of Jerusalem (Neh 12:27–30).

Bibliography: Sachs, Curt, *The History of Musical Instruments*, Norton, 1940, p. 121ff. Sellers, O. R., "Musical Instruments of Israel," BA 4:33–47.

J.E.H.

1920 לָלַץ (*šālal*) II, *sink, be submerged* (Ex 5:10, only).

1921 לָלַץ (*šālal*) III, *be or grow dark* (Neh 13:19; Ezk 31:3).

Derivatives

1921a לָלַץ (*šēl*) *shadow*.

1921b צִלְמָוֶת (*šalmāwet*) *deep darkness*.

šēl. Shadow. In a positive sense, "shadow" conveys the ideas of shade, protection, and defense. Shade, even that of a boulder, gives some relief from the heat of the day, especially for the slave (cf. Job 7:2). "Under the shadow of one's roof" connotes that the head of the house provides protection for his guests (Gen 19:8, ASV). Similarly a strong nation may offer someone or another nation shelter (Isa 30:2f.; cf. Ezk 17:23). But God may remove a nation's shelter or defenses in order to enable his people to conquer them (Num 14:9). On the other hand, shadow serves as a negative metaphor when it is viewed as ephemeral and fleeting. Man's life is compared to a shadow, for it has no permanence and flees quickly away (I Chr 29:15). Shadow also describes the failing condition of one who is enduring a sickness (Job 17:7).

Yahweh is the shade or the source of protection for his people (Ps 121:5f.; Isa 25:4). Therefore the Psalmist prays that God may hide him under "the shadow of his wings" (Ps 17:8; cf. 36:7 [H 8]; 91:1). God promises to hide the suffering servant in the shadow of his hand in order that he can proclaim his penetrating message for a period of time (Isa 49:2). And in the latter days Yahweh's glory will return to Jerusalem. It will be a shade from the heat and a shelter from the other elements (Isa 4:6; cf. Hos 14:8).

šalmāwet. Deep darkness. (ASV prefers "the shadow of death" and also has "thick darkness," "thick gloom"; RSV prefers "deep darkness" and also has "gloom.") Some treat it as a combination of *šalāmu* "be dark" (Akkadian, also Arabic) plus *ūt* as an abstract ending. Most versions understand it as combination of "shadow" and "death." D. W. Thomas accepts the latter, but convincingly argues that *mūt* possesses superlative force: "very deep shadow," "thick darkness." M. Dahood agrees, vocalizing it *šalmawet* and citing other compound nouns in Ugaritic (*Psalms* I, AB, p. 147). It describes the

darkness of eyelids tired from weeping (Job 16:16), the thick darkness present in a mine shaft (Job 28:3), the darkness of the abode of the dead (Job 10:21f.; 38:17), and the darkness prior to creation (Amos 5:8). Emotionally it describes the internal anguish of one who has rebelled against God (Ps 107:10–14; cf. 44:19f. [H 20f.]). Thus it is the strongest word in Hebrew for darkness.

Since sinful man uses darkness as an aide to accomplish his woeful deeds, the terror associated with thick darkness becomes his experience in the morning (Job 24:16f. ASV). Yet there is no place dark enough for them to hide from God's eyes (Job 34:22). Further, God is never threatened by deep darkness; it causes him no terror. No matter how dark a place is, God will lead his people through so that they fear no evil and are comforted by his rod and staff (Ps 23:4). The application in this Psalm to the experience of death is apt and has comforted multitudes of dying saints. The people could trust this statement of the Psalm, for God had proven his ability by leading his people through the drought and deep darkness of the wilderness from Egypt to Canaan (Jer 2:6). He can always bring light to dispel the power of deep darkness (Job 12:22; cf. Amos 5:8). The most dramatic demonstration was to be when God would send the Messiah as a light to those who dwell in a land of deep darkness (Isa 9:2 [H 9:1]). Conversely, in judgment, God is able to turn light into thick darkness (Jer 13:16).

Bibliography: Dhorme, E., *Job*, Nelson, 1967. Thomas, D. W., "šalmāwet in the Old Testament," JSS 7:191–200.

J.E.H.

1922 צֶלֶל (*šll*) IV. *Assumed root of the following.*

1922a צֶלֶל (*šwl*) *Kethib*, צֶלֶל (*š^elil*) *Qere, cake, round loaf* (Jud 7:13).

1923 צֶלֶם (*šlm*). *Assumed root of the following.*

1923a צֶלֶם (*šelem*) *image*.

Used sixteen times. The Aramaic is used similarly in Dan 2 and 3. The word basically refers to a representation, a likeness. Five times it is used of man as created in the image of God. Twice it is used of the golden copies of the mice and swellings that afflicted the Philistines (I Sam 6:5, 11 and see 'ōpel). Mostly it refers to an idol.

There are a number of words used for idol (see under *gillūl* and 'āšāb). Some, like *gillūl*, refer to their shape; others, like *hebel*, (כֶּבֶד vanity) may be just a derogatory substitute (Deut 32:21; Jer 8:19 NIV). *šelem* refers to the image as a representation of the deity. As such, images were strictly forbidden. Notice, not all sculpture was forbidden (cf. the golden cherubim), only the idols.

Man was made in God's image (*šelem*) and likeness (*d'mūt*) which is then explained as his having dominion over God's creation as vice-regent. Ps 8:5-8 [H 6-9] is similar citing man's God-given glory, honor and rule. God's image obviously does not consist in man's body which was formed from earthly matter, but in his spiritual, intellectual, moral likeness to God from whom his animating breath came. The emphasis of the prohibition of idols is that they are all material created things. God is non-material, the creator (Deut 4:15-19). This spiritual aspect of man has been damaged by the fall and is daily tarnished by sin. But it was seen in perfection in Christ and will be made perfect in us when salvation is complete (Heb 2:6-15).

Bibliography: Girdlestone, SOT, pp. 303-308; on God's image in man: Buswell, J. O., *Systematic Theology of the Christian Religion*, vol. I, Zondervan, 1962, pp. 232-238. Miller, J. M. "In the 'Image' and 'Likeness' of God," JBL 91:289-304. THAT, II, pp. 556-62.

צֶלְמֹת (*šalmāwet*). See no. 1921b.

1924 צֶלַע (šl') I. Assumed root of the following.

1924a צֶלַע (*šēlā'*) *side, rib* (ASV, RSV are almost identical.)

šēlā' is used once for a man's side (Gen 2:21f.) and once for the side of a hill, perhaps a ridge or terrace (II Sam 16:13; BDB); elsewhere it is an architectural term. It refers to the sides of an object, e.g. the sides of the ark of the covenant (Ex 25:12, 14). It is also employed to describe a location within a building (cf. Ex 26:35). Further it means a side chamber. There were three levels of these chambers around the temple proper (I Kgs 6:5; Ezk 41:6). It also indicates a board of wood used for a wall or a floor (I Kgs 6:15). And it stands for the leaves of a folding door (I Kgs 6:34). For I Kgs 7:3 KB gives "girder" or "moulding"; but others (as J. Gray) understand that it continues to mean "side chambers" in this passage.

The most crucial passage in which *šēlā'* appears is, of course, the one explaining the origin of woman (Gen 2:21f.). God created woman by taking "a rib" from Adam while he was in a very deep sleep (cf. *tardēmā*). Conceivably this means that God took a good portion of Adam's side, since the man considers the woman to be "bone of his bones" and flesh of his flesh (Gen 2:21f.). This picture describes the intimacy between man and woman as they stand equal before God. Since God made the woman, she is responsible to him in worship. She is not a mere extension of man; she possesses a unique individuality in her own right. There is no indication that woman is inferior. On the other hand, since her body is made from man's, there is a continuity between

the two with the result that they can find a fulfilling relationship only in one another, but never with the same intensity in any other part of creation. Therefore woman's origin makes it possible for a man and a woman to establish a dynamic relationship in which they become "one flesh" (cf. Gen 2:24).

The text of Job 18:12 is debated as to whether the text is *šēlā'* or *šela'* ("limping"; RSV "for his stumbling"). The latter could be "at his side" as Dhorme and ASV take it; but KD rejects this possibility.

Bibliography: Dhorme, E., *Job*, London: Thomas Nelson, 1967. Renckens, S. J. Henricus, *Israel's Concept of the Beginning*, Herder & Herder, 1964.

J.E.H.

1925 צָלַע (*šāla'*) II, *limp* (Gen 32:32; Mic 4:6-7, Zeph 3:19).

Derivative

1925a צָלַע (*šela'*) *limping, stumbling* (Ps 38:18; Jer 20:10).

צָלָל (*šilšāl*). See nos. 1919a,b.

צָלָל (*š' lāšal*). See no. 1919c.

צָלָלִים (*šels' lim*). See no. 1919d.

1926 צָמָא (*šāmē'*) *be thirsty*.

Derivatives

1926a צָמָא (*šāmā'*) *thirst*.

1926b צָמָא (*šāmē'*) *thirsty*.

1926c צָמָא (*šim'ā*) *parched condition* (Jer 2:25, only).

1926d צָמָאוֹ (*šimmā'ôn*) *thirsty ground* (Deut 8:15; Isa 35:7).

Israel is a dry land, with some desert regions and hot dry summers. Whoever travels in this land, especially in the wilderness or the Negeb, experiences parching thirst. Such thirst can drive one to extreme distress. The Psalmist was driven to intense agony by his enemies, for they gave him vinegar for his thirst, an accepted drink but one which would increase his thirst (Ps 69:21 [H 22]); Jesus' thirst on the cross and the offer of vinegar parallels the Psalmist's experience (Jn 19:28ff.; Mt 27:48; Mk 15:36; Lk 23:36). [The vinegar which Jesus took however may have been the dilute vinegar drink used by Roman soldiers. It was called *posca* and was a cheap acidulated thirst quencher. R.L.H.] Thirst was especially felt during the siege of a city. With the major water supplies cut off the besieged had to ration their water. The terrible pain the children encountered heightened the distress (Lam 4:4). Thus thirst was considered a means of judgment (Hos 2:3 [H 5]; cf. Ps 107:5; Isa 29:8). But a far greater thirst is for God (Ps 42:2 [H 3]; 63:1

[H 2]). Amos tells of a future thirst brought by a lack of hearing the words of Yahweh (Amos 8:11ff.).

One of the ways to show hospitality was to give the thirsty a drink; e.g. Abigail brought food and drink to relieve the weary men attending David in the wilderness (II Sam 17:29). One was even to give water to his thirsty enemies (Prov 25:21; cf. Isa 21:14). God too provides water for his people's thirst (Ps 107:4-9). In the journey across the Sinai desert God provided water from a rock on two different occasions (Ex 17:1-7; Num 20:2-13; Isa 48:21; Neh 9:15, 20). God promises to meet the thirst of his people once again in a new Exodus (Isa 41:17f.; 49:10). Therefore Isa cries, "Ho everyone who thirsts, come to the waters; and he who has no money, come, buy and eat" (55:1), an invitation reminiscent of Jn 7:38. This indicates God is able to meet the deepest longing of his people. Further, the blessing of the latter days is pictured in terms of the desert blossoming forth abundantly, because attending the outpouring of the Holy Spirit is abundance of rain on the thirsty land (Isa 44:3; cf. 32:15; 35:6f.).

J.E.H.

שִׁמְמוֹ (*šimmā'ôn*). See no. 1926d.

1927 שָׁמַד (*šāmad*) *bind, join*.

Derivatives

1927a שָׁמַד (*šemed*) *couple, pair*.

1927b שָׁמִיד (*šāmid*) I, *bracelet* (Num 31:50; Ezk 16:11).

1927c שָׁמִיד (*šāmid*) II, *cover, of vessel* (Num 19:15).

The verb relates to fastening a sheath for a sword to the loins (II Sam 20:8). Another use describes the tongue's deliberate production of deceit; it frames deceit (Ps 50:19). Three times the verb is used to describe the seduction of the Israelites to idolatry at Baal-Peor under Balaam's suggestion to Balak, the king of Moab (Num 25:3, 5; Ps 106:28; LXX has *telēō*, used by Herodotus (4.79) for "to initiate into the mysteries," Snaith). The people sacrificed to their gods, ate, worshiped, and participated in cult prostitution. The entire activity is powerfully described as yoking oneself to Baal-Peor. Perhaps the verb indicates that the people even bound themselves to this false worship in covenant. This verb connotes how flagrantly obstinate their rebellion against Yahweh was.

šemed. *Couple, pair, yoke.* (ASV and RSV the same, but RSV "team" (Jer 51:23).) It refers to two animals yoked together or to those that ride side by side, like horsemen riding in pairs (Isa 21:7). Oxen were yoked for plowing; e.g., Elijah

plowed with twelve yoke of oxen (I Kgs 19:19). Very wealthy, Job owned five hundred yoke of oxen (Job 1:3). *šemed* also stands for a measure of land, perhaps the amount that a span of oxen can plow in one day (i.e. around a half acre (Isa 5:10; I Sam 14:14)).

Bibliography: Scott, R. B., "Weights and Measures of the Bible," BA 22:22-40. Snaith, N. H., *Lev and Num in New Century Bible*, Greenwood, S. C.: Attic Press, 1967.

J.E.H.

שָׁמָה (*šammā*). See no. 1929a.

שִׁמְמוֹ (*šimmūq*). See no. 1930a.

1928 שָׁמַח (*šāmah*) *sprout, spring up*.

Derivative

1928a שָׁמַח (*šemah*) *sprout, growth, branch*.

There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the Arabic and Syriac root "to shine forth," but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms (e.g. Gen 2:5, 9; Ex 10:5; Gen 41:6, 23; Gen 2:9; Ps 104:14; 147:8), and the abundant growth of hair or the beard (in the Piel stem, Jud 16:22; II Sam 10:5; and Ezk 16:7).

In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the restoration (Isa 58:8), and righteousness and praise (Isa 61:11).

Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person (II Sam 23:5; Jer 33:15; Ezk 29:21; Ps 132:17; Zech 6:12).

šemah. *Sprout, growth, branch.* The noun appears twelve times and is used as a messianic term in at least five passages.

A late Phoenician inscription discovered at Larnaka, Cyprus dating from the third century B.C. contains the phrase *šemah šedek* "the right-ful shoot" which meant that the individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B.C. Ugaritic Keret epic which calls Keret *šph ltpn*, i.e. "the shoot or progeny of Ltpn." Thus *šemah* is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root *šph*, so far the only use of the root *šmh* attested in Ugaritic is in several personal names.

As David reflects on the everlasting covenant which Nathan previously announced to him, he asks rhetorically; "Will not God cause all my salvation and all my desire to sprout?" (II Sam

23:5). The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent (132:17), with a "yes!" In Jerusalem God will cause the horn of David to sprout up; in fact, it will spring forth for the whole house of Israel (Ezk 29:21).

The first writer to take up the thought of II Sam 23:5 and use the root *šmh* as a noun to designate the Messiah is Isaiah (4:2). Many deny that Isaiah is referring to the Messiah when he speaks of "the Branch or Shoot of Yahweh" because it is paralleled by the expression "the fruit of the earth." Therefore, 4:2 is simply a reference to the agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation of this fruitfulness "in that day"; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly II Sam 23:5 and perhaps Ps 132:17 are controlling ideas when we come to the eighth century B.C. Thus the "Sprout of Yahweh" (or as clarified by the cognate studies, "the son of Yahweh") is an obvious reference to the divine nature of the *šemaḥ*. Yet his human nature is also in view, for he is "the Offspring or Fruit of the Earth."

In Jer 23:5-6 and 33:15-16, he is "the Righteous Branch [or Sprout]" raised up for David to reign as King. While focusing on his human, but regal nature, this passage also stresses his deity by calling him "the Lord our Righteousness." Note that the context of both passages is the promise that Israel will return to the land. Even more pointedly, Jer 33:19-26 sets the *šemaḥ* promise in line with God's previous promises to Abraham, Isaac, Jacob, the Levite priests, and David!

Zechariah (3:8) pictures the Branch (*šemaḥ*) as the Lord's Servant. No doubt the allusion is to Isaiah's archetypal statements concerning Yahweh's Servant, Jesus Christ. In Zech 6:12 the prophet proclaims, "Behold the Man" who is "a priest on his throne," a ruler, a counselor of peace, whose name is Branch. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God's future fulfillment in Jesus Christ.

The DSS use the phrase *šemaḥ dāwid* as a Messianic term in explanation of the Davidic covenant of II Sam 7:14 (JBL 77:353).

The NT makes at least two references to this messianic title "Branch" using the LXX translation of the root *šmh*: *anatolē* and *anatellō*. Hebrews 7:14 is to be translated "our Lord sprang forth (or sprouted) from Judah." But in Luke 1:78 with its *anatolē exhypsous* the equation of *šemaḥ* YHWH is complete. Therefore we translate the verse, "Because of the tender mercy of our God by which the Branch from on High shall visit us." The only change needed is to convert

the term "height" into the divine name and the or expression appears again.

Additional evidence for this messianic concept may be found in *nēšer* "branch" and *hōter* "shoot" (Isa 11:1) and *yônēq* "young plant" and *shōreš* "root" (Isa 53:2).

Bibliography: Baron, David, *Rays of Messiah's Glory: Christ in the OT*, Zondervan, nd, pp. 72-150. Beecher, Willis J., *The Prophets and The Promise*, Baker, 1963, pp. 335-40. Buda, Joseph, "Šemaḥ Jahweh: Investigationes ad Christologism Isaianam Spectantes," Bib 10:10-26. THAT, II, pp. 563-65.

W.C.K.

צָמִיד (*šamid*). See nos. 1927b,c.

צָמִים (*šammim*). See no. 1929b.

צְמִיתָ (*š'mitūt*). See no. 1932a.

1929 צָמֵם (*šmm*). Assumed root of the following.

1929a צֶמֶה (*šammā*) woman's veil (Isa 47:2; Song 4:1, 3; 6:7).

1929b צָמִים (*šammim*) snare, trap (Job 5:5; 18:9). Meaning uncertain.

1930 צָמָק (*šāmaq*) dry up, shrivel (Hos 9:14, only).

Derivative

1930a צִמּוּק (*šimmûq*) bunch of raisins (I Sam 25:18; 30:12).

1931 צֶמֶר (*šmr*). Assumed root of the following.

1931a צֶמֶר (*šemer*) wool (Isa 1:18; Ezk 27:18).

1931b צֶמֶרֶת (*šammeret*) treetop (Ezk 17:3, 22; 31:3, 10).

צֶמֶרֶת (*šammeret*). See no. 1931b.

1932 צָמַת (*šāmat*) put an end to, cut off, destroy. (ASV and RSV vary frequently; ASV also "consume"; RSV "vanish," "hem in," "wipe out.")

Derivative

1932a צְמִיתָ (*š'mitūt*) completion, finality (Lev 25:23; 30).

The word *šāmat* occurs fourteen times. The verb is a very strong word for destruction or for completely silencing someone (KB; cf. Job 23:17); e.g. friends vanish under stress like snow before the heat (Job 6:15ff.). It describes the intense desire of one to obliterate completely his enemies (cf. Ps 143:12). David was able to vanquish his foes, because God had caused them to turn their backs (Ps 18:40 [H 41]) // *māḥaš* (Ps 18:38 [H 39]) as in Ugaritic 'nt II:7f. Ais WUS no. 2330). The Psalmist too was attacked by those who wished to eliminate him. The method of at-

tack included false charges of committing a theft (Ps 69:4 [H 5]). Consequently in his justice God seeks to cut off from his city those who slander the righteous and those who possess an arrogant heart (Ps 101:5f.; cf. Ps 73:27). When the Psalmist encounters God's fierce assaults, he too feels that he is being destroyed (Ps 88:16 [H 17]). Similarly one who serves God zealously is consumed by that very zeal, especially when he sees his adversaries forgetting God's word (Ps 119:139). He who lamented the destruction of Jerusalem also had his life jeopardized by being "flung . . . alive" (RSV; "cut off my life" ASV) into a dungeon with water that reached up to his head (Lam 3:53f.). Yet in faith these men continue to make their prayer to Yahweh confident of deliverance (Ps 88; Lam 3:55ff.).

J.E.H.

שָׁן (*šēn*). See no. 1936a.

1933 שֹׁנֶה (*šōneh*), שֹׁנֶה' (*šōne'*) *flocks* (Ps 8:8; Num 32:24). A by-form of *šō'n*.

שִׁנָּה (*šinnā*). See nos. 1937a, 1938a.

שָׁנוּט (*šānūa'*). See no. 1939a.

שִׁנּוֹר (*šinnôr*). See no. 1942a.

1934 שָׁנַח (*šānah*) *descend* (Jud 1:14; Josh 15:18; Jud 4:21).

שָׁנִיפ (*šānip*). See no. 1940a.

1935 שָׁנַם (*šānam*) *dry up, harden* (Gen 41:23).

שָׁנִין (*šānîn*). See no. 1936c.

1936 שָׁנָן (*šnn*) I. Assumed root of the following.

1936a שָׁן (*šēn*) *thorn, barb* (Prov 22:5; Job 5:5). Meaning uncertain.

1936b שִׁנָּה (*šinnā*) *hook, barb* (Amos 4:2, only).

1936c שָׁנִין (*šānîn*) *thorn, prick* (Num 33:55; Josh 23:13).

1937 שָׁנָן (*šnn*) II. Assumed root of the following.

1937a שִׁנָּה (*šinnā*) *coolness* (Prov 25:13, only).

1938 שָׁנָן (*šnn*) III. Assumed root of the following.

1938a שִׁנָּה (*šinnā*) *large shield* (I Sam 17:7; II Chr 11:12). The smaller shield was called *māgēn*.

1938b שִׁנְשֶׁנֶת (*šinšenet*) *jar* (Ex 16:33, only).

1939 שָׂנְאָה' (*šāna'*) *be modest, humble*. Occurs only once, in the Hiphil (Mic 6:8).

Derivative

1939a שָׁנוּט (*šānūa'*) *modest* (Prov 11:2, only).

1940 שָׁנַפ (*šānap*) *wrap, wind up together* (Lev 16:4; Isa 22:18).

Derivatives

1940a שָׁנִיפ (*šānip*) *turban* (e.g. Zech 3:5; Job 29:14).

1940b שִׁנְפָּה (*š' nēpā*) *winding* (Isa 22:18 only).

1940c מִשְׁנֶפֶת (*mišnepet*) *turban of the high priest*.

misnepet. *Turban*; also a sign of royalty. (KJV renders it "mitre" and "diadem"; ASV, "mitre" throughout; RSV, "turban.")

The term occurs twelve times, eleven in Ex and Lev and once in Ezk (21:31). It was the distinctive headgear of the high priest. The reference in Ezk vividly foretells the cessation of Davidic kings and Aaronic priests. The translation *turban* is supported by the derivation of the word from *šānap* meaning "to wrap around."

C.L.F.

שִׁנְשֶׁנֶת (*šinšenet*). See no. 1938b.

1941 שָׁנַק (*šnq*). Assumed root of the following.

1941a שִׁנּוֹק (*šinōq*) *pillory* (Jer 29:26, only).

1942 שָׁנַר (*šnr*). Assumed root of the following.

1942a שִׁנּוֹר (*šinnôr*) *pipe, spout, conduit* (II Sam 5:8; Ps 42:8). See Madvig, D. H., "Gutter," in ZPEB, II, p. 854.

1942b שִׁנְתָּרוֹת (*šant' rôt*) *pipes feeding lamps with oil* (Zech 4:12).

שִׁנְתָּרוֹת (*šant' rôt*). See no. 1942b.

1943 שָׂעַר (*šā'ad*) *step, march*.

Derivatives

1943a שָׂעַר (*šā'ad*) *step, pace* (e.g. Prov 30:20; Jer 10:3).

1943b שָׂעָדָה (*š' ādā*) I, *marching* (II Sam 5:24; I Chr 14:15).

1943c שָׂעָדָה (*š' ādā*) II, *armlet, anklet* (Isa 3:20; II Kgs 11:12).

1943d מִשְׁעָד (*miš'ād*) *step* (Dan 11:43; Ps 37:23; Prov 20:24).

1943e שָׂעָדָה' (*š' ādā*) *armlet, ankle chain* (Num 31:50; II Sam 1:10).

šā'ad means to walk in cadence (cf. II Sam 6:13). It describes the manner in which one is brought before the king (Job 18:14). It pictures how one methodically takes the path to the house of the harlot, fully conscious of his direction but

totally ignorant of its consequence—Sheol (Prov 7:8; cf. 5:5). The teacher instructs his student in the way of wisdom in order that his pattern of living (steps) will not bring him hardship and sorrow (Prov 4:10ff.).

Yahweh watches the path that man takes (Job 34:21). God gives the Psalmist a wide place to step on in order that he will not slip and fall (II Sam 22:37). Proverbs 16:9 states, "A man's mind plans his way, but Yahweh directs his steps." This proverb carefully balances the interplay between God and man in directing a person's destiny. Man must initiate his course of action, but the full consequence of the outcome belong to Yahweh. But the believer realizes that he needs God's direction. Jeremiah in a repentant mood and seeking Yahweh's favor profoundly affirms, "I know, O Yahweh, that the way of man is not in himself, that it is not in man who walks to direct his steps" (Jer 10:23).

In military terms it is used primarily for Yahweh. He marches before Israel's army, securing the battle for them (Jud 5:4). As God goes forth, all the natural elements respond, acknowledging his lordship and supporting his effort (Ps 68:7f. [H 8f.]; Hab 3:12; cf. Jer 10:5).

J.E.H.

1944 שָׁא (šā'ā) *stoop, bend, incline* (e.g. Isa 51:14; Jer 2:20).

שָׁאִי (šā'ip). See no. 1946a.

שָׁאִיר (šā'ir). See no. 1948a.

1945 שָׁאֵן (šā'an) *wander, travel* (Isa 33:20, only).

1946 שָׁאֵן (šā'p). Assumed root of the following.
1946a שָׁאֵן (šā'ip) *wrapper, shawl or veil* (Gen 24:65; 38:14).

שָׁאֲשׁוּיִם (šā'āšū'im). See no. 1891a.

1947 שָׁאֵק (šā'aq) *cry, cry for help, call*. (ASV and RSV similar, except Niphal RSV "call out," ASV "gather together.")

Derivative

1947a שָׁאֲקָ (šā'āqā) *cry, outcry*.

BDB suggests the original meaning in Arabic was "sound as thunder." This root means to call out for help under great distress or to utter an exclamation in great excitement (cf. II Kgs 2:12). E.g., immediately on realizing that the pottage they were contentedly eating was poisonous, the sons of the prophets cried out in anguish (II Kgs 4:40). A woman who is raped is exonerated as long as she cries for help. If she does not, she is guilty of consenting to adultery (Deut 22:23–27). Israel's leaders often had to petition God earnestly for help. As a leader, Moses faced numer-

ous difficult situations which caused him to cry out in desperation to Yahweh for direction (cf. Ex 17:4). One time God's response to Moses was simply for Moses to cease crying and get into action (Ex 14:15). Further it describes the response of Esau to the loss of his blessing and of the nation Israel to the loss of the ark of the Philistines (Gen 27:34; I Sam 4:14). This word often refers to the cry of those plundered and ravaged in war (cf. Jer 49:21).

A strong outcry frequently indicates that righteousness is absent or judgment is being executed. Even though Yahweh established Israel as a nation to produce justice and righteousness, he discovered bloodshed and a cry; i.e., the city was oppressing the unfortunate (Isa 5:7). The righteous lament in loud cries over the loss suffered by their nation (cf. Isa 33:7; Lam 2:18). They intercede for forgiveness by repenting of the sins which led to this calamity and seeking God's help for the future. God listens to the cries of men, particularly when the righteous cry out under affliction. The Hebrews cried under the weight of their bondage in Egypt (Ex 3:7). God heard their cry and came to deliver them through the mighty deeds at the Exodus. Because of the cry of the oppressed in Sodom and Gomorrah, God came to judge the oppressors (Gen 18:21; 19:13). God especially promises to hear the cry of the afflicted, the alien, the orphan, and the widow (Ex 22:22f. [H 21f.]; cf. Ps 9:12 [H 13]). The fact that God hears the cries of his people and delivers them from their distress distinguishes him as the true, living God; for men cry to idols, but they do not respond (Ps 107:6, 28; Isa 46:7).

God, however, returns punishment to the wicked in kind. In response to the outcry of the Hebrews, the Egyptians uttered a great cry because of their sorrow over the death of their firstborn (Ex 11:6; 12:30). In the end times a portion of the punishment of the wicked will be crying from a painful heart (Isa 65:14).

God's suffering servant accomplishes his task differently than earthly rulers who seek reform and office. He will not cry in the streets (Isa 42:2); i.e. he will not seek through rhetoric to arouse the multitudes to move against their present rulers.

In the Niphal and Hiphil šā'aq means "to be called into assembly" (cf. Jud 7:23f.). A leader may summon the people together to pursue their enemies. Saul was the first leader since the Conquest who was able to assemble the entire nation, to go to battle against their enemies (I Sam 13:4). The people could also be called into assembly in order for their leaders to present an important matter. Samuel gathered such an assembly at Mizpah in order to install Saul as king (I Sam 10:17).

Bibliography: THAT, II, pp. 568–74.

J.E.H.

- 1948 שָׁר (*šā'ar*) *be or grow insignificant* (e.g. Job 14:21; Jer 30:19).

Derivatives

- 1948a שָׁר (*šā'ir*) *little, insignificant, young*.
 1948b שָׁרָה (*š' 'irā*) *youth* (Gen 43:33; Jer 14:3; 48:4).
 1948c מִשְׁעָר (*miš'ār*) *a small thing* (e.g. Gen 19:20; Job 8:7).

šā'ir. *Little, etc.* ASV and RSV translate similarly. In some cases the RSV is superior (cf. I Sam 9:21; Jer 14:3; cf. Jer 48:4; Ps 68:27 [H 28]). Our root denotes that which is smallest in age and, therefore, least in significance, privilege, and desirability (I Sam 9:21; hence, Jer 14:3). There are Akkadian and Arabic cognates; its Ugaritic equivalent is *šgr* (UT 19: no. 2182). For synonyms see *qātōn*; *dal* (poor, weak, Jud 6:15), *bāzā* (despised, Ps 119:141). Its antonyms are *bākōr/bākīr* (firstborn), *rab* (elder, Gen 25:23), *y' shish* (old, Job 32:6), and *'āšūm* (strong, Isa 60:22).

This word for last born child (the opposite of *bākōr/bākīr*) also connotes insignificance. Even as the firstborn received the double portion and blessing, the second born of two received a lesser portion and blessing. Similarly, Saul protested his unworthiness on the grounds that his family was the least significant (cf. Ps 68:27 [H 28]) among the small/little Benjamites (Gen 43:33; note that the scepter was not to depart from Judah, although not the firstborn, Gen 49:10). Thus, our word connotes last born and/or insignificant (Jer 49:20). The young (insignificant) are the unwise (Job 32:6) and the disdained (Job 30:1). Sometimes our word refers to servants or slaves (Jer 14:3; 48:4). The Psalmist affirms his humble estate and his obedience to God (Ps 119:141; cf. *'ānā*).

L.J.C.

- 1949 שָׁפַד (*šāpad*) *draw together, contract* (Lam 4:8).

- 1950 שָׁפַח (*šāpā*) *I, look out or about, watch*.

Derivatives

- 1950a שִׁפְיָה (*šippiyā*) *lookout post* (Lam 4:17).
 1950b מִשְׁפַּח (*mišpeh*) *watchtower, lookout point* (Isa 21:8; II Chr 20:24).

šāpā conveys the idea of being fully aware of a situation in order to gain some advantage or keep from being surprised by an enemy. The verb appears in the sense "to lie watching in ambush"; the wicked watches the righteous to slay him (Ps 37:32). Conversely the wise woman watches (looks to) the ways of her household; i.e. she diligently takes care of its every need (Prov

31:27). So too Yahweh is alert to what happens on earth in order that he may properly judge its inhabitants (Prov 15:3; cf. Ps 66:7). It also expresses the posture of faith; Micah says, "As for me, I will look to Yahweh, I will wait for the God of my salvation; my God will hear me" (7:7). Dhorme takes the form in Job 15:22 as a passive ptc. (*šāpū*) meaning the result of being looked over, "choice" or "marked."

As a ptc. (*šōpēh*) it means "watchman," one who was stationed on the wall and was responsible to inform the nation's leadership of any danger (cf. I Sam 14:16; II Sam 18:24ff.; II Kgs 9:17–20). Failure in his duties often carried the death penalty. The prophetic office is sometimes described in this language. To Ezekiel God says, "I have made you a watchman for the house of Israel: whenever you hear a word from my mouth, you shall give them warning from me" (3:17; cf. 33:7; Jer 6:17; Hab 2:1). If Ezekiel failed to give them God's warning he was liable for their lives; but if he faithfully proclaimed the message, he was free from any further responsibility regardless of the people's response (Ezk 3:18–21). Although God was faithful in sending Israel watchmen, many became blind to their mission (Isa 56:10). The failure of these watchmen and the rejection of the true ones were major reasons for the downfall of Israel. Conversely, the true prophets will be the watchmen who are first to sing of the advance of God's new saving deeds (Isa 52:7–10).

The use of the name Mispah in Gen 31:49 is of interest. It has given its name to a Mispah benediction, "The Lord watch between me and thee." But originally it was far from a benediction. It was a sign of a kind of boundary between Jacob and his hostile father-in-law. Both parties here promised to keep the peace.

J.E.H.

- 1951 שָׁפַח (*šāpā*) *II, overlay*.

Derivatives

- 1951a שִׁפּוּי (*šippūy*) *metal plating* (Isa 30:22; Ex 38:17, 19; Num 17:3–4).
 1951b שָׁפִית (*šāpīt*) *rug, carpet* (Isa 21:5).
 1951c שֶׁפֶת (*šepet*) *plated capital of pillar* (II Chr 3:15).

Many of the furnishings in the tabernacle were to be overlaid with pure gold, including the ark of the covenant inside and out (Ex 25:10f., 13, 28), the table (Ex 25:23f.), and the altar of incense (Ex 30:3, 5). The horns of the altar of burnt offering were overlaid with bronze (Ex 27:2, 6).

Solomon overlaid the inside of the temple with gold (I Kgs 6:20ff.) and many of its furnishings (I Kgs 6:20, 22, 28, 30, 32). He also adorned the house with precious stones (II Chr 3:6). Even his

great ivory throne was overlaid with gold (I Kgs 10:18). Apparently the gold overlay sometimes had to be replaced. Hezekiah is said to have overlaid the doors and the doorposts of the temple (II Kgs 18:16). This gold was not the thin gold leaf used today; it could be stripped off and used as tribute (II Kgs 18:16).

This root also is used for laying a wood floor and panelling (I Kgs 6:15). Proverbs compares a person with smooth speech but an evil heart to a pot glazed with silver dross (Prov 26:23). (But see *šig* for the possibility that silver dross in this verse is one word, witnessed to in Ugaritic, meaning *white glaze*).

A difficult text is Isa 21:5; *šāpōh haššōpīt*, which is taken by various scholars from either *šāpā* I, "they set the watch" (ASV), or *šāpā* II, "they spread the rugs" (RSV). The latter seems to fit the context better. The nobles, engrossed in their own pleasure, continued to feast during the darkening hours which threatened their nation's existence.

J.E.H.

- צָפָה (*šāpā*). See no. 1892b.
 צִפְּיָה (*šippūyā*). See no. 1951a.
 צָפֹן (*šāpōn*). See no. 1953b.
 צִפְּוֹנִי (*š'pōnī*). See no. 1953c.
 צִפְּוֹר (*šippōr*). See no. 1959a.

1952 צפח (*šph*). Assumed root of the following.

- 1952a צַפְּחַת (*šappahat*) *jar, jug* (e.g. I Kgs 17:12; I Sam 26:11).
 1952b צִפְּיָה (*š'pīhit*) *flat cake, wafer* (Ex 16:31, only).

- צַפְּחַת (*šappahat*). See no. 1952a.
 צִפְּיָה (*šippīyā*). See no. 1950a.
 צִפְּיָה (*š'pīhit*). See no. 1952b.
 צָפִין (*šāpīn*). See no. 1953a.
 צָפִיָּה (*šāpīā*). See no. 1955a.
 צָפִיר (*šāpīr*). See no. 1962a.
 צִפְּרָה (*š'pīrā*). See no. 1960a.
 צָפִית (*šāpīt*). See no. 1951b.

1953 צָפָן (*šāpan*) *hide, treasure, store up*.

Derivatives

- 1953a צָפִין (*šāpīn*) *treasure* (Ps 17:14, only).
 1953b צָפֹן (*šāpōn*) *north* (e.g. Gen 13:14; Jer 26:26).
 1953c צִפְּוֹנִי (*š'pōnī*) *northern* (Joel 2:20, only).
 1953d מַצְפֹּן (*mašpōn*) *hidden treasure* (Obadiah 6, only).

šāpan occurs thirty-six times. It means to conceal something with a definite purpose, either for

protection or for sinister reasons. Moses was hidden at home for three months to protect him from Pharaoh's death decree against all Hebrew male children (Ex 2:2). The wicked hide themselves in order to ambush the innocent (Prov 1:11), but in the end it is their own lives for which the ambush is set (1:18). The wicked cannot conceal their iniquitous deeds from God (Jer 16:17). Sins are said to be stored up in the sense that they will receive their appropriate punishment on a day of judgment (Hos 13:12; cf. Job 15:20; 21:19).

Amidst trials and plots of men, God hides his people in his presence (Ps 27:5; 31:20 [H 21]). Israel's God displays his special concern for his people in giving them security and shelter. In fact, his people are referred to as the hidden ones (Ps 83:3 [H 4], RSV "[thy] protected ones").

The word also connotes storing or treasuring things on account of their value (Jer 36:29). Thereafter Jeremiah refers to Judah's foe as Babylon. He goes on to prophesy that Babylon shall be defeated by a nation from the north (Jer 50:9; 51:48). Ezk too places Israel's foes who will fight the last climactic war as coming from the far places of the north (Ezk 38:6, 15). The north, then, becomes a harbinger of evil. In various mythologies it is the seat of demons.

šāpōn. North. In Canaanite mythology the north was considered to be the place for the meeting of the assembly of the gods. The gods assembled on Mount *šāpān*; *šāpān* may be taken as a proper name. Here Baal reigned supreme. The mountain is usually identified with Mount Casius, Jebel el Aqra', to the north of Ras Shamra. Kapelrud suggests that the tower for sacrifices in Baal's temple may have been called *Sapan*, a mythical connection between the mountain and the cultic shrine (p. 58). This concept of the divine assembly on Mount *šāpān* is alluded to in Isa's oracle against Babylon in which he pictures the proud king saying, "I shall sit on the mount of assembly in the far north" (14:13). The king asserts for himself both universal and divine lordship. Such arrogance was soon to encounter the fury of God's wrath.

The fact that Ps 48:2 [H 3] places Mt. Zion figuratively in the far north means that God is the sole ruler of the universe. He alone is to be revered and praised. It is also possible that this verse should be taken more locally. *yarē kā* can mean merely "side" (Ex 26:22 cf. *yarek* Num 3:35). The temple was located on the north side of David's city. God is sometimes pictured as appearing out of the north to one of his servants (Job 37:22); he moves from his throne to communicate his splendor directly. Ezk was overwhelmed by a stormy wind coming out of the north, and from the midst of the cloud he had a vision of Yahweh's glory (Ezk 1:4ff.).

God promises to bring his people back from the north (Isa 43:6; 49:12; Jer 16:15). There is no location where an earthly power can banish them from his concern (Jer 31:8). Job says that God stretches out the north over the void (26:7). This statement shows that God created even the sinister places or the mountain of the gods from nothing. No evil power or god or divine assembly, therefore, has any existence co-eternal with God or any power or existence outside of God's creative power (cf. Ps 89:12 [H 13]).

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J.E.H.

1954 צפע (*šp'*) I. Assumed root of the following.1954a צפע (*šepa'*) *poisonous serpent* (Isa 14:29, only).1954b צפעני (*šip'ōni*) *poisonous serpent* (e.g. Isa 11:8; Prov 23:32).1955 צפע (*šp'*) II. Assumed root of the following.1955a צפיט (*šāpia'*) *dung of cattle* (Ezr 4:15).1956 צפע (*šp'*) III. Assumed root of the following.1956a צפיטה (*š'pī'ā*) *offshoot* (Isa 22:24, only). Meaning uncertain.צפעני (*šip'ōni*). See no. 1954b.1957 *צפא (*šāpap*) *chirp, peep*.

Derivative

1957a צפצפה (*šapšāpā*) *a kind of willow* (Ezk 17:5, only).

šāpap occurs only four times, in Isa. It appears in the Pilpel and is onomatopoeic. It stands for the chatter of an angered bird (Isa 10:14). In that passage the Assyrian king boasts of his great prowess and wisdom in conquering the nations and taking their wealth quite easily just as a man who robs a nest without any bird making a sound. For this boastful arrogance God is about to destroy Assyria (Isa 10:15-19). According to Isa 38:14 Hezekiah expressed his mourning for a fatal sickness in sounds like those from a swallow or a crane. In a different line of thought the word indi-

cates the sound produced by the dead (Isa 29:4) and also by wizards and mediums perhaps mimicking the sound of the dead in their attempt to arouse them (Isa 8:19). When Ariel, the city of David, is defeated, her end will be merely to let her voice peep from the dust (Isa 29:4). Isaiah claims that when God hides his presence from Israel, the people are advised to turn to the occult for direction and counsel, but he asserts that Israel is to find her meaning in the teaching and the testimony given by God only (Isa 8:19f.).

J.E.H.

צפצפה (*šapšāpā*). See no. 1957a.1958 צפר (*šāpar*) I. Meaning uncertain; occurs only in Jud 7:3.1959 צפר (*špr*) II. Assumed root of the following.1959a צפור (*šippôr*) *bird*. (ASV and RSV identical, except Ps 102:7 [H 8] ASV has "sparrow.")

This word for bird is related to the "chirping" sound that a bird makes. God is concerned for the birds. He created them and gave them a place to nest (Ps 104:17). He preserved them during the flood (Gen 7:14). The sparrow makes its nest even at Yahweh's altars (Ps 84:3 [H 4]). A part of man's invested lordship is over the birds of the air (Ps 8:8 [H 9]).

Certain birds are considered clean. They are edible (Deut 14:11) and some of them, such as doves, were even specified as acceptable sacrifices. The majority, if not all, of the unclean birds are birds of prey.

An Israelite was bidden to show kindness even to birds; if he found a nest with eggs or young ones, he could not take both young and the mother bird as well (Deut 22:6f.). Apparently some birds were domesticated as pets (Job 41:5 [H 40:29]). A bird, however, was never to be used to represent the deity (Deut 4:17), as was done in Egypt and Mesopotamia.

The bird served to convey many different pictures: 1) quick flight for safety (Ps 11:1); 2) one being hunted (Lam 3:52); 3) one being snared unsuspectingly (Prov 6:5; cf. Ps 124:7; Eccl 9:12); 4) straying from home (Prov 27:8); 5) flightiness (Prov 26:2); 6) a strong feeling of loneliness (Ps 102:7 [H 102:8]); 7) the manner of the return of Israel from exile (Hos 11:11); 8) the peoples of the various nations who shall inhabit the noble cedar, the Kingdom of God (Ezk 17:23); 9) Yahweh's protecting Jerusalem as a hovering bird (Isa 31:5).

Bibliography: Driver, G. R., "Birds in the Old Testament," PEQ 87:5-20; 129-40.

J.E.H.

1960 צפר (*spr*)

1960 צפר (*spr*) III. Assumed root of the following.

1960a צפירה (*s"pirā*) *plait, chaplet* (Ezk 7:7, 10; Isa 28:5).

1961 צפר (*spr*) IV. Assumed root of the following.

1961a צפֿרֿן (*šippōren*) *fingernail, stylus point* (Jer 17:1; Deut 21:12).

1962 צפר (*spr*) V. Assumed root of the following.

1962a צפֿירָ (*šāpir*) *he-goat*. (ASV and RSV the same.)

šapir appears only in late texts (Dan, Chr and Ezr). The he-goat was one of the animals used for a sin offering; e.g., twelve were offered at the dedication of the second temple (Ezr 6:17; cf. II Chr 29:21). In a vision, Daniel saw a he-goat with a horn between its eyes arise from the west (Dan 8:5–8). The goat is identified as the king of Greece, Alexander (Dan 8:21). Sometimes fierce, it is a symbol of power especially in domineering sheep (cf. Ezk 34:17; Zech 10:3).

Bibliography: Montgomery, James A., *Daniel*, in ICC.

1963 צפֿרֿדֶּה (*s"pardēa'*) *frogs*.

צפֿרֿן (*šippōren*). See no. 1961a.

צפֿת (*šepet*). See no. 1951c.

1964 צִקְלֹן (*šiqqālōn*). Meaning doubtful, perhaps garment (II Kgs 4:42).

1965 צֶר (*šōr*) *Tyre*. (ASV and RSV the same.)

Tyre was one of the main city-states of the Phoenicians in the area of Lebanon. The center of Tyre was located on a rocky isle, a short distance from the coast. Such a location provided an excellent defense. With a long breakwater it boasted one of the best harbors along the Palestine coast. Its history paralleled the Hebrew occupation of Canaan. The Phoenicians were excellent merchants of the seas and traders in purple. They worshipped many gods, including Baal.

At various periods they interacted with Israel, commercially and religiously. David entered into covenant with Hiram, King of Tyre. He sent the famous cedar trees of Lebanon for the building of the palace (II Sam 5:11f.). Hiram continued the agreement with Solomon and supplied him lumber and gold needed for building the temple and his own house (I Kgs 5). Another Hiram, a skilled craftsman, was sent to instruct and help the Hebrew craftsmen in the various aspects of building (I Kgs 7:13f.). In return Solomon furnished King Hiram with large supplies of food.

Later he had to add twenty cities in Galilee to the payment, but Hiram was not satisfied (I Kgs 9:11–14). Solomon also joined with Hiram in merchant ventures to the African coast in search of all sorts of exotic goods (I Kgs 10:22); Jehoshaphat unsuccessfully tried a similar joint adventure (I Kgs 22:48f.). The greatest impact of Phoenician religion on Israel was under the zealous efforts of Jezebel, daughter of Ethbaal, King of Tyre, married to Ahab. Her efforts created a crisis for Yahwism, which was championed by Elijah and Elisha (I Kgs 16:29–II Kgs 10:35). And her impact was extended to Judah with the marriage of her daughter Athaliah to Jehoram, King of Judah (II Kgs 8:16ff.; 11:1–20). Later Tyre and Sidon once again supplied cedar trees for the building of the second temple in exchange for food, drink and oil (Ezr 3:7). But the merchants of Tyre violated Jewish law by selling fish and other goods on the Sabbath (Neh 13:16).

The prophets composed many oracles and laments of destruction against Tyre for its arrogant pride as the greatest merchant of the sea who handled the finest and richest goods (Isa 23; Jer 25:22; 47:4; Ezk 26–28; cf. Ps 45:12 [H 13]). They had gained enormous wealth through their outstanding wisdom (Joel 3:1–8 [H 4:4–8]; Zech 9:3f.; Ezk 28:3ff.). Skill and success had led its prince to assert that he was a god (Ezk 28:2, 9). In a lament Ezk describes him as perfect in the Garden of Eden, but he became corrupt with violence in his trade. Therefore God had him cast out of the garden and punished (Ezk 28:12–19). But through Isaiah God extended the hope of restoration to Tyre. Her merchandise and her hire then would be dedicated to Yahweh and she would supply food and fine clothing to those who dwell before him (Isa 23:17f.).

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J.E.H.

צֶר (*šōr*). See no. 1975b.

צֶר (*šar*). See nos. 1973a,b, 1974a, 1975a.

1966 *צֶרֶב (*šārab*) *burn, scorch*. Occurs only once, in the Niphal (Ezk 21:3).

Derivatives

1966a צָרֵב (*šārāb*) *burning, scorching* (Prov 16:27, only).

1966b צָרֵבֶת (*šārebet*) *scab, scar of a sore* (Lev 13:23, 28).

צָרֵבֶת (*šārebet*). See no. 1966b.

- 1967 צָרַח (*šrh*). Assumed root of the following.
 1967a צָרִי (*šāri*) *a kind of balsam* (e.g. Gen 37:25; Ezk 27:17).

צָרָה (*šārā*). See nos. 1973c, 1974b.
 צָרֹר (*š'rôr*). See nos. 1973e, 1975c.

- 1968 צָרַח (*šārah*) *I, cry, roar* (Zeph 1:14; Isa 43:13).

- 1969 צָרַח (*šrh*) II. Assumed root of the following.

1969a צָרִיחַ (*š'riah*) *excavation, underground chamber* (e.g. Jud 9:49; I Sam 13:6).

צָרִי (*šāri*). See no. 1967a.
 צָרִיחַ (*š'riah*). See no. 1969a.

- 1970 צָרַךְ (*šrk*). Assumed root of the following.
 1970a צָרֶךְ (*šōrek*) *need* (II Chr 2:15, only).

- 1971 צָרַע (*šāra'*) *be diseased of skin, leprous*. (ASV and RSV similar). This denominative verb is used chiefly in the Pual.

Parent Noun

- 1971a צָרַעַת (*šāra'at*) *malignant skin disease, leprosy*. Strictly, leucoderma and related diseases. (ASV and RSV similar: "leprosy").
 1971b צָרָה (*šārā*) *hornet*.

While usually rendered leper or leprous, the term "leper" is not correct medically, since *šāra'at* refers to a wider range of skin diseases (cf. "malignant skin disease," NEB). For convenience, however, the term "leper" can be retained.

A person with leprosy, apart from the telltale malignant raw flesh and white hair, was to be otherwise identified by torn clothes, announcement of "unclean" when in the streets and was to live isolated from the community. Four persons are named in the OT as becoming leprous. Not counting Moses (Ex 4:6; cf. also II Kgs 7:3), there were Miriam (Num 12:10), Uzziah (II Kgs 15:5), Gehazi (II Kgs 5:27) and Naaman, the Syrian (II Kgs 5:1).

God may inflict the disease of *šāra'at* as punishment for sins such as jealousy (cf. Miriam), anger, and lack of full compliance with God's commands (cf. Uzziah), and covetousness (cf. Gehazi). One must not conclude, however, that all sickness is a result of an individual's sin (cf. Job; Lk 13:1-5; Jn 9:1-7).

šāra'at was not necessarily incurable (cf. II Kgs 5:7). Leprosy by contrast, was likely incurable (Lev 13). In any event, healing of *šāra'at*

could serve as a sign of divine power (Ex 4:6; II Kgs 5:8).

The isolation of a leprous person was doubtless a sanitary measure in order to avoid further contagion. That a priest in Israel's theocracy was to diagnose the illness does not mean that today's clergy should become health officers. But the principle of God's concern for the health of bodies is not only self-evident but remains an enduring principle (cf. Jesus, Mt 8:2-3).

Diseases with eruptions affecting the skin are sometimes mild, sometimes, as in smallpox, scarlet fever, etc., both dangerous and highly contagious. The only effective control in antiquity would have been isolation. Only the Hebrew laws had this very valuable provision.

šāra'at is found primarily (twenty times) in the two chapters that govern the diagnoses and the cleaning measures for one who had become unclean (*tāmē'*, Lev 13, 14). In the nature of a contagion, *šāra'at* refers not only to eruptions on the skin but to mildew or mold in clothing (Lev 13:47-52) or in houses (Lev 14:34-53); therefore obviously the word is not specific for leprosy. The determination by the priest of an individual as unclean meant separation from the community, and ceremonial unfitness to enter the temple (cf. II Chr 26:21). The cleansing measures to be performed upon recovery involved a ritual with two birds, which ritual according to KD was necessary for restoration to the community (Lev 14:2-9). An additional set of offerings followed, notably the guilt offering, perhaps because disease is ultimately to be linked with sin (Lev 14:10-20).

There is no Scriptural warrant for regarding leprosy as a type of sin, though the analogy can be helpful for illustrative purposes.

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E.A.M.

צָרַעַת (*šāra'at*). See no. 1971a.

- 1972 צָרַפַּה (*šārap*) *smelt, refine, test*. (ASV and RSV sometimes identical, others varied; both also "goldsmith," "refine," "try"; ASV also "founder," "purge"; RSV also "silversmith," "cast," "smelt," "prove true.")

Derivatives

- 1972a צָרַפִּי (*šār*pi*) *goldsmiths* (Neh 3:31, only).
 1972b מַצְרֶפֶה (*mašrēp*) *crucible* (Prov 13:3; 27:21).

šārap is primarily used for gold and silversmiths and for the process of refining metals

before they were worked into fine vessels (Prov 25:4). One of the great demands for the smith's skill was for the making of molten images (Jud 17:4). An idol could be gold plated and fitted with silver chains which were cast for it (Isa 40:19). The smith who practices his skill in making idols, however, will be put to shame by his work, for these images are nothing but a delusion (Jer 10:14; 51:17).

Various aspects of the refining process are vividly used for judgment on and purification from sin; e.g. a blazing furnace, bellows, lead, dross, refuse silver (e.g. Isa 1:25; Jer 6:27-30; Ezk 22:18-22). God seeks to remove from his people all wickedness and sin so that they can endure his holy presence. Man has the responsibility of purifying himself so that he can be refined; i.e. he must respond obediently to God's word in order to experience cleansing (Dan 12:10). Further, when his people are wayward and violate the covenant, God seeks to bring them back by refining them (Jer 9:7 [H 6]). God tries them in the furnace of affliction (Isa 48:10). Although they have to endure difficult circumstances, as long as their faith in him remains firm, they will eventually experience deliverance (Ps 66:6-12). Between the promise and its fulfillment, the word itself tests and refines the one who has heard it (Ps 105:19). However, sometimes the people become so obstinate that no matter how intense the refining fire becomes, it is in vain (Jer 6:27-30). Then God must come against his people in judgment. But in the midst of this judgment, God is still preparing a people for himself. Those who undergo the judgment as a refining shall turn to God and enter into covenant with him once again (Zech 13:9). According to Mal, God shall refine the Levites as gold and silver; then they will offer the sacrifices correctly and these sacrifices will be accepted (Mal 3:2ff.). The climax of God's refining process will result in the establishment of a city over which he has complete rule; that city shall be called "the city of righteousness, the faithful city" (Isa 1:25f.).

The upright man endures Yahweh's faithful testing without despising it. He confidently affirms that the trial has discovered nothing amiss (Ps 17:3). In fact, when he seeks God's protection, he even prays that God will test or refine his innermost thoughts and attitudes so that his petition may indeed be worthy of being answered (Ps 26:2).

God's word also is tried; or according to the RSV "the promise of Yahweh proves true" (Ps 18:30 [H 31]). That is, what God says is authentic; since it has been refined, it is completely reliable. Psalm 12:6 [H 7] compares Yahweh's speech to "silver refined in a furnace on the ground, purified seven times" (RSV). Therefore those who serve Yahweh love his word (Ps

119:140) and take refuge in him as their shield (Prov 30:5).

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J.E.H.

צָרַר (*šōr'pī*). See no. 1972a.

1973 צָרַר (*šārar*) *I, bind, be narrow, be in distress* (Qal); *make narrow, cause distress, besiege* (Hiphil).

Derivatives

- 1973a צָרַר (*šar*) *I, narrow, tight.*
 1973b צָרַר (*šar*) *II, distress.*
 1973c צָרָה (*šārâ*) *straits, distress.*
 1973d צָרָר (**šārar*) *suffer distress.* This denominative verb occurs only in the Piel (Jer 48:41; 49:22).
 1973e צָרוּר (*š'rôr*) *bundle, parcel, pouch, bag* (e.g. Gen 42:35; Hag 1:6).
 1973f מָצָר (*mēšar*) *straits, distress* (Ps 116:3; 118:5; Lam 1:3).

šārar may refer to anything which is narrow or confining. A place may become too small for people to inhabit when they increase in number (II Kgs 6:1; Isa 49:19f.). Isaiah speaks of a blanket too narrow to wrap oneself (28:20). It also refers to being restricted (II Sam 20:3), and it may signify "to hamper something" (Prov 4:12).

šārar means "to bind up" or "to tie." It is used for binding a stone in a sling (Prov 26:8), tying a kneading trough to a mantle (Ex 12:34), or mending an old torn wine skin (Josh 9:4, Pual). God is said to bind up the water in thick clouds (Job 26:8; cf. Hos 4:19). Hosea describes the sin of Ephraim as bound up; i.e. it was kept in store for the time of judgment (13:12). Since the people reject his message, Isaiah exhorts his disciples to preserve his teaching among themselves saying, "Bind up the testimony, seal the teaching among my disciples" (8:16). It further is used for preserving one's life (I Sam 25:29); "the life of my Lord will be bound in the bundle of the living."

It also may refer to the strong emotional response that one experiences when pressed externally by enemies or internally by wrong decisions or passions; e.g. Jacob's confrontation with Esau (Gen 32:7 [H 8]). Israel was frequently placed in sore distress by her enemies during the period of the Judges (Jud 2:15; 10:9). Even a great leader may be distressed by reaction to controversial decisions (cf. I Sam 30:6). One can be obsessed with a passion and be so bound up emotionally

that he becomes ill; e.g. (Amnon's distorted desire for his sister (II Sam 13:2).

One curse for violating the covenant states that enemies will besiege Israel's towns (Deut 28:52). Similarly God brings distress on any who have sinned (Zeph 1:17; Jer 10:18). Some under such distress become more faithless, as did Ahaz (II Chr 28:22), while others humble themselves and seek Yahweh, as did Manasseh (II Chr 33:12; cf. Deut 4:30f.).

This root or a very similar one describes the emotional distress of a woman in travail (Jer 48:41; 49:22).

šar I. Narrow, tight. (ASV and RSV are similar for rest of derivatives). *šar* I describes something as narrow, e.g. a place where one can travel in only one direction (Num 22:26). A narrow river has a rushing current (Isa 59:19). Strength that is narrow has too short a span (Prov 24:10).

šar II. Distress, trouble. Describes the personal anguish one encounters in adverse circumstances; e.g. the great distress which comes from the death of a close friend (II Sam 1:26) or from God's refusal to give help or direction (Job 7:11; cf. I Sam 28:15; Isa 25:4; 63:9).

šārā. Straits, distress. It indicates intense inner turmoil (Ps 25:17). It describes the anguish of a people besieged by an enemy. It is comparable to the pain of a woman bearing her first child (Jer 4:31). It refers to terror at the approach of a raping army (Jer 6:24). It defines the quality of time when Judah suffers her severest punishment for violating the covenant (Jer 30:7; cf. Ps 78:49). The land of a people that reject the Lord's word is described as full of distress, darkness, and the gloom of anguish (Isa 8:22; cf. 30:6). Into such darkness Yahweh will bring the light of his salvation (Isa 9:1–2 [H 8:23–9:1]).

A brother provides help in adversity (Prov 17:17). Similarly the Lord helps his people out of the times of affliction (Ps 50:15; 37:39). God graciously promises to save Israel from the trouble of the Day of the Lord (Jer 30:7).

1974 צרר (šārar) II, show hostility toward.

Derivatives

1974a צר (šar) adversary, enemy.

1974b צרה (šārā) vexer, rival wife (I Sam 1:6, only).

1974c צרר (šārar) make a rival wife. This denominative verb occurs only in Lev 18:18.

This root deals with the harassment and torment engendered by an enemy. God promised Israel victory over all her adversaries (Num 24:8). However, if she should fail to drive the foreign nations from Canaan, those nations would remain to vex Israel like thorns and pricks (Num 33:55). Their weapons included wiles such as enticing the Hebrews into licentious idolatry (Num 25:18). In the postexilic period Haman, who sought to destroy the Jews by a decree from a Persian King, is called "the enemy of the Jews" (Est 3:10; 8:1, etc.).

Whenever a foe defeated Israel, he scoffed at Yahweh (Ps 74:10, 17, 23). So too the believer under oppression is taunted by his enemies. They ask, "Where is your God?" (Ps 42:10 [H 11]; cf. 31:11 [H 12]). In response the people entreated God to deliver them for the sake of his honor or reputation (Ps 74). His help on the basis of his mercy and love demonstrates that he is the living God (cf. Ps 143:12). He also uses unexpected ways to confound his foes, even through the utterance of the mouth of babes (Ps 8:2 [H 3]; Ps 105:24).

God executes justice against his adversaries in order to cleanse (*kippēr*) the land (Deut 32:41ff.). Israel, as God's instrument of punishment against other nations, is sometimes commanded to become hostile toward one of her enemies and strike them (Num 25:17). The Day of the Lord will be his climactic day of vengeance against all his enemies (Jer 46:10).

J.E.H.

1975 צרר (šrr) III. Assumed root of the following.

1975a צר (šar) hard pebble, flint (Isa 5:28, only).

1975b צר (šōr) flint (e.g. Ex 4:25; Ezk 3:9).

1975c צרור (š"rôr) pebble (II Sam 17:13; Amos 9:9).

ק

ק

קָא (qē'). See no. 2013a.

1976 קָאָת (qā'at), קָאָת (qā'āt) *a bird*, perhaps pelican or a kind of owl (e.g. Lev 11:18; Deut 14:17).

קָב (qab). See no. 1977a.

1977 קָבֵב (qbb) **I. Assumed root of the following.**

1977a קָב (qab) *a dry measure* (II Kgs 6:25, only). Probably 1/6 of a seah, 1/18 of an ephah (q.v.).

1977b קָבֵבָה (qūbbā) *large vaulted tent* (Num 25:8, only).

1978 קָבַב (qābab) **II, curse.** (ASV, RSV translate similarly.)

This word connotes the act of uttering a formula designed to undo its object. For a treatment of synonyms see the article on *qālal*. Our word occurs fifteen times. Distinguished from *qbb*, I (BDB).

This word may well be a loan word since it appears either on the lips of (or is applied to) Gentiles (or persons of mixed parentage, Lev 24:11), or in poetical passages. At times it is difficult to tell whether the text represents *qbb* or II *nqb* (the lexicons and grammars disagree).

The most frequent use of our root relates to the incident involving Baalam and Balak. Certainly the "magical" belief and intent of Balak is prominent here. (For the effect of such cursing and Balaam's understanding of it, see *qālal* and the discussion of Num 23:8.) Perhaps the same overtone is present in Lev 24:11, where the man of mixed parentage may have used the name of God as a magical formula. Elsewhere our root is used apart from any magical connotation and as the uttering of a formula (as compared to 'ārar and *qālal*, q.v.), although the usage in Job 3:8 has been disputed. Job there requests conjurers (?) to excise the day of his birth from history (see Michael Fishbane, "Jeremiah, IV, 23–26 and Job, III, 3–13"; also "A Recovered Use of the Creation Pattern," VT 21:152).

L.J.C.

1979 קָבָה (qbh). **Assumed root of the following.**

1979a קָבָה (qēbā) *stomach, belly* (Deut 18:3; Num 25:8).

קִבּוּץ (qibbūš). See no. 1983a.

קִבּוּרָה (q'burā). See no. 1984b.

1980 *קָבַל (qābal) *take, receive* (Piel and Hiphil only).

Derivative

1980a קָבֵל (q'bol) *something in front, attacking engine* (Ezk 26:9).

The basic idea represented by this verb is receiving something given. The usual Hebrew word is *lāqah* (q.v.). Our root appears to be a loan word, perhaps from Aramaic (as suggested by KB). It occurs only in clearly late texts except for the technical sense of Ex 26:5; 36:12. Our root occurs twelve times (its derivatives occur only in Ezk 26:9 and II Kgs 15:10).

This root can be used of receiving even though circumstances might move one to reject the offer. David received without prejudice Amasai and his companions because of their oath of fealty (I Chr 12:18 [H 19]) even though their tribe opposed him. The Levites took the uncleanness (even though it was uncleanness) and carried it from the city (II Chr 29:16). Even gifts from the heathen were accepted to be used in the new temple (Ezr 8:30). At other points the thing received has no negative overtones (II Chr 29:22). One can receive such intangible things as instruction (Prov 19:20, parallel to "hear counsel"), punishment (I Chr 21:11), good and evil (without complaint, Job 2:10), and observance of a new holy day (Est 9:23).

L.J.C.

1981 קָבַע (qāba') *rob* (Mal 3:8; Prov 22:23). Meaning uncertain.

1982 קִבְּעָת (qūbba'at) *cup* (Isa 51:17, only). Perhaps a loan word from Assyrian *kabu'tu*.

קִבְּעָת (qūbba'at). See no. 1982.

1983 קָבַשׁ (qābaš) *gather, assemble.* (ASV and RSV translate similarly.)

Derivatives

1983a קִבּוּץ (qibbūš) *assemblage* (cf. the Israeli kibbutz).

1983b קִבְּצָה (q'busā) *gathering*.

Our verb refers primarily to gathering people into one place. Cf. Ugaritic *qbš* (AisWUS no. 2386).

The following Hebrew synonyms should be compared: 'āšap "to gather together, up," (much broader than our root, but is paralleled to it),

qāhal "to assemble, congregate, especially for worship," *gādad* "to muster troops," and *yā'ad* "to meet, gather together, by appointment." The root occurs 127 times.

A few occurrences of our root denote gathering in general (cf. *'āšap*), e.g. to gather food (Gen 41:35), money (II Chr 24:5), etc. The most common use, however, relates to the gathering of people.

First, people are gathered together for various social reasons: to ask Samuel for a king (I Sam 8:4), to recognize David as king (II Sam 3:21; I Chr 11:1). God reflects on the return from the exile (or in the eschaton [?]) saying they will gather to select a king (Hos 1:11). Also note: gathering to work on the walls of Jerusalem (Neh 5:16); gathering nobles, etc., to enlist them according to genealogy (God is concerned about covenant (church) rolls—Neh 7:5), and gathering virgins to select a queen (Est 2:3).

Second, the root often denotes the mustering of troops (e.g. Josh 10:6; Jud 12:4). The people are assembled (as an army?) to stop the water sources outside Jerusalem (II Chr 32:4). During attack a trumpet (*qeren*) served as the rallying point (Neh 4:20 [H 14]). After a battle Joab gathered his troops to take account of his losses (II Sam 2:30). Does Elijah possibly ask Ahab to gather the people and false prophets as an army to do battle (II Kgs 18:19)?

Third, people are gathered for religious functions. Jacob assembles his sons to deliver the blessing (Gen 49:2). David gathers the priests and Levites to transport the ark to Jerusalem (I Chr 13:2). The people assemble to renew their covenant with God (I Sam 7:6; II Chr 15:9–10), ask his help (II Chr 20:4), to serve him (Ps 102:22 [H 23]), to vow to put away their foreign wives (Ezr 10:1, 7, 9), etc. In the prophetic writings (Qal and Niphal) divine convocations are for judgment and blessing (including salvation, Isa 43:9; Joel 3:11 [H 4:11]).

Finally, God pledges to assemble his people from the places where he had scattered them (Deut 30:3–4). Even before the Babylonian exile David cites this promise as the cause of his victories (I Chr 16:35; cf. Ps 106:47). During the great exile this promise is repeatedly recalled by the prophets (e.g. Isa 11:12). This hope they offer the captives is rooted in the sovereignty of God (Isa 40:11). Contrariwise, God condemns Babylon to "captivity" with no deliverer (Isa 13:14). In the eschaton this divine gathering is to extend to all peoples (Isa 66:18)—even the Gentiles (Isa 11:12). By so accomplishing such a clear prophecy, God exhibits his sovereignty and, therefore, sanctifies himself in those gathered (Ezk 20:41). After the return God tells his people to remember his ancient promise (Neh 1:9), and so they did (Ps 107:3).

L.J.C.

1984 קָבַר (*qābar*) *bury*. Used 132 times, always of human burial.

Derivatives

1984a קָבֵר (*qeber*) *grave, sepulcher*.

1984b קְבֻרָה (*q'burâ*) קְבוּרָה (*q'burâ*) *grave, burial*.

The verb *qābar* is translated with unusual uniformity as "bury" in the KJV and other versions. It is not used figuratively of concealing or of causing horror. It is seldom used in poetry, only once in the Pss (79:3) where it is used of burial after a battle at Jerusalem.

qeber. *Grave, sepulcher*. This word also is mostly used just for the literal tomb. It is used only three times in Pss (out of sixty-seven) and not often in poetry elsewhere. It is used for the cave of Machpelah, the graves of Egypt and the sepulchers of the kings as mentioned in Chr. The phrase "open *qeber*" is applied to the throat of a wicked man in Ps 5:9 [H 10]. Its usage in Ps 88 is interesting. The Ps concerns those approaching *sh'ôl* (q.v.) (v. 3 [H 4]), those who go down to the pit *bôr* (q.v.) (v. 4 [H 5]), the dead *mētim* (v. 5 [H 6]), the pit beneath *bôr tahtiyôl* (v. 6 [H 7]), the dead *r'pā'im* (v. 10 [H 11]), destruction *'abaddôn* (v. 11 [H 12]), the place of darkness and the land of oblivion (v. 12 [H 13]). It seems that *qeber* is used both in v. 5 and v. 11 [H 6 and 12] as a synonym needed to give a parallel to the other words more often used in poetry. It serves, however, to suggest the meaning of the other words. A similar usage with these same synonyms is found in Ezk 32 (given in some detail under *sh'ôl*). Isa 14:19, like Ezk has *sh'ôl* in parallel with *bôr* which is parallel with *qeber* and *q'burâ*. *qeber* appears to be the prose equivalent of these other words, which are used more in poetry.

R.L.H.

1985 קָדַד (*qādad*) *I, bow down*. (ASV and RSV translate the same.)

This root refers to the bowing of one's head accompanying and emphasizing obeisance (cf. *shāhâ* = *hwy*). Hence, it has a very restricted use, unlike its Akkadian cognate *qadādu*. It is to be distinguished from all other words for "bow" by this restricted use (cf. *kāra'*). Our root occurs fifteen times (perhaps sixteen; cf. *qādar*).

This root is used to emphasize devotion and thus occurs at especially crucial times. When Joseph's brothers return to Egypt with Benjamin, their obeisance is notably and understandably pronounced (Gen 43:28). Similarly, when Saul sees the vision of Samuel he is especially respectful (I Sam 28:14). The deepest awe and reverence typifies one's attitude toward God at crucial times, for example, when Eliezer's prayer is miraculously answered (Gen 24:26), and when the

people celebrated at Hezekiah's consecration of the temple (II Chr 29:30). Israel reacted in this way when they saw Aaron's signs (Ex 4:31) validating the announcement that God had sent Moses to deliver them from Egypt, and when the Passover was initiated (Ex 12:27).

God's giving the law a second time in spite of Moses' anger (sin) in the face of Israel's idolatry elicited this deep reaction from Moses. Each recorded dedication of the temple met with this deepest worship (I Chr 29:20; II Chr 29:30; Neh 8:6).

L.J.C.

1986 קדר (*qdd*) II. Assumed root of the following.

1986a קֶדֶד (*qoqōd*) *head, crown of head* (e.g. Deut 33:20; Jer 2:16).

1986b קֶדָה (*qiddā*) *a spice, cassia* (Ezk 27:19; Ex 30:24). Derivation uncertain.

קֶדָה (*qiddā*). See no. 1986b.

קָדוּם (*qādūm*). See no. 1988g.

קָדוֹשׁ (*qādōsh*). See no. 1990b.

1987 קָדַח (*qādah*) *be kindled, kindle* (e.g. Deut 32:22; Jer 15:14).

Derivatives

1987a קִדְחַת (*qaddahat*) *fever* (Deut 28:22; Lev 26:16).

1987b אֶקְדָּח (*'eqdāh*) *fiery glow, sparkle of a gem* (Isa 54:12, only).

קִדְחַת (*qaddahat*). See no. 1987a.

קָדִים (*qādīm*). See no. 1988d.

1988 *קָדַם (*qādam*) *meet, confront, go before* (Piel and Hiphil only). Denominative verb.

Parent Noun

1988a קָדָם (*qedem*) *east, antiquity, front*.

1988b קֶדֶם (*qēdem*) *east*.

1988c קִדְמָה (*qadmā*) *antiquity, former estate, before*.

1988d קָדִים (*qādīm*) *east wind, east*.

1988e קִדְמוֹן (*qadmōn*) *eastern* (Ezk 47:8, only).

1988f קִדְמוֹנִי (*qadmōnī*) *former, ancient, eastern*.

1988g קָדוּם (*qādūm*) *antiquity*.

The root *qdm* incorporates two basic concepts: first, (and most often) "to confront (meet) someone with either a good or bad intent," second, "to precede someone or something either temporally or geographically." It occurs in Ug. (*qdm*) meaning "precede, draw near" (also "in front of (before)," and "east wind(?)" UT 19: no.

2208). Our verb occurs twenty-six times. It is to be distinguished from the more common *qārā* "meet" (q.v.). See also *māšā* "find."

The verb *qādam* is most often used against a possible martial background. The confrontation thus set forth is either peaceable or hostile. In Deut 23:4 [H 5], Israel's "relations" did not meet them (and hence their God) as relatives and allies should have, so they incurred God's judgment (Neh 13:2). David tells how his enemies came against him in his calamity (II Sam 22:19). He prays God to confront his enemies, and cast them down (Ps 17:13). A peaceable confrontation is often in view. For example, Job complains about the help he received which caused him to live (3:12). More important, God brings lovingkindness (covenantal concern, Ps 59:10 [H 11]) and tender mercies (cf. *rāham*, Ps 79:8) to the faithful. But man cannot reciprocate by aiding God (Mic 6:6), for God lacks no resource (Job 41:11 [H 3]).

qedem. *East, antiquity, front*. The noun *qedem* has either a geographical meaning, "east," or a temporal notion "ancient time, aforeside." This noun occurs sixty-one times. It denotes an idyllic state whereas 'ōlām, 'ad denote perpetuity, *zā-qēn*, agedness, and *rī'shōn* primacy (q.v.).

The "East" may have either good or bad connotations. On the one hand it is the location of Eden, but on the other hand, it was the habitat of the men who built Babel (Gen 11:2). When denoting the dwellers E or NE of Canaan, it frequently refers to tribes hostile to Israel (Num 23:7; Jud 6:3, 33). But the prophets envision a day when they will be subject to Israel (Isa 11:14).

H. W. Wolff likens the Hebrew conception of time to the situation of a man rowing a boat. He sees the past as before him (*qedem*); the future is behind his back ('*ahārīt*). There is truth in this, except that this was not necessarily the concept of time of the Hebrews, for this etymological usage was determined before the Hebrews adopted the language (H. W. Wolff, lecture notes).

In poetic passages *qedem* describes the created state. So Joseph is blessed with the chief things of the ancient (idyllic) mountains (Deut 33:15), and God is enthroned (abides) of old (since creation, Ps 55:19 [H 20]). Our word is used of the Exodus as typifying the intended ideal (Mal 3:4). The Psalmist recalls the glorious works of God performed then (Ps 44:1 [H 2]), especially in his times of distress (Ps 77:5 [H 6]). Surely, these references recall the divine covenant (Ps 74:2).

qedem is also used of the Davidic period (Neh 12:46). All three ideas (creation-Exodus-Davidic reign) are joined in Ps 74:12. So we see that the three form a theological model. This is further emphasized in statements about the Messiah

(Mic 5:2 [H 1]; Ezk 36:11), and the eternal covenant (Mic 7:20). Finally, Isaiah applies this model (from creation to perfection) to the Lord's coming (Isa 45:23) according to the counsel of God. All is known and done by him (Isa 45:21).

qēdem. *East.* This noun may be simply *qēdem* plus a final *he* expressing direction toward (GKC sec. a,c.) with which it always occurs. This noun occurs twenty-six times. It should be compared with *mizrāḥ* (where the sun rises), which emphasizes location rather than direction.

qadmā. *Antiquity, former estate.* This is the abstract noun form of the derived meaning (ancient, former) of *qēdem*. An exception is the temporal use in Ps 129:6, "before," which appears to employ the locative *he* extended to time (GKC 90 h, *qēdem* plus the locative *he*?). Our word occurs five times.

qādim. *East wind, east.* This noun denotes the desert wind which brings feared destruction (Job 27:21; Ps 48:7 [H 8]), and which is, nonetheless, absolutely controlled by God (Job 38:24; Ps 78:26) even for good (Ex 14:21) when he so desires. Occurring in Ezekiel fifty-two times, its most frequent usage is "east" (cf. Hab 1:9)—perhaps a dialectical variant for *qēdem*. The word occurs sixty-nine times.

qadmōni. *Former, ancient, eastern.* This is the adjectival form of *qēdem* (GKC, sec. 86f). It occurs ten times.

Bibliography: THAT, II, pp. 587–88.

L.J.C.

קָדְמוֹן (*qadmōn*). See no. 1988e.

קָדְמוֹנִי (*qadmōni*). See no. 1988f.

1989 קָדַר (*qādar*) *be dark, mourn.*

Derivatives

1989a קְדָרוֹת (*qadrūt*) *darkness, gloom* (Isa 50:3, only).

1989b קְדָרָנִית (*qēdōrannit*) *mourners* (Mal 3:14).

ASV and RSV translate this verb similarly, except in Jer 14:2 and Job 30:28 (in both cases the context supports the RSV). This root denotes blackness (the absence of light, Jer 4:28; cf. v. 23) as well as the preparations surrounding mourning rites. It occurs nineteen times. Compare the more usual *ḥāshak* which is restricted to blackness "kāhā," growing dim, and 'ārab "become evening." Other roots relating to mourning are *dā'ab*: inward attitude, 'ānā, *bākā*, and 'ānāḥ, the sounds of mourning; *sāpad*, 'ābal: observing mourning rites in general.

The root is used in contexts of judgment where the heavens and heavenly bodies are to be blackened (Jer 4:28). There is clearly an overtone of

mourning in such contexts. Hence, the great and terrible day of the Lord is associated with mourning by the heavenly bodies (Joel 2:10). This day, in turn, is directly connected with the eschaton—as is the blackening of the heavenly bodies (Joel 3:15 [H 4:15]). [Conzelmann correctly notes that in the ancient Near East brightness and darkness were regarded as very important for life, thought, and religion (TDNT, VII, p. 427). Darkness denotes the whole range of what is harmful or evil. Our root connects darkness and sorrow—a connection not limited to the ancient Near East. Conzelmann says of this passage: "Here it is no longer meant figuratively but literally" (ibid., p. 430). For eschatological darkening see Isa 13:10; Joel 2:30–31 [H 3:3–4]; 3:15 [H 4:15] (Acts 2:20); Zeph 1:15; Rev 6:12, 17; 8:12. But in spite of its threatening aspect, darkness is only a penultimate entity with God. B.K.W.]

In the midst of oppression David confesses that he is mourning, i.e. in an objective, noticeable sense: he was dirty, unattended, and in mourning attire (KB). Jeremiah goes to such lengths of mourning over his people in view of the encroaching judgment (8:21).

Job 5:11 seems to attest the d/r interchange (cf. Akk. *qadādu*).

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L.J.C.

קְדָרוֹת (*qadrūt*). See no. 1989a.

קְדָרָנִית (*qēdōrannit*). See no. 1989b.

1990 קָדַשׁ (*qādash*) *be hallowed, holy, sanctified; to consecrate, sanctify, prepare, dedicate.* Denominative verb.

Parent Noun

1990a קְדֹשׁ (*qōdesh*) *apartness, holiness, sacredness.*

1990b קְדוֹשׁ (*qādōsh*) *holy, Holy One, saint.*

1990c קְדֹשֶׁת (*qādēsh*) *male temple prostitute* (Deut 23:18; II Kgs 23:7).

1990d קְדֵשׁ (*qedesh*) *Kedesh.*

1990e קִדְשׁ (*qādēsh*) *Kadesh.*

1990f מִקְדָּשׁ (*miqdāsh*) *holy place, sanctuary.*

The verb *qādash* in the Qal connotes the state of that which belongs to the sphere of the sacred. Thus it is distinct from the common or profane. In the Piel and Hiphil it connotes the act by which the distinction is effected. It is a denominative verb.

The suggestion that the root *qdsh* is derived from an original biliteral *qd* ("cut") is attractive but tenuous in view of the uncertainties surrounding the transmission of biliteral roots to the trilateral form. The meaning "to separate" is favored

by many scholars, but the fact that *qdash* rarely, if ever, occurs in a secular sense makes any positive conclusion in this regard difficult because of the limited evidence on which to base philological comparison.

The word occurs in several dialects of Akkadian with the basic meanings "to be clean, pure, consecrated." In the Canaanite texts from Ugarit, the basic meaning of the word group is "holy," and it is always used in a cultic sense.

A definitive use of the term occurs in Num 16:38 [H 17:3]. The censers of the Korahites were regarded as holy because they had been devoted to the Lord. They were thus regarded as having entered the sphere of the sacred by virtue of cultic ritual (v. 17 [H 16:18]) and were accorded a special place in the sanctuary. The devotion of the censers seems to have created a condition of inviolable holiness that could not allow for their being treated in a common way. It seems best to see the root *qdash* as serving to delineate the sphere of the "holy."

In the Qal the verb *qādash* is used most frequently to describe the state of consecration effected by Levitical ritual. In Ex 29:21, 37; 30:29 certain articles used in the Levitical service were consecrated to God and were thus recognized as belonging to the realm of the sacred. Transmission of the state of holiness to anything that touched a person or object so consecrated (Ex 29:37; 30:29; Lev 6:18 [H 11], 27 [H 20]) does not necessarily imply that a transferable divine energy exists in the "holy." Rather, it seems that the person or object entered the state of holiness in the sense of becoming subject to cultic restrictions, as were other holy persons or objects, in order to avoid diffusion of the sacred and the profane (cf. the state of holiness of the priesthood [Lev 21:1-8] and the strictures applied to a garment accidentally sprinkled with the blood of the sin offering [Lev 6:27, H 20]).

In the Piel the word is used most frequently of the act of consecration. In Ex 19:23 the consecration of Mt. Sinai by establishing boundaries around it served to keep out all that might have profaned God's holy presence.

The ethical connotations of the concepts of holiness find their basis in the proscriptions against diffusing the realms of the sacred and the profane (Lev 22:32).

In the Niphal the verb *qādash* may connote the concept "to prove one's holiness." God proves his holiness by judging sin (Lev 10:3; cf. 1-2; Num 20:13; Ezk 28:22). His holiness is also demonstrated in his adherence to his promises (Ezk 20:41; 28:25; 39:27).

qōdesh. *Apartness, holiness, sacredness, hallowed, holy* (ASV, RSV, similar). The noun *qōdesh* connotes the concept of "holiness," i.e. the essential nature of that which belongs to the sphere

of the sacred and which is thus distinct from the common or profane. This distinction is evident in Lev 10:10 and Ezk 22:26 where *qōdesh* occurs as the antithesis of *hōl* ("profane," "common").

There is some truth in the idea of R. Otto (see bibliography) that the word "holy" refers to the *mysterium tremendum*. It speaks of God with a measure of awe. It can be used almost as a synonym of deity. "His holy name" is the name of God. The inner room of God's dwelling is called the Holy of Holies—the most holy place.

But the biblical viewpoint would refer the holiness of God not only to the mystery of his power, but also to his character as totally good and entirely without evil. Holy objects therefore are those with no cultic pollution which is symbolic of moral pollution. They are not merely dedicated, but dedicated to what is good and kept from what is evil. The separation of men from what defiles ceremonially is but typical of the holiness that is spiritual and ethical. "Be ye holy for I am holy" is quoted from the OT (I Pet 1:16; Lev 19:1; 20:7, etc.) and the so-called holiness code is heavily ethical. "Man was made in the image of God and capable of reflecting the Divine likeness. And as God reveals himself as ethically holy, he calls men to a holiness resembling his own" (ISBE, "Holiness").

A basic element of Israelite religion was the maintenance of an inviolable distinction between the spheres of the sacred and the common or profane (Num 18:32). That which was inherently holy or designated so by divine decree or cultic rite was not to be treated as common. The sabbath was holy, and the restrictions connected with that day served to maintain its distinctive nature and to guard against its being treated as common (Ex 16:23-26; Isa 58:13, 14). Special restrictions were placed on the priests to guard against profanation of its holy status (Lev 21:6ff.). Sexual intercourse was not considered immoral in the OT but it did effect a state of Levitical defilement (Lev 15:18) which prohibited contact with that which was holy (I Sam 21:4). The same principle applied to the peace offering (Lev 19:5-8), the holy oil (Ex 30:32-33), and holy incense (Ex 30:37).

That which was dedicated to God was conceived of as entering the sphere of the "holy." This included the various elements of Levitical worship called "holy things" in Lev 5:15-16, the produce of the land (Lev 19:24), personal property (Lev 27:28), and spoils obtained in military action (Josh 6:19). The sacrifices that were to be eaten only by the priests were denominated "holy" by virtue of their absolute dedication to the sphere of the sacred as represented by the priesthood (Lev 19:8).

While the realm of the holy was conceptually distinct from the world with its imperfections, it could nevertheless operate within the world as

long as its integrity was strictly maintained. The maintenance of the integrity of the "holy" was a function of the Israelite cultus. The holy God came to man in redeeming love within the context of regulations and proscriptions that were designed to maintain the purity of holiness that characterized God's essential nature. Even before the establishment of the Levitical system, this principle was recognized (see Ex 3:5).

The cultus also effected the holiness of those who participated in it. This was essential to the concept of redemption for, by definition, holiness is separate from all that is sinful and profane. God, therefore, calls man to holiness because he himself is holy (*qādōsh*) (Lev 19:2; cf. I Pet 1:15).

Because of his holiness, God is above the weaknesses and imperfections of mortals and thus can accomplish the deliverance of his people (Ex 15:11–12). Only those who are holy will dwell in God's holy hill (Ps 15:1ff.). Because God is holy by nature and separate from moral imperfection, he can be trusted to be faithful to his promises (Ps 33:21).

Inherent within the redemptive work of God is the promise of the ultimate manifestation of God's holiness in the glorification of his people and the deliverance of the creation from the imperfections resulting from the edenic curse (Rom 8:18–23).

qādōsh. Holy, Holy one, saint (ASV, RSV similar). The adjective *qādōsh* (holy) denominates that which is intrinsically sacred or which has been admitted to the sphere of the sacred by divine rite or cultic act. It connotes that which is distinct from the common or profane.

God is intrinsically holy and he calls his people to be holy, providing for them the standard of obedience whereby that holiness may be maintained (Lev 19:2ff.). Because God is holy, he is free from the moral imperfections and frailties common to man (Hos 11:9) and can be counted on to be faithful to his promises (Ps 22:3–5). This aspect of God's character forms the basis of Habakkuk's hope that his people would not perish (Hab 1:12).

The title "The Holy One of Israel" is applied to God numerous times in the OT, but is especially frequent in the prophecy of Isaiah (in all parts). It serves to place the sins of Isaiah's society in stark contrast to God's moral perfection (Isa 30:11) and expresses God's absolute separation from evil (Isa 17:7).

The inviolability of the spheres of the sacred and the profane forms the ground for the ethical aspects of the concept of holiness. Because God is holy, the Israelites could not serve him when they persisted in their idolatrous practices (Josh 24:19ff.). They were to be separate from all that was unholy (Lev 11:44–45; Deut 14:21). Stipula-

tions were imposed on them that they might not engage in practices common to other peoples (Lev 19:2; 20:7; Num 15:40). Their call to holiness was based on the fact that they had become God's possession by virtue of his separating them from the nations (Lev 20:26; Deut 7:6; 14:2; 26:19).

It is unthinkable that a holy God could condone sin; such a concept would involve a diffusion of the sacred and profane, thus destroying the nature of holiness. The call to be holy was accompanied by the imposition of certain restrictions that served to ensure the continuing holiness of those who believed (Lev 11:44–45; 19:2ff.; Deut 14:2, 21; Num 15:40).

Various aspects of the cultus were denominated holy by virtue of their being conceived of as belonging to the realm of the sacred and were not to be treated as common. This included portions of the sacrifices (Lev 6:16; 7:6), the temple and its aspects (Ps 65:4 [H 5]; Lev 6:16, etc), and the priests (Lev 21:6, 8) and Levites (II Chr 35:3).

The presence of God within the world delineated a sphere that was holy, for God's holiness cannot be diffused by the common (Deut 23:14).

That which is "holy" is not only distinct from the profane but in opposition to it as well. God, therefore, hates and punishes sin (Josh 24:19; Isa 5:16, 24). In the light of God's holiness, Isaiah saw himself and his people as sinners (Isa 6:3; cf. v. 5).

qādēsh. Temple prostitute, male or female. The adjective *qādēsh*, like the name Kadesh, means "holy," but holy to what? The female functionaries in the pagan shrines were called *q' dēshā*, temple prostitutes, because that is what they were. The name is a sad commentary on the licentiousness of Canaanite worship. The masculine form is used similarly for the male counterpart (Deut 23:17 [H 18]). In Gen 38:21–22 the usage may be extended to refer to prostitution in general.

qedesh. Kedesh. The name of several cities cited in the OT. The name *kedesh* means "holy."

1. Kedesh in Naphtali. A settlement located in upper Galilee in the hill country of Naphtali. It is generally identified with the modern Tell Qades. Kedesh was designated as one of the cities of refuge in the list in Josh 20 (v. 7), and it was one of the Levitical cities of the Gershonite clan of Levites in the parallel lists in Josh 21:27–33 and I Chr 6:71–76. It was one of the fortified cities of Naphtali according to Josh 19:37.

The king of the Canaanite city of Kedesh is cited in the list of kings defeated by Joshua (Josh 12:22). It is generally thought that this Kedesh was the birthplace of Barak, but for another view see Y. Aharoni, *The Land of the Bible*, p. 204.

However, some identify it with Kedesh (see 2 below).

Kedesh is mentioned in II Kgs 15:29 as one of the Israelite cities conquered by Tiglath-pileser.

2. Kedesh in Issachar. In I Chr 6 a Kedesh is listed in the territory of Issachar (v. 72) as well as in Naphtali (v. 76). In the parallel list in Josh 21, the city of Kedesh is omitted and replaced by Kishion. It is possible that this is a different name for the same site (cf Jud 4:11, 13).

The location of the Kedesh in Josh 15:23 is uncertain. It has been identified with Kadesh Barnea and Kadesh in southern Judah.

qādash. Kadesh. The name of two cities in the OT. The name "kadesh" means "holy."

1. Kadesh Barnea. An area of desert springs located fifty miles southwest of Beersheba. It is sometimes called simply Kadesh. One of the springs, 'Ain Qedeis, preserves the ancient name. The Masoretes made a vocalic distinction between this *qādash* and the other name *qedesh*, but doubtless they came from the same form. The name refers to a holy spot, but of course a spot holy to the heathen pre-Israelite worship. Such "holiness" would be an abomination to Israel.

Kadesh Barnea is cited several times in connection with the patriarchs. In Gen 14:7 Kadesh occurs in what is evidently a very ancient tradition describing a full-scale military action in which Lot, Abraham's nephew, was captured. The more ancient name of Kadesh, according to this account, was 'ēn mishpat ("spring of judgment").

Kadesh Barnea was in the area to which Hagar fled (Gen 16:14) and Abraham settled there for some time (Gen 20:1).

Kadesh figured prominently in the wilderness period of Israelite history. It was the site of a prolonged stay in the wilderness (Deut 2:14) and the place to which the spies returned from Canaan (Num 13:26). It is also one of the sites mentioned in the southern boundary of Canaan (Num 34:3-6; Josh 15:1-4; Ezk 47:19; 48:28). According to Josh 10:41 it was the southernmost boundary of the Conquest.

2. Kadesh on the Orontes. A Hittite capital situated on the Orontes River eighty miles north of Damascus. The RSV accepts a reading of the Lucianic recension of the LXX that includes Kadesh in the extension of the Davidic empire (II Sam 24:6).

miqdāsh. Holy place, sanctuary, chapel, hallowed part. (ASV and RSV similar except that RSV translates "holy things" in Num 10:21, Ezk 44:8; "sacred area" in Ezk 43:21 and "temple" in Dan 11:31).

The noun *miqdāsh* is used most frequently in the OT as the designation of the tabernacle and the temple. It is frequently translated "sanctuary,"

in these cases. In keeping with the basic meaning of the word group that it represents (*qādash*), *miqdāsh* denotes that which has been devoted to the sphere of the sacred. When it refers to the sanctuary, it connotes the physical area devoted to the worship of God. This area was sacred because it was the place where God dwelled among the people (Ex 25:8) and its sanctity was not to be profaned (Lev 12:4; 19:30; 20:3; 21:12, 23).

The word also designated sanctuaries that were devoted to false worship (Lev 26:31; Isa 16:12; Ezk 21:7; Amos 7:9).

The word is used for the articles of the tabernacle that were devoted to the Levitical worship (Num 10:21). The portions of the sacrifices that were particularly holy were called *miqdāsh* (Num 18:29). The word *miqdāsh* may refer to the abode of God in Ps 68:35 [H 36], but some commentators see this as the temple in Jerusalem. Metaphorically the word is used to refer to a place of refuge (Isa 8:14; Ezk 11:16).

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T.E.M.

1990.1 קָהָה (*qāhā) *be blunt, dull.*

1991 קָהַל (*qāhal) *assemble.* Denominative verb.

Parent Noun

1991a קָהָל (*qāhāl) *assembly, company, congregation.*

1991b קְהֵלָה (*qāhālā) *assembly, congregation* (Neh 5:7; Deut 33:4).

1991c קְהֵלֶת (*qāhelet) *speaker in an assembly, Qoheleth.*

1991d מִקְהֵל (*maqhēl) *assembly.*

The verb *qāhal* conveys the idea of assembling without regard to purpose. It is used in the Niphal and the Hiphil. The LXX often translates this root as *ekkaleō*.

The Niphal carries the reflexive idea of a group assembling themselves. The assembling may be for mutual defence (Est 8:11; 9:2; 15-16, 18), to make war (Josh 22:12; Jud 20:1), to worship (II Chr 20:26), to ask for idols (Ex 32:1), for the anointing of Aaron (Lev 8:4), for erecting the tent of meeting (Josh 18:1), for the transporting of the ark to the temple (I Kgs 8:2; II Chr 5:3), for the

assembling of a mob (Jer 26:9) for rebellion (Num 16:3; 20:2; I Sam 20:14).

The Hiphil, used for assembling of groups, such as the people (Deut 4:10), the officers and elders (Deut 31:28), and the tribes (I Kgs 12:21), shows a similar variety in the purposes of assembly. In addition there is an assembly for the census (Num 1:18), for the purification of the Levites (Num 8:9), for the consecration of Aaron (Lev 8:3), to bring water from the rock (Num 20:8), to hear the words of the law (Ex 35:1; Deut 31:12, 28); and to hear Moses' farewell (Deut 4:10).

qāhāl. *Assembly, company, congregation.* Usually *qāhāl* is translated *ekklesia* in the LXX, but in thirty-six instances it is *sunagōgē*.

qāhāl is a masculine noun from which the denominative root *qāhal* derives, but it is sometimes conjecturally derived from *qāl* "to speak," hence a convocation (so KB suggests). The noun occurs twenty-two times in the prophets, most frequently in Ezk. The verb occurs thirty-nine times in the Niphal and the Hiphil forms meaning "to assemble" or "to gather." The root *qhl* occurs thirteen times in the nonbiblical Qumran materials for gatherings and for groups of various sorts, only one case of which (*Hodayot* 2:20) is in a worshiping context, paralleling the use in Ps 22:23.

An assembly of any sort and purpose may be designated by *qāhāl*. It may be for evil counsel or deeds (Gen 49:6; Ps 26:5), civil affairs (I Kgs 2:3; Prov 5:14; 26:26; Job 30:28), or war (Num 22:4; Jud 20:2, etc.). The assembled armies see the fight between David and Goliath (I Sam 17:47). The term may in other contexts designate an assembled multitude of nations (Gen 35:11), peoples (Gen 28:3; 48:4), and even the dead (Prov 21:16). It may be of the returning exiles (Jer 31:8; Ezr 2:64), and then the restored community in Jerusalem is a *qāhāl* (Ezra 10:12, 14; Neh 8:2, 17).

But the *qāhāl* is especially an assembly for religious purposes. The experience at Horeb for receiving the Law was "the day of assembly" (Deut 9:10; 10:4; 18:16). There were also assemblies on other occasions for feasts, fasts, and worship (II Chr 20:5; 30:25; Neh 5:13; Joel 2:16). In these cases *qāhāl* designates a gathering less than the totality of the people of Israel. Such was the assembly when David exhorted the people to build the temple (I Chr 29:1, 20). We encounter the idea of gathering (*haqhil*) the assembly (*qāhāl*) (Num 10:7; 20:10), which seems to distinguish between the assembly gathered and ungathered.

A distinction between 'ēdā and *qāhāl* seems to be intended in "if the whole congregation ('ēdā) commit sin . . . and the thing is hidden from the eyes of the assembly" (*qāh* Lev 4:13). Here the *qāhāl* is the judicial representatives of the com-

munity. There is also the case where certain Israelite persons cannot enter the *qāhāl* (Deut 23:2). But elsewhere the two words are used in successive clauses in the same sense (Num 16:3) and are joined together (Prov 5:14). In general, the terms are synonymous.

qāhāl may also designate the congregation as an organized body. There is *q'hal yiśrā'ēl* (Deut 31:30), *q'hal YHWH* (Num 16:3, etc.), and *q'hal 'ēlōhim* (Neh 13:1) and then at other times merely "the assembly" (*haqqāhāl*). We encounter "the assembly of the congregation of (*q'hal 'adat*) Israel" (Ex 12:6), and the "assembly of the people of God" (Jud 20:2). Of special interest is the phrase "congregation of the Lord" (*q'hal YHWH*) of which there are thirteen instances (Num 16:3; 20:4; Deut 23:2-4; Mic 2:5; I Chr 28:8). It is the nearest or equivalent of "church of the Lord." The LXX *ekklesia kuriou* for this phrase.

qōhelet. *Preacher, speaker in assemblies.* *qōhelet* is a Qal feminine participle from *qāhal*, which in the Niphal means "to come together" and in the Hiphil "to bring together." The Qal form is used only here. The word is related to the noun *qāhāl* (assembly). The LXX chose *ecclesiastes* (a member of an assembly) as a translation due to the alleged relation of *qāhāl* to *ecclesia* (assembly, see above). The English rendering "Preacher" follows Jerome's Latin *concionatur* ("speaker before an assembly"), however the meaning of the Hebrew name is by no means clear. The content of the book fits the wisdom literature category rather than the sermonic category. A second conjecture contends that the Qal form *qōhelet* is used as though it were a Hiphil and means "one who convenes an assembly." The word has the definite article in Eccl 12:8 which lends credence to the claim that the word is intended to be a description, not a personal name.

qōhelet occurs seven times in the book of Ecclesiastes (1:1-2, 12; 7:27; 12:8-10) and nowhere else in biblical literature. As a noun designating the speaker, it also gives the Hebrew name *Qōhelet* to the book itself. The noun is ordinarily construed with masculine forms of verbs. The exception in Eccl 7:27 may be due to an erroneous word division, since *qōhelet* identifies himself as a son of David, king in Jerusalem (1:1, 12).

Bibliography: Campbell, J. Y., "The Origin and Meaning of the Christian Use of the Word 'ekklesia,'" JTS 49: 130-42. Dahl, Nils A., *Das Volk Gottes*, Darmstadt: Wissenschaft Buchgesellschaft, 1963, p. 8. Zimmerman, F., "The Root *kahal* in Some Scriptural Passages," JBL 50:311. TDNT, III, pp. 527-31. THAT, II, pp. 609-18.

J.P.L.

קוֹהֶלֶת (*qōhelet*). See no. 1991c.
קו (*qaw*). See nos. 1992, 1994a.

1992 קו (*qaw*). Mimicry of Isaiah's words, perhaps senseless.

The word occurs in Isa 28:10, 13. Its meaning is debated. It may mean "line" as *qaw* II, especially a measuring line for judgment. Others (e.g. BDB) take it as an onomatopoeic mimicry of Isaiah's prophesying. Cf. *saw*.

1993 קוֹבֵעַ (*qōba'*) *helmet* (Ezk 23:24; I Sam 17:38). Perhaps Philistine loan word.

1994 קוֹה (*qāwā*) *I, wait, look for, hope.*

Derivatives

- 1994a קוֹה (*qaw*) *line*.
1994b קוֹקֵוֹ (*qawqāw*) *might* (Isa 18:2, 7).
1994c מִקְוֵה (*miqweh*) *hope*.
1994d תִּקְוָה (*tiqwā*) *I, cord* (Josh 2:18, 21, only).
1994e תִּקְוָה (*tiqwā*) *II, hope*.

This root means to wait or to look for with eager expectation. It is used for the wicked who make an attempt to destroy the life of the righteous (Ps 56:6 [H 7]; 119:95). Waiting with steadfast endurance is a great expression of faith. It means enduring patiently in confident hope that God will decisively act for the salvation of his people (Gen 49:18). Waiting involves the very essence of a person's being, his soul (*nepeš*; Ps 130:5). Those who wait in true faith are renewed in strength so that they can continue to serve the Lord while looking for his saving work (Isa 40:31). There will come a time when all that God has promised will be realized and fulfilled (Isa 49:23; Ps 37:9). In the meantime the believer survives by means of his integrity and uprightness as he trusts in God's grace and power (Ps 25:21). His faith is strengthened through his testings, and his character is further developed (Ps 27:14). Israel is encouraged to hold fast to love and justice, i.e. they are to follow the law faithfully and maintain consistently the standards of justice, at the same time preserving an attitude of godly love (Hos 12:6 [H 7]; cf. Ps 37:34; Job 4:6).

During times of visitation and judgment, the righteous must exercise great faith (Isa 26:8; Lam 3:19–33). Thus Isa confidently asserts, "I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him" (Isa 8:17). When God arrives on the scene with redemptive power, the response of those who have waited will be jubilant joy and great singing (Isa 25:9).

Job amid his intense trial claimed that God was pulling up his hope like a tree (Job 19:10). Perhaps this statement is a response to his assertion of faith: "For there is hope for a tree, if it be

cut down, that it will sprout again, and that its shoots will not cease" (Job 14:7). But his complete frustration had been expressed in exclaiming, "My days... come to their end without hope" (Job 7:6; cf. Prov 11:7).

The wicked too have hope. But since it has a false basis, it shall end with their death (Prov 11:7, 23; cf. 10:28). God himself will cut them off (Job 8:13; 27:8). Job says, "Their hope is to breathe their last" (Job 11:20).

Hope has an eternal home in man's heart. As long as there is a future, there is hope (Prov 23:18; probably an eternal future is intended). But only the believer can really express his hope in the future, for it belongs to Yahweh alone. And God supplies wisdom to insure that future ('*ahārit*) and to substantiate hope (Prov 24:14). The wicked have no such future, '*ahārit*' (Prov 24:20), nor hope, *tiqwā* (Prov 10:28). God is the source of hope for his people, and he has promised them a future and a hope (Ps 62:5 [H 6]; Jer 29:11). Jer says to besieged Judah, "There is hope for your future" (31:17). Zechariah calls God's people, "prisoners of hope." And he summons them to look forward to experiencing God's restoration (Zech 9:12). Therefore, Yahweh himself is called "the hope of Israel" (Jer 14:8; 17:13; 50:7; cf. Ps 71:5).

God expresses hope in man. He planted Israel and made her a fully prepared vineyard. His hope or purpose was for her success, i.e. that she yield fruit; this was parabolically expressed by placing a wine press in the vineyard (Isa 5:2ff.). However, she only yielded wild grapes. Therefore he had to judge her severely (v. 5f.). But his hope continued, for he planned a new vineyard that could some day be productive (Isa 27:2–6).

qaw. Line. ASV, RSV translate the same; except Ps 19:4 [H 5] RSV reads emended text "voice" but cf. the discussion of Dahood, in AB, *Psalms* I, p. 122. It is used about seventeen times (cf. Isa 18:2, 7 ASV margin). A line is basically a measuring line. It stands parallel to plummet (Isa 28:17). A line was used to measure long linear distances (e.g. Jer 31:39), and it served to measure round surfaces; (e.g. I K 7:23); e.g. the craftsman who carved a figurine to be his god used the line to mark his raw material (Isa 44:13). Yahweh described his creation of the earth as stretching out a line over it (Job 38:5) i.e. everything about the earth's constitution was subject to his exact specifications. Zechariah speaks about the rebuilding of Jerusalem, "the measuring line shall be stretched out over Jerusalem" (Zech 1:16; cf. Isa 34:17). No doubt he means the city will be zoned for construction projects once again. Many times the idea of a measuring line connotes destruction at hand. The line represents justice (Isa 28:17). Since the people or the nation against whom the line is laid do not measure up to the standard of

justice, they come under judgment. The line delineates exactly who and what will be destroyed (cf. Lam 2:8; II Kgs 21:13). In Isa 34:11 the line is called a line of confusion (*tôhû*); i.e. the land returns to the chaotic condition described in Gen 1:2.

Bibliography: TDNT, IV, pp. 583–85; VI, pp. 193–202. THAT, II, pp. 619–28.

J.E.H.

1995 *קָוָה (*qāwā*) II, *collect.* Occurs in the Niphal (Jer 3:17; Gen 1:9; Isa 60:9).

Derivative

1995a מִקְוֶה (*miqweh*) *collection, collected mass* (e.g. Gen 1:10; Ex 7:19).

1996 קִיַּט (*qût*) *be grieved, loathe.* (ASV and RSV translate similarly, except Job 10:1.)

Our root denotes the deep emotional reaction of the subject issuing in a desired repulsion (or destruction) of the object. For synonyms, see *qûš*, the etymological equivalent; cf. the same shift from *š* in Hebrew *šûr* "rock" to *ṭ* in Aramaic *tûr* "rock." Our word occurs seven times.

In the midst of his affliction Job says he is so distressed and irritated that he "loathes" his life (Job 10:1; Sarah's statement, in Gen 27:46). David says he reacts thus toward the treacherous (Ps 119:158) and the enemies of God (Ps 139:21). This confession is interesting since historically it is sandwiched between God's description of his similar deep irritation with the sinful Canaanites (Lev 20:23, *qûš*), and his description of Israel's contriteness of heart while in exile (Ezk 6:9; cf. Deut 30:1ff.), upon their restoration to the land (Ezk 20:43), and in the eschaton (Ezk 36:31). The last reference is relevant to the restoration, of course, but it is especially meaningful in the age of fulfillment (cf. Heb 8:8ff.). True repentance and contrition come from God's work in the heart as Paul reveals in Rom 7–8.

L.J.C.

1997 קִיַּט (*qôṭ*) *break, snap* (Job 8:14). Derivation uncertain.

1998 קוֹל (*qwl*). *Assumed root of the following.*

1998a קוֹל (*qôl*) *voice, sound, noise.* (ASV and RSV are similar. RSV renders into a better idiom [e.g. I Sam 15:1].)

kôl primarily signifies a sound produced by the vocal cords (actual or figurative). In poetical passages (for the most part) the denotation embraces sounds of many varieties. Infrequently, *qôl* denotes the thing said whether spoken (Gen 3:17) or written (II Kgs 10:6). Our word also serves as an exclamative "hark" (cf. GKC, 146b; Isa 13:4;

66:6, etc.). *qôl* should be distinguished from and compared to *hegeh*, *higgāyôn* (a low noise or utterance), *hāmôn* (a tumultuous, agitated noise or uttering), *rê'a*, *t' rû'a* (a shout of alarm, or joy). Also see *shā'ôn* "roar" *t' shû'a* "noise." Our word is a common Semitic root (Ugaritic *ql*, UT 19: no. 2213). Biblical occurrences number 506 (with the possible exception of Jer 3:9 which may reflect Ugaritic "fall" *ql* (AisWUS no. 2408; see KD, in. loc.)).

The phrase "to lift up the voice and weep" embraces a wide diversity of emotions and situations, e.g. crying out for help (Gen 39:14); mourning for real or expected tragedy (Gen 21:16), the sound of disaster (Ex 16:34) or joy (Gen 29:11). God having indicated that the ark was not to be considered a palladium by speaking to Moses from the mountain and, later, from above the mercy seat (Ex 25:22; Num 7:89; cf. Ex 20:22) confirmed it (I Sam 4:6, 14). Later God's voice dispersed the Philistines (I Sam 7:10).

The phrase "to hearken to one's voice" includes: to take note of and believe (Gen 4:23), to follow one's suggestion (Gen 3:17), to obey a request (Gen 21:12), to obey a command (Gen 21:18), to answer (of God) a prayer (II Sam 22:7).

Theological themes in which our word figures prominently are (for lack of better names): prophetic, thunder, covenantal, trumpet. These themes are often intertwined. In Ex the voice of God and the voice of Moses (later, the prophets) are interchangeable (cf. Ex 3:18; 4:1; 7:1). God gave him certain signs which would, in effect, speak (Ex 4:8), miraculously confirming the intended identity (however, 5:2, cf. *qāshā*). The thunder symbolized God's absolute sovereignty by effecting judgment and evoking fear and submission (Ex 9:23, 29; cf. Ps 29). God's *qôl* is the roar of thunder, while man's *qôl* in approaching him is the tinkle of bells (28:35). The covenantal theme is seen when, through Moses, God briefly enunciated the principle that the commands (voice) of his servant Moses are his commands (voice) and if the people obey (hearken) and keep his covenant (19:5) they will be blessed. If they disobey they will be judged. All this is much evidenced at Sinai (especially in Deut; I Sam 12:14–18; the uses in Jer). The sovereign power of God which thundered judgment on Pharaoh now appears as a sign of blessing (19:16; cf. II Sam 22:7–14; 3:16 [H 4:16], etc.). Finally, it is the sound of the trumpet which Moses heard at Sinai. The trumpet blast signals divine power (Josh 6:5) and presence (II Sam 6:15; I Kgs 1:40–45; I Cor 15:52).

In Elijah's battle with the false prophets of Baal (the thunder god of Canaan) it is God who fills the claims with facts by bringing lightning, thunder (I Kgs 18:41), and rain (I Kgs 18; cf. Ps 29). Yet God shows that he is more than just a

natural force (as was Baal) by speaking in the still small voice (I Kgs 19:12). This battle with Baal is part of a long complex confrontation between the two religions (cf. W. F. Albright, *Yahweh and the Gods of Canaan*, Doubleday, 1968), as is evidenced throughout the prophets and poetry of the OT.

Finally, one might well consider that it was the sound of God's voice going on the wind that Adam heard in the garden (Gen 3:8; I Kgs 14:6).

Bibliography: TDNT, IX, pp. 280–90. THAT, II, pp. 629–34.

L.J.C.

1999 קום (*qûm*) *rise, arise, stand.*

Derivatives

- 1999a קומה (*qômâ*) *height.*
 1999b קמה (*qâmâ*) *standing grain.*
 1999c קים (*qim*) *adversary.*
 1999d קמה (*qimâ*) *rising up.*
 1999e קומיית (*qômmyût*) *uprightness.*
 1999f יקום (*y'qûm*) *substance, existence*
 (Gen 7:4, 23; Deut 11:6).
 1999g תקומה (*t'qûmâ*) *ability to stand.*
 1999h מקום (*mâqôm*) *place.*

Our root refers essentially to the physical action "rising up." Derived denotations entail the end of such action: standing. Also, our root is used of figurative rising and/or standing. The same usages appear in Ugaritic (cf. UT 19: no. 2214). Our root occurs 1085 times. It should be distinguished from the more narrow *shâkam* (= *qîs*), to rise from bed, 'alâ, to go up, and 'amad to take a stand, or stand (cf. *yâšab*, to be at one's place or station).

The verb *qûm* appears in many and varied contexts. Basically, it denotes rising up from a prostrate position (e.g. Josh 3:16). In many instances it refers to preparatory activity, especially (although not exclusively) pursuant to traveling (Deut 17:8, et al.). Thus in Gen 27:19 "arise, sit down" (!) merely means "now sit down." This root can connote an action showing respect. Balaam tells Balak to "rise up" to receive God's oracle (Num 23:18). God commands his people to "rise up" before the aged (i.e. honor old men, Lev 19:32). This emphasis is carried over into the cult. When Moses entered the tent every man "rose up" at his door and worshiped (Ex 33:10), thus showing due respect for God. When God delivers his people, even kings will rise up (parallel to worship, Isa 49:7). Further cultic usage embraces the setting up and consecrating of holy objects or shrines (Deut 27:4). God commands that idols not be set up (Lev 26:1). Indeed, in the eschaton he will see this commandment is fulfilled (Isa 27:9). Our verb also has an official usage. That is, it applies to the assumption of a particular office, e.g. religious head of a clan (Gen

37:7), prophet (Deut 34:10), judge (Jud 10:1). These offices are distinguished by their non-hereditary succession (the word was not applied to the priestly office). Our word has a legal usage whereby it connotes the validity of one's testimony in a trial (Deut 19:15). A related usage is the sense of the valid transfer of property (Gen 23:17). Perhaps, God reflects on this legal sense in his statements that his word shall stand (Num 23:19; Isa 40:8; etc.). This usage often occurs in contexts referring to covenants, and especially the divine covenant. God announces his covenant to men (Gen 9:11), and asserts that he will see that it is accomplished (Gen 17:19). He notes at various historical moments that he has established (frequently a Hiphil of *qûm*) his covenant (Ex 6:4). He makes sure that men recognize that covenantal blessings are contingent on their obedience (Deut 28:9), although they should never forget that blessing does not come because of their merit (Deut 9:5). The interchange of *kârat* "cut" and *hêqim* "establish" with *b'rit* "covenant" is not due to different sources, J/E and P respectively, but due to the semantic difference between *initiating or making* (*kârat*) a covenant and *confirming or establishing* (*hêqim*) one. Throughout Israel's history these interconnected themes emerge, and pious men affirm God's faithfulness in carrying out his covenant (e.g. I Kgs 8:20). Ultimately, all of man's promises will fail and only God's covenant will stand (Isa 28:18). God's temporal covenants are stages in the unveiling of his eternal covenant which is the expression of his unbreakable counsel (Isa 46:10) and purpose (Isa 14:24). His will (covenant) finds its most perfect and fullest expression in the person and work of Jesus Christ (e.g. Gal 3; Heb 9).

Finally, our word is frequently used in martial contexts. It refers to preparation for (Jud 7:15), engagement in (Ex 2:17), and victory in war (or struggle, Josh 7:2). Sometimes, *qûm* connotes anticipated or realized victory. When God engages in combat victory is certain. Thus the word may denote his creative, saving, and judging action. Pious men frequently beseech him to rise in their behalf (Num 16:35). This enlightens many Psalm texts in which this idea of victory is not immediately apparent (Ps 3:7 [H 8]); 76:9 [H 10]; 35:2). When God is on one's side he prevails over his enemies. Those who are against God are warned of immediate (Ps 89:43 [H 44]) and ultimate (Ps 1:5) failure.

qômâ. *Height, high.* This noun modelled on the Qal infinitive absolute (plus a feminine ending) is used of vertical dimension, i.e. what a thing has when it is raised upright.

qâmâ. *Standing grain.* This noun (the normal Qal participial form, plus feminine ending) is used

of a cereal crop which can be harvested (Deut 23:25 [H 26]), ground to make meal, may or may not have heads (Hos 8:7), and like grass may be planted on rooftops (II Kgs 19:26).

qim. *Adversary.* This collective noun (participle) denotes those who stand up against. It occurs only in Job 22:20, but this usage of the root is not rare (see below).

qimâ. *Rising.* This noun (participle plus feminine abstract ending) together with "sitting down" constitutes an expression denoting all activity (Lam 3:63).

qômmyût. *Upright.* This substantive denotes an upright position. In Lev 26:13, however, it is an adverb (GKC sec. 86k).

t'qumâ. *Ability to stand and resist.* This abstract noun (GKC, 85r) represents the ability to stand and resist one's enemies.

mâqôm. *Place.* This mem preformative noun represents the physical location where something is or ought to be, i.e. its station. So, it is translated "place," "home," "room." Infrequently, it applies to that where nothing is, hence, open space (cf. I Sam 26:13; Isa 5:8).

Bibliography: Sawyer, John F. A., "Hebrew Words for the Resurrection of the Dead," VT 23:218-34. TDNT, VII, pp. 641-46. THAT, II, pp. 635-40.

L.J.C.

2000 קוֹף (*qôp*) *ape* (I Kgs 10:22 = II Chr 9:21).

2001 קוֹף (*qwp*). **Assumed root of the following.**

2001a תְּקוּפָה (*t'qûpâ*) *coming round, circuit of time or space* (Ex 34:22; II Chr 24:23 = I Sam 1:20; Ps 19:7).

2002 קִיַּץ (*qûṣ*) **I, be grieved, loath.** (ASV and RSV frequently translate differently, with RSV introducing the idea of "fear" or "dread" [Ex 1:12] and probably [at least in part] because of the seeming parallelism with *gûr* III.)

qûṣ denotes the deep emotional reaction of the subject issuing in a desired repulsion (or destruction) of the object. Compare the following synonyms: *bā'ash* "to be or become stinking, odious," *gā'al* "to cast away as unclean, to loathe," *shāqas* "to detest as unclean," *tā'ab* "to treat as an abomination" in a ritualistic and, also, a moral and general sense, *dērā'ôn* "object of contempt," and *qût*, a variant spelling of our root. The root occurs nine times.

Understanding the state of mind denoted by this root enlightens many passages. Rebekah complained to Isaac that she loathed her life be-

cause of Esau's wives (Gen 27:46). If she is telling the truth perhaps their strange ways had so irritated her that her life had become unbearable. At least this is probably what Isaac believed. It is such an irritation and loathing that is forbidden toward God's fatherly reproof (*qûṣ* is parallel to *mā'aš*, q.v.). This word describes God's feelings toward the Canaanites (Lev 20:23) and toward all idolatry (cf. *qût*). Israel used it to describe their feelings toward the manna after prolonged feeding on it (Num 21:5). Several peoples are described as having such an irritating abhorrence of Israel (Ex 1:12; Num 22:3; I Kgs 11:25), and Israel felt the same toward her enemies (cf. Isa 7:6, 16).

L.J.C.

2003 קוֹץ (*qws*) **II. Assumed root of the following.**

2003a קוֹץ (*qôṣ*) *thornbush, thorn* (e.g. Gen 3:18; Hos 10:8).

2003b קְצוֹת (*q'wûṣṣôt*) *locks of hair* (Song 5:2).

קְצוֹת (*q'wûṣṣôt*). See no. 2003b.

קוֹקוֹ (*qawqāw*). See no. 1994b.

2004 קוּר (*qûr*) **I, dig for water.**

Derivative

2004a מְקוֹרֵי (*māqôr*) *fountain.*

This root denotes the action of digging for water, but not in the sense of digging a permanent well (apparently). Due to the aridity of Palestine, much attention was devoted to acquiring sources of water. It occurs only in the report of Sennacherib's boast (II Kgs 19:24).

māqôr. *Fountain.* ASV and RSV translate similarly, with the RSV consistently (rightly so) rendering fountain. Basically, this noun of place emphasizes the source of flowing water and the product of one's effort (or at least, of change). It occurs eighteen times. Its near cognate *ma'yān* emphasizes the place of an "ayin "spring" (a natural flow of water; cf. *mabbū'a*). Cf. Ug. *mqr* "fountain" (UT 19: nos. 2215, 2263).

This word is probably a loan word, since it occurs primarily in poetical contexts (except Lev 20:18; 12:7). Interestingly, this word is usually used figuratively. But its figurative use can be best comprehended against the great importance attached to water sources in Israel. The womb, e.g. is referred to not only as a fountain of blood but also as the fountain from which children issue (Prov 5:18; cf. Ps 68:26 [H 27]). God punishes nations by drying up their sources of water (Jer 51:36).

The major theological use of *māqôr* occurs in the phrase "fountain of life." In wisdom litera-

ture it expresses the goal of prudent action. Thus the phrase describes the blessing of the law of the wise (Prov 13:14), understanding (Prov 16:22), and the mouth of the righteous (Prov 10:11). It can hardly be overlooked that the "fear of the Lord" is so described (Prov 14:27). The source of life (indeed, of all that precedes) in the godly is God himself (Ps 36:9 [H 10]) whom the Israelites forsook (Jer 2:13) for broken cisterns which neither produce nor retain lifegiving water (Jer 17:13). In the covenant God reasserts his promise (Deut 30) to restore his people, but this time he would open to them a fountain of life which removes sin and uncleanness (Zech 13:1); Jesus (John 4:13–14). This is another of the many witnesses to the deity of Christ.

L.J.C.

2005 קור (qwr) II. Assumed root of the following.

2005a קור (qūr) *thread, film* (Isa 59:5, only).

קורה (qôrâ). See no. 2068d.

2006 קוש (qūsh) *lay bait or lure* (Isa 29:21, only).

2006.1 קט (qāt) *a small thing*. Ezk 16:41, meaning uncertain.

2007 קטב (qtb). Assumed root of the following.

2007a קטב (qeteb) *destruction* (e.g. Deut 32:24; Hos 13:14).

2008 קטל (qātal) *slay* (Job 24:14; 13:15; Ps 139:19).

Derivative

2008a קטל (qetel) *slaughter* (Ob 9, only).

2009 קטון (qāṭōn) *be small, insignificant*.

Derivatives

2009a קטון (qātān) *young, insignificant*.

2009b קטון (qātōn) *small, insignificant*.

2009c קטון (q'ṭōn) *little finger* (I Kgs 12:10 = II Chr 10:10).

The root *qtn* denotes diminutiveness in quantity or quality. For synonyms compare 'eprōhīm, gōzāl (young of birds), dak (thin, scarce, fine), z'ēr (little, short), tap (little children, as compared to adults), ma'at (few, little of quantity, and infrequently, of quality), šā'ir (younger, little, insignificant and less privileged and/or desirable), and bāzūy (despised). Its antonyms are gādōl (great, etc.), and bāhūr (fully developed, vigorous, unmarried young man). The root occurs (with the derivatives here listed) 107 times.

The root *qtn* is frequently contrasted with *gādōl* (e.g. II Chr 36:18). Israel was forbidden to carry two sets of weights (Deut 25:13; cf. Amos 8:5). Rehoboam defiantly said that his small (finger) would be more oppressive (cf. qāshā) than Solomon's loins (I Kgs 12:10). God's word binds his messengers (Num 22:18). His sovereignty is seen as upholding all sea creatures (Ps 104:25), indeed, all things.

The concept "little in years" (young) is also denoted by our root. Benjamin is described as the youngest (Gen 42:15, qātōn; 44:20, qātān; 43:33, šā'ir), as are Ham (Gen 9:24) and David (I Sam 17:14). Leprous Naaman followed a young (little) girl's (II Kgs 5:2) advice and ended up with skin like that of a young child (v. 14). Elisha being taunted (cf. qālaṣ, qārah) by young lads (perhaps teen-age ruffians) (II Kgs 2:23) who as members of covenant families ought to have been taught God's law whereby cursing his servant was tantamount to cursing him and rightly punishable by death (cf. qālal).

Often the little is the weak and the insignificant. Bathsheba seeks a not too insignificant boon of Solomon (I Kgs 2:20). When Jacob blesses Joseph's sons, he says the younger (qātōn Gen 48:19; cf. 48:14, šā'ir, q.v.) shall be greater (not just larger, but more important) than the elder. God reminds Saul that when he was insignificant and weak in his own eyes (I Sam 15:17; 9:21), he made him king over the mighty ones of Israel. In the eschaton God will make the weak and insignificant among his people to be strong and great (Isa 60:22), and it is the little child who will lead the mighty (Isa 11:6). Our word is paired with "the great" (gādōl) representing all (I Sam 5:9) men in Israel (Deut 1:17), and Israel's army (I Kgs 22:31). Josiah summoned all of Israel from small to great to hear the law read (II Kgs 23:2; cf. Jer 44:12; 42:8; Ps 115:13).

qātōn. *Young, insignificant, little.* This adjective basically modifies its subject in terms of littleness in quantity or quality. It occurs fifty-six times.

qātān. *Young, insignificant, little.* This adjective parallels *qātōn* in meaning. It occurs forty-seven times.

2010 קטף (qāṭap) *pluck off or out* (e.g. Ezk 17:4; Deut 23:26).

2011 קָטַר (*qāṭar) I, *burn incense or sacrifices*. Denominative verb. Does not occur in the Qal.

Parent Noun

2011a קִטְרֶת (q'ṭōret) *incense*.

2011b קִיטּוֹר (qītōr) *thick smoke* (Gen 19:28; Ps 119:83; 148:8).

- 2011c קָטָר (qittēr) *incense* (Jer 44:21, only).
 2011d מִקְטָר (miqtār) *place of sacrificial smoke*.
 2011e מִקְטָר (mūqtār) *incense* (Mal 1:11).
 2011f מִקְטֶרֶת (miqteret) *censer*.
 2011g מִקְטָרָה (m'qattērā) *incense altar*.

The verb *qātar* is used only in the Hiphil and Piel, and their passives.

qātar means "to cause to rise up in smoke." It is generally used cultically, but is used once non-cultically (of perfuming, Song 3:6). One should compare the many Hebrew words for sacrifice; especially *zābah* (to sacrifice by offering blood), *ālā* (in Hiphil, to offer up to a deity), *qārab* (to approach, engage in offering; cf. *nāgash*). Also compare words for "to burn," especially *sārap* (to destroy by burning), *bār* (the burning of wood, lamps, etc.), *yāqad* (the burning with fire, i.e., kindled), etc. The Babylonian cognate is *qatāru* "to rise, cause to rise." Hebrew uses the root 190 times (115 times as a verb).

Our verb is a technical expression denoting not only the burning of incense but all other offerings as well (KD, *Jeremiah*, p. 46). It may parallel *zābah* (Hos 4:13; 11:2; etc.), or be used of burning (offering) burnt offerings and incense (II Chr 13:11). The purpose of such burning is to render the thing offered into smoke which would ascend (as the ethereal essence of the thing) to the deity as a sweet-smelling savor (KD, *Pentateuch*, II, p. 288). Most of these sacrifices consisted of common foods and as such served to consecrate life (cf. *dām*, blood), one's calling, and the fruits (i.e. the blessings from God) of life to God (OTOT, p. 262; cf. Jer 44:15). Hence, the best parts (fat, Lev 4:10) and the firstborn of sacrificial animals (as representing both the best and the whole, Num 18:17) always belong to God. The offering represents both the surrender of the thing offered to God and a vicarious substitution (death penalty) of the offering for the offerer (Vos, BT, p. 186f.). This answers to the fulfillment in Christ (Jn 17:19; Eph 5:2).

The Hiphil stem is used for true (or at least what is thought to be true) sacrifices. Because man is a creature limited by creatureliness and the fall (Gen 8:21; Rom 5:12), the sovereign gracious Jehovah specifies the particulars of sacrifice. Almost every specification was broken at one time or another and violators blasphemously demanded (or assumed) acceptance in God's sight. Eli's sons dishonored God by disregarding his claim to the choicest parts (I Sam 2:16; Lev 7:31; 4:10). The kings of Israel changed both the how and where apparently intending the result to be acceptable before God (I Kgs 12:33; II Chr 28:4; II Kgs 16:13; cf. Ex 9). Lest one think God

is concerned only about external conformity, the prophets repeatedly emphasized that the spiritual is the essence of true sacrifice (cf. Vos's remarks on Amos 4:4–5 in BT, p. 286). Love in practice means obedience (Deut 6:4–6; cf. *qōl*).

The Piel stem (occurring only after the Pentateuch) can also represent the total act of ritual in worship (II Chr 25:14). Its occurrences trace a downhill history through the kings of Israel and Judah. Apparently those acts described by using this stem either consciously (on the part of the offerer) or judgmentally (on the part of the recorder) were acknowledged contrary to true worship. This certainly heightens the irony of Amos's statement (4:5). Such false offering imitative of Canaanite worship (AI, p. 438) was blasphemous (Isa 65:7), shameful (Jer 11:17), evidenced both forgetting (Jer 18:15) and forsaking God (Jer 19:4), and offered no hope or help to the idolater (Jer 11:12).

In the eschaton God promises an eternal (Jer 33:18; Heb 7:23f.) and universal (Mal 1:11; cf. II Pet 2:9) priesthood.

Old Testament ritual was permeated with incense burning (Isa 6:4). God orders that a special gold-plated altar (the "golden altar") be placed before the veil of the innermost sanctuary (hence, Ex 30:10). Every morning and evening burnt offering as well as the great offering of the annual atonement was to be accompanied by burning incense (Ex 30). Incense mixtures not divinely prescribed were unacceptable (Ex 30:34), while the divine prescription was not to be used for non-cultic purposes (Ex 30:37). This holy incense was to be ignited only by coals from the altar of burnt incense (Isa 6:6) which had had the sacrificial blood upon them. Use of other (strange) fire was punishable by death (Lev 10:1–2). Incense smoke represents prayer (cf. Ps 141:2; OTOT, p. 273; cf. Lk 1:10; Rev 5:8; 8:3f). Even the prayers of God's people need atonement (Ex 30:10). Finally, unwitting sin is atoned by smearing blood on the horns of the altar of incense (Lev 4:7).

These are the only two instances in the perpetual rites of Israel where blood is smeared on the horns of an altar. A comparison of the places of the smearings in their respective rituals will reveal that the sprinkling and smearing of blood are reversed—the great atonement ritual (Lev 17:18) placing the smearing first. Furthermore, the two rituals stipulate a different procedure of the smearing with respect to which altar(s), etc., the blood is to be applied. The rite for unwitting sin (Lev 4:7) symbolically restores the offender to service in his proper covenantal role. The sprinkling in the great atonement serves as a purification of the respective altars, and hence, symbolically what they represent. Their defilement rests not upon any act of the nation, but upon the nature of the nation itself, i.e., it consists of a conglomerate of humanity. Therefore,

perhaps these smearing rituals are to teach the people the close relationship, and yet distinct difference between original and unwitting sin.

q^ʔtōret. *Incense, perfume.* ASV and RSV the same. This noun denotes that which produces a sweet smelling odor (*q^ʔtōret šammim*) when burned; a perfume (Prov 27:9) or (more commonly) an incense for cultic usage. Compare: *l^ʾ bōnā*, a spice (frankincense) which may be used as an incense and *rqh*, perfume, ointment. Compare Phoenician *qtrt* (H. Donner and W. Rollig KAI, II, p. 21). The noun occurs sixty times.

qītōr. *Smoke, vapor.* ASV and RSV differ only in Ps 148:8, which RSV emends to "frost." This non-cultic term (occurring four times) usually denotes that which ascends from burning.

q^ʔtōrā. *Incense.* This *hapax legomenon* (Deut 33:10) is a variant (ancient?) spelling for *q^ʔtōret*.

qittēr. *Incense.* This *hapax legomenon* represents all the elements of idolatrous worship (Jer 44:21). It may be the Northwest Canaanite spelling for *q^ʔtōret*, cf. Ugaritic *qtr* (UT 19: no. 2220).

miqtār. *Place of sacrificial smoke.* This *hapax legomenon* (Ex 30:1) in conjunction with *q^ʔtōret* specifies an altar (*mizbēah*, q.v.) upon which to burn incense.

mūqtār. *The kindling of incense.* This *hapax legomenon* denotes either the burnt offering (KB), or (preferably) that which accompanies the sacrifice, viz., the kindling of incense (KD, in loc.).

miqteret. *Censer.* This word denotes the golden vessel held in the hand to carry coals (II Chr 26:19) and incense (Ezk 8:11).

m^ʿqattērā. *Incense altar.* This noun, modelled after the Piel participle, is used of idolatrous altars. Canaanite altars shaped like the one in the temple (but smaller) have been found from the time of Solomon (AI, p. 411).

Bibliography: Haran, Menahem, "The Uses of Incense in the Ancient Israelite Ritual," VT 10:113–29.

L.J.C.

2012 קָטַר (*qātar*) II, *shut in, enclose* (Ezk 46:22, only). Meaning dubious.

קִטְרֵה (*q^ʔtōret*). See no. 2011a.

2013 קִיא (*qīʾ*) *vomit up, disgorge* (e.g. Lev 18:28; Jon 2:11).

Derivatives

2013a קֵא (*qēʾ*) *what is vomited up* (Prov 26:11, only).

2013b קִיא (*qīʾ*) *vomit* (Isa 28:8; 19:14; Jer 48:26).

2014 קָיָה (*qāyā*) *vomūt* (Jer 25:27). Probably a by-form of *qīʾ*.

קִיטֹר (*qītōr*). See no. 2011b.

קִיִּם (*qim*). See no. 1999c.

2015 קִין (*qyn*). **Assumed root of the following.**

2015a קִיִּן (*qayin*) *spear* (II Sam 21:16).

2016 קִיִּן (*qayin*), קֵיִנִי (*qēnī*) **Kenite, Kenites, Kain.** (ASV and RSV translate the same.)

This tribe did not descend from Adam's son Cain (whose descendants were destroyed by the flood), but were perhaps so named because of their occupation, metalworking. Their origin cannot be determined (KD, *Pentateuch*, I, p. 218). Our word occurs fifteen times.

These people appear as dwellers among the Canaanites (Gen 15:19) and later among the Midianites (Num 10:29), although probably not physically descended from either (KD, loc. cit.). The Kenites living in Canaan were among the enemies of Israel cursed by Balaam (Num 24:21–22). The Kenites of Midian became allied to Israel (or election was selective but not exclusive) when Moses married Zipporah and then Hobab went along to help Israel in the desert (Num 10:29). They also intermarried among the Calebites (I Chr 2:55). It appears that the Canaan dwellers joined their southern brothers in the alliance (cf. Jud 4; I Sam 15:6; et al.).

Much has been fabricated regarding the so-called Kenite origins of the Mosaic religion and documents (cf. R. K. Harrison, IOT; R. G. North, "The Cain Music," *JBL* 83:373–89). The Kenites figure prominently in the recorded history of Israel especially through Rechab and his descendants. He was so well-known for his zeal for God that Jehu accepted him as an ally and identified with him as an example of godly zeal (cf. *qnʾ*, II Kgs 10:15–24). Rechab's son Johonadab established a nomadic and religious order which so perpetuated the godly zeal of Rechab even until Jeremiah's day that the prophet could use them as a living illustration of what God required (Jer 35). Of course, the concern was with their zeal for God and not their zeal for nomadism.

L.J.C.

2017 קִיִּן (*qayin*) **Cain.** (ASV and RSV translate the same.)

This is the name of Adam's murderous son (cf. KD for fuller treatment). The root has a late (but clear) connection with metalworkers (G. A. Cooke, *A Text-Book of North-Semitic Inscriptions*, Oxford: Clarendon Press, 1903, pp. 286–87). Perhaps this explains its application to peoples of Abraham's day (Gen 15:19). It occurs

sixteen times of Adam's son. Cf. *qayin* I, spear, and II, Kenite, Kenites, Kain. As is usually the case in popular etymologies, however, the proper name is probably not associated with this precise etymological root *qyn* "to forge," but, as Gen 4:1 shows, by assonance and word play with another root, *qānā* "to possess" or "to bring forth."

L.J.C.

2018 *קִין (*qin) *chant a dirge*. This denominative verb occurs only in the Polel stem.

Parent Noun

2018a קִינָה (*qinā) *lamentation*.

qin denotes that activity whereby mourners intoned (sung: cf. Amos 8:10), a poem of bereavement. It differs from other words of mourning by having this very limited use (cf. 'ābal, mourning rites, mourning in general; *šāpad*, to perform the lamentation; I Sam 25:1, etc.; AI, p. 60). Our word occurs six times.

qinā. Lamentation, dirge. ASV and RSV similar. This noun represents a poem which is chanted (sung). It is to be distinguished from 'āniyā (mourning by uttering various ejaculatory sounds; cf. *n"hi*), *mišpēd* (various acts of mourning, especially, beating the breast), etc. The noun occurs eighteen times.

The lamentation was sung during the mourning rites or prophetically of impending death and/or destruction (Jer 7:19; Ezk 2:10). It constituted the chief funeral ceremony. Simpler forms consist of sharp repeated cries (Mic 1:8; I Kgs 13:30). This rite was performed by close relations (Gen 32:2), close friends, everyone present (I Sam 28:3), and often by professional male or female mourners (II Chr 35:25; Amos 5:16)—but, especially, women (Jer 9:16f.). The lamentation is the closest Hebrew poetry comes to using meter (T. Weir, in ISBE, p. 1836), although the *qinā* meter could be used for other purposes than mourning (cf. Ps 19:7–9). Some scholars note that biblical elegies have no religious content (AI, p. 61), and although this is true in some instances (II Sam 1:19ff.), it is not always the case since in the best example of *qinā* meter (Lam) there is much religious content (R. K. Harrison, *Introduction to the Old Testament*, Eerdmans, 1969, p. 1066).

Bibliography: Harrison, R. K., "Hebrew Poetry," ZPEB, III, pp. 76–87. TDOT, III, pp. 150–52. Gevitz, S., *Patterns in the Early Poetry of Israel*, University of Chicago, 1973, pp. 12–13.

L.J.C.

קִינִי (*qēni). See no. 2016.

2019 קִיץ (*qīš) I, *awake*. This verb occurs only in the Hiphil (e.g. II Kgs 4:31; Ezk 7:6). Used of resurrection in Job 14:12 (cf. *hālap*); Ps 17:15; and Dan 12:2.

2020 קִיץ (*qyš) II. **Assumed root of the following.**

2020a קִיץ (*qayīš) *summer* (Gen 8:22), summer-fruit (Amos 8:1–2 where it is used in a play on words with *qēš* "end" from *qāšas*).

קִיץ (*qīš). See nos. 2019, 2020, 904.

קִיָּצוֹ (*qīšōn). See no. 2060b.

2021 קִיקָיוֹן (*qīqāyōn) *a plant* (NIV, "vine," Jon 4:6, 7, 9, 10).

קִיקָלוֹן (*qīqālōn). See no. 2028f.

2022 קִיר (*qīr) *wall, side*. Derivation uncertain. (ASV and RSV translate the same.)

qīr denotes a wide (proportionately) perpendicular structure (especially the surface) usually made of stone, but possibly of other materials. It occurs seventy-four times. Our word occurs in Ugaritic (UT 19: no. 2265), and extra-biblical Canaanite (H. Donner and W. Rollig, KAI, II, p. 22). Distinguish it from *gāder*, a wall of stones without mortar, *hōmā*, an enclosure, *hayīš*, an outside or partition wall, *kōtel*, the wall of a house, and *shūr*, the wall around a well or between fields.

"Wall" is frequently a symbol of refuge and strength. Amos (5:19) depicts the baseless hope of hypocrites who long for the day of the Lord: entering a house to escape danger, they lean on the wall and are bitten by a serpent. There is no refuge for the ungodly when God judges. So, Isaiah (22:5) declares that the walls will be hurled down by siege artillery, and the echoing cries of the unrepentant godless will be their only answer. Nor is there refuge and strength in the thin walls built by false prophecies (Ezk 13:12–15). On that day an impenetrable iron wall will stand between the true prophet(s) and the godless (Ezk 4:3). Jehovah is the perfect wall which restrains all danger (Isa 25:4). The Psalmist's enemies seeing his weakness (Ps 62:3 [H 4]) fail to see his real strength, which is not himself but God (1–2, 6 [H 2–3, 7]).

L.J.C.

קָל (*qal), קֹל (*qōl). See nos. 2028a,b.

2023 קָלָה (*qālā) I, *roast, parch*.

Derivative

2023a קָלִי (*qālī), קָלִיָּא (*qālī') *roasted grain*.

This root signifies what is done to cook grain. It is to be contrasted with *bāshal* "bake, boil" meats and/or bread dough, *šālā* "roast" flesh (cf. *šālī*, the product, roasted flesh). Our root should be distinguished from *qālā*, II, disgrace, dis-

honor, insignificant. Also, cf. Akk. *qālû*, (vS, AkkH. II, pp. 895–96). Our root occurs ten times.

qāli', qāli. *Roasted grain.* ASV and RSV translate the same. This noun represents the product of *qālā*, i.e. roasted grain. This was a staple in the diet of the ancient Near East, and is still common today.

Roasted grain ('*ābib qālūy*) was the primary element of the meal offering (*minhā*, q.v.) of the firstfruits (Lev 2:14). Israel was not supposed to partake of the produce of Canaan until after such an offering (Lev 23:14).

Our root is also used (as is its Babylonian cognate) to mean "to roast flesh," i.e. the manner of Zedekiah's and Ahab's ignominious deaths. It is to this end that the false prophets curse Jeremiah (Jer 29:22; cf. Dan 3:6). Also, see Ps 38:7 [H 8] where this word is applied to David's loins: it is, perhaps, as though he had a fevered body.

L.J.C.

2024 *קָלָה (*qālā*) *II, disgrace, dishonor* (Niphal and Hiphil only).

Derivative

2024a קָלֹן (*qālōn*) *shame, disgrace.*

This root signifies the lowering of another's social position; cf. *qālal* (q.v.). Our root frequently occurs as the opposite of glory and honor (*kāb-ēd*). It occurs twenty-three times. Distinguish *qālā* I "parched, roasted."

God orders his people not to punish a man who starts a pugilistic duel with more than forty stripes lest he be degraded (put in an unwarranted social position) in their sight, because he is a brother Israelite (Deut 25:3). In view of his material and social inferiority (cf. *rūsh*), David declined becoming the king's son-in-law because this would have degraded that position (I Sam 18:23). Fulfilling Saul's request he advanced his social position. Isaiah describes the ungodly chaos of his day wherein covenantal relationships were reversed. Brother oppresses brother, and the young exalt themselves over the aged (cf. Lev 19:32, *qūm*, q.v.), and the base (those who do not deserve honor) against those who are worthy of honor (Isa 3:5).

The Psalmist beseeches God to show his proud enemies their place (Ps 83:16 [H 17]). Knowledge of one's true stance before God is required of all who are to seek God. God says that he will change Israel's self-acclaimed glory into their rightful social position—dishonor (Hos 4:7). He will expose their true state for all to see (Jer 13:26). Man's sinful heart leads him to self-exaltation, claiming credit for the blessings graciously bestowed by God. But God thrusts his creations into an objective state more clearly reflecting reality and thus engenders repentance (Deut 9:5).

qālōn. *Shame, disgrace, abuse, dishonor.* This noun represents the effect on the object(s) of the action exercised in the verb. It denotes a state wherein its referent is as if he were in a lower social position than he in fact occupies. This noun occurs exclusively in poetical contexts, but is not a late word. Cf. Ugaritic *qlt* (UT 19: no. 2231).

L.J.C.

2025 קִלְחַת (*qallahat*) *cauldron* (I Sam 2:14; Mic 3:3). An Egyptian loan word.

2026 קִלְט (*qlt*) *I. Assumed root of the following.*

2026a מִקְלָט (*miqlāt*) *refuge, asylum.*
(ASV, and RSV translate the same.)

This noun denotes the place of refuge from the blood-avenger (*gō'ēl*, q.v.). It should be distinguished from *maḥseh*, a place of refuge for man and/or animals, *mānōs*, a place of escape to which one flees, and *miṣgāb*, a place which is strong or high and, hence, inaccessible. *miqlāt* occurs twenty times.

This noun is always used in connection with the cities appointed to provide asylum for those guilty of involuntary manslaughter. Such a provision prevented excesses in the law of retribution. Murder constitutes "a transgression against the Creator and Lord of human life." The guilty person must be executed in order to purify the theocracy from blood-guilt (OTOT, p. 237). Initially, those not guilty of homicide could seek asylum at the altar (Ex 21:12–14), but those who killed with premeditation should be dragged from the altar and executed (cf. I Kgs 2:28–31, and *qeren*). Once settled in Palestine, distance would render successful flight difficult for many. Therefore, divine wisdom ordered cities of refuge throughout the promised land (Num 35:9–34). The justice of God is merciful and practical.

The instruction to appoint cities of refuge is first recorded in Num 35. Those who fled to such cities were to receive temporary asylum until they stood trial to substantiate their innocence (regarding intentional murder) before the congregation. If vindicated, the fugitive was to be received into the city. He was to stay there until the death of the high priest. Were the *gō'ēl* to encounter him outside its environs, the fugitive could be killed legally. After the death of the high priest, the fugitive could return home a "free" man. Hence, one guilty of involuntary homicide was imprisoned in a sense. To take life (even unintentionally) was to attack the image of God (Gen 9:5–7), and therefore warranted death. Some believe that the only significance of the high priest's death was to set a definite limit to the period of incarceration. However, in view of the specific note that no ransom (*kōper*, q.v.) was to be exacted to effect the release (Num 35:32), it

seems that the priest's death stood in lieu of such a ransom—it propitiated for the offense. Ultimately, the proper avenger was God himself (Gen 9:5–7). So, God the judge and avenger accepted the death of the high priest as a propitiation for such crimes. It can hardly be denied that in this the priesthood constituted a type of Christ.

Subsequently, the elders of a town were assigned (in addition to their other responsibilities) to be judges on behalf of the congregation (Deut 19:12). For the New Testament application, compare the system of elder-judges established by Christ (Matt 18:17ff.) and the apostles (Acts 14:23; 15; 1 Tim 3; et al.).

The cities of refuge were designated in two groups after each major stage of the conquest (Deut 4:41–43; 19:2; Josh 20:7–8). There is no record as to how (or whether) these cities functioned, but this hardly proves that they did not so function. Finally, all these cities were made levitical towns.

Bibliography: Cf. R. deVaux, *AI*, p. 160–3; N. H. Ridderbos, "Cities of Refuge," in *NBD*. L.J.C.

2027 קָלַט (*qālat*) *II*, *be stunted* (Lev 22:23, only).

קָלִי (*qālī*), קָלִי' (*qālī'*). See no. 2023a.

2028 קָלַל (*qālāl*) *be slight, swift, trifling, of little account*.

Derivatives

- 2028a קָל (*qal*) *swift*.
 2028b קָל (*qāl*) *lightness, frivolity* (Jer 3:9, only).
 2028c קָלַל (*qālāl*) *burnished* (Ezk 1:7; Dan 10:6).
 2028d קָלָלָה (*q' lālā*) *curse*.
 2028e קָלָלָה (*q' lōqēl*) *contemptible, worthless*.
 2028f קִיקָלֹן (*qīqālōn*) *disgrace*.

The basic meaning of this root sets forth the quality of "slightness" as to provision, speed (where it means swift), or circumstance. In the latter instance the condition described is less than that deserved by or divinely intended for the object. So, this root is used (especially in the intensive stems) of intending a lowered position, technically, to curse. Our root occurs 130 times.

The primary meaning "to be light or slight," applied to individuals, is used of Hagar's esteem for Sarah (Gen 16:4–5). Sarah was not lowered in position. As a barren woman, however, she was "lowered" in function and prestige. Hence, Hagar's attitude "struck home." A similar use occurs where David (II Sam 6:22, Niphal) tells Michal that he will lower himself even more (paralleled by *shāpal*). This idea is the exclusive

emphasis of the intensive stems. So Nehemiah (13:25) asserted a curse formula and saw it effected on its objects (those who married foreign women) by publicly disgracing them. The Psalmist (Ps 109:28) contrasts his enemies' vilification of him with God's blessing and prays that the fate they desire for him be applied to them, i.e. that they be put to shame (cf. Ps 62:4 [H 5]).

The noun *q' lālā* represents a formula expressing lowering from election. Thus, when informed of Rebekah's scheme, Jacob fears he will bring a *q' lālā* "a curse"—removed from the blessing of election—upon himself (see Gen 27:11–12; also especially Jer 24:9). It is used similarly in Deut 27:13 as the opposite of covenantal blessing. When actually enunciated as covenantal sanction, the word for "curse" is 'ārar (the state accomplished). So, our word represents the state described and possible (as in Deut 11:26; 30:19) where God sets before his people the result of breaking the covenant. God does not destroy humanity in his dealings with man (man is a decision-making creation). Neither does God give man the just recompense due his repeated and essential rejection of the covenant. So with Josiah, for example, God's grace is clearly operative (I Kgs 22:19; cf. Jer 26:6). The promise of divine provision of eternal deliverance is, therefore, exhibited in this use. Finally, this noun infrequently depicts the end itself. According to Deut 21:23 the corpse of a crucified person, impure and defiling, is to be burned before dark in order to avoid polluting the land.

The heathen felt that men could manipulate the gods (God). Hence, Goliath cursed David (I Sam 17:43), and Balaam was called to curse Israel (Num 22:6). The baseless curse, however, has no effect (Prov 26:2). Only God's formulas are effective (Ps 37:22). As God said to Abraham: "he who curses (*qālāl*) you" (pronounces a formula), "I will curse ('ārar) him" (put him in the state). To curse God's prophet was to attack God and to bring on one's head divine judgment, as was the case with the boys who vilified (cf. *qālas*) Elisha and were cursed (*qālāl*) by him (II Kgs 2:24). See also Neh 13:1–3 where the descendants of Moab and Ammon are barred from worship (a form of spiritual death).

To enunciate a baseless formula is to intend or accomplish a violation (or reversal) of the created structure and to intend real harm, as by sympathetic magic. This is what children (or servants) are forbidden to do with parents (or lords, life-givers, Ex 21:17ff). Such an action is an attack on God himself and is punishable by death (Lev 20:9). It is deep rebellion against God to curse one's parents and then assert one's ethical purity (Prov 30:11; cf. Ezk 22:7). The ultimate offense is to rob God of his honor by using his name to express anger or frustration (Lev 24:11–23).

qal. *Swift.* This adjective qualifies its object as to speed. When the Lord comes in judgment it is upon a swift cloud (Isa 19:1). The Lord's recompensing is effected speedily and swiftly in the day of judgment (Joel 3:4 [H 4:4]).

q'lālā. *Curse.* The primary emphasis here is the absence (or reversal) of a blessed or rightful state and lowering to a lesser state. *q'lālā* also stresses the formula whereby this is expressed. Our word should be distinguished from *'ālā* connoting oaths in general and curses as part of that larger category, from *'ārar* (which describes the state of lifelessness (absence of blessing, Deut 27:16), from *hāram* which signifies devotion to destruction or sacred use, and *qābab* which has to do with actually uttering the curse on something (used mainly in the Balaam narrative and Job).

q'lōqēl *Worthless or vile.* Complaining Israel thus described the food which the Lord provided (Num 21:5). This word occurs only once.

qiqālōn. *Disgrace.* The root idea "lowered" honor predominates here and is intensified as is clear from the sole use of the word (Hab 2:16).

Bibliography: Blank, Sheldon H., "The Curse, Blasphemy, the Spell, and the Oath," HUCA 23 (73-95). THAT, II, pp. 641-46.

L.J.C.

קָלוֹן (*qalōn*), קָלוֹן (*qālōn*). See no. 2024a.

2029 *קָלַס (*qālas*) *mock, scoff* (Piel and Hithpael only).

Derivatives

2029a קָלַס (*qeles*) *derision.*

2029b קָלָסָה (*qallāsā*) *mocking.*

This root denotes the scornful belittling issuing from an attitude which counts as valueless that which is of real value. It is to be compared to *hātal*, "trifle," *lā'ab* "to make jest of," *lā'ag* "to scornfully mimic," *'ālal* "to abuse, laugh at," *šāhaq/šāhaq* "to make sport of, laugh at." Ugaritic attests *qls*, a near cognate (AisWUS no. 2414). Our verb occurs four times.

The primary meaning of this word is seen in Ezk 16:31 where Jerusalem is compared to a whore (temple prostitute) who gives herself freely, despising (*qls*) the money, i.e. she counts the money as of no value.

2030 קָלַע (*qāla'*) *I, sling, hurl forth* (e.g. Jud 20:16; I Sam 17:49).

Derivatives

2030a קָלַע (*qela'*) *I, sling.*

2030b קָלָעָה (*qallā'*) *slinger* (II Kgs 3:25).

2030c קָלַע (*qela'*) *II, curtain, hanging* (e.g. Ex 27:9; Num 3:26).

2031 קָלַע (*qāla'*) *II, carve* (I Kgs 6:29, 32, 35).

Derivative

2031a מִקְלָעַת (*miqla'at*) *carving* (I Kgs 6:18; 7:31).

קָלָקֵל (*q'lōqēl*). See no. 2028e.

2032 קָלָשׁוֹן (*qill'shōn*) *forks.* Meaning in detail dubious (I Sam 13:21).

קָמָה (*qōmā*), קָמָה (*qāmā*). See nos. 1999a,b.
קִמְמוֹשׁ (*qimmōš*). See no. 2037a.

2033 קָמַח (*qmḥ*). *Assumed root of the following.*

2033a קָמַח (*qemah*) *meal flour.* (ASV and RSV translate the same.)

Our word denotes the product resulting when grain (perhaps wheat) is ground. It should be distinguished from *sōlet* (q.v.), fine flour, and the various unground grains. It occurs in Ugaritic as *qmḥ* (UT, 19: no. 2237), and in Akkadian *qēmu* (vs, AkkH. II). Biblical usages number fourteen.

This word denotes the common people's flour. It was the product of cereal grain plants and not the plants themselves (Hos 8:7). It was made by women (or slaves) using millstones (Isa 47:2). It was the staple of the woman of Zerephath (I Kgs 17:12), and part of David's (I Chr 12:40) and Solomon's (I Kgs 4:22 [H 5:2]) provender. Apparently, it was mixed with oil and cooked to make biscuits (Gen 18:6). Abraham served these biscuits to his mysterious guests and they ate. When Gideon served a similar meal to the angel of the Lord as a sacrifice the offering was consumed by fire (Jud 6:19).

God makes it clear that he does not depend on man's offerings for sustenance. How different from the pagan concept of God as reflected, for example, in the *Enūma Elish* (Roland de Vaux, *AI*, p. 448ff.). The usual flour involved in the meal offering was *sōlet*, which was perhaps a finer variety of *qemah* (cf. II Sam 17:28). Hence, in Num 5: 15, since this "offering" was not to God, it consisted of secondary (and cheaper) flour with no incense or oil added. In Gen 18:6 Abraham parenthetically (perhaps) tells Sarah to prepare biscuits from not just *qemah* (ordinary meal) but from *sōlet* (finely ground meal). It may well be that this *sōlet* reflects Akkadian *salātu*, crushed.

L.J.C.

2034 קָמַט (*qāmaṭ*) *seize* (Job 16:8; 22:16).

2035 קָמַל (qāmēl)

2035 קָמַל (qāmēl) *be decayed* (Isa 33:9; 19:6).

קָמְמִיּוּת (qōmmi'yūt). See no. 1999e.

2036 קָמַשׁ (qāmaš) *enclose with the hand, grasp* (Lev 2:2; 5:12; Num 5:26).

Derivative

2036a קָמַשׁ (qōmeš) *closed hand, fist* (Gen 41:47; Lev 1:2; 5:12).

2037 קָמַשׁ (qāmaš). *Assumed root of the following.*

2037a קִמְמוֹשׁ (qimmōš) *thistles or nettles* (Isa 34:13; Hos 9:6; Prov 24:31).

קָעַן (qēn). See no. 2042a.

2038 קָנָא (qānā) *be jealous, envious, zealous* (Piel and Hiphil only). Denominative verb.

Parent Noun

2038a קִנְיָה (qin'ā) *ardor, zeal.*

2038b קָנָא (qannā) *jealous.*

2038c קָנָא (qannō) *jealous.*

This verb expresses a very strong emotion whereby some quality or possession of the object is desired by the subject. This root occurs eighty-seven times. There is a questionable occurrence(s) of the root in Ugaritic (UT 19: no. 2246). The verb is (perhaps) a denominative of *qin'ā* (BDB).

The term may be used in a purely descriptive sense to denote one of the characteristics of living men (Eccl 9:6), or in a derogatory sense to denote hostile and disruptive passions (Prov 27:4) or in a favorable sense to denote consuming zeal focused on one that is loved (Ps 69:9 [H 10]).

It may prove helpful to think of "zeal" as the original sense from which derived the notions "zeal for another's property" = "envy" and "zeal for one's own property" = "jealousy."

Accordingly, our root is often translated "envy." It expresses the feeling which barren Rachel had toward prolific Leah (Gen 30:1). Joseph's brothers were similarly related to him after his fateful dream (Gen 37:11). Edom's deep jealousy of Israel's favor before God accompanied anger and hatred (Ezk 35:11). So, this root does not express superficial emotion. God says the righteous are not to long deeply after the apparent (but short-lived) prosperity of the wicked (Ps 37:1). A consideration of their ultimate end led the palmist to cease his envy (Ps 73:3).

The central meaning of our word, however, relates to "jealousy" especially in the marriage relationship. Adultery was punishable by death (Lev 20:10; Deut 22:22). By marriage the "two become one flesh" (Gen 2:24). Hence, adultery

was a severing of the body—a form of murder. Because woman usurped man's position in Eden the law was constructed to emphasize her subjection and man's leadership (Gen 3:16). Hence, provision was made for a husband to accuse and discover suspected adultery (Num 5). Nor should it be overlooked that this was also a means whereby an accused but innocent woman could escape the accusation and wrath of a jealous husband inasmuch as God himself would pronounce her guiltless. The law provides a fit end for justified jealousy, the death of the offender (IDB, III, p. 332).

God is depicted as Israel's husband; he is a jealous God (Ex 20:5). Idolatry is spiritual adultery and merits death. Phinehas played the faithful lover by killing a man and his foreign wife, and thus stayed the wrath of divine jealousy (Num 25:11). Joshua repeated the fact that God is a jealous God who would not tolerate idolatry and the people voluntarily placed themselves under God's suzerainty (Josh 24:19). Through idolatry Israel incited God to justified wrath, e.g. in the days of Ahab, and God punished them. Ultimately, repeated warnings went unheeded and God gave his people the justice due their spiritual adultery (Ezk 5:13; 8:3, 5; 16:38). The Psalmist identified the jealousy of God as the cause of the exile and he besought his Sovereign to quench his wrath against Israel (Ps 79:5). According to promise God rested his jealous wrath against Israel (Ezk 16:42; cf. Deut 30) and turned against those who had misused them (Ezk 36:5–6). So strong is his disposition to vindicate his name (Ezk 39:25) and his people, that all the earth felt his wrath (Zeph 3:8). Thus it will be seen that the action informed by this intensity may result in ill and perdition and is associated with words denoting wrath (Num 25:11; Ezk 16:38, 42; 36:6; 38:9) and anger (Deut 29:19 [H 20]), and as a consuming force with fire (Zeph 1:18; 3:8).

On the other hand the divine action accomplished with "jealousy" may result in good and salvation. Thus this arduous love effected the return (Isa 42:13). The restoration of Israel does not, however, exhaust God's gracious activities in behalf of his people. He will effect their salvation (the restitution of a perfect relationship between himself and his creatures), which they lost in father Adam, by a second Adam—Immanuel (Isa 9:7 [H 6]). Furthermore, the return from the exile foreshadowed an even greater event—God's creating and choosing a perfect bride through his Servant (Isa 42:13). God's jealousy when offended issued in just retribution, but when stirred by his grace it resulted in eternal love. Hence, the church is called the bride of Christ. It is now being perfectly prepared and preserved for the wedding.

God expects man to return his love. Love,

however, is not simply an emotion. It is a structured relationship. To love God is to obey him. So the word is used to denote a passionate, consuming "zeal" focused on God that results in the doing of his will and the maintaining of his honor in the face of the ungodly acts of men and nations. Phinehas, Elijah and Jehu are particular examples of this zeal (TWNT, II, p. 878). Saul (II Sam 21:2) and Jehu (II Kgs 10:16) were prompted by their ardent zeal (jealousy) for God to commit acts violating his commands. Thus, they stirred the wrath of God who is jealous for his name (Ezk 39:25)—that it be vindicated by the keeping of the whole law (Deut 29:20 [H 19]). The godly (esp. Messiah) are consumed, therefore, by an ardour (jealousy) to exalt God by maintaining purity of worship (Ps 69:9 [H 10]), and purity of obedience respecting the whole of God's word (Ps 119:139).

qin'ā. *Ardor of jealousy, zeal, anger.* This noun, modelled after the Qal infinitive form, describes the state wherein the subject is dominated by *qānā*—either positive or negative. This word is translated in the KJV in a bad sense in Song 8:6, "jealousy is cruel as the grave," but it could be taken in a good sense in parallel with the preceding, "ardent zeal is as strong as the grave."

qannā'. *Jealous.* This noun, modelled after the Piel infinitive, is used solely of God and in the context of idolatry. It shows the parallel between adultery and idolatry. As a husband holds his wife to himself and is permitted to kill her and her paramour in the case of adultery, so God relates to his people. It occurs only in the Pentateuch (five times).

qannō'. *Jealous.* This noun is also modelled on the Piel infinitive. Its use is the same as *qannā'*. It appears only twice and outside the Pentateuch.

Bibliography: TDNT, II, pp. 878–80. THAT, II, pp. 647–49.

L.J.C.

2039 קָנָה (*qānā*) *I, get, acquire, create.*

Derivatives

- 2039a קִינְיָן (*qinyān*) *wealth.*
- 2039b מִקְנֶה (*miqneh*) *cattle.*
- 2039c מִקְנָה (*miqnā*) *purchase.*

These radicals involve three (KB), not two (BDB) roots. In *qānā* we discern one root denoting a commercial financial acquisition of moveable goods (except some uses in Prov where wisdom is to be acquired: 4:5, 7, etc.), and another root denoting "creation" by God (*bārā'*). For the third root, see *qāneh* "reed." Distinguish *qānā* from *rākash* (to get property by laboring, q.v.), *gā'al* (to redeem, buy back; but, also see Lev 25:33, KD, in loc.). Both meanings of *qānā* occur

in Ugaritic (where Gordon UT 19: no. 2245 and AisWUS no. 2426 do not separate the two roots). Biblical occurrences number 182.

The verb *qānā* is the usual word for "buying" something. Commercial transactions were accomplished in several ways (cf. AI, pp. 167ff.). Especially interesting is the ancient custom involving the giving of one's shoe (Ruth 4:8; Amos 8:6 [H 7]) to the purchaser symbolizing forfeiture of the hereditary right of redemption. Transactions could either be recorded (Jer 32:16) or, otherwise, publicly witnessed (Ruth 4; cf. laws of Nuzu, AI, p. 168).

Because sacrifices were to be offered for oneself they must also come from one's own possessions. Therefore, when David sought to make a sacrifice to end the plague he felt compelled to purchase the land (II Sam 24:21–24). As king and perpetrator of the census it was his responsibility to personally appease divine anger (II Sam 24:16). Temple repairs were not paid for from the royal coffer but from the gifts of God's people (II Kgs 12:12 [H 13]; 22:6).

The laws of Israel safeguarded private ownership and the right to amass private capital (for a detailed study, see R. Rushdoony, *Institutes of Biblical Law*, Nutley, N.J.: Craig, 1973, pp. 448ff.). Since the land and all that is in it belongs to God (Deut 25:23–24) it was not theirs to sell but only to "rent." Other nations were not so constituted. Hence, Abraham could purchase land from Ephron and it became the perpetual possession of his family (Gen 25:10; Josh 24:32). In Egypt the Pharaoh bought all the land (Gen 47:19–20) except the land of the priests (v. 22). God ordered the theocracy so that the original allotment of the land (which represented the eternal rest) would be reestablished every fiftieth year (Lev 25:15ff.), the year of jubilee. This reallocation was to govern the real estate transactions, as is evidenced by the injunctions regarding purchase prices (vv. 15–16). Land lost due to poverty could be redeemed by a kinsman, or, if the original owner prospered, he could redeem it. If no human redeemer was to be found, the land was redeemed by God himself on the fiftieth year (God being Israel's redeemer, Ps 74:2, and father, Isa 11:11; see *gā'al*). This explains why houses in walled cities could be sold into perpetuity (i.e. they did not involve ancestral land rights, Lev 25:29–34), why Levitical houses were perpetually redeemable (they were God's "personal" possessions either because they were his allotment for his personal staff [the Levites], or because they were "returned" [and holy] to him), and why Levitical lands could never be sold at all (they were eternally "redeemed").

Slavery was allowed in Israel under certain conditions. Only non-Israelites could be true slaves, i.e., property of an Israelite (Lev 25:44f.).

All Jews were brothers and servants ('*ebed*, q.v.) of God (Lev 25:42–43). Hence, they could not "own" one another. If because of poverty or punishment (for theft) a Jew went into bondage, he was to be treated as a hired servant. He could be redeemed (bought out of bondage) either by a kinsman or, if he prospered, by himself. If no redemption was forthcoming he would be set free the seventh year (Lev 21:2; Deut 15:12), or the fiftieth year (Lev 25:39–46). Kinsmen were to "buy back" enslaved relatives (Neh 5:8). These injunctions virtually establish the abolition of slavery for Jews. In the NT where there is neither Jew nor Greek and the theocracy is co-extensive with mankind (Gal 3:28; Eph 1:20–23) slavery is also principally abolished.

In view of the above discussion it is significant that God who redeemed (*qānā* parallel *gā'al* Ex 15:13, 16; Ps 74:2) Israel from Egypt promised to bring unrepentant Israel back to Egypt to be sold as bondsmen. But no one would purchase them (Deut 28:68). However, God himself would purchase them out of the exile (Isa 11:11). This was by means of leaders of the exile like Nehemiah (Neh 5:8). Certainly all this finds perfect fulfillment in Christ (I Cor 6:19–20).

There are six places where *qānā* appears to mean "create": Ps 139:13 (cf. Gen 4:1; in Akkadian the root can be used of man); Deut 32:6 (cf. v. 13; Ps 74:2), and Gen 14:19, 22 (see Ugaritic and Phoenician parallels, AI, p. 310). It is questionable whether Ps 78:54 attests "create" or "acquire" (in a general sense), although the former is to be preferred. Most interesting is the use in Prov 8:22. If we are right, then Prov tells us of the eternal generation of Wisdom, i.e. Christ (Jn 1; Lk 11:49). [The relation of these two roots or the two meanings of the one root has been much debated. It is of interest that all of the derivatives show the usual meaning "acquire," "possess." The Ug evidence seems to prove the possible meaning "create" although several of the usages are found in broken and difficult texts. The main usage in Ug is the title of Asherah as "creatress of the gods." But the title of El the chief deity is "creator" (*bny*). It is probable that the word *qny* in Ug should be interpreted as "one who brings forth" rather than "creator." The NIV translates Prov 8:22, "The Lord possessed me" with the footnote, "Or, The Lord brought me forth." R.L.H.]

qinyān. *Wealth, property, possessions.* ASV and RSV somewhat similar with the RSV more correctly preferring "property, possessions." This noun denotes that which is acquired by purchase, "movable goods." Six of its ten occurrences contrast it with *miqneh* (see below). Three times it refers to wealth in general or property considered as wealth (Lev 22:11; Ps 105:21; Prov 4:7). Once

it seems to be a form of *qānā* "create" (Ps 104:24). This word also is found in Old Aramaic (H. Donner and W. Rollig, KAI, II, p. 41).

miqneh. *Livestock, herd* (or flock); purchase, possession. ASV and RSV translate similarly. This mem-preformative noun denotes the thing possessed. Most usually it refers to livestock in general (although it may refer to one or more varieties thereof). It refers to valuables as distinguished from money (Gen 13:2). It also denotes land fit for grazing (Num 32:1, 4), and owners of livestock (II Chr 14:14; Gen 46:32). Genesis 49:32 may well be *miqnā*. Cf. Phoenician *mqn'* (DR, p. 15).

miqnā. *Purchase, purchase price.* ASV and RSV translate almost the same. This noun denotes the thing purchased, and the price whereby a thing may be purchased.

Bibliography: Katz, Peter, "The Meaning of the Root קָנָה," JJS 5:126–31. TDNT, III, pp. 1005–28. THAT, II, pp. 650–58.

L.J.C.

2040 קָנָה (*qnh*) II. Assumed root of the following.

2040a קָנָה (*qāneh*) *reed, stalk, bone, balances.* (ASV and RSV translate similarly.)

This noun apparently denotes the Persian reed *Arundo donax*. However, vS. AkkH II, pp. 897–98 notes this root represents several reed-like plants in Akkadian. From the primary denotation derives the second meaning, that which is shaped like a reed, i.e. a stalk, bone (only Job 31:22), balance part (Isa 46:6, lever). This word also represents an aromatic spice used in sacred ministration (cannot be "calamus," according to KD, Isaiah, II, p. 199, n.1). Our word occurs sixty-two times. It is to be distinguished from *gōme'* (Cyprian Papyrus), *sūp* (an Egyptian loanword meaning rushes in general), *'āhū* (marsh plant), and *yārāq* (green plant). Cf. *qānā*, I, "get, acquire, create."

Egypt is called a bruised reed—an undependable, weak staff (II Kgs 18:21). God pronounces judgment on Egypt because she boasted of her selfmade power, and weaned Israel away from trusting him. When the test came, Egypt proved to be a weak support (bruised reed) and thus caused Israel to suffer pain (Ezk 29:6–7). When the Messiah comes he will gently lead his flock, not setting on them more than they can bear. The Lord's servant will establish justice even on a bruised reed—either the poor of society or possibly Egypt (Isa 42:3; cf. II Kgs 18:21). This expectation found fulfillment in Jesus' healing of the crippled man, a truly broken reed, in the synagogue on the Sabbath day (Mt 12:9–21).

The spice *qāneh* was one of the four which God directed to be mixed and used as holy anointing oil. With it the instruments and ministers of the tabernacle (and temple) were anointed (Ex 30:23). Later God berates his people for ignoring his appointed means of worship in the midst of their great sin (Isa 43:24, sweet cane AV, calamus NIV). Finally, he tells them that external sacrifice apart from inward devotion is useless (Jer 6:20). God's worship is holy to him. He intends men to follow his directions specifically. If so, the result will be sweet smelling (acceptable) to him. If not, the result is unacceptable: rite and attitude must conform to his standard. L.J.C.

קָנָה (*qannô*). See no. 2038c.

קִינְיָן (*qinyān*). See no. 2039a.

2041 קִינָמֹן (*qinnāmôn*) *cinnamon* (Prov 7:17; Song 4:14; Ex 30:23).

2042 קִינֵן (*qinnēn*) *make a nest*. This denominative verb occurs in the Piel and Pual only (e.g. Isa 34:15; Ezk 31:6).

Parent Noun

2042a קֵן (*qēn*) *nest* (e.g. Deut 22:6; Job 39:27).

2043 קִנָּה (*qns*). Assumed root of the following.

2043a קֶנֶשׁ (*qēneš*) *snares* (Job 18:2).

2044 קָסָם (*qāsam*) *practice divination*. Denominative verb.

Parent Noun

2044a קֶסֶם (*qesem*) *divination, witchcraft*.

2044b מִקְסָם (*miqsām*) *divination*.

Like the noun *qesem*, this verb describes some variety of divination. And as with all other manifestations of the occult, this practice was outlawed in Israel and spoken of with scorn.

The participial form appears in the long list of such practices in Deuteronomy 18 (vv. 10, 14).

Balaam was such a "soothsayer" or "diviner." Both the participial and nominal forms are used in connection with him (Num 22:7; 23:23; Josh 13:22).

Saul commanded the woman at En-dor to "divine" for him with 'ōb (q.v.) in I Sam 28:8. The only other prose passages using *qāsam* are I Sam 6:2 in reference to the Philistine "diviners" and II Kgs 17:17, a list of Israelite offenses which prompted God to exile them.

The major prophets Isaiah, Jeremiah, and Ezekiel and the minor prophets Micah and Zechariah all mention *qāsam* in a derogatory sense. In Isa 3:2 the "diviner" is grouped with the honorable professions of soldier, judge, prophet, and elder as well as enchanter (v. 3). But the "diviners" receive God's curse in Isa 44:25.

Jeremiah's two uses are in 27:9 and 29:8, where he compares his own prophecy with those who would rather offer god omens.

Ezekiel uses *qāsam* in 13:9; 21:21, 23, 29; and 22:28. The references in chap. 21 are to Nebuchadnezzar's "divination" with arrows. Apparently he chose the route of attack by flinging down a handful of arrows. This is the only passage to hint at the actual process involved in *qāsam*.

Micah 3:6f. and Zech 10:2 also speak disparagingly of the "diviners" comparing them with the false prophets and dreamers.

qesem. Divination, witchcraft, sorcery, fortune-telling, omen, lot, oracle, decision. The exact meaning of this variety of occultism is unknown. That fact accounts for the variety of translations. The account in Ezk 21:21–22 [H 27–28] is the only clue to exactly how *qesem* may have been practiced. Shaking or flinging down arrows, consulting teraphim, and hepatoscopy (looking at the liver) may be subcategories of *qesem*. In any event, verse 22 [H 28] uses *qesem* as if it were one of the arrows to be thrown down. In fact, the NEB translates the word as "augur's arrow" and the NAB as "divining arrow." The JB uses "omen" and "lot" in these two verses.

Another interesting use of *qesem* is at Num 22:7, where the word seems to indicate a "reward" or "fee" for "divination" (Berkeley Version, sorcery; Amplified, foretelling; NEB, augury) to be paid to Balaam. Later in that account (Num 23:23) *qesem* is parallel to *nahash* (cf. II Kgs 17:17). In Jer 14:14 it is parallel to "lying vision," "a thing of nought," and "self-deceit" (cf. Ezk 13:6, 23).

A third noteworthy passage is Prov 16:10. There the AV has "divine sentence," the RSV "inspired decisions," and the JB, NEB, and NAB "oracles." Whereas *qesem* is generally forbidden (Deut 18:10), or only used by non-Israelites, in Prov 16:10 it seems perfectly permissible and commendable. The best known occurrence of *qesem* is in I Sam 15:23, where Samuel confronts Saul for disobedience in the matter of the spoils from the Amalekite victory. The prophet declared:

To obey is better than sacrifice

and to hearken than the fat of rams.

For rebellion is as the sin of *qesem*.

The traditional rendering "witchcraft" is followed by the ASV, Amplified and the NEB, while the JB has "sorcery" and the Berkeley Version has "fortune-telling."

miqsām. Divination. Ezekiel 12:24 and 13:7 have the only occurrences of *miqsām*. In the former reference the "divination" is characterized by the adjective *hālāq* (flattering or deceitful) and in the latter reference by *kāzāb* (lying).

Bibliography: Davies, T. W. "Witch," in *International Standard Bible Encyclopedia*,

2045 *קָסַס (qāsas)

Eerdmans, 1955. Guillaume, Alfred, *Prophecy and Divination*, London: Hodder and Stoughton, 1938. Kitchen, K. A., "Magic and Sorcery," in NBD, pp. 766–71. Liefeld, W. "Divination," in ZEPB, II, pp. 146–49. Summers, Montague, *The History of Witchcraft and Demonology*, University Books, 1956. Reiner, Erica, "Fortune Telling in Mesopotamia," JNES 19:23–35.

R.L.A.

2045 *קָסַס (qāsas) *strip off*. Occurs only once, in the Poel (Ezk 17:9).

קָסַת (qeset). See no. 2080b.

2046 קָעַע (q'q'). Assumed root of the following.

2046a קָעַעַע (qa'āqa') *incision, tattoo* (Lev 19:28).

2047 קָעַר (q'r). Assumed root of the following.

2047a קָעַרָה (q'ārā) *dish, platter* (e.g. Num 7:85; Ex 25:29).

2047b שְׁקָעַרְרָה (sh'qa'ārūrā) *depression hollow*.

2048 קָפָא (qāpā') *thicken, condense, congeal* (e.g. Zech 14:6; Zeph 1:12).

Derivative

2048a קִפְּאוֹן (qippā'ōn) *congelation* (Zech 14:6, only).

קִפְּאוֹן (qippā'ōn). See no. 2048a.

2049 *קָפַד (qāpad) *gather together, roll up*. This verb occurs only once, in the Piel (Isa 38:12).

Derivatives

2049a קִפְּדָה (qippōd) *porcupine* (Isa 14:23; Zeph 2:14; Isaa1).

2049b קִפְּדָה (q'pādā) *shuddering* (Ps 119:20; Ezk 7:25).

2050 קָפַז (qpz). Assumed root of the following.

2050a קִפְּפוֹן (qippōz) *arrow snake* (Isa 34:15), or *owl* (Klotz, J. W., WBE I, p. 89).

2051 קָפַץ (qāpaš) *close, shut*. (ASV and RSV translate the same.)

This root refers to the drawing together (shutting, or closing) of the mouth or hands. It occurs as Akkadian *kap/bāšu*. Biblical occurrences number five. The apparent occurrence in Job 24:24 is best explained by assuming a b/p interchange (cf. *qābas*), and in Song 2:8 by assuming the appearance of Akk. *kabāsu* (used of armies marching upon mountains; cf. vS. AkkH. I, p. 443). Compare the following: 'āṭar "shut a pit," sāḡar "shut a door" (the nearest Hebrew root), and 'āšar "restrain."

The basic meaning of this root is most clearly discerned in Deut 15:7 (opposite of "open," *pātaḥ*). A note of finality sounds there. This is especially significant in considering the other biblical uses (cf. Ps 77:9 [H 10]). Eliphaz having recounted the absolute sovereignty of God and his love for the godly, concludes (rightly, cf. Ps 107:42) that this is the basis of hope for the godly and thus closes the mouth of iniquity (Job 5:16). Isaiah (52:15) contrasts the surprise of the many and the awe of kings. Even the most exalted of men will be struck speechless at the utter novelty of the salvation they will come to experience and the one who brings it (E. J. Young, *Isaiah*, III, Eerdmans, 1972, p. 339).

L.J.C.

קָשַׁ (qēš). See no. 2060a.

2052 קָצַב (qāšab) *cut off, shear* (II Kgs 6:6; Song 4:2).

Derivative

2052a קָצַב (qēšeb) *cut, shape* (I Kgs 6:25), *extremity* (Jon 2:7).

2053 קָצָה (qāšā) *I, cut off*.

Derivatives

2053a קָצַהַה (qāšeh) *end, extremity*.

2053b קָצָה (qāšā) *end, extremity*.

2053c קָצַהַה (qēšeh) *end*.

2053d קָצָה (qāšā) *end, border*.

2053e קָצַתָה (q'šāt) *end*.

The ASV and RSV translate variously, with the RSV tending to present a superior translation. The RSV translation is sometimes confusing. Why does it render differently Neh 1:9, when it is obviously a direct reference to Deut 30:4 which uses the same Hebrew phrase. This verb denotes a cutting off. It is difficult to determine if this is a denominative of the noun forms which in turn are derivatives of *qāšaš*, or if this is an original Canaanite root (especially since *qsh* [originally *qsw*] occurs in Phoenician; H. Donner and W. Rollig, KAI, II, p. 22). We opt for an original root. The verb occurs only five times. Two of those occurrences (Lev 14:41, 43) may well be the result of later scribal error confusing the verb *qās'a* of similar meaning with *qāšā*. Our root occurs 152 times. Compare its synonym *qāšaš* (q.v.), and contrast *kārat* (q.v.) which is considerably broader in meaning.

qāseh. End, extremity. This is what GKC (n.1, p. 269) terms the regular Hebrew noun form of *lamed-he* verbs. It stresses the point at which a thing is cut off, and therefore its extremity. The following derivatives are distinguished more by their orthographic history than by their meanings.

qāšā. End, extremity. GKC calls this an Aramaised form (loc. cit.). Perhaps it would be

better to consider it a dialectical form since Aramaised has connoted lateness to some. Its meaning parallels *qāṣeh* except that is applied to time and *qāṣā* is not. Note that the two words are applied to the same object (Ex 26:4-5).

qēseh. End. In this noun the original *waw* is resolved (GKC, Sec. 84^{ac}). It appears only with a preceding 'ēn meaning "no limit."

qāṣū. End, border. In this noun the original *waw* becomes a strong consonant again (GKC, Sec. 24d). The word is applied only to extremities of land.

qṣāt. End. This noun occurs only in the construct. It, too, denotes extremity.

Compare this cycle of nouns to *qēš* which applies to immaterial extremities (e.g. time), *sōp* which applies to the "last" of a thing, 'ahārīt which denotes the "hinder part," and 'epes which denotes "cessation, nothingness, limit".

The nouns denoting extremity may refer to the tip of a rod (I Sam 14:27) or wings (I Kgs 6:24), the edge of a curtain (Ex 26:4-5), the end or outskirts of a land (Num 20:16). This helps us better understand I Kgs 12:30, where Jeroboam in establishing his rival apostate cult disdained God's law by choosing priests from other than Levitical lines, thus rejecting the cultic stipulations of the Sinaitic covenant. In Prov 17:24 we are told that fools fix their eyes on the ends (horizon) of the earth—they seek the never attained earthly goals and reject wisdom (the fear of the Lord). The expression should not be forced to imply an erroneous cosmology of a flat earth with edges to fall off of. The phrase sometimes only refers to national boundaries "the ends of the land." Sometimes it is poetic for distant places. The extent of the earth from India to Spain was well known in antiquity and travel was extensive.

Especially significant is the recurring theological theme: the end(s) of the world/heavens. It denotes both the source and place of Israel's judgment and the area of universal salvation. This is the abode of the people who were to bring judgment (destruction) if (and when) Israel threw off the rule of the Lord (Deut 28:49). Such peoples were summoned by God in fulfillment of Moses' prophecy (Isa 5:26). Indeed, God used different peoples to judge Israel's "judgers" (Isa 13:5) and Elam (Jer 49:36). This phrase also represents the place of judgment and suffering to which God will scatter rebellious Israel (Deut 28:64), and from which he will gather them (Deut 30:4). David describing his suffering places himself in the ends of the earth (Ps 61:2 [H 3]). Nationally, God tells Isaiah to declare deliverance to his people in exile at the ends of the earth (Isa 62:11). Nehemiah confesses the justice of the exile (clearly recalling Deut) and prays God to remember his promised

deliverance. Isaiah sees the return from Babylon as a reenactment of the call of Abraham from the ends of the earth (Mesopotamia) to come to the Holy Land (Isa 41:9).

On the other hand, the prophets foreseeing the exile now predicted a salvation to all nations. Even as Abraham was called from the ends of the earth to begin a new program with a particular people, so now when the exiles return, the Lord will bring universal salvation through his servant. God informs his servant that only to save the Jews is less than his calling (cf. *qālal*), so the Gentiles are also to be summoned into the kingdom "that thou mayest be my salvation to the end of the earth" (Isa 49:6). Indeed, in the eschaton the end(s) of the earth are eternally pacified by God, and they are transformed into the locus of songs of praise to the Lord (Isa 42:10).

In view of the fact that the end(s) of the earth are the source and place of judgment, it is noteworthy that God is the only confidence of the ends of the earth (Ps 65:5 [H 6]), and that those who dwell there fear God's providential control of nature (Ps 65:8 [H 9]). There sounds the declaration of God's glory (Ps 19:4 [H 5]). There God exercises absolute control over war (Ps 46:9 [H 10]), and all things (Ps 135:7; cf. Jer 10:13) according to what pleases him. So when Israel complains that God is unconcerned with their exile, Isaiah responds that God's knowledge knows no bounds and that he cares. He will remember his covenant (Isa 40:28). Creation and many providential acts, however, are inscrutable outskirts of God's way (Job 26:14). Man depends on God to learn his way. God's knowledge rests on his sovereignty and, hence, embraces all that is (or may be) known (Job 28:28).

L.J.C.

2054 קֶשֶׁח (qṣḥ) II. Assumed root of the following.

2054a קֶשֶׁח (qāṣin) *chief, ruler* (e.g. Jud 11:6; Isa 3:67). ASV and RSV translate "leader," "chief."

This word is a military term. It signifies the man responsible for recruiting, an administrator in the army. It appears to denote the one at the head (parallel to "head ones," Mic 3:1, 9) of an army (Josh 10:24), or people (i.e. as political ruler; cf. Isa 1:10; Mic 3:1). The cognate root in Arabic is used for a judge, the qadi. The word occurs twelve times.

קֶשֶׁח (qāṣū). See no. 2053d.

2055 קֶשֶׁח (qṣḥ). Assumed root of the following.

2055a קֶשֶׁח (qeqah) *black cumin* (Isa 28:25, 27).

קֶשֶׁח (qāṣin). See no. 2054a.

2056 *קָצַץ (*qāṣa'*)

קָצִיעַ (*qeṣi'ā*). See no. 2056a.

קָצִיר (*qāṣir*). See nos. 2062a,b.

- 2056 *קָצַץ (*qāṣa'*) *I, scrape, scrape off*. This noun occurs only once, in the Hiphil (Lev 14:41).

Derivatives

2056a קָצִיעַ (*q' ṣi'ā*) *cassia* (Ps 45:9).

2056b קָצַץ (*maṣṣū'ā*) *scraping tool, used in fashioning idols* (Isa 44:13).

- 2057 *קָצַץ (*qāṣa'*) *II, cornered, set in corners*.

This denominative verb occurs only in the Hophal (Ezk 46:22; Ex 26:23; 36:28).

Meaning uncertain.

Parent Noun

2057a מִקְצָא (*miqṣā'*) *place of corner structure, inner corner-buttress* (e.g. Neh 3:19; Ezk 46:21).

- 2058 קָצַץ (*qāṣap*) *I, be displeased, angry; fret oneself*.

Derivative

2058a קָצַץ (*qeṣep*) *wrath*.

The verb *qāṣap* is used to give pointed expression to the relationship between two or more persons, one or both of which can be said to feel anger ('*ap*), have wrath (*hēmā*), indignation (*ka'as*), or express anger ('*ebrā*). Deuteronomy 9:19 presents a good case. Moses, referring to the golden calf incident, says he was afraid of the anger ('*ap*) and wrath (or displeasure) (*hēmā*) with which God was wroth (*qāṣap*) against Israel. It can be said then that here, as in most of the other thirty-three instances where this verb appears, *qāṣap* refers to the relationship developed, held or expressed in various ways when there is anger, heat, displeasure held or felt within one because of what another has said or done. It is said eleven times that men were wroth, (e.g., Pharaoh, Moses, Naaman, Philistine princes). Twenty-three times it is said that God was wroth, whether against the heathen or against his covenant people.

Of the six main synonyms referring to anger, the strongest, probably, are *qeṣep* which often refers to the Lord's anger, and *hēmā* and *hārōn* both of which refer to a burning and consuming wrath. The noun '*ap* taking its meaning of "anger" from the dilation of the nostrils is the most widely used word of the class. It is used for anger both of God and men and often with verbs like "kindle" *hārā*. The word '*ebrā* emphasizes the overflowing or excess of anger. It and the weaker words *za'am* "indignation" and *ka'as* "vexation" are not used as often.

qeṣep. *Indignation, wrath.* *qeṣep* in Hos 10:7 is derived from a *qāṣap* II, related to Arabic "to

break, snap off." BDB renders the noun as probably meaning "splinter" (as a simile for a helpless king); GB as a "piece of wood" (Holzstück); KB as a "snapped-off branch (*abgeknickter Zweig*). See *qāṣap* II below.

Three times this noun is used in reference to men. In two of these instances (I Kgs 3:27; Est 1:18) it can be said this wrath of men is righteous or justifiable. Moses, Joshua, Isaiah, Jeremiah, the Chronicler and Zechariah either warn of or speak about the righteous wrath of God coming upon his unfaithful covenant people.

The following should be read after the reader has consulted the above discussion of the verb *qāṣap* and its synonyms.

The subject of the wrath of God has been discussed by the Church throughout the ages. The consensus of opinion has been, and that correctly, that wrath in and of itself is not necessarily evil. Lactantius, who does not clearly distinguish between the various synonyms, spoke of "anger as the mind arousing itself for the restraining of evil"; "wrath" is the expression of this anger in various ways to restrain evil, to correct the sinner and to punish the hardened and stiffnecked rebel. However, wrath is not merely an energy of divine justice which is concerned basically with the preservation of the divine order. Rather, wrath (from which retributive justice cannot be separated) is concerned with the protection of God's holy interests; i.e. his holy nature, his love and the objects of his love. Hence, wrath is inseparably related to God's love, holiness and jealousy. Indeed, the wrath of God speaks directly of God maintaining himself completely and absolutely as a holy God who loves his covenant people with an infinite passion and therefore is very jealous over them. When either people from without, or the covenant people themselves, profane, thwart or reject this love of the covenant God, God expresses his vexation, agitation, displeasure, anger and/or hatred: he pours out his wrath.

The wrath of God, then, must not be considered a permanent attribute of God; it is an ever-present divine potential because of the ever-present divine qualities of love, holiness, and jealousy. So, whenever God reveals his wrath, he always manifests his own "unsearchable greatness." It must be that his wrath is expressed in harmony with his justice. The guilt due to lawbreaking must be dealt with according to the just demands of the law (Deut 29:13). However, the working out of God's wrath is tempered by his grace and mercy. In fact, it is in the midst of wrath that God may reveal his mercy (Hab 3:2), manifesting and bestowing his grace upon guilty sinners (Gen 3:15). There is no question of "despotic rage" and there is nothing of "the demonic in God's nature" (contra Eichrodt, ETOT, I, p. 262), which leads him to pour out his wrath or to determine the object, method

and occasion for it apart from considerations of condign justice.

Bibliography: Eichrodt, W., *Theology of the Old Testament*, vol. I, SCM, 1961, pp. 258–69. Jacob, E., *Theology of the Old Testament*, New York: Harper & Brothers, 1958, pp. 114–16. Lactantius, "On the Anger of God," in *Ante Nicene Fathers*, VII, reprint, Eerdmans, pp. 259–80. Tasker, R.V.J., *The Biblical Doctrine of the Wrath of God*, London, Tyndale, 1970. THAT, II, pp. 663–65.

G.V.G.

2059 קָשַׁפַּ (qšp) **II. Assumed root of the following.**

2059a קִשְׁפָּה (*q'šāpā*) *snapping or splintering* (Joel 1:7, only).

2059b קִשְׁפָּה (*qēsep*) *splinter, twig* (Hos 10:7, only).

2060 קָצַץ (*qāṣaṣ*) *cut off*.

Derivatives

2060a קָצַץ (*qēṣ*) *end*.

2060b קִיצוֹן (*qīṣôn*) *at the end, outermost* (Ex 26:4, 10; 36:11, 17).

This root means "to sever," i.e. to separate in two. It should be compared to *qāṣā*, its semantic equivalent. Our root occurs in Ugaritic (UT 19: no. 2259). Compare also Akkadian *qaṣāṣu*. The root occurs eighty-two times.

A woman who humbles a man by grabbing his genitals even when her action might be to save her husband is to be punished by having her hand cut off (Deut 25:12). Later David orders the severing of the hands that beheaded Ishbosheth and the feet that carried his head to David's presence. The act of the murderers—no doubt intended to remove a rival claimant—was viewed as an attack upon the Lord's anointed (the father, Saul, being continued in the son, II Sam 4:12). David distanced himself from that act even though (or perhaps because) he was the anointed of the Lord (I Sam 24:1–7). The emotion behind David's command is evidenced by the use of the Piel. In Jud 1:6–7 Adonibezek is punished as he had afflicted others. He had rendered them unable to bear arms and to flee with speed, and unqualified to lead or religiously officiate before their people. The Piel (repetitive function) is used in describing how Nebuchadnezzar had the temple vessels cut in pieces (II Kgs 24:13). The gold (representing the glory of God?) was ultimately delivered into the hands of heathen oppressors as tribute in spite of God's direct command forbidding it (II Kgs 18:16, Piel). When God cuts the bonds (probably, reins) of the wicked (Ps 129:4), and their spears (Ps 46:9 [H 10]), he hacks them in pieces (Piel).

qēs. End. This noun is used in a context of judgment. God brought an end to all flesh (Gen 6:13). So Ezekiel speaks about the end of Israel (7:2–3). Contrariwise, the Messiah's kingdom will know no end (Isa 9:7 [H 6]). This word, unlike *qāṣeh* is very seldom used of a geographical boundary.

Bibliography: Barr, James, *Biblical Words for Time*, SCM, 1962. THAT, II, pp. 659–62.

L.J.C.

2061 קָצַר (*qāṣar*) **I, be short, impatient, vexed, grieved.**

Derivatives

2061a קָצֵר (*qāṣēr*) *short*.

2061b קָצֵר (*qōṣer*) *shortness* (i.e. impatience, Ex 6:9, only).

The root designates that which is short (Ps 89:45 [H 46]; 102:23 [H 24]) or inadequate, such as a bed (Isa 28:20). Rhetorical questions ask if the Lord's hand (Num 11:23; Isa 50:2; 59:1) or spirit (Mic 2:7), is short, i.e. unable to accomplish the task. In some passages the root means discouragement (Num 21:4), vexation (Jud 10:16; 16:16; Job 21:4), or loathing (Zech 11:8).

qāṣēr. Short, shortened. This adjective occurs in the construct state in idioms: "short of hand" (feeble; asv, of small power; rsv, shorn of strength; II Kgs 19:26; Isa 37:27); "short of nostrils" (irascible; asv: soon angry; rsv: of quick temper; Prov 14:17); "short of spirit" (impatient; asv: hasty of spirit; rsv: hasty temper, Prov 14:29); and "short of days" (shortlived; asv and rsv: few of days; Job 14:1). Of similar background is the noun *qōṣer* "anguish," i.e. "compressed in spirit."

J.P.L.

2062 קָצַר (*qāṣar*) **II, reap, harvest.**

Derivatives

2062a קָצִיר (*qāṣīr*) **I, harvest.**

2062b קָצִיר (*qāṣīr*) **II, boughs, branches.**

Most frequently the root refers to the reaping of crops of various kinds (Lev 23:10, etc.). It also refers, metaphorically, to receiving the consequences of one behavior, whether righteous or wicked (Jer 12:13; Hos 8:7; 10:13; Prov 22:8). Hence harvest is a fitting symbol for a time of judgment (cf. Amos 9:13).

The Qal participle designates those who do the reaping, i.e.—the reapers (Ruth 2:3; II Kgs 4:18, etc.).

qāṣīr I. Harvest. This masculine noun is used for the process of harvesting (Gen 45:6; etc.), the harvest season (Gen 8:22; etc.), and that which is harvested (Lev 19:9; Joel 1:11; etc.). The endless

cycles of "seedtime and harvest" and "plowing and harvest" are metaphors for the procession of the seasons (Gen 8:22; 45:6; Ex 34:21). In Palestine the grain harvest came between April and June and was celebrated by the offering of the first sheaf of grain (Ex 34:22; Lev 23:10) and by the feast of harvest, one of the three pilgrimage festivals (Ex 23:16). The grape harvest followed later in the summer. The Gezer calendar gives the sequence of the agricultural year to harvest. In the OT events are dated by the wheat (Gen 30:14; Jud 15:1, etc.) and the barley (II Sam 21:9; Ruth 1:22, etc.) harvests. Harvest was a hot (Isa 18:4), busy season requiring diligence (Prov 6:8; 10:5) and prior work (Prov 20:4). Harvest was a time appointed by the Lord (Jer 5:24).

Metaphorically, harvest is a time of retribution (Hos 6:11; Joel 3:13 [H 4:13]; Jer 51:33). Honor is as unfitting to a fool as rain in harvest (Prov 26:1), while a faithful messenger is as refreshing as the cold of snow in harvest (Prov 25:13). The passing of opportunity is as the passing of harvest (Jer 8:20).

The gleanings of the harvested field were left for the poor (Lev 19:9–10; 23:22; Deut 24:19). The yield was dependent upon the Lord's blessings (Isa 17:11). Labor was vain when the harvest was devoured by locusts (Joel 1:11) and by enemies (Isa 16:9; Jer 5:17). Harvest was not to be reaped in the sabbatical year (Lev 25:5).

qāšir II. Boughs (RSV, branches or boughs). The connection with the root *qāšar* is dubious. Used of a tree (Job 14:9; Isa 27:11) and in comparisons of a man to a tree (Job 18:16; 29:19) and of Egypt to a vine (Ps 80:11 [H 12]).

J.P.L.

קָצַת (*q'šāt*). See no. 2053e.

קָר (*qar*), קָר (*qōr*). See nos. 2077a,b.

2063 קָרָא (*qārā'*) *I, call, call out, recite (read).*

Derivatives

2063a קָרָא (*qōrē'*) *partridge* (I Sam 26:20; Jer 17:11; Jud 15:19).

2063b קָרִיאָה (*qārī'*) *called one, summoned* (Num 1:16; 16:2; 26:9).

2063c קְרִיאָה (*q'rī'ā*) *proclamation* (Jon 3:2, only).

2063d מִקְרָא (*miqrā'*) *convocation.*

The root *qr'* denotes primarily the enunciation of a specific vocable or message. In the case of the latter usage it is customarily addressed to a specific recipient and is intended to elicit a specific response (hence, it may be translated "proclaim, invite"). Infrequently, *qārā'* denotes just an outcry (e.g. Ps 147:9; Isa 34:14). Our root with the same semantic distribution occurs in Old Aramaic (KAI, II, p. 41), Canaanite (H. Donner

and W. Rollig, KAI, II, p. 22), and Ugaritic (UT 19: no. 2267). The most frequently recurring synonyms are *š/za'aq*, *šāwā'* (to cry out urgently for help, Jer 20:8). The root occurs 689 times.

The verb may represent the specification of a name. Naming is sometimes an assertion of sovereignty over the thing named. God's creating entailed naming and numbering the stars (Ps 147:4), the darkness (Gen 1:5), indeed all things (Isa 40:26). God presented the animals to Adam to assert his relative sovereignty over them (Gen 2:19). God sovereignly called Cyrus by name (note that election to a task is involved here, Isa 45:4). Sometimes this idea of sovereignty is entailed even though the concept "naming" is omitted, e.g., God called all generations from the beginning (Isa 41:4; cf. Amos 5:8). In these instances the object must respond.

Frequently, the name given indicates a primary characteristic of the thing named. Sometimes this involves a play on words (Gen 27:36). Elsewhere, this constitutes a confession, or personal evaluation of the object (Isa 58:13; 60:14), or even a recognition of an eternal truth, e.g. the child prophetically promised is *divinely* named "Immanuel" (Isa 7:14). God asserted his sovereignty over Israel (Isa 41:2), and yet called them by another name (Isa 65:15; "refuse silver," Jer 6:30). In Ex 33:19; 34:6 and Deut 33:3, proclaiming the name of God includes the description of his attributes and/or sovereign acts.

Our verb also connotes calling one to a specific task (cf. *miqrā'*). The maidservant of Pharaoh's daughter asked if she is to go and "summon" a nurse (Ex 2:7). The destruction of all the inhabitants of Canaan is to obviate all possibility of friendships leading to the acceptance of personal invitations to and involvement in idolatry (Ex 34:15). The most prominent usage here has to do with calling on the name of God. Usually, the context has to do with a critical (Ps 34:6, 81:7 [H 8]) or chronic need (e.g., after Cain killed Abel, man realized the full effects of the curse and began to call on God's name—Gen 4:26). The godly recognize the presence of original sin by their continual calling on God (Gen 12:8; 13:4; Ps 116:2). God responds to all who thus call on him (Ps 145:18). Indeed, the covenant people (including the stranger, I Kgs 8:43) are admonished to so pray and are assured that God will reverse the curse (Isa 55:6, 13). Not to so call on God is to deserve (Ps 79:6) and justly receive God's wrath (Isa 65:12). In the eschaton God's people are to be those whom God will sovereignly call, even the cursed Gentiles (Isa 55:5), and they will run to him. He will reverse Babel, and with a pure language all those called of God will call on him and serve him (Zeph 3:9). Even before they call he will answer (Isa 65:24). Thus Eden is restored,

and the curse is fully annihilated. How tragic that Israel, to whom such promises were given, rejected the Lord's call (Isa 65:12). Salvation is truly of the Lord.

qāri'. *Called one.* This word is used (with 'ēdā) to designate those among Israel "called to the diets of the congregation" (KD, Pentateuch, II, p. 15; cf. Deut 18).

miqrā'. *Convocation, reading.* ASV and RSV similar. This noun denoting the result of *qārā'* is used, first, for convocations exclusively cultic, and secondly, of the result of reading aloud (Neh 8:8). One should compare its synonym *mō'ēd*, an appointed time therefore also an appointed gathering (q.v.).

miqrā' designates the weekly Sabbaths (Lev 23:2) and the new moons (Ezk 46:3; cf. Isa 66:23). However, its most usual meaning is reserved for the seven special convocation sabbaths. These were observed in the course of the five annual feasts (Passover and the Feast of Tabernacles were opened and closed with a special convocation Sabbath). Such days (and the weekly Sabbath as well) included a formal summoning of people to worship by the blast of trumpets (Num 10:2, 10; cf. *qōl*). Physical presence was mandatory, however, only for the three festal pilgrimage feasts and only for males (Ex 23:14, 17). The Sabbath and Day of Atonement were further distinguished by the divine prohibition excluding all labor (Lev 23:3, 31), indeed, any pursuit of non-cultic goals (Isa 58:13f.). The godly were to focus their time and effort on worship. The six other special convocations did not exclude the preparation of food even though servile labor was prohibited (Lev 23).

For more on feasts see OTOT, pp. 323–52.

Bibliography: TDNT, III, pp. 700–702. THAT, II, pp. 666–73.

L.J.C.

2064 קָרָא (*qārā'*) II, *encounter, against, befall.* (ASV and RSV translate similarly, with the latter offering some improved renditions (Ex 5:20; I Sam 25:20).)

This root denotes a planned encounter wherein the subject intentionally confronts the object. It is a by-form of *qārā'* (q.v.). Compare the following synonyms: *yā'ad* "meet by appointment," *pāga* "come or fall upon, reach to," *pāgash* "to meet, encounter" (of hostile or opposing subjects), *māšā'* (a close cognate including reach, find), and *nāgash*. Our word occurs 137 times (120 times as an infinitive with *lamed*).

This word can represent friendly encounters like that of a host rushing out to meet a prospective guest (Gen 18:2; Jud 4:18), or going out to meet someone in order to recognize or gain (II

Sam 19:15 [H 16]) him as an ally (cf. Josh 9:11; II Kgs 10:15; Ps 59:4 [H 5]). Such meetings are purposeful and intentional. In the cultic use the subject confronts the divine (Ex 5:3; 19:17; Num 23:3).

Hostile usages entail a formal confrontation of enemies martially (cf. II Kgs 23:29; Josh 8:5, 22) and non-martially (Ex 5:20; 7:15). It is not always clear to the parties which is involved (Gen 32:6 [H 7]). This martial connotation is especially useful in helping to enrich Amos 4:12, "Prepare to meet thy God, O Israel" (see W. A. Brueggemann, "Amos 4:4–13 and Israel's Covenant Worship," VT 15:1–15).

The infinitive of the root appears to be used as the preposition "against" in Ex 14:27; Jud 14:5. Sometimes the infinitive is used as a finite verb (II Kgs 20:26; cf. Huesman, *Biblica*, 76:271–95).

For more on the denotation "befall" see *qārā'*.
L.J.C.

2065 קָרַב (*qārab*) I, *come near, approach, enter into.*

Derivatives

2065a	קָרַבַּת (<i>qārēb</i>)	<i>near.</i>
2065b	קָרַב (<i>q'rāb</i>)	<i>battle, war.</i>
2065c	קִרְבָּה (<i>qirbā</i>)	<i>drawing near.</i>
2065d	קְרוֹב (<i>qārōb</i>)	<i>near, kinsman.</i>
2065e	קִרְבָּן (<i>qorbān</i>)	<i>offering.</i>
2065f	קִרְבָּן (<i>qūrbān</i>)	<i>supply.</i>

Basically our root denotes being or coming into the most near and intimate proximity of the object (or subject). A secondary meaning entails actual contact with the object (Ezk 37:7; the Piel imperative in Ezk 37:17; GKC, 52n, 64h; also, perhaps, Ex 14:20; Jud 19:13). Our root occurs about 455 times (verb, 279 times). It is a common Semitic root (cf. Akkadian *qarābu*, *qrb*, UT 19: no. 2268). Among its synonyms, note *nāgash* (very close to *qārab* in use), *bō'* (somewhat wider in meaning and emphasizing movement toward).

The various uses of the root surface in the verb. There are a few general non-technical uses connoting approach or coming near apart from any sense of intimacy (Gen 37:18). The more essential significance of the root emerges in cases where the "drawing near" renders the subject close enough to the object to see it (Ex 32:29), to speak to it (Num 9:6), or even to touch it (Lev 10:4; Ex 36:2).

Spatial proximity is a connotation of the adjective *qārōb* (e.g. Gen 19:20). It is often coupled with "far" (*rāhōq*) as a technical phrase for "all" (Ezk 22:5). Solomon repeats the phrase in the course of his prayer at the dedication of the temple (I Kgs 8:46). The prophets employed our phrase quite frequently, e.g. the peoples "far and

near" will mock Israel (Ezk 22:5), yet God's preservation of his people will cause their enemies to acknowledge his might (Isa 33:13).

The temporal sense of imminence is used of joyous (Lev 15:9, the year of Jubilee; Num 24:17, the "scepter") and foreboding (Gen 27:41, death) events. The second connotation (the sense of impending doom) is used by Moses (Deut 32:35) of the day of calamity and by the prophets for the day of the Lord (Lam 4:18; Isa 13:6; Zeph 1:3). The idea here is not just that a certain event is near, but that that event is foreboding.

The general sense of the verb *qārāb* develops into still other technical uses. In martial contexts it connotes armed conflict (Deut 2:19; 20:10). Sometimes qualifying words ("to fight," "unto battle") are omitted and the verb carries the full force of "entering into battle." Moses records that Israel came not near the land of the children of Ammon (Deut 2:37) and that they did come near them (2:19). This seeming difficulty is cleared up by understanding Deut 2:37 to refer technically to closing in battle and 2:19 to approach in general. This martial connotation is clear in Deut 25:11 and Josh 8:5. Especially note Ps 27:2; 91:10; 119:150, where the martial significance may well be hidden to the casual reader.

Another technical use relates to having sexual relations. So Abimelech affirms his innocence with regard to Sarah (Gen 20:4). Also, compare Deut 22:14, the case of the groom who "draws near" and discovers no tokens of virginity in his bride; also Isa 8:3 where the prophet "draws near" his wife and she conceives. Perhaps this is the connotation of *qārōb* in Ezk 23:5 where it is parallel to "lovers" (*m'ahābim*) and in Ps 38:11 [H 12] (cf. Ps 88:18 [H 19]).

A final technical use of our verb is cultic and connotes every step man performs in presenting his offering to God. This idea begins to develop with Moses' drawing near to God (Ex 3:5). Later at Sinai the people exercised the same care in approaching his holy mountain (Lev 4:11; Deut 5:23 [H 20]). Having gathered as near as they were instructed, they commissioned Moses to meet with (draw near to) God and receive his instructions (Deut 5:27 [H 24]). Henceforth, they met God at his designated place. They brought the materials for the tabernacle and presented them as an offering (*qorbān*) before God. The Levites were presented as an offering (drawn near) to serve God as custodians of the tabernacle (Num 16:9; 18:4; cf. Josh 3:4) while Aaron and his descendants were presented as sole officiants (cf. Lev 10:3; Num 18:3, 22) of the sacred sacrifices. This official sense of drawing near entails the special choosing by God and presentation by Israel (Ex 29:4). The officiants were enjoined to further purity (separating themselves from the ordinary) by washing, replacing their

clothes, and making sacrifices for themselves (Lev 9:4, 8, 10). Interestingly, the Hiphil stem becomes most frequently used to connote the sacrificial presentation of offerings by the people (Lev 1:14), through the priests (Lev 1:5) unto the Lord (Lev 1:13). Whatever is thus presented to the priests is holy, and all parts not consumed in the sacrifice (or otherwise destroyed) belong to those officially related to the cultus (Lev 3:7). A most significant application of this official sense appears in Jer 30:21 where in future days God's prince (the kingly line?) is to officiate at the altar (normally no king did this in the monarchy except in apostasy, cf. II Kgs 16:12)!

In difficult litigation God was the judge before whom they came (at the tabernacle, Lev 9:5; I Sam 10:20f.). Hence, compare, cases like the detection of Achan (Josh 7:14) with trial by lot, the decision regarding the advisability of war (I Sam 14:36) and the eschatological (and spiritual) assemblage of peoples to hear the divine sentence on mankind (Lev 41:1; Isa 48:16, etc.).

This cultic connotation is related to other occurrences of *qārāb* as, for example, Lam 3:57 when the suppliant calls (*qārā'*, q.v.) God is near, i.e. ready and willing to help (cf. Deut 4:7; Ps 34:18 [H 19]). God under various attributes is described as the ally (cf. Neh 13:4; Gen 45:10) of the faithful, e.g. his name (Ps 75:1 [H 2], 119:151), his salvation (Ps 85:9 [H 10]), and his righteousness (Isa 51:5). The idea here is not passive (i.e. nearness), but active (i.e. a helper, ally). Also, God's word is epistemologically near to man (Deut 30:14). Jeremiah, however, perhaps reflecting on this (and the cultic sense) says of Israel that God is near in their mouth but far from their heart (Jer 12:2). Perhaps Solomon offers his words to God as a continual sacrifice (I Kgs 8:59).

qārēb. *Near.* This adjective equals *qārōb* (intimate proximity), except its primary (nearly exclusive) usage is cultic. It occurs eleven times.

q'rāb. *War, battle.* Our noun (an Aramaic loan word; cf. GKC, 84n) denotes the actual engaging in battle. The Psalmist recounts both Jehovah's delivering him from battle (Ps 55:18 [H 19]; cf. Zech 14:3), and his instruction in the art of warfare (Ps 144:1). Compare as a synonym: *milhāmā*. The word occurs eight times.

qirbā. *Drawing near.* Both occurrences of this infinitive construct reflect the cultic use (see below) of our root (Ps 73:28; Isa 58:2).

qārōb. *Near, kinsman, neighbor.* ASV and RSV translate similarly except in Neh 13:4 (ASV "allied" is preferred), and Ps 75:1 [H 2] (RSV emends). This adjective can indicate nearness in space (Gen 19:20), time (Deut 32:35), family ties (Lev 21:2), interest (Neh 13:4), or an epis-

temological nearness (Deut 30:14). It has many synonyms, e.g. 'ēsel (at the side of), 'alyad, and 'āmīt (fellow, neighbor), rēa' (companion), shā-kēn (one who dwells beside), and gō'el (a responsible blood relative), shē'ēr (a blood relative), etc. The word occurs seventy-three times.

qorbān. *Offering, oblation.* ASV usually renders "oblation" to the RSV's "offering." This noun denotes that which is brought near, i.e. an "offering" to the deity both in the sense of that which is to be "sacrificed" (as such it is used of all the cultic sacrifices and offerings), or merely that which is destined to be used in the sanctuary (Num 7:13ff.; cf. KD, *Pentateuch*, II, p. 271; Vos, BT, p. 175). This word occurs eighty times and only in Lev, Num, and Ezk (20:28; 40:43). Cf. Old Aramaic *qrbn* (H. Donner and W. Rollig KAI II, p. 41). For synonyms compare *mattānā* (a gift, broader than our word), *minhā*, and *zābah*.

The noun *qorbān* deserves considerably more attention than can be given here. The major elements of a cultic offering include: first, what is done by the offerer. His choice must reflect his self-sacrifice and consist of that which comes from his life's sustenance and products (Vos BT, p. 175). It must be without blemish because the best belongs to God. The offerer's love and consecration should naturally lead him to present the best (Gen 4:4), and only this could reflect the moral purity of the necessary and perfect sacrifice (I Pet 1:19). The gift being divinely specified (Lev 1-7) was brought to a divinely appointed place (KD, *Pentateuch*, II, p. 279). Acceptable worship depends on meeting God's standards. Hands were laid on the living sacrifice setting it apart for the task (KD, *ibid.*), transferring to it not only the intentions but the guilt of the offerer (Vos, BT, p. 180). The self-confessed penalty of death was then vicariously inflicted upon the beast (Vos, *ibid.*). Thus, the blood (q.v.) was procured as a covering (Heb 13:15), the flesh as firefood (KD, *op. cit.*, p. 280), and a human life was symbolically devoted to God. The priest received the blood and flesh (or "meal") presenting it according to the specifications of the intended rite. The whole was consummated by a divine indication of acceptance. One should be careful to note that unlike pagan concepts of sacrifice, the biblical teaching indicates that there was no transference of value to God (Vos, BT, p. 176). The central significance of Israel's cult was spiritual (Ex 19:4-8; Jer 7:21ff.; Hos 14:3). In NT times, *qorbān* represented a vow whereby one's goods were ideally given to the temple (but in reality retained), and hence could not be given to others (Mk 7:11; Mt 15:5; ISBE., p. 709). (For further discussion see: KD, *Pentateuch*, II, p. 265ff.; OTOT, p. 262; Vos, BT, p. 172ff.)

qūrbān. *Supply, offering.* This appears to be a variant pronunciation (or writing) of *qorbān*. This noun occurs only twice and in Nehemiah.

Bibliography: Snaith, Norman H., "Sacrifices in the Old Testament," VT 7:308-17. TDNT, III, pp. 860-64. THAT, II, pp. 674-80.

L.J.C.

2066 קָרַב (*qrb*) II. Assumed root of the following.

2066a קָרַבָּ (*qereb*) *midst, among, inner, part.* (ASV and RSV translate similarly, with RSV frequently improving the translation [Ps 82:1; 94:19], but not in Ps 55:15 [H 16]).

This noun denotes the internal. It can represent the inward part(s) of human or animal bodies, or of groups of people, or of social structures (e.g., a city). It frequently functions as a preposition "in the midst, among" (Hab 3:2; Num 14:13). Our word is used parallel to *lēb* (heart, Jer 9:8 [H 7]), *nepeš* (soul, Isa 26:9), and various other internal organs (frequently as seats of various psychological functions). A close synonym is *tōk* (q.v.). It is found in Ugaritic (UT 19: no. 2269) and Akkadian (*qerbu*). Our word occurs 222 times (perhaps Ps 49:11 [H 12] is better read *q'barim*, "sepulchres" with the LXX and Syriac [so NIV]).

Theologically, it is significant that the inward attitudes (Gen 18:12) and thoughts (Ps 64:6 [H 7]) of man are known to God. The spirit within man (and all that constitutes a man's inner being) was created by God (Zech 12:1). Hence, the Psalmist can pray that the Creator may create a right spirit within him (Ps 51:10 [H 12]). God can promise to do so (Ezk 11:19; 36:26), and more, by putting his own Spirit within man (Ezk 36:27). It was God's Spirit within Israel that made her possess Palestine, granting victories over her enemies (Isa 63:11). The Trinity (Ex 23:21; 34:9) was a jealous God (Deut 6:15; cf. *qānā'*) assuring victory (Deut 7:21; Josh 3:10) upon the condition of holiness (Deut 23:14 [H 15]; 17:7, etc.) and under the threat of death (Deut 20:5). If his people did not execute the penalties due rebellion, he would do so, as he threatened (Deut 11:6; 31:17).

L.J.C.

קָרַבָּ (*qorbān*), קָרַבָּ (*qūrbān*). See nos. 2065e,f.

2067 קָרָדָם (*qardōm*) *axe* (e.g. I Sam 13:20; Jud 9:48). Derivation uncertain.

2068 קָרָה (*qārâ*) *encounter, meet, befall, happen, build with beams.*

Derivatives

2068a קָרָהָ (*qāreh*) *chance, accident.*

2068b קָרָה (*qārî*) *encounter.*

2068 קָרָה (*qārā*)

- 2068c מִקְרָה (*miqreh*) **happening**.
 2068d קִרְיָה (*qōrā*) **beam**.
 2068e *קָרָה (*qārā*) **build with beams**. Denominative verb, does not occur in the Qal.
 2068f מִקְרָה (*m^cqāreh*) **beamwork** (Eccl 10:18, only).
 2068g קִרְיָה (*qiryā*) **city, town**.
 2068h קֶרֶת (*qeret*) **city**.

This root, a by-form of *qārā'*, has three connotations: first, to meet, confront, and second, the happening and/or occurring of that which is (for the most part) beyond human control. For the meaning, to build with beams, see the denominative verb *qārā*. For cognates see Ugaritic *qry* "to meet" (UT 19: no. 2277). Our root (the verb and its derivatives here listed) occurs fifty-one times.

The first connotation of the root parallels the by-form *qārā'* in its cultic (cf. Ex 3:18; Num 23:2-3) and in the hostile (martial) uses (Deut 25:18).

The second meaning is clearly seen in cases where as a general principle men renounce human (or self) control over events. Interestingly, the Scripture immediately corrects Haman's wrong concept of events (Est 4:7) by making it clear that everything occurred by God's sovereign providence. When Jacob refused to let Benjamin go to Egypt (Gen 24:12) he used a word which was not judgmental toward the brothers. Apparently, he still did not suspect their misdeed toward Joseph (note use of *qārā'*, Gen 42:38; Ex 1:10). Saul assured the witch of Endor that plying her art in his behalf would not cause her to meet with punishment. All would be held in strictest confidence (I Sam 28:10).

The second meaning is also seen in cases where divine providence is the cause. Abraham's servant prays for God to control events causing his request to be met (Gen 24:12; cf. Gen 27:20). God confronts the false gods (no-gods) challenging them to unveil that which shall "happen" and that which has. His omnipotence and omniscience stand unrivalled. He knows because he causes all things (Isa 41:22-23; 46:8-11; cf. Num 11:23), and, therefore, unveils future events at his own discretion (Dan 10:14; cf. the use of *qārā'*, Gen 49:1; Deut 31:29). So, nothing happens by chance, or fate. God controls all. Although (and because) this is so, man is responsible for that which is unintentional or uncaused by him (cf. Deut 23:10 [H 11]). He is bound by God's laws and cannot plead happenstance and/or expedience to justify his violations (II Sam 1:6). The major instance of this is, of course, the Adamic sin.

The dilemma of Eccl is heightened by the ostensible meaningless of human accomplishment and overriding control (Prov 16:33) of divine

providence (Eccl 2:14; 9:11; 3:19). Ecclesiastes concludes that man the creature should not question but obey the Creator (12:13-14). It has rightly been said that the idea of fate or chance is utterly foreign to the Hebrew mind (G. H. Trevor, "Chance," ISBE, I, p. 593). Perhaps, however, the idea of fate is found in the mouth of the pagan Philistines (I Sam 6:9), or the Egyptians (Ex 1:10).

qāreh. (A nocturnal) **accident**. This noun denotes an occurrence beyond human control, the nocturnal emission polluting a man whether it is seminal or diarrhetic (Deut 23:10 [H 11] only).

q^cri. (Hostile) **encounter**. This noun (only in Lev 26) denotes a hostile meeting with the intention of fighting. Our noun occurs seven times.

miqreh. **Happening, lot**. The RSV differs from the ASV by introducing the idea of "fate." This *mem*-formation noun denotes the consequences of the verbal meaning "to happen, occur." It appears ten times.

qōrā. **Beam**. This noun denotes something that may be chopped down (II Kgs 6:2); it can become part of a building (II Chr 3:7) over one's head (Gen 19:8). It occurs five times. The connection with *qārā* may be the fitting of beam to beam.

m^cqāreh. **Roof, rafters**. This *hapax legomenon* denotes the structure covering one's home, which may sag (Eccl 10:18). It is distinguished from the Piel participle (which it duplicates in form) by the presence of a *dagesh* (indicative of the definite article) even though *mem* over silent *sh^cwa* normally rejects the *dagesh* (Ps 104:3).

L.J.C.

qiryā. **City, town**. (RSV and ASV similar.) Perhaps derived from the root *qārā* which means "to meet," the city being a meeting place of men. A synonym, *ir*, is the more common word, with *qiryā* being used primarily in poetry.

Specific cities are designated by this word: Gilead (Hos 6:8), Sihon (Num 21:28) and Damascus (Jer 49:25). Most frequently the city is Jerusalem. While it is a besieged city (Isa 29:1—here called Ariel), it will not fall to the Assyrians (Isa 33:20). It is the city of the great King (Ps 48:2 [H 3]) who is its certain defense.

The term "Great King" had originally been the title of the kings of Babylon and Assyria (cf. II Kgs 18:19, 28; Judith 2:5). It is now ascribed to the Lord (cf. Ps 47:2; 95:3; Mal 1:4). Even in the NT the term "city of the Great King" designates Jerusalem (Mt 5:35). Isaiah noted that Jerusalem, the once faithful city, was now a harlot, i.e. unfaithful (1:21; cf. Hos 4:1) but justice will be restored in her midst and she will again be called the city of righteousness and the faithful city

(1:26). This means that not only will Jerusalem be characterized as pious and loyal, she will also be firmly established (this expression is used of Davidic dynasty, II Sam 7:16; Ps 89:37 [H 38]). Jerusalem is known as the "Enduring City" even as Rome is now known as the "Eternal City."

This word is used in its construct form with other words as a proper noun: Kiriatharba—city of four (Josh 14:15; 15:13; 21:11), Kiriathbaal—city of Baal (Josh 15:60), Kiriathhuzoth—city of streets (Num 22:39), Kiriathjearim—city of forests (I Sam 6:21) and Kiriathsepher—city of the scribe or of the recruiting officer; cf. *sōpēr* (Jud 1:11).

Various characteristics and actions are assigned the city. It can be sinful (Hab 2:12), but also faithful (Isa 1:21) and righteous (Isa 1:26). It can be located strategically (Deut 2:36), be fortified (Isa 25:3) and be viewed as a place of security (Prov 10:15; Prov 18:11). The city can rejoice (Prov 11:10; Isa 32:13), be exultant (I Kgs 1:41, 45; Job 39:7; Isa 22:2), and be chaotic (Isa 24:10, Gen 1:2).

Bibliography: THAT, II, pp. 681–83.

C.S.

קָרָה (*qārā*). See nos. 2077c, 2068, 2068e.
קָרֹב (*qārōb*). See no. 2065d.

2069 קָרַח (*qārah*) *I, be bald*.

Derivatives

- 2069a קָרֵחַ (*qērēah*) *bald*.
2069b קָרְחָה (*qorhā*) *baldness*.
2069c קָרַחַת (*qārahāt*) *back baldness*.

Our root denotes the lack of hair on the human head. This may result from shaving (Mic 1:16, where *gāzaz* "to shear" is the parallel; Job 1:20; Jer 7:29), from plucking (*māraṭ*, Neh 13:25), from leprosy (Lev 13:42), and other and natural causes (Lev 13:40?). For synonyms see *gāzaz*, and *gib-bēah* (forehead baldness). The root occurs twenty-three times.

Ritualistic shaving of the head in imitation of Canaanite mourning rites is prohibited for priests (Lev 19:27; cf. Jer 41:5) and laity (Deut 14:1), because as holy servants and children of God they were to keep themselves as from all idolatry (cf. Barnes on Mic 1:16). Not all baldness, however, is unclean (Lev 13:40). Indeed, not all shaving of the head to express mourning is prohibited. God commands (Mic 1:16) and expects his people (Isa 22:12) to show deepest mourning over their sin. His punishment will effectuate mourning over their dead (Ezk 7:18; Isa 3:24), but even such tragedy will not humble them. Ultimate judgment is preceded by a picture of widespread death and a prohibition of mourning (Jer 16:6). Baldness is a picture of mourning (Jer 47:5).

The taunt (J. W. Kapp, "Baldness" ISBE, I, p. 380f.) hurled at Elisha (II Kgs 2:23) is especially ignominious because it showed abject disrespect for God's prophet (*qālaṣ*, q.v.) and God himself. According to the Law, death was the punishment (cf. *qālal* and Lev 20:9).

qērēah. *Bald.* ASV and RSV the same. This twice occurring noun denotes the state of *qārah*.

qorhā. *Baldness.* ASV and RSV translate the same. This noun refers specifically to the shaved head expressing deep grief. It occurs eleven times.

qārahāt. *Back-baldness.* ASV and RSV translate similarly. This noun (occurring four times) refers specifically to baldness of the crown of one's head as compared to *gabbahāt*, baldness of the front of the scalp (Lev 13:42).

L.J.C.

2070 קָרַח (*qrh*) **II. Assumed root of the following.**

2070a קָרַח (*qerah*) *frost, ice* (e.g. Gen 31:40; Ps 147:17).

קָרַחַת (*qārahāt*). See no. 2069c.

קָרִי (*q'ri*). See no. 2068b.

קָרִיא (*qārī*). See no. 2063b.

קִרְיָה (*qiryā*). See no. 2068g.

2071 קָרַם (*qāram*) *spread or lay something over* (Ezk 37:6, 8).

2072 קָרַן (*qāran*) *shine* (Qal); *have horns* (Hiphil). Denominative verb.

Parent Noun

2072a קֶרֶן (*qeren*) *horn*.

This denominative of *qeren* denotes first, those rays of radiance streaming from Moses' face after he met with God (Ex 34:29), and secondly, the possession of horns (Ps 69:31 [H 32]). It was this mistranslation as "horn" in the Vulgate which led Michael Angelo to place two small horns on Moses' head in his famous statue. Note the same mistranslation in the KJV of Hab 3:4. The Qal usage denotes the form of a horn(s) rather than the substance. Our root is to be contrasted with *'āhal*, *'ōr*, *hālāl*, et al. which denote the substance of a "shining" rather than a form. This root occurs seventy-seven times (four times as a verb).

qeren. *Horn, ray, hill.* ASV and RSV translate the same. Our word primarily denotes the horn(s) of various animals (ram, wild oxen). (Cf. Ugaritic *qrn*, UT 19: no. 2279.) Elephant tusks were referred to (or mistaken) as huge horns (Ezk 27:15). A frequently occurring derived denotation relates

to strength, pride, and *élan vitale*. L. Schmidt rightly stated: "In the OT the horn is not only an expression for physical power in symbolical prophetic action (II Kgs 22:11) or in visionary depiction of the might which has scattered Israel (Zech 2:1-4); it is a direct term for power" (TWNT, III, p. 669). (Cf Deut 33:17; II Sam 22:3; Ps 18:2 [H 3]). Schmidt further notes that whereas teeth, mouth and claws are images of violent exercise of force, the horn denotes physical might and power. It is for God to exalt or trample down the horn; when men exalt their horn, it denotes arrogance (Ps 75:4-5). Consequently, "horn" becomes a symbol for men endowed with such power (Dan 8:20-21). Our word is also used of horn-like projections, or hills (Isa 5:1). Musical instruments (Josh 6:5) and flasks (I Sam 16:1) were made of horns.

The radiance of God's power beaming from Moses' face was fittingly described as horn-like (Ex 34:29; cf. also Hab 3:4). Subsequently, horns were put on the altars to focus the symbolic presence and power of God. It was especially on these horns that blood to atone for original and unwitting sin was to be applied (Ex 30:10; Lev 4:7, et al.). Adonijah and then Joab recognized this and took hold of the horns of the altar of burnt offering, seeking forgiveness. The former having sinned "unwittingly" was forgiven, since David long was aware of his designs on the throne and had not corrected him (I Kgs 1:5-6, 53). The latter was killed (I Kgs 2:28, 34) for his duplicity. Also, this is entirely in keeping with Mosaic legislation regarding murder (Ex 21:14).

As horns are the focus of a beast's power, so God promises to grant strong horns to those of his choosing (Deut 33:17). Thus one could parallel his heart and his "horn" as exalting in God (I Sam 2:1). One could defy God by lifting up his horn in arrogance (Ps 75:4-5 [H 5-6]). Actually, it was God who would cut off the evildoers' horns and exalt the horns of the righteous (Ps 75:10 [H 11]). To have one's horns exalted by God is to gain victory and salvation (Ps 92:10 [H 11]; David's horn is to bud, Ps 132:17). God is the source of all true salvation, hence he is termed the horn of salvation (II Sam 22:3).

Bibliography: TDNT, VII, pp. 76-85.

L.J.C.

2073 קָרַם (*qāras*) *bend down, stoop, crouch*-
(Isa 46:1, 2).

Derivative

2073a קָרַם (*qeres*) *hook* (on edges of
tabernacle curtains, Ex 26:11 =
36:13, 18).

2073b קָרְסֹל (*qarsöl*) *ankle* (II Sam
22:37 = Ps 18:37). Probably derived
from *qāras* (so BDB and GB).

קָרְסֹל (*qarsöl*). See no. 2073b.

2074 קָרַע (*qāra'*) *tear, tear in pieces*.

Derivative

2074a קָרַע (*qūra'*) *rag* (e.g. I Kgs 11:30;
Prov 24:21).

qāra' has to do with rending cloth or a similar substance (except Jer 4:30; 22:14). It occurs sixty-three times. Distinguish it from *bāqa'* "split, cleave"—of making a channel through hard objects, *gāzal* "tear away from," *pānaq* "break in two," *ṭārap* "rend flesh," *šāraṭ* "skin something," *shābar* "break in pieces," and cf. *pāram* "tear," the synonym. Cf. Aramaic *qrq* (W. Donner and H. Rollig, KAI, II, p. 42), tear, slander (?) (Ps 35:15, "slander," rsv).

qāra' may be used with a literal meaning of cloth (Lev 13:56, I Sam 15:27), or figuratively of tearing a kingdom from a royal line (I Sam 15:28, et al.). Most frequently it refers to an act of heartfelt and grievous affliction (tearing one's upper and under garment in front of the breast baring the sorrow of the heart; cf. *KD*, Lev 10:6). This occurred at the first news of a death (Gen 37:29) or other tragedy (Num 14:6; Josh 7:6). "Rending" of one's clothes could be accompanied by putting on sackcloth (*saq*, q.v.; Gen 37:34), putting dirt or ashes on the head (I Sam 4:12), removing the shoes (II Sam 15:30), and putting the hands on the head (II Sam 13:19). On two occasions when the king of Israel confessed his impotence to heal or to provide food by tearing his garments, Elisha proved that the Lord, whom the people had forsaken, was indeed the true king of Israel by healing Naaman and by giving food (II Kgs 5:7ff.; 6:30ff.). (Cf. R. de Vaux, *AI*, p. 59). Israel was forbidden to imitate the Canaanite (cf. *qārah*) mourning ritual of shaving the beard and head (Lev 21:5; Deut 14:1). So such practices when continued indicated the lack of instruction even among the godly in Jeremiah's day (Jer 41:5). Ezra (9:5) did not shave, but plucked his hair indicating violent wrath and moral indignation (*KD*). God will cause his rebellious people to mourn—he will rend their chests (Hos 13:8). Also, he tells his people to repent and rend their hearts rather than their garments (Joel 2:13).

Bibliography: DeWard, Eileen F., "Mourning Customs in I, II Samuel," *JJS* 23:1-27; 145-66.

L.J.C.

2075 קָרַץ (*qāraš*) *narrow, form*.

Derivative

2075a קָרַץ (*qeres*) *a nipping, i.e. nipping
or stinging insect* (Jer 46:20).

This root refers to a pinching together. It is applied to eyes, lips, and clay. It occurs in Ug. (UT 19: nos. 2280, 2281) meaning "to bite," and "to shape" (clay into an effigy). Note also, Akk. *q/kaṣu*. Our root occurs six times.

In the Qal stem our root is associated with an "insidious malicious gesture" (KD, *Psalms*, I, p. 427). "Winking" is not a felicitous translation (Ps 35:19, et al.) since it connotes merriment rather than hostility. Perhaps "narrow the eyes" would better represent a deceitful and malicious look. Hence, "he who narrows his eyes causes sorrow" (Prov 10:10). Further support comes from Prov 16:30 where the man of violence "shuts his eyes" and "bars (*qāraṣ*) his lips." The apparent intent is to depict a harsh man whose eyes are closed to others' troubles and who bars his lips in hard cruelty.

A totally different connotation occurs in Job 33:6 where the Ugaritic/Akkadian meaning "to shape clay" figuratively applies to the creation of mankind and, hence, to Job's own origin. This usage is found in the Dead Sea *Hodayot* in dependence on the Job passage (Gaster, T. H., *The Dead Sea Scriptures*, Doubleday, rev. ed. 1964, p. 183).

L.J.C.

2076 קָרַקַע (*qarqa'*) *floor* (e.g. I Kgs 6:15; Amos 9:3). Derivation uncertain.

2077 *קָרַר (*qārar*) *I, be cold* (Hiphil only, Jer 6:7, NIV, "pour out").

Derivatives

- 2077a קָר (*qar*) *cool* (Prov 17:27; Jer 18:14; Prov 25:25).
- 2077b קָר (*qōr*) *cold* (Gen 8:22).
- 2077c קָרָה (*qārā*) *cold* (e.g. Nah 3:17; Job 24:7).
- 2077d מִקְרָה (*m^cqērā*) *coolness* (Jud 3:20, 24).

2078 *קָרַר (*qārar*) *II, tear down*. Occurs only once, in the Pilpel (Isa 22:5).

2079 קִרַּשׁ (*qrsh*). Assumed root of the following.

2079a קִרַּשׁ (*qeresh*) *board, boards* (e.g. Ex 26:18; Ezk 27:6).

קִרֵּת (*qeret*). See no. 2068h.

2080 קָשָׁה (*qśh*). Assumed root of the following.

2080a קָשָׁה (*qaśwā*) *a kind of jug, jar* (e.g. Ex 37:16; I Chr 28:19).

2080b קֶסֶת (*qeset*) *pot for ink, inkhorn* (Ezk 9:2, 3, 11). Variant form of *qešet*.

קָשָׁה (*qaśwā*). See no. 2080a.

2081 קָשָׁה (*qśt*). Assumed root of the following.

2081a קָשִׁיטָה (*q^eśītā*) *a unit of unknown value* (Gen 33:19; Josh 24:32; Job 42:11).

קָשִׁיטָה (*q^eśītā*). See no. 2081a.

קָשָׁקֶשֶׁת (*qaśqešet*). See no. 2082a.

2082 קָשָׁה (*qśś*). Assumed root of the following.

2082a קָשָׁקֶשֶׁת (*qaśqešet*) *scale of fish* (e.g. Deut 14:9, 10 = Lev 11:9, 10, 12).

קָשׁ (*qash*). See no. 2091a.

2083 קָשָׂה (*qsh*). Assumed root of the following.

2083a קִישְׁשׁוּ'א (*qishshū'ā*) *cucumber* Num 11:5).

2083b מִקְשָׂה (*miqshā*) *I, field of cucumbers* (Isa 1:8; Jer 10:5).

2084 קָשַׁב (*qāshab*) *hear, be attentive, heed*.

Derivatives

- 2084a קָשֶׁבַּת (*qesheb*) *attentiveness*.
- 2084b קָשֶׁבַּהּ (*qashshāb*) *attentive*.
- 2084c קָשֶׁבַּהּ (*qashshūb*) *attentive*.

This root denotes the activity of hearing, emphasizing either paying close attention or obeying (heeding). Compare it to *shāma'* (a nearly identical synonym) and 'āzan "to give ear," and 'ānā, "to respond." Also, *mā'an* "to refuse" (an antonym). Our word appears in synonymous parallelism with 'āsā in the sense of obedience to laws (Neh 9:34). It appears fifty-four times, almost exclusively in poetry.

God requires man to give close attention to (to obey) his word. Saul wrongfully exalted the importance of sacrifice over obedience. Samuel in reminding him that God prefers responsible conscientious obedience, enunciated the central principle of our religion (I Sam 15:22; cf. Deut 6:4-6), and sacrifice. Through his prophets (e.g. Jer 6:17, 19), God repeatedly summoned his people to heed the warnings of impending judgment (Isa 28:23), but they did not (Isa 48:18; Jer 6:19; 18:18). Finally, God called all nations to attest his promised deliverance to vindicate his name (Isa 49:1), and to judge all rebellion (Isa 34:1). Those who do not hear (heed) are sovereignly subdued so that they must heed. God's request and command are executed. Man's requests to God, however, beg attention without enforcing compliance (cf. Ps 10:17; 55:2 [H 3]; cf. 'ānā).

2085 קָשָׁה (*qāshâ*)

qesheb. *Attentiveness.* This thrice-occurring segholate noun is better translated by the rsv in I Kgs 18:29 and II Kgs 4:31. It makes concrete the action of the verb.

qashshāb. *Attentive.* This twice-occurring adjective (for form, see GKC 84^b) is employed figuratively of God's ears being attentive. He regards the petition addressed to him.

qashshūb. *Attentive,* an alternate spelling of *qashshāb*.

Bibliography: THAT, II, pp. 684–88.

L.J.C.

2085 קָשָׁה (*qāshâ*) I, *be hard, severe.*

Derivatives

2085a קָשָׁה (*qāsheh*) *hard, cruel.*

2085b קָשִׁי (*q^oshi*) *stubbornness.*

The root *qāshâ* apparently arose from an agricultural milieu. It emphasizes, first, the subjective effect exerted by an overly heavy yoke, which is hard to bear, and secondarily, the rebellious resistance of oxen to the yoke. For synonyms see *kābēd* (heavy, emphasizing the weight of the thing bearing down), *hāzaq* (strong, emphasizing the pressure exerted), *hāmaš* (violent, cruel), *'akzār* (fierce). Note, *qāshah* with the same variant spelling in Arabic has similar meaning to *qāshâ*. Our root (with the derivatives here listed) occurs sixty-four times.

A number of passages use the metaphor of a yoke (*'ôl*), which is hard (and, therefore, cruel and oppressive) to bear: the servitude in Egypt (Ex 1:14), Solomon's rule (I Kgs 12:4, hyperbolically?), and the Babylonian exile (Isa 14:3). Christ's yoke, however, is easy (Mt 11:29–30), although it too requires submission (Phil 4:3) and discipline (II Cor 6:15). Other situations emphasize only the idea "hard to bear" (Gen 35:16; Gen 42:7; Ps 60:3 [H 5]); cf. the meaning "difficult" (Deut 1:17; 15:18). The other side of the word (cruel and oppressive) develops the meaning fierce (Gen 49:7; Isa 27:8).

A frequent use of the word relates to the stubborn (stiff-necked) subjects of the Lord. Like rebellious oxen, calf-worshipping Israel quickly turned aside from the Lord's service (Ex 32:9). The spirit of Israel remained (for the most part) stubborn, intractable, and non-responsive to the guiding of their God (Deut 10:16; Jud 2:19; II Kgs 17:14; Neh 9:16) and of his Holy Spirit (cf. Acts 7:51). Pharaoh stubbornly refused divine leading (Ex 13:15) in accordance with divine counsel (Ex 7:3). Hannah used this word to describe her impassiveness created by great vexation (I Sam 1:15).

qāsheh. *Hard, cruel, obstinate, stiff.* This adjective modifies its objects employing a semantic distribution parallel to that of the verb.

q^oshi. *Stubbornness.* ASV and RSV translate this *hapax legomenon* (Deut 9:27) the same. Moses used it to characterize Israel's reaction to God's leading.

Bibliography: THAT, II, pp. 689–91.

L.J.C.

2086 קָשָׁה (*qshh*) II. *Assumed root of the following.*

2086a מִקְשָׁה (*miqsheh*). A *hapax legomenon* of uncertain meaning used in Isa 3:24. NIV, "well-dressed hair"; KJV "well-set hair," referring perhaps to the alleged artistry of the hairdo.

2086b מִקְשָׁה (*miqshâ*) II, *hammered work, finely decorated cultic objects of gold or silver* (Ex 25:18, 31; Num 10:2); hence, ASV translates "beaten" (RSV, "hammered"), and ASV margin "turned" (on basis of Isa 3:24).

2087 *קָשָׁה (*qāshah*) *make hard.* This verb occurs only in the Hiphil (e.g. Isa 63:17; Job 39:16).

2088 קָשֶׁט (*qōshet*) *bow* (Ps 60:6). A variant spelling of *qeshet* (q.v.).

2089 קָשַׁט (*qshṭ*). *Assumed root of the following.*

2089a קָשֶׁשׁ (*qōshṭ*) *truth* (Prov 22:21, only).

2090 קָשַׁר (*qāshar*) *bind, conspire.*

Derivatives

2090a קֶשֶׁר (*qesher*) *conspiracy.*

2090b קִישְׁשׁוּרִים (*qishshūrīm*) *bands, sashes* (Isa 3:20; Jer 2:32).

Basically this root denotes binding or tying something to something. It is also used of a binding together of human beings. Its synonyms are *'ānad* "bind" (occurs only twice, see Prov 6:21), *'āsar* "bind, tie up with a rope or thicker object," *hābash* "to wrap with a wide object." Synonyms to the secondary meaning (conspire) are *nābal* "to show oneself deceitful," and *kārat b'rit* "to make a pact." Our root (with the derivatives listed) occurs sixty times.

The basic meaning of this root "to bind" emerges clearly in Gen 38:28 where Zerah's hand was marked by tying with a scarlet thread. Rahab was instructed to tie a scarlet thread to her window to mark it (Josh 2:18). God instructed Israel to bind his laws (words) to their foreheads and hands (Deut 6:8). Thus, their thoughts and actions were to be governed by his word. The commandments of godly fathers and mothers (Prov 6:21) as well as truth and kindness are to be

bound to one's fingers (or neck, Prov 3:3), and written on one's heart (cf. Jer 31:31ff.). In the eschaton Zion is to display her restored children as a bride displays jewelry (Isa 49:18). Perhaps we might add that thus the pious are to display God's word (H. Leuring, "Finger," in ISBE, II, p. 1111). The Judaism of Jesus' day had certainly fulfilled the commandment to literally bind God's word to themselves, but by adding thereto had changed it from an ornament to a heavy weight (Mt 23:4).

God reminds Job that only he binds the stars in place (38:31) and controls wild (39:10) and possibly mythological beasts (but cf. 40:19) (41:5 [H 40:29]).

Our word can apply to human relationships. Men can be bound together (inseparably) in love (Gen 44:30; I Sam 18:1) or conspiracy (I Kgs 16:9). Treasonous pacts if exposed were met with denunciation (II Chr 23:13), and even death (II Sam 15:12; II Kgs 17:4). It is noteworthy that in evil days prophets who declared God's counsel were accused of treason (Amos 7:10; Isa 8:12) by the real enemies of the theocracy (Young, E. J., *Isaiah*, Eerdmans, 1967, I, p. 311)—the leaders of Israel (Isa 8:13f.; Jer 11:9).

qesher. *Conspiracy, treason, treaty* ASV and RSV translate similarly. This segholate noun in Isa 8:12 denotes "a conspiracy with treasonable intent" (Young, op. cit. p. 310). This is more than a mere alliance such as that of Syria and Israel against Judah. Our noun occurs sixteen times (six times as the cognate accusative of *qāshar*).

Bibliography: Driver, G. R., "Two Misunderstood Passages of the Old Testament," JTS 6:82-87.

L.J.C.

קִישְׁחִירִים (*qishshūrim*). See no. 2090b.

- 2091 *קָשָׁשׁ (*qāshash*) **I, gather stubble.** This denominative verb occurs only in the Poel (e.g. Ex 5:7; Num 15:32, 33).

Parent Noun

- 2091a קָשׁ (*qash*) **stubble, chaff** (e.g. Isa 5:24; Nah 1:10; Joel 2:5).

- 2092 קָשָׁשׁ (*qāshash*) **II, gather stubble, sticks.** Occurs only in the Qal and Hithpoel, in Zeph 2:1. Meaning doubtful.

- 2093 קֶשֶׁת (*qeshet*) **bow.** (ASV and RSV are the same.)

The word *qeshet* denotes the hunter's (Gen 27:3) and warrior's (I Sam 31:3) weapon by which arrows are shot (I Kgs 13:15ff.). Its Ugaritic cognate is *qsht* (UT 19: no 2287). Our word occurs seventy-seven times. Derivation uncertain.

The bow, a common weapon in the ancient Near East, was not too common in early Israel. The Benjamites, however, were noted archers (Jud 20; I Chr 8:40). Jonathan used a bow (I Sam 20:20) and later the bow became the weapon of leaders and kings (II Kgs 9:24; Ps 18:34 [H 35]). Apparently David's lament became a permanent part of training Israel's army, so in II Sam 1:18 the enigmatic *qeshet* may be the title (or part of the title) of the song so employed (II Sam 1:18). By the time of Jeroboam the bow may well have been Israel's national weapon (Hos 1:5, 7). In later times bows could be mounted with bronze (Ps 18:34 [H 35]; however, see AI, p. 243), or made of horns (AI, p. 243; B. Couroyer, "Corne et arc," RB 73:510-21). Large battle bows were strung by stepping on one end, hence, *dārak qeshet*, to bend the bow, i.e. prepare to shoot (Jer 50:14; cf. G. Eager, in ISBE, p. 233). The conjoining of "sword" and "bow" often represents all weapons, and even war itself (Gen 48:22; Josh 24:12). A "deceitful" bow (with a flaw) always misses the mark (Israel, Ps 78:57; Hos 7:16).

Man's bow is controlled by God (Gen 49:24). The arrow finds its mark because of God's guidance (esp. I Kgs 22:34; II Kgs 13-16). The broken bow can represent divinely imposed defeat (I Sam 2:4), and/or peace (God peaceably "hangs" his bow, Gen 9; cf. Ps 76:3 [H 4], 46:9 [H 10]; Hos 2:18 [H 20]).

Bibliography: Yadin, Y., *The Art of Warfare in Bible Lands*, 2 vols., McGraw-Hill, 1963.

L.J.C.

- 2094 קָשָׁת (*qashshāt*) **bowman** (Gen 21:20; Jer 4:29).





2095 רָאָה (*rā'ā*) *see, look at, inspect.*

Derivatives

- 2095a רָאָה (*rā'eh*) *seeing* (Job 10:15, only).
 2095b רֹאֶה (*rō'eh*) *I, seer.*
 2095c רְאָה (*rō'eh*) *II, prophetic vision.*
 2095d רְאִית (*r'ūt*) *look* (Eccl 5:10, only).
 2095e רְאִי (*r'i*) *mirror* (Job 37:18, only).
 2095f רְאִי (*rō'i*) *looking, appearance.*
 2095g מְרָאָה (*mar'ā*) *I, vision.*
 2095h מְרָאָה (*mar'ā*) *II, mirror* (Ex 38:8, only).
 2095i מְרָאָה (*mar'eh*) *sight, appearance.*
 2095j רְאוּבֵן (*r'ūbēn*) *Reuben.*

The extended and metaphorical senses in the Qal include to regard, perceive, feel, understand, learn, enjoy; Niphal, to be seen or to reveal oneself; Pual, to be seen; Hiphil, to cause to see, show, make to feel or know or enjoy; Hophal, to be made to see, to be shown; Hithpael, to look at one another.

The literal sense of the verb calls for no special comment, for it is the common word for seeing with the eyes (Gen 27:1). But this word has extended and metaphorical meanings. Some of these appear in the definitions above. Five, however, are of special importance. (1) *rā'ā* designates the saving, understanding, believing acceptance of the Word of God as delivered by his accredited messengers. In Isa 6:10 to see with the eyes is to hear God's Word, to understand it, and to turn to him. On the other hand, in the same passage to harden the heart against God's message is to shut the eyes (Isa 6:10). In the previous verse, nevertheless to "see indeed" *r'ū rā'ō* (Qal imperative masculine plural, followed by infinitive absolute) is used of the bare act of intellectual perception of the message of God's prophet. Further examples of the sense of believing understanding are to be found: Isa 52:10, 15; II Chr 26:5; Ps 63:2 [H 3]; 69:23 [H 24], et al. (2) *rā'ā* has the sense of the act of acceptance, especially on the part of God. God says to Noah, "Thee have I seen righteous" (Gen 7:1). Another example is Num 23:21. (3) Another sense is "to provide," usually of God's provision: I Sam 16:1, Gen 22:8, 14 (as in English to see *to* something is to provide it). (4) "To have respect to" is another, especially of God in acting with mercy (Isa 38:5; Ps 138:6). See also Ps 66:18 for a similar sense.

(5) Of special importance is that *rā'ā* is employed far more than any other word for the act of

an authentic prophet in receiving oracles from God. This is suggested first in the basic text, Num 12:6. God's part in revelation is denominated a *mar'ā* (vision), a noun derived from *rā'ā*, as also in ten other texts (Gen 46:2; I Sam 3:15; Ezk 1:1; 8:3; 40:2; 43:3; Dan 10:7-8, 16). See also *mar'eh*. More importantly, *rā'ā* is used many times in the major and minor prophets in this precise manner: Isa 6:1; Jer 1:11, 12, 13; Ezk 1:1, 4, 15, 27, 28; 2:9; 8:2, 6, 7, 10, 15; 10:1, 9; 11:1. The synonym *hāzā* (q.v.) is used in the same sense.

A name for the *nābī'* (prophet) is *rō'eh* (seer) suggesting that the act of seeing God's message (by dreams or visions) was so important that the spokesman (*nābī'*) might be called one who sees (divine things), that is, a "seer" (I Sam 9:9, 11, 18, 19 and at least seven other times in the OT). This feature placed certain limits on prophetic communication about the future and prophetic interpretation as God was careful to point out (Num 12:4-8) and as the prophets regretfully acknowledge (Dan 8:27; 12:8). The vision often needed further interpretation.

rō'eh. *Seer* (synonym of *nābī'* "prophet," properly a Qal participle of the verb *ra'ā*, "seeing or one who sees." It is used many times in this general sense. It is used twelve times in the OT, however, as an alternate for *nābī'* "prophet." It is always rendered "seer." Inasmuch as the *nābī'*, spokesman for God, received his message by seeing visions this name was appropriately employed. It is always used with the article (*hārō'eh*) except once at II Sam 15:27 where the sense requires the anarthrous form; sometimes it has the holam full, (*rō'eh*), sometimes defective (*rō'eh*). Often this name designates a prophet whose name also is given: Samuel, Zadok, Hanani. The name alternates with *hōzeh*, used sixteen times, a word of almost the same meaning. Apparently *rō'eh* is the earliest name, "For he that is now called a prophet (*nābī'*) was beforetime called a seer (*rō'eh*, I Sam 9:9). Gad was both *nābī'* and *hōzeh* (II Sam 24:11). These three terms are used for the OT prophet in a single passage, "Now the acts of David the king, first and last, behold they are written in the history of Samuel the seer (*rō'eh*), and in the history of Nathan the prophet (*nābī'*), and in the history of Gad the seer (*hōzeh*, I Chr 29:29).

"Since, quite obviously, the same individual can be designated by the three terms, what if any, is the distinction between them? ... The word *nābī'* ... stressed the *objective* or *active* work of the messenger of the Lord in speaking forth God's Word. The terms *rō'eh* and *hōzeh*, translated seer

on the other hand emphasized the *subjective* element, namely the receiving of divine revelation by seeing. In Isa 30:10 the rebellious Israelites say to the seers, "See not." The term prophet emphasized the prophet's utterances, *rō'eh* and *hōzeh* indicated his method of receiving divine communication" (Hobart E. Freeman, *An Introduction to the OT Prophets*, Moody, 1968, pp. 40–41).

See also Man of God (Deut 33:1; II Kgs 4:9, etc.) and "servant" of the Lord (I Kgs 14:18; II Kgs 9:7; 17:13, etc.) and "messenger" of the Lord (Hag 1:13; Mal 1:1).

Lexicons list one occurrence (Isa 28:7) of the form *rō'eh* II, as a noun meaning prophetic vision. Inasmuch as Hebrew participles may be used as nouns and indeed partake of many noun characteristics (Gesenius, *Hebrew Grammar*, p. 116) it might be best to regard this single occurrence as a present active participle of *rā'ā* meaning here the act of seeing, somewhat as the same form earlier in the chapter (v. 4) means the "one who sees."

mar'eh. *Sight, vision, appearance, countenance, beauty.* This word merits attention in three respects: 1) its essential general meaning, 2) a special meaning with reference to "the Servant of the Lord" in Isaiah and 3) a special meaning in connection with biblical prophecy.

1. Essential general meanings. Being derived directly from the verb *rā'ā* "to see," by simple addition of a familiar noun-making prefix, this word bears much of the variety of significance of that word. The verb appears in every main Hebrew stem, except possibly Piel, and exhibits every conceivable sort of literal, metaphorical, and extended meaning of "to see"—as in English. As one would expect, the word *rā'ā* appears hundreds of times. Our noun *mar'eh* can mean almost anything having to do with outward appearance, the way things look. So the notions of a "sight" or phenomenon, the thing seen, whether usual (Lev 13:3, and ten times in the chapter), or unusual (Ex 3:3) is common. The act of looking (Isa 11:3) and the faculty or function of seeing (Eccl 6:9) are two other senses; also "appearance" in the sense of how something seems outwardly to be, as opposed to the inner reality (I Sam 16:7). By a slight extension our word expresses the very common notion of face or countenance, the part of a person visible to the eye (Song 2:14; 5:15). Adjectives for fair and desirable as well as ugly and undesirable are commonly used with *mar'eh*.

2. Special meaning with reference to the Servant of the LORD."

a. The opening canto of the last "Song of the Servant" (Isa 52:13—53:12) has this line: "His visage (*mar'ēhā*) was more marred than any man" (Isa 53:14). This strange statement seems to give the reason why "many were astonished" at the Servant when they saw him at Golgotha, the low-

point in his career as far as human acceptance was concerned. What does it mean? Taken (as it surely must be) as a characterization of what happened to his "physique" at the crucifixion, men have supposed many things. Perhaps it refers to the physical injuries—and no one was ever so injured ("more than any man"). But quite a point is made of the fact in the Gospels that not a bone of his body was broken. People receive more disfiguring injuries from fire, explosions, etc. every day and live to bear the scars. Someone has suggested the inward suffering of abandonment by God and man. But that has nothing to do with *mar'eh*, outward appearance. The correct understanding of *mar'eh* here can be adequately interpreted if we start with *mē'ish* "than any man," better translated literally, "from a human adult male." The male of our species in his perfection, dignity, and privilege was most thoroughly degraded, not by smashing him physically but by destroying all evidence of that perfection, dignity, and privilege which man has as viceregent lord of earth's creatures. Convicted as a criminal, tortured as a sneak-thief, abused as being of no status whatsoever and then ignored by his executioners, as they amused themselves with his attire—perhaps this was how *mishhat mē'ish mar'ēhū* "ruined from a human male as regard his appearance" was fulfilled.

b. In Isa 53:2 it is said of him, "And when we shall see him there is no *beauty* (*mar'eh*) that we should desire him." Though close to the last-mentioned reference where the meaning is somewhat unique, here another nearly unique sense is employed. Without any qualifying adjective for beautiful, attractive, lovely, etc., the bare noun means good appearance, hence rendered "beauty" here and here alone in KJV. To get the sense here, think of what a husband means when he calls his new bride a "vision" as opposed to what he might be thinking of if he called her a "sight." The missing "beauty" was regal trappings, prestigious accoutrements. Like John the Baptist, he wore none of the soft clothing and had no flabby muscles, characteristic of those who live in kings' courts. The Jews wanted a courtly prince; God offered them a muscular carpenter.

3. Special meaning with reference to biblical prophecy. There is a nearly identical noun *mar'ā*, distinguished from *mar'eh* only by the second vowel. This related word is used almost exclusively for vision(s) as a vehicle of divine revelation to prophets. The words alternate in this obvious sense in Ezekiel and Daniel. See BDB, p. 909.

r'ūbēn Reuben. Behold a son! Jacob's first son, by Leah, was God's special favor to her and as his name seems to hint, an unexpected blessing (Gen 39:31). Another meaning has been postulated, regarding it as abbreviated from *rā'ū b'ānyī* "[Jehovah] hath seen my affliction"

[Leah's]; hence "pity of God." While derivations of names in the OT sometimes seem whimsical—as naming of children sometimes seems to be—the obvious meaning surely must be the designed one. However, a name may be explained in a word play that does not depend on etymology. Indeed "Reuben" may mean "Behold, a son" and yet sound sufficiently like "he has seen my affliction" to have that mentioned.

Reuben turned out to be a spirited but not very disciplined person, connected with scrapes both shameful and noble, constructive and very harmful (see Gen 37:22; 42:22, 37–38; 49:3–4). He committed one very repulsive crime (Gen 35:22) which must surely have occurred under conditions of great enticement. But it cost him his rights of firstborn—the pre-eminence of leadership going to Judah (Gen 49:8–10) and the double portion to Joseph's sons (Gen 48:5). His descendants, the tribe of Reuben, figure prominently at the time of the conquest, being the first tribe settled, even before the transfer of leadership to Joshua from Moses (Num 32). We hear very little of them after that. They maintained their former nomadic ways from their "headquarters" lands in the highlands of Moab north of the River Arnon [Arabic *Wadi Mojib*]. The tribe was as "unstable" as their parent Reuben and were among the first to lose themselves in the population transfers of antiquity (II Kgs 10:33). Their towns appear in later history as in possession of Moabites. The theological information derived from Reuben is mainly ethical—the lessons quite obvious ones: evils of polygamy, perils of remoteness from worship centers, etc.

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R.D.C

ראות (rē'ût). See no. 2095d.

ראי (rē'i), ראי (rō'i). See nos. 2095e,f.

2096 ראם (rā'am) *rise* (Zech 14:10, only).

2096a ראם (rē'em) *wild ox* (e.g. Num 23:22; Isa 34:7).

2096b ראמות (rā'môt) *corals* (Job 28:16; Ezk 27:16; Prov 24:7).

ראמות (rā'môt). See no. 2096b.

2097 ראש (rō'sh) *I, head; top, summit, upper part, chief, total, sum.*

Derivatives

2097a ראשה (rī'shā) *beginning time, early time* (Ex 36:11, only).

2097b ראשה (rō'shā) *top, i.e. the topmost stone* (Zech 4:7, only).

2097c ראשון (rī'shôn) *first, primary.*

2097d ראשני (rī'shōnī) *first* (Jer 25:1).

2097e ראשית (rē'shīt) *first, beginning, best.*

2097f מראשות (m^era'āshôt) *place at the head, head place* (e.g. Gen 28:11, 18; I Sam 19:13, 16).

The primary meaning of this root is "head." It is common to all Semitic languages and appears in its root forms and derivatives nearly 750 times. It is used for the "head" as part of the body (Gen 3:15) and by extension for the notion of "chief" of a family (Ex 6:14), as "chief officer" of the divisions of Israel (Ex 18:25) and the like. The unique Hebraic character of this usage is clear in the OT as the root is rarely applied to chiefs of Gentile nations. It is used also for the top or summit of a geographical feature such as a mountain or hill (Ex 17:9) and the upper part of a building or architectural feature (Gen 11:4; II Chr 3:15) and as a personification for such features (Ps 24:7, 9). The root was utilized in many colloquial expressions for plant names (Job 10:4) parts or portions of things (Gen 2:10) and terms for artifacts. In this last category is the usage of the root for both "head stone" (Zech 4:7) and "chief corner stone" (Ps 118:22). This passage and usage are carried over into the NT and quoted by Jesus concerning his being rejected by the Jews (Mt 21:42; Lk 20:17; Eph 2:20; I Pet 2:7). The root is widely used in the OT with other terms in the sense of the superlative, since Hebrew does not have any simple form to express the third degree. There are many examples of this usage (Ex 30:23) where the meaning is "best," "foremost," the uniquely finest, which alone was fit for the service of God. This theological meaning is carried over to the officers of the temple (II Kgs 25:18) and the best musicians (Neh 11:17). In most of the versions there are divergencies in the translation of *rō'sh* when it is used in the sense of "chief" as for example (Num 31:26) and many similar passages KJV reads "chief," NIV and RSV read "head" but none are completely consistent. The root appears in many passages in the sense of "sum" or "total" (Prov 8:26) RSV "first" with a footnote which cites the difficulty of the Hebrew. The KJV consistently reads "total," "sum" in passages dealing with the census of Israel (Ex 30:12; Num 1:2 etc.) and the Aramaic form appears in the unusual sense of the "sum" or "substance" of a dream (Dan 7:1). Although many of the usages of the root can be traced back to Akkadian and ultimately to Sumerian, the reliance on the nation's "head" as a high officer or chosen personage is developed in Hebrew to much greater degree than the other languages. The theological use of the root to designate divinely appointed offices in the OT is carried over into the NT in such terms as "head of the church" (Eph 5:23), a title ascribed to Christ.

ri'shōn. *First, primary* (ordinal number). This adjective, a derivative of the same root as *rō'sh* (q.v.), is cognate to Akkadian *rēštu*. The word occurs over 180 times in the OT in a very wide variety of connotations and contexts. It is used in three distinct senses and a number of special constructions. The overwhelming number of occurrences are best translated "former," "first" of two, of time (Gen 25:25); "previous" (Num 21:26); "former men," "the patriarchs" (Deut 19:14); "former times," "former events" (Isa 41:22). The next most common usage is in the sense of "first," as in "first" of mankind (Job 15:7); "first" day of a ritual (Deut 16:4); "first" to fall in battle (1 Sam 14:14); "first" as "briefest" (Ezr 9:6). The third most common usage is in the sense of "before," "formerly" in time (Gen 28:19; Deut 13:10). There are other more specialized usages, "first in command" (II Kgs 20:17); "set out first" (Num 10:14); "to prepare first" (I Kgs 18:25). Since the Hebrew orthography at least in later days admitted no easy numerical notation, all ordinals are spelled out and vocalized in the MT. However, there is some scant evidence that there was a notational system for both cardinal and ordinal numbers in use in antiquity.

rē'shīt. *First, beginning, choicest, first/best of a group.* A feminine noun derived from the root *rō'sh*, it appears fifty times in nearly all parts of the OT. The primary meaning is "first" or "beginning" of a series. This term may refer to the initiation of a series of historical events (Gen 10:10; Jer 26:1) but it also refers to a foundational or necessary condition as the reverence or fear of God (Ps 111:10; Prov 1:7) and the initiation, as opposed to the results, of a life (Job 8:7; 42:12). It is used frequently in the special sense of the choicest or best of a group or class of things, particularly in reference to items to be set aside for God's service or sacrifice. The "first fruits" (Lev 2:12; 23:10; Neh 12:44) and "choicest" (Num 18:12) fruits are so distinguished. Difficult usages of the term occur in several passages. In Deut 33:21 the KJV reads "first part" which is followed by JPS, however the RSV, "best of the land" is preferred. In Dan 11:41 the KJV reads "chief of the children of Ammon," but RSV reads "main part of the Ammonites," the more probable reading is "best of the Ammonites." The most important use of *rē'shīt* in the OT occurs in Gen 1:1 where it is combined with the proclitic preposition *b* (q.v.). There has been a great deal of debate over this use of *rē'shīt*. Many commentators both ancient and modern have tried to read the phrase as "when-" rather than "in the beginning" as do several modern versions. The chief modern justification for this interpretation of the root is to relate it to the phrase "*enūma elish*" which begins the Babylonian epic of creation. However there is no evidence to connect the two

different terms, the one in Hebrew and the other in Babylonian (see White, W., "Enuma Elish," in ZPEB, II, p. 314). The proper interpretation of *rē'shīt* can be deduced from the other occurrences and the witness of all ancient versions. The NT (Jn 1:1) translates the Hebrew and follows the LXX precisely in its reading of (Gen 1:1) the first phrase of the OT. The use of this root leaves no doubt that Gen 1:1 opens with the very first and initial act of the creation of the cosmos.

Bibliography: Bartlett, J. R., "The Use of the Word ראש as a Title in the Old Testament," VT 19:1-10, THAT, II, pp. 701-14.

W.W.

2098 ראש (*rō'sh*) II, *gall, venom*. (RSV usually "poison".)

This is probably a Babylonian plant name which originally meant "head" of some kind of plant. It comes to mean "poison" and "poisonous" and occurs twelve times in the OT. The initial occurrence is in Deut 32:32, "Their grapes are grapes of poison." It is also used to describe bitter waters (Jer 8:14; 9:14; 23:15), "has given us poisoned water to drink." The "poisoned" or "bitter" water of Palestine may have merely been water too salty to drink. The translation of *rō'sh* is difficult in some passages, where it is parallel in poetry to another term (Ps 69:21 [H 22]), "They gave me bitter herbs (*rō'sh*) for food, and for my thirst they gave me vinegar to drink." BDB remarks that the word is always used figuratively.

W.W.

ראש (*rē'sh*). See no. 2138a.

ראשון (*ri'shōn*). See no. 2097c.

ראשוני (*ri'shōnī*). See no. 2097d.

ראשית (*rē'shīt*). See no. 2097e.

רב (*rab*). See nos. 2099a,b, 2100a.

רב (*rōb*). See no. 2099c.

2099 רבב (*rābab*) I, *be(come) many, much*.

Derivatives

2099a רבב (*rab*) I, *much, many, great*.

2099b רבב (*rab*) II, *captain, chief*.

2099c רבב (*rōb*) *multitude, abundance*.

2099d רבבָה (*rē bābā*) *ten thousand*.

2099e רבבָה (*ribbō*) *ten thousand*.

2099f רבבִּים (*rē bibīm*) *copious showers*.

A verbal root cognate to Akkadian and other Semitic languages, it appears twenty-three times in the OT in the Qal stem and once in the Pual stem. The initial occurrence appears in Gen 6:1 and many other passages in the sense of "become many" referring to human population, in other passages (Ex 23:29) referring to animal populations. The usage of the term in the story of Sodom (Gen 18:20) is difficult and the versions fail to agree except on *rābab*, which they all read

as "great," when actually it is not the immensity of the cry of Sodom which is meant, but its manifold nature. In the single usage of the Pual stem (Ps 144:13) in a very difficult parallelism, the term seems to be an indeterminate large quantity like the Greek, myriad, and is usually translated "ten thousand" or more properly "ten thousandfold." Lexicons treat it as a denominative form from *r^ebābā* "myriad, "ten thousand."

rab I. Much, many, great. This is the common Hebrew adjective meaning "much," or "many." It occurs 420 times in the OT. The root, *rab*, is cognate both philologically and semantically to Ugaritic *rb* and Akkadian *rabū*. The primary meaning is "many," which occurs initially in Gen 21:34. KJV translates "many" in 190 occurrences most dealing with objects (Gen 30:43), days (Gen 37:24), times (Ps 106:43), and similar subjects. The root is often used in contexts referring to "many" people, as "many evildoers" (Ex 23:2), "Gentiles" (Deut 9:14), and "multitude" at the Exodus (Ex 12:38). The other exceedingly common usage is in the sense of "great," the translation used by the KJV and in most part by the RSV in 128 occurrences. Many objects, institutions, and persons are said to be "great." Among the subjects so described with the adjective, *rab*, are: "goodness" (Ps 31:20), "evil" (Gen 6:5), "a person" (Ps 48:3). There are some special usages of the root which require more colloquial translation. *rab* with the prefix *min* is used as the comparative degree of the adjective, "greater than" (Deut 7:1 et al.). In some texts the root means "enough" (Gen 45:28); in others it has the connotation, "too much for" (1 Kgs 12:28). This is the proper translation of the difficult verse Prov 26:10. Unfortunately the root is confused here in the versions and there are a great many minor inconsistencies in their choice of translations (KJV, "The great God"; RSV, NASB, and NIV "archer" from *rābab* "to shoot").

rab II. Captain, chief. A title of Babylonian origin which appears in both Hebrew and Ugaritic. It designates the chief or executive of a group such as a military detachment (II Kgs 25:8 et al.). It is often a prefix as it is in Akkadian; cf. Jer 39:9–10. The term was adopted by the Neo-Babylonians (Dan 1:3), "his chief-eunuch," and by the Persians who succeeded them (Est 1:8), "all the captains of his house." There is no evidence that the term was ever used except as a rank of foreign origin as in Isa 36:2, 4, 11, 12, 13, 22; 37:4, 8.

[An interesting use of the title is in Jer 39:3 where the names were long misunderstood, but the consonants accurately preserved. Instead of six names as in the MT and KJV it is probable that there are three names and three titles: (1) Nergal-Sharezer of Samgar (The Babylonian district of SinMagir with assimilation of the "m");

(2) Nebo-Sarsechim, the Rab Saris (chief of the eunuchs, or of the officers); (3) Nergal-Sharezer the Rab Mag (a chief official). So NIV; some others (RSV) find four names. R.L.H.]

rōb. Multitude, abundance. This root also appears as *rōb* in many occurrences. A masculine noun, it is derived from the Semitic verbal root *rbx*, where "x" may be one of several different consonants depending on the precise morphological form. In Hebrew the parent form is probably *rābab*. *rōb* appears 147 times in the OT. The highest number of usages is found in II Chr, where it is used to describe the various quantities of materials and efforts required by Israel's and later Judah's kings (II Chr 1:15; 2:8; 4:18, et al.). In some cases *rōb* can best be translated by "long," as in "long time" (Isa 24:22; KJV, "many days," RSV, and JPS read the same). *rōb* also means "long" in "long way" (Josh 9:13). The root is straightforward and offers no real difficulty in any of its occurrences.

r^ebābā. Ten thousand. This root is found also in Ugaritic as *rbt/rbbt*, and appears in most West Semitic languages. Since the science of numeration is not well developed in the West Semitic writing systems, more often than not, *r^ebābā* simply stands for a very large number, "a multitude." The initial usage is in Gen 24:60, "Our sister, be the mother of thousands of ten thousands." In Hebrew parallel poetic structure, numbers are usually handled by using the number in the first phrase then the number plus one in the second phrase (Job 5:19). In the case of *r^ebābā*, however, the parallelism is thousand // ten thousand as in I Sam 18:7; Ps 91:7. In other passages the root is used to communicate the enormity of the host involved Num 10:36, "Return O Lord to the ten thousand thousands of Israel." It is always used poetically and never used like *ribbō* in enumerations.

ribbō. Ten thousand. Since this root is derived from the same proto-Hebrew root as Ugaritic *r^ebābā*, but it does not appear earlier than I Chr 29:7, "Ten thousand coins of gold," it is probably a later form of *r^ebābā*. Unlike the former root, *ribbō* is often used in multiple expressions (Ps 68:17 [H 18]), "with mighty chariots, twice ten thousand" (Ezr 2:64, 69, where *ribbō* is written with an *aleph* added, *ribbō'*).

Bibliography: THAT, II, pp. 715–25.

W.W.

2100 רַבָּב (*rābab*) II, shoot (Gen 49:23; Ps 18:15).

Derivative

2100a רַב (*rab*) III, archer (Jer 50:29; Job 16:13).

2101 רָבַד (rbd)

2101 רָבַד (rbd) I. Assumed root of the following.

2101a רָבִיד (rābid) *chain, ornament for neck* (Ezk 16:11; Gen 41:42).

2102 רָבַד (rābad) II, *bespread, deck* (Prov 7:16; I Sam 9:25).

Derivative

2102a מְרַבֵּד (marbād) *spread, coverlet* (Prov 7:16; 31:22).

2103 רָבָה (rābā) I, *be(come) great, many, much, numerous*.

Derivatives

2103a אֲרֵבָה ('arbeh) *a kind of locust*.

2103b מְרַבֵּה (marbeh) *abundance* (Isa 33:23), *increase* (Isa 9:6).

2103c מִרְבָּה (mirbā) *much* (Ezk 23:32, only).

2103d מְרִבִּית (marbīt) *increase, multitude*.

2103e תְּרִבִּית (tarbūt) *increase, brood* (Num 32:14, only).

2103f תְּרִבִּית (tarbīt) *increment, usury, interest*.

This is the West Semitic form of a very common term cognate to Ugaritic *rb* and Akkadian *rabū*. This is the suffix common to so many Babylonian-Assyrian names, e.g. "Hammurabi" = "The god Ham (perhaps 'ammu) is great." The root appears over two hundred times in the OT. The two major differentiations in meaning are connected with occurrences in the Qal stem, 60, and the Hiphil stem, 155 in all. The initial occurrence of the root is Gen 1:22. "Multiply" is read by all of the versions, but in subsequent usages a variety of translations appear, "increase" (Gen 7:17-18); "be many" (I Chr 23:17); "so much" (Gen 43:34). In single instances a great many more meanings are in evidence. In the Hiphil stem the standard and most common meaning is "multiply," but a variety of other translations are also given: "ask much" (Gen 34:12); "gather much" (Ex 16:18); "yield much" (Neh 9:37); "give more" (Num 26:54); "to heap" (Ezk 24:10). The wide range of proffered meanings shows the latitude of the original Hebrew root. Although generally restricted to quantitative contexts, the root *rābā* has some use in metaphorical expressions. It is used in the following special senses: "live long" (Job 29:18); "make words great," "to brag" against God (Job 34:37), and "have many children" (I Chr 7:4).

W.W.

'arbeh. *Locust*. The word is probably derived from the root *rābā* "to become numerous." It occurs in Akkadian as *erebu*, *arbū*, etc. In the Ugaritic KRT text (103, 192), the king's army is described as covering the field like locusts (*irby*).

Of the many words for locust, 'arbeh is the general word, and is used most frequently, twenty-four times. The KJV translates it "locust" twenty times and "grasshopper" four times.

The 'arbeh plague (Deut 28:38) is listed as one of the divine curses which would befall the Israelites if they disobeyed God's commands. The 'arbeh is one of the plagues which Moses called down upon Egypt (Ex 10:4ff.; Ps 78:46; 105:34).

Locusts are used in similes of vast numbers in Jud 6:5; 7:12; Jer 46:23; Nah 3:15.

Locusts belong to the order of the *Orthoptera*, "straight-winged." With the grasshoppers they belong to the subfamily *Saltatoria*, "leapers," which were considered edible (Lev 11:21-22). The biblical locust is not the cicada called "locust" in some areas of the United States.

Locusts belong to the family *Acridiidae*, "short-horned grasshoppers." Of the ninety-one species found in Palestine only the desert locust (*Schistocerca gregaria* or *Acridium peregrinum*) has served to plague the near east from time immemorial.

At maturity these locusts are two and one-half inches long. They have two sets of wings and an enlarged pair of legs for jumping. In appearance they are compared to horses (Joel 2:4; Job 39:20; Rev 9:7; cf. German *Heupferd*, Italian *cavallette*).

Desert locusts are phenomenal travelers. They are able to fly for seventeen hours at a time and have been known to travel fifteen hundred miles. The sound of their wings is compared to the sound of chariots (Joel 2:5; Rev 9:9). Their route of travel is determined by the prevailing winds (Ex 10:13, 19). In the plague of 1915, locusts came to Jerusalem from the northeast (cf. Joel 2:20).

The Bible does not exaggerate when it speaks of swarms of locusts covering the ground (Ex 10:5). A swarm has been known to cover a hundred square miles and to be so dense as to blot out the sun. A truly large swarm may contain ten billion locusts.

The four words used by Joel (1:4; 2:25) in his vivid description of the locust plague evidently represent stages of the locusts' development (RSV, NEB, JB, NAB), rather than separate species of insects (KJV, KB). In Joel 2:25 we have first the 'arbeh, the mature locust which deposits the eggs. The *yeleq* may be the larva as it emerges from the egg. The *hāsil* may be the intermediate instar (stage between molts). The *gāzām* may be the ravenous nymph which strips the bark from the trees.

Unlike the Babylonians who resorted to magical incantations to avert locust plagues, the Israelites asked God in fasting, repentance, and prayer to remove locust plagues (I Kgs 8:37; II Chr 6:28).

In Lev 11:22 the 'arbeh and three other types

of locusts (*sol'ām*, *ḥargōl*, *ḥāgāb*) are listed as edible insects. Bas reliefs from Nineveh show servants bringing skewered locusts for Sennacherib's table. John the Baptist subsisted on honey and locusts (Mt 3:4; Mk 1:6). Many Africans and Arabs after removing the wings, legs, and heads eat locusts either cooked or ground up as flour.

There are nine Hebrew words which designate locusts: *'arbeh*, *gāzām*, *gēbā*, only as plural *gēbīm*, *gōbay*, *hāgāb*, *ḥasil*, *yeleq*, *sol'ām*, *š'lašal*. Akkadian recognizes eighteen names for locusts, and the Talmud twenty names.

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E.Y.

marbit. *Multitude, greatness, larger part, increase, interest.* The participial form of the root, *rābā*, it appears five times in the OT. The initial occurrence appears in Lev 25:37 "interest," "usury," in connection with *neseq* "usury" and *tarbit* "increase" (q.v.). In I Chr 12:30 the root is read "greatest part" of the Benjamites. The same notion of "the greater portion" is in evidence in the usage of the root in II Chr 9:6, "the half of your wisdom," while II Chr 30:18 reads "multitude" in describing the unclean participants in the Passover. The only other usage of *marbit* in the OT is in I Sam 2:33, the curse of Eli's house, wherein the root is read "increase" by all versions.

tarbit. *Increase, usury, interest.* This is a feminine noun developed from the root *rābā*. It appears four times in Ezk, three in one chapter, and in only two other passages. In all cases it appears with the masculine noun *neseq* q.v. The association with *neseq* "usury," which derives from the verb "to bite" suggests oppressive or

exorbitant interest. The initial occurrence is in Lev 25:36 which is studied by E. A. Speiser, who shows that the practice forbidden there is the charging of additional interest after a defaulting debtor was taken into bondage. The primary interest was deducted in advance (discounted). See the fuller discussion under *neseq*. The charging of *neseq* and *tarbit* is denounced in Prov 28:8 and classed with other heinous sins in Ezk 18:8, 13, 17; 22:12. The KJV translates these words in Prov 28:8 "usury" and "unjust gain"; elsewhere "usury" and "increase"; the RSV always by "interest" and "increase."

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W.W.

2104 רָבָה (*rābā*) II, *shoot* (Gen 21:20, only). Doubtless a by-form of *rābab* II.

רִבּוֹ (*ribbō*). See no. 2099e.

רִבִּימִים (*rēbibīm*). See no. 2099f.

רִבִּיד (*rābīd*). See no. 2101a.

רִבִּיעִי (*rēbī'i*). See no. 2107c.

2105 רָבָה* (*rābak*) *mix, stir* (Hophal only, Lev 6:14; 7:12; I Chr 23:29).

2106 רִבַּע (*rb'*) I. **Assumed root of the following.**

2106a אַרְבַּעַת (*'arba'*) *four*.

2106b אַרְבַּעִים (*'arbā'im*) *forty*.

2107 רִבַּע (*rāba'*) II, *squared, square*. This denominative verb occurs only as a passive participle (e.g. Ex 27:1; Ezk 45:2).

2107a רִבַּע (*reba'*) *fourth part* (Ex 29:40), *four sides* (Ezk 43:16).

2107b רִבַּע (*rōba'*) *fourth part* (Num 23:10; II Kgs 6:25).

2107c רִבִּיעִי (*rēbī'i*), רִבִּיעִית (*rēbī'it*) *fourth* (e.g. Gen 2:14; I Kgs 6:1).

2107d רִבְעָה (*ribbēa'*) *pertaining to the fourth* (Ex 20:5=Deut 5:9).

These are very ancient roots of East Semitic origin. They are cognate to Akkadian *arba'u*, which appears frequently in some of the very earliest cuneiform inscriptions. The Hebrew form appears nearly 250 times, mostly in the Pentateuch and Ezekiel. Since Hebrew numerical notation was very limited in scope, numbers in texts (at least in our copies including the DSS) were written out vocally. The word *'arba'* is used to enumerate and measure every possible type of object and situation. It is universally translated "four" by the versions. The initial citation appears in Gen 2:10, many citations are translated by the ordinal number form, "fourth" (I Kgs 22:41). The plural form means "forty" (Gen 5:13) and appears well over one hundred times. The plural form *'arbā'im*

is used in some poetical and metaphorical passages in the sense of an indeterminate, long period of time (Gen 50:3; Ex 16:35 et al.) [It should also be kept in mind that the number forty is not always indeterminate. The wilderness wandering was thirty-eight years plus the time at Sinai (Deut 2:14). David's kingship was seven years in Hebron and thirty-three in Jerusalem (1 Kgs 2:11). Caleb was forty years old at Kadesh Barnea; forty-five years later he was eighty-five (Josh 14:7, 10). The periods of rest and oppression during the Judges varied. Only four out of seventeen figures mentioned were forty years long. These figures may not always be precise, but neither are they to be too easily discounted. R.L.H.]

W.W.

- 2108 רָבַעַ (rāba') II, *lie stretched out, lie down* (Ps 139:3; Lev 20:16). Probably an Aramaic form of *rābaš* (note the *š* to *'* shift.)

- 2109 רָבַצַּ (rābaš) *lie down*.

Derivatives

- 2109a רָבַעַצַּ (rēbeš) *resting place*.

- 2109b מַרְבֵּעַצַּ (marbēš) *resting place*.

This verbal root is cognate to Akkadian *rabāšu*, a nominal form meaning "a stable," possibly "a lying place." It occurs in Ugaritic in the form, *trbš* which is obviously based upon this root. It occurs thirty times in the OT and has the connotation of "repose" or "rest from exertion" rather than sleep. The initial occurrence of the verb in Gen 4:7, the interesting phrase, "If you do not do well, sin lies at the door." This verse, of course, has been much discussed. Another view interprets "sin" in the figure of a ferocious beast ready to spring. But this meaning of *rābaš* seems to be found only in Gen 49:9 (see below). Others, taking the usual meaning of *rābaš* take the word "sin" as "sin offering" which is lying available at the door. Speiser offers a third view importing unnecessary mythology. He takes the part, *rōbēš* as a noun "a demon" ready to spring (E. A. Speiser, *Genesis*, in AB). *rābaš* describes the "lying" of many living things, figurative of people as sheep (Ezk 34:14), "There they shall lie down in good grazing land"; of the needy person (Isa 14:30), "And the needy lie down in safety"; of flocks (Isa 13:20, Hiphil stem), "No shepherds will make their flocks lie down there"; of sheep (Gen 29:2), "Three flocks of sheep lying beside it"; of wild animals, specifically the lion (Gen 49:9), "He stoops down, he lies in wait as a lion"; of the leopard and goat in tranquility together (Isa 11:6), "And the leopard shall lie down with the kid"; and of the nesting mother bird (Deut 22:6). The Hiphil stem is used in a few passages with the meaning of "cause to lie down" (Jer 33:12; Ezk 34:15; Ps 23:2, "He maketh me to lie down in green pastures,"

also Song 1:7). The image of the people of God as sheep and the Lord as the good shepherd is used in both OT and NT. In the OT prophetic writings the final state of the blessed in the messianic kingdom is portrayed in pastoral imagery as a grazing flock. *rābaš* is used in one unusual sense in Isa 54:11, "Behold, I will set your stones in antimony, and lay down (*rābaš*) your foundations in lapis lazuli."

rēbeš. Resting place. This nominal form of the verbal root *rābaš*, an Akkadian loan word in Hebrew, is used four times in the OT. It occurs in Isa 35:7; 65:10; Jer 50:6 and Prov 24:15. rsv, "Do not violence to his home," is in error, the text should be translated, "Despoil not his resting place."

marbēš. Resting place, shelter. This masculine noun occurs twice in the OT (Ezk 25:5; Zeph 2:15), "A shelter for beasts to lie in."

W.W.

- 2110 רָבַקַּ (rbq). Assumed root of the following.

- 2110a מַרְבֵּקַּ (marbēq) *stall* (e.g. Amos 6:4; Mal 3:20).

- 2111 רָגַבַּ (rgb). Assumed root of the following.

- 2111a רָגַבַּ (regeb) *clod of earth* (Job 38:38; 21:33).

- 2111b אֶרְגָבַּ ('argāb) *heap, mound* (I Sam 20:19, 41).

- 2112 רָגַזַּ (rāgaz) *tremble, quake, rage*.

Derivatives

- 2112a רָגַזַּ (rōgez) *trouble, turmoil*.

- 2112b רָגַזַּ (rogzā) *trembling*.

- 2112c רָגַזַּ (raggāz) *trembling*.

- 2112d אֶרְגָזַּ ('argāz) *box, chest* (I Sam 6:8, 11, 15).

The primary meaning of this root is to quake or shake, from which ideas such as shaking in anger, fear, or anticipation are derived.

This verb may describe the literal quaking of the earth (I Sam 14:15). More often the "quaking" is in a poetic expression such as the quaking of the mountains before the thunderstorm which marks the Lord's coming (Ps 18:7 [H 8]) or the "three things" under which the earth trembles (Prov 30:21).

It is not clear whether physical displacement or disturbance is involved in the promise to David that God's people shall be planted and not "be moved" or "be disturbed" (II Sam 7:10; I Chr 17:9). The rsv rendering, "be disturbed" is more in harmony with typical meanings of this term; on the other hand, "be moved" is usually taken as fitting the context better. If correct, the latter meaning is unique to the context under discussion.

Most usages of *rāgaz* express agitation growing out of some deeply rooted emotion. From the range of usages it is clear that the term refers to the agitation itself, and the underlying emotion is to be recognized only from context. In these usages, it may parallel other expressions for physical movement such as *hārad* "to quake" (Isa 32:11), or *hīl* "writhing in birth pangs" (Ex 15:14). This term expresses the trembling of the world's inhabitants before God's appearance in judgment (Isa 64:2; Joel 2:1). People tremble at God's great works, both the destructive works (Deut 2:25) and the beneficent ones (Jer 33:9). Trembling may be a reaction to such diverse things as misfortune (Isa 32:10–11 RSV "shudder"; KJV, ASV "be troubled"), bad news (II Sam 18:33; RSV "deeply moved"), some profoundly stirring knowledge or revelation (Hab 3:16), and the prospect of God's rule (Ps 99:1).

Similarly, *rāgaz* may describe God's trembling or raging in anger (Isa 28:21, "be wroth"). It describes the raging of a fool at the words of the wise (Prov 29:9). Once it refers to trembling in anticipation (Isa 14:9; RSV "is stirred up").

Occasionally its meaning may be difficult to discern. In Gen 45:24 it is usually translated as some kind of arguing or bickering (RSV "quarrel"; ASV, KJV "fall out") following the idea of raging in anger noted above, but this translation is not certain. Ezekiel 16:43 is unusual in that the meaning is transitive, "to enrage" (KJV "fretted") rather than the normal intransitive meaning. BDB suggests reading the form as a Hiphil. Perhaps the ASV "raged against" is best. In Ps 4:4 [H 5], *rāgaz* has been variously translated: "be angry" (RSV), "stand in awe" (KJV). In light of contexts cited above, "tremble! and sin not" is equally possible.

[The NT (Eph 4:26) which is taken from the LXX is variously interpreted also. Perhaps best is Meyer's suggestion that the negative force applies to the second imperative "In being angry do not sin," i.e., do not sin by anger. Or NIV: "In your anger do not sin." R.L.H.]

The meaning of the Hiphil stem is causative, "to cause to shake." Physical objects may be shaken (Job 9:6; Isa 13:13). "Shaking" may express the idea of disturbing or giving unrest (I Sam 28:15; Jer 50:34). Or the term may refer to those who cause God to shake in indignation or anger, i.e. those who "provoke" God (Job 12:6).

The Hithpael stem is used in one context, recorded twice (II Kgs 19:27–28; Isa 37:28–29) and is translated reflexively as "raging," i.e. "causing self to move about in rage."

rōgez. *Trouble, turmoil, wrath, rage.* Can refer either to external disturbances or troubles or to inner emotional agitation as in anger. Job uses this term for external disturbances (3:17, 26; 14:1). The RSV and ASV correctly prefer a similar

meaning in Isa 14:3 (cf. KJV "fear"), as is shown by other elements in that context. God's wrath is expressed by this term (Hab 3:2; cf. also the raging of the war horse, Job 39:24). Its meaning in Job 37:2 (KJV, ASV "noise"; RSV "thunder"; BDB "rumbling") is not clear.

rogzā. *Trembling.* Expresses trembling with fear (Ezk 12:18).

raggāz. *Trembling.* Describes the fearful heart of God's people in exile (Deut 28:65).

A.B.

2113 רָגַל (*rāgal*) *go on foot, spy out.* Denominative verb.

Parent Noun

2113a רָגֵל (*regel*) *foot.*

2113b רַגְלִי (*ragli*) *foot soldier.*

2113c מַרְגְּלוֹת (*marg'lot*) *place of the feet, feet* (Ruth 3:4, 7; Dan 19:6).

regel. *Foot.* This primary, feminine noun is found only in Hebrew, Aramaic, and some later Semitic dialects. It appears 245 times in the OT. In the overwhelming number of occurrences it means the "foot/feet" of human beings. However, it is also used in poetic passages in an anthropomorphic sense for an attribute of God (Ex 24:10) and for God's transcendent nature (II Sam 22:10; Ps 18:10) and similar passages. It is applied to the "living beings" of Ezekiel's prophetic vision (1:7ff.) to the seraphim (Isa 6:2), and cherubim (II Chr 3:13). Although the greater number of usages are in the plural (Ex 23:14), it follows general Semitic grammar and as with other paired organs of the body appears in the dual (Isa 28:3) and on rare occasion in the singular (Deut 2:5). Although it usually means "foot" there is some limited extension to the "leg" (Deut 2:5). It is used in referring to the feet of cattle (Gen 33:14), undefined animals (Job 39:15), birds (Gen 8:9; Lev 11:21–23), and unclean creatures such as insects and other arthropods (Lev 11:42). It is used of the feet of Pharaoh personified as a beast (Ezk 32:2) and of idols (Ps 115:7). *regel* is used with many extended meanings such as "pace" (Gen 33:14), "time" or "number of times" (Ex 23:14) and "leg of a table" (Ex 25:26). Since walking was the primary means of travel during the centuries of Israel's history, the term took on many colloquial meanings. Some of these are not unlike modern expressions, while others are difficult to interpret in modern speech. A fine example is in the plea of Jacob before Laban (Gen 30:30), the Hebrew says literally, "at my feet," however the versions all seek better sense to fit the context. The RSV reads "wherever I turned," KJV "since my coming." Both are closer to the actual sense. The root *regel* also implies "presence" (Deut 11:24),

“swiftness” (II Sam 2:18), “immediacy” (Num 20:19). It is used in connection with the “big toe” in warfare (Jud 1:6–7) and in rituals (Ex). Some of the most interesting usages are in euphemistic expressions for bodily excretions (Jud 3:24; I Sam 24:3 [H 4]), for unkempt appearance as in mourning (I Sam 19:24), to show homage at the feet (II Kgs 4:37 and numerous other passages). In a rare usage (Isa 7:20) it is used of the pubic hair (i.e. hair of the legs). The main force of the word throughout the OT is the individual whose feet are mentioned as traveling or holding dominion.

ragli. *Men on foot, foot soldiers.* A secondary adjective developed from the noun *regel*, *ragli* appears twelve times in the OT in historical contexts (Ex 12:37, “And the people of Israel journeyed from Ramses to Succoth, about six hundred thousand men on foot, besides women and children” rsv).

W.W.

רָגַלִּי (*ragli*). See no. 2113b.

2114 רָגַם (*rāgam*) to stone.

Derivatives

- 2114a רִגְמָה (*rigmā*) *heap* (of stones),
i.e. crowd of people (Ps 68:28).
2114b מִרְגְּמָה (*margēmā*) *slings* (Prov
26:8).

This purely Hebrew root occurs fifteen times in the OT. It means literally, “To kill by stoning.” This method of capital punishment is specified for idolaters (Lev 20:2), soothsayers (Lev 20:27), a blasphemer of the sacred name (Lev 24:11). The legal act of stoning was a corporate one. In some cases the men of Israel are commanded “to stone” (Deut 21:21) in others the congregation of Israel (Num 15:35) and in still others the children of Israel (II Chr 10:18). It is the participation of all members of the society which is important, since all persons regardless of sex or age could throw stones, it became the total act of the whole population in obedience to God’s command. The method of execution is not usually stated in Hammurabi’s law. Occasionally it was by burning. Stoning seems not to have been used in Mesopotamia or Egypt—stones are more abundant in Palestine!

W.W.

2115 רָגַן (*rāgan*) *murmur, whisper* (e.g. Isa 29:24; Deut 1:27).

2116 רָגַע (*rāgaʿ*) *I, act in an instant.*

Derivative

- 2116a רֵגַע (*regaʿ*) *a moment.*

The differentiation between this root and *rāgaʿ* “to rest” is very difficult to determine. However, in several OT passages there appears to be a usage of the root with an antithetical meaning, “act quickly,” “act in an instant.”

A key passage for the meaning of the verb is Isa 51:4, KJV, “And I will make my judgment to rest for a light of the people.” rsv disregards the whole problem, “And my justice for a light to the people.” The JPS, on the other hand, reads, “And my right on a sudden for a light of the peoples.” None of these translations are acceptable, as the Hebrew says, “For law (*tôrā*) shall go forth from me, and my instruction shall instantly be a light of the people.” The same confusion exists among the lexica which differentiate the roots in contradictory ways. Another passage which yields this second verbal root is Job 20:5. However, the phrase occurs at the end of a long parallel construction, (vv. 4–5), “Did you not know this from olden times, since man was put upon earth, that the wicked’s triumphing is short-lived, and the joy of the godless but for an instant (*rāgaʿ*).” Similar occurrences are found in Jer 49:19; 50:44 and Prov 12:19. The masculine noun *regaʿ* occurs twenty times in the OT in the sense of a momentary or instant space of time. The initial usage is in Ex 33:5, “If I go among thee for one moment.” In the plural it means “every moment” (Isa 27:3), “I, the Lord, am its keeper; I water it every moment.” In one passage there is confusion about the meaning of the root (Job 21:13). rsv, “They spend their lives in prosperity, and in peace go down to Sheol,” is incorrect, the root *regaʿ* still maintains the meaning “a moment.” The proper reading is that of the KJV.

W.W.

2117 רָגַע (*rāgaʿ*) *II, rest, be at repose.*

Derivatives

- 2117a רָגַע (*rāgēaʿ*) *restful, quiet* (Ps 35:20).
2117b מִרְגָּוֶה (*margôaʿ*) *rest* (Jer 6:16).
2117c מִרְגָּוָה (*margēʾā*) *rest, repose* (Isa 28:12).

The root *rāgaʿ* is a very difficult one to separate into its philological and semantic relationships. Although there is a development of the root in Judeo-Arabic and the later Semitic dialects, there are no ancient cognates. The root appears fifteen times in the OT. It appears to have two opposite meanings which are still not adequately explained. They are nearly equally divided. The first is “rest,” “be at repose” (Deut 28:65; KJV, rsv, “ease”; JPS, “repose”). This meaning extends to several stems of the root. The second is “stir,” “act in a moment” (Jer 49:19; KJV, rsv, “suddenly”). The versions both ancient and modern are confused and most follow the

context in translating this difficult root. The preponderance of usages are found in Jeremiah and even there the term is used in both senses: "repose" (Jer 50:34) and "stir" (Jer 50:44). Several secondary forms are derived from the root, *rāga'*, the participle, *margôa'* "resting place" Jer 6:16. An adjective is also existent, *rāgēa'* which appears only in Ps 35:20.

W.W.

2118 רָגַע (*rāga'*) **III, harden** (Job 7:5).

2119 רָגַשׁ (*rāgash*) **conspire, plot** (KJV "rage," Ps 2:1).

Derivatives

2119a רֶגֶשׁ (*regesh*) **in company** (RSV "in fellowship"; ASV "with the throng"; Ps 55:14).

2119b רִגְשָׁה (*rigshā*) **scheming** (KJV "insurrection"; ASV "tumult"; Ps 64:2).

rāgash and its derivatives have been translated by such ideas as "tumult" (KB, AV) or "noisy throngs" (BDB). However contextual parallels ("to plot" Ps 2:1; "secret plots" Ps 64:2; "sweet converse" Ps 55:14) indicate that ideas such as "conspire" (RSV) are probably correct.

A.B.

2120 רָדַד (*rādād*) **beat down, subdue**.

Derivative

2120a רָדִיד (*r^edid*) **wide wrapper or large veil** (Isa 3:23; Song 5:7).

This root is cognate to Akkadian *radādu*, although the Hebrew has developed other meanings. It is the subject of some controversy as to exactly how many times this root occurs, there are other homophones with which the morphological forms may be easily confused. There are four passages about which there is no doubt, in the Qal stem. They are Isa 45:1 and Ps 144:2 in which the root means "subdue." The clearest occurrence of the Hiphil stem (I Kgs 6:32) means "to beat down," in the special sense, "to overlay" with gold leaf. The difficult verse Jud 19:11 has been understood in several ways. The clearest is, "When they were near Jebus, the day was far gone (*rādād*)."¹ Other passages (Ps 55:3; Jer 2:31) are also listed by some authorities as occurrences of this root, but the evidence is only partially clear.

W.W.

2121 רָדָה (*rādā*) **I, rule**.

Derivative

2121a מִרְדָּה (*mirdā*) **dominion** (Isa 14:6).

This verbal root is found in later Semitic dialects (but not Ugaritic). It occurs in two senses. One is cognate to Akkadian *radû* although the Hebrew root developed the specialized meaning "to tread" and is used in the Qal stem in this sense only once (Joel 4:13), "Come! Tread! for the winepress is full, the vats are overflowing." The second meaning is "to rule" and is used some twenty-two times in the OT, occurring in every section and type of context. The initial usage appears in Gen 1:28, "And let them rule over the fish of the sea." (The allusion to this verse in Ps 8:6 [H 7] uses *māshal*.) There is no definite structure to its use in parallel poetry, as the root may be placed in either the first (Ps 68:28) or the second hemistich (Ps 49:15). *rādā* does not occur as a synonym in proximity to the more frequent verb, *māshal* (q.v.). Generally *rādā* is limited to human rather than divine dominion (Ps 110:2, et al.) The root is used of the rule of Israel over its enemies (Isa 14:2) and of the Gentile nations' rule over subject peoples (Isa 14:6). A most difficult and unusual usage occurs in Lam 1:13, RSV mistakenly reads, "From on high he sent fire; into my bones he made it descend," while KJV and JPS more precisely translate, "From above hath he sent fire into my bones, and it prevailed against them." But to be preferred is the reading, "He sent fire from above into my very bones and it overruled them." There is one instance of the Hiphil stem in Isa 41:2, speaking of the reign of the king-messiah, "And causes him to rule over kings."

A possible derivative is *mirdā* "dominion" which is not found unless it be the true reading of the MT *murdāp* (q.v.) in Isa 14:6.

W.W.

2122 רָדָה (*rādā*) **II, scrape out** (Jud 14:9; Jer 5:31).

רָדִיד (*r^edid*). See no. 2120a.

2123 רָדַם (*rādam*) **be asleep, be unconscious**.

Derivative

2123a תַּרְדֵּמָה (*tardēmā*) **deep sleep** (e.g. Gen 2:21; I Sam 26:12).

A relatively rare verbal root, *rādam* occurs seven times, but its infrequent usages are spread throughout the OT prophets and writings. Not once does the verb appear in the Pentateuch.

The initial occurrence of the verb is in Jud 4:21, in the story of Joel's slaying of Sisera, "fast asleep." In Ps 76:6 [H 7] the judgment of God is viewed as throwing down the horse and rider "unconscious," KJV, "dead sleep," RSV, "lay stunned," JPS, "cast into a dead sleep." In the occurrence in Prov (10:5) it is applied to a slothful son. Perhaps the most interesting occurrences

deal with the unconscious state of prophetic insight. Daniel 8:18; 10:9 both envision the prophet "unconscious" before the theophany. In Jon (1:5-6) the prophet is said to be "asleep" in the boat bound for Tarshish. The root does not seem to have any metaphorical connotations.

tardēmā. *Deep sleep, sleepiness; lethargy.* This feminine noun developed from the verbal root, *rādam*, appears seven times in the OT. The initial occurrence is in Gen 2:21, "a deep sleep." It is used to describe the state in which Abram had his vision of God (Gen 15:12). In I Sam 26:12, "a deep sleep" is sent upon Saul and his army when pursuing David. The same connotation of "insensitivity" to danger is presented in Isa 29:10 and Job 4:13; 33:15. All of these texts present "sleep" as the profundity of divine intervention. It is God who casts such sleep or sleeplessness upon his chosen servant. *tardēmā* occurs also in Prov 19:15, "Slothfulness casteth into a deep sleep."

Bibliography: Thomson, G. S. S., "Sleep: An Aspect of Jewish Anthropology," VT 5:421-33. W.W.

2124 רָדַפַּ (rādap) *be behind, follow after, pursue, persecute.*

Derivative

2124a מִרְדָּפָה (mirdāp) *persecution.*

rādap is found in biblical and later Hebrew but not other contemporary Semitic languages. This occurs over 150 times in the OT. The most frequent occurrences are found in Josh and Ps.

While all the versions translate this verb in similar fashion, there are divergences of understanding (Gen 14:14) which KJV reads "pursued," RSV "went in pursuit," which is more often than not the meaning in active forms. Usually the term refers to a man or group pursuing another for purpose of making war or taking revenge. On one occasion it is used in reference to "hunting" a partridge (I Sam 26:20). In a more theological context, God is said to pursue the wicked. KJV reads "persecute" (Jer 29:18). In other contexts it is the faithful who pursue their enemies (Ps 18:38). In an especially poetic and beautiful passage (Nah 1:8), the Lord rescues his faithful but causes a flood and pursues after his enemies with darkness. Some uses of the root *rādap* involve the pursuit of abstract concepts such as evil (Prov 11:19). In some passages (Job 18:18) the verb *hādap* has almost the identical meaning and there is the definite possibility that at points the two have been drawn together in usage. In the intensive and reflexive stems, *rādap* means being "hounded" or "persecuted" (Ps 71:11-13). One of the most blessed aspects of God's providence is his rescuing his people from pursuit. In the

well-known phrase from Psalm 23, God's blessing itself is said to "follow" (KJV and RSV, v. 6), which is not strong enough for the sense of the root. It should be more active. "Only goodness and mercy shall pursue me" is the preferred reading. Job has a slightly variant usage of the root, in some passages (30:15; 19:22) the sense appears to be "chased after."

mürdāp. *Persecution.* This noun occurs only in Isa 14:6. It is probably an ancient scribal error for *mirdā* derived from the verbal root *rādā* (so Vg) and means "dominion."

W.W.

2125 רָהַב (rāhab) *behave proudly.*

Derivatives

- 2125a רָהַב (rāhāb) *proud.*
- 2125b רִהָב (rōhab) *arrogance, pride.*
- 2125c רָהַב (rahāb) *pride.*
- 2125d מְרָהֶבָה (marhēbā) *boisterous behavior* (Isa 14:4).

The verb occurs only four times in the OT and signifies storming at or against something. The fundamental idea of *rāhab* appears in the proverb, "Make sure thy friend" (Prov 6:3 KJV), literally, storm him; ASV, importune, i.e. make every effort—in this instance, to be released from one's pledge (IB, IV, p. 818). It denotes a tempestuous, and then arrogant, attitude. Children might thus *rāhab* "behave themselves proudly, against their elders" (Isa 3:5). Two Scriptural hapax legomena are *rōhab*, identifying an unfounded pride in one's life span (Ps 90:10), and *rāhāb*, a proud man, turning aside to falsehood (Ps 40:4 [H 5]). Employing the verb's causative stem, David affirms that the prayer-answering God "strengthens" him (Ps 138:3; RSV marg. makes arrogant); and Solomon exclaims how the Shulamite's eyes "overcome" him (Song 6:5), literally, make him afraid or confused (KB, p. 876).

rahāb. *Pride.* In three of its six occurrences KJV reads "Rahab" (so ASV and RSV consistently, though twice ASV marg., "arrogancy"). In the latter three instances "Rahab" represents the Nile crocodile and stands figuratively for the haughty Egyptians (in usage paralleling *liwyātān* "Leviathan," q.v.).

In describing God's irresistibility (Job 9:12), Job insists that those who would be helpers of *rahāb* "pride" (v. 13), must stoop before him. Later, however, he cites *rahāb* in connection with *nāhāsh* "serpent" (26:12-13; cf. *tannin* "large reptile" in Isa 51:9). When therefore Job refers also to God's power over the sea, the phrase that follows seems best rendered that "he smites through the "crocodile," not the "proud" (v. 12b; see KJV). Historical specification for both sea and creature appear in Isaiah: "in the genera-

tions long ago, was it not Thou who cut *rahab* in pieces... was it not Thou who dried up the sea, who made the depths of the sea a pathway for the redeemed to cross over?" (51:9–10; cf. Ps 89:9–10). Confirmation is furnished by the prophet's ironic comparison of the Egyptians with a torpid crocodile, "They are a *rahab* who sits still" (30:7). This symbol was indeed so well understood that the Korahites could employ it, without comment, for Egypt as the companion power of Babylon (Ps 87:4).

Just as in the parallel figure of "leviathan," negative criticism seeks to discover in "Rahab" a belief in pagan mythology rather than recognizing its symbolic use by the inspired prophets and poets of the OT (IDB, IV, p. 6). The sea (Ps 89:9 [H 10]) is identified with a Canaanite water deity, *yam*, overcome by Yahweh at creation. *Rahab* is seen as the chaos monster Tiamat, crushed in primordial combat with, originally, Marduk, god of Babylon; and the "helpers of pride" (Job 9:13), with her eleven demonic deputies (*Enuma Elish*, I:105–7).

But all of these suggested connections and derivations fail to explain the complete absence in the OT of belief in the existence or reality of any of these mythological figures that are alluded to. If such figures are alluded to, they would be analogous to Milton's use of Greek mythological figures in *Paradise Lost*. Cf. Albright, YGC, pp. 183–193.

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J.B.P.

2126 רָהָה (*rāhâ*) *fear* (Isa 44:8).

2127 רָהַט (*rahṭ*) **I. Assumed root of the following.**

2127a רָהַט (*rahaṭ*) *trough* (Gen 30:38, 41; Ex 2:16).

2128 רָהַט (*rahṭ*) **II. Assumed root of the following.**

2128a רָהַט (*rahaṭ*) *lock of hair* (Song 7:6).

2128b רָהִיט (*rāhîṭ*) *rafters, boards* (Song 1:17). Meaning dubious.

רָהִיט (*rāhîṭ*). See no. 2128b.

2129 רוּד (*rûd*) *wander, restlessly, roam* (e.g. Hos 12:1; Gen 27:40).

Derivative

2129a מְרוּד (*mārôd*) *restlessness, straying* (e.g. Lam 3:19; Isa 58:7).

2130 רָוָה (*rāwâ*) *be satiated, have one's fill*.

Derivatives

2130a רִי (*rî*) *moisture* (Job 37:11).

2130b רָוָה (*rāweh*) *watered, saturated*.

2130c רְוָיָה (*r'wâyâ*) *saturation*.

A purely Hebrew root, *rāwâ* occurs fourteen times in the prophetic and poetical books, but not once in the Pentateuch or historical portions of the OT. It is used three times in the Qal stem: Jer 46:10, "The sword shall devour and be sated (*rāwâ*)"; Ps 36:9, "They are abundantly satiated"; Prov 7:18, "Come! let us be sated with love until morning." The Piel, in one aspect of the stem of *rāwâ* occurs twice, but only in Isa 34:5, 7, "My sword has been satiated in heaven," and "their land shall be satiated with blood." The causative sense of the Piel is foremost in four other passages: Isa 16:9, "I cause you to be sated with my tears." *rsv* "drench you with my tears" looses something of the Piel force. The other texts are Jer 31:14; Ps 65:11; Prov 5:19. The Hiphil form is used in four passages: Isa 43:24, "Nor have you caused me to be satisfied"; Isa 55:10; Jer 31:25; Lam 3:15. In a difficult passage (Prov 11:25) the infrequently used Hophal stem of the root *rāwâ* and the participle formed from the root both appear. *KJV* reads, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." *rsv* offers little improvement with, "A liberal man will be enriched, and one who waters will himself be watered." The more precise translation is "The soul that blesses shall be made rich, he that satisfies abundantly shall also be satisfied himself."

rî. Moisture, waters. This obscure word is found only once in the OT. There is some confusion as to its origin which appears to be the verbal root *rāwâ*. Specifically, this is the apocopated or contracted form of the singular noun *r'wî* (Job 37:11), "Yea he ladeth the thick cloud with moisture." It may occur in one other passage (Ps 104:13, with, however, a change of the text).

rāweh. Watered, saturated. An adjective which occurs three times in the OT. The usage is purely figurative in all cases. "I shall have peace even though I walk with a stubborn heart, that the watered will be swept away with the parched" (Deut 29:19 [H 18]); "And thou shalt be like a watered garden" (Isa 58:11); "Their life shall be as a watered garden" (Jer 31:12).

r'wâyâ. Saturation. This noun is formed from the Hiphil stem of the root *rāwâ*. *r'wâyâ*, used in highly poetic contexts, occurs in only two passages in the Psalms. They are both poetic passages that are well known in the *KJV* form, even though that reading obscures some of the nuances of the Hebrew. A literal translation is,

2131 *רִיחַ (*riah*)

“You have anointed my head with unguent, filled my cup to saturation” (Ps 23:5); “But thou did bring us to saturation” (Ps 66:12).

W.W.

רִיחַ (*riah*). See no. 2131a.

2131 *רִיחַ (*riah*) *smell, scent, accept*. Literally “breathe an odor.” This denominative verb occurs only in the Hiphil.

Parent Noun

2131a רִיחַ (*riah*) *wind, breath, mind*.

2131b רִיחַ (*riah*) *scent, fragrance, aroma*.

rûah. *Wind, breath, mind, spirit.* This noun occurs 387 times in the OT, usually feminine. Although some derive it from *rāwah*, “be spacious, be refreshed” (1 Sam 16:23; Job 32:20; Hiphil, *hēriah* “perceive by breathing an aeriform thing,” KB, p. 877, see below), it is best considered a primitive noun, related to an *ayin*-vowel root *rûh*, “to breathe” (BDB, p. 924); cf. *rēah* “odor”; Ugaritic *rh*.

The basic idea of *rûah* (Gr. *pneuma*) is “air in motion,” from air which cannot come between a crocodile’s scales (Job 41:16 [H 8]) to the blast of a storm (Isa 25:4; Hab 1:11 ASV, RSV). The “four winds,” *rûhôt*, describe the four quarters or four directions of the world (Jer 49:36; Ezk 37:9). In living beings the *rûah* is their breath, whether of animals (Gen 7:15; Ps 104:25, 29), men (Isa 42:5; Ezk 37:5), or both (Gen 7:22–23); whether inhaled (Jer 2:24) or on the lips (Isa 11:4; cf. Job 9:18; contrast dead idols, Jer 10:14; 51:17). God creates it: “The *rûah* “spirit” [s] of God (from God) is in my nostrils” (Job 27:3).

The connotations of breath include power (1 Kgs 10:5, where the Queen of Sheba had “no more *rûah*, i.e. she was “breathless,” overwhelmed), courage (Josh 2:11; 5:1, where the “spirit” of Israel’s enemies failed them), or value (Lam 4:20, where the Davidic king was “the breath of our nostrils,” or prized hope—a phrase borrowed from the common Egyptian *ṯwn fnd.sn* “the breath of their nose”). Yet false prophets become *rûah* “wind” because they lack the word (Jer 5:13), the connotation being emptiness, the futility of “mere breath” (Job 7:7; Isa 41:29). As a rush of air, a snort through one’s nose, *rûah* depicts emotions of aggressiveness (Isa 25:4) or anger (Jud 8:3; Prov 29:11, ASV, RSV). Ultimately breath signifies activity and life. One’s “spirit” is consumed when he is sick or faint (Job 17:1), but it comes back as a “second wind” and he “revives” (Jud 15:19; 1 Sam 30:12; cf. Gen 45:27). In God’s hand is the breath, *rûah*, of all mankind (Job 12:10; Isa 42:5). So Genesis 6:3 is best rendered, with the RSV, as “my spirit (the breath of life, from God) shall not abide [following LXX] in man forever, for he is flesh

(mortal), but his days (until the deluge) shall be a hundred and twenty years” (cf. Job 34:14–15). Yet the word *rûhî* elsewhere, when spoken by God, means “my spirit,” and the word rendered “abide” is much debated. E. Speiser argues for “shall not answer for man” or “shall not protect man” JBL 75:126–29.

The unique feature of human life is not, however, the physical but the spiritual, i.e. the mental and personal. The “breath” of man was bestowed by a special creative act of God (Gen 2:7; contrast the beasts in 1:24). But it is his inner being that reflects the image of God, formed by the counsel of the Trinity (“us,” 1:26) and sovereign over all other living things (2:20). Biblical Hebrew therefore speaks of things that come into your mind, i.e. *rûah* (Ezk 11:5; 20:32). Daniel’s Aramaic refers likewise to Nebuchadrezzar’s mind (ASV, spirit) being hardened (Dan 5:20). Even the physically oriented verb *riah* “to smell” (Gen 27:27), assumes figurative connotations. A thread is consumed when it “touches” (ASV, smelleth, Jud 16:9) the fire. It may also assume connotations of mental awareness, i.e. God will “accept” (ASV marg., smell, 1 Sam 26:19) a sacrifice. The goal, indeed, of OT sacrifice, to be a *rēah han-nihōah* “sweet savor,” a soothing aroma to God (Gen 8:21 NASB), points by symbol and type to the idea of the propitiating atonement through Christ. The noun *rûah*, further, depicts disposition of mind or attitude. Caleb’s spirit was different from that of his faithless colleagues (Num 14:24; cf. Sennacherib’s spirit, i.e. resolve in II Kgs 19:7 ASV). A person’s *rûah* may be sad (1 Kgs 21:5), overwhelmed (Ps 77:3 [H 4]), or contrite (Isa 57:15). It can be “cool” (restrained, Prov 17:27), jealous (Num 5:14), and either patient or proud (Eccl 7:8). People may be marked by a spirit of wisdom (Deut 34:9) or whoredom (Hos 4:12).

rûah comes finally to denote the entire immaterial consciousness of man: “With my spirit within me I will seek you earnestly” (Isa 26:9); a wise man “rules his spirit” (Prov 16:32; cf. Dan 5:20), and “in his spirit there is no guile” (Ps 32:2). While the OT generally treats man as a whole (see *nepeš* “soul,” often rendered simply as “self”), it also recognizes his essential dualism (A. B. Davidson, *The Theology of the OT*, p. 202). Flesh and spirit combine to form the “self,” so that while man may be said to have a *rûah* he is a *nepeš* (yet he is sometimes said to possess a *nepeš*, which departs from his body at death). The *rûah* is contained with its bodily *nidneh* “sheath” (Dan 7:15, Aramaic; cf. Zech 12:1). At death the body returns to dust, but the immortal spirit returns to God who gave it (Gen 3:19; Eccl 12:7). In this regard *rûah* and *nepeš*, here meaning distinctly “soul,” tend to overlap (Job 7:11; Isa 26:9; cf. Ex 6:9 with Num 21:4; RTWB, p. 234). This differs from liberal theology, which

tends to limit *rûah* to an impersonal vital power that becomes individualized only in the *nepesh*. Thus it claims that the soul cannot exist independently of the body, i.e. that when the *rûah* or "power" departs (Eccl 12:7), the person ceases to exist (L. Köhler, *Old Testament Theology*, p. 145, opposed by Davidson, op. cit., pp. 200–201). Yet both *nepesh* and *rûah* may leave the body at death and exist in a state separate from it (Gen 35:18; Ps 86:13; cf. 1 Kgs 17:22 on the rare case of a soul's return to its body).

On a higher plane, *rûah* may then designate a supernatural, angelic being, "a spirit from God" (1 Sam 16:23, NASB). The function may be revelatory (Job 4:16[?]; cf. Zech 1:9, 19 [H 1:9; 2:2], *mal'āk*, q.v.). Or, appropriately, God might have his angels serve as *rûhôt* "winds" (Ps 104:4, not "spirits"; Heb 1:7) or fire (cf. 1 Kgs 19:11–12). Satan is "the great, accusing spirit" (1 Kgs 22:21). Other evil spirits could fall upon men, as decreed by God (1 Sam 16:14; 18:10; 19:9).

The preeminent example of spiritual personality is God (Isa 31:3). *rûah* can exhibit a range of meaning. The "breath" of God may be a strong wind (Isa 40:7; 59:19; cf. Num 11:31). His "spirit" may indicate no more than active power or mood (Isa 40:13, "Who hath directed the spirit [intention] of the Lord?" or, "who has known the mind [intention] of the Lord," so LXX and 1 Cor 2:16). At most points, however, context approves and the analogy of the NT strongly suggests that the *rûah* YHWH is the Holy Spirit, "in the fullest Christian sense" (A. F. Kirkpatrick, *Cambridge Bible, Psalms*, II, p. 293). From the outset God's *rûah* moves upon the primeval waters (Gen 1:2), "like a hypostasis or person" (H. Schultz, *Old Testament*, II, p. 184); cf. his guiding presence, separate from that of both Yahweh and Moses, which the Lord "placed" upon the elders in the wilderness (Num 11:17, 25). David first designated him "Holy Spirit" (Ps 51:11 [H 13]; cf. Isa 63:10–11), and Isaiah, whether thinking of him as his own inspirer or as a fellow speaker, assumes his distinct personality when he says, quoting the Messiah, "The Lord hath sent me and his Spirit" (48:16).

The work of God's Spirit may be cosmic, whether in creation (Job 26:13) or in continuing providence (Job 33:4; Ps 104:30); redemptive, in regeneration (Ezk 11:19; 36:26–27); indwelling, to uphold and guide the believer (Neh 9:20; Ps 143:10; Hag 2:5); or infilling, for leadership (Num 11:25; Jud 6:34; 1 Sam 16:13), service (Num 11:17; Mic 3:8; Zech 7:12), or future empowering of the Messiah (Isa 11:2; 42:1; 61:1) and his people (Joel 2:28 [H 3:1]; Isa 32:15).

[Distinctions between *rûah* and *nepesh*: *rûah* is the principle of man's rational and immortal life, and possesses reason, will, and conscience. It imparts the divine image to man, and constitutes the animating dynamic which results in

man's *nepesh* as the subject of personal life. The distinctive personality of the individual inheres in his *nepesh*, the seat of his emotions and desires. *rûah* is life-power, having the ground of its vitality in itself; the *nepesh* has a more subjective and conditioned life. The NT seems to make a clear and substantive distinction between *pneuma* (*rûah*) and *psychē* (*nepesh*). G.L.A.]

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J.B.P.

2132 רָוַח (*rāwah*) *be wide, spacious* (e.g. 1 Sam 16:23; Job 32:20).

Derivatives

- 2132a רָוַח (*rewah*) *space, interval* (Gen 32:17), *respite, relief* (Est 4:14).
2132b רָוַחָה (*r'wāhā*) *respite, relief* (Lam 3:56; Ps 66:12).

רָוַיָּה (*r'wāyā*). See no. 2130c.

2133 רוּם (*rûm*) *be high, lofty; rise up*.

Derivatives

- 2133a רוּם (*rûm*), רוּם (*rûm*) *height, haughtiness*.
2133b רוּם (*rôm*) *on high, upwards*.
2133c רוּמָה (*rômā*) *proudly*.
2133d רוּמָה (*rāmā*) *height, high place*.
2133e רוּמוֹת (*rāmût*) *height, lofty stature*.
2133f רוּמָם (*rômām*) *praise*.
2133g רוּמְמוֹת (*rômēmût*) *uplifting, arising*.
2133h מְרוּם (*mārôm*) *height*.
2133i תְּרוּמָה (*t'rûmā*) *contribution*.
2133j תְּרוּמִיָּה (*t'rûmīyā*) *portion*.

Three broad groups of ideas are present in non-cultic usages of *rûm* and its derivatives: 1) literal height, 2) height as symbolic of positive notions such as glory and exaltation, 3) height as symbolic of negative notions such as arrogance and pride.

The Qal can have either a stative meaning, "being high," or it can signify movement, rising up. All three of the broad groups of meanings mentioned above are found. It refers to literal height speaking of the height of people (Deut 1:28), the height of stars (Job 22:12), and the literal rising up of the angels in Ezekiel's vision (Ezk 10:16) and the rising of the ark (Gen 7:17). The "high voice" is loud (Deut 27:14). "Rise up" is an idiom for "to appear" (Ex 16:20, lit. "worms rose up").

The OT uses several idioms which have positive meaning. The most frequent is the use of God's being high to represent God's rank ("May God be high," II Sam 22:47; Ps 18:46 [H 47]; cf. Ps 113:4; Isa 6:1). Superiority of wisdom over a fool is thus described (Prov 24:7). Deliverance is equated with the height of the delivered one's head (Ps 27:6, lit. "my head is higher than my enemies." Note, this verse is typically translated passively, "Be lifted up"). Relative height expresses relative political rank (Num 24:7). The "high hand" may symbolize victory (Num 33:3). God's high hand shows readiness to judge (Isa 26:11). The high horn once pictures joy (I Sam 2:1).

Negative idioms are the following: The high heart represents presumption (Deut 8:14) or pride (Ezk 31:10). Lofty eyes (Ps 131:1) and the high arm (Job 38:15) are also presumptuous. The "high ones" or the "haughty" (II Sam 22:28) is a poetic term for the wicked just as terms such as "afflicted" and "humble" describe the righteous.

Polal and Hiphil forms express causative counterparts to the above ideas. God can make men high in rank (i.e. "exalt" them, I Sam 2:7; I Kgs 16:2). Or men can exalt God in praising him (Ps 30:1; [H 2] 99:5). Other idioms include lifting the hand for an oath (Gen 14:22), lifting the face in prayer (Ezr 9:6), and setting up a building (Ezr 9:9). The voice may be lifted to cry for help (Gen 39:15), or the sound of musical instruments may be lifted up (II Chr 5:13). The Hiphil also serves as a technical term for presenting an offering, particularly the "heave offering."

Polal and Hophal forms express the passive of the above ideas. The Hithpolal occurs once, apparently with reflexive meaning, "to exalt oneself" (Dan 11:36).

rûm, rûm. *Height.* Once describes literal heights of the heavens in a poetic simile (Prov 25:3). Other usages are figurative; "height of eyes" (Prov 21:4; rsv, asv "haughty eyes"; Isa 10:12, rsv "haughty pride"), "height of men" (Isa 2:11, 17, rsv "pride of man") and "height of heart" (Jer 48:29, rsv "haughtiness of his heart"). All refer to pride or arrogance.

rôm. *On high, upwards* (Hab 3:10; but cf. KB).

rômâ. *Proudly, haughtily,* since an unfavorable connotation is demanded by the context (Mic 2:3). Feminine or locative of above term.

rômâm. *Praise.* One clear example translated "high praises" (Ps 149:6). One other example is probably a passive verbal form (i.e. Polal of *rûm*) and is translated "he was extolled" (Ps 66:17, AV, RSV; cf. BDB).

mârôm. *Height, elevated place, on high.* Often used adverbially meaning "on high" or "above." It includes the same general range of meanings as the verb. References to God's rank and position form the largest group of usages (e.g. II Sam 22:17; Ps 92:8 [H 9]). Literal height (Prov 9:3) and presumption (II Kgs 19:22, RSV "haughty") may also be attested. Motifs not already illustrated with the verb are the following: lifting the horn "on high" as a sign of rebellion (Ps 75:5 [H 6]) and being "on high" as symbolic of (hoped for) security (Hab 2:9).

t'rûmâ. *Contribution, offering, heave offering.* The usages of this term roughly parallel those of *t'nûpâ* (v. *nûp*) being used both as a general cultic term for various offerings and as a term for those parts of the offerings designated especially for the officiating priest. In general usage it denotes the following: materials contributed for the building of the tabernacle (Ex 25:2-3), contributions of the Persian king and others to rebuild the temple (Ezr 8:25), the half-shekel atonement money (Ex 30:13), the tithe of the tithe designated for the priests (Num 18:25-32), and the sacred precincts of Ezekiel's temple vision (Ezk 45:1, KJV "oblation"; NASB "allotment"). Gifts to idols (Isa 40:20) and the offering of war booty (Num 31:29) may also be thus designated. The usage of this term for the offering of a cake from the first of the meal of the land (Num 15:20) calls to mind the usage of *t'nûpâ* "wave offering," to refer to the sheaf of the Firstfruits.

As a term for sacrificial portions designated for the officiating priest, there are repeated references to the thigh of the "heave offering" (Lev 10:14-15; Num 6:20; KJV "shoulder" for "thigh"). In the ritual of the peace offering, the portion of the accompanying cereal offering assigned to the officiating priest is designated by this term (Lev 7:14; note *t'nûpâ* "wave offering," by contrast, never designates a non-meat priest's portion). It occurs, seemingly incidentally, in a passage forbidding relatives to eat of the priest's portion (Lev 22:12).

Probably, the term "heave offering," originally referred to the physical manipulation of the offering at the time it was given; but there are no biblical examples which clearly refer to such manipulation. The term had worn down until it simply meant "gift" or "offering" without implication as to how the gift was manipulated.

It occurs once in a non-cultic usage referring either to those who bribe with gifts or those who selfishly extort gifts (Prov 29:4; "men of gifts").

rûmîyâ. Portion (ASV "oblation"). Diminutive of *rûmâ* (above). Describes the holdings of Zadok in Ezekiel's restoration temple (Ezk 48:12).

Bibliography: THAT, II, pp. 753–60.

A.B.

רוֹמָם (*rômām*). See no. 2133f.

רוֹמְמוֹת (*rômēmût*). See no. 2133g.

- 2134 רוּן (*rûn*) **overcome** (Ps 78:65). Used only in Hithpoel. This form is taken by KJV as from *rānan* (q.v.).

- 2135 רוּץ (*rûa'*) **shout, raise a sound, cry out.**

Derivatives

2135a רָעַץ (*rēa'*) **shouting.**

2135b תְּרוּצָה (*t' rû'â*) **alarm, signal, sound of tempest.**

An unusual verb, although it occurs forty-two times throughout the OT, the most frequent usages are in Ps. The root is only developed in Hebrew, with a much later similar term appearing in medieval Judeo-Arabic.

The root and its few extensions occur only in the Hiphil stem, although the use of that normally intensive form does not influence the meanings. A number of different shades of meaning and a variety of senses are developed for the root in various OT passages. The primary meaning is "to raise a noise" by shouting or with an instrument, especially a horn (Num 10:7) or the traditional ram's horn, the "shofar" (Josh 6:5). It is used in this sense in rituals of the Israelite tabernacle (I Sam 4:5) to describe the exaltation of the people of Israel when the ark of the covenant was brought to the camp. Later in Israel's history in the First Commonwealth, the same root is used to describe the exaltation of the people when David brings the ark to Jerusalem. The poetic description of this in the Psalms (45:7) and the later glorification of the king at his enthronement by acclamation (I Sam 10:24) has been selected by some scholars as evidence of an enthronement ritual similar to that found in contemporary societies. However, there is no evidence to suggest such an interpretation for the root, *rûa'*. In fact, the usage in passages encouraging the praise of God by the whole earth (Isa 44:23) and the shout of victory over an enemy (Jer 50:15; Zeph 3:14) are more closely related. The poetic song of praise in Job 38:7 uses this root to describe the shout of joy given by the "sons of God," a controversial phrase referring to the faithful followers of the covenant. The root *rûa'*

is also used for cries of complaint and distress (Isa 15:4). However, the most common usage of all is in signals for war (Num 10:7) and war cries (Josh 6:10). As an extension of this last usage, it is also employed for shouts of alarm (I Sam 17:20) and encouragement, as in Psalm 95 and 98 in which it appears twice in each related context. This unusual word appears only three times in widely scattered locations (Ex 32:17; Job 36:33; Mic 4:9, "Now why do you shout aloud").

t'rû'â. Alarm, signal, sound of trumpet. This is a feminine noun formed from the root *rûa'*. It is a purely Hebrew formation and occurs thirty-six times in the OT, mostly in the singular. There are four distinct senses in which it is used. It is used for "signal" (Lev 25:9), the "sound of the trumpet" for the blowing of the *shofar* on the day of atonement. It is also used for "alarm" as in case of attack (Josh 6:5; Jer 4:19), "I hear the sound of the trumpet, the alarm of war." In addition, it is used for the trumpet in the tumult of the battle, "And Moab shall die amid uproar, amid shouting, and the sound of the trumpet" (Amos 2:2). Lastly, the noun is used for the exultation of praise to God, "Praise him with trumpet sound, praise him with lute and harp" (Ps 150:3).

W.W.

- 2136 רוּץ (*rûp*). **Assumed root of the following.**

2136a תְּרוּצָה (*t' rûpâ*) **healing** (Ezk 47:12).

- 2137 רוּץ (*rûṣ*) **run.**

Derivatives

2137a מְרוּץ (*mērôṣ*) **running, race** (Eccl 9:11).

2137b מְרוּצָה (*m' rûṣâ*) **running** (II Sam 18:27), course of life (Jer 8:6).

The root *rûṣ* is that of the common Hebrew word meaning "to run," "make haste by running." It occurs over seventy-five times in the OT and frequently in postbiblical Hebrew. Although the root is philologically cognate to Akkadian *râsu*, the two terms underwent separate semantic development, the Akkadian term meaning to "help," a meaning only remotely attached to the Hebrew root. The greater number of occurrences of *rûṣ* are found in Gen and I–II Samuel. The root tends to be used less often in the prophetic and later historical books. Throughout the Pentateuch the word is used to describe the running of human beings, usually men (Gen 18:27; 24:17) and occasionally women (Gen 24:20). The Akkadian cognate is rarely applied to animals or inanimate objects and the same is true of the Hebrew root. Although horses are mentioned in the early history of Israel, the root, *rûṣ* is not used to describe the running of horses until Joel 2:4.

2138 רוּשׁ (*rûsh*)

There are a number of different types and modes of running described by this root. There is the running to greet a stranger and make ready the welcome (Gen 18:2, 7); the running of excitement (Gen 24:28); running in terror (Jud 7:21); running to bring news (II Sam 18:22); and the running of an official, ritual nature (I Kgs 1:5). In most usages a preposition is used to indicate the place from which or place to which the action takes place. The precise direction of the action is indicated with the following prepositions: "against," Hebrew 'al (Job 16:14); "away from," Hebrew *min* (I Sam 4:12); "before," Hebrew *lipnê* (I Sam 8:11); "behind," Hebrew 'ahârê (I Kgs 19:20); "far" Hebrew prefix *l-* (Hag 1:9); "to," Hebrew prefix 'el- (Gen 24:20; Num 17:12); "towards," Hebrew *liqra't* (Gen 18:2); and "upon," Hebrew prefix 'ad- (II Kgs 4:22). Several special meanings of the root are also found. One is the Hiphil stem of *rûš* which connotes the meaning, "To run (bring) quickly" (Gen 41:14), KJV "brought him hastily." rsv and JPS read the same. Another special usage appears only once in the OT. The Pilpel stem of *rûš* in Nah 2:5 describes the chariots of an army which "run back and forth" like lightning.

W.W.

2138 רוּשׁ (*rûsh*), רִישׁ (*rîsh*) *be poor*.

Derivatives

- 2138a רִישׁ (*rêsh*), רֵאשׁ (*rê'sh*), *poverty*.
2138b רִישׁ (*rîsh*) *poverty* (occurs only in Prov).

This root implies destitution. It occurs thirty-two times. Orthographically it displays the frequent insertion of the vowel letter *aleph* (GKC, sec. 23g). There may be a connection with Ugaritic *rsh*, I Kgs 10, 22 (cf. AisWUS no. 2545 "destroy," *zerstören*).

The root refers to the condition common to the lower class. David uses it in describing his unworthiness to marry Michal (I Sam 18:23), and Nathan uses it in his classical parable (II Sam 12:1ff.).

2139 רָזָה (*rāzā*) *be(come) lean* (Zeph 2:11; Isa 17:4).

Derivatives

- 2139a רָזָה (*rāzeh*) *lean* (Ezk 24:20; Num 13:20).
2139b רָזִי (*rāzî*) *leanness, wasting* (Isa 24:16).
2139c רָזוֹן (*rāzôn*) *leanness* (Isa 10:16), *wasting* (Ps 106:15), *scantness* (Mic 6:10).

רָזוֹן (*rāzôn*). See nos. 2139c, 2142a.

2140 רָזַח (*rzh*). Assumed root of the following.

- 2140a מָרְזָח (*marzēah*) *cry* (Jer 15:12; Amos 6:7).

רָזִי (*rāzî*). See no. 2139b.

- 2141 רָזַם (*rāzam*) *wink, flash* (of eyes, Job 15:12).

- 2142 רָזַן (*rāzan*) *be weighty, judicious, commanding* (e.g. Jud 5:3; Hab 1:10).

Derivative

- 2142a רָזוֹן (*rāzôn*) *potentate* (Prov 14:28).

- 2143 רָהַב (*rāhab*) *be wide*.

Derivatives

- 2143a רָחַב (*rahab*) *breadth, broad expanse* (Job 36:16; 38:18).
2143b רֹחַב (*rōhab*) *breadth, expanse, width*.
2143c רָחַב (*rāhāb*) *broad, wide*.
2143d רְחֹב (*r'hōb*) *open place*.
2143e מְרָחַב (*merhāb*) *broad, roomy place* (Hos 4:16; Ps 31:9).

An important West Semitic root, *rāhab* occurs in a most incisive Canaanite gloss in Amarna letter 162.41 showing that it was used in common parlance in Palestine c. 1370 B.C. It is found in Ugaritic, *rhb*, and later Semitic dialects and is cognate to Akkadian *rēhu*. *rāhab* appears over twenty times in the OT. A number of derivative forms of *rāhab* are also found and the precise differentiation between them has been confused in the versions.

The root is used in two completely different semantic extensions. The term is used to describe the breadth or expanse of land or the width of an object. The root often occurs in descriptions of the spaciousness of the land of Canaan (Gen 26:22). It is the root of the place name, Rehoboth in the same context. It is repeated in reaffirmations of the extent of Israel's promised inheritance both during and after the conquest of Canaan (Ex 34:24; Deut 12:20; Isa 54:2). The term also describes architectural features of the heavenly temple in prophetic vision (Ezk 41:7). However, its most frequent occurrence is in psychologically revealing phrases involving parts of the body or bodily attributes. These phrases are completely colloquial and defy literal translation. The root *rāhab* appears with the following nouns in colloquial phrases: "mouth" (I Sam 2:1; Ps 35:21; 81:11; Isa 57:4); "heart" (Ps 119:32; Isa 60:5); "troubles of the heart" (Ps 25:17); "steps" (Ps 18:37); "nepesh" (Isa 57:8). Of special interest is the extremely obscure usage of *rāhab* in Ps 4:1 [H 2] read by KJV, "Thou hast enlarged me":

RSV, "Thou hast given me room"; JPS (v. 2), "Thou who didst set me free"; NIV "Give me relief." Since it is a colloquial expression practically defying translation, all these attempts are in a measure correct. In the view of the worldly-wise man, Prov uses the verb only once (18:16) to apply to the increase of "money." The term is one which has no single English equivalent, it may best be translated in all its colloquial usages as "made greater the effect of mouth, heart, etc." Although this is a clumsy translation it brings some semblance of the original Semitic flavor to all passages wherein it occurs.

rōḥab. *Breadth, expanse, width.* The masculine noun formed from the root, *rāḥab*, is used nearly one hundred times in the OT, thirtyseven times in Ezk 40–43, 45, 46, 48. It appears initially in Gen 6:15, KJV "breadth," which is the translation of the root in both KJV and RSV in some seventy-two occurrences. In twenty-two occurrences KJV reads "broad" (Ex 27:1). This is the translation followed in fifteen of the Ezk usages. None of the other versions are any more consistent. In a few occurrences the KJV diverges from these two regular meanings of *rōḥab*. In two passages the KJV reads "thickness" (Ezk 41:9; 42:10). In the latter passage the RSV supplies an acceptable paraphrase, "Where the outside wall begins." In the single passage (I Kgs 4:29) KJV translates "largeness of heart." RSV incorrectly supplies "largeness of mind." The word is fairly easy to understand in its many contexts.

rāḥāb. *Broad, wide, large.* This adjective appears twenty-one times in the OT and modifies many different subjects. The promised land of Palestine is said to be "broad" (Ex 3:8). In comparison to God's knowledge, the sea is not "so wide" (Job 11:9). In another image, the breach made by an invading army is said to be "wide" (Job 30:14). The word also describes the breadth of God's commands (Ps 119:96) and the height of human arrogance (Ps 101:5).

r'hōb. *Open place.* A noun developed from *rāḥab* and cognate to Ugaritic *rhb*, Akkadian *rê-bītu*. It is used in a slightly variant form, *r'hōb* without the *waw*. In all, it occurs forty-two times in all sections of the OT. The initial usage appears in Gen 19:2 in the angelic visitation to Lot in Sodom, KJV, RSV "street," JPS "broad place," but better translated, "open area." The term is always used of a square, market place, or pasture within a town or village (Neh 8:1). These "squares" were public areas and were unfortunately used for idol shrines in the time of Israel's apostasy (Ezk 16:24, 31), but they are to be distinguished from the broad area at the city gates where public business was done and courts operated.

W.W.

2144 רָחַה (*rhh*). **Assumed root of the following.**

2144a רָחָה (*rēheh*) *handmill*. Occurs only in the dual, *rēhayim*.

רָחֹב (*r'hōb*). See no. 2143d.

רָחֻם (*rahūm*). See no. 2146c.

2145 רָחַל (*rhl*). **Assumed root of the following.**

2145a רָחֵלָה (*rāḥēl*) *ewe*.

This very ancient feminine noun is cognate to Akkadian *lahru*, but underwent metathesis or transposition, a not uncommon phenomenon in words with both "r" and "l." It occurs four times in the OT (Gen 31:38; 32:15; Song 6:6). Its most important occurrence is in Isa 53:7 in the great prophecy of the atonement, "As a sheep (*rāḥēl*) before her shearers is dumb, so he opened not his mouth." This is the root of the feminine name Rachel (*rāḥēl*).

W.W.

2146 רָחַם (*rāḥam*) *I, love deeply; have mercy, be compassionate*. Denominative verb.

Parent Noun

2146a רָחֵם (*reḥem*), רָחַם (*rahām*) *womb*.

2146b רַחֲמִים (*rahāmīm*) *tender mercy*.

2146c רָחוּם (*rahūm*) *compassionate*.

2146d רַחֲמָנִי (*rahāmānī*) *compassionate women* (Lam 4:10).

This root refers to deep love (usually of a "superior" for an "inferior") rooted in some "natural" bond. In the Piel it is used for the deep inward feeling we know variously as compassion, pity, mercy. Probably *rāḥam* is related to Akkadian *rēmu* (cf. Ugaritic *rhm*, G. Schmuttermayr, "RHM — Eine lexikalische Studie," *Bib* 51:499ff.). This root is to be distinguished in emphasis from *ḥūs* and *ḥāmal*. Sometimes *ḥānēn* is rendered "mercy" with emphasis on the graciousness with which such is extended. This verb and its derivatives occur 133 times.

rāḥam is used infrequently (twelve of forty-seven times) of men. It is used only once in the Qal when the Psalmist confesses his love for Jehovah (18:1 [H 2]). The depth of this love is shown by the connection of this word with *reḥem/rahām*. Compare. Isaiah (49:15) who uses it of a mother's love toward her nursing baby. It can also refer to a father's love (Ps 103:13). Apparently, this verb connotes the feeling of mercy which men have for each other by virtue of the fact that they are human beings (Jer 50:42) and which is most easily prompted by small babies (Isa 13:18) or other helpless people. It is this natural mercy for the helpless that Israel's and Babylon's enemies will lack in their cruelty (Isa 13:18; Jer 6:23), although God may give Israel's enemies such feeling (compassion) (I

Kgs 8:50; Jer 42:12). Indeed, the prophets (Isa 13:18) conjoin *hūs* (the feeling which flows from one to another), *hāmāl* (the strength of feeling which leads one to action in behalf of another, i.e. to spare them some difficulty), and *rāham* (the deep inner feeling based on some "natural" bond) when describing what Babylon (Jer 21:7) and God (Jer 13:14) will lack toward Israel.

This root is frequently used of God. It incorporates two concepts: first, the strong tie God has with those whom he has called as his children (Ps 103:13). God looks upon his own as a father looks upon his children; he has pity on them (cf. Mic 7:17). The second concept is that of God's unconditioned choice (*hānēn*, grace). God tells Moses that he is gracious and merciful to whomever he chooses (Ex 33:19).

There are several ideas attached to God's deep, tender love: first, the unconditional election of God (Ex 33:19); next, his mercy and forgiveness toward his people in the face of deserved judgment and upon the condition of their repentance (Deut 13:17 [H 18]); also, God's continuing mercy and grace in preserving his unrepentant people from judgment (II Kgs 13:23). Thus this attribute becomes the basis in part of an eschatological hope (cf. Isa 14:1; 49:13; 54:7; Jer 12:15; 33:26; Ezk 34:25; Mic 7:19; Zech 1:16). It is noteworthy that Deuteronomy (30:3) prophesies the exile because of Israel's sin, stipulating that repentance will meet with God's tender compassion. So we read of the withdrawal of God's mercy resulting in harsh judgment at the hands of Babylon (Isa 9:17 [H 16]; 27:11; Hos 2:4 [H 6]). During the exile Israel's leaders encouraged the people with God's electing love and tender-mercy (Lam 3:32), and led them in humbling themselves in repentance, calling upon God to reinstate his fatherlike compassion (Zech 1:12). The restitution of the father-son relationship and the return from the exile witnesses this accompanying loving care (Hos 2:23 [H 25]). Scripture makes it certain that the exile was brought by God and terminated by God (Ezk 39:25) according to his sovereign providence (Isa 30:18; cf. E. J. Young, *The Book of Isaiah*, II, p. 353f.). Finally, the prophets' message regarding the return from the exile opens onto a permanent state where the father-son relationship will never be broken (Hos 2:23 [H 25]; Isa 54:8, 10).

reḥem, raham. Womb, maiden. The latter usage occurs in Jud 5:30 and is attested in Ugaitic (49:II:27) where *brlt 'nt* (Maiden Anat) is called *rh̄m 'nt* (Maiden Anat) (UT 19: no. 2321). 19: no. 2321).

reḥem/raḥam is to be distinguished from *beten* "belly." (Cf. Jud 5:30 where *pars pro toto* it refers to a woman.) Hence *beten* and *reḥem/raḥam* are used as parallels only when speaking of conception and birth.

That *reḥem/raḥam* designates the womb is clear from passages like Jer 20:17 where the prophet bemoans his birth. He wishes that he had been slain in the womb and thus his mother's womb would always have been great. Job (10:18) says that had he not been brought forth from the womb, no eye would have seen him. Even clearer is God's analogy depicting his sovereign cutting of the flood waters of Noah's day which broke forth "as if it had issued out of the womb" (Job 38:8).

It is clear that birth and conception are controlled by God who opens (Gen 29:31) or closes (Gen 20:18) the womb at will (cf. Num 8:16 where "firstborn" is the one who opens the womb). Consequently, birth is not merely a product of natural law, but a blessing from God (Gen 49:25). The rebellious sinner, however, bears no children ("the womb shall forget him," Job 24:20) or is to be cursed with a miscarrying womb (Hos 9:14). Israel is to confess that having and keeping children is God's doing. They do this by setting apart all the firstborn (human or beast) to God. God is a covenant God who requires a "covering" or "atonement" (see *kippēr*), a blood sacrifice. Because of the blood, God passed over the firstborn of "believers" in Egypt. Hence all firstborn of those under the covenant belong to God and are to be sacrificed to him. He does direct, however, that children (and unclean animals) are to be redeemed (Num 18:15). He claims the Levites in their place (Num 3:12). Israel's idolaters recognized God's claim on their firstborn children but wrongly sacrificed them to him (Ezk 20:26).

All men (righteous and wicked) owe their birth to God and are responsible to serve him (Job 31:15). God's people Israel were recipients of his special care (election) from conception to death. He sustained them in all of life (Isa 46:3). God encourages them by reminding them of this during the affliction of the exile. God applies this principle to an individual when he tells Jeremiah (1:5) that before he was formed in the womb, he had designated and appointed him a prophet to the nations. David, a type of the Messiah, finds solace in this thought when he freely confesses his dependence on God since his birth (cast forth from the womb, Ps 22:10 [H 11]). This is also true of the Servant, the messianic King, whose every step reflected his dependence on the Father (cf. Isa 49:1). The elect are sustained by God from birth. It is their responsibility to confess and submit to that calling (Jer 1:5). God so works in life to bring them to that confession and submission (Isa 46:3, cf. 'ānā, III, "affliction"). Contrariwise, from birth the wicked are estranged from God and go astray (Ps 48:3 [H 4]).

rahāmim. Tender mercy, compassion. This word shows the link between *rāham*, "to have compassion" (Piel) and *reḥem/raḥam*, "womb,"

for *rahāmim* can refer to the seat of one's emotions (Gen 43:30) or the expression of one's deep emotion (I Kgs 3:26); cf. J. Pedersen, *Israel*, 1936, pp. 309, 525).

rahāmim recalls in various situations that God's tender-mercy is rooted in his free love and grace. Hence, God's punishment is more desirable than man's wrath (II Sam 24:14). God's mercy is often combined with his *hesed* "love," "kindness" and *hēn* "grace," "unmerited favor." God's anger and wrath are the opposite of his loving mercy (Deut 13:18; Zech 1:12; Ps 77:9). In times of captivity (esp. the exile, Dan 9:18) Israel is summoned to repentance on the grounds of God's fatherlike compassion (II Chr 30:9), and God responds (Isa 54:7). The Psalmist often beseeches God for expressions of his tendermercies to relieve his distress (Ps 51:1 [H 3]) or confesses that undeserved relief is due to God's tendermercies and grace (Ps 103:4). The eschaton is to witness God's unconditional and unbroken love and care (Hos 2:19 [H 21]); when Israel repents (Deut 30:3; Isa 55:7; Zech 12:10).

rahūm. *Compassionate, merciful.* This adjective is used only of God (with the possible exception of Ps 112:4) setting forth one of his attributes, i.e. what God gives forth in *rāham* he has in *rahūm*.

rahāmāni. *Compassionate.* This adjective describes the depth of feeling a mother's love can reach. Women who so loved their children boiled them for food during the siege by the Babylonians (Lam 4:10).

Bibliography: Dahood, M., "Denominative *riḥham*, 'to conceive, enwomb'," Bib 44:204–205. THAT, II, pp. 761–67.

L.J.C.

2147 רָחַם (*rḥm*) II. Assumed root of the following.

2147a רָחַם (*rāḥām*) *carrion vulture* (Lev 11:18).

2147b רָחַמָה (*rāḥāmā*) *carrion vulture* (Deut 14:17).

רָחֲמִים (*rahāmim*). See no. 2146b.

רָחֲמָנִי (*rahāmāni*). See no. 2146d.

2148 רָחַף (*rāḥap*) I, *grow soft, relax* (Jer 23:9).

2149 רָחַף* (*rāḥap*) II, *hover*. This verb occurs only in the Piel (Gen 1:2; Deut 32:11).

2150 רָחַשׁ (*rāḥaš*) *wash*.

Derivatives

2150a רָחַשׁ (*raḥaš*) *washing* (Ps 60:10; 108:10).

2150b רָחַשׂה (*rahšâ*) *washing* (Song 4:2; 6:6).

This root refers to ritual washings and is cognate philologically, although not semantically to Akkadian *raḥašu* "to overflow," "to flood." It is cognate to Egyptian and Ugaritic *rḥš* with the same meaning. It is used over seventy-five times in the OT. The initial occurrence is Gen 18:4, with over fortyeight occurrences in the Pentateuch, twenty-six in Lev. Among the parts of the body ritually rinsed were: the face (Gen 43:31); the hands (Ex 30:19, 21); the body (Lev 17:16); the feet (Gen 18:4ff). In the Levitical rituals the flesh of sacrificial animals was washed (Lev 1:9 et al.). This washing would normally take a great deal of water and perhaps suggests that Solomon's great brazen sea was used as a reservoir for such water as well as for other rituals. Several interesting uses of the term appear in Song of Solomon giving details on Israelite cosmetology. The root *rāḥaš* describes the ritual foot washing (5:3) and an eye washing with milk (5:12). A similar usage of washing for romantic appeal appears in Ruth 3:3. But the much more serious use of the root is reserved for the notion of its representing the cleansing from sin (Isa 1:16; 4:4). It is this meaning which is carried throughout Ezk (16:4, 9; 23:40) and on into the NT in the baptism of John and of Jesus. The NT has a number of references to the OT practices (Jon 2:6; Mt 15:2; Heb 9:10 etc.).

[This frequent washing with water doubtless added to the general cleanliness of the ancient Israelites. It also was symbolic of the cleansing from sin as said above. There is also an interesting catena of verses suggesting that the water of baptism specifically symbolizes the Holy Spirit the agent of cleansing: Mk 1:8, the Spirit baptism foretold; Acts 1:5, the back reference by Christ; Acts 10:47, the performance of the outward ritual as a sign of the inward; and Acts 11:16, the back reference to the words of Christ in Acts 1:5. R.L.H.]

Bibliography: TDNT, IV, pp. 300–302.

W.W.

2151 רָחַק (*rāḥaq*) *be(come) far, distant; be removed*.

Derivatives

2151a רָחַק (*rāḥēq*) *removing, departing* (Ps 73:27).

2151b רָחֹק (*rāḥôq*), רָחוֹק (*rāḥôq*) *remote, far*.

2151c מֵרָחֹק (*merḥâq*) *distance*.

rāḥaq is a common Semitic verbal root which is cognate to Akkadian *rêqu* and Ugaritic *rḥq*. It is found in all later Semitic versions of the OT, such as Syriac *reḥaq* and Ethiopic *reheqa*. The mean-

ings vary with the stem in which the root appears. However, the variation follows the typical usage of Hebrew grammar. An important participle is also formed from the root *rāhaq* and appears throughout the OT.

The verb appears over fifty times in the text and occurs in every section of the Hebrew Bible and in all types of contexts. The primary meaning of the Qal stem expresses the state of a person or thing as being "far" from someone or something else. In many passages there is also the notion of "being too far" as if the person or object was unreachable (Deut 12:21), or too distant to be heeded (Gen 21:16). The root is given an ethical and religious connotation in such passages as Ex 23:7 where the Israelites are commanded to stay "far away" from wicked peoples and alien cults. The same root is used to describe the exile which resulted from Israel's disobedience (Jer 27:10; Mic 7:11). The verb thus describes Israel's removal from the land.

In some passages the root describes the parting or separation of two previously joined objects. One of the best known of such occurrences is in the difficult verse (Eccl 12:6), כָּנַן "be loosed," rsv "snapped" and adds the note, Syr Vg. Compare Gk: Hebrew is *removed*. While many scholars have emended the verb, it is unnecessary since it merely means, "be removed." In the prophets the word is developed to its fullest theological significance. Jeremiah uses it once only (2:5) to describe the state of those who have rejected God's law as "to go far from him." Isaiah gives the root *rāhaq* its most profound meaning in the five occurrences which appear. In the first usage (46:13), God's righteousness will not "be far," in the second (49:19) the enemies which had troubled Judah during her affliction shall be "far away" so as not to trouble her anymore. In the third usage (54:14) oppression itself shall be removed "far off." In the last two occurrences (59:9, 11), God's judgment is again in view and the root refers to the separation which sin causes to come between God and his people. In these five uses in Isaiah, the verb receives its ultimate meaning for the theology of the OT.

rāhōq, rahōq. *Remote, far.* This is the common Hebrew adjective meaning "far" and the masculine noun used for "distant." It appears over fifty times in the OT. Although the basic meaning varies little it does have a variety of applications. It is used to describe a distant country (Josh 9:6, 9), "We have come from a far country"; distant cities (Jer 48:24), "All the cities of the land of Moab, both far and near." It is also used of persons estranged from God (Jer 2:5), "What wrong did your fathers find in me (God) that they went far from me?" In a particularly imposing passage (Jer 23:23) this root and its antonym are set in stark contrast, "Am I God

nearby says the Lord, and not a God afar off?" *rāhōq* is also used for distance (Ex 2:4), "And his sister stood at a distance," and for time (Isa 22:11), "But you did not look to him who did it, nor have regard for him who planned it long ago."

merhāq. *Distance.* This is a participle formed from the root *rāhaq*. It does not occur in the Pentateuch and is found mostly in Isa and Jer. It is translated as "far" or "afar" by all of the versions in its fifteen occurrences. In some passages it means, "most remote," "furthestest." II Sam 15:17 is translated thus: "And tarried in a place that was far off" (KJV); "And they halted at the last house" (RSV); "And they tarried in Bethmerhak" (JPS). The preferred translation is, "They remained at the most remote place." The same meaning is in evidence in the prophetic vision of Isa 33:17, "Your eyes will see the king in his beauty, they will behold the most remote land."

Bibliography: THAT, II, pp. 768-70.

W.W.

2152 רָחַשׁ (*rāhash*) *keep moving, stir* (Ps 45:2).

Derivative

2152a מִרְחֶשֶׁת (*marheshet*) *stew pan*
(Lev 2:7; 7:9).

2153 רָחַת (*rahat*) *winnowing shovel* (Isa 30:24).

2154 רָטֵב (*rātēb*) *be moist* (Job 24:8).

Derivative

2154a רָטֹב (*rātōb*) *moist, juicy, fresh*
(Job 8:16).

2155 רָטָה (*rātā*) *wring out* (Job 16:11).

2156 רָטַט (*rtt*). **Assumed root of the following.**

2156a רָטַט (*retet*) *trembling, panic* (Jer 24:49).

2157 רָטַשׁ (*rūtāpash*) *grow fresh* (Job 33:25).

2158 *רָטַשׁ (*rāṭash*) *dash to pieces*.

This unusual word appears only in the Piel and Pual stems. There are two occurrences of the Piel form, II Kgs 8:12, "Dash in pieces their children," and Isa 13:18, where כָּנַן, "Shall dash their young men to pieces" is to be much preferred to rsv, "Will destroy their young men." There are four usages of the Pual stem: Isa 13:16, "Their babies also shall be dashed"; Hos 10:14, "Mothers were dashed in pieces"; Hos 13:16 [H 14:1], "Babies shall be dashed in pieces"; and

Nah 3:10, "Young people will be dashed." The gruesome atrocity described by this root was common to ancient warfare. It was a punishment predicted by God for pagan nations and those who rejected the moral law and embraced pagan practices. The details of the action are not given in most of the texts, but in Isa 13:18 the instrument is said to be the bow. Apparently the word can mean just "slaughter" (Isa 13:18, RSV, NIV "strike down").

W.W.

רִי (*ri*). See no. 2130a.

2159 רִיב (*rib*) *strive, contend*.

Derivatives

- 2159a רִיבָה (*rib*) *strife, controversy*.
 2159b יָרִיב (*yārib*) *opponent, adversary*
 (Isa 49:25; Ps 35:1; Jer 18:19).
 2159c מִרִיבָה (*m'ribā*) *strife, contention*
 (Gen 13:8; Num 27:14).

This word is one of the few frequently used words middle *yod* (*ayin yod*) in the OT, the others being *din*, *shīt*, *gīl*, and *'it* (GKC, p. 73a). All appearances of *rib*, except two Hiphil participles (I Sam 2:10; Hos 4:4) used as nouns, are in the Qal stem. Many of these, however, have been identified as really shortened Hiphil forms (GKC, *ibid.*). Hence, some causative notion (as opposed to mere receptivity) may be expected to be present when this word appears.

1. To strive in the sense of physical combat is apparently primary. It may be of single combat between two men (Ex 21:18) or of contending groups (Deut 33:7; Jud 11:25, though the figure is of single combat). It is not surprising therefore that LXX, in ten of the approximately seventy occurrences of *rib*, renders by *machomai* (Hatch and Redpath, *Concordance to the LXX*) dependent middle and aorist pass., beginning at Gen 26:20, meaning "to fight," in physical combat between single men, men and beasts, or between armies (Liddell and Scott).

2. By an easy transition, the verb is employed for verbal combat, i.e. to quarrel, to chide one another, as Jacob with Laban (Gen 31:36) or the people with Moses (Ex 17:2, with *b'*; also with *'im* Gen 26:20; Neh 13:25). *'ēt* apparently in the sense of with, rather than as sign of direct object, is also sometimes used after this verb, as in Neh 5:7; 13:11, 17 and even with *'al* (Gen 26:21, 22). In the last case, the preposition may not designate the second contending party or parties but the matter of contention: "they strove" (*rābū*) "for that" (*'ālēhā*). Once the word means "to quarrel" and no object at all appears (Hos 4:4)—in negative command and parallel with *yākah* "to dispute, argue."

Some of these the LXX renders by *machomai*,

which has also the sense of verbal quarrelling, and others by *loidoreō* "to wrangle," "quarrel," "remonstrate angrily." This is an action severely reprimanded in the NT (I Cor 15:11; 6:10; I Tim 5:14; Mt 5:11, etc.; TWNT, IV, p. 293).

3. By another easy transition it takes on a legal-judicial significance and, strangely, usually with God as acting subject. Since God as creator is ruler of all, even his chidings have a judicial flavor, and BDB are not likely in error in placing many references where "chide" or "reprove" seem to be the best rendering in this category. Other verbs normally having to do with functions of civil magistrates are sometimes used in parallel with these occurrences of *rib*: e.g., *din* "rule," "judge" Isa 3:13; *qāṣap* "be angry." Sometimes, with accusative of person this word presents the Lord as acting as advocate (in parallel with *shāpat*, "judge") once to judge, once to vindicate and at least once to be a *din* "magistrate" (I Sam 24:15: the sense of "function as friendly magistrate" is clear here). On the other hand, the term also represents deity as an unfriendly civil officer (with accusative of person; Isa 27:8, in a context of great severity). God in friendly civil function is said to be the *gō'ēl* "redeemer" of Judah and Israel and the sense is enforced by absolute infinitive of *rib* (Jer 50:34). Similarly "plead thou my cause" *ribā/ribi* is parallel with *g'ālēnī*, which should be rendered "vindicate me" (cf. Job 19:25, ASV marg. on *gō'ālī*). God is also said to prosecute (*rib*, his own cause Ps 74:22) and to defend the righteous against ("from the hand of" *miyyad*) the wicked (I Sam 25:39).

In one clear case *rib* is used of human disputation in court (Prov 25:8; cf. context in 25:9). If there were contemporary records extant of ancient Israel's court proceedings or of speech about them, however, this word would surely be found. Its near restriction in the OT to use of the divine action, when civil functions are designated, is hard to explain.

It is worth noting that about a third of the appearances of *rib* (vb.) are in the LXX rendered by *krinō*, a word with prevalently legal-judicial overtones.

There has been much discussion in recent times of the *rib* motif as referring to the divine lawsuit against Israel for having broken the covenant. (Cf. H. B. Huffmon, "The Covenant Lawsuit and the Prophets," JBL 78:286-95. D. J. McCarthy gives a more balanced presentation in *Old Testament Covenant, a Survey of Current Opinion*, John Knox, 1972, pp. 38-40.) It is indeed true that the figure of God's "controversy" with Israel is couched in legal terms. But it may be doubted if the wording of the "lawsuit" is a necessary feature of the prophetic speech based on an appeal to a covenant form, or if it is a broader figure based on God's eternal relation of

love to his people (note the use in Hos 2:2 [H 4]; see further on *mishpāt*).

4. A single reference seems to require the sense of "lie in wait" or "set an ambush" (I Sam 15:5). For some reason BDB takes no notice at all of this occurrence, perhaps assigning the meaning "fight." But the LXX renders it by *enedrenō* "lie in wait," "plot against." This probably influenced KJV "laid wait" and KJV in turn ASV "laid wait," which meaning is not rejected by NASB "set an ambush." Even RSV, not overly awed by traditional renderings, has "lay in wait." The context almost certainly rules in favor of these common renderings against Gesenius and all his revisers to the present. It is a special kind of *hapax legomenon*.

5. Three times *rib* has the connotation of "to complain" (BDB). In these cases the special modification of "quarrel" is indicated by use of 'el also, to indicate the one to whom (Jud 21:22 "to complain unto us") or against whom complaints are made (Jer 2:29; 12:1; Job 33:13). A check of LXX reveals *krinesthai pros hēmas* Jud 21:22; *laleite pros me* Jer 2:29; *apolougēsomai pros se* Jer 12:1, indicating that this sense "complain" was understood to be one of the genuine, if rare, senses of *rib* in ancient times.

rib. *Strife, controversy, cause, etc.* This noun, whether cognate or derived, or if the verb is denominative, seems beyond our present knowledge. The noun has a similar range of translations to the verb.

In poetic parallel it appears with words for justification, pleading a cause, chastisement, punishment. Psalm 43:1 is striking in this regard and merits full examination by the expositor. Interestingly *rib* "strife," is in contrast with *shalwā* "quietness" (Prov 17:1).

rib is one of the rather large number of Hebrew words which must be examined by anyone wishing to construct a biblical theology of government.

Bibliography: For references to the considerable treatment of the *rib* motif in current critical thought, see Huffmon, H. B., "The Covenant Lawsuit in the Prophets," JBL, 78:285–95. Limburg, J., "The Root *RIB* and the Prophetic Lawsuit speeches," JBL 88:291–304. Westermann, Claus, *Basic Forms of Prophetic Speech*, Westminster, 1967, especially pp. 199–201.

R.D.C.

2160 ריף (ryp). Assumed root of the following.

2160a רִיקָה (*ripā*) a grain or fruit (II Sam 17:19; Prov 27:22). Meaning uncertain.

2161 *רִיקָ (riq) make empty, empty out (Hiphil only).

Derivatives

2161a רִיקָ (rêq) empty, vain.

2161b רִיקָ (riq) empty, idle, vain.

2161c רִיקָם (rêqām) vainly, emptily.

riq is used a few times literally of emptying vessels, sacks, etc. More often it is used in the extended meaning of drawing a sword (emptying the scabbard?). In Ps 35:3 it refers to drawing the spear; in Gen 14:14 to leading out troops.

rêq. *Empty, vain.* An adjective formed from the verbal root, it appears fourteen times in the OT. The initial use is Gen 37:24, "The pit was empty, there was no water in it." The adjective is also used of unfulfilled desires (Isa 29:8), "But he wakes and his soul is empty." *rêq* means "vain," "worthless" in some passages (Prov 12:11; 28:19), "He who follows worthless goals (*rêq*) will have plenty of poverty."

riq. *Empty, idle, vain.* This noun developed from a root cognate to Akkadian *rêqu*. The noun, *riq*, appears twelve times in the OT. The initial occurrence is Lev 26:16, "Sow your seed in vain." However, it more often means "empty" (Isa 30:7). It is used repeatedly to describe the vanity of human plans and efforts in the face of God's will (Ps 2:1). In Eccl the word used for "vanity, meaninglessness" is *hebel*, not *riq*.

rêqām. *Vainly, emptily.* This adverb appears sixteen times in the OT. The initial usage is found in Gen 31:42, "Surely now you would have sent me away emptily." The adverb is also used in the sense of "not fulfilled," "unsuccessful" (II Sam 1:22). "And the sword of Saul did not return unsuccessfully." Two specialized meanings are also developed, "without family" (Ruth 1:21), "I went away full and the Lord has brought me back empty"; and "without reason" (Ps 7:5), "If I have repaid my friend with evil, or plundered my enemy without reason." The sense "in vain" (Jer 50:9) is rare, being left more to *hinnām* (q.v.), the meaning "without cause" is found only twice (Ps 7:4 [H 5] and 25:3).

W.W.

רִיקָם (rêqām). See no. 2161c.

2162 רִיר (rîr) flow (like slime; Lev 15:3).

Derivative

2162a רִיר (rîr) slime juice, spittle (I Sam 21:14).

רִישׁ (*rish*), רִישׁ (*rêsh*). See nos. 2138a,b.

רָק (rak), רֹק (rök). See nos. 2164a,b.

2163 רָקַב (rākab) mount and ride, ride.

Derivatives

- 2163a רֶכֶב (*rekeb*) *chariot, chariotry*.
 2163b רִכְבָּה (*rikbā*) *act of riding*.
 2163c רֶכָב (*rakkāb*) *driver, charioteer*.
 2163d רִכּוּב (*r'kūb*) *chariot*.
 2163e מֶרְכָב (*merkāb*) *chariot*.
 2163f מֶרְכָבָה (*merkābā*) *chariot*.

rkb is a widely used verbal root cognate to both Ugaritic *rkb* and Akkadian *rakābu* from which the Hebrew may have derived the term. *rākab* appears seventy-five times in the OT, in both the Qal and Hiphil stems.

The initial occurrence of the verb is found in Gen 24:61, "And they (women) rode upon the camels." However, the verb is also used for riding upon asses (I Sam 25:42), mules (II Sam 13:29), and chariots (I Kgs 18:45). The term is not used of horses until the later prophetic books (Zech 1:8) because apparently they were not used for riding in Israel until late into the commonwealth period. There is little difference in meaning involved with the usage of the Hiphil stem (Gen 41:43; Deut 32:13, et al.). There has been some interest in the possible parallel usage of *rākab* in the sense of "riding on a cloud" or "riding on the clouds" (Isa 19:1), "Behold, the Lord rides upon a swift cloud." Cf. Ps 104:3 and certain passages from the Ugaritic poetic mythology where Ba'al is titled *rkb* 'rpt, "Rider of the clouds (UT 19: no. 1924)." Careful comparison of the two usages will demonstrate that although similar literary allusions are employed no dependency can be established.

rekeb. *Chariot.* A masculine noun, the common term for a horsedrawn vehicle used for warfare and royal travel. It appears over 120 times in the OT. Archeological evidence suggests Mesopotamia as the origin of the chariot, and it is highly possible that the term *rekeb* also originated in Mesopotamia. The verbal root of *rekeb* is *rākab*, which is cognate to Akkadian *rakābu*. The participial form of the Akkadian verb, *narkabtu* is the most common term for chariot. The Hebrew form of that word is *merkābā*. So then, both Hebrew terms are derived from the same root. The chariots mentioned in the Pentateuch in the Joseph narratives (Gen 41:13; 46:29; 50:9) are all Egyptian in origin. It appears that the Hyksos introduced chariot warfare into Syria and Egypt about 1600 B.C. The great destruction of Egyptian chariots at the Red Sea (Ex 14:9, 17-18, 23, 26; 15:19) is accounted as a signal act of God's salvation. When Joshua led the Israelites through Canaan they fought a powerful chariot force at Hazor (Josh 11:4). The Israelites kept largely to the hill country and away from the great royal highway along the sea coast, due in great measure to their lack of chariots. Naphtali and Zebu-

lun defeated Sisera and his nine hundred chariots near Mount Tabor (Jud 4:3). There is no doubt that it was David who introduced chariot forces to the armies of Israel (II Sam 8:4; I Chr 18:14). The chariot, *rekeb*, is used as a symbol of God's majesty and judgment (Ps 68:17 [H 18]). One of the uses of the term is in the descriptions of the fiery chariots which bore Elijah (II Kgs 2:11) and protected Elisha (II Kgs 6:17). Elisha is compared in his prophetic strength to "Israel's chariots and horsemen" (II Kgs 13:14). The word, *rekeb* is also used of the upper millstone probably in some sense that it was pulled by horses (Deut 24:6; Jud 9:53; II Sam 11:21), or possibly that it was the "rider," really *rōkēb*.

[In Hebrew often a collective noun has a corresponding feminine form used for individual items—the *nomen unitatis*. In line with this, *rekeb* more usually is collective "chariotry," the feminine noun *merkābā* is more usually the individual chariot. R.L.H.]

rikbā. *Riding.* A very rare and poetic noun, *rikbā* appears only in Ezk 27:20, "Dedan traded with you in saddle blankets for riding."

rakkāb. *Driver, charioteer.* This masculine noun is a technical term, semantically equivalent to its Akkadian cognate *rakibu*. It appears twice only, in I Kgs 22:34, "Therefore he said to his charioteer"; and in II Chr 18:33, the parallel passage. Some authorities locate this noun in II Kgs 9:17, "Summon a charioteer to go and meet them." However none of the versions accept this reading, all translate "rider."

r'kūb. *Chariot.* A rare noun found only in Ps 104:3, "Who makes the clouds your chariot." This expression also occurs in Ugaritic religious poetry, although there is no necessary connection between the Hebrew and Canaanite usage, the rarity of this form of the common word for chariot suggests that it is an expression limited to the needs of poetry.

merkābā. *Chariot.* This is a loan word from Ugaritic, which in turn is an Egyptianized form of the regular Akkadian participle *narkabtu*, literally, "a conveyance" or "chariot." While all of the Pentateuchal references are to foreign nations and their chariots (Gen 41:43; Ex 14:25 et al.) the historical references in the later books are to chariots bought or bartered for use in Israel. They were a royal province (I Kgs 12:18; 20:33; 22:35 et al.). They were used as symbols of royal prestige (I Sam 8:11) and in rituals to pagan deities (II Kgs 23:11). This root was also used as a place name (Josh 19:5; part of the land allotted to Simeon; I Chr 4:31), "Beth-mercaboth" or the "House of chariots."

Bibliography: Rainey, A. F., "The Military

2164 רַכַּךְ (*rākak*)

Personnel of Ugarit, JNES 24:17–27. THAT, II, pp. 777–80.

W.W.

רָכֹב (*r" kūb*). See no. 2163d.

רָכֹשׁ (*r" kūsh*). See no. 2167b.

רָכִיל (*rākil*). See no. 2165b.

2164 רַכַּךְ (*rākak*) *be tender, soft*.

Derivatives

2164a רָךְ (*rak*) *tender, soft, delicate*.

2164b רֶךְ (*rök*) *tenderness, delicacy* (Deut 28:56).

2164c מְרֶכֶךְ (*mōrek*) *weakness* (Lev 26:36).

A word found also in Ugaritic *rk*, *rākak* appears six times in the Qal stem. The initial occurrence is found in Deut 20:3, "Do not weaken." KJV, "let not your hearts be faint." The confusion among the versions has resulted in at least four different terms being used: "be softer" (Ps 55:21 [H 22]); "be tender" (II Chr 13:7); "faint" (Isa 7:4); "mollified" (Isa 1:6 in the Pual form), all of which actually detract from the precise meaning of the text. The Hiphil stem appears once (Job 23:16), "God has made my heart weak." It is an unusual term but not foreign to the experience of all human life. The psychological notion of "weak resolve," which is the basic and underlying meaning is easily understood in all of the contexts in which it occurs.

rak. *Tender, soft, weak.* This adjective is found sixteen times throughout the OT. The initial usage is in Gen 18:7, "Abraham ran to the herd and took a good and tender calf." It is also used in a derogatory sense in Gen 29:17, "Leah's eyes were weak." This also applies to the character of individuals (Deut 28:54, of a man; Deut 28:56, of a woman) and of maidens in Isa 47:1, "O daughter of the Chaldeans, you shall no longer be called tender and delicate." *rak* is also applied to the speech in the sense of "soft words," "Will he make many supplications to you, or will he speak soft words to you" (Job 40:27).

W.W.

2165 רָכַל (*rākal*) *go about* (in trading, etc.).

Derivatives

2165a רֶכֶלֶה (*r" kūllā*) *traffic* (Ezk 28:5, 16, 18), *merchandise* (Ezk 26:12).

2165b רָכִיל (*rākil*) *slanderer*.

2165c מַרְכֶּלֶת (*markōlet*) *market place* (Ezk 27:24).

The participle *rōkēl*, used as a substantive, is found in later Hebrew only and probably derives from a foreign term for "merchant." It appears

primarily in Ezk 27 as the description of Tyre in the lamentation over that city (Ezk 27:3, 12–13, 15, 17, 20, 22, 23 ([twice], 24, also in 17:14). It is found in only three other passages (I Kgs 10:15; Song 3:6; Neh 3:31).

rākil. *Slanderer.* This obscure masculine noun is used only six times in the OT. The initial occurrence is in Lev 19:16, "Thou shalt not go up and down as a slanderer among thy people." The other usages are in Jer 6:28, 9:4 [H 3]; Ezk 22:9; Prov 11:13a; 20:19a. The meaning is invariant in all occurrences. The translation "talebearer" found in some cases in the KJV and "gossip" in some versions is too light as the contexts show.

W.W.

2166 רָכַם (*rākas*) *bind* (Ex 28:28; 39:21).

Derivatives

2166a רֶכֶם (*rekes*) *roughness, or bound up, impeded, i.e. the impassable, or mountain chain* (Isa 40:4). Meaning doubtful.

2166b רֶכֶם (*rōkes*) *band, league*.

2167 רָכַשׁ (*rākash*) *collect, gather property* (e.g. Gen 31:18; 36:6).

Derivatives

2167a רֶכֶשׁ (*rekesh*) *steeds* (Mic 1:13; I Kgs 5:8).

2167b רָכֹשׁ (*r" kūsh*) *property*.

r" kūsh. *Property, goods, supplies.* A noun developed from *rākash*, cognate to Akkadian *rakāsu/ruksu*, but semantic relationship is not clear. The word *r" kūsh* appears twenty-nine times in the OT and means the goods owned by an individual, not necessarily wages or what is owed. It is most similar to English, "worth" or "estate." The root appears only in Gen, Num, I–II Chr, Dan, and Ezr. It covers a wide variety of property including: movable possessions of all kinds (Gen 14:16, 21); cattle and other domestic animals (Gen 31:18); movable property besides cattle (Gen 46:6); supplies and stores (Dan 11:13, KJV, "much riches," RSV "abundant supplies"); baggage and impediments are included. One special meaning is the "spoil" or "booty" of war (II Chr 20:25; 21:14, 17; Dan 11:24, 28.) Although the root certainly includes weapons and armor it does not do so primarily or exclusively. The OT points up the fact that both the supply and deprivation of *r" kūshā* is at the will and pleasure of God.

W.W.

2168 רָמָה (*rāmā*) *I, cast, shoot* (Ex 15:1, 10; Jer 4:29).

2169 *רָמָה (*rāmā*) II, *beguile, deceive, mislead*.

Derivatives

2169a רָמְיָה (*r^mmiyā*) *slackening, deceit*.2169b מִרְמָה (*mirmā*) *deceit, treachery*.2169c תְּרֻמָּה (*tormā*) *treachery* (Jud 9:31).2169d תְּרֻמִּית (*tarmit*) *deceitfulness*.

This root is philologically though not semantically cognate to Akkadian *ramû*. It appears eight times in the OT, always in the Piel stem. The initial usage of the verb (Gen 29:25) is read "wherefore then hast thou beguiled me" by the versions, KJV, JPS, RSV, "Why then have you deceived me" is preferred. The translation "deceive" fits well the use of *rāmā* in most occurrences (Josh 9:22; I Sam 19:17; 28:12; II Sam 19:27; Prov 26:19; Lam 1:19). However in one passage the meaning is somewhat more difficult. In I Chr 12:17, David addresses the volunteers from Benjamin and Judah, "If you have come to betray me," the root *rāmā* with the Hebrew prepositional prefix "le-" is translated by all authorities as "betray." Although this is the single case in the whole OT it seems to be quite correct.

r^mmiyā. *Slackening, looseness, sloth, deceit, fraud*. There is a centuries-old controversy as to which of the variety of meanings is associated with which verbal root, and whether or not more than one verbal root is involved. BDB differentiates three separate roots for *rāmā*, KB and the rabbinical scholars differentiate two. KB is correct on the basis of the original Akkadian cognates. *r^mmiyā* "slackening," "looseness." "Sloth" is found in Jer 48:10; Hos 7:16; Ps 78:57; Prov 10:4; 12:24; 27; 19:15. "Sloth casts into a deep sleep" (Prov 19:15) derives from the *rāmā* which is cognate to Akkadian *ramû*, with "u" vowel meaning "to loose." *r^mmiyā* "deceit," "fraud" is found in Job 13:7; 27:4; Ps 32:2; 52:4; 120:2-3; Mic 6:12. "Your inhabitants speak lies, and their tongue is deceitful in their mouths," (Mic 6:12) is better taken from *rāmā* "beguile" which is cognate to Akkadian *ramû*, with "i" vowel meaning "to throw." (Although KB derives both nouns from the *rāmā* meaning "to loose"—we believe by mistake. There is no psychological connection or semantic relationship between the meanings of the two *r^mmiyā* forms—they simply became confused by reason of their identical sound and spelling.

mirmā. *Deceit, treachery*. This participle occurs nearly forty times in the OT with the most frequent usage in Ps. It initially appears in Gen 27:35, describing the swindle perpetrated on Esau by Jacob. It is used particularly of treacherous or deceitful speech (Gen 34:13; Ps 10:7; 17:1; 24:4 et al.). *mirmā* is also used of false weighted

scales which are said to be "falsifying the scales with deceit" (Amos 8:5). An interesting usage is found in Jer 9:6, "Heaping oppression upon oppression, and deceit upon deceit." The OT makes clear that deceitful speech is one of the most heinous offenses against God. The repetition of the root in Ps in assurances that the prayer and praise of the righteous is without deceit, reinforces the importance of truth toward the Lord.

tarmit. *Deceitfulness*. This feminine noun bears the abstract meaning of deceitfulness. The word occurs five times in the OT (Ps 119:118; Jer 8:5; 14:14; and 23:26 where it is the reading of the Qere; Zeph 3:13), "Neither shall a tongue of deceitfulness be found in their mouth" (Zeph 3:13).

W.W.

רִמָּה (*rimmā*). See no. 2175a.רָמָה (*rāmā*). See nos. 2033d, 2168, 2169.2170 רִמּוֹן (*rimmôn*) I, *pomegranate*.

This is a term of unknown but very ancient origin, cognate to Akkadian *armannu*, an aromatic tree and fruit, possibly the apricot. The pomegranate is mentioned throughout the OT both as an actual fruit (Num 13:23), one of the samples brought back by the twelve spies who went into Canaan, and also as an architectural and decorative motif (Ex 28:34; Jer 52:22 et al.). The frequent mention of the root *rimmôn* in Song of Solomon (4:3, 6, 7, 13; 6:11; 7:13; 8:2) has led to speculation as to its use in love potions, etc. Although this practice is widely attested from Egypt and Mesopotamia, there is no evidence for it among the Israelites.

W.W.

2171 רִמּוֹן (*rimmôn*) II, *Rimmon*.

The name of a Syrian deity known to the Babylonians as *Ramānu*, apparently a minor weather god or storm deity. The name appears only in II Kgs 5:18 in connection with the story of Naaman, the Aramaean. The interchange of attributes and divine names among the ancient near eastern cults is almost impossible to trace. This is especially true since many divine names were local or topical designations. There are a number of place names "Rimmon" in the OT. The fact is that when these towns were taken in conquest the local idols and cults were added to the pantheon of the invading culture. The name Rimmon appears in a number of theophoric names of Syrian kings—Tabrimmon, "Rimmon is good," and Hadadrimmon, "Rimmon will attack." [Or a combination of the two deities Hadad and Rimmon. R.L.H.] Although the name appears from a

2172 רָמַח (rōmah)

few obscure texts from the Hellenistic age, nothing else is known.

W.W.

רָמוּת (rāmūt). See no. 2133e.

2172 רָמַח (rōmah). *spear, lance* (e.g. Jud 5:8; Num 25:7). Derivation uncertain.

רָמִיָּה (r' miyā). See no. 2169a.

2173 רָמָה (rammāh) *mare* (Est 8:10). Meaning dubious.

2174 רָמַם (rāmōm) *I, be exalted* (e.g. Job 24:4; Ezk 10:15). A by-form of rūm.

2175 רָמַם (rāmam) *II, be rotten, breed maggots*. Denominative verb.

Parent Noun

2175a רִמְמָה (rimmā) *maggot*.

The verbal root is philologically, although not semantically cognate to Akkadian *ramāmu*. The root *rāmam* appears only once in the OT, in the special provision of manna for the Israelites during the Exodus (16:20), כִּי, "it bred worms," followed by all other versions.

rimmā. Maggot, worm of decay. This word occurs seven times in the OT, always in contexts describing decay (Ex 16:24) in food, or in the body (Job 7:5; Isa 14:11). The root appears also in Job (17:14; 21:26; 24:20) and in a special metaphorical usage, 25:6, where *rimmā* appears as the "A" word in a very clear parallel phrase, "How much less (pure) is man, that is a maggot (*rimmā*); and the son of man that is a worm."

W.W.

2176 רָמַס (rāmas) *trample*.

Derivative

2176a מִרְמָס (mirmās) *trampling place, trampling* (e.g. Mic 7:10; Ezk 34:19).

This purely Hebrew verbal root occurs in the historical and prophetic books, but not in the Pentateuch. *rāmas* appears eighteen times in the OT. It refers to the trampling down with the feet of a number of objects. The initial occurrence is found in II Kgs 7:12, "And the people trod upon him." The term also describes the trampling of: animals (Ps 91:13), "the young lion and the serpent you will trample under foot"; plants (II Kgs 14:9), "a wild beast of Lebanon passed by and trampled down the thistle"; grapes (Isa 63:3), "I have trodden the wine press alone—I trampled them in my fury"; the potter's clay (Isa 41:25),

"he shall trample on rulers as on mortar, as the potter treads clay." In both of these passages in Isa the emphasis is on God's judgment of wickedness and triumph over it. It is a strong figure. It is also used of the Psalmist's life (Ps 7:5 [H 6]), "Let him trample my life to the ground." In another passage (Dan 8:10) the prophet sees the horn which grows until "it grew great, even to the stars of heaven; and some of the host of the stars it cast down to the ground and trampled upon them." The root is used once in the Niphal stem (Isa 28:3), "The crown of pride of the drunkards of Ephraim shall be trampled under foot."

W.W.

2177 רָמַשׁ (rāmaś) *creep, walk on all fours*.

Derivative

2177a רִמְשָׁה (remeś) *creeping organism*.

The Hebrew verb which describes the locomotion of small animals, especially reptiles. It appears primarily in the account of creation (Gen 1:21, 26, 28, 30; 7:8, 14, 21; 8:12, 19; 9:2) and in the prohibitions against unclean foods (Lev 11:44, 46; 20:25) and other such catalogues of beasts (Deut 4:18). It appears in two poetic passages (Ps 69:35; 104:20) and one prophetic passage (Ezk 38:20), "All the creeping things that creep on the ground."

remeś. Creeping organisms. This masculine noun is one of the Hebrew classifiers of living creatures. It is apparently related to the Arabic *ramaša*, and to the Akkadian noun *namashtu* "creeping things." *remeś* is used sixteen times in the OT, of which nine occurrences are in the creation account (Gen 1:24, 25, 26; 6:7, 20; 7:14, 23; 8:19; 9:3), and the account of the flood. The root encompasses all smaller animals but seems to exclude the large grazing animals, whales, birds, and insects. The root is used of sea creatures (Ps 104:25), "There, the sea, great and wide, in which are living creatures (*remeś*) innumerable." The most interesting limitation of the term is that given in one of the few prose passages in which *remeś* appears (I Kgs 5:13). The wisdom of Solomon is described, "And he spake of trees, from the cedar of Lebanon to the hyssop that grows out of the wall; he spoke also of animals, and of birds, and of creeping organisms (*remeś*) and also of fishes." Another slightly variant differentiation appears in Ezk 38:20, "The fish of the sea, and the birds of the air, and the animals of the field, and all creeping things that creep upon the ground." On the basis of these latter two usages it appears that *remeś* means not only small mammals such as rodents but the small reptiles common in the gravel and rocks of Palestine. They are included in the collective statements as a small part of God's creation [This root overlaps

the root *shāraš* "swarm" with its noun *sheres* (q.v.) which כַּנַּף also translates "creeping things." But whereas *remeš* is used extensively in the Genesis accounts and not in the catalog of unclean things in Lev 11 (except for the verb *rāmaš* twice), *sheres* is used sparingly in Gen and twelve times out of the total fifteen times in Lev. Apparently the verb *rāmaš* emphasizes the scurrying of smaller four-footed mammals, whereas *shāraš* emphasizes the teeming multiplication of some aquatic creatures and insects. The usage of *sheres* in Lev 11 clearly includes insects ("going on all fours." כַּנַּף refers perhaps to the front four legs of insects not counting the springing hind legs) vv. 20–23; small crawling creatures (mouse, lizard, snail, etc.) vv. 29–31; things that glide or have many legs (snakes, spiders, caterpillars, etc.) vv. 41–44. All these small creatures multiply rapidly and as a class are scavengers, parasites, or are otherwise inedible. For a rationale of these laws of diet, cf. R. L. Harris, *Man—God's Eternal Creation*. R.L.H.]

W.W.

רֶן (*rōn*). See no. 2179a.2178. רָנָה (*rānā*) *rattle* (Job 39:23).רִנָּה (*rinnā*). See no. 2179c.2179. רָנָן (*rānan*) *cry out, shout for joy*.

Derivatives

2179a. רֶן (*rōn*) *ringing cry* (Ps 32:7).2179b. רִנָּנָה (*r' nānā*) *ringing cry*.2179c. רִנָּה (*rinnā*) *ringing cry*.2179d. רִנָּנִים (*r' nānim*) *birds of piercing cries* (Job 39:13).

rānan is a primary Hebrew root, not developed in the other Semitic languages, passing into medieval Judeo-Arabic. The root and its verbal noun appear over fifty times in the OT. The most frequent occurrences are in Isa and Ps, generally in poetic passages.

The initial use of *rānan* is in Lev 9:24 where the shout of jubilation is connected with a divinely appointed sacrifice. This usage of the term to describe the joy of Israel at God's saving acts is carried on throughout the OT. In all of the fourteen occurrences of *rānan* in Isaiah, it is the connotation of holy joy which is being celebrated by Israel's shouting (Isa 12:6). The cessation of such emotion is portrayed as one of the grimmest aspects of Moab's fall. There is little variation in meaning as the root appears in several different stems. The overwhelming respect of the verb is toward God. The one particularly difficult occurrence is found in Lam 2:19 where the specific form is similar to three other passages (Isa 54:1;

Zeph 3:14; Zech 2:14). The Lam context has in view the tribulation and desolation and the prophet exhorts the daughter of the city to "cry out." However in all other passages it is to praise God that the root *rānan* is used. Here it is to supplicate, not to jubilate, that the cry is raised. The unifying factor in this and all other usages is the fact that it is to God that the cry is raised. In Ps the root is developed to its fullest. *rānan* appears in parallel poetry with nearly every term for "joy," "rejoicing" and "praise" but not clearly in any strict grammatical relationships. [It also occurs a few times in parallel with *shir* "sing" (Ps 59:16 [H 17]) and *zamar* "sing" (Ps 98:4). The jubilation which is the main thrust of the root is elsewhere also in a context of music (II Chr 20:22, cf. v. 21), and singing may well be indicated. In many cases the jubilation could equally well be expressed in shouting or song—either would suit the context. The כַּנַּף translates by "sing" half the time. In any case, Israel's song would have been somewhat different from ours and perhaps more similar to jubilant shouting. R.L.H.] Generally, *rānan* is the "A" or initial term in most parallel pairs of terms. The frequent employment of the term indicates decisively that the highest mood of OT religion was joy.

r' nānā. *Cry of joy*. This noun appears in only four poetic passages (Ps 63:6; 100:2; Job 3:7; 20:5), "The joyful cry of the wicked is short."

rinnā. *Ringling cry, of joy or sorrow*. This is very likely a later development from the root *rānan* which occurs in the Pentateuch where this word, *rinnā*, is absent. Like the older form, *rinnā* may mean both cry of joy (Isa 14:7), "They break out in cries of joy"; and cries of lamentation (I Kgs 8:28), "Yet have regard to the prayer of thy servant and to his cry of sorrow." The root occurs most frequently in the poetic context of the psalms.

Bibliography: Wagner, Norman E., "רָנָה in the Psalter," VT 10:435–41. THAT, II, pp. 781–85.

W.W.

רִנָּנִים (*r' nānim*). See no. 2179d.רָסִיס (*rāsīs*) I, II. See nos. 2181a, 2182a.2180. רָסַן (*rsn*). Assumed root of the following.2180a. רָסַן (*resen*) *halter* (Isa 39:28), *jaw* (Job 41:5).2181. רָסַס (*rāsas*) I, *moisten* (Ezk 46:14).

Derivative

2181a. רָסִיס (*rāsīs*) I, *drop of dew* (Song 5:2).

2182 רָסַס (*rss*)

2182 רָסַס (*rss*) II. Assumed root of the following.

2182a רָסַס (*rāsīs*) II, *fragment* (Amos 6:11).

רָעַ (rē'a). See nos. 2135a, 2186a, 2187a.

רָע (*ra'*), רָעָ (rōa'). See nos. 2191a,b.

2183 רָעַב (*rā'ēb*) *be hungry, voracious*.

Derivatives

2183a רָעַבָּ (rā'āb) *hunger, famine*.

2183b רָעַבָּ (rā'ēb) *hungry*.

2183c רָעַבּוּ (r'ābôn) *hunger* (Gen 42:19, 33; Ps 37:19).

This is a Ugaritic root, *rgb*, which occurs in its Hebrew form nineteen times in the OT. A few of those occurrences may be ascribed to the adjectival form, this being a stative verb in which the third person masculine and the perfect participle are like the adjective. It is used in reference to human hunger in all instances and appears in several stems. In one passage (Deut 8:3) God is stated to be sovereign over hunger and in a magnificent parallel poetic statement (Prov 10:3) God is praised as the provider for the hungry, who upholds the righteous and their offspring. In Prov 19:15, hunger is seen as the result of sloth.

rā'āb. Hunger, famine. This standard word for hunger occurs over one hundred times in the OT. The greatest number of usages are in Gen 41–47, the story of Joseph and the famine, and in Jer in chapters dealing with the coming desolation of Jerusalem and other cities. In many passages it is made clear that abundance and famine are both under the providence of God (Ps 33:19), "That he may deliver their soul from death, and keep them alive in famine."

In ancient days, with food distribution and food preservation very limited, famine meant severe hardship or starvation for many. It is therefore repeatedly classed by Jeremiah with sword and pestilence as one of the three great judgments of God (e.g. Jer 29:17). Ezekiel sometimes adds a fourth, fierce beasts (Ezk 14:21). The most famous famine in Israel was that caused by the three seasons without rain in Elijah's day. Not until the famine was severe did the nation admit that it was the judgment of God rather than "very unusual weather." The greatest famine, according to Amos 8:11 will be the "famine of hearing the words of the Lord."

r'ābôn. Hunger. This abstract masculine noun occurs three times in the OT (Gen 42:19; 23; Ps 37:19), "And in the days of hunger they shall be satisfied."

Bibliography: TDNT, VI, pp. 14–17.

W.W.

רָעַבּוּ (*r'ābôn*). See no. 2183c.

2184 רָעַד (*rā'ad*) *tremble*.

Derivatives

2184a רָעַד (*ra'ad*) *trembling* (in fear, Ex 15:15; Ps 55:5 [H 6]).

2184b רָעַדָּ (r'ādā) *trembling, fear* (Job 4:14; Ps 48:6 [H 7]).

rā'ad and its derivatives occur only nine times. Cognate evidence and contexts both support meanings such as "tremble" or "fear." The Qal describes the earth's trembling before God (Ps 104:32). The Hiphil, without any clear causative meaning, describes trembling under threat of God's judgment (Ezr 10:9) and Daniel's trembling before a vision (Dan 10:11).

W.W.

2185 רָעָה (*rā'ā*) I, *pasture, tend, graze*.

Derivatives

2185a רָעָה (*r'ā*) *pasture* (I Kgs 5:3).

2185b מִרְעָה (*mir'eh*) *pasture, pasturage* (e.g. Isa 34:14; Ezk 34:18).

2185c מִרְעִית (*mar'it*) *pasturing* (Jer 23:1), *pasturage* (Hos 13:6).

The root *rā'ā* is cognate to Akkadian *re'ū*, a very ancient word, used as an honorific title in royal names and inscriptions from the time of Sargon of Akkad (c. 2300 B.C.). A cognate, *r'i*, is an important root in Ugaritic. Cognates are also found in Aramaic, Phoenician, and other Semitic languages. *rā'ā* occurs over 160 times in the OT, the participial form *rō'eh* "shepherd" occurring over 60 times. It is the primary term for "feeding" domestic animals. Since the most common occupation in Palestine from greatest antiquity was shepherding, the term is basic to the description of the people of the country in all historical periods. The initial occurrence (Gen 29:7) is translated "feed" by all the versions, however the very next occurrence (29:9) is read "kept" by KJV and RSV, but "tended" by JPS. The actual meaning is "pastured" or "herded." There is a degree of confusion among the versions over the translation of this root: Gen 37:2; Job 1:14, KJV "feeding," RSV reads "pasturing" (Gen 37:2), "feeding" (Job 1:14). There are many other confused passages such as: KJV "he fed" (Ps 37:3); "devour" (Ps 80:13 [H 14]); "eat" (Ezk 34:19) and in the same verse "eat up," "keep" (I Sam 16:11; 17:34; 25:16); "wander" (Num 14:33) "waste" (Mic 5:6 [H 5]). The root is used to describe the tending of sheep (Gen 30:36), asses (Gen 36:24), cattle (Gen 41:2), and gazelle fawns (Song 4:5).

It is used metaphorically for a variety of descriptions. Among them are: the tranquility of two animals, normally pursuer and prey, grazing to-

gether: bear and cow (Isa 11:7); wolf and lamb (Isa 65:25). The root *rā'ā* also appears in philosophical and theological metaphors as (Prov 15:14) "the mouths of fools feed on folly"; (Isa 44:20) "he feeds on ashes." Invading armies pictured as a horde of beasts or insects are said to "feed" in the sense of "devour" conquered towns (Mic 5:6 [H 5]). From very ancient antiquity, rulers were described as demonstrating their legitimacy to rule by their ability to "pasture" their people. Hammurabi and many other rulers of ancient western Asia are called "shepherd" or described as "pasturing" their subjects. In the OT, however, it is the Lord who feeds his people and is praised for his mercy in providing for them (Gen 48:15; Ps 23:1; 28:9; Isa 40:11; Hos 4:16 et al). This attribute of God is one of the marks of the offices of prophets, priest, and king. David's claim to the throne is based upon God's command that he feed the people (II Sam 5:2). Failure of the officers of Israel to feed the people either physical or spiritual nourishment was deemed a severe transgression (Ezk 24:2ff.) In this chapter the prophet plays repeatedly on the two forms of the root, *rā'ā*, the verb meaning "to pasture" and the noun meaning the "pastor" or shepherd. The true repetition of the ideas is lost in all the versions by supplying synonyms where the Hebrew uses the same term throughout. The OT theological idea of the good shepherd who feeds his flock with God's truth (Jer 3:15 etc.) becomes prominent in the NT (Jn 10:11).

Bibliography: Thomson, J.G.S.S., "The Shepherd-Ruler Concept in the OT and its Application in the NT," SJT 8:406-18. THAT, II, pp. 791-93.

W.W.

- 2186 רָעָה (*rā'ā*) *II*, associate with, be a friend of. Used in the Qal and Hithpael and as a denominative verb in the Piel—a total of seven times.

Derivatives

- 2186a רֵעָה (*rēa'*) *I*, friend, companion, another person.
 2186b רֵעִה (*rē'eh*) friend, sometimes technical Friend of the King."
 2186c רֵעָה (*rē'ā*) female companion.
 2186d רָעִיָּה (*ra'yā*) attendant maidens, especially in Song 1:9 etc.
 2186e רֵעוּת (*r'ūt*) *I*, female companion, mate (of birds).
 2186f מְרֵעָה (*mērēa'*) confidential friend.

rēa'. Friend, companion, another person. Of all these words, the most common is *rēa'*, friend (used 187 times). The others may have special usages that are not too clear to us.

The word *rēa'* is used for friend, neighbor, associate—close or occasional. Often it is used in

the phrase, one to another. It is used of the Hebrew companion slain by a fellow slave in Ex 2:13; of a man murdered by his fellow in Ex 21:14; of the soldier who heard the dream of a fellow soldier in the Gideon story (Jud 7:13); and of Job's three friends (!). It thus can be used of chance acquaintances and partners, but also of closer friends. Hirah the Adullamite was Judah's friend (Gen 38:12). The word is not used for David and Jonathan's friendship. The breadth of usage of this word shows that when Christ quoted Lev 19:18, "Thou shalt love thy neighbor as thyself," the lawyer need not have asked his famous question. The preceding verse in Lev is not so famous, but shows that the OT law was aimed at the heart as well as the action, "Thou shalt not hate thy brother in thine heart."

Bibliography: TDNT, VI, pp. 312-15. THAT, II, pp. 786-90.

R.L.H.

- 2187 רָעָה (*r'h*) *III*. Assumed root of the following. Apparently a synonym of *rāṣā* (q.v.) borrowed from the Aramaic *rā'ā*.

2187a רָעָה (*rēa'*) *II*, purpose, aim (Ps 139:2, 17).

2187b רָעוּת (*r'ūt*) *II*, longing, striving (Eccl 1:14; 2:11, 17, 26; 4:4, 6; 6:9).

2187c רָעִיוֹן (*ra'yôn*) longing (Eccl 1:17; 4:16; 2:220).

רָעָה (*rā'ā*). See no. 2191c.

רָעוּת (*r'ūt*). See nos. 2186e, 2187b.

רָעִי (*r'i*). See no. 2185a.

רָעִיָּה (*ra'yā*). See no. 2186d.

רָעִיוֹן (*ra'yôn*). See no. 2187c.

- 2188 *רָעַל (*rā'al*) quiver, shake, reel. This verb occurs only once, in the Hophal (Nah 2:4).

Derivatives

2188a רָעַל (*ra'al*) reeling (Zech 12:2).

2188b רָעָלָה (*r'ālā*) veil (Isa 3:19).

2188c תָּרָעָלָה (*tar'elā*) reeling (Isa 51:17, 22; Ps 60:5).

- 2189 רָעַם (*rā'am*) to thunder. Denominative verb.

Parent Noun

2189a רָעָם (*ra'am*) thunder.

2189b רָעָמָה (*ra'mā*) vibration (Job 39:19). Meaning uncertain (NIV "flowing mane").

r'm has no cognates in the contemporary Semitic languages. The Qal stem occurs three times in the OT (Ps 96:11; 98:7; I Chr 16:32), "Let the sea thunder" in praise. The Hiphil which means, "to

cause to thunder," occurs eight times. In the initial occurrence (I Sam 2:10), it is God himself who "thunders" in anger at his enemies. In I Sam 1:6, the description of Peninnah's vexation of Hannah because she was childless, *rā'am* appears in the MT. But there was apparently a stronger verb read by the Aramaic version, "And her rival troubled her sorely, to make her fret." The Aramaic Targum uses a word derived from "zeal, jealousy" (*qn'*). But "fret" is to be taken from *rā'am* as figurative of her loud complaints. In the OT view, God is sovereign over all of the natural elements so that the great violences of wind and storm are indicative of his will.

rā'am. Thunder. This masculine noun appears six times, all in poetic contexts. It is an attribute of God's presence (Isa 29:6); the reaction of the cosmos at God's presence (Ps 77:18 [H 19]; 104:7). Job asks concerning the contrast between God's whisper and his thunder (26:14). The same notion of the command of God in the thunder is mentioned by the Psalmist (81:7 [H 7]). Job compares the tumult and shouting of battle to thunder (39:25). God's voice (*qôl*, q.v.) is also used, figuratively, for thunder (Ps 29:3, 4, etc.)

W.W.

- 2190 *רָעַן (*rā'an*) *be(come) fresh, luxuriant, green.* This verb occurs only once, in the Pael (Job 15:32).

Derivative

- 2190a רָעָן (*rā'anān*) *luxuriant, fresh* (e.g. Song 1:16; Hos 14:9).

רָעָן (*rā'anān*). See no. 2190a.

- 2191 רָעַע (*rā'a'*) *I, be bad, evil.* Denominative verb.

Parent Noun

- 2191a רָעָה (*ra'*) *evil, distress;* also adjective, *evil, bad.*

- 2191b רָעָה (*rōa'*) *badness, evil.*

- 2191c רָעָה (*rā'ā*) *evil, misery, distress.*

Cognate adjectives of the root *r'* occur in Akkadian (*raggu* "bad, evil") and Phoenician (Karatepe 1. 15 "evil men"; substantive "all the evil" 3. 17). The root also occurs in Ugaritic according to AisWUS, no. 2533.

The essential meaning of the root can be seen in its frequent juxtaposition with the root *tōb*. Thus Moses concluded, "See I set before you today life and what is good [*tōb*], death and what is evil/bad [*ra'*]" (cf. Mic 3:2). Frequently they occur in the merism that one distinguishes "good and evil/bad" (II Sam 14:17; 19:35 [H 36]; I Kgs 3:9; Isa 7:15; cf. here "tree of good and evil," Gen 2:9, 17).

Since the decision that something is bad depends subjectively on one's taste, the root frequently occurs with the formula "in the eyes of." Thus Isaiah threatens those whose moral judgments are distorted: "Woe to those who call evil good and good evil." Because the Lord's judgment stands as a moral absolute, however, one can speak of objective evil, of sin. The formula '*āsā hāra' b' 'enē YHWH* "to do evil in the LORD's judgment" occurs frequently in the OT.

The root can have either a passive or active connotation: "misfortune, calamity," and "wickedness" respectively. It can occur in profane contexts, "bad" "repulsive," and moral contexts, "evil" "wickedness."

The denominative verb, occurring seventy-five times with meanings ranging from "displeasing, injurious," to be bad or evil [see above] inherits from its noun a dual meaning of being wrong in regard to God's original and ongoing intention and detrimental in terms of its effects on man. In some instances it may refer only to its injurious effects on man, either as physical or emotional harm to the person or as painfully unpleasant experiences. There are practically no philosophical or metaphysical connotations that bear upon theodicy or cosmology. The verbal forms of the root are basically descriptive of the interrelations between God and man and between man and man.

rā'a' designates experiences which entail physical pain (Num 16:15; I Chr 16:22; Ps 105:15), or emotional pain (Gen 43:6; Num 11:10–11), in the case of Naomi the loss of family (Ruth 1:21; cf. I Kgs 17:20).

In the moral and religious realm of meaning, the verb denotes activity that is contrary to God's will. Bildad alludes to this aspect of meaning in Job 8:20, and the prophets Isaiah (31:2) and Zephaniah (1:12) state it more strongly. A phrase which highlights God's evaluation of action is "in his sight" which appears three times in relation to the verb (Num 22:34; Prov 24:18; Mic 3:4). Another way is to contrast *rā'a'* activity with God's good acts (Josh 24:15) or with good people. The latter uses a participial form and is confined to the Psalms (26:5; 37:9; 92:11 [H 12]).

The range of activity associated with *rā'a'* begins with rejection of God (Isa 1:4; 9:17; Jer 7:26; 16:12), particularly in the practice of idolatry (I Kgs 14:9; 16:25; II Kgs 21:11; Jer 25:6) and once the destruction of his holy place (Ps 74:3). Abuse of people and exploitation of their property is common. This includes causing physical pain (Num 16:15; Ps 22:16 [H 17]); harsh slavery in Egypt (Ex 5:22–23; Num 20:15; Deut 26:6), dishonesty (Gen 31:7; 44:5; Deut 15:9), demand for immoral relations (Gen 19:7; Jud 19:23), verbal abuse (Ps 27:2), and efforts to kill (I Sam 25:34; 26:21; Jer 38:9). In one case it involves a harsh

oath (Lev 5:4) and in another King David's taking a census (but see *pāqad* for possibility that this was a mustering of the troops—still sinful R.L.H.) of the people (I Chr 21:17).

The biblical writers take *ra'a'* back into the inner sources of the acts. The people who do it lack understanding (Jer 4:22) of the true nature of their acts, yet go ahead and deliberately plan to hurt others (Prov 24:8). In fact it becomes a habit (Jer 13:23). More seriously, it becomes a compulsion (Gen 19:9; Prov 4:16; 17:4). Part of their lack of understanding is their failure to realize till too late the injury they cause themselves (I Sam 12:25; Ps 44:2 [H 3]; Jer 13:23).

God is the subject of the verb *ra'a'* in Ps 44:2 [H 3]; Jer 25:29; 31:28; Mic 4:6; Zech 8:14), but his infliction of pain on people is not due to viciousness; it is the just judgment of sinners who do not respond to his call for repentance. In the Old Testament, God is not depicted as committing an immoral act when he does *ra'a'* to the wicked.

Several times the Psalmist asked God to punish those who abuse him (64:2 [H 3]; 94:16; 119:115), but there were efforts made to urge, or even to challenge Israelites to face up to the way they ill-treat others (Lev 5:4; Josh 24:15) and to change their ways. Advice was given on how to keep from doing *ra'a'* (I Sam 25:34; Ps 15:4; 37:1, 8; Prov 24:19). Isaiah pointed to the future in which God promised that *ra'a'* would not be practiced in his holy mountain (11:9; 65:25).

ra'. *Bad, evil* (noun). The masculine noun *ra'* often is set in contrast with *tōb* (good) as opposite poles of the moral spectrum. Sometimes *shalōm* (peace) is given as its opposite. The noun is further defined as being that condition or action which in his (God's) sight is unacceptable (Jer 52:2; Mal 2:17; cf. Neh 9:28).

Starting with the purely secular meaning of the noun, one finds that *ra'* denotes physical injury (Jer 39:12), or times of distress (Amos 6:3 and the famous verse, Isa 45:7 "I bring prosperity and create disaster" *niv*), but mostly denotes unethical or immoral activity against other people, whether by speech (Ps 41:3 [H 6]; 73:8; 109:20), by practice (Mic 2:1; 7:3), or by offering improper sacrifices (Mal 1:8).

Twice *ra'* serves as an abstract of an inner condition (Ps 7:9 [H 10]; Prov 12:21; "wickedness"), but most often it helps depict inner attitudes toward either God or man. A person may plan, desire, love, and rejoice in *ra'* (Ps 52:3; Prov 2:14; 6:14; 12:20), or be apathetic (Ps 36:4; cf. Prov 28:4). *ra'* may be a refusal to respond to God's call (Neh 9:35) which issues in an all-out surrender to this activity (II Kgs 21:9; II Chr 33:9; Prov 1:16; Isa 59:7).

The person whose way of life is characterized

by *ra'* has a bleak future, if he continues in it. God is against him (Isa 31:2) and has declared sentence against him (Mic 1:12). Life itself is against him (Deut 31:39; Job 2:10; 30:26; Ps 54:5; 140:11–12; Prov 13:17; 14:22; Eccl 8:9).

Left to himself, an evil person has no chance of survival. But the God who is his judge is also the one who calls him to change his ways; it must be a radical action on man's part (Ps 34:15; 37:27; Prov 3:7; Amos 5:14–15; Zech 1:4). This is a far more beneficial method than the legal method mentioned about ten times in Deut as a "putting away" ("purge" *rsv*) of evil. God promises that man's turning from *ra'* will lead to a saving event (Job 5:19; Ps 121:7; Prov 19:23). Assurance is added to the promise (Ps 10:6; 23:4) that this salvation is an actual experience of life, which can be tied to commitment (Ps 119:101; Jer 42:6). And there is advice on how to keep free from *ra'*. A person is told to keep from it (Prov 6:24; Isa 56:2; Jer 7:6), which may include a strong attitude of hating *ra'* (Ps 97:10; Prov 8:13; Amos 5:15). Above all, do not provoke God with idols (Jer 25:7).

ra'. *Evil, bad* (adjective). This form of *ra'* qualifies the nouns to which it is related, indicating the quality or the injurious activity of the noun. The noun may designate the lack of quality or the inferior quality of things or people which are thus unable to meet standards of value or function beneficially.

In a secular sense, there are many illustrations of bad quality. First there were the ill-favored, lean cattle in Pharaoh's dream (Gen 41:21, 27), and the water which was unfit to drink (II Kgs 2:19; "naught," *kiv*; "bad," *rsv*), and trade goods which one claimed was unfit to buy (Prov 20:14 ("naughty," *kiv*; "bad," *rsv*). In II Kgs 4:41 there is reference to something ("harm," *rsv*) in the food of a cooking pot that was dangerous and which the prophet corrected. The adjective *ra'* may denote vicious beasts (Lev 26:6), angels which bring distress (Ps 78:49), famine (Ezk 5:16), diseases (Deut 7:15; 28:35, 59; II Chr 21:19; Job 2:7; Eccl 6:2). The term may refer to things which seem to function so as to bring distress, such as messenger reports (Ex 33:4; Neh 6:13) or wonders (Deut 6:22). Events (Eccl 2:17; 9:3) or the times (days) (Gen 47:9; Prov 15:15; Eccl 4:8) may go awry and be filled with distress. This adjective may designate displeasure (I Sam 29:7) or sorrow of heart (Neh 2:1–2; Prov 25:20).

More often *ra'* indicates moral deficiencies, moral qualities that injure oneself or others, or a condition that is below par. The measure of these negative qualities is God's evaluation (Prov 15:3) which is often couched in a phrase "in the sight of the Lord" which occurs about fifty-five times, mostly in the historical books. The term is also

defined by being set in contrast to *tōb* "good" about seven times. So people who disobey God are *ra'* (about eleven times) especially if they provoke God with idolatry (II Kgs 17:11; etc). In some instances, *ra'* seems to denote the inner condition of such people (Gen 6:5; Prov 26:23; Eccl 9:3; Jer 3:17; 7:24). Note the more abstract nuance of Eccl 9:3. Negative attitudes are labeled as *ra'*, i.e. pride (Job 35:12), resentment (Prov 15:10), resistance (Neh 9:35; cf. Ps 64:5; Ezk 13:22). Violence to others qualifies men's actions as *ra'* (Deut 17:5; I Sam 2:23; I Kgs 16:7; Ezk 20:44; 30:12).

God's response is not apathetic or whimsical. On the basis of adequate cause, God threatened and carried out judgment against people who had the trait of *ra'* (Ezr 9:13; Job 21:30; Prov 11:21).

But there is a brighter side to the situation. God also exhorted his people to turn from evil (Deut 13:12; II Kgs 17:13; II Chr 7:14; Ezk 33:11; 36:31; Zech 1:4), and declared that the prophets' main task was to proclaim this exhortation and turn people back to God (Jer 23:22). The wise man gave a promise that the obedient would be free of *ra'* (Eccl 8:5). Here also advice was given on how to keep free from it (Ps 141:4; Prov 4:14; Eccl 8:3).

rā'ā. Evil, misery, distress, injury, wickedness. The feminine noun *rā'ā* functions much like the masculine adjective, though somewhat more frequently. Often *rā'ā* is an adjective too, and qualifies its nouns in terms of the negative function, or condition, and the injurious activity of the noun. God's own character and attitude measures the value of things and people (II Kgs 8:12; Jer 29:11; cf. Jon 4:2, 6). The phrase "in the sight of the Lord" appears twice (I Sam 12:17; II Kgs 21:20). God's view deals mostly with moral qualities, but man has his own standards and tends to evaluate his environment as *rā'ā* in terms of the pain he experiences.

In a non-moral sense, things are counted as of inferior quality on the basis of their condition. The cows of Pharaoh's dream were inferior (Gen 41:3-4, 19-20), also land (Num 13:19), and the figs of Jer 24:2-3, 8 were useless for food because of their condition. Beasts were evaluated in terms of their danger to human life (seven references), so also the sword (Ps 144:10). Verbal reports, the times/days, events of life may be bearers of distress and so are *rā'ā* (some thirty-five times). The term may designate injury done to the body (over twenty times), or the sorrow one may experience (a dozen times). The feminine noun has the capacity to collectively denote the sum of distressing happenings of life (over twenty times).

This word *rā'ā* can label men (Num 14:27, 35; Jer 8:3) or thoughts (Ezk 38:10), but a number of times it is an abstract for the total of ungodly

deeds people do, or a person's inner condition which produces such deeds. The term may label a variety of negative attitudes common to wicked people, and be extended to include the consequences of that kind of lifestyle.

In Jud 9:23; I Sam 16:14-16, 23; 18:10; 19:9 the word qualifies the noun, angels, not to indicate that they were demonic, but that they brought distress, or an abnormal condition to the person affected.

In harmony with the contrast between *rā'ā* and *tōb* "good," God acts with painful punishment against the *rā'ā* kind of people (over seventy times; particularly prominent in Jeremiah). He also acts with mercy toward those who will respond to his exhortations (Eccl 11:10; Jer ten times; Jon 3:8), but man must confess (I Sam 12:19; Jer 17:17). On his part, God acts to save man from *rā'ā* (Ex 32:14; I Sam 10:19; 25:39) as he promised (I Kgs 21:29; Prov 1:33; Isa 57:1; Jer 23:17; 36:3; Ezk 34:25). And there was advice to the believers on how to keep themselves free from *rā'ā* (Ex 23:2; I Sam 12:20; Prov 3:29; 22:3; 24:1; 27:12).

rōa'. Badness, evil. The masculine noun *rōa'* occurs nineteen times in the OT; eleven of these are in Jeremiah. It refers to the poor quality of the cows in Pharaoh's dream (Gen 41:19), and of the figs unfit for food (Jer 24:2-3, 8; 29:17). The noun denotes the sadness of one's heart (Neh 2:2) or face (Eccl 7:3). Once it points to negative attitudes (I Sam 17:28). Mostly the word denotes an immoral quality of man's activity (eleven times).

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G.H.L.

2192 רָעַע (*rā'a'*) II, break, shatter.

In the several instances in which this verb is used in a concrete sense, i.e. broken branches of an olive tree (Jer 11:16) or earth shattered (Isa 24:19), the effects of God's judgments are depicted. In Jer 15:12 the quoted proverb is used to describe the resistance of the Israelites to the

prophet's message. In Prov 25:19 the "broken tooth" (כִּיב; "bad," RSV) connotes the poor quality of a wicked man's friendship. Elihu uses the verb more figuratively to show how God punishes sinners (Job 34:24). A psalmist says almost the same thing (Ps 2:9).

The verb is apparently an Aramaic form cognate to the Hebrew *rāṣaṣ* (q.v.). *ra'a'* II is not used in the Pentateuch. *rāṣaṣ* is used there only once.

G.H.L.

2193 רָעַף (*rā'ap*) *trickle, drip* (e.g. Job 36:28; Isa 45:8).

2194 רָעַץ (*rā'aṣ*) *shatter* (Ex 15:6; Jud 10:8).

2195 רָעַשׁ (*rā'ash*) *quake, shake*.

Derivative

2195a רָעַשׂוּ (*ra'ash*) *quaking, rattling*.

This primary Hebrew root appears nearly thirty times in the OT. It does not occur at all in the Pentateuch, being confined to the prophets and writings.

The relationship of *rā'ash* to Akkadian *ra'āsu* "to knock down" appears to be mostly speculative. The most common meaning assigned by the versions is "tremble" although "quake," "shake" and "move" also are found. A variety of subjects are used with *rā'ash*; heaven, earth, and the Gentile nations are to be shaken by God (Hag 2:6-7, 21). In other passages the heavens are to quake (Joel 2:10) and the earth to tremble. In the "A" phrase of the same parallel sequence, *rā'ash* is used in most contexts to describe God's sovereignty over the physical world. Living creatures are said to quake (Ezk 38:20); horses shake the ground (Job 39:20) at the will of the Lord. The other usage of *rā'ash* is to describe invading armies and the din of battle (Jer 8:16); the trembling of walls (Ezk 26:10). And Babylon itself is to quake (Isa 14:16). In one poetic passage (Ps 72:16) a much milder action is involved. *rā'ash* must be taken to mean "wave" since it describes the full heads of grain on the hillsides. However some scholars would hold that this is another root, *rā'ash* "to increase" (cf. KB).

ra'ash. Quaking, rattling. This masculine noun refers to earthquakes and similar violent upheavals of the ground. Like the root from which it is derived, it appears only in the latter two sections of the Hebrew canon, Prophets and Writings. It is used of the earthquakes which attend the theophanies to OT prophets (I Kgs 19:11) and earthquakes as natural phenomena (Amos 1:1). It is extended to describe the tumult of warfare, the marching of soldiers (Isa 9:4); the tram-

pling of war horses (Job 39:24); and the rumbling of war chariots (Jer 47:3). In an especially obscure passage in the parallel poetry of Job, a different meaning of *ra'ash* is apparent. Job is asking the question, if a man cannot stand before one of God's more fearsome creatures, the crocodile, how can he hope to confront God? In the passage (Job 41:21), the statement is made, "Clubs are passed off (by the crocodile) as straws, it laughs at the rattling (*ra'ash*) of spears."

W.W.

2196 רָפָא (*rāpā'*) *heal, make healthful*.

Derivatives

2196a רִפְאוֹת (*r'pū'ā*) *remedy* (Ezk 30:21; Jer 30:13).

2196b רִפְאוֹת (*rip'ūt*) *healing* (Prov 3:8).

2196c מְרַפֵּא (*marpē'*) *healing* (Jer 8:15), *health* (Prov 4:22).

This is a purely Hebrew root which appears over sixty times in the OT and is cognate only to a few later forms in Afro-semitic dialects. The meaning is straightforward in virtually all passages. In the initial occurrence (Gen 20:17) in which God heals Abimelech, the Qal stem is employed. The root is also used of human healing, as a substantive, "physician" (Gen 50:2). *rāpā'* is also used of the healing and forgiveness of Gentile nations (Isa 19:22; 57:18). In the Piel and Hithpael stems the causative aspect is foremost (I Kgs 18:30), "He healed (repaired) the altar." However, a human subject is generally the object of the healing (Ex 21:19), "He shall cause him to be thoroughly healed." The Hithpael has the passive mood characteristic of the stem (II Kgs 8:29; 9:15), "In order that he could be healed." The other occurrence of the Hithpael is II Chr 22:6. Possibly the most significant usage is in the Niphal stem (I Sam 6:3), "Then you shall be healed"; (Deut 28:27), "of which you cannot be healed." The stem is also used for the restoration of objects (II Kgs 2:22); the turning of salt water into fresh (Jer 19:11). The themes of healing and restoration as connotations of *rāpā'* are combined in the usage of Isa 53:5, "With his stripes we are healed." In many of the occurrences, it is God who causes healing or afflicts with disease or catastrophes which cannot be healed but by divine intervention.

W.W.

רִפְאוֹת (*rip'ūt*). See no. 2196b.

מְרַפֵּא (*r'pā'im*) I, II. See nos. 2198c,d.

2197 רָפַד (*rāpad*) *spread* (e.g. Job 41:22; 17:13).

Derivative

- 2197a רָפִידָה (*r^o pīdā*) *support* (Song 3:10).

- 2198 רָפָה (*rāpā*) *sink down, let drop, be disheartened.*

Derivatives

- 2198a רָפָה (*rāpeh*) *slack.*
 2198b רִפְיָיוֹן (*rippāyôn*) *sinking* (of hands, Jer 47:3).
 2198c רָפְאִים (*r^o pā'im*) *I, ghosts of the dead, shades.*
 2198d רָפְאִים (*r^o pā'im*) *II, giants, Rephaim.*

This root is cognate to the Phoenician verb *rph* with a similar meaning. *rāpā* appears forty-three times in the OT. It is used in the Qal, Piel, Hiphil, and Hithpael stems. The root bears a wide variety of meanings and connotations. The initial Qal occurrence (Ex 4:26) is difficult for the versions, כַּו, "So he let him go"; יָפָה, "So he let him alone," literally, "So he let drop from him." In other passages it is used of inanimate objects and forces (Isa 5:24), "As dry grass sinks down in the flame"; of the close of day in still other usages (Jud 19:9), "The day has sunk down toward evening." The Piel form occurs in several passages (Jer 38:4), "He is weakening the hands"; (Ezk 1:24), "They let sink their wings." The Hiphil stem is the most common in usage with twenty-one occurrences. It usually means "to let drop," "to abandon" in this form (Josh 10:6; Deut 4:31 et al.). It also means to "let alone," "refrain" (Jud 11:37; Ps 37:8). The Hithpael stem occurs three times, twice in Prov (18:9), "One that is slack in his work"; (24:10), "If you are disheartened in the day of adversity," כַּו, "If thou faint in the day of adversity" and other similar readings miss the full force of the root. The stem occurs once in Josh 18:3, כַּו, "How long are ye slack," does not do justice to the full weight of *rāpā*. The preferred reading is, "How long will you remain disheartened." This is an interesting and significant root. However, each occurrence must be carefully compared with other similar contexts. Interestingly enough, *rāpā* is used in poetic contexts only a very few times.

The nouns *r^o pā'im* (q.v.) "shades" and the proper name "Rephaim" may be related to *rāpā* or *rāpā*, but the connection is not clear.

r^o pā'im. *Ghosts of the dead, shades.* A word and idea of Ugaritic origin, *rp'i*, which means "the dead inhabitants of the netherworld" is cognate to both Hebrew and Phoenician *r^o pā'im*. In grave inscriptions from Sidon, the kings Tabnith and Eshmunazar refer to the *r^o pā'im*, but this usage dates from Hellenistic times. The pri-

mary fact concerning the eight occurrences of the root in the OT is that it appears exclusively in poetic passages. Its use is prescribed as a "B" word or second synonym in parallel series. The most common parallelism is death (dead) // ghosts (Prov 2:18; Isa 26:14, 19 a more complex poetic structure; Ps 88:10, 11 [H 11, 12]). The parallelism ghosts // sheol occurs in two passages (Prov 9:18; Job 26:5). In one other passage the parallelism is reversed to form sheol // ghosts (Isa 14:9) and in another single instance (Prov 21:16) a complicated parallelism of what has been called the modified "staircase" type sets "foolish men" // to ghosts. It is clear that this ancient quasi-mythological term was used merely to satisfy the requirements of Hebrew poetic structure and in no way indicates any specific connotation to the root *r^o pā'im* other than as a synonym for "the dead" and the "place of the dead."

[It may be added that the Ugaritic evidence is uncertain. The root *rp'i* is translated by Gordon as "deities, shades of the dead" (UT 19: no. 2346), by Aistleitner as "1) prince (Fuerst), 2) God as Prince, 3) Baal as Prince of the gods" (AisWUS no. 2575). Several of the passages refer to the gentilic Rephaites; in the Tale of Aqhat, Daniel is called a Rapha-man (ANET pp. 149ff., and see *r^o pā'im* below). In some of the other passages the translation is dubious, e.g. Ginsberg translates by "community" in italics (ANET, p. 146, KRT iii, 1.3). It is methodologically questionable to use these Ugaritic data extensively in determining the OT meaning of this word as some have done (see KB). There seems to be no clear Ugaritic connection of the root with the netherworld and the Hebrew theology differs from the Ugaritic in any case.

The Hebrew evidence adduced by W. White for parallelism of *rp'i* with death, dead, sheol (or grave, cf. also Ps 88:11 [H 12]) is important and convincing. However, the ghost-like character of the dead is not so clear. Really, as the term refers to dead persons, the translation "dead ones" would fit very well in all cases. This does not deny that other passages refer to continuing life of the soul, but not necessarily in shadowy semi-existence R.L.H.]

r^o pā'im. *Giants, Rephaim.* A term of Ugaritic origin, the designation for one of the most primitive pre-Semitic peoples of Palestine. According to the Ugaritic myths and legends the hero Danel (no relationship to the biblical Daniel), and the champion of Baal are both called "Rephaites." Whether this is a folk etymology or a term based upon some ancient historical term is unknown. The OT historians used it to describe the pre-Israelite inhabitants of Palestine. Deuteronomy 2:20 mentions that the Ammonites called them

the "Zamzummim" but no data is extant on this name. The versions are confused in translating the term. The usages are as follows: Gen 14:5; 15:20; Deut 2:11 KJV, "giants," RSV "Rephaim," JPS "Rephaim." In several passages, the KJV translates "giants," while the RSV renders "Rephaim": Deut 2:20; 3:11; Josh 12:4; 13:12; 17:15. In I Chr 20:4, 6, 8, KJV renders "giant," RSV "giants." Other passages follow a similar confused pattern. The KJV justification for substituting "giant" in all cases is based upon the details about the Rephaim in Deut 2:11, 28, where they are said to be "tall as the Anakim." The LXX also translated the word as "giant" in Josh 12:4; 13:14; I Chr 20:4, 6. The exact relationship between Rephaim I and II is very difficult and no plausible explanation as yet has appeared. [As to Og's famous bed, it may have been a sarcophagus which was large not because Og was a giant but because other objects would have been buried with him. R.L.H.]

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W.W.

רִפְדָּה (*r'pīdā*). See no. 2197a.
רִפְיֹן (*rippāyōn*). See no. 2198b.

- 2199 רָפַס (*rāpas*), רָפַשׁ (*rāpaś*) *stamp, tread, foul by stamping* (e.g. Ezk 32:2; Prov 25:26).

Derivative

- 2199a מָרַפֵּשׁ (*marpēs*) *be fouled*, (i.e. water befouled by trampling, Ezk 34:19).

- 2200 רַפְסֹדָה (*rapsōdā*) *raft* (II Chr 2:16, only). Derivation uncertain.

- 2201 רָפַפּ (*rāpap*) *shake, rock*. This verb occurs only once, in the Poal (Job 26:11).

- 2202 רָפַק (*rāpaq*) *support oneself, lean*. This verb occurs only in the Hithpael (Song 8:5).

רָפַשׁ (*rāpaś*). See no. 2199.

- 2203 רַפֵּשׁ (*rpsh*). Assumed root of the following.

- 2203a רִפֵּשׁ (*repesh*) *mire* (Isa 57:20).

- 2204 רִפֵּת (*repet*) *stable, stall* (Hab 3:17).

רָץ (*raṣ*). See no. 2212a.

- 2205 רָצָא (*rāṣā'*) *run* (Ezk 1:14).

- 2206 רָצַד (*rāṣad*) *watch stealthily, or with envious hostility* (Ps 68:17).

- 2207 רָצָה (*rāṣā*) *be pleased with, be favorable to*.

Derivative

- 2207a רָצוֹן (*rāṣōn*) *pleasure, delight, favor*.

A very ancient West Semitic root, *rāṣā* is found in a Rib-Addi letter from Amarna, 127:25 (c. 1370 B.C.). It is cognate to Ugaritic *rs'i* and is also found in Syriac, although with slightly altered meaning.

The verb appears fifty times in the OT and is distributed throughout all sections and contexts. It appears thirteen times in Ps and six times in Lev in the Niphal stem (Lev 1:4ff.) in the special sense "to be favorably received" as to the ritual cleanliness of offerings. The more normal Qal construction occurs initially in Gen 33:10 to describe Jacob's wishes toward Esau. *rāṣā* is frequently used in prayers (Deut 33:11, 24) and religious greetings (II Sam 24:23). The root frequently describes God's pleasure with his servants, particularly referred to the Messiah (Isa 42:1). *rāṣā* serves as the "B" word in the beautiful parallel phrases of Ps 147:10 [H 11]. The "A" word in the first hemistich is a synonym, *hāpēs* (q.v.). *rāṣā* is also used in passages dealing with the favor of men (Mal 1:8) and a father's son (Prov 3:12). It is used in contexts requiring the favor of a king (I Sam 29:4) or the favor of a people for their king (II Chr 10:7). It is used of the satisfaction of a debt both in the sense of atonement for sin (Mic 6:7) and fulfillment of ritual requirements (II Chr 36:21). In an obscure and difficult passage (Job 14:6) the root *rāṣā* seems at first out of place until carefully translated. Job mourns the frailty of mankind, "Look away from him, so that he can rest, so that he may enjoy his (single) day like a hired man." RSV confuses the use of the root.

rāṣōn. *Pleasure, delight, favor.* This masculine noun occurs over fifty times in the OT. It carries three major shades of meaning. The primary one is the "favor" or "good will" of God (Deut 33:16; Isa 60:10; Ps 5:12 [H 13]; 30:6, 8 et al.). The root also refers to the "pleasure" or "favor" of kings (Prov only, 14:35; 16:13, 15) and all men (Prov 10:32; 11:27 et al.).

The second shade of meaning is the "delight" or "acceptance" of an individual (Ex 28:38) and always in a religious or ritual sense. The word *rāṣōn* describes the "permissibility" or "acceptance" of a gift or sacrifice (Lev 1:3; 22:20; Isa 56:7 et al.).

The third shade of meaning which attaches to this word is "desire," "pleasure" in the specific sense of "will," as the "will" of God (Ezr 10:11;

2208 רָצַח (*rāṣaḥ*)

Ps 40:9 et al.). Even more texts describe the "desire" or "will" of man (II Chr 15:15; Dan 8:4 et al.). One obscure and difficult usage is found in Gen 49:6, the final benediction of Jacob. The versions are sharply divided on the proper reading, KJV "in their selfwill they digged down a wall"; AV "they hocked an ox"; RSV "in their wantonness they hamstring oxen"; JPS "in their self-will they houghed oxen." The KJV seems to follow the Hebrew text most closely. The root *rāṣâ* and the noun *rāṣôn* have a wide variety of connotations but are most important as the standard anthropomorphic expressions of God's preceptive will.

Bibliography: TDNT, II, pp. 743–45. THAT, II, pp. 810–12.

W.W.

רָצוֹן (*rāṣôn*): See no. 2207a.

2208 רָצַח (*rāṣaḥ*) *murder, slay, kill.*

Derivative

2208a רָצַח (*reṣaḥ*) *shattering* (Ps 42:11; Ezk 21:27).

rāṣaḥ is a purely Hebrew term. It has no clear cognate in any of the contemporary tongues. The root occurs thirty-eight times in the OT, with fourteen occurrences in Num 35. The initial use of the root appears in the Ten Commandments (Ex 20:13). In that important text it appears in the simple Qal stem with the negative adverb, "You shall not murder," being a more precise reading than the too-general KJV "thou shalt not kill." Much has been made of the fact that the root *rāṣaḥ* appears in the Mosaic legislation, as though this term bore a special connotation of premeditation, as though the Decalogue only proscribed premeditated crime. This is not the case. The many occurrences in Num 35 deal with the organization of the six cities of refuge to which manslaughterers who killed a person accidentally could flee. Numbers 35:11 makes completely clear that the refuge was for those guilty of unpremeditated, accidental killings. This makes clear that *rāṣaḥ* applies equally to both cases of premeditated murder and killings as a result of any other circumstances, what English Common Law has called, "man slaughter." The root also describes killing for revenge (Num 35:27, 30) and assassination (II Kgs 6:32). It appears in a few poetic contexts, as an "A" word in a peculiar parallel construction (Job 24:14); as an "A" word parallel to a general term for immorality, *zimmâ* (Hos 6:9); as a "B" word parallel to another synonym "to kill," "to slay" (Ps 94:6). In only one case in the whole OT is the root used of the killing of man by an animal (Prov 22:13). But even in that context it is the enormity

and horror of the deed which is primary. In all other cases of the use of *rāṣaḥ*, it is man's crime against man and God's censure of it which is uppermost.

W.W.

2209 רָצַע (*rāṣa'*) *bore, pierce* (Ex 21:6; Deut 15:17).

Derivative

2209a מַרְצֵא (*marṣēa'*) *awl* (Ex 21:6; Deut 15:17).

2210 רָצַפּ (*rāṣap*) *I, fit together, fit out* (Song 3:10).

Derivatives

2210a רִצְפָּה (*riṣpā*) *pavement* (e.g. Est 1:6; Ezk 40:17–18).

2210b מַרְצֶפֶת (*marṣepet*) *pavement* (II Kgs 16:17).

2211 רָצָה (*rṣp*) **II. Assumed root of the following.**

2211a רִצְפָּה (*riṣpā*) *glowing stone* (or coal, Isa 6:6; I Kgs 19:6).

2212 רָצַץ (*rāṣaṣ*) *crush, oppress.*

Derivatives

2212a רָץ (*raṣ*) *piece, bar* (Ps 68:31).

2212b מַרְרֹצָה (*m' rûṣā*) *crushing, oppression* (Jer 22:17).

This purely Hebrew root occurs in all segments of the OT, but less than twenty times in all. It has a wide application of meanings and appears in all stems. The initial occurrence is in the rare Hithpoel form (Gen 25:22). The rabbinical commentaries incorrectly derived the form from another verb which resulted in a degree of confusion among the versions. The basic meaning of the Qal stem is "crush" or "break in pieces" (II Kgs 23:12). It was developed to describe "oppression" (I Sam 12:3) and "maltreatment" (Deut 28:33). Among its important metaphorical and prophetic uses are "broken," as in "broken reed," a favorite expression of Isaiah (36:6).

W.W.

רָק (*rōq*). See no. 2219a.

רָקָה (*raq*). See no. 2218a.

2213 רָקַב (*rāqēb*) *rot* (Isa 40:20; Prov 10:7).

Derivatives

2213a רָקַב (*rāqāb*) *rottenness, decay* (e.g. Hos 5:12; Job 13:28).

2213b רִיקְבָּוֶן (*riqqābôn*) *rottenness* (Job 41:19).

רִיקָבֹן (*riqqābôn*). See no. 2213b.

2214 רָקַד (*rāqad*) *skip about* (e.g. Eccl 3:4; Isa 13:21).

רָקָה (*raqqā*). See no. 2218c.

רִיקָה (*riqqūah*). See no. 2215e.

רִיקָה (*riqqūa'*). See no. 2217b.

2215 רָקַח (*rāqah*) *mix, compound*.

Derivatives

2215a רָקַח (*reqah*) *spice*.

2215b רִקְחָה (*rōqēah*) *ointment*.

2215c רָקַח (*raqqāh*) *perfumer*.

2215d רִקְחָה (*raqqāhā*) *female perfumer* (I Sam 8:13).

2215e רִיקָה (*riqqūah*) *perfume*.

2215f מִרְקָח (*merqāh*) *aromatic spices*.

2215g מִרְקָחָה (*merqāhā*) *ointment pot*.

2215h מִרְקָחַת (*mirqahat*) *ointment, mixture*.

This root is the Hebrew form of a loan word from Akkadian, *ruqqu*, which also means to compound ointments and unguents. There is evidence that the perfumers trade was already highly skilled by 2000 B.C. in Mesopotamia.

The root occurs in the Qal stem six times, three times in Ex 30 (vv. 25, 33, 35), with a strong prohibition against the making of any ointment similar to that used in the tabernacle ritual, and in Eccl 10:1; I Chr 9:30. In all of these occurrences it refers to sweet smelling ointments to be burned as incense or spread on the body. *rāqah* appears once in the Pual (II Chr 16:14) "with sweet odors and various kinds of spices compounded by the perfumer." *rāqah* also occurs once in the Hiphil stem (Ezk 24:10); rsv reads, "empty out the broth," which is without textual foundation, KJV, "spice it well," but the Hebrew actually says "spice the spices well," which adds to the cynical mood of the injunction, for no amount of spicing can make false worship suitable before God.

reqah. *Spiced.* This is a very obscure and highly poetic masculine noun. It appears only once, in Song 8:2. It is connected to the standard Hebrew word for wine, in a construction found in ancient texts from almost all cultures and eras. The passage reads, "I would cause you to drink of spiced wine."

rōqēah. *Ointment.* *rōqēah* is a form of the Qal participle of *rāqah*. It appears in three passages describing ointments and their uses in the Israelite culture (Ex 30:25, 35; 37:29) and one aphorism (Eccl 10:1), "Dead flies make the perfumer's ointment stink."

raqqāh. *Perfumer.* This was a widely renowned profession in the ancient near east. The

terms "spice," "compounder" and "perfumer" are all cognate. There is every evidence that this was a loan word from Ugaritic and then to Akkadian. It appears twice (I Sam 18:13; Neh 3:8), "and next after him came Hananiah one of the perfumers." The feminine form of this noun appears in I Sam 8:13, "And he will take your daughters to be perfumers (*raqqāhā*)."

riqqūah. *Perfume.* This masculine noun appears only once in the plural in Isa 57:9, "You made pilgrimage to Molech with oil and heaped up your perfumes." The term is a loanword from Akkadian *riqqu*.

merqāh. *Aromatic spices.* This rare word is a participle derived from the root *rāqah*. It is connected to the standard Hebrew term for "tower," *migdalot*. It can only be interpreted in the context of the words used with it (Song 5:13), "His cheeks are as a bed of spices; as banks of sweet herbs."

merqāhā. *Ointment pot.* The Hiphil participle derived from *rāqah* appears twice (Job 41:23; Ezk 24:10), "Empty out the ointment pot." However, such a reading is doubtful.

mirqahat. *Ointment mixture.* This unusual term occurs three times, Ex 30:25; I Chr 9:30; II Chr 16:14, "And many kinds of ointment mixtures prepared by the perfumers' skill."

W.W.

רָקִיעַ (*rāqia'*). See no. 2217a.

רָקִיעַ (*rāqīq*). See no. 2218b.

2216 רָקַם (*rāqam*) *variegate* (e.g. Ex 38:23; 35:25; Ps 139:15).

Derivatives

2216a רִקְמָה (*riqmā*) *variegated stuff* (e.g. Jud 5:30; Ezk 16:18).

2217 רָקַע (*rāqa'*) *stamp, spread out, stretch*.

Derivatives

2217a רָקִיעַ (*rāqia'*) *firmament*.

2217b רִיקָה (*riqqūa'*) *expansion* (Num 17:3).

The basic concept in *rāqa'* is stamping, as with the foot, and what results, i.e. a spreading out or stretching forth. In the or the foot-stamping connotation of *rāqa'* may be understood literally, indicating either a malicious glee (Ezk 25:6) or a threatening excitement (6:11). It may be used figuratively to describe beaten and crushed enemies (II Sam 22:43). In the Piel and Pual stems, the verb *rāqa'* acquires the sense of beating out precious metals, and of the spreading that results, e.g. to spread over (Asv, "overlay") an

image (Isa 40:19). For the gold of Ex 39:3 *riqqa'*, "hammer out" (RSV), is rendered "beat thin"; for the silver in Jer 10:9, "spread into plates"; and for the bronze in Num 16:39 [H 17:4], "make broad" (plates). *rāqa'* then comes to denote God's spreading forth the tangible earth (Isa 42:5; 44:24), stretching out its land above the water (Ps 136:6), or spreading out the intangible sky (Job 37:18).

rāqia'. *Firmament.* (NASB renders more correctly as "expanse"; cf. *riqqū'ē pahim* (Num 16:38 [H 17:3]), literally "an expansion of plates," i.e. broad plates, beaten out (BDB, p. 956). *rāqia'* may refer to a limited space, such as that of the canopy over the cherubim, under the throne in Ezekiel's vision (1:22, 26). Or it may refer to the broad "expanse of heaven" (Dan 12:3, NASB), as it does in thirteen of its seventeen occurrences.

rāqia' is the most important derivative of *rāqa'*. It identifies God's heavenly expanse. The Mosaic account of creation uses *rāqia'* interchangeably for the "open expanse of the heavens" in which birds fly (Gen 1:20 NASB), i.e. the atmosphere (H. C. Leupold, *Exposition of Genesis*, I, p. 59), and that farther expanse of sky in which God placed "the lights . . . for signs and for seasons" (vv. 14, 17, referring apparently to their becoming visible through the cloud cover; the stars, sun, and moon presumably having been created already in v. 3), i.e. empty space (ISBE, I, p. 315), over which, as Job said, "He stretches out the north" (Job 26:7). The former receives greater emphasis, particularly during that period before the second day, when the earth cooled sufficiently (?) to permit surface waters, separated from what must still have been a massive cloud-bank above, by the atmospheric expanse (Gen 1:6-8). Such circumstances serve to explain the OT's poetic references to "doors" or "windows" for the phenomenon of rainfall, e.g., "He commanded the clouds above, and opened the doors of heaven" (Ps 78:23). That the Hebrews knew rain came from clouds is clear from Isa 5:6, etc.

In pre-Christian Egypt confusion was introduced into biblical cosmology when the LXX, perhaps under the influence of Alexandrian theories of a "stone vault" of heaven, rendered *rāqia'* by *stereōma*, suggesting some firm, solid structure. This Greek concept was then reflected by the Latin *firmamentum*, hence כִּנּוּן "firmament." To this day negative criticism speaks of the "vault, or 'firmament,' regarded by Hebrews as solid, and supporting 'waters' above it" (BDB, p. 956); cf. the rendering of Job 37:18, "The skies, strong (*hāzāqim*) as a molten mirror (cf. Ps 150:1, their "mighty expanse"), changed by the RSV to read, "the skies, hard." Babylonian

mythology recounts how Marduk used half of Tiamat's carcass to form the heavens (*shamamu*) held in place by a crossbar (!). In the OT, however, Isaiah insists that God "stretches out the heavens [lit.] like gauze (*dōq*, Isa 40:22); and even Ezekiel's limited canopy (*rāqia'*) is "as the [lit.] eye of awesome ice" (Ezk 1:22), i.e. transparent, "shining like crystal" (RSV), though so dazzling as to be terrifying (KD; cf. Dan 12:3 "brightness").

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J.B.P.

2218 רִקָּה (rqq) I. Assumed root of the following.

2218a רִקָּה (raq) *thin*.

2218b רִקִּיקָה (rāqiq) *a thin cake*.

2218c רִקְיָה (raqqā) *the temple* (Jud 4:21, 22; 5:26).

raq. *Thin.* This rare adjective is used only three times, in the narrative of Pharaoh's dream as told to Joseph. The root is used only to describe the seven lean cows which came up from the Nile (Gen 41:19-20, 27). The same root is developed into the common adverb meaning "only." It occurs over one hundred times in the OT, the initial usage appears in Gen 6:5, "His heart was only evil continually." The meaning is invariant.

rāqiq. *Thin cake of unleavened bread.* This masculine noun derived from the Hiphil stem of the verbal root *rāqaq* occurs eight times in the OT. It is the prescribed cereal offering (Lev 2:4), "Thin cakes of unleavened bread spread with oil." The preparation of *rāqiq* is said to be one of the responsibilities of the Levites (I Chr 23:29). The other usages are all in the Pentateuch (Ex 29:2, 23; Lev 7:12; 8:26; Num 6:15, 19).

W.W.

2219 רִקָּה (rāqaq) II, spīt (Lev 15:8).

Derivative

2219a רִקָּה (rōq) *spittle* (Isa 50:6; Job 30:10).

2220 רִשָּׁה (rshh). Assumed root of the following.

2220a רִשְׁיוֹן (rishyōn) *permission* (Ez 3:7).

רִשְׁיוֹן (rishyōn). See no. 2220a.

2221 רָשָׁם (*rāsham*) *inscribe, note* (Dan 10:21).

2222 רָשָׁע (*rāsha'*) *be wicked, act wickedly*. Denominative verb.

Parent Noun

2222a רָשָׁע (*resha'*) *wrong, wickedness, guilt*.

2222b רָשָׁע (*rāshā'*) *wicked, criminal*.

2222c רִשְׁעָה (*rish'ā*) *guilt, wickedness*.

2222d מִרְשָׁעַת (*mirsha'at*) *wickedness* (II Chr 24:7).

The verb is denominative from *resha'* "wrong, wickedness," and seems to have two meanings, a) to act wickedly, and b) to condemn as guilty. It occurs thirty-three times.

The verbal forms are only in the Qal and Hiphil stems. In the Qal the verb means to be wrong, unjust, or guilty, and in the Hiphil, it means either to condemn as guilty or to act wickedly.

In Aramaic the adjective *rshy'* "one who behaves wickedly" occurs in opposition to the adjective *šdyq* "one who does right" (*Words of Ahiqar*, ANET p. 430, ll. 168.171). In the OT the root *rāsha'* appears as the most important antonym of *šedeq* "righteousness" (cf. K. Richards, "A Form and Tradition-historical Study of *rsh'*," Ph.D. dissertation, Claremont, 1970 [cf. ZAW 83:402]). In contrast to *šdq* it denotes the negative behavior of evil thoughts, words and deeds, a behavior not only contrary to God's character, but also hostile to the community and which at the same time betrays the inner disharmony and unrest of a man (cf. Isa 57:20; cf. J. Pedersen, *Israel I-II* (London) p. 418f.).

In a case law it states that if two men are hostile regarding property, God will declare one of them guilty. In a similar law (Deut 25:1), judges are to be just in deciding which is guilty. These have to do with ruptures in social relationships. An example of a rupture of international relationship is seen in I Sam 14:47 which Saul settles by military conquest. The verb can describe a general breakdown of social relationships (Ps 94:21) in which bad people mistreat good people. This contrast between good and bad people is highlighted by reference to the way God treats people. He takes a stand against wickedness, for it is contrary to his nature (Job 40:8; Ps 37:33; Prov 12:2; Isa 50:9; 54:17). It was within this reference that kings of Israel and Judah were evaluated (II Chr 20:35; 22:3). So did the people of God protest their innocence; they did not act like wicked people (II Sam 22:22; Job 10:2, 7; Ps 18:21 [H 22]).

The reason there is a difference between them is that one type follows a life style contrary to the laws of God (Prov 17:15; Dan 12:10; cf. Job 32:3; I Kgs 8:32; Dan 11:32).

This life style is not irreversible; it can be changed, basically by confession. This is seen in several prayers of supplication (II Chr 6:37; Neh 9:33; Ps 106:6; Dan 9:5).

resha'. *Wrong, wickedness.* The masculine noun *resha'* denotes the kind of life that is opposite to God's character (Job 34:10; Ps 5:4 [H 5]; 45:7 [H 8]), and draws statements of indictment and judgment (Isa 58:4; Ezk 3:19; Mic 6:10-11).

During an encounter between David and Saul, David declared he could not harm the king's person, for it would be *resha'*, and elsewhere this sin is tied to injustice (Eccl 3:16), violence (Isa 58:4) and dishonesty in the marketplace (Mic 6:10-11). Twice, Elihu accused Job of *resha'*, against which Job vigorously protested.

In the Wisdom literature, *resha'* is set over against "righteousness" and "righteous," and pains are taken to show how inadequate and devastating the pursuit of *resha'* is (Prov 10:2; 12:3; Eccl 7:25; 8:8). Hosea concurred (10:13). The Psalmist pled to God for his exposure of this kind of sin (10:15) and a wise man declared his commitment to the opposite kind, the righteous life (Prov 8:7; cf. Ps 84:10 [H 11]).

Though Isaiah depicted *resha'* as a yoke, neither he nor others in the Old Testament regarded *resha'* as necessarily binding man forever. Even as early as Moses, that man of God testified that he pleaded with God to dismiss Israel's sin from his remembrance (Deut 9:27). The Psalmist asked for personal forgiveness from God (Ps 141:4). A prayer in Jer 14:2 acknowledges or confesses the reality of sin. There is a declaration of God that he will forgive by unloosing their yoke in Isa 58:6, but this is balanced by a divine decree that men bear heavy responsibility for both their sin and their forgiveness (Ezk 33:12).

rāshā'. *Wicked, criminal.* This masculine noun appears over 266 times, mostly in Job, Ps, Prov, and Ezk. It is used in parallel with almost every Hebrew word for sin, evil, and iniquity. The word functions also as an adjective to designate in concrete terms the actions and conduct of a type of person. Sometimes context points to the attitude and intention of people. Primarily, *rāshā'* is an objective fact, rather than a subjective phenomenon.

The measure of *rāshā'* is its contrast with the character and attitude of God. The questions in Abraham's intercession imply that God is against *rāshā'* (wicked) people. So does Ex 23:7; Job 9:22; Ps 37:28; Ezk 33:11; Mic 6:10.

Wicked people were guilty of violation of the social rights of others, for they were violent, oppressive, greedy, engaged in plotting against and trapping poor people, and quite willing to murder to gain their ends. In a word, they threatened the community. They were dishonest in business and

in the courtroom. For examples see Ex 2:13; Num 35:31; II Sam 4:11. Second Chronicles 19:2 notes that these people hate the Lord. Malachi 3:18 gives their refusal to serve the Lord as a major trait.

Frequently, eighty times, half of them in the book of Proverbs, *rāshā'* is placed in antithetic parallelism to *sedeq* (the righteous) and it is from this contrast we get the clearest profile of the *rāshā'* kind of people. The Psalmist protests that he is not one of them, for they persecute him and take a stand against God and his laws. At times he begs that God protect him from them. The book of Prov contains a great deal of antithetical parallelism, which contrasts the *rāshā'* and the *sedeq* in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake God, the righteous cling to him. Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

Other antonyms include: *tam* "blameless" (Job 9:22; Prov 11:5); *yashar* "upright" (Ps 37:37f; Prov 2:21f; 11:11, etc.); *maškil* "the wise" (Dan 12:10); "the poor" = "the afflicted" (*dal*, Isa 11:4; 'ani, Job 36:6; 'anāw, Isa 11:4; Ps 147:6), etc.

Words semantically parallel include "those who hate righteousness" (Ps 34:22); "those who do evil" (Ps 28:3; 92:7 [H 8]; 101:8; 141:10 [H 9]; cf. Isa 55:7; Job 22:16, 18); "those who do wickedly" (*m' rē'im*, Ps 26:5; 37:10 [H 9]; Prov 24:19, *ra'*, Ps 10:15; Prov 4:14; 14:19; 24:20; *m' 'awwēl*, Ps 71:4; 'awwāl, Job 27:7; Prov 29:27; *hānēp*, Job 20:5); "those who deal ruthlessly" Ps 71:4; *ōhēb hamas*, Ps 11:5; 'ish *hāmāsīm*, Ps 140:5); "tyrant" ('ariš, Isa 13:11; Job 15:20; 27:13; cf. Ps 37:35; *mōshēl* "ruler" Isa 14:5); "proud" (*gē'im*, Ps 94:3; cf. Job 40:12; *zēdīm* "arrogant" Isa 13:11; "foolish" *hōl'īm* (Ps 73:3; 75:4 [H 5]; "rich" ('āshir, Isa 53:9; cf. Ps 17:13ff), "sinners" (Ps 1:1, 5; 104:35); "scoffers" (Ps 1:1; Prov 9:7); "transgressors" (Ps 37:38); "liars" (Ps 58:3 [H 4]; 109:2); "faithless" (Jer 12:1; Hab 1:13; Prov 2:22; 21:18); etc.

The inner lives of the wicked correspond to their actions. They are vicious, haughty, treacherous, vile, polluted, and unstable. One might expect that such people would always be kept under the restraints of law and order and suffer defeat every moment of life. Not so. Job was troubled with the strange topsy-turvy nature of the moral order here and now (Job 9:24; 10:3; 16:11; 21:7; 17, 28). The Preacher struggled with this absurdity (Eccl 7:15; 8:14), as did Jeremiah (12:1).

The doubts of some in times of stress did not cloud the clear doctrine of God's strong opposition to wicked people. Psalmists and prophets not only pleaded that God punish the wicked, God

proclaimed his intention to do so, and there are descriptions of the horror of his judgments (Job 36:17; Ps 9:5 [H 6], 16 [H 17]; Prov 24:20–24; Jer 25:31; Zeph 1:3; Mal 4:3).

One might conclude that once God punished the wicked the moral order would be corrected, but God's servants knew that judgment was not God's best or most desired solution. Both God and man saw acts of salvation as the best way to deal with the wicked person. The Psalmist pled for forgiveness (71:4; 82:4), and God both promised (Isa 55:7) and provided for it (Isa 53:9). Moses (Num 16:26); a wise man (Prov 4:14); Isaiah, and a prophet (Isa 55:7) exhorted people to forsake the wicked life and turn to him. Particularly, in Ezk 18, 33, the responsibility for doing this was laid directly on the individual. And there is recorded both testimony (Ps 1:1; 37:40) and commitment to the reality of such salvation by God's mercy (Ps 39:1 [H 2]; 119:95).

rish'ā. Guilt, wickedness. This feminine noun appears fifteen times, mostly in the abstract sense of wickedness or act of wickedness. Moses explained to his people that the wickedness of Canaan was the reason Israel could enter Canaan. The conquest was to be a judgment, not a demonstration of Israel's greatness (Deut 9:4–5). Moses also told the civil judges to beat those who committed *rish'ā*. Twice the wise men contrasted *rish'ā* with righteousness (Prov 11:5; 13:6). In Mal 3:15 those who do wickedly are said to be arrogant enemies of God (cf. Ezk 5:6) with dire results (see Isa 9:18; Mal 1:4; 4:1). An angel showed Zech a woman (Wickedness) trapped in an ephah.

Ezekiel 18, 30 also sets forth the alternatives facing man. A person may turn to *rish'ā* and die, or turn from it to God and live.

mirsha'at. Wickedness. A feminine noun used once (II Chr 24:7) in the OT as an offensive title for Athaliah, (the [embodied] wickedness, BDB).

Bibliography: Gelin, Albert, *Sin in the Bible*, Desclee, 1964. For *rāshā'* and synonymous terms referring to sin see Girdlestone, R. B., SOT pp. 76–85. Porubcan, Stefan, *Sin in the Old Testament*, Rome: Herder, 1963. Quell, G., *Sin*, London: Adam and Charles Black, 1951. Richardson, Alan, *A Theological Word Book of the Bible*, London: SCM, 1957. Smith, C. R., *The Bible Doctrine of Sin*, London: Epworth, 1953. THAT, II, pp. 813–18.

G.H.L.

2223 רָשָׁה (*rshp*). Assumed root of the following.

2223a רָשָׁה (*reshep*) *flame, firebolt, spark*.

The view has been expressed that *reshep* in Job 5:7 refers not to literal sparks but to Reshep

the god of fever and pestilence (see Pope, M., *Job*, AB, *in loc.*). There may indeed be some references in Job and elsewhere to mythological themes used for illustration without implying belief in their truth. W. F. Albright calls this Israel's true demythologizing (YGC pp. 185–189). E. Smick discusses the matter helpfully ("Mythology and the Book of Job," JETS 13:101–108). On the other hand, we must remember that Israel lived in a milieu of animism where natural objects had been deified for centuries. The sun was also the sun god. The sea was also the sea god. When Israel used terms like sun, sea, fire, etc. she did not necessarily demythologize. Usually she just refused to speak as animists did.

R.L.H.

- 2224 *רָשַׁשׁ (*rāshash*) **beat down, shatter**. This verb occurs in the Poel (Jer 5:17) and the Pual (Mal 1:4).

רַתּוֹק (*rattôq*). See no. 2227b.

- 2225 *רָתַח (*rātah*) **boil**. Is used in the Piel (Ezk 24:5); Pual (Job 30:27), and Hiphil (Job 41:23).

Derivative

- 2225a רֵתַח (*retah*) **boiling** (Ezk 24:5).
 2226 רָתַם (*rātam*) **bind, attach** (Mic 1:13).
 2226a רֵתֵם (*rōtem*) **a kind of broom plant** (I Kgs 19:5; Job 30:4; Ps 120:4).
 2227 *רָתַק (*rātaq*) **bind**. Occurs in the Pual (Nah 3:10) and Niphal (Eccl 12:6).

Derivatives

- 2227a רִתְּקָה (*r'tūqâ*) **chain** (Isa 40:19).
 2227b רַתּוֹק (*rattôq*) **chain** (Ezk 7:23; I Kgs 6:21).
 2228 רתת (*rtt*). **Assumed root of the following.**
 2228a רֵתֵת (*r'tēt*) **trembling** (Hos 13:1).





2229 שָׂרַר (*ś'r*). Assumed root of the following.

2229a שָׂרַר (*ś''ōr*) *leaven* (e.g. Ex 13:7; Deut 16:4).

שָׂרַר (*śē'r*). See no. 1421j.

2230 שָׁבַק (*śbk*). Assumed root of the following.

2230a שָׁבַק (*śōbek*) *network of boughs* (II Sam 18:9).

2230b שָׁבַק (*ś'bākā*) *lattice work* (probably window lattice, II Kgs 1:2; network, I Kgs 7:17).

2231 שָׂבַע (*śābē'a'*) *be satisfied*.

Derivatives

2231a שָׂבַע (*śōba'*) *fullness*.

2231b שָׂבַע (*śāb'ā*), שָׂבַע (*śib'ā*) *satisfaction*.

2231c שָׂבַע (*śābā'*) *plenty*.

2231d שָׂבַע (*śābē'a'*) *satisfied*.

The usual sense of the verb is "to be satisfied by nourishment." Thus in the episode with the manna the Israelites had food in the morning to the full (Ex 16:8). In the Hiphil stem it is used to make the point that the Lord satisfied his people with bread. For example, when he took up his residence in Zion, he satisfied the poor with bread (Ps 132:15). It may be, however, that more than physical bread is in view here. Jerusalem in turn is called upon to praise the Lord because he fills her with the finest of wheat (Ps 147:14). The apostates, however, in Jeremiah's time foolishly attributed their plenty of food to the queen of heaven (Jer 44:17).

The word is also used with this same notion in personification. The earth is satisfied with God's creative acts (Ps 104:13). In the day of the Lord the sword shall devour, and it shall be filled to the full and made drunk with the blood of his adversaries (Jer 46:10).

In addition to the idea of nourishment, the word is used to connote fullness in other areas of life. David and Jehoida were full of days when they died (I Chr 23:1; II Chr 24:15), and the trees of the Lord are full of sap (Ps 104:16).

śōba'. *Fullness, sufficiency.* In seven of its eight occurrences this masculine noun speaks of fullness of food. The people complain that in contrast to the wilderness they ate food to their fill in Egypt (Ex 16:3). The Lord in his grace sent them food to the full in the wilderness (Ps 78:25). According to the Law, Israel will eat food to the full

only as they keep the Lord's covenant (Lev 25:19; 26:5).

Likewise, according to the wise Solomon, the righteous man eats until he is satisfied (Prov 13:25). In these passages the thought of fullness extends beyond merely physical food. Moreover, the Possessor of the Land allowed the poor to enter his neighbor's vineyard and eat all the grapes he wanted (Deut 23:24 [H 25]). Like the verb, the noun has a metaphorical sense of being filled spiritually. Raised from the dead, the Messiah proclaims, "In thy presence is fullness of joy" (Ps 16:11).

A derived notion is its metaphorical sense of being satisfied spiritually with God's good gifts. Because the Lord answered the prayer of the Psalmist by delivering him from death at the hands of the wicked, the meek shall eat and be satisfied (Ps 22:26 [H 27]). In this messianic psalm a satisfaction is promised which extends beyond the bounds of merely having enough food and drink to a spiritual satisfaction because the Lord answered the prayer of the righteous. Jesus, in the Beatitudes, has a similar notion in mind when he says, "Blessed are those who hunger and thirst after righteousness for they shall be filled" (Mt 5:6; cf. Ps 107:9). Isaiah says that the charitable will find their own souls satisfied in drought (Isa 58:11), and Moses prays that the Lord will satisfy Israel early with his love (Ps 90:14). The Suffering Servant shall be satisfied when he sees the new life his death produced (Isa 53:11).

One can eat and not be satisfied because there was not enough food to be had (Lev 26:26; Mic 6:14). But it is also possible to be surfeited with physical wealth and not be satisfied (Eccl 4:8). In fact, he who loves money will never be satisfied with it (Eccl 5:10 [H 9]).

There are, then, some things that are never satisfied: the grave (Hab 2:5), the eye of man (Prov 27:20), the barren womb, the parched earth, and fire (Prov 30:16). However, the earth cannot stand a fool when he is full of bread (Prov 30:22).

While the uses cited above are more or less positive, others have negative connotations. Sometimes one is full of the wrong things. In these instances the word is used censoriously to denote excess. The Psalmist's soul is full of troubles (Ps 88:3 [H 4]), and the people have had their fill of contempt and scoffing (Ps 123:3). Sinners are rightfully filled with shame (Lam 3:30). Jeremiah (cf. Jer 9:18) is filled with bitterness (Lam 3:15); yet it is good for a man to be filled

with shame so that he may trust in the Lord (Hab 2:16) and the Lord will gorge the beasts with Pharaoh (Ezk 32:4).

The Lord is weary of unrighteous offerings (Isa 1:11) and guests are like fish—after three days they stink (Prov 25:17).

Finally there is spiritual danger in material abundance—it leads to a spirit of independence. Moses warns the people to beware lest they forget the Lord when their houses are full (Deut 6:11; cf. 8:10), and the Lord predicts that they will fall into this trap (Deut 31:20). Agur anticipates the Lord's prayer for one's daily bread when he declines to pray for riches lest he be full, and deny the Lord (Prov 30:9).

šāb'ā. šīb'ā. Satisfaction, fullness, enough. This feminine noun, used six times in the prophets, denotes satisfaction with reference to food, carnal desires, and spiritual well-being.

The merchandise of Tyre will be for those before the Lord that they might eat sufficiently (Isa 23:18). Ezekiel invites the fowl to eat the fat of Israel's most northern enemies to their full (Ezk 39:19).

The word is also used with the negative to denote a lack for various reasons. The restored exiles did not have enough to eat because of their erroneous priorities (Hag 1:6): Israel's watchmen, though gorging themselves on the people, never had enough because of their greed (Isa 56:11), and Jerusalem played the harlot even with Assyria because her carnal appetite was insatiable (Ezk 16:28). Whereas physical food can never satisfy, God's spiritual blessings can (Isa 55:2).

As seen in the study of the verb, physical satisfaction can be a snare to sin. So in Ezk 16:49, "fulness of bread" contributed to the fall of both Sodom and Jerusalem.

šābā'. Plenty, abundance, satiety. Found six times in Gen, once in Prov 3:10, and once in Eccl 5:12 [H 11], this masculine noun seems to refer to the possession of plenty and abundance of food.

šābēa'. Satisfied, sated, abounding in. This adjective is used ten times in the OT. In each case it conveys the idea of being full and satisfied. In Gen 25:8 Abraham dies being "old and full [of years]." Proverbs 27:7 speaks of a person full of food, while Job 10:15 shows Job "full of confusion."

B.K.W.

2232 שָׁבַר (*šābar*) *examine* (Qal), *wait, hope* (Piel).

Derivative

2232a שֶׁבַר (*šēber*) *hope*.

Whereas BDB distinguishes two roots, one occurring twice in the Qal stem with the meaning "to view, inspect" and related to the Arab root *sabara* "to probe" (a wound), and the other eight times in the Piel stem with the meaning "to wait, hope," KB considers them as one word. Both agree, however, that in the Qal stem the root *šbr* means "to examine" and in Piel it means "to wait, hope."

Thus it is used in the Qal stem when Nehemiah "viewed" or "inspected" the walls of Jerusalem" (Neh 2:13, 15).

In Ps 119:166 ("I have hoped for Thy salvation"), *šābar* is used for a confident expression of hope and waiting for God's salvation by one who could say that he had "done Thy commandments."

Just as the Psalmist in Ps 119:166 (above) hopefully *waited* in faith for God's salvation, Ps 145:15 declares that "the eyes of all *wait* upon (marg. or, *look unto*) Thee" (*šābar*) for "their meat in due season."

The word *šābar*, is also capable in Scripture of portraying waiting in vain. Thus in Est 9:1 the enemies of the Jews *hoped* to triumph, but failed.

šēber. Hope. Masculine noun found only in Ps 119:116 and 146:5, where both times it refers to God and his Word as the *hope* of the Psalmist. It looks abroad to that life and deliverance which alone has power to make a person safe (Ps 119) and happy (Ps 146).

G.G.C.

2233 נָשָׂא (*šāgā'*) *increase, grow, magnify*.

Derivatives

2233a נָשָׂא (*šaggi'*) *great* (Job 36:20; 37:24).

2233b נָשָׂא (*šāgā'*) *grow* (a by-form).

The form, *šāgā'*, occurs only twice in the OT (Job 12:23, 36:24). Job, in replying to his friends, accepts the sovereignty of God even in his own personal life's disposition, and explains, "He increaseth the nations, and destroyeth them" (12:23). That is, "God does what he wants to do as sovereign Lord, and your desperate search to find some precipitating cause for my suffering is unnecessary."

In Job 36:24, Elihu corrects Job for judging God: "Remember to magnify his work." He seems to be saying, "Listen Job, it is your duty to magnify God, and not to question him when he chastens you."

Thus *šāgā'* is used both for God's causing nations to grow great and for men to enlarge God's glory by recognizing and praising his works.

The by-form *šāgā*, is used similarly. Cf. Job 8:7, 11.

Psalm 92:12 [H 13] reminds us that, "The righteous . . . shall grow like a cedar in Lebanon," while "the ungodly . . . increase [only] in riches" (Ps 73:12)!

The above notes present part of the biblical philosophy of life intertwined about these little words, *śāgā* and *śāgā*. God causes the nations to grow great and he also causes the righteous to be increased at their end! The rich may grow in this world's goods, but they soon fall; while the godly grow more solid and enduring, like that of the great northern Palestinian cedars! Our task is to magnify him for all this!

G.G.C.

2234 שָׁנֵב (*śāgab*) *be inaccessibly high*.

Derivative

2234a מִשְׁגָּב (*mišgāb*) *high place, refuge*.

The verb is used in a local sense with reference to a lofty city (Isa 26:5) and high walls (Prov 18:11; Isa 30:13) even as it is used in the Amarna correspondence.

Associated with the notion of "height" it frequently has the connotation of security. Thus in Deut 2:36 the word is translated "strong" (of a city) and in the Piel stem it is rendered both "to set on high," and "to defend" or "protect" (Ps 20:1 [H 2]; 59:1, 2; 69:29 [H 30]; 91:14). This connotation is also present when David says of God's knowledge it is lofty, I am no match for it (Ps 139:6). But whereas man's most secure defenses are proved vulnerable before the Lord (Deut 2:36; Isa 2:11; 26:5), "The name of the Lord is a strong tower; the righteous runneth into it and is safe" (Prov 18:10).

Another connotation is that of exaltation to a position of honor. Thus the Lord (Isa 2:11, 17), his name (Ps 148:13), and his needy saints (Ps 107:41) are "set on high" i.e. "exalted."

mišgāb. *High place, high tower, refuge.* The masculine noun *mišgāb* is derived from the root, *śāgab* "to be high," and is found fifteen times in the OT, eleven of these being in Ps.

In most appearances of the word it is used in a favorable sense. *mišgāb* speaks of God being the believer's high tower (II Sam 22:3), or his refuge (Ps 46:7, 11 [8, 12]), or defense (Isa 33:16). The allusion is to the fact that in the ancient world, safety to either the one fleeing or to the one at rest was synonymous with reaching and remaining upon some fortified height which would be inaccessible to beast and enemy alike. The Psalmist, as well as the prophets, saw this to be the precise picture of the believer's security in God.

mišgāb "high place," is not to be confused with the *bāmā* "high place," which signifies a hill consecrated to the pagan Canaanite deities,

such as Baal. *mišgāb* is never used for such a location.

G.G.C.

שָׁגָה (*śāgā*). See no. 2233b.

שָׁגִי (*śāgi*). See no. 2233a.

2235 שָׂדֶד (*śādad*) *harrow* (Piel only, Job 39:10; Hos 10:11).

2236 שָׂדֶה (*śdh*). **Assumed root of the following.**

2236a שָׂדֵי (*śāday*) *field, land*. Poetic synonym of *śādeh* (e.g. Ps 8:7 [H 8]; 96:12).

2236b שָׂדֶה (*śādeh*) *field*.

śādeh. *Field, country, ground, land.* This masculine noun broadly designates the open field, country, or a definite portion of ground, a field.

In the former notion it is used of pasture land (Gen 29:2); unfrequented country exposed to violence (Gen 4:8; Deut 21:1; 22:25) or wild beasts (Ex 22:31 [H 30]); land containing flora and fauna (Gen 25:27; 30:14; Ex 10:15); open country outside a walled city (Jud 9:32, 42; I Sam 19:3) and an expanse of country in contrast to mountains (Jud 5:18; Jer 17:3).

As a definite portion of ground, it may denote cultivated ground (Gen 37:7; Ruth 2:2); private property (Gen 47:20; Isa 5:8); city land, adjacent to the town and subject to its control (Gen 41:48; Lev 25:34); the territory of a nation or tribe (Gen 41:48; Lev 25:34); and the personal estate of a king (II Sam 9:7; 19:29, 30).

Micah 3:12 gives the awful prediction of Zion being plowed as a field. Jeremiah 32:7-44 not only portrays the ancient process of buying and selling a field, but it also gives the marvelous prophecy that someday God will again redeem the fields of Israel. Then the voices of children playing without fear will replace the sound of the hooves of the conqueror's horses.

שָׂדֵי (*śāday*). See no. 2236a.

2237 שֶׁה (*śeh*) *lamb, sheep*. (ASV and RSV are the same.)

A *śeh*, either a sheep (e.g. *kebes*) or a goat (e.g. 'ēz), is a member of the flock. In Akkadian *shu'u* = "ram" and in Ug. ritual texts it is limited to "ram" or "he-goat"; elsewhere its use is more general, encompassing both sexes (B. Levine). This animal is clean; therefore, it may be eaten (Deut 14:4) and offered for a sacrifice. The firstling belongs to Yahweh (Ex 34:19; Lev 27:26). For the passover meal a year old male lamb without blemish is to be roasted (Ex 12:3ff.). A lamb is suitable for a guilt offering or a burnt offering (Lev 5:7; 12:8). One with some defects may be offered as a freewill offering (Lev 22:23). In

2238 שָׁהַד (*śāhēd*)

Ezekiel's new temple one sheep out of 200 was to be taken for offerings.

The presence of sheep and cattle indicates that a place is domesticated and can be safely inhabited (Isa 7:25). The peaceful, simple nature of a lamb also lends itself to various figurative uses. The psalmist compares himself to a lost sheep which has gone astray; but since he has not forgotten the commandments, he desires that God search for him (Ps 119:176). Jeremiah describes Israel in terms of a scattered flock of sheep (Jer 20:17). The most significant usage is in Isa 53:7 where the Messiah is led "like a lamb to the slaughter" but bore the suffering in silent submission—a verse echoed in the vision of the sacrificial lamb of Rev 5:6 and 13:8.

J.E.H.

2238 שָׁהַד (*śāhēd*) *witness* (Job 16:19; Gen 31:47). Loan word from Aramaic in Job. In Gen 31:47, Laban's designation of the heap of witness is in Aramaic.

2239 שָׁהַר (*śhr*). **Assumed root of the following.**
2239a שָׁהָרֹן (*śāhārôn*) *moon, or crescent* (Jud 8:21; Isa 3:18).

שָׁהָרֹן (*śāhārôn*). See no. 2239a.

2240 שָׁוַט (*śūt*) *swerve, fall away* (Ps 40:5).

Derivative

2240a שָׁטַט (*śēṭ*), שָׁטָן (*śēṭ*) *swerver, revolter* (Hos 5:2).

2241 שָׁוַךְ (*śūk*) *I, hedge or fence up* (Job 1:10; Hos 2:8). Alternate spelling of *sūk* II (q.v.).

Derivative

2241a מִשְׁכָּה (*m'śūkā*) *hedge* (Prov 15:19). Alternate spelling of *m'śūkā* (q.v.).

2242 שָׁוַךְ (*śūk*) **II. Assumed root of the following.**

2242a שָׁוַךְ (*śōk*) *branch or brushwood* (Jud 9:49).

2242b שָׁוַךְ (*śōkā*) *branch or brushwood* (Jud 9:48, 49).

2243 שָׁוַם (*śūm*), שָׁוַם (*śīm*) *I, put, place, set, appoint, make*.

Derivative

2243a תְּשֻׁמַּת (*t'śūmet*) *pledge, security* (Lev 5:21).

This verb is used 572 times in the Qal stem, scattered almost evenly throughout the Old Testament. It is used only two times in the Hiphil

(Ezk 14:18; 21:16 [H 21]; Job 4:20) and only once in the Hophal (Gen 24:33) to round out its 575 Old Testament usages.

The basic root idea of this verb is to put, place something somewhere. Hence it is translated in the LXX generally by *tithēmi* which almost identically means to put, place. The Arabic cognate is found in *šam* of the Medieval Yemenite where it is used "to set or constitute," e.g., a price (William Gesenius, *Gesenius' Hebrew and Chaldee Lexicon*, 1842; Eerdmans, 1957, *ad loc.*).

There are at least a half dozen utilizations of *śūm*, sometimes overlapping.

1. To Place In A Location. This usage affirms that some object has been placed in a named location. Thus in I Sam 17:54, David "put his armour in his tent," and in Lev 8:8 Moses "put the breastplate upon him [Aaron]." Not only inanimate objects receive this treatment, but also persons. Thus in the classic usage of the verb, Genesis 2:8, "God placed there [in the Garden] the man." *śūm* is also used in this way to signify the placing of the divine name in a location of his choice ("in Jerusalem will I put my name," II Kgs 21:4).

Gesenius divides this usage of *śūm* into two chief categories, viz., (a) the placing of people and things into an upright position (e.g., II Chr 33:7); and (b) the placing of things into a prone or lying position (e.g., Deut 10:5; *ibid.*). While *śūm* is indeed used to indicate both types of placing, upon examining individual texts it often is impossible to tell with any certainty whether *śūm* is being used to indicate an upright positioning or a supine positioning. Thus in Gen 30:41, "Jacob laid the rods before . . . the cattle," it is difficult from examining *śūm* alone to be certain whether the rods were set vertically or horizontally. BDB does not advance this distinction of vertical or horizontal positioning.

2. To Appoint People to Positions. *śūm* is typically used in II Sam 17:25; "Absalom made Amasa captain," and in I Chr 11:25, "and David set him [Benaiah] over his guard." In such instances *śūm* still carries its basic idea, only here the placing is into an authority position rather than into a physical location.

3. To Establish a New Relationship. Here *śūm* is used to indicate placing someone or something in a new relationship or situation. So it is in Gen 21:18, "For I will make him [Ishmael] a great nation." Here the Lord, to use the Hebrew idiom, "places Ishmael into a great nation." Likewise in Jud 1:28, "They put the Canaanites to tribute," *śūm* is used to show that the Canaanites have now been placed as people who are to pay tribute. That is, they have been put into a new relationship.

4. To Assign Something to Someone. Another way in which *śūm* is used is to show designation.

E.g., in II Sam 23:5 we read in the KJV, "He hath made with me an everlasting covenant." The Hebrew more literally reads, "For a covenant everlasting *he-has-put* to me." Here a covenant is now put to a designated recipient, David (Cf. Ps 19:4 [H 5]).

5. To Bring About a Change. In Ex 14:21, speaking of the dividing of the Red Sea, God "made the sea dry (land)." Here, again trying to capture the idiom, God "put the sea dry," changing not its location, but its condition. Also see Isa 41:15, 18; Ezk 35:4; etc.

6. To Set Aside for Special Purposes. *śum* is further used occasionally as the verb denoting God (and sometimes human agencies) designating certain times, places, or people to some special purpose. Thus in Ex 9:5 the literal, "And the Lord put (*śum*) a set time," is well rendered in the AV as, "And the Lord *appointed* a set time."

As we have demonstrated, the verb *śum* always denotes its basic significance, to place, while at the same time comprehending a multitude of derivative meanings extending even beyond the broad categories enumerated in this article.

As Creator-Redeemer, the Lord is frequently the subject of this verb. He set the boundaries of creation (cf. Job 28:3; 38:5; 39:6; Ps 19:4 [H 5] Ps 104:9). As redeemer he made the seed of the fathers as dust (Gen 13:16; 32:12 [H 13]; cf. Deut 10:22), and made David's seed endure (Ps 89:29 [H 30]). He appointed a law in Israel (Ps 78:5), brought about miracles (Ps 78:43), desolations in the earth (Ps 46:8 [H 9]) and Israel's afflictions (Ps 66:11). But in the end time he will make Israel his instrument of righteousness (Isa 41:15).

G.G.C.

2244 שׁוּם (*śwm*), שִׁים (*śym*) II. Assumed root of the following.

2244a שׁוּמָה (*śumā*) token of unluckiness, scowl (II Sam 13:32).

2245 שׁוּר (*śur*) Meaning uncertain.

Derivative

2245a שׁוּרָה (*śôrā*) row (or a kind of grain?) meaning and derivation uncertain.

BDB suggests "to sow" (I Chr 20:3), but the parallel in II Sam 12:31 (*śim*) suggests taking this verb as a by-form, Hiphil, of *sûr* "to turn aside" (NIV "consign"). Also in Hos 9:12 the meaning "turn aside" is probable. For Jud 9:22; Hos 8:4, 12:5 cf. either *śārār* or *śārâ* "rule".

2246 שׁוּשׁ (*śûś*), שִׁישׁ (*śiš*) rejoice, exult.

Derivatives

2246a שִׂשׂוֹן (*śāsôn*) joy, gladness.

2246b מְשִׂסֹּס (*māsôs*) joy, rejoicing.

The four usages of the verb *śûs* in the Mosaic writings occur in Deut 28:63 and 30:9, twice in each verse. Here, amid the Mosaic warnings of the blessings and cursings, three times the Lord is pictured as one rejoicing over Israel to bless them for obedience to his Law, and once as rejoicing over them to destroy them for disobedience! "As the Lord rejoiced over you to do you good; so the Lord will rejoice over you to destroy you" (Deut 28:63.) *śûs* here thus seems to convey the idea of God's enthusiasm to bless the righteous and to punish the wicked. Fortunately, by God's mercy, Deut 30:9 shows that when Israel at last turns back to him, that "the Lord will again rejoice over thee for good." Likewise in the prophets Israel is the object of his joy (Isa 62:5; 65:19; Jer 32:41; Zeph 3:17.)

In the Psalms, as might be expected, the subject is Israel and the Lord is the object, thus, "Let all those that seek thee rejoice" (Ps 70:4 [H 5]). In Ps 119, the Psalm that glories in God's written word, the psalmist in exultation declares, "I rejoice at thy word" (Ps 119:162). Likewise in the prophets the people rejoice in the Lord's salvation (Isa 61:10; 65:19; 66:14).

śāsôn. Joy, gladness, rejoicing, mirth. This masculine noun makes twenty-two appearances in the OT, and almost universally it speaks of human happiness and abounding delight. Typically in Jer 25:10 God announces that he will use Nebuchadnezzar to take from sinful Judah "the voice of mirth (*śāsôn*);" and in Jer 31:13 he will turn the mourning of repentant Israel in the last days "into joy (*śāsôn*)." See the synonym, *śimhâ*.

māsôs. Joy, rejoicing, mirth, gladness. This masculine noun, used seventeen times in the OT, is often used as a metonymy representing the object which causes joy (e.g., "the joy of the whole earth is Mount Zion" Ps 48:2 [H 3]). In Isa 8:6 ("this people... rejoice in Rezin") *māsôs* is used almost as a verb. Grammatically, a better translation might be, "this people... have-rejoicing towards Rezin" (See KD, ad loc.).

G.G.C.

שָׂהָה (*śēah*). See no. 2255c.

2247 שָׂהָה (*śāhā*) swim (Isa 25:11; Ps 6:7).

Derivative

2247a שָׂהָה (*śāhû*) swimming (Ezk 47:5).

שָׂהָה (*śāhû*). See no. 2247a.

2248 שָׁחַץ (śāḥaṭ)

2248 שָׁחַץ (śāḥaṭ) *squeeze out* (Gen 40:11).

2249 שָׁחַץ (śāḥip) *panelled with wood* (Ezk 41:16). Meaning and derivation doubtful.

שָׁחַץ (śāḥaq). See no. 1905c.

שָׁחַץ (ś'ḥōq). See no. 1905d.

שָׁחַץ (śēṭ). See no. 2240a.

2250 שָׁחַץ (śāṭā) *turn aside, go aside, turn, decline*.

In Aramaic it means "to stray" and in a certain form of Ethiopic "to be seduced." These notions are close to what it expresses in Hebrew.

śāṭā in Num 5:12 speaks of a woman who is suspected by her husband of having left the true path, so that she "goes aside" to commit adultery. It says that if she "goes aside, and trespasses a trespass against him," he may take her to the priest who will cause her to drink the bitter water of jealousy. Apparently by a special supernatural action God so acted as to make the guilty woman desperately ill from the water, while the innocent drank it with impunity. This procedure would in any case settle the matter and calm a suspicious husband, while at the same time frightening onlookers into remaining pure. It was not really a trial by ordeal as some have called it, for there was no inherent danger in the water. If anything, it included a lie detection provision. Any woman who could take such solemn oaths as were required without betraying guilt was probably innocent (see *b' tūlim*). śāṭā is used with reference to this matter also in verses 19, 20, 29 of this same chapter.

Proverbs 7:25 admonishes, "Let not thine heart turn aside (śāṭā) unto her (the prostitute's) paths." Here, as in the four cases in Num 5, śāṭā is used for turning aside into moral impurity.

In Prov 4:15, however, we seem to have a play on words against Num 5:12. In both cases in the Hebrew the expression is śāṭā *ma'al*. In Num 5:12 it means to turn aside in a trespass (*ma'al*); while in Prov 4:15 it warns the hearer to turn aside from-upon-it (*mē'al*) i.e. from the wicked path!

G.G.C.

2251 שָׂטָם (śāṭam) *hate, oppose oneself to*.

Derivative

2251a מַשְׁטָמָה (mašṭēmā) *animosity* (Hos 9:7, 8).

This term, according to BDB, means "to bear animosity against"; its wider usage indicates a more inclusive scope than mere hate. See *śānē'* for synonyms.

Esau, after he was deceived bore a deep grudge against Jacob and his parents (Gen 27:41). (This

same grudge is said to have festered in the bosom of Esau's descendants for generations. Amos (1:11)—which does not use *śāṭam* however—speaks of Esau's progeny having a perpetually tearing anger as they kept their wrath forever.) This grudge in Esau became a deep-seated animosity which motivated a continuous harassing and persecution of his brother and his descendants. Joseph's brothers were mistakenly concerned that Joseph was also nurturing a deep grudge against them for selling him as a slave (Gen 50:15). This term indicates the tragic results flowing from an unforgiving heart. Actually Gen 49:23 probably draws attention to the hatred (Speiser "hostility," *Genesis*, in AB) the brothers originally felt toward Joseph. But Joseph had forgiven it all.

Job (16:9; 30:21) speaks of being persecuted for an unknown reason; seems to be suggesting that God has a grudge against him? (If this is his meaning, one can more readily understand why Job received a strong rebuke from God.)

G.V.G.

2252 שָׂטָן (śāṭan) *be an adversary, resist*. ASV consistently renders the former, while RSV translates "accuse." Denominative verb.

Parent Noun

2252a שָׂטָן (śāṭān) *adversary, one who withstands*.

2252b שִׁטְנָה (śiṭnā) *enmity, accusation*.

The verb *śāṭan* occurs six times in the OT, often in participial forms for one who bears a grudge or cherishes animosity.

David employed this verb to describe his adversaries (Ps 38:20; 109:4) who were rendering him evil for good. He prayed for their overthrow (109:20, 29; cf. 71:13). It also represents in the noun form (Satan, KJV, NASB, NIV) a judicial accusing (Zech 3:1). Correspondingly the noun *śiṭnā* describes a written accusation (Ezr 4:6); it had earlier served as a name, Sitnah, "enmity," for a well over which men quarrelled (Gen 26:21).

śātān. Adversary, one who withstands, Satan. The nominal form *śātān* identifies Solomon's adversaries (I Kgs 11:14, 23, 25; cf. 5:4; I Sam 29:4). David spoke of his vengeful officer Abishai as a *śātān* (II Sam 19:22 [H 23]). Indeed, the pre-incarnate Christ, or Angel of Yahweh might be described or even identify himself as a *śātān*, when opposing Balaam (Num 22:22, 32).

Throughout history mankind's preeminent opponent has been Satan, "that old serpent" (Rev 12:9). He is a mighty angel (cf. his appearance with other "sons of God" in Job 1:6; Jude 9). [Whether Satan was also a cherub depends on one's interpretation of Ezk 28:12–16. These verses condemn the king of Tyre, but go beyond

him by comparing him to a figure of perfection who was in Eden, who was created holy and later fell. The figures of both Adam and Satan have been proposed for the person intended.

Three lines of evidence support the identification of this king with Satan: 1) Ezekiel may have intended to contrast the prince of Tyre (28:1–10) with the king of Tyre (28:11–19). Whereas the prince is a man aspiring to deity and heaven, the king is a heavenly being cast out of heaven. 2) The god of Tyre at this time is *malkart*, meaning “king of the city,” so that would be the king of Tyre. 3) The apostle Paul identifies Satan’s sin with pride (1 Tim 3:6), the sin of this king (v. 17). This may be the only passage in the OT from which he could have derived this truth.

Satan may be conceived as addressed through the Tyrian, even as Christ rebuked that evil angel through Peter (Mt 16:23). Further, if “Eden, the garden of God” (Ezk 28:13) refers to a heavenly garden, inhabited by angels (note how the phrases, “mountain of God” and “stones of fire” v. 14 do not well fit the earthly Eden), then it could be Satan who is here addressed as an “anointed cherub” (v. 14) or an overshadowing cherub (cf. *mimshah*), which is inapplicable to Adam.

On the other hand, if this Eden is the earthly one of Gen 2–3, and the “mountain” and “stones” refer to the pretensions of the pagan king seated in his temple at Tyre, deluded by his commercial success (cf. v. 16), then the monarch’s fall could be compared with Adam’s. This assumes that ‘att (v. 14) be read as ‘et “with” (rather than “you”). “With an anointed cherub I placed you.” *k’rûb* (v. 16) would be read as the subject of the verb repointing *wā’abbedkā* to *w’ibbadkā* (3 m.s. perf. for 1 common s. impf.), thus reading “the cherub drove you out,” as in RSV (cf. JBL 75:326–27). R.L.H.]

Satan’s career exhibits four stages of progressive failure.

(1) Satan fell into condemnation through a pride that induced him to rival God (1 Tim 3:6 and perhaps Isa 14:12–15, if the king of Babylon is there a tool of Satan, something more than “*hēlēl* (q.v.) son of dawn.” The Latin translation, *lucifer*, refers to the planet Venus, the morning star; see Rev 9:1). The NT identifies Satan as the tempting power behind Adam’s fall (Gen 3:15 in Rom 16:20). The OT makes no direct reference to this fact (citing “the serpent”), though Satan’s own fall may well have occurred with this same temptation (cf. creation’s unimpaired goodness in Gen 1:31). Yet despite his loss of status, the “devil” (Gr. *diabolos* “slanderer”) continued to exercise power on earth and to have access to heaven as *haśśātān* “the accuser” (Job 1:9; 2:4; Zech 3:1), or simply “the spirit” (1 Kgs 22:19–22). Only in Ezra’s (?) post-exilic composition

does *śātān* appear as a proper noun, Satan (1 Chr 21:1). Negative critics thus restrict *haśśātān* to the role of a “prosecuting attorney” who became evil only under later Persian concepts of dualism (M. Burrows, *Outline of Biblical Theology*, p. 125). Yet the testimony of the entire OT makes clear his consistent hostility toward God and animosity toward man (Job 1:11; 2:3–5).

(2) With the crucifixion and ascension of Christ, Satan was cast from heaven, no more to accuse the brethren (Jn 12:31; Rev 12:10), though he is still “the prince of the power of the [terrestrial] air” (Eph 2:2). (3) Isaiah predicted a time when Yahweh would punish the satanic hosts, as well as the evil kings of earth, by confining them in prison (Isa 24:21–22; cf. Rev 20:1 on Satan’s millennial binding).

(4) Then “after many days they will be punished” (Isa 24:22 NASB), words which point to the final judgment and Satan’s eternal torment in the lake of fire (Rev 20:10).

Bibliography: Kluger, Rivkah S., *Satan in the OT*, Northwestern University, 1967. Payne, J. B., *Theology of the Older Testament*, Zondervan, 1971, pp. 291–95. Hiebert, D. E., “Satan,” in ZPEB, V, pp. 282–86.

J.B.P.

2253 שִׁיב (*śib*) *be hoary*. Used only in 1 Sam 12:2 and Job 15:10.

Derivatives

2253a שִׁיב (*śēb*) *hoary age*.

2253b שִׁיבָה (*śēbā*) *age*.

2254 שִׁיד (*śid*) *to whitewash*. This denominative verb occurs only in Deut 27:2, 4.

Parent Noun

2254a שִׁיד (*śid*) *lime, whitewash* (Amos 2:1; Isa 33:12; Deut 27:2, 4).

2255 שִׁיחַ (*śiḥ*) *I, meditate, muse, commune, speak, complain*. Denominative verb.

Parent Noun

2255a שִׁיחָה (*śiḥā*) *meditation, complaint*.

2255b שִׁיחָה (*śiḥā*) *meditation, prayer*.

2255c שִׁחָה (*śēḥā*) *thought* (Amos 4:13).

The basic meaning of this verb seems to be “rehearse,” “repent,” or “go over a matter in one’s mind.” This meditation or contemplation may be done either inwardly or outwardly. Since English differentiates these two notions, the word is usually rendered “meditate,” or “talk.”

In the first instance it is used of silent reflection on God’s works (Ps 77:8 [H 7]; 9:12 [H 11]), and God’s word (Ps 119:15, 23, 27, 48, 78, 148). In the second instance it is used of rehearsing aloud

God's works (I Chr 16:9; Ps 105:2; 145:15). If the subject, however, is painful, it is translated "to complain" (Ps 53:17 [H 18]; Job 7:11). One can "talk disparagingly" (Ps 69:12 [H 13]).

The word functions as the "key word" in Ps 77. Here the Psalmist transfers his complaint (v. 3 [H 4]) based on a contemplation (v. 6 [H 7]) of God's absence in contrast to his past deeds precisely by meditating or talking of God's deeds.

In Prov 6:22 the son who has bound his father's teaching to his heart will find that the teaching, in turn, will "talk" with him.

śiaḥ. *Meditation, complaint, communication, talking, prayer, babbling.* This noun appears fourteen times in the OT. It is derived from the verb with essentially the same meanings, namely, "meditation" (Ps 104:34; I Kgs 18:27, marg.); complaint (I Sam 1:16; Job 7:13); talking (I Kgs 18:27); communication (II Kgs 9:11); prayer (Ps 64:1 [2]); and babbling (Prov 23:29). Proverbs 23:29, "Who hath *babbling*?" may also be translated, "Who hath troublesome-meditations?" The idea of the translation of the KJV, "babbling," is "cause-for-continual-outward-complaining."

siḥā. *Meditation, prayer, devotion.* This word appears only three times in the OT. Each time it represents pious meditation, e.g. in Ps 119:97 the Psalmist exults in his love for God's Law and declares, "It is my meditation all the day!"

G.G.C.

2256 שִׁיחַ (*śyḥ*) II. Assumed root of the following.

2256a שִׁיחַ (*śiaḥ*) *bush, shrub, plant* (Gen 2:5; 21:15; Job 30:4, 7).

שִׁימ (*śim*). See nos. 2243, 2244.

שִׁישׁ (*śiš*). See no. 2246.

שִׁדָּה (*śēk*). See no. 2262a.

שִׁדָּה (*śōk*). See no. 2260a.

2257 שִׁכָּה (*śkh*). Assumed root of the following.

2257a שִׁכְוִיָּה (*śekwī*) *a celestial appearance, phenomenon* (Job 38:36). Meaning uncertain.

2257b שִׁכְוִיָּה (*ś'kiyā*) *image*.

2257c מַשְׁכִּית (*maškit*) *image, idol, figure, picture, imagination*.

ś'kiyā. *Image, form, appearance.* This noun is found only once, in Isa 2:16. From its kinship to *maškit*, "a stone image that can be beheld visibly," various translations have been hazarded for it. Isa 2:16 is in a context of the Prophet announcing that the Day of the Lord will come and humble the proud and destroy the evil. Among the things upon which the judgment will fall are, literally in the Hebrew, "all *ś'kiyā* of

pleasantness!" The KJV renders these as "pictures;" perhaps we should say "beautiful images."

maškit. *Image, idol, figure, picture, imagination, opinion, thoughts, conceit, imagery.* This noun, according to Gesenius, comes from the hypothetical root, *śākā* which means "to look at," "to behold." Hence, *maškit* became "that which is visible," "that which can be beheld. BDB and KB render it "show piece," specifically carved figure."

It denotes a lovely silver setting for golden apples in Prov 25:11.

In Lev 26:1 God forbids Israel to "set up an image of stone in your land, to bow down unto it." So too in Num 33:52 Israel is commanded to destroy all of the stone-idols of the Canaanites. The KJV translates *maškit* in this latter verse as "pictures." They are actually "idols-of-stone" according to KD (in loc. Lev 26:1).

In Ezk 8:12 the prophet is shown that within the very precincts of the temple buildings some priests had secret rooms wherein they kept stone-idols (*maškit*).

In Ps 73:7 and Prov 18:11 *maškit* is used figuratively for "the conceits of the heart." The KJV renders it loosely, saying that the evil doers "have more than heart could wish."

sekwi. *A celestial appearance.* This word is used only in Job 38:36 in parallel with another enigmatic word *tūhōt*. It has been discussed by M. Pope (*Job*, in AB, pp. 302-303) and W. F. Albright (YGC, pp. 246-47). Pope, with others, concludes that it is connected with the Coptic name for the planet Mercury. Albright declares that this is a mistake of modern Coptic students and holds that it means "mariner, fisherman." The pair are discussed under *tūhōt*, see *tūah*.

G.G.C.

שִׁכְכָּה (*śākkā*). See no. 2262b.

שִׁכְוִי (*śekwī*). See no. 2257a.

שִׁכְיָה (*ś'kiyā*). See no. 2257b.

2258 שִׁכְנִי (*śakkin*) *knife* (Prov 23:2).

2259 שִׁכָּה (*śākak*) I, *cover, lay over* (Ex 33:22). A by-form of *sākak* I.

2260 שִׁכָּה (*śākak*) II, *weave* (Job 10:11). A by-form of *sākak* II.

Derivative

2260a שִׁדָּה (*śōk*) *booth, pavilion* (Lam 2:6).

2261 שִׁכָּה (*śkk*) III. Assumed root of the following. See *sūk* "to hedge."

2261a מִשְׁכָּה (*m'śākkā*) *hedge* (Isa 5:5).

2262 שָׂכַר (*śkk*) IV. Assumed root of the following.

2262a שֶׁךְ (*śēk*) *thorn* (Num 33:55).

2262b שֶׁכָּה (*śūkkā*) *barb, spear* (Job 40:31).

2263 שָׂכַל (*śākal*) I, *wise(ly), understand, prosper*. Nine other English words translate the verb: instruct, prudent, et al. (ASV same in most instances; RSV stresses the success, prosper concept for *śākal*).

Derivatives

2263a שָׂכַל (*śēkel*), שָׂכַל (*śēkel*) *understanding*.

2263b מַשְׂכִּיל (*maskil*) *a poem*.

Of the seventy-four times the verb form is used, all but two appear in the Hiphil stem. In many instances *śākal* is synonymous with *bin* (see *hokmā* for discussion of synonyms), but there is a fine distinction. While *bin* indicates "distinguishing between," *śākal* relates to an intelligent knowledge of the reason. There is the process of thinking through a complex arrangement of thoughts resulting in a wise dealing and use of good practical common sense. Another end result is the emphasis upon being successful.

śākal also involves one in what he considers, or pays attention to. God provides for the afflicted and needy that they ponder who is their benefactor (Isa 41:20). The righteous one is said to take note of the house of the wicked; this acting wisely is directed toward a thing, the evil abode (Prov 21:12, a difficult passage, taken as "the righteous one"). The leaders of Israel's household gathered together before Ezra in order to give attention to the words of the Law (Neh 8:13).

Still another usage of the verb is to have insight or comprehension. The man who would boast of anything should boast that he has insight into, and knows the Lord (Jer 9:23). The Hiphil infinitive *haskēl* is a substantive meaning "insight," seen as God's gift to Israel through his rulers and teachers (Jer 3:15). This word also occurs in Prov 1:3 where it is stated that the book was written to give the young man "insight" into wise behavior. As in Jeremiah, wise behavior means conforming one's life to the character of God.

Another usage stresses the idea of causing to consider, giving insight, and teaching. David indicates that the Lord made him understand the details of the pattern of temple furniture (used as the direct object relating to a thing, I Chr 28:19). Gabriel gave Daniel insight or skill (Dan 9:22).

There is also the meaning of acting circumspectly or prudently. In a time of evil the prudent know to keep silent (Amos 5:13). God has his way of determining whether a general

population is acting wisely so as to seek him (Ps 14:2). A wife who acts prudently is described as from the Lord (Prov 19:14). Likewise, the suffering Servant acted prudently in fulfilling the work assigned to him (Isa 52:13).

The verb also may mean to prosper or have success. Saul feared David because the latter was prospering greatly as a result of the Spirit's presence in his life to guide. Indeed, by this successful behavior David in effect ousted Saul from his position of leadership (I Sam 18:14, 15). Jeremiah emphasizes that judgment was pronounced on the shepherd leaders of a favored nation. The leaders were regarded as stupid because they did not seek the Lord. As a result, they would not prosper and their flocks would be scattered (Jer 10:21).

śēkel, śēkel. Understanding, wisdom. Used similarly to the verb. There is the display of prudence, or good sense, in Abigail's behavior. She exhibited her common sense in her handling of the crisis between her husband (a *nābāl* q.v.) and David (I Sam 25:3). Her approach to wisdom, however, proved faulty because she was looking for wisdom in a way not prescribed by God.

The noun also has the sense of insight or understanding. David prayed that the Lord would give his son Solomon wisdom (or discretion) concerning the affairs of Israel (I Chr 22:12). The man who does not neglect kindness and love finds favor and good understanding (here a synonym of grace, causing others to admire) in the sight of God and man (Prov 3:4). A man's prudence makes him slow to anger (Prov 19:11) and a man wins commendation in accordance to his wisdom (or insight, Prov 12:8).

The context can also indicate bad sense or cunning. Concerning an individual of the end time, it is said that he will through his shrewdness, in the example of Antiochus Epiphanes, cause deceit to succeed (Dan 8:25).

maskil. The Hiphil participle used as a noun appears in the titles of Pss 32, 42, 44, 45, 52–55, 74, 78, 88, 89, 142. In addition, Ps 47:7 [H 8] emphasizes that one is to sing praises in accordance with a *maskil* psalm. Some have considered a *maskil* to be a didactic poem which causes consideration or gives insight. Others have suggested it to be an artistic song having insight. More probably this can be considered a contemplative poem, with elements of the other two.

L.G.

maskil. Except for its first occurrence (Ps 32), *maskil* is always linked with an individual or the Sons of Korah. David is included in Ps 52–55 and 142, Asaph in 74 and 78 and Heman in 88 and 89. The root, *śkl*, denotes "insight" or "wisdom," so these psalms may be noted for their special

2264 שָׂכַר (*šākal)

instruction or their musical difficulty. For other such terms see *selā*.

H.W.

Bibliography: Girdlestone, R., *Synonyms of the Old Testament*, Eerdmans, 1897. von Rad, G., *Wisdom in Israel*, Abingdon, 1972. Scott, R. B. Y., *The Way of Wisdom*, Macmillan, 1971.

2264 שָׂכַר (*šākal) *II*, lay crosswise. This verb occurs only once, in the Piel (Gen 48:14).

2264.1 שָׂכַר (*šākar) *hire*.

Derivatives

2264.1a שָׂכַר (*šeker) *hire, wages*.

2264.1b שָׂכַר (*šākār) *hire, wages*.

2264.1c שָׂכִיר (*šākīr) *hired*.

2264.1d מַשְׂכֶּרֶת (*mašköret) *wages*.

The basic idea of the word is engaging the services of a person in return for pay. The various contexts in which this verb appears adds the color to the meaning. It is used of hiring an army to help deliver one from his enemies (II Sam 10:6; II Kgs 7:6; I Chr 19:6; II Chr 25:6). The word appears in the Kilamuwa inscription as the king of Assyria (perhaps Shalmanassar III) was hired against the king of Damascus (*ANET*, p. 500). The word is used of hiring skilled workers for a particular job (II Chr 24:12; Isa 46:6) or counsellors for advice (Ezr 4:5). Leah "hires" the privilege of sleeping with her husband, Jacob, by giving Rachel the mandrakes of Reuben (Gen 30:16). Balaam is hired to curse Israel (Deut 23:5; Neh 13:2) and thereby becomes an example of false religious leaders who proclaim a message for money (Jude 11). God's prophet preaches his truth and is not "for hire." Prov 26:10 warns against hiring a fool for any kind of work.

The Niphal indicates that one hires himself to another for a price (I Sam 2:5) and the reflexive idea of receiving wages for one's work is found in Hag 1:6. It is interesting to note that God never hires his servants; they work for him freely out of love and thanksgiving and he rewards them for faithfulness out of his grace.

šeker. Hire, wages. The word occurs only in Isa 19:10 and Prov 11:18. The prophet Isaiah uses the phrase "those who work for wages" as a description of the working class. The writer of Proverbs uses the sure or certain wages of those who sow righteousness in contrast to the uncertain or disappointing recompense of the wicked.

C.R.

שָׂכִילַת (*šiklūt). See no. 1493d.

2265 שָׁלוּ (*š'law) *quail* (e.g. Num 11:32; Ex 16:13).

שָׁלְמָה (*šalmā). See no. 2270b.

2266 שָׁלַק (*šālaq) *be kindled, burn*. (ASV, RSV similarly.)

Due to its being written without *lamed* but with a double *sin* (cf. *sālēq*), the root and its etymology are in question. Some understood the root as *nāsaq* (נָשַׁק, KB, cf. Aramaic *nāsaq* "burn"). It can describe a literal burning (Isa 44:15; Ezk 39:9) or picture God's righteous anger against sin (Ps 78:21). It is also possible to consider it as a by-form of *sālaq* which exhibits the backward assimilation of the "l" known from Aramaic. This word also means "go up" but not in burning.

R.D.P.

2267 שָׁמַל (*šim'el) *take the left*. This denominative verb occurs only in the Hiphil, always signifying movement to the left.

Parent Noun

2267a שְׁמֹאל (*š'mō'āl), שְׁמֹאל (*š'mō'wl) *the left, the left hand, the left side*.

2267b שְׁמֹאֵל (*š'mā'li) *left, left side*.

š'mō'āl. The left, refers to that which pertains to the left side of someone's body (such as Ehud's left hand in Jud 3:21) or that which is in the left direction as opposed to the right (as in Neh 8:4, "And on his left hand stood Pedaiah"). The fact that Ehud was left-handed allowed him to carry out his plan for the assassination of Eglon. The guards would have noticed that he had no dagger on his left hip (the usual place). He, being left-handed, had it at his right side, easily concealed.

In numerous cases the expression, "to the right hand or to the left," appears in Scripture, describing a straying from the straight path. Thus in the literal geographical sense Moses, when leading the children of Israel into the promised land, promises the King of Heshbon that Israel will stay on the highway and "will neither turn unto the right hand nor to the left" (Deut 2:27). Figuratively, in Deut 17:20, a warning is given against turning aside from God's commandments "to the right hand or to the left."

Sometimes the right side is portrayed as the good alternative, and the left side as the evil one. Thus Eccl 10:2 reads, "A wise man's heart is at his right hand; but a fool's heart at his left." Likewise in the NT in Mt 25:33 Christ places the good sheep on his right, while the evil goats go to his left!

The left side, in some cases, however, merely refers to another alternative from that on the right—being equally evil (Isa 9:19, being hungry on the right and unsatisfied on the left) or equally

good (Prov 3:16, length of days on the right hand and riches and honor on the left).

ś^cmō'l also refers to "the north" (Gen 48:14; Job 23:9), as the Arabic root, *shamal*, means north, and *yamin*, "right hand," means south, and "before" and "behind" mean "east" and "west" to a person facing east.

ś^cmā'li. *Left, left side.* This adjective appears on nine occasions, referring to that which is on the left (I Kgs 7:21, "the left pillar . . . Boaz").

G.G.C.

2268 שָׂמַח (śāmah), שָׂמְחָה (śāmēah) *rejoice.*

Derivatives

2268a שָׂמַח (śāmēah) *joyful, merry.*

2268b שִׂמְחָה (śimhā) *joy, mirth.*

The root *ś-m-h* denotes being glad or joyful with the whole disposition as indicated by its association with the heart (cf. Ex 4:14; Ps 19:8 [H 9]; 104:15; 105:3), the soul (Ps 86:4); and with the lighting up of the eyes (Prov 15:30).

Many occasions and objects cheer a man: wine (Ps 104:15; Jud 9:13; Eccl 10:19), ointment and perfume (Prov 27:9); a wise son (Prov 15:20; 10:1; 27:11); a kind word (Prov 12:25), meeting a loved one (Ex 4:14); God's law (Ex 19:8 [H 9]), and the increase of the righteous (Prov 29:2), and God's feasts (Neh 12:43; cf. *śimhā*). But the Lord and his salvation are cited most frequently as the reason for joy (II Chr 20:27; Ps 5:11 [H 12]; 9:2 [H 3]; 16:9; 32:11; 40:16 [H 17]; 63:11 [H 12]; 64:10 [H 11]; 86:4; 90:15; 92:4 [H 5]). Indeed the joy of the Lord is a man's strength (*hedwā*, Neh 8:10). Moreover, many of these passages call upon man to share this joy. Thus Israel is called upon to rejoice at its festivals and central sanctuary (Deut 12:7; 14:26; 16:11; 26:11; 27:7). Israel's joy will be complete with their restoration (Ps 14:7; 126:2 [H 3]; Isa 9:2; 25:9; 35:10; 51:3, 11; 65:14–19; Zech 2:10 [H 14]).

On the other hand sometimes the wicked rejoice wrongfully at the affliction of the righteous (Ps 35:15).

Finally, many subjects rejoice: the Lord (Ps 104:31); Zion (Ps 97:8); the humble (34:2 [H 3]); the king (Ps 21:1 [H 2]); the heavens (I Chr 16:31); fir trees (Isa 14:8); and Egypt (105:38). But the prophets forbid Israel's enemies to rejoice (Hos 9:1; Ob 12).

The occasions for joy are manifold: against God, apart from God, and with God.

The heathen rejoice when they triumph over Israel (Jud 16:23) and the fool finds joy in his folly (Prov 15:21). But such joy must end, for the righteous will find everlasting joy (Isa 51:11).

Joy characterizes wedding (Jer 25:10) and farewell festivities (Gen 31:27), but most frequently the word is used for joy in the Lord on

holy days (Num 10:10), sacred occasions of many sorts (cf. II Sam 6:12; Ezr 3:12). Because Israel is a sacred community, however, one cannot sharply divide secular from sacred festivities. Thus the people rejoice in the day of Solomon's coronation (I Kgs 1:40), and Israel rejoices in victory (II Chr 20:27). Failure to worship the Lord with gladness will bring his judgment (Deut 28:47), and David appointed Levites to sing with joy at the temple (I Chr 15:16). Mirth apart from God may come to grief (Prov 14:13) and does not satisfy (Eccl 2:1ff).

B.K.W.

שְׂמִיכָה (ś^cmikā). See no. 2269a.

2269 שֹׁמֵר (śmk). Assumed root of the following.

2269a שְׂמִיכָה (ś^cmikā) *rug or thick coverlet* (Jud 4:18).

2270 שִׁמְלָה (śml). Assumed root of the following.

2270a שִׁמְלָה (śimlā) *garments, clothes, raiment, a cloth.*

2270b שְׁלָמָה (śalmā) the same word with metathesis of *l* and *m*.

This is the general word for clothes. Used twenty-nine times it usually has a literal meaning. Shem and Japheth covered Noah in his drunkenness with a garment (Gen 9:23). Clothes were rent as a sign of grief (Gen 44:13; Josh 7:6). A number of changes of clothes was a liberal gift (Gen 45:22). Men were not to wear women's garments (Deut 22:5). It is now thought that this custom was associated with the ignominy of military defeat and therefore there was a special stigma to it. The clothes and sandals of Israel were wonderfully preserved during the wilderness experience (Deut 8:4). The word *beḡed* is another general word for garments and is used much more often. There are many words for individual items of cloth and apparel: *shēsh* is linen, *taḥash* leather, *m^cil* is cloak; the word *k^ctōnet*, tunic, also refers to an outer garment and is one of the few Semitic words to be borrowed into Greek (*chitōn*).

Bibliography: For words designating various items of apparel, see Mare, W. H., "Dress," in ZPEB, II, pp. 164–70.

R.L.H.

2271 שְׂמִמִּית (ś^cmāmīt) *a kind of lizard* (Prov 30:28).

2272 שָׂנֵא (śānē') *hate, to be hateful.*

Derivatives

2272a שָׂנֵא (śānē') *hated, held in aversion* (Deut 21:15).

2272b שִׂנְאָה (śin'ā) *hate, hatred.*

The term *śāneh* has the same meaning in Ugaritic (UT 19: no. 2449). The verb *śānē* and its derivatives have the root meaning "to hate." It expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love. Whereas love draws and unites, hate separates and keeps distant. The hated and hating persons are considered foes or enemies and are considered odious, utterly unappealing.

God hates Israel's feast days; he has no delight in religious assemblies and will not accept sacrifices (Amos 5:17). Since in point of fact these prescribed elements of worship have become a mere cover-up for hypocrisy, deception, and spiritual adultery (Zech 8:17; cf. Is. 1:13-15). They are placed in the same category as idols (Deut 16:22) and other means to express sin (Prov 6:16).

God's hatred for idols and feasts is also directed against people, e.g. Esau (Mal 1:3, Gen 27: Ps 5:5 [H 6]: 11:5). In each case the character and/or activities of the hated ones are expressed; thus God is opposed to, separates himself from, and brings the consequences of his hatred upon people not as mere people, but as sinful people.

The OT speaks a number of times of men hating God. Men express in one way or other an absence of love and kindly sentiment or actual ill-will and aversion toward God (Ex 20:5; Deut 5:9; II Chr 19:2; Ps 22:8).

The hating that is usually referred to in the OT is the opposition, ill-will, and aversion men have for fellowmen. The extent and perversity of the depravity of the human heart is expressed by the hatred of a husband for a wife (Gen 29:31, 33) among brothers (Gen 37:4), of a brother for a sister (II Sam 13:15), among neighbors (Deut 19:11), among poor people (Prov 19:7), by a parent for his son (Prov 13:24), among nations (Isa 66:5).

There is also a hating on the part of man which is acceptable to God. Man must have an aversion to and depart from evil, hence the Psalmist says, "I have hated the assembly of evildoers" (Ps 21:5). This hatred is also in diametric opposition to a believer's trust in the Lord, for the man of God says, "I hate them who regard vain idols but I trust in the Lord" (Ps 31:6 [H 7]).

śāni'. *The hated one.* In Deut 21:15 Moses used this adjective to state plainly that an aversion to a wife is no good reason to disinherit her son as the firstborn, even though he may personally prefer a son (or sons) by a second wife.

śin'ā. *Hate, hatred.* This nominal derivative is used to express the intensity of men's hate. Amnon's hatred increased greatly (II Sam 13:15). Haters of good hate the Psalmist cruelly (Ps

25:19) and the Psalmist hates them in return with perfect hatred (Ps 139:2). Moses used this noun also to remind Israel of how they had raised God's ill-will toward them (Deut 1:27).

[An interesting usage of the word "hate" is found in Rom 9:13 which quotes from Gen 25:13 and Mal 1:2-3. Some have concluded that Paul grounds the reprobation of Esau on a divine decree in which God hated Esau before he was born. It may be helpful to offer an alternative suggestion. The statement in Rom 9:11 that God's choice of Jacob was apart from works may be completely satisfied by the quotation from Gen 25:23 which indeed was spoken before the twins were born. It does not necessarily follow that Esau was hated before he was born. This statement is quoted from Mal 1:3 which was written long after Esau had lived his predominantly secular life. Though the doctrine of election by God's grace alone is widely held, the condemnation of the lost is most widely held to be upon the basis of their own sin (so the *Westminster Confession* iii, 7). R.L.H.]

G.V.G.

שָׂנֵה (*śāni'*). See no. 2272a.
שָׂנֵה (*śā'ir*) I, II. See nos. 2274c,e.
שָׂנֵה (*śē'ir*). See nos. 2274g,h.
שָׂנֵה (*ś'irīm*). See no. 2277a.

2273 שָׂנֵה (*ś'p*). Assumed root of the following.

2273a שָׂנֵה (*ś'ippim*) *disquietings* (i.e. disquieting or excited thoughts, Job 4:13; 20:2).

2273b שָׂנֵה (*śar'ippim*) *disquieting thoughts* (Ps 94:19; 139:23).

שָׂנֵה (*ś'ippim*). See no. 2273a.

2274 שָׂנֵה (*ś'r*). Assumed root of the following.

2274a שָׂנֵה (*śē'ār*) *hair*.

2274b שָׂנֵה (*śā'ārā*) *a single hair* (the feminine used to specify a single item instead of a mass).

2274c שָׂנֵה (*śā'ir*) I, *hairy*. Used only in Gen 27:11, 23 of Jacob's deception of his father.

2274d שָׂנֵה (*śā'ar*) *be very afraid*. Probably a denominative verb, "bristle with terror." Used four times, in the Qal.

2274e שָׂנֵה (*śā'ir*) II, *he-goat, buck*.

2274f שָׂנֵה (*ś'ōrā*) *barley* (allegedly from its bearded grain).

2274g שָׂנֵה (*śē'ir*) I, *Seir, Mount Seir*.

2274h שָׂנֵה (*śē'ir*) II, *Seir, patriarch of the Horites*.

śē'ār. *Hair.* This word refers to hair in general of animals and of men—either of the head or

body. Used twenty-seven times, half of which are in Lev in connection with diagnosis of the progress of contagious diseases affecting the skin (כִּנֹּחַ "leprosy"). The way the body hair is affected was a symptom the priest was to look for to see if the disease was over. This observance of a kind of quarantine was a great step forward in the Hebrews' public health.

The other significant reference to hair is the dedication of the hair of the Nazirite. It is not clear why the Nazirite vow required the hair to be uncut. Perhaps the length of the hair was to be a reminder and testimony of the length of the vow. When the time of the vow was over, his hair was to be burned with his sacrifice (Num 6:1–21). Samson was to be a perpetual Nazirite (Jud 16:22) but was in some ways a sorry example. But even Samson was used by the Lord in his repentance.

Absalom's head of hair was of special note. But, contrary to the usual understanding, the text does not say that his hair was his undoing. It says his head was caught in the branches of the oak—how, is not related.

śā'ir II. He-goat, buck. Most of the fifty-two uses of this word concern the male goat used for the sin offering, especially the solemn sin offerings of the day of atonement (Lev 16). The regulations for the sin offering (Lev 4) specify that the animal must be a bull for a priest or the whole community, a male goat for a leader and a female goat or lamb for an ordinary citizen. The differences are clearly economic rather than a matter of sex. A sin offering by a commoner may not be eaten by the offerer—he is to get no monetary advantage from this offering; it is to be eaten by the priest. But if a priest brings it and its blood is sprinkled in the Most Holy Place, the meat is not eaten; it must be burned outside the camp (cf. Lev 16:27 and Heb 13:11–13). This total immolation of the goat of the sin offering is a meaningful type of Christ's total sacrifice as Hebrews so plainly says.

The Day of Atonement ritual is also significant in its typology of substitutionary sacrifice. The live goat of escape (Hebrew 'āzā'zēl, "goat of going out," see 'ēz) was presented to the High Priest. He would lay his hands on its head "and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head" (Lev 16:21). In this case the live goat symbolizes the removal of sin. But in other cases where in a similar ceremony the animal is killed, the symbolism shows that the imputed sin is judged (Lev 4:29). The ceremony symbolizes transfer of sin from the sinner to the innocent animal. Then in various ways the sin is dealt with, taken away and fellowship restored.

In four cases this word was translated by the

כִּנֹּחַ "satyr" or "demon" (Lev 17:7; II Chr 11:15; Isa 13:21; 34:14). There is no need to go to this bizarre translation. NIV translates the first two instances as "goat idol," the last two as "goat" or "wild goat". The NASB is similar, but uses "satyr" in II Chr 11:15.

ś'ōrā. Barley. Barley was the grain of the poor. Note the barley bread of the dream of the Midianite soldier (Jud 8:13). It seems to refer to Gideon's humble background. Barley ripens four weeks earlier than wheat. For this reason it was destroyed in the early spring plague of hail in Egypt while the wheat coming later survived (Ex 9:31).

R.L.H.

śē'ir I. Seir, Mount Seir. This proper name denotes the hundred mile tract of rough mountainous country east of the Arabah desert and extending from the Dead Sea to the Gulf of Aqaba. Connection with the root *sā'ar* doubtful.

The aboriginal inhabitants of this area were the Horites (=Hurrians q.v.) (Gen 14:6), one of whom, Seir (*sē'ir*), gave his name to the land (Gen 36:2). Esau migrated to Mount Seir because the land of Canaan could not sustain his household and livestock (Gen 32:3 [H 4]); his descendants dispossessed the Horites (Deut 2:12, 22). When Israel migrated from the Wilderness to possess Canaan, the Edomites allowed Israel to pass through their land because they feared them (Deut 2:29). Later, five hundred Simeonites migrated from Judah to Mount Seir (I Chr 4:42). During Israel's monarchy, however, the inhabitants of Seir rebelled on several occasions against Israel (cf. II Chr 20:10, 22, 23; 25:11, 14). Indeed, they hated Israel and sided with those invading Israel because they hoped to inherit Israel's land (Ezk 25:8; 35:1–15). About 300 B.C. Edom was dispossessed by the Nabateans.

Behind this history is the ruler over the kingdoms of all nations (II Chr 20:6). The Lord dispossessed the Horites and gave the Edomites the land (Deut 2:5; Jos 24:4), and from Mount Seir he marched forth to give Israel its land (Deut 33:2; Jud 5:4). But because the inhabitants of Seir turned against the Lord and his people, he dispossessed them even as he had prophesied (Isa 21:11f; Ezk 25:8; 35). Balaam, however, envisioned the day when Israel's king would possess this mountain (Num 24:17–19).

Thus the history of Seir closely parallels the history of Canaan, for in both lands the Lord dispossessed the aboriginal heathen inhabitants in favor of Abraham's seed. They in turn were disinherited from their land because of their idolatry and sin. But at last Israel's king will inherit both lands.

śē'ir II. Seir. The patriarch of the ancient Horites who were destroyed by the children of Esau

2275 שָׁעַר (*śā'ar*)

and routed out of the land of Edom (Deut 2:12; cf. Gen 36:20–21; I Chr 1:38).

B.K.W.

2275 שָׁעַר (*śā'ar*) *II*, *sweep away, whirl away*. An alternate form of *śā'ar* which is more widely used and of the same meaning.

Derivatives

2275a שָׁעַר (*śā'ar*) *storm*. Only in Isa 28:2. Alternate form of *sa'ar* (q.v.).

2275b שָׁעָרָה (*śē'ārā*) *storm*. Alternate form of *s'ārā* (q.v.).

2276 שָׁעַר (*śā'ar*) *III*, *be acquainted* (Deut 32:17). Meaning uncertain.

2277 שָׁעַר (*ś'r*) *IV*. Assumed root of the following.

2277a שְׁעִירִים (*śē'irim*) *raindrops* (Deut 32:2).

2278 שָׁפָה (*śph*). Assumed root of the following.

2278a שָׁפָה (*śāpā*) *lip, language, speech, shore, bank, brink, brim, side, edge, border, binding*.

Most frequently *śāpā* refers to the organ of speech. The lips are the gates of speech, and hence the gates of honesty or deception, righteousness or wickedness, wisdom or folly. Thus we read, "The lips of the righteous feed many," and "Let the lying lips be put to silence" (Prov 10:21; Ps 31:18 [H 19]).

Because speech is uttered through the lips, it was only natural that the lips should be used as a metonymy for language and "foreign language" per se. This is seen in such passages as Gen 11:1, "the earth was of one language," and in Isa 19:18, "Shall five cities . . . speak the language of Canaan." In like manner, "tongue" (*lāšhôn*) is used also as a synonym for lip (*śāpā*) to represent language and speech.

Concerning the origin of languages David Crystal concluded: "There is no contradiction between the biological and linguistic facts on the one hand, in so far as they are known, and the factual or metaphorical account of the linguistic situation as given in the first chapter of the Bible, on the other" (*Linguistics, Language and Religion*, London: Burns & Oates, 1965, p. 32).

As the lips were seen to be the outer edge of the mouth, the word *śāpā* was also used in various contexts to represent types of edges and borders. In Ex 26:4ff the *śāpā* is the edge of the curtain of the Tabernacle, and in Ex 28:26 it is used as the word for the border of the Ephod breastplate which was to be worn by the high-priest.

śāpā was also in the OT often used for the shore's edge next to the coastal oceanic sea. Joshua 11:4 speaks of the multitude of soldiers with Hazor and the northern Caananite cities which came against Israel and declares that they were "much people, even as the sand that is upon the sea shore" (literally: "as-sand which-is upon the-lip-of-the-sea"). Here since the sand is pictured as upon the lip or shore, it is clear that the "lip of the sea" is not the edge of the water, so much as it is the edge of the land which has sand upon it.

In Deut 4:48 *śāpā* is likewise used to describe the bank of the River Arnon, an inland river.

G.G.C.

שָׁפָה (*śāpah*). See no. 1534.

2279 שָׁפָם (*śāpām*) *moustache* (e.g. Mic 3:7; II Sam 19:25). Derivation uncertain.

2280 שָׁפַק (*śāpaq*) *suffice* (I Kgs 20:10).

Derivative

2280a שָׁפַק (*śēpeq*) *sufficiency, plenty* (Job 20:22).

שָׁפַק (*śāpaq*). See no. 1539.

שָׁפַק (*śēpeq*). See no. 1539a.

שָׁק (*śaq*). See no. 2282a.

2281 שָׁקַד (*śāqad*) *bind on* (Lam 1:14).

2282 שָׁקַד (*śaq*). Assumed root of the following.

2282a שָׁקַד (*śaq*) *sackcloth, sack*.

This masculine noun is represented in the KJV forty-two times as "sackcloth," and six times as "sack," i.e. a bag which held grain or some other commodity. The word is used also in Akkadian, where it has the same two meanings, and came into English by way of Greek and Latin.

śaq in the ancient world was a thick coarse cloth, usually dark in color and made mostly from goat's hair (though camel's hair was also used; cf. Mt 3:4). The dark color is mentioned in Rev 6:12 in the simile of the sun as being dark as sackcloth of hair.

Sackcloth was used as a garment by mourners and those who wished to express contrition. It was worn in such a way as to leave the breast free for beating. Thus in Gen 37:34, Jacob garbs himself in sackcloth to mourn for Joseph whom he supposes has been slain by a wild beast (cf. Isa 37:1).

As a garment of grief and self-abasement, sackcloth was sometimes the dress of the prophet who preached a message of repentance (cf. Rev 11:3). Such a sight would be a call to trembling and repentance. Both Elijah and John, preachers

of repentance, wore garments of camel's skin (II Kgs 1:8; Mt 3:4).

In Ps 30:11 [H 12] the psalmist sings of God's help with the words, "Thou hast put off my sackcloth."

G.G.C.

- 2283 שָׂקַר (*sāqar*) *ogle*. This verb occurs only once, in the Piel (Isa 3:16).

שָׂר (*sar*). See no. 2295d.

- 2284 שָׂרַג (*sārag*) *be intertwined* (Pual, Job 40:17), *intertwine themselves* (Lam 1:14).

Derivative

- 2284a שָׂרִיג (*sārig*) *tendril, twig* (Gen 40:10; Joel 1:7).

- 2285 שָׂרַד (*sārad*) *I, escape* (Josh 10:20).

Derivative

- 2285a שָׂרִיד (*sārid*) *survivor*.

- 2286 שָׂרַד (*srd*) **II. Assumed root of the following.**

- 2286a שָׂרַד (*s'rad*) *plaited or braided work* (Ex 31:10; 35:18; 39:1, 49).

- 2286b שָׂרַד (*s'ered*) *stylus* (a marking tool for wood, Isa 44:13).

- 2287 שָׂרָה (*sārā*) *I, contend, have power*.

Derivative

- 2287a יִשְׂרָאֵל (*yisrā'el*) *Israel*.

The verb *sārā* limits itself to contexts which discuss the struggle of Jacob as he wrestled with the Angel of Yahweh at Peniel in Transjordan, upon his return from Mesopotamia to Canaan c. 1900 B.C. (Gen 32:24 [H 25]; Hos 12:4 [H 5]). The form in the latter passage, *wayyāsār*, might suggest a root *sūr*. But since biblical Hebrew includes no word with this meaning, it should probably be repointed to *wayyīser*, apocopated from *yīsreh* (BDB, p. 975), the normal imperfect of *sārā*. The importance of *sārā* lies in its derived noun, *Israel*.

The name *yisrā'el* was bestowed upon Jacob by the Angel of Yahweh (q.v.) himself, after he had wrestled with him all night (Gen 32:24 [H 25]). Jacob's struggle was spiritual, in prayer (Hos 12:4 [H 5]), as well as physical. And in it the patriarch "prevailed." Not that Jacob defeated God, but that he finally attained God's covenantal requirement of yielded submission (dramatically signaled by his injured thigh, Gen 32:25 [26]). And he persisted in refusing to let the Angel go until he had blessed him (v. 26 [H 27]). The

Lord then declared, "Your name shall no longer be Jacob, *ya'āqōb* "supplanter" (q.v.), but *yisrā'el* "Israel"; for you have striven, *sārītā* (אָנַן, for as a prince hast thou power, as if from the root *sar* "prince") with God and with men and have prevailed" (v. 28, NASB).

yisrā'el. *Israel*. Means "he contends with God" (Gen 32:28 [H 29]; contrast KB, p. 407). The noun *yisrā'el* appears 2507 times in the OT (plus its adjectival forms, *yisrā'ēli* and *yisrā'ēlit*), first as a name of honor for the patriarch Jacob, then for the nation Israel that descended from his twelve sons, then after 930 B.C. for the kingdom of Ephraim (the ten northern tribes) as opposed to the southern kingdom of Judah, and finally for the southern kingdom after the northern kingdom had fallen.

yisrā'el continued to be used as an alternate name for Jacob after his death (Ex 6:14; 32:13). But even as the phrase *b'nē yisrā'el*, "sons of Israel," moved from the literal designation of his twelve sons (Gen 42:5; Ex 1:1) to the more metaphorical description of his descendants in general (Gen 32:32 [H 33]; Ex 1:7), so "Israel" came to mean the Hebrew nation (Ex 3:18).

It appears in secular history on the Merneptah stele, c. 1230 B.C. As in the case of Jacob, the name emphasizes Israel's covenant-election (Ex 19:5; Isa 41:8; Ezk 20:5). Yet many of God's people proved unfaithful (Amos 3:1), an apostasy climaxed in their rejection of Jesus Christ at his first coming (Jn 1:11); "for they are not all Israel [God's elect] who are descended from Israel" (Rom 9:6, NASB). But Yahweh "will again choose Israel. . . . [Indeed,] strangers will join them and attach themselves to the house of Jacob" (Isa 14:1), a prediction fulfilled, some would say, first in the engrafting of gentile believers into the true Israel of Christ's church (Rom 11:17; Gal 6:16; Phil 3:3) and in any case at his second coming, when the Jews accept him whom they pierced (Zech 12:10) and all believers will find restoration in the Land of Israel (Isa 14:1).

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J.B.P.

- 2288 שָׂרָה (*srah*) **II. Assumed root of the following.**

- 2288a מִשְׁרָה (*misrā*) *rule, dominion* (Isa 9:5, 6).

שָׂרוּךְ (*s'rōk*). See no. 2290a.

- 2289 שָׂרַט (*sārat*) *incise, scratch* (Lev 21:5, Qal; Zech 12:3, Niphal).

2290 שָׂרָק (*šarak)

Derivatives

2289a שָׂרַט (*šeret*) *incision* (Lev 19:28).

2289b שָׂרַטַת (*šāretet*) *incision* (Lev 21:5).

שָׂרַטַת (*šāretet*). See no. 2289b.

שָׂרִיג (*šāriḡ*). See no. 2284a.

שָׂרִיד (*šāriḏ*). See no. 2285a.

שָׂרִיק (*šāriq*). See no. 2293a.

2290 שָׂרָק (*šarak) *twist*. This verb occurs only once, in the Piel (Jer 2:23).

Derivative

2290a שָׂרוּךְ (*š"rōk*) *sandal thong* (Gen 14:23; Isa 5:27).

2291 שָׂרַע (*šāra'*) *extend* (e.g. Lev 21:18; Isa 28:20).

שָׂרְעִים (*šar'appim*). See no. 2273b.

2292 שָׂרַף (*šārap*) *burn*. The cognates, Aramaic *s'rap*, Akkadian *sārāpu*, and Ugaritic *sh r p* are similar. A Ugaritic derived noun is used for a burnt offering, whereas the corresponding Hebrew noun is 'ōla.

Derivatives

2292a שָׂרָפָה (*šārāp*) *I, fiery serpents*.

2292b שָׂרָפָה (*šārāp*) *II, seraph*.

2292c שָׂרָפָה (*š"rēpā*) *burning*.

2292d מִשְׂרָפָה (*mašrēpā*) *burning*.

The verb is much used and always is used for a literal burning. It is used, sparsely, for burning sacrifices (Lev 4:12), the destruction of cities (Josh 6:24), the burning of children in human sacrifice (Jer 7:13) and in a very few cases of execution (only Lev 20:14; 21:9, cf. Gen 38:24). The word is used for destructive burning not usually for ordinary kindling of a fire or for metaphorical matters like burning with anger. There are over fifteen other words in Hebrew meaning "burn." The most used are *qāṭar* "burn incense or sacrifices", *bā'ar* "consume."

šārāp I. Fiery serpent. This word is used five times: of the poisonous snakes in the wilderness (Num 21:6, 8; Deut 8:15) and figuratively of threatened dangerous snakes (Isa 14:29; 30:6). The snakes in the wilderness were a natural phenomenon used by God to punish Israel's murmuring. But the healing brought about by the brass serpent Moses made was as miraculous as that which it prefigured (John 3:14). It is of interest that when Jesus referred to his being lifted up in terms of this verse he was actually predicting his crucifixion. "Being lifted up" was a well-understood euphemism in Jesus' day for death by crucifixion (John 12:32).

The fiery flying serpents of the כַּנּוּף of Isa are not mythical dragons as BDB suggests. The fire of these serpents was in the burning pain of the injected venom and the flying is doubtless a reference to the incredibly swift strike of the snake (NIV "darting snakes").

šārāp II. Seraph (plural, seraphim). Used only in Isa 6:2, 6, these angelic creatures are surely to be compared with the cherubim of the temple decoration and of Ezekiel's later vision. Indeed, the "living creatures" (NIV) of Rev 4 combine elements of Isa 6 and Ezk 1. They are not "originally mythically conceived with serpents' bodies" as BDB suggests. There is nothing in the context to suggest serpents' bodies. Indeed they are said to have feet (Isa 6:2). Rather than the noun being interpreted from the word *šārāp* I "serpent" it should be related to the parent root of both words "fire." These angelic beings were brilliant as flaming fire, symbolic of the purity and power of the heavenly court. They are *k"rûbîm* (q.v.) described from their brilliant appearance.

R.L.H.

2293 שָׂרַק (*šrq*) **I. Assumed root of the following.**

2293a שָׂרִיק (*šāriq*) *carded, combed* (of flax, Isa 19:9).

2294 שָׂרַק (*šrq*) **II. Assumed root of the following.**

2294a שָׂרָק (*šārōq*) *I, sorrel* (Zech 1:8).

2294b שָׂרָק (*šārōq*) *II, vine, tendrils*.

2294c שָׂרָק (*šōrēq*) *choice species of vine* (Isa 5:2; Jer 2:21).

2294d שָׂרָקָה (*š"rēqā*) *choice vine* (Gen 49:11).

2295 שָׂרַר (*šārar*) *rule, reign, act as a prince, govern*. Denominative verb.

Parent Noun

2295a שָׂרָר (*šar*) *prince*.

2295b שָׂרָרָה (*šārā*) *princess*.

An infrequently used verb whose forms seem early to have blended in with those of *šārā* "to rule," and *šûr*, "to hold dominion over." Forms are assigned among these three similar roots only with hesitancy.

Abimelech (Jud 9:22) is said to have "reigned" three years over Israel." In Num 16:13, Moses' opponents accused him "Thou make thyself altogether a prince over us."

šar. Prince, chief, captain, ruler, governor, keeper, chief captain, steward, master. This masculine noun is used 381 times in the OT.

The word may denote leaders, chieftains. Thus

in the plural it refers to the leaders of Israel (Num 21:18), Issachar (Judg 5:15), Midian (7:25), the Philistines (I Sam 29:3ff.), the Moabites (Jer 48:7), and the Ammonites (Amos 1:15). In the singular it refers to David as leader of freebooters (I Sam 22:2).

Closely related is its reference to a military commander. In Jud 4:2, after naming Jabin as the king of Canaan and Hazor, Sisera is called "captain of his host." Likewise, Abner is the "captain of the host" of Israel under King Saul (I Sam 17:55). Interestingly, in the theophany of Josh 5:14, 15, "the captain of the hosts of the Lord" appears to encourage Joshua before the siege of Jericho.

šar also appears frequently as a word representing royal rulers and officials, no doubt of sundry ranks and titles, hence, nobles and courtiers. Thus Jer 26:11 speaks of the princes of Judah, and the context (vv. 10–16) depicts them as occupying the "king's house," to possessing judicial power, ordering Jeremiah to die or to be spared. II Chr 21:9 mentions King Jehoram's princes, while II Chr 31:8 tells of the princes with Hezekiah. Jeremiah 26:21 deals with those of Jehoiaquim.

The pagan nations are also mentioned as having princes (e.g. Egypt, Gen 12:15; Midian, Jud 7:25; Assyria, Isa 10:8). Often it is not clear whether šar in a particular context refers to a military captain or to a prince of the royal court. Only the context tells whether a military or civil officer is meant.

It denotes a religious officer, i.e. heads of the classes or courses of priests (Ezr 8:24) and tribal heads (I Chr 27:22), and apparently "elders" (Ezk 11:1). These two usages are found mostly in later literature.

In Isa 23:8 ("merchant-princes") it is a term for rank and dignity (cf. Job 3:15).

šar is also used for a host of other high officials of various types, i.e. *chief, head*. Thus Joseph has dealings with Potiphar, the prison keeper, and the chief butler and chief baker, all four of which are entitled šar in the Mosaic account (Gen 39:1, 21; 40:2).

Finally, in the Hebrew portions of Dan, šar appears no less than seventeen times, and speaks of "the prince of the eunuchs" (1:7), "the prince of the host" of heaven (i.e. God: so KD: 8:11), Israel's princes (9:6), and the angelic princes of Persia and Greece who contend with Michael "the great prince" (10:13, 20, 21; 12:1). No less than the prophesied Messiah himself is called "Sar-Shalom" in Isa 9:5 [H 6], "Prince of Peace."

šārā. Princesses, royal ladies, queens. The feminine of šar "prince." It is used five times in the OT, always of royal ladies of the court (Jud 5:29; I Kgs 11:3; Est 1:18; Isa 49:23; Lam 1:1). This was the name given to Sarai, Abraham's wife (Gen 17:15), when the Lord blessed her and gave her her new name, "Sarah," i.e. princess-royal lady, "for... kings of people shall be of her."

Bibliography: See "Prince" in ISBE for a helpful discussion of synonyms.

G.G.C.

שָׂסוֹן (šāsôn). See no. 2243a.

2296 שָׂטָם (šātam) *stop up* (Lam 3:8). An alternative form of šātam (q.v.) which is of similar meaning and more widely used.

2297 שָׂטָר (*šatar) *burst or break out*. This verb occurs only in the Niphal (Ezra 5:12; I Sam 5:9).





2298 ש (sh). The twenty-first letter, with ש (ś), of the Hebrew alphabet. That the two letters were once considered the same is seen in the alphabetical psalms, e.g., Ps 119:161–168, where the two are used interchangeably to start the eight verses in this section.

2299 שה (she) *who, which, whose, whom* (particle used as relative pronoun), *that, because, where, when* (conjunction).

she appears in the OT 139 times, including 68 times in Eccl and 32 times in Song. It occurs primarily in poetical sections. It usually doubles the next letter if it is not a laryngeal. Alternative forms are *sha* (with doubling), *sh*, and *shā*.

As a relative pronoun it has a variety of grammatical usages within its own clause: e.g. nominative, as subject of a verbal sentence (Song 6:5) and subject of a nominal sentence (Eccl 6:10); accusative (Song 3:1); sign of the genitive (Song 3:7). *she* is also used without an antecedent (Jon 1:7, 12; Eccl 1:9; cf. Gotthelf Bergsträsser, "Das hebräische Präfix," ZAW 29:47f.). The usage which is closely related to this is the use of *she* as the sign of the genitive. In Song 1:6 it is used for emphasis strengthening the idea of ownership ("mine own vineyard," KJV) and draws a contrast with other vineyards.

The second basic use is that of a conjunction. It is used to introduce noun clauses which are the objects of such verbs as "to see" (Eccl 2:13), "to know" (Eccl 1:17), "to say" (Eccl 2:15). It also introduces purpose clauses (Eccl 7:14), result clauses (Song 5:9), causal clauses (Eccl 2:18b), spatial clauses (Ps 122:4) and temporal clauses (Song 5:9), which are almost conditional in nature (Eccl 9:12; Song 8:4).

The importance of the word for biblical studies becomes apparent when it is compared with 'āsher. Etymologically the two are not to be connected or considered to have developed from one another, either as an abbreviated form (e.g. BDB) or a lengthened form (see objections of Bergsträsser, op. cit., pp. 51–54). *she* is related to the Akkadian *sha* (Hans Bauer and Pontus Leander, *Historische Grammatik der Hebräischen Sprache*, p. 264), and both appear to go back to a common Semitic pronoun stem *ta* (Bergsträsser, op. cit. p. 54). 'āsher was probably originally a noun meaning "place" (KB). Syntactically both perform the same functions, but *she* appears to have been used in poetical sections or perhaps where a Canaanite influence

may be detected. This is suggested by its occurrence in Jon 1:7 in the mouth of the Canaanite sailors and its possible occurrence in a Canaanite cuneiform tablet dated in the twelfth or late thirteenth century B.C. (Frank Moore Cross, Jr., "The Canaanite Cuneiform Tablet From Taanach," BASOR 190:41–46). The chronological development of the two is the most important aspect of the comparison. It is generally stated that *she* is limited to late Hebrew (BDB), particularly where the Aramaic influence is supposed. The view is that *she* gradually replaced 'āsher until *she* completely dominated in the rabbinic period. This is then used as a criterion to help date a document late (e.g. Eccl, Song, Jon). Certain objections make such a view untenable. First, the connection of *she* with the Akkadian *sha* indicates that the word is old, and it could be that *she* is even older than 'āsher (Bergsträsser, op. cit., p. 56). It would indeed be strange if all occurrences were late and none were early. Second, early occurrences of the word indicate that its development is not late. Assuming that Cross is right, there is an early example of the relative *she* in the tablet from Taanach, where the text reads *rpr s yhtk* "the fee (ransom) 'which' is (was) set" (Cross, op. cit., pp. 44–45). There is no solid reason for denying the early occurrence in Gen 6:3. The Song of Deborah is acknowledged to be an early text and *she* (Jud 5:7) cannot be lightly dismissed as a gloss of late origin. Bergsträsser's explanation that the older *she* was systematically removed by later redactors and replaced by 'āsher (Bergsträsser, op. cit., pp. 43f., 56) is only an admission that the *she* is early and not late!

A third objection is the continued use of 'āsher, particularly at a late period. Eccl has the most single occurrences of *she* (sixty-eight), but at the same time it has over ninety occurrences of 'āsher. In fact both are in one verse, Eccl 8:14 (*she* 2; 'āsher 3). If Gordis's explanation of this use as "midway between classic Biblical and Mishnaic Hebrew" (Robert Gordis, *Koheleth: The Man and His World*, p. 417) were correct, it is strange that there are no occurrences of *she* in certain exilic or postexilic books. There is, however, in these works abundant use of the supposed earlier 'āsher (e.g. Dan, over 40; Ezk, over 180; Zech, over 30; Mal, over 10). In addition to biblical examples, extra-biblical sources show that 'āsher was being used constantly when it should have been on the way out. Another very strong argument is the evidence from the Dead Sea Scrolls. *she* is only used twice, both times in

2299.1 שָׁאֵב (*shā'ab*)

the Cairo Damascus Document (15:11; 20:4). But in the same work *'āsher* occurs over 125 times, as well as numerous times in the other writings (cf. Karl Georg Kuhn, *Konkordanz zu den Qumrantexten*, p. 24). It would be a grave mistake to use *she* as a criterion for classifying a work, or part of it, as late. It is an old word used for poetical purposes and was, for unknown reasons, later accepted by the rabbis instead of *'āsher*.

C.R.

2299.1 שָׁאֵב (*shā'ab*) *draw* (water).

Derivative

2299.1a מִשְׁאֵב (*mash'ab*) *place to draw water* (Jud 5:11, only). Meaning uncertain.

The verb *shā'ab* occurs nineteen times in the Old Testament and is always related to drawing water. This means that the word is related to the word-field of water. Whether a well or spring was deep or accessible either by tunnel or on the surface, it was necessary to draw water in order to have it available. Sometimes this was accomplished with a rope attached to a vessel and pulled through a pulley (NBD, p. 1325). Wells or springs were either just outside a city or located within the city wall. There were also tunnels leading to the water supply which was extremely important during war (cf. G. Denver, "The Water Systems at Hazor and Gezer," BA 32:61-68; Yigael Yadin, "Megiddo of the Kings of Israel," BA 33:89-93; ANEP Supplement, p. 366). Because water played such an important role in the ancient world, as a life-sustaining, refreshing, and cleansing element, the work of drawing the water was an important, but menial task done generally by women or slaves.

The daily work of drawing water was the work of women (cf. I Sam 9:11). The regularity of the women's work is highlighted in Gen 24:11, not only by the feminine participle stressing the continuous action, and the generic use of the article, but also by the fact that the phrase describes a particular time of the day: "the time that women go out to draw water" (קנן). God, however, in answer to prayer, uses this common task of drawing water to point to the bride for Isaac (Gen 24:12-21).

C.R.

2300 שָׁאָג (*shā'ag*) *roar*.

Derivative

2300a שָׁאָגָה (*sh'āgā*) *roaring*.

The verb *shā'ag* signifies the uttering of the loud deep rumbling cry of the lion, and it is so used in Amos 3:4, 8; Jud 14:5; and Ps 104:21.

In Ps 38:8 [H 9], David says, "I have roared by

reason of the disquietness of my heart," here using the verb *shā'ag* to describe his apparent deep groanings because of his sins (v. 18) and his enemies (v. 12). In contrast, Ps 74:4 declares that the enemies of the Lord "roar" in happy triumph as they set up their ensigns amid the ruins of the Lord's house which they have conquered and desecrated.

While the foes of God may roar in victory for a moment, the prophets speak of the Lord roaring back in judgment: Thus Amos 1:2 announces, "The LORD will roar from Zion," in judgment.

In Ezk 22:25 the Lord pictures Jerusalem's rapacious leaders, her princes according to the LXX and her prophets according to the MT, to be "like a roaring lion ravening [bellowing forth noises of conquest over] the prey." During this same period Zeph 3:3 likewise labels the princes of Jerusalem as "roaring lions."

sh'āgā. Roaring. This feminine noun is used to refer to roaring literally or figuratively. Of special interest is Ps 22, which, along with Isa 53, so well foretells the Messiah's suffering. Here in Ps 22:1 [H 2] the Messiah asks the Father why he is so "far from helping me, from the words of my roaring?" The Messiah—it must be answered—is roaring, groaning, as did David in Ps 38:8 [H 9] (*shā'ag*, see above), because of his estrangement from the Father or his abandonment to judgment upon the cross (see *'āzab*) as he bore the sins of many (Mt 27:46).

G.G.C.

2301 שָׁאָה (*shā'ā*) *I, make a din or crash, crash into ruins* (e.g. Isa 6:11; 17:12).

Derivatives

2301a שָׁאָהָה (*sha'āwā*) *devastating storm* (Prov 1:27, only).

2301b שָׁאָהָה (*sh'āyā*) *ruin* (Isa 24:12, only).

2301c שָׁאָהָה (*shā'ōn*) *roar* (as water), *din*, *crash*, *uproar*.

2301d שָׁאָהָה (*shē'r*) *ruin*. Meaning doubtful. Only found in Lam 3:47 but cf. *shēr* Num 24:17 which has a parallel in Jer 48:45 *shā'ōn*.

shā'ōn. Roar (as water), *din*, *crash*, *uproar*. This substantive comes from the root *shā'ā* which means "to make a din or crash," "to crash into ruins." The main idea of the noun is a loud noise produced by rushing waters, or a great crowd of people; that is, "rumbling," "crash," "roar," "tumult."

It is used eighteen times in the OT, and occurs primarily in the prophets (eight times in Isa; four times in Jer; once in Hos and Amos). It is found four times in Ps.

Basically, the word depicts the noise caused by

a great crowd of people. It is the loud rumbling, crashing din of a huge crowd. The activities of the crowd can vary and thus various connotations arise. Often the noise of the crowd is the thunderous crashing and clashing of an army, either in preparation for battle (Isa 13:4f.) or in attack (Jer 51:55; Hos 10:14; Amos 2:2; cf. 1Q H2:27). At other times it is the noise of a great city with its multitudes (Isa 66:6); or the riotous sounds of a crowd of merry-makers (Isa 24:8; but not Isa 5:14); or the noise of strangers (Isa 25:5).

A more vivid usage of the word is found in passages where the noise of the crowd is compared to the rushing, roaring, tumultuous noise of the sea of many waters (Isa 17:12–13; Jer 51:55; Ps 65:8; cf. 1QH2:27).

In two places the word seems to be used as a caricature of a person or people who are loud and boisterous, yet are void of effective action. Jeremiah calls the Pharaoh "big noise" (Jer 46:17; John Bright, in AB, *Jeremiah*, p. 303), and he calls the Moabites "sons of noise" (Jer 48:45; "tumultuous ones" KJV; cf. Amos 2:2).

A most difficult passage is found in Ps 40:3. The "horrible pit" (KJV is a "pit of roaring." This could be a pit of rushing waters signifying danger in general or referring to the waters of the underworld. It could be simply "a pit of devastation or destruction." Perhaps a parallel or allusion to this passage is found in 1QH 5:22, where the word seems to be interpreted like the like-sounding Aramaic word *seyan* "mud" (so T. H. Gaster, *The Dead Sea Scriptures*, rev. ed., Doubleday, 1964, p. 212).

A synonym which is constantly used as a parallel is *hāmōn* (Isa 5:14; 13:4; 17:12–13; Jer 51:55; Ps 65:8). It too conveys the idea of a loud noise, perhaps with an emphasis on what is seen or heard (cf. *Theologisches Wörterbuch zum Alten Testament*, II, pp. 444–49). Perhaps one reason for their occurrence together is the similarity in sound as well as meaning.

It is interesting to note that this word is used in the same basic meaning in both sections of Isa (e.g. Isa 5:14; 13:4; 66:6).

C.R.

- 2302 *שָׁאֵל (*shā'ā*) II, *gaze*. This verb occurs only once, in the Hithpael (Gen 24:21).

שָׁאֵא (*shā'āwā*). See no. 2301a.
שָׁאֵל (*sh'ōl*). See no. 2303c.
שָׁאֵן (*shā'ōn*). See no. 2301c.
שָׁאֵט (*sh'āt*). See no. 2345a.
שָׁאֵי (*sh'iyā*). See no. 2301b.

- 2303 שָׁאֵל (*shā'al*) *ask, inquire, borrow, beg*.

Derivatives

- 2303a שָׁאֵלָה (*sh'ēlā*) *request, demand*.

- 2303b שָׁאֵלָה (*mish'ālā*) *petition, desire*.
2303c שָׁאֵלָה (*sh'ōl*) *sheol, grave, hell, pit*.

The verb *shā'al* occurs 176 times in the OT, almost always in the Qal. It is used six times in the Aramaic of Dan and Ezr, where the form is *sh'ēl* (Dan 2:10–11, 27; Ezr 5:9–10; 7:21).

In its OT usage *shā'al* signifies "to ask" something of someone, whether the request be an asking for some physical object (Ex 3:22) or for some information, (Gen 32:17 [H 18]) or whether it be in the form of a demand for another's death (Job 31:30), the demand made by a superior upon an inferior (Job 38:3), or the begging petition of a suppliant (Prov 20:4). It may denote asking a favor for temporary use (Ex 22:14 [H 13]), or in a weakened sense, "to seek, desire" (Eccl 2:10). The accusative of either the person asked or the object requested normally follows, and sometimes both (e.g. Ps 137:3, "For there they-asked us, our-captors, words-of-song"). The KJV unfortunately translated this word as "borrow" in Ex 3:22; 11:2; and 12:35. But the word does not usually connote repayment and did not in this context. The RSV, NASB and NIV, e.g., use "ask."

Over and over again in the OT *shā'al* is used of men and women asking or failing to ask God for guidance, i.e., enquiring of the LORD. David, a man after God's own heart, many times "enquired of the LORD" (e.g. I Sam 23:2; 30:8; II Sam 2:1; 5:19, 23; I Chr 14:10, 14). Yet in Josh 9:14 the leaders of Israel "asked not (counsel) at the mouth of the LORD," and we read in Isa 30:1–2, "Woe to the rebellious children, saith the LORD... that... have not asked at my mouth." In the same sense *shā'al* is used for the sinful consultation of pagan deities, as in Ezk 21:21, "For the king of Babylon... consulted with images, he looked in the liver."

shā'al is also used to signify a request for something, and frequently this too is directed to God. Thus Ps 122:6 admonishes us to "pray for the peace of Jerusalem," and Isa 7:11 shows the prophet challenging wicked Ahaz, "Ask thee a sign of the LORD." Among the items mentioned in the OT as things which God has been asked for we find: understanding, life, a king, a child for the barren, rain, and in Isa 58:2, "the ordinances of justice." Thus men and women not only "ask" (*shā'al*) God for guidance (above), but they are seen in the OT as beseeching him through prayer and through a prophet for the needs and issues of life.

sh'ēlā. *Request, petition, demand, loan*. This feminine noun appears fifteen times in the OT, including its lone occurrence as *sh'ēlā* in Dan 4:17 [H 14] amid the Aramaic portion of Dan. It consistently represents a "request" or "petition" whether made to a person (Jud 8:24, Gid-

eon's request to the men of Israel for gold), a king (Est 5:6ff. Esther's petition to King Ahasuerus for a banquet), or to God himself (I Sam 1:27, Hannah's prayer to God for a son).

mish'ālā. *Petition, desire.* This feminine noun occurs only twice in the OT, in Ps 20:5 [H 6], "The LORD fulfill all thy petitions," and in Ps 37:4, "He (the Lord) shall give thee the desires of thine heart." Interestingly enough, both of these occurrences speak of God's fulness in granting the prayerful petitions of those who love his name amid evildoers and troublesome times.

G.G.C.

sh'ōl. *The grave, hell, pit.* The KJV uses "grave" thirty-one times, "hell" thirty times, "pit" three times. The ASV and RSV translate as "Sheol." NIV uses "grave" with a footnote "Sheol." The etymology is uncertain. The word does not occur outside of the OT, except once in the Jewish Elephantine papyri, where it means "grave" (A. Cowley, *Aramaic Papyri of the Fifth Century B.C.*, Oxford, 1923, no. 71:15). The word obviously refers in some way to the place of the dead.

There is much difference of opinion on the meaning of the term, occasioned in part by differing approaches to the OT teaching on a future life. Snaith, e.g., holds that there was no such teaching except in the intertestamental times of Dan 12:2 and "trito-Isa" (Isa 26:19; N. H. Snaith, *The Distinctive Ideas of the OT*, Schocken, 1964, p. 89). Dahood, quite to the contrary, finds the future life throughout the Pss and in other OT literature (see bibliography). The present writer holds that the future life is affirmed in many places in the OT, although details are not given. The intermediate state and the destiny of the wicked get less emphasis. Resurrection for the righteous is clearly and repeatedly expressed.

One problem with *sh'ōl* is that both good men (Jacob, Gen 37:35) and bad men (Korah, Dathan, etc., Num 16:30) go there. This led the early church to hold that the OT saints went to a *limbus patrum*, a kind of upper level of Sheol from which Christ delivered them at his resurrection (I Pet 3:19; Eph 4:9-10). The NT verses are highly problematical. The first one likely refers only to Noah's preaching by the Spirit of Christ; the second refers to Christ's descent from heaven and return there.

Rather than a two-compartment theory, it is easier to hold to a double meaning of *sh'ōl*. It can be held that originally the word meant just "the grave" and became specialized for "hell." This is the viewpoint of the KJV. "Hell" is more in point in the later passages than in the Pentateuch. Still Num 16:30, 33 and Deut 32:22 are "hell" in the KJV.

A common view today is that *sh'ōl* is a name for the underworld (Dahood and many). One

problem with this is the theological one. Does the OT teach, in contradiction to the NT, that all men after death go to a dark and dismal place where the dead know nothing and are cut off from God? In Mesopotamian sources all people go to the underworld, live in darkness and sorrow, eat clay and are plagued in various ways. There is no fiery torture. If the NT teaches otherwise (Lk 23:43), can such a view of the OT be held?

A third view is that *sh'ōl* does not describe the place where the souls of men go, but the place where their bodies go, the grave. Where their souls go is learned from other Scriptures (Ex 3:6; Mt 22:32). This view is attractive. It avoids the rather artificial two-compartment theory on the one hand and the theologically questionable theory of an undifferentiated underworld or place of departed spirits on the other hand, where all men go into dismal darkness and shadowy existence. It does not favor soul sleep or annihilation of the wicked, for it speaks only of the destination of bodies. The condition of the souls of men until the resurrection is not in view. The question is, can the passages be fairly interpreted as "grave?"

Space forbids detailed treatment, but a good number of verses can be collected where the meaning "grave" seems to be demanded. The four in Gen all refer to Jacob being brought down in sorrow to the grave. The references to Joab and Shimei in I Kgs 2:6, 9 are similar. All but eight of the passages concerned are poetic, and it may be that *sh'ōl* is just a poetic synonym for *qeber* which is used seventy-one times for "grave" (and the verb *qabar* is used all 132 times for "bury"). In two passages using *sh'ōl* (Ps 16:10 [H 11] and Hos 13:14), the OT is quoted in the New (Acts 2:27; cf. 13:35 and I Cor 15:55). In the first case the passage is used to support the bodily resurrection of Christ from the grave, in the second, the resurrection of believers.

Significant is the series of usages in Ezk 31 and 32. In highly poetic language the prophet declares that Pharaoh, king of Egypt, will fall before the king of Babylon, as Assyria had done. The expressions used are instructive. Assyria was destined for death. Elam, Meshech, Tubal and the nations are pictured as slain, lying with the uncircumcised, with those killed by the sword. These are all said to be in *sh'ōl* (31:15, 16, 17; 32:21, 27). They are said to be in the grave, *qeber* (32:22, 23, 25, 26). The word "pit," *bôr*, is used of them eight times (31:14, 16; 32:18; 23, 24, 25, 29). The "earth below" (NIV), *'eres tahtit*, is used five times (31:14, 16, 18; 32:18, 24). Once it is said that their "graves," *qeber*, are in the sides or depths (*yerek*) of the pit, *bôr*. It should be remembered that forty-two times out of sixty-two *bôr* simply means a hole dug in the ground: a cistern, well, or dungeon. Graves in Palestine were also dug just this way, usually in rock, and

the other twenty uses of *bôr* refer to the pit of death, most naturally interpreted as sepulcher, tomb. These tombs often had shelves cut in the sides where bodies were placed. The writer took part in excavation of a tomb at Dothan with three such shelves on which many bodies had been placed with pottery and spear points in abundance (cf. Ezk 32:27, "down to the grave, *sh'ôl*, with their weapons of war," NIV). The picture is one of universal slaughter and universal burial. They all "lie with the uncircumcised, killed by the sword." *sh'ôl* here means simply "grave," as is also argued by A. Heidel in an important treatment (see bibliography).

Similar is the usage in Isa 14:11–20, spoken of the king of Babylon. The same terms are used: *sh'ôl* twice (vv. 11, 15), pit, *bôr*, twice (vv. 15, 19). Grave, *qeber*, is used once (v. 19) and its verb once (v. 20). Interesting are vv. 18–20. Most kings get royal burial and lie in state in their tombs (*bayit* "house"). But this king lies covered by the slain of battle, trampled under foot, not buried with his fathers in royal pomp.

In Job 17:13–16 *sh'ôl* is said to be like a bed in darkness characterized by dust, the worm, and decay—a perfect picture of a Palestinian tomb. Job 24:19–20 also speaks of the worm feasting on those in *sh'ôl*. Job 21:13 poses the problem of the wicked who prosper in life and have an easy death. They lie side by side with others in the dust, and worms cover them both (v. 26). Clearly, the grave is meant. The parallel of *sh'ôl* and destruction, *'abaddôn*, in Job 26:6 should be compared with the parallel of *qeber*, grave, and *'abaddôn* in Ps 88:11 [H 12] (cf. the use of *sh'ôl* in Ps 88:3 [H 4] and *qeber* and *bôr* in vv. 5 and in 4 and 6 [H 6, 5, 7]). The mixture in this psalm is quite reminiscent of that in Ezk 31 and 32. The parallel of *sh'ôl* with *'abaddôn* occurs again in Prov 15:11 and 27:20 (cf. Prov 30:16).

Complete treatment of all the passages is beyond our space. A number of them are inconclusive and could refer either to deliverance from future punishment, such as Prov 15:24; 23:14; Ps 86:13 (but cf. Ps 88:3 [H 4] and 89:48 [H 49]). Or they can also be treated as referring to deliverance from untimely death.

There are three passages which use *sh'ôl* as a great depth, sometimes opposite to heaven (Ps 139:8; Job 11:8; Amos 9:2; and cf. Deut 32:22; Isa 57:9). It should be remembered that the Hebrews had no deep mines or oil wells to compare for depth. The royal tombs of Ur were dug thirty feet deep. The context of Amos 9:2 gives the contrast of the heights of Carmel and the bottom of the sea. Such figures for depth could well arise from the meaning "tomb."

As to the usage in Num 16 and the similar phraseology in Ps 55:15 [H 16], the picture is that Korah, Dathan, and Abiram with their families and with all their belongings were buried alive.

The KJV "quick" of course means "alive." That they went to hell (at least the principals in the rebellion) is doubtless true, but all the text refers to is the miraculous catastrophe by which they were killed.

If this interpretation of *sh'ôl* is correct, its usage does not give us a picture of the state of the dead in gloom, darkness, chaos, or silence, unremembered, unable to praise God, knowing nothing. Such a view verges on unscriptural soul sleep. Rather, this view gives us a picture of a typical Palestinian tomb, dark, dusty, with mingled bones and where "this poor lisping stammering tongue lies silent in the grave." All the souls of men do not go to one place. But all people go to the grave. As to the destiny of the souls of men in the intermediate state, the OT says little. Actually the NT says little too, but what it says is decisive. . . . The saved go to heaven and bliss; the wicked go to hell and torment. In the OT the hope of the righteous is life with God, the wicked have not this hope. Cf. Dahood's interpretation of Ps 23:6; 17:15 and others (*Psalms*, AB, in loc.), also Prov 23:18; 24:14, 20 (M. Dahood, *Proverbs and Northwest Semitic Philology*, Pontifical Biblical Institute, 1963, pp. 48, 51). Numbers of other verses speak of eventual resurrected life in a new heavens and a new earth, but that must be a further study.

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R.L.H.

2304 שָׁאָן (*shā'an*) *rest, be quiet, be at ease.*

Derivative

- 2304a שָׁאָן (*shā'ānān*) *at ease, quiet, secure;* and when used as a substantive, *security, pride, arrogance.*

The verb, *shā'an*, represents the idea of being quiet and tranquil. In Jer 48:11 Moab is chided for her having been at ease in her sinful ways, and for this God's prophet announces judgment coming upon her.

A person who hearkens to wisdom shall be quiet (*shā'an*) according to Prov 1:33; and, ac-

cording to Job's lamentation, death also gives rest (*shā'an*) (Job 3:18). The Lord, however, is the ultimate giver of true tranquility, and using this verb in both Jer 30:10 and 46:27, he promises eventually to restore the nation of Israel and she shall be quiet (30:10) and be at ease (46:27), "And none shall make him (Jacob) afraid!" This condition of peace, full restoration and utter freedom from fear for a converted Israel has never yet occurred: it is awaited.

sha'ānān. *At ease, quiet.* This adjective describes the condition of life in peace and tranquility, and it is thus used in both a good and bad sense, "quiet" and as a substantive "pride."

In the KJV of II Kgs 19:28 and its parallel 37:29 we read, "Because thy rage against me and thy tumult (*sha'ānān*)."
"Tumult" here is misleading (probably mistakenly taken for *shā'on* "tumult, noise"), for *sha'ānān* is a substantive probably meaning "arrogance," i.e. the pride and ease by which Assyria threatened to destroy Jerusalem and the house of the Lord. Against this sinful tranquility on the part of God's enemies, the Lord arose and his angel destroyed in one night the massive army of Sennacherib, giving Hezekiah rest.

G.G.C.

שָׁאָן (*sha'ānān*). See no. 2304a.

2305 שָׁאָפַּ (shā'ap) *I, gasp, pant after, long for* (e.g. Isa 42:14, Jer 2:24).

2306 שָׁאָפַּ (shā'ap) *II, crush, trample* (e.g. Amos 8:4; Ezk 36:3).

2307 שָׁאָר (shā'ar) *I, remain, be left over, be left behind.*

Derivatives

2307a שָׁאָרִית (shē'ār) *rest, residue, remnant.*

2307b שְׁעָרִית (shē'ērīt) *remainder, remnant.*

shā'ar is used chiefly in the Niphal and Hiphil stems. It occurs once in the Qal, in I Sam 16:11.

shā'ar is used 130 times, and its derivative forms are used an additional 121 times. This root should probably be distinguished from *shē'ēr* II, "flesh, food, flesh-relation, blood revenge," which appears in the Hebrew, Aramaic, and even in an Arabic cognate.

shā'ar seems to be used almost exclusively to indicate the static action of surviving after an elimination process. This process of elimination may have been natural (Ruth 1:3, "Naomi's husband died; and she was left"). It may have been humanly caused (I Sam 9:24, "Behold that which is left!" Here Samuel is speaking of meat which was intentionally left for Saul to eat). Or the

elimination may have been the direct result of a divine intervention (Ex 10:19, "There remained not one locust in all the coasts of Egypt," when God blew them away). No matter what the cause, however, *shā'ar* points to that which remains or has survived, e.g. I Sam 16:11, "There remaineth yet the youngest," whereby Jesse informs Samuel that the prophet has examined every one of his sons except one who yet "remaineth," a survivor as it were from Samuel's earlier interviews.

shē'ār *Rest, residue, remnant.* This noun is used twenty-six times. It is also translated as the rest, remnant, and residue (e.g. Isa 10:19, 20, 21, 22; 11:11, 16; Zeph 1:4). It is a synonym of *sh'ērīt* (below). In the Septuagint it is translated occasionally by *kataleimma* which is used also to translate *shē'ērīt* (Isa 10:22; cf. Gen 45:7).

Usually, however, *shē'ār* was rendered in the Septuagint by the Greek aorist passive participle of *kataleipō*, "that which has been left." Thus the early rabbis seemed to see it simply as a participle of the root *shā'ar*. BDB calls it "late" (p. 984), probably because it is nowhere used in the Pentateuch. In any case, it too refers to that which has survived after an elimination, a judgment, or a catastrophe, and like *shē'ērīt* it may speak of the rest of trees, money, or a city (Isa 10:19; II Chr 24:14; I Chr 11:8), the remnant of Syria (Isa 17:3), a historic remnant of Israel then alive (Neh 10:28 [H 29]), or of that final blessed prophetic remnant of Israel yet to come (Isa 11:11, 16).

In Isa 7:3 *shē'ār* is used as part of the testimonial name of one of Isaiah's children, "Shear-Yashub," literally, "A-remnant shall-return." This name testified to wicked King Ahaz, as well as to all Israel, that for their sins God was about to drive Israel from their land—but yet by grace even here there still remained that grand promise of hope that someday indeed a remnant would return!

shē'ērīt. *Remainder, remnant, posterity, residue, survivors.* This noun, in every usage, carries forward the basic root idea of *shā'ar* and speaks of that which has survived after a previous elimination process or catastrophe.

shē'ērīt "remaining portion" may refer to that which is: (1) neither morally good nor bad, apart from its context (e.g. Isa 44:17, "and the residue thereof he maketh a god." Here the prophet speaks merely of a piece of wood which remains after a fire. Until the pagans carve it into a god it is still just a piece of wood, neither morally good nor evil); (2) an evil residue; (3) a good residue (e.g. Gen 45:7, "God sent me before you to preserve you a posterity." Joseph here speaks of his divine message to deliver the favored Israelites from the famine).

When applied to human survivors, *shē'ērīt* can

refer to Amalekites (I Chr 4:43) or heathen from Ashdod (Jer 25:20).

In the vast majority of cases, however, context shows that the remnant is that which has come or will come from out of the house of Israel. Here it may further refer to a remnant out of Israel which was in existence and living during the lifetime of the biblical speaker or writer, hence a historic remnant. This is the case in such passages as Isa 37:4, where Hezekiah seven centuries before Christ asks Isaiah to "lift up thy prayer for the remnant that is left," i.e. those Israelites still surviving in Jerusalem after Assyria had earlier slaughtered and led away captive the Northern Kingdom. This remnant was still alive when Hezekiah referred to them as such.

sh'ērīt, however, finds what may be its most intriguing usage as a prophetic technical term representing the final future remnant of Israel, namely, those Jews who survive to the end of this present age upon whom God showers all of the blessings which have been promised to Israel through the centuries. Thus *sh'ērīt* is used in Zech 8:6, 11, 12 speaking of the remnant and residue of Israel at a time when Jerusalem shall be called "a city of truth" (Zech 8:3), children will play in her streets (8:5), it will be marvelous (8:6), God will call them "my people" and will have brought them from the east and west (8:7), God will be their God "in truth and in righteousness" (8:8), her agriculture shall prosper with much rain (8:12), Israel and Judah will be a blessing, not a curse (8:13), nations will send representatives to worship the Lord in Jerusalem (8:22), and people of the various nations shall acknowledge that God dwells again with Israel in a special blessed way (8:23).

Any fair-minded person would have great difficulty in taking the above passages and those like it to represent the remnant of Israel in any of her past history—contrast, e.g., Rev 11:8 where John refers to first century A.D. Jerusalem as "Sodom and Egypt"! Thus God will in the end, after great tribulation, fulfill all of his promises of blessedness to the nation out of Abraham, and he will do it by blessing the remnant, the survivors by grace of time, human cruelties, and divine judgments (so Rom 11:25–29).

It may be of interest to note that the Septuagint (c. 270 B.C.) translated *sh'ērīt* by the Greek words *kataleimma* (Gen 45:7; I Sam 14:7) and *kataloipu* (Jer 6:9; Zech 8:6), both of which synonymously mean "that which is left behind." Today, almost two thousand five hundred years after Moses first used *sh'ērīt* in Gen 45:7, we still find it defined in Ben-Yehuda's pioneer Israeli dictionary as "remnant, remainder, remains" (Ehud Ben-Yehuda and David Weinstein, *Hebrew-English Dictionary*, p. 287).

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G.G.C.

2308 שָׂר (sh'r) II. Assumed root of the following.

2308a שָׂר (sh'ēr) *flesh, food, body, near kin, near kinswoman*. The *Englishman's Hebrew Concordance* lists sixteen usages of this word, and BDB suggest that it comes from the root *sh'r* II, "blood revenge . . . perhaps originally blood" (p. 984; but cf. Akkadian *šeru* "flesh"). Eight of the sixteen usages of this word occur in the Pentateuch (e.g. Ex 21:10; Lev 18:6, 12, 13).

Bibliography: TDNT, VII, pp. 105–24.

G.G.C.

שְׂאֲרִית (sh'ērīt). See no. 2307b.

שָׂת (sh'ēt). See no. 2301d.

2309 שִׁבֵּב (shbb) I. Assumed root of the following.

2309a שִׁבְבִים (sh' bābīm) *splinters* (Hos 8:6). Meaning uncertain.

2310 שִׁבֵּב (shbb) II. Assumed root of the following.

2310a שִׁבִּיב (shābib) *flame* (Job 18:5). Meaning uncertain.

שִׁבְבִים (sh' bābīm). See no. 2309a.

2311 שָׁבָה (shābâ) *take captive*.

Derivatives

2311a שְׁבִי (sh' bī) *captivity, captives*.

2311b שְׁבִיָּה (sh' biyā) *captive*.

2311c שְׁבִיָּה (shibyā) *captivity, captives* (collective noun).

2311d שְׁבִיתָ (sh' bīt), שְׁבִיטָה (sh' bût) *captivity*.

2311e שְׁבִי (sh' bō) *a precious stone in the high priest's breastplate*. Derivation uncertain.

In the OT *shābâ* chiefly conveys the idea of a military or para-military force subduing a foe and then taking into their possession the men, women, children, cattle, and wealth of the defeated party. Since confinement facilities were nigh unheard of in the OT, usually after battle the surviving male adults were put to the sword. Thus after the Amalekites smote Ziklag, I Sam 30:2 tells us that they "had taken captive the women," and the verses which follow show clearly that the children were also among these prisoners. In I Chr 5:21 we see an example of flocks being led away captive, and in II Chr 21:17 it is the wealth of King Jehoram which is taken away along with his wives and children.

An intriguing usage of *shābā* is found in the expression, "Thou hast led captivity captive," which appears in Ps 68:18 [H 19], and in Jud 5:12, "Arise, Barak, and lead thy captivity captive." This expression, *shābā sh' bi* seems to mean that Jehovah in Ps 68 and Barak in Jud 5 have taken captive a-host-of-captives (*sh' bi*). Psalm 68:18 [H 19] overtly refers to Jehovah's glorious ascension of triumph with the Ark unto Mount Zion and Jerusalem, and his figurative leading captive all of his foes. Paul, however, in Eph 4:8 sees this verse to be emblematic of Christ's ascension as he too rises in triumph over the host of enemies now taken captive. (See on Ps 68:18 [H 19] A. F. Kirkpatrick, *Psalms* [Cambridge: University Press, 1939]. On Eph 4:8 see Albert Barnes, *Notes on the NT*, Reprinted by Baker, 1957.)

Isaiah 61:1 speaks of one "anointed" (*māshaḥ* = Messiah), upon whom the Spirit of the Lord dwelled, who would come to "proclaim liberty to the-ones-taken-captive." Here this military word is used metaphorically to describe one's spiritual release from sin and Satan. Christ, in Lk 4:18, applies this to himself, and thus arouses the ire of those of his own Nazareth synagogue.

Thus Ps 68:18 [H 19] is seen by Paul in Eph 4:8 as showing the Messiah taking his foes captive; and Isa 61:1 is seen by Christ as showing the Messiah releasing those taken captive.

sh'bi. *Captivity, captive, prisoner.* This masculine noun, used forty-seven times in the OT, in at least three out of every four appearances indicates "captivity." That is, it speaks of the situation wherein people and/or animals (e.g. horses in Amos 4:10) are taken prisoner by a hostile military or para-military group, and with this comes a subsequent loss of freedom, various deprivations, and sufferings, and usually an enforced removal from their homes to a place of the captors' choosing, often to a foreign country.

Sometimes *sh' bi* refers to "captives" or "prisoners" as a body, e.g. Num 21:1, "King Arad . . . took some of them prisoners."

In 721 B.C. the northern kingdom was scattered by Assyria, and in successive waves in 606, 597, and 586 B.C. Babylon took the southern kingdom, Judah, into captivity. Thus Jeremiah bewails that the children of the daughter of Zion "are gone into captivity." Yet this weeping prophet sees beyond and gives God's promise to Israel that someday he would save Israel "from the land of their captivity" and "none shall make him afraid" (Jer 30:10).

sh'bit, sh'būt. *Captivity.* These alternate spellings of what appears to be the same word occur altogether in the OT some thirty-five times. They are found intermixed in the *Kethib-Qere*

readings. E.g., see KD on Ezk 16:53, where this word arises no less than five times.

In Num 21:29 *sh' bit* refers to the captivity of the children of Moab, and here is used as a synonym for *sh' bi* "captivity." In the other thirty-four cases where this word, *sh' bit*, appears it is used over and over in an idiomatic combination with the verb, *shūb* "return" to speak of a captivity, which is or will be terminated. Thus in Ps 85:1 [H 2] we read, "LORD . . . thou hast brought back (*shūb*) the captivity (*sh' bit*) of Jacob." The succeeding verses show that this ending of the captivity is accompanied by (a) a turning away of God's wrath, (b) a forgiveness for the sins of the past, and (c) a restoration to the former position of favor and blessing. [The phrase has been further studied however, by Dahood (*Psalms* III: in AB, p. 218) who cites the pertinent literature. He quotes the cognate Aramaic phrase in the Sefire Inscription to show that the Hebrew *sh' bit* and *sh' bāt* do not come from *shābā*, "take captive," but are cognate accusatives of *shūb* "restore." The phrase in the OT often means merely "restore the fortunes of" (Job 42:10, נִוַּן), though sometimes, of course this involves a restoration from captivity. Naturally this all included blessing, joy and the remission of God's wrath. R.L.H.]

It may be that the Hebrew writers felt that this *shūb-sh' bāt* alliteration well portrayed the joyous proclamation of captivity ended. Surely there is a note of joy even in Jer 29:14 as the prophet of Judah's doom looks ahead to see that day when *shūb-sh' bit*, Judah will have its days of captivity turned-away and be restored again to her Lord. So see Job 42:10.

shibyā. *Captivity, captives* (collective noun). Used nine times in the OT, always of those captured during and after military engagements, e.g. Deut 21:11; II Chr 28:5, 11, 13, 14. In the KJV it is translated captivity only in Neh 4:4 (3:36).

G.G.C.

שָׁבוּ (*sh' bō*). See no. 2311e.

שָׁבוּט (*sh' būt*). See no. 2311d.

שָׁבוּל (*sh' bül*). See no. 2316d.

שָׁבוּעַ (*shābū'a*). See no. 2318d.

שָׁבוּעָה (*sh' bū'ā*). See no. 2319a.

2312 *שָׁבַח (*shābah*) *I, soothe, still.* (Piel and Hiphil, only.)

This verb has Arabic and Akkadian cognates meaning "to be free of care," and "to grow calm," respectively. In Ps 65:7 [H 8], Almighty God is seen as stilling the violent waves. Jesus, too, calmed angry seas (Mt 8:23-27).

2313 *שָׁבַח (*shābah*) *II, praise, commend.* (Piel and Hithpaël, only.)

In Ps 63:3 [4], *shābah* is used ("my lips shall praise thee") in a context of adoration towards the power, glory, and sanctity of the Lord.

Qohelet (Ecc 8:15) commends mirth, and in 4:2 he praises the dead! The word, *shābah*, however, in the majority of cases is used to praise God for his mighty acts and deeds (Ps 117:1; 147:12; 63; [H 4]; 145:4; I Chr 16:35; and Ps 106:47, "to triumph in thy praise").

G.G.C.

2314 שֶׁבֶט (*shbt*). Assumed root of the following.

2314a שֶׁבֶט (shēbet) *rod, staff*.

2314b שֶׁרֶבֶט (sharbit) *dart, spear*.

shēbet. Rod, staff, scepter, tribe. This noun commonly denotes a rod. It was used for beating cumin (Isa 28:27), as a weapon (II Sam 23:21), and as a shepherd's implement either to muster or count sheep (Lev 27:32; Ezk 20:37), or to protect them (Ps 23:4; Mic 7:14). In Ps 23:4 it is used metaphorically of the Lord's protection of his servant as he walks in paths of righteousness.

The rod was also used as an instrument for either remedial or penal punishment. As a corrective instrument it was used for a slave (Ex 21:20), a fool (Prov 10:13; 26:3), and a son (Prov 13:24; 22:15; 23:13–14; 29:15). In Prov it is the symbol of discipline, and failure to use the preventive discipline of verbal rebuke and the corrective discipline of physical punishment will end in the child's death. Metaphorically, the Lord used Assyria as his instrument to correct Israel (Isa 10:15) and the nations to correct his wayward king (II Sam 7:14). It is also used metaphorically of penal affliction of Israel's ruler by the enemy (Mic 5:1 [H 4:14]) but the Lord's righteous King will smite the wicked with the "rod" of his word of judgment (Isa 11:4).

In II Sam 18:14 it refers to the shaft of a spear or dart.

Then, too, the word denotes a sceptre, the mark of authority. The association of smiting and ruling is evident. Significantly, in Akkadian the verbal cognate *shabātu* means to "slay, smite," and the noun *shibtu* (= Heb *shēbet*) means "rod, sceptre." Thus it is the symbol of rulership. Whereas the prophets predicted that the sceptre of Israel's enemies will be removed (Amos 1:5; Zech 10:11), Jacob predicted that "the sceptre shall not depart from Judah... until Shiloh come..." (Gen 49:1), and the psalmist predicted that the rule of Israel's ideal king would endure forever (Ps 45:7). These promises find their fulfillment in the Lord Jesus Christ. The close association of "smiting" and "ruling" is most obvious in the psalmist's prophecy that the Lord's King will smash the wicked, rebellious world with an iron rod (Ps 2:9, though possibly Ps 2:9

refers to shepherding or ruling the nations with a scepter of iron—cf. Ps 2:9 NIV and Rev 19:15; cf. Ps 125:3; Isa 14:5).

Finally, the word denotes "tribe." This meaning is probably derived by association with its use to express rulership. In Num 4 it denotes the subdivisions of the tribe, but elsewhere it refers to the tribes of Israel either individually (Deut 23:1; *passim*) or collectively (Num 36:3, *passim*). Israel's factious tribes (cf. Judg 20, 21; II Sam 19:9 [H 10]; I Kgs 11:31ff.) will at last be united in the Kingdom (Ezk 37:19). The word, however, is never used to refer to tribes of other nations.

The synonym *matteh* denotes "rod, tribe" but not "sceptre."

sharbit. Sceptre. This masculine noun is found only four times in the OT, all in the book of Esther (4:11; 5:2 twice; 8:4). It is the Aramaic form of *shēbet* (q.v.) "sceptre." Only the nod of this golden stick could save from certain death the one who entered the throne room of the Persian king unannounced. (See KD, *Esther*, pp. 351–52.)

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B.K.W.

2315 שֶׁבַט (*sh' bāt*) *Shebat, the eleventh month, i.e. Feb-Mar.* A loan word from the Assyrian *šabātu*. For other month names, see *hōdesh*, no. 613b.

שָׁבִי (*sh' bi*). See no. 2311a.

שָׁבִיב (*shābib*). See no. 2310a.

שָׁבִיָּה (*sh' biyā*). See no. 2311b.

שָׁבִים (*shābis*). See no. 2317a.

שָׁבִיעִי (*sh' bī'i*). See no. 2318a.

שָׁבִית (*sh' bīt*). See no. 2311d.

2316 שֶׁבֶל (*shbl*). Assumed root of the following.

2316a שֶׁבֶל (*shōbel*) *flowing skirt, train* (Isa 47:2).

2316b שֶׁבֶלֶת (*shibbōlet*) *I, flowing stream*, (e.g. Jud 12:6; Isa 27:12).

2316c שֶׁבֶלֶת (*shibbōlet*) *II, head of grain* (e.g. Gen 41; Ruth 2:2).

2316d שֶׁבֶל (*sh' bāl*), שָׁבִיל (*sh' bīl*) *way, path* (Ps 77:20; Jer 18:15).

שֶׁבֶלֶל (*shablāl*). See no. 248c.

שֶׁבֶלֶת (*shibbōlet*). See no. 2316b,c.

2317 שָׁבִים (*shbs*). Assumed root of the following.

2317a שָׁבִים (*shābis*) *front band* (Isa 3:18).

2318 שֶׁבַע (*sheba'*), שֶׁבַעָה (*shib'ā*) *seven*.

Derivatives

- 2318a שִׁבְעִים (*shib'im*) **seventy**.
 2318b שְׁבִיעִי (*sh'bi'i*), שְׁבִיעִית (*sh'bi'it*)
seventh.
 2318c שִׁבְעָתַיִם (*shib'atayim*) **sevenfold**.
 2318d שָׁבוּעַ (*shābūa'*) **a period of seven, a week, the Feast of Weeks**.

sheba', the numeral seven, must be considered first as having a simple numerical significance, and then secondly as having in many cases symbolic content.

sheba' is the feminine form of seven, and as such it (rather than the masculine form) is used as the Hebrew cardinal number. When a set of objects is being counted, then seven as an adjective is either masculine (Gen 7:4, "for yet seven days") or feminine (Gen 21:28, "and Abraham set seven ewe-lambs") depending on the noun modified.

sheba', as with other basic cardinal numbers, also was used in combinations to form other number quantities (e.g. Gen 37:2, here seven-ten, *sheba'-es' rēh*, is "seventeen").

It is, however, in its various symbolical usages that the number *sheba'* demands the special attention of the biblical scholar. While eschewing that extreme which delights to discover imagined truths by dividing the number of letters in a verse by seven, etc., it is sometimes easy for the more scholarly minded to fall into the opposite error of denying that there is ever any symbolic sense attached to this number. Scripture does use *sheba'* often as a mystic sign-word, and the fair-minded lexicographer can hardly fail to note this.

Thus we see Abraham sealing an oath (*shāba'*, q.v.) by Abimelech that a well of water is his, Abraham's, by forcing upon Abimelech seven lambs (Gen 21:28, 30). So too in Gen 29:18 it is precisely seven years that Jacob must serve Laban for Rachel and for Leah. These instances seem to be examples of an ancient traditional respect for the number seven, the original basis of which is a matter of conjecture and debate.

In creating a ceremonial for Israel the Lord himself establishes and confirms the symbolic and sacred significance of seven. Hence in Ex 29:30 the garments of a new high priest were ordered by Moses speaking for the Lord to be consecrated for seven days. This was a ceremonial action and it could just as well have been accomplished in more or less days, yet the Lord prescribed exactly seven! In Ex 23:15 the unleavened bread was to be eaten seven days, and in Ex 25:37 the Menorah, or sacred lamp stand of the tabernacle, was to have one main stem with six lateral stems, making seven.

Such examples of the sacred utilization of seven are legion and need not be multiplied here. The prime example, however, must lie in the spe-

cial hallowing of the seventh (*sh'bi'i*) day as the sabbath day and hence the chief day of normal worship activities (Ex 20:10; Deut 5:14). It was on this day, the seventh, that God rested from his days of creating, and hence for the benefit of man God set apart this seventh day for rest and worship (Ex 20:11; Gen 2:2). Hence from here an original symbolic significance is given to the number seven (1) as having a special sacredness; (2) as marking a totality of a cycle or an accomplished task; and (3) as marking a time for rest.

That there is such a significance in the number is confirmed further by such passages as Zech 4:2, 10. Here the seven flames of the Menorah are said to represent "the eyes of the Lord which run to and fro through the whole earth" (verse 10).

The Christian sees final confirmation of the sacred-completeness significances of this number in the NT, and especially in the book of symbols, Rev. In Rev 1:20 we see enumerated seven (*hepta*) stars, seven lampstands, seven angels, and seven churches. In like manner, the seven seal judgments, the seven trumpet judgments, and the seven bowls of wrath, not to mention the seven thunders, each denote a complete and entire judgment cycle (Rev 6, 8, 9, 15, 16; 10:3). So too in the OT see Dan 9:24 ff. for its Apocalyptic seventy seven's!

Not every biblical seven, of course, should be thought to have a symbolical intention. Thus in Ex 2:16 the fact that the priest of Midian had seven daughters may only indicate the actual number of his daughters and beyond this there may be no symbolism intended. Each case must be decided in light of its own context and in light of the totality of similar scriptural usages.

shib'im. Seventy. This cardinal number represents the quantity of seven tens. In Ex 1:5 it is reported that seventy souls came out of the loins of Jacob [although the Dead Sea Scroll reading agrees with the LXX seventy-five; cf. Acts 7:14—R.L.H.J.]. In Ex 24:1, 9, seventy elders are seen to have a subordinate position of authority under Moses! Such usages seem to share in the symbolism of the basic root, *sheba'* "seven" but in this number's interplay with ten (it being ten sevens) the clear meaning of the symbolism in each instance becomes more difficult to establish. In Christ's sending forth of his own new seventy (Lk 10:1), just as in the case of his creating and sending forth his own new twelve (Mt 10:1ff.), we see a new order being constituted replacing the ancient seventy of Moses—a NT sacred seventy setting aside the OT seventy!

sh'bi'i, sh'bi'it. Seventh. This ordinal number is used to signify the seventh of a given item when counting in order. The biblical usages of this word reflect all of the significances inherent in its root *sheba'* "seven." In I Chr 24:10 there is

an example of its simple ordinal usage, wherein the seventh lot fell to Hakkoz, with a sixth, etc., going before, and an eighth, etc., following after. In Num 6:9 a sacred-symbolical instance is exemplified in the defiled Nazarite shaving his head on the seventh day as part of his re-consecration ceremony.

shib'ātayim. *Sevenfold, seven times.* This word occurs seven times in the OT (Gen 4:15,4; II Sam 21:9; Ps 12:6 [H 7]; 79:12; Prov 6:31; Isa 30:26). The Amarna cognate usage of "seven times" is interesting because it is used often of bowing down seven times in craven submission—cf. Jacob bowing down to Esau. Isaiah declared (Isa 30:26) that in the future day of Israel's restoration "the light of the sun shall be sevenfold." This seems to signify figuratively that there will be a great increase in the sun's brilliance, rather than that the sunlight of that time will precisely be seven times the quanta of the prior age. In Gen 4:15, before the institution of capital punishment in Gen 9:5, 6, the Lord promised to take sevenfold vengeance on anyone who murdered Cain. In like manner the Psalmist in Ps 79:12 (an imprecatory psalm) asks that the wicked receive a reproach sevenfold of that which they had reproached the Lord. From such usages we may conclude that this term is often used figuratively to indicate something which has or will occur in a far greater intensity than previously. Such an understanding of *shib'ātayim*, however, in no way denies or forbids it signifying an exact seven times increase in any particular instance.

shābū'a. *A period of seven, a week, the Feast of Weeks.* This term occurs twenty times in the OT, always indicating a period of seven. Indeed, the word obviously comes to us from *sheba'* (q.v.) and could literally be translated always as "seven-period."

In Deut 16:9, *shābū'a* represents a period of seven days (literally "seven seven-periods you-shall-number-to-you"). The context in verses 9, 10, and 16 demands the time to be in terms of "days." No serious expositor has ever argued for "years" here.

It might be noted that in Deut 16:9 in the spelling of the plural, the central vowel letter—the *waw*—is omitted (*shābū'ōt*), as it is also at times in the singular (e.g. Gen 29:27, *sh'bū'a'*) where in an unpointed text it would then be spelled identically to seven, *sheba'*, in the feminine.

While in Deut 16:9, discussed above, *shābū'a* represents a period of seven days, in Dan 9:24,25,26,27 it denotes a period of seven years in each of its appearances in these four verses. This is proven by the context wherein Daniel recognizes that the seventy-year period of captivity is almost over. The land had been fallow for seventy years and thus repaid the Lord the seventy

sabbatical years owed to him for the prior seventy periods of seven years (Dan 9:2; Jer 25:12; cf. II Chr 36:21!). Just as Daniel is in prayer concerning this matter, the angel Gabriel appears and informs him that Israel's restoration will not be complete until she goes through another seventy periods-of-seven, *shābū'a'* (Dan 9:24ff)! Note also the apparent reference in Dan 12:11 to half of Daniel's last seventy (9:27); it is 1290 days, approximately three and a half years. Thus here it means years.

shābū'a' is also used as a technical term in Deut 16:10,16 where it denotes the Feast of Weeks (*hag shābū'ōt*), i.e. the Feast of Seven-Periods. American Jewry often still call this feast "Shāvū'ōs," but today's Israeli pronunciation is "Shāvū'ōt." It was so named because it was to be celebrated "on the morrow after" the seventh sabbath after the day of firstfruits (Lev 23:15–16)! Hence it was the feast of the day following the seven seven-periods, or the feast of *Hāmishim Yôm*, fifty days—"Pentecost" from the Greek. This feast marked the early wheat harvest at about the sixth of Sivan, at the end of our own month of May.

Christians remember Pentecost as the day when the Holy Spirit was poured out in fullness (Acts 2). As Christ was the "firstfruits" (I Cor 15:20,23), many also see in this later Feast of Weeks, *shābū'a'*, a picture of the coming resurrection of all the redeemed.

G.G.C.

2319 שבע (shāba') swear, adjure.

Derivative

2319a שבוּעָה (sh'bū'ā), שְׁבָעָה (sh'bū'ā) oath.

shāba' occurs 184 times in the OT. It is used mainly in the Niphal and Hiphil stems (occurring only once in the Qal, Ezk 21:28). In the Niphal stem, its meaning mirrors the stem's characteristic reflexive stress, to bind oneself by an oath (e.g. Gen 26:3, "I swore to Abraham," i.e. I bound myself by an oath to Abraham). In thirty-two instances *shāba'* is used in the Hiphil with this stem's typical causative thrust, i.e. to cause someone to swear (e.g. I Kgs 2:42, "Did I not make thee to swear?").

It is apparent that *shāba'* "swear" is identical in its consonantal root to the word *sheba'* "seven." It is identical, of course, to the feminine form of seven—the masculine adding a fourth letter, "he"—and it is in the feminine in which the Hebrew counts his cardinal numbers! [Another approach is to call *shib'ā* the fem. form though it is used with masc. nouns, and *sheba'* the masc. form used with fem. nouns. R.L.H.]

Not only is the Hebrew verb "to swear" iden-

tical in the ancient unpointed text to the number seven, but also a relationship is suggested by the 2000 B.C. incident of Gen 21:22–34. Here Abimelech desires Abraham to swear to deal uprightly, while Abraham in turn requires Abimelech to swear that the well of water belongs to him, Abraham. Abraham then seals the oath by giving exactly seven ewe lambs as a testimonial witness to Abimelech, and the well is called Beer-sheba, or Well-of-the-seven-oath! Thus BDB has defined *shāba'* by the pithy one-line paraphrase, “to . . . seven oneself, or bind oneself by seven things” (p. 989). Gesenius cites Herodotus iii:8 and the Iliad, xix:243, to give evidence that in the ancient world it was not uncommon to seal an agreement by the septenary number.

To swear in the Old Testament was to give one’s sacred unbreakable word in testimony that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act (Gen 21:23, “swear . . . that thou will not deal falsely with me”). Occasionally one swore that he freely acknowledged a truth and would continue to acknowledge it in the future. This was the case when Abraham in Gen 21:30,31 caused Abimelech to swear to the truth that he, Abraham, had dug, and hence owned, the well called Beer-sheba.

Often one would swear by (*b'*) another who was tacitly and mutually assumed to be greater or more precious than the one making the oath (e.g. 1 Kgs 2:8, “I swear to him by the Lord”). Among Jerusalem’s ancient sins was the fact that some had “sworn by them that are not gods” (Jer 5:7). In such cases God, or a false deity, would be invoked to witness the truth and sincerity of that which was sworn, and by implication, to judge the one swearing if he should either be lying or fail to live up to his pledge in the days and years to come.

God himself, in such passages as Deut 6:13 and Isa 19:18, commanded and showed himself favorable to his name being the name by which his people should swear. How is this to be reconciled with Mt 5:33–37? The answer seems to be that Christ was warning both against casual swearing which led people into sin and the then prevalent Pharisaic casuistry. Thus most Christians have not interpreted this as an absolute prohibition against swearing in a courtroom situation. In fact the opposite is the case with the devout seeing the more prevalent court “affirming” rather than swearing “so help you God” upon the Bible, to be a sign of evil days.

Great emphasis is placed upon God’s swearing to Abraham to bless him and his seed, and to bless all nations through his seed (Gen 22:16,18; cf. Gal 3:8,16). Joseph had so great a confidence that God would perform what he had sworn to

Abraham, Isaac, and Jacob—to give their children the land forever—that he in turn “took an oath of the children of Israel” (*yashba'*, Hiphil: caused them to swear to him) to bring his bones with them when they returned someday to that land (Gen 50:24–25).

In fact, we see God swearing by himself (Gen 22:16), by his holiness (Ps 89:35 [H 36]), by his right hand (Isa 62:8), and by his great name (Jer 44:26) in order that he might stress the absolute certainty and immutability of his performing that which he swore to Abraham, to Israel, and to David. See Heb 6:13–19!

So holy and sacred was an oath sworn in Jehovah’s name that the leaders of Israel, after being intentionally deceived by the nearby condemned Gibeonites, declared, “We have sworn (*nishba'nū*) unto them by the LORD God of Israel: now therefore we may not touch them” (Josh 9:19). Thus too the Bible pronounces woes and judgments upon false swearers (Zech 5:3,4; Mal 3:5). No wonder Jesus warned the casual or crafty that it was better simply to say “Yea, yea; Nay, nay” (Mt 5:37).

sh' bû'â, sh' bû'â. Oath. This noun appears thirty times in the OT, with the KJV translating it as “oath” twenty-nine times, and as “curse” once (Isa 65:15).

An oath, *sh' bû'â*, should be contrasted to a covenant, *b' rîit*, in order to better understand both. An oath in the OT is a solemn verbal statement or pledge that is affirmed, while the covenant is the substance of an agreement itself. In the Hebrew idiom, one would swear (*shāba'*) an oath (*sh' bû'â*), e.g. Gen 26:3, “I [God] will perform an oath which I swore unto Abraham.” A covenant, however, would be either established (Hiphil of *qûm*, literally, “caused to stand”) as in Gen 17:19, or it would be cut (*kārat*) as in Jer 31:31, “I [God] will make (cut) a new covenant with the House of Israel.”

Oaths were made by Jehovah to show the absolute certainty of his performance of that which he promised (e.g. to Abraham, Gen 26:3; and Isaac, Ps 105:9). Since a verbal promise from God is absolutely certain of fulfillment, we might properly inquire why God made oaths when he spoke with the patriarchs and David? It cannot be that the unchangeable one wished to prevent himself from later changing his mind. No! The answer must be that he made the oaths both for the benefit of the patriarchs and those who would follow them, including us who are alive today. They are a teaching method of God, a gracious instrument to help the weak faith of every generation to believe that God will someday absolutely accomplish his promises to his people, despite discouraging external circumstances.

Oaths were made by men or women to attest to

their innocence before judges (Ex 22:11 [H 10]; to vow to perform some future action (Josh 2:17, 20, to spare Rahab); to solemnize peace treaties (Josh 9:20); to renew their devotion to the Lord (II Chr 15:15); and to pledge loyalty to an important personage (Neh 6:18, here sworn literally: For many in Judah were masters of oath to him).

Although the *sh'bu'a* was basically an unalterable attestation, nevertheless there was a limited possibility to remit or be freed from an unfortunate oath. In Gen 24:8 Abraham pronounces a circumstance under which his servant would be "clear" (*nāqā*) of his oath to Abraham to take a bride for Isaac, namely, if the woman refused to go with Isaac. Thus, *circumstances beyond one's control* which made the oath impossible to fulfill were recognized by Abraham as leaving one clear of his oath.

In Josh 2:17, 20 the two spies declare to Rahab that they will be "blameless" and "guiltless" (both *nāqā*!) of their oath to save her family if any of them go outside the house marked by the red rope during the battle. Thus they make their oath conditional, valid only if the condition or conditions stated at the time of the swearing are kept.

Numbers 30 is devoted entirely to the subject of oaths (*sh'bu'a*, verses 2 [H 3], 10 [H 11], 13 [H 14]). A gracious provision is made for a father or a husband to declare an oath made by his daughter or wife void provided that he so declared it void on the day that he heard it uttered. After that it was forever too late—for oaths were serious business, especially in a nomadic society without court records and verbatim testimony.

In the perplexing case of Jephthah's "vow," *nādar* ("to willingly give") and *neder* ("a vow to give a gift freely"), rather than *shāba* or *sh'bu'a*, are used and hence the instance sheds little additional light on the study at hand.

שָׁבַעִים (*shib'im*). See no. 2318b.

שִׁבְעָתַיִם (*shib'atayim*). See no. 2318c.

- 2320 *שָׁבַעַשׁ (*shābaš*) **weave in checkered or plaited work.** Occurs only in the Piel (Ex 28:39) and the Pual (Ex 28:20).

Derivatives

- 2320a שָׁבַעַשׁ (*shābaš*) **cramp** (II Sam 1:9). Meaning and connection with *shābaš* uncertain.
 2320b מִשְׁבָּצִים (*mishbāzīm*) **filigree work, usually of settings for gems** (e.g. Ex 28:11, 13; 39:6, 13).
 2320c תִּשְׁבָּעַשׁ (*tashbēš*) **woven work** (Ex 28:4).

- 2321 שָׁבַר (*shābar*) **I, break, break in pieces.**

Derivatives

- 2321a שָׁבַר (*sheber*) **breach, ruin.**
 2321b שִׁבְבָּרוֹן (*shibbārōn*) **destruction.**
 2321c מִשְׁבָּר (*mashbēr*) **opening.**
 2321d מִשְׁבָּר (*mashbār*) **breaking.**

The verb *shābar* occurs 147 times in the OT, 53 times in the Qal, 56 times in the Niphal, 36 times in the Piel, and once each in the Hiphil and Hophal. The Ugaritic cognate is *ṭbr* (UT 19: no. 2642).

In the Qal stem (fifty-three times) most often God is the subject of the verb (thirty-three times), and here the verb is used to describe judgmental, punitive activity. Often such action is levelled against non-covenant peoples: the king of Babylon, Jer 28:2; the Pharaoh, Ezk 30:21; Damascus, Amos 1:5; Elam, Jer 49:35; the Assyrians, Isa 14:25; Nebuchadnezzar, Jer 28:11. In several instances "to break the yoke of" means that God will liberate his people from bondage to an alien people. Five times there appears the phrase "I/He has broken the staff of your bread" (Lev 26:26; Ps 105:16; Ezk 4:16; 5:16; 14:13). Although the exact meaning of this is uncertain, it would seem to indicate again that one of God's forms of retributive justice is to deprive people of what they consider essential to their diet.

We may note that in the Piel stem *shābar* is often used in the context of destroying idols. To convey the sense of the intensive Piel we may translate, colloquially, "smash to smithereens." Thus, Isa 21:9 (God); II Kgs 18:4 (Hezekiah); II Kgs 23:14; II Chr 34:4 (Josiah); II Chr 14:3, [H 2], Asa), Jer 43:13 (Nebuchadnezzar); II Kgs 11:18 (the people); and Moses with the tablets (Ex 32:19; 34:1; Deut 9:17; 10:2).

sheber. *Breach, ruin*, most frequently translated in the KJV by "destruction." Of the forty-five occurrences of *sheber*, twenty-eight of them are to be found in the prophets, where frequently the word is applied to the impending collapse of the northern or southern kingdom. "About the 'ruin/destruction' of Joseph (the kingdom of Israel) they do not care at all" (Amos 6:6). The substantive then is expressive of (physical) calamity either at the national level or at the personal level (Prov 16:18; 17:19; 18:12).

shibbārōn. *Destruction*, is used twice Jer 17:18, "destroy them with double destruction"; and Ezk 21:6 [H 11], "Son of man, groan with the breaking of (your) loins/heart."

mashbēr. *Opening*, three times, twice in the parallel passages II Kgs 19:3 and Isa 37:3, "Today is a day of suffering... Children come to 'birth' (the opening of the womb?) and there is no strength to bring them forth." This most likely is a proverbial expression to describe any kind of a

2322 שָׁבַר (*shābar*)

desperate situation. The third occurrence is Hos 13:13, again perhaps proverbially, "in the 'breaking forth' of children."

mashbār. *Breaking* (of waters), waves: Jonah 2:4; Ps 42:7 [H 8]; 88:6 [H 8]; 93:4; II Sam 22:5. Except for Ps 93:4 the references are figures of speech in the context of lamentations, "I almost drowned!"

V.P.H.

2322 שָׁבַר (*shābar*) II, *buy, purchase (grain)*. Denominative verb.

Parent Noun

- 2322a שֶׁבֶר (*sheber*) *grain*. Occurs chiefly in the last chapters of Gen (but also Amos 8:5; Neh 10:32).

This verb and its parent noun are related to *shābar* "to break" perhaps on the analogy of grain as that which is threshed, i.e. broken. Of some twenty uses of *shābar* II all but six of them are to be found in the Joseph cycle in Gen. These exceptions are Deut 2:6; 28; Prov 11:26; Isa 55:1; Amos 8:5-6.

Bibliography: Couroyer, B., "Corne et Arc," RB 73:510-21, esp. 513-16.

שִׁבְרֹן (*shibbārôn*). See no. 2321b.

2323 שָׁבַת (*shābat*) *cease, desist, rest*.

Derivatives

- 2323a שָׁבַת (*shebet*) *cessation*.
2323b שַׁבָּת (*shabbāt*) *Sabbath*.
2323c שָׁבַת (*shābat*) *keep the Sabbath* (Lev 25:2; 23:32). Denominative verb.
2323d שַׁבְּתוֹן (*shabbātôn*) *Sabbath observance*.
2323e מִשְׁבָּת (*mishbāt*) *cessation, annihilation* (Lam 1:7).

There is still some question as to whether the noun *shabbāt* is derived from the verb *shābat*, or whether *shabbāt* is primary, and the verb derived from it. In any case, it should be observed that the meaning of *shābat* is "to rest" in the sense of repose only when the verb is used in a Sabbath context (and this is confined to the Qal stem, thirteen of twenty-seven times).

The basic thrust of the verb is, when transitive, "to sever, put an end to," and when intransitive, "to desist, to come to an end." This may possibly indicate that the Sabbath is the day which 'puts a stop to' the week's work. Statistically, *shābat* is used seventy-one times in the OT. By stem it occurs twenty-seven times in the Qal (and thirteen of these, as we indicated above, are in connection with the Sabbath observance). The

translation "to cease, desist" can be illustrated in the following verses: "Day and night shall not cease" (Gen 8:22); "The seed of Israel shall cease from being a nation (Jer 31:36); "So these three men ceased to answer Job" (Job 32:1).

In the Niphal *shābat* appears four times. It is in the Hiphil, however, that the verb appears most often: forty times. Here the meaning is "to put an end to, to cause to cease." Preponderantly in the Hiphil of *shābat*, God is the subject of the verb. It is a favorite verb of the prophets to describe God's judgment on his people: "I will cause to cease the arrogancy of the proud" (Isa 13:11), most often in Ezekiel (ten times). Occasionally *shābat*, with God as subject, may have a hopeful ring to it: "He makes wars cease unto the end of the earth" (Ps 46:9 [H 10]; "The Lord who has not left you without a kinsman" (Ruth 4:14).

shebet. *Cessation, inaction* four times: Isa 30:7; Prov 20:3; II Sam 23:7. Especially the last reference has caused translation problems. BDB (992a) does not even list this reference under *shebet*. Actually the KJV is heading in the right direction when it translates "they shall be 'utterly' burned with fire." Literally we may translate, "With fire burning they will be burned without cessation," (Dahood) vs. the translation "they shall surely be burned by fire 'in the dwelling place'" (Fensham).

shabbāt. *Sabbath, the seventh day of the week*. The doubling of the middle consonant may indicate that the substantive is a Piel intensive noun, although the verb *shābat* is never used in the Piel.

Concerning the origin of the Sabbath and its possible relationship to similar institutions in ancient near eastern cultures, not a few scholars have opted for the explanation that the biblical Sabbath is an adaptation of an analogous day in Mesopotamia. Two reasons exist for the supposed comparison. One is the existence of the *ûmē lemnûti* "evil days." A few Babylonian texts (primarily in the seventh century B.C.) proscribe certain days of every month as "evil days" and were days on which certain types of work were prohibited. The particular days in question were: 7/14/19/21/28. But as De Vaux remarks (Al. p. 480) it is difficult to fit the seven day week into a lunar month of twenty-nine and a half days.

The second piece of evidence is the Akkadian word *šab/pattu* which stands for the festival of the middle day of the month or the day of the full moon. It is further identified as "the day of the appeasement of the (god's) heart" (*ûm nûh libbi*) and hence a day of good omen. It is not unreasonable to posit a semantic connection between Akkadian *šapattu* and Hebrew *shabbāt*. The former, we have seen, designated the middle day of the month, a day which marked a boundary

and a division. It could be that Hebrew *shabbāt* likewise functioned as a dividing point, separating not the month into two halves, but rather separating the month into weeks. The two words would then be analogous to each other not on the basis of Hebrew adaptation, but on the basis of a common etymology and function (AI, p. 477).

More important than the origin of the Sabbath is what we may call Sabbath theology. What is its religious significance and for what reason(s) was its observance invoked? Something of the importance of this institution can be gauged by observing that of the ten commandments the fourth commandment is treated more extensively than any of the others.

Perhaps the best procedure will be to observe the motives for observance attached to the Sabbath, a command which may be stated positively: "Six days you shall work but on the seventh you shall rest" (Ex 23:12; 31:15), or negatively: "You shall not work on the Sabbath" (Ex 20:10).

In the first place Ex 20:8ff. connects observance of the Sabbath with the fact that God himself rested on the seventh day after six days of work (Gen 2:2-3). Everything God made, as recorded in Genesis, he called good. Only the Sabbath, however, he sanctified, indicating perhaps that the climax of creation was not the creation of man, as is often stated, but the day of rest, the seventh day. The Sabbath is thus an invitation to rejoice in God's creation, and recognize God's sovereignty over our time.

Secondly, we observe in Deut 5:15 that a different reason is given for observing the Sabbath. "You shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out with a mighty hand....; therefore, Yahweh your God commanded you to keep the Sabbath day." Exodus then connects the Sabbath with creation described in Genesis and Deuteronomy connects the Sabbath with deliverance from Egypt described in Exodus. Thus every Sabbath, Israel is to remember that God is an emancipator, a liberator. The early Christians were on target, it seems, when they connected the day of rest with the remembrance of Christ's resurrection. He is the one who gives freedom. Actually there is no real conflict between Deuteronomy and Exodus at this point. Whereas Deuteronomy has in view the people of the Covenant, the Exodus verses place the emphasis on the God of the covenant (AI, p. 481).

Thirdly, the Sabbath is a social or humanitarian ordinance which affords dependent laborers a day of rest: Ex 20:10, Deut 5:14-15 and Ex 23:12, "That your ox and your ass may have rest, and the son of your bondmaid, and the alien may be refreshed." Here then this commandment takes a step in the direction of making all men equal before God. As the Sabbath recalls the liberation

from Egypt so it in turn must become an agent of freedom by setting the dependents in society free (see Andreasen, in bibliography). Is it possible to connect this with the fact that in I Cor 16:2 it is recorded that on the first day of the week there is a collection of money for the poor in Jerusalem?

Fourthly, the Sabbath is a sign of the covenant and in this way the Sabbath reaches into the future. The Sabbath now joins the signs of the rainbow and circumcision. The pertinent texts are Ex 31:13, 17 and Ezk 20:12, 20. This accounts for the reason that the penalty for profaning the Sabbath is death (Ex 31:14; Num 15:32-36; Jer 17:19-27). As long as Israel observes the Sabbath she affirms her loyalty to Yahweh and guarantees his saving presence. For the Christian believer these promises are fulfilled in a person, Christ. Through him we enter into God's own rest (Heb 4:1-11).

shabbātōn. Sabbath observance. In addition to designating the Sabbath (Ex 16:23), this word may apply to the day of atonement (Lev 16:31; 23:32); the feast of trumpets (Lev 23:24); and the first and eighth days of tabernacles (Lev 23:39). The ending *-ōn* is characteristic of abstract nouns in Hebrew such as *zikkārōn* "remembrance."

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שָׁבָתוֹן (*shabbātōn*). See no. 2323d.

2324 שָׁגַג (*shāgag*) *go astray, err.*

Derivative

2324a שָׁגָגָה (*sh'gāgā*) *sin.*

The verb is used only four times. Leviticus 5:18 and Num 15:28 are verses dealing with the sin of "ignorance/inadvertence." The remaining two are Ps 119:67, "Before I was afflicted I went astray"; and Job 12:16, "'the deceived' and the

deceiver are his" (KJV). This last reference shows two roots side by side meaning the same thing and similar in consonantal skeleton (or maybe a bi-consonantal root that has expanded two ways). The word "deceived" is from the root *shāgag* and "deceiver" is from the root *shāgā* (q.v.).

sh'gāgā. *Sin* (of inadvertence). The noun appears nineteen times. Two clusters are particularly important. First is the use in the description of the sin offering (Lev 4:2, 22, 27). In v. 13 a form of *shāgā*, not *shāgag*, is used. Accompanying this is the use in the description of the guilt/trespass/reparation offering (Lev 5:15, 18). Thus Lev 4:22 reads, "When a leader has sinned and has done something inadvertently." Second is the paragraph in Numbers 15:22ff. dealing with atonement for sins of inadvertence (KJV, "ignorance"). Here *sh'gāgā* occurs seven times: Num 15:24, 25 (twice), 26–29. Note again that the paragraph begins, v. 22, not with a form of *shāgag* but of *shāgā*, our third illustration of the intermingling of these roots.

To the above may be added the following: Eccl 5:5, "do not tell the messenger/angel that it was an (unintentional) mistake"; 10:5, a reference to the "misjudgment" of rulers; Lev 22:14; Num 35:11, 15; Josh 20:3, 9 (cities of refuge as places of safety for perpetrators of acts of unintentional unpremeditated murder).

Protestant theology has been dominated by two basic concepts of sin. One concept is that sin is the breaking of a law knowingly or unknowingly. This is the objective view of sin or the legal interpretation. And certainly the illustrations above taken from Lev 4–5 and Num 15 buttress this approach. Sin was a positive violation of the covenant relationship, whether voluntary or involuntary. The presence or absence of volition did not alter the objective situation. Sins done in "ignorance" were still sins and needed atonement.

The other concept we may call the ethical understanding of sin. By this is meant the involvement of the human will and personal responsibility. The emphasis here is on the subjective. Neither view is correct to the exclusion of the other. Both are biblical and must be held in tension.

To return to *sh'gāgā*, a sin of this type may result from two causes: negligence or ignorance. Either the perpetrator knows the law but unintentionally violates it as in the case of accidental homicide (Num 35:22ff.; Deut 19:4–10; Josh 20:2–6, 9), or he acts without knowing he did wrong. Some illustrations of sins in this category would be: Gen 20:9 (Abimelech's complaint to Abraham); Num 22:34 (Balaam: "I have sinned. I did not know you were standing in my path"). In

opposition to these are sins committed with a "high hand" (Num 15:30) for which there is no atonement by any means of sacrifice. Here the NT believer can sense something of the inadequacy of the Levitical sacrificial system. The inability of this system to provide a sacrifice even for the presumptuous sin points to the way of a better sacrifice, that found in Christ.

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2325 שָׁגָה (shāgā) *go astray, stray, err.*

Derivatives

2325a שְׁגִי'א (sh'gī'ā) *error* (Ps 19:13).

2325b מִשְׁגֶּה (mishgeh) *mistake* (Gen 43:12).

The verb occurs twenty-one times, seventeen times in the Qal and four times in the Hiphil (Deut 27:18; Job 12:16; Ps 119:10; Prov 28:10). In the KJV at least the most prevalent translation is "to err."

The primary emphasis in the root *shāgā* is on sin done inadvertently. This is indicated in several ways. First, the two derivatives from *shāgā*, *sh'gī'ā* and *mishgeh* indicate an act perpetrated in ignorance, not willfully. Second, in the Levitical discussion of "sins of ignorance" (Lev 4:2ff.) *shāgā* alone means "sins in ignorance" (v. 13) and is comparable to the phrase in the same chapter *hātā bishgāgā* (vv. 2, 27) and *'āsā bishgāgā* (v. 22). Third, Job never denies that he has sinned, but he does ask that he be made aware of where he has (Job 6:24; 19:4), implying unconscious sins. Fourth, this root is used to describe how sheep got lost (Ezk 34:6). They simply nibble their way to lostness.

The Scripture pinpoints at least three causes for such wandering. The first is wine and strong drink (Isa 28:7; Prov 20:1). The second is the seductive strange woman (Prov 5:20, 23) versus the love of one's wife, which ought to "captivate" one (Prov 5:19). The third is the inability to reject evil instruction (Prov 19:27). Only Saul in the OT admits culpability at this point (1 Sam 26:21).

sh'gī'ā. *Error, failing.* found only in Ps 19:12 [H 13], "who can detect his "errors"? Cleanse me from my hidden faults (*nistārōr*, from the root *sātar* "to hide, conceal" [but cf. Dahood *Psalms*, I, in AB, p. 124 for a possible derivation from *sūr* "go astray."]). The meaning then of

sh' gi'ā is established by its parallelism with *nis-tārôt*.

mishgeh. *Mistake, oversight*, found only in Gen 43:12, the words of Jacob to his sons before they return to Egypt to see their as yet unrecognized brother Joseph: "Take double the amount of money and return the money... it (i.e. Joseph's act) may have been a mistake/oversight."

Bibliography: TDNT, I, pp. 268–93.

V.P.H.

2326 שָׁחַח (shāḡaḥ) *gaze, stare*.

This verb is used three times in the OT and always in the Hiphil stem: (1) Song 2:9, "He 'looks in' at the window, he peers through (*šûš* in the Hiphil, and only here) the lattice"; (2) Isa 14:16, "All who see you (Lucifer/a pagan tyrannical king?) will gaze at you"; (3) Ps 33:14, "From his dwelling place he (God) gazes on all the inhabitants of the earth."

The word occurs several times in noncanonical literature: Ben Sira 40:29, "The life of a man ever 'eyeing' the table of another is no life at all," and also 50:5, "How splendid he (Simon the high priest) was as he 'looked down' from his sanctuary."

Most interesting is the development of this root in later Jewish writings. From *shāḡaḥ* there came the noun *hashgāhā* meaning "providence." Thus, in his *Guide of The Perplexed*, Maimonides discusses "providence" at some length, listing five views on the subject (*Guide*, III, pp. 17–24). In other literature a distinction seems to have been made between *hanhāgā*, universal providence determining the world's natural order, and *hashgāhā*, individual providence.

V.P.H.

שָׁחַח (sh' gi'ā). See no. 2325a.

2327 שָׁגַל (shāḡēl) *violate, ravish* (e.g. Deut 28:30; Isa 13:16).

Derivative

2327a שָׁגַל (shēgāl) *consort* (Neh 2:6; Ps 45:10).

2328 שָׁגַע (shāḡa') *be mad*.

Derivative

2328a שִׁגְגָּוָה (shiggā'ōn) *madness*.

The verb *shāḡa'* appears seven times in the OT, five times as a Pual participle, and twice in the Hithpael, as a participle (I Sam 21:14, [H 15]) and as an infinitive construct (I Sam 21:15 [H 16]). Etymologically the root has been connected with

Arabic *saḡa'a* "the (ceaseless) cooing of pigeons," or Assyrian *šēgu* "to howl, rage."

Of the five uses of *shāḡa'* in the Pual, three of them are found as derogatory names for prophets. First, the disciple of Elisha who anoints Jehu as Israel's king is referred to as a "madman" (*m'shūggā'*, II Kgs 9:11) by the army officers. Second, Shemaiah, one of the Babylonian exiles, was enraged by Jeremiah's words on the length of the deportation and wrote back to the officialdom at Jerusalem regarding "this crazy fellow" (Jer 29:26). Third, Hosea was the butt of similar innuendoes for he too was referred to as mad and "raving" (Hos 9:7).

It is unlikely that this designation refers to the mode of speech of the prophets, i.e. anything from inarticulate muttering to ecstatic babbling. More likely, it is the content of their speech that causes the mockery, a content antagonistic to the optimists of the day. Too much should not be made of the proposed identification, both in connotation and form, between Hebrew *m'shūggā'* and the Akkadian word *muhhum* "diviner" from a root meaning "to rave, become frenzied," (A. Malamut, Supp VT 15, 1966, pp. 210–11).

Only in I Sam 21:14–15 [H 15–16], relating David's performance before King Achish, is the verb associated with behavior that borders on the imbecilic. This may be comparable to I Cor 14:23, "Will they not say you are mad?"

shiggā'ōn. *Madness, abandon*, three times in the OT, two times as a form of judgment from God, either on Israel herself (Deut 28:28) or on those who attempt to destroy her (Zech 12:4). The noun is also used to describe King Jehu's mad antics on the highway with his chariot, "For he drives like a madman/with abandon/furiously" (KJV, II Kgs 9:20).

V.P.H.

שִׁגְגָּוָה (shiggā'ōn). See no. 2328a.

2329 שָׁגַר (shgr). *Assumed root of the following.*

2329a שָׁגַר (sheger) *offspring, young of beasts* (Ex 13:12; Deut 7:13; 28:4, 18, 51).

2330 שָׁד (shēd) *demon*.

The word appears two times in the OT: Deut 32:17, "They sacrificed unto demons (KJV: "powerless spirits"), to gods whom they knew not"; and Ps 106:37, "They sacrificed their sons and their daughters unto 'idols/demons'." Perhaps it occurs for a third time in Amos 2:1, "Because he (Moab) burns the bones... to a demon" changing MT *laššid*, "into lime" to *lashshēd* (Dahood, in AB, *Psalms*, III, p. 74).

Undoubtedly Hebrew *shēd* is to be connected with the Babylonian word *shēdu*, a demon either good or evil. In pagan religions the line between gods and demons is not a constant one. There are demons who are beneficent and gods who are malicious. Generally speaking though, a demon was conceived as being less powerful than a god. In Mesopotamian thought the *shēdu* was a supernatural protective power for whose presence the gods were invoked. Specifically, the function of *shēdu* may have been to represent the vitality of the individual, his sexual potency (Oppenheim, p. 201; see bibliography).

One cannot help but notice the paucity of references to the demonic in the OT and even where it occurs it is demythologized. Good and evil are in the moral, not the metaphysical, sphere. Kaufmann (p. 65, fn. 1) says, "When the gods of the nations are called *shēdim* it is not meant that they are evil spirits, but that they are insubstantial shades, 'no-gods,' with neither divine nor demonic functions."

The wraps are taken off the demonic in the Bible in the Gospels and the Revelation. That is to say, the demonic appears most profusely when Jesus is present. Perhaps God has opened to us the satanic world only in the presence of Christ (Kinlaw, p. 8).

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V.P.H.

שָׁדָד (*shōd*), שָׁד (*shad*). See nos. 2331a, 2332a.

2331 שָׁדָד (*shādad*) *ruin, destroy, spoil.*

Derivative

2331a שָׁדָד (*shōd*) *havoc.*

The verb appears fifty-seven times in the OT: in the Qal, thirty-two times; Niphal once (Mic 2:4); Piel twice (Prov 19:26; 24:15); Poel once (Hos 10:2); Pual nineteen times; Hophal twice (Isa 33:1; Hos 10:14). Of these fifty-seven uses, forty-eight of them are to be found in the books of the classical prophets (with Jeremiah leading the way, twenty-six times), thus indicating in what parts of the OT canon *shādad* appears most frequently.

There seems to be no significant problem on the translation of *shādad*, as a comparison of the modern versions will bear out. The KJV opts preponderantly for "to spoil." Only in Prov 19:26 is there anything bordering on significant disagreement. The KJV reads, "He who 'wastes' his

father... is a son causing shame." One suggestion is to connect *shādad* with Ethiopic *sadada* "to expel, eject," (Thomas). We suggest the translation, "he that 'maltreats' his father."

The verb *shādad* has an interesting usage. In one sense it is applied to Babylon (in the Jeremiah passages obviously) as the "destroyer" of Jerusalem (Jer 6:26; 12:12, *inter alia*). This militaristic world power, far from being an independent entity, is an actor chosen for the cast by God. Its function is to be the medium through which God's holy anger is outpoured on his own covenant children. Babylon itself will subsequently become the object of equal devastation (Jer 51:48, 53, 55, 56; Ps 137:8). The ferocity of *shādad* is indicated by its coupling with the activities of a wolf (Jer 5:6) who pursues, attacks, and mauls its victim.

shōd. *Havoc, violence, destruction*, like the verb *shādad*, appears most often in prophetic books (twenty of twenty-five times). Fortunately, for purposes of definition, *shōd* is often used in parallelism with other substantives. The phrase *shōd wāsheber* "havoc and destruction" appears in Isa 51:19; 59:7; 60:18; Jer 48:3. The phrase *hāmās wāshōd* "violence and destruction" occurs in Jer 6:7; 20:8; Ezk 45:9; Am 3:10; (once as *shōd w' hāmās* in Hab 1:3).

This latter parallelism is of special significance because of the import of the word "violence" (*hāmās*). This word designates the type of sin preceding the deluge, "the earth was corrupt and filled with 'violence'" (Gen 6:11). What is meant by "violence"? We tend to agree with Cassuto (Commentary on *Genesis*, II, p. 52) that *hāmās* does not refer to deeds of outrage and violence, that is, lawlessness perpetrated by force. Rather, *hāmās* refers to anything that is unrighteous, e.g. injustice or social unrighteousness. Perhaps this sheds some light on the meaning of *shōd*. It is clear, however, that *shōd* is not only a cause for destruction but also may be the destruction itself (Hos 7:13; 10:14). Isaiah 13:6 and Joel 1:15 connect *shōd* with the day of the Lord. Such destruction is designed not for unbelievers but for apostate believers.

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V.P.H.

2332 שָׁדָה (*shdh*). Assumed root of the following.

2332a שָׁדָה (*shad*) *breast, bosom.*

2332b שָׁדָה (*shiddā*). Only used in Eccl 2:8, harem (?); meaning uncertain.

shad. Breast, bosom. This noun occurs twenty-one times, twenty-four if one adds the three appearances of *shōd* in Job 24:9; Isa 60:16; 66:11). Eight of these are found in the Song of Solomon. Four of these are located in the intimate description by the groom of his bride: 4:5; 7:3, 7, 8 [H 4, 8, 9]. Once the bride refers to her own breasts as a resting place for her lover's head (1:13). There are two references to the undeveloped breasts of the "little sister" (?) (8:8, 10) and one to the mother of the bride (8:1). It should not be perplexing that in the OT canon there is at least one book devoted to the portrayal, among other things, of the physical side of the marriage relationship, the function of which is so clearly spelled out in Gen 1–2.

Besides the Song of Solomon passages the Hebrew word *shad* is used in the following contexts: (1) in a decidedly erotic, sensual situation where adultery and seduction are prominent: Hos 2:2 [H 4]; Ezk 23:3, 21 where *shad* is parallel with *dad* "the (nipple of the) breast"; (2) as a gesture of mourning, Isa 32:12; Ezk 23:34 (cf. "he smote upon his breast -*stēthos*," Lk 18:13 and also Lk 23:48); (3) as an indication of arrival at maturity and young adulthood and hence responsible for one's conduct or able to receive instruction: Ezk 16:7; Isa 28:9 (off the bottle!); (4) as a blessing of fertility and progeny, Gen 49:25, or the withholding of the same in judgment, Hos 9:14. In those days when bottle feeding of babies was unknown, dry breasts could be a tragedy indeed.

V.P.H.

- 2333 שָׂדָי (*shadday*) *Shaddai, (the) Almighty* (KJV), is one of God's names in the OT, in some versions left untranslated and simply transliterated, but in the KJV translated as "the Almighty."

It is one of a series of divine names beginning with the element 'ēl: 'ēl 'ōlām "the God of eternity/God, the Eternal One" (Gen 21:33); 'ēl 'elyōn "the God most high" (Gen 14:18); 'ēl 'elōhē yisrā'el "God, the God of Israel" (Gen 33:20); 'ēl bēl-'ēl "God of Bethel" (Gen 31:13).

Shaddai, as a divine title, is used forty-eight times in the OT. Most often it appears in Job (thirty-one times), on the lips of almost every person in this drama: Eliphaz, 5:17; Job, 6:4; Bildad, 8:3; Zophar, 11:7; Elihu, 32:8; the Lord, 40:2. Of these forty-eight times *shadday* is prefaced by 'ēl (God) seven times: Gen 17:1; 28:3; 35:11; 43:14; 48:3; Ex 6:3; Ezk 10:5. The remaining forty-one times *shadday* stands alone.

The translation "Almighty" goes back to ancient times, at least as far back as the LXX, which translates *shadday* as *pantokratōr* "all-powerful." This is also reflected in the Vulgate, *omnipotens*. The rabbinic analysis of this word is

that it is a compound word composed of the relative *she*, "who" and the word *day*, "enough: *she-day*," the one who is (self-)sufficient" (Babylonian Talmud, Hagigah 12a).

In recent times these earlier suggestions have been all but rejected and new ones have been put in their place. We need to mention only some of the more tenable suggestions. One is that *shad-day* is to be connected with the Hebrew verb *shadad* "to destroy," hence "my destroyer." A second possibility, and this is the most widely accepted today, is that *shadday* is to be connected with the Akkadian word, *šadu* "mountain." Thus El Shaddai would translate into English something like "God/El of the mountain," i.e. God's abode. The ending -ay is to be understood as an adjectival suffix (and thus the translation "of the..."), a morphological feature now demonstrated by Ugaritic: for example, one of El's three daughters is called 'r̥sy ('*arsai*) and means, "she of the earth." Also related etymologically, in addition to Akkadian *šadu* is Ugaritic *td*, (Cross, see bibliography pp. 248–250).

As El Shaddai God manifested himself to the patriarchs (Ex 6:3): specifically to Abraham, Gen 17:1; to Isaac, Gen 28:3; and to Jacob, Gen 35:11, 43:14; 48:3. The context for most of these references is the covenant, more precisely the command for obedience and faithfulness on the part of the vassal and the promise of progeny by God. It is not to the hills (natural phenomenon) that these men of faith looked for confidence but to the Lord of these hills, the Lord of the mountain (Ps 121:1–2).

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- 2334 שָׂדֵם (*shdm*). Assumed root of the following.

2334a שָׂדֵמָה (*sh" dēmā*) *field* (e.g. Isa 16:8; Hab 3:17).

- 2335 שָׂדָה (*shādap*) *scorch, blight* (Gen 41:6).

Derivatives

2335a שָׂדָפָה (*sh" dēpā*) *blasted, blighted*.

2335b שִׁדְדָפוֹן (*shiddāpōn*) *blight*.

sh" dēpā. Blasted, blighted. Only in II Kgs 19:26 in a taunt song on Sennacherib, "As grass on the housetops, and 'blasted' before it has grown up." There are two problems here. One is that the Isaiah parallel, 37:27, reads *sh" dēmā* ("field") for *sh" dēpā*. Second, is that the reading

in the Isaiah scroll from Qumran suggests that both verses should read: "Blasted (*nishdāp*) before the east wind."

shiddāpōn. *Blight*, a natural catastrophe (1 Kgs 8:37; II Chr 6:28) or a form of divine punishment (Deut 28:22; Amos 4:9; Hag 2:17). "Blight" is the effect produced by the dry hot wind which blows into Palestine from the Arabian desert, sometimes blowing for two or three days at a time. Its destructiveness is such that it is capable of withering grass, flowers, and standing grain in a day.

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V.P.H.

שִׁדְדָּפוֹן (*shiddāpōn*). See no. 2335b.

2336 שדש (*shdsh*). **Assumed root of the following.**

2336a שש (*shēsh*), שִׁשָּׁה (*shishshā*) *six*.

2336b ששי (*shishshī*), שִׁשִּׁית (*shishshit*) *sixth*.

2336c ששים (*shishshim*) *sixty*.

2336d ששה* (*shishshā*) *give sixth part of*. This denominative verb occurs only in the Piel (Ezk 45:13; 39:2).

2337 שחם (*shōham*) *a gem, probably onyx* (e.g. Gen 2:12; Ex 25:7).

2338 שוא (*shw'*) **I. Assumed root of the following.**

2338a שָׁוְא (*shāw'*) *emptiness, vanity, falsehood*.

This noun appears fifty-two times in the OT most often in Ps (fifteen times) followed by Ezk (eight times), Job (six times), Jer (five times, only in the adverbial phrase *lashshāw'* "in vain, vainly, to no avail," and always preceding the verb: 2:30; 4:30; 6:29; 18:15 (perhaps); 46:11).

The most familiar use of *shāw'* is in the third commandment, "You shall not take the name of the Lord your God in vain" (Ex 20:7; Deut 5:11). Literally the sentence reads, "You shall not lift up the name of the Lord your God *lashshāw'*," the same construction as noted above in the Jer passages. Before examining the decalogue reference it will be instructive to observe how the word is used elsewhere.

That the primary meaning of *shāw'* is "emptiness, vanity" no one can challenge. It designates anything that is unsubstantial, unreal, worthless, either materially or morally. Hence, it is a word for idols (in the same way that *hebel* "vanity" is also a designation for (worthless) idols, for example). Psalm 24:4 may then be rendered, "He who has not lifted up his mind to an 'idol'." Da-hood (*Psalms*, I, AB, p. 151) lists the following

passages: Ps 26:4; 31:6 [H 7]; 119:37; Isa 1:13; Jer 18:15; Job 31:5 with this implication, although some are dubious, the last one and Isa 1:13 especially.

Not only are idols "deceptions" but so too the words of a false prophet which whitewash and sugarcoat a gloomy situation (Lam 2:14, Ezk 13:6-9, 23).

The evidence points to the fact that taking the Lord's name (i.e. his reputation) "in vain" will surely cover profanity, as that term is understood today, or swearing falsely in the Lord's name. But it will also include using the Lord's name lightly, unthinkingly, or by rote. Perhaps this is captured by the LXX's translation of *lashshāw'* as *epi mataiō* "thoughtlessly."

Bibliography: Childs, B., *The Book of Exodus*, Westminster, 1974, pp. 388, 409-12. THAT, II, pp. 882-83.

V.P.H.

2339 שוא (*shw'*) **II. Assumed root of the following.**

2339a שוּאָה (*shō'ā*) שָׁחָה (*shō'ā*) *devastation, ruin*.

2339b מְשׁוּאָה (*m'shō'ā*), מְשָׁחָה (*m'shō'ā*) *desolation*.

2339c מְשָׁחָה (*t'shū'ā*) *noise* (e.g. Isa 22:2; Job 39:7).

shō'ā. *Destruction, desolation.* The word is used in a desert scene (Job 30:3), surely the epitome of desolation. Perhaps a similar scene in the habitable land is described in Job 38:27. Or the word may describe the intensity of a storm, playing havoc with anything in its path (Prov 1:27; Ezk 38:9). From these references we move to the remaining uses of *shō'ā* where the term becomes a designation for divine judgment.

It has been suggested (Milik) that *shō'ā* is a poetic term for hell (Ps 35:8) into which David hopes his enemies will fall. The meaning given here then is "pit" or "hole in the ground." Zephaniah 1:15 describes the day of the Lord as, among other things, "a day of ruin." The unpredictability and swiftness of such "devastation" is underscored by Isa 47:11, part of a lament for Babylon, or by Isa 10:3, on God's own backslidden people.

m'shō'ā. *Ruin, devastation*, always used following the word *shō'ā*: Job 30:3; 38:27; Zeph 1:15. Twice the word appears in the plural: Ps 73:18, "You (God) cast them down into 'destruction'" (hell?); Ps 74:3, "Pick your steps (God's) over these endless 'ruins'." Interestingly, both times the plural is vocalised *mashshu'ōt*. Should it be *m'shō'ōt*?

Bibliography: Milik, J., "Deux documents inédits du Désert de Juda," Bib 38:249-51.

V.P.H.

2340 שׁוּב (*shûb*) (*re*)turn.

Derivatives

- 2340a שׁוּבָה (*shûbâ*) *retirement, withdrawal* (Isa 30:15).
 2340b שׁוּבָהּ (*shîbâ*) *restoration* (Ps 126:1).
 2340c שׁוּבָב (*shôbâb*) *backsliding*.
 2340d שׁוּבָב (*shôbêb*) *backsliding*.
 2340e מְשׁוּבָהּ (*m"shûbâ*) *backsliding*.
 2340f תְּשׁוּבָהּ (*t"shûbâ*) *answer*.

We have cited simply the basic meaning of *shûb* but as we shall see the verb branches into not a few different nuances. It is the twelfth most frequently used verb in the OT, appearing just over 1050 times. With very few exceptions *shûb* is restricted to the Qal and Hiphil stems. It appears most often in Jeremiah (111 times) followed by Psalms (seventy-one times), Genesis (sixty-eight times), Ezekiel (sixty-two times), I Kings (sixty-two times), II Chronicles (sixtyone times), II Kings (fifty-five times), Isaiah (fifty-one times).

The Bible is rich in idioms describing man's responsibility in the process of repentance. Such phrases would include the following: "incline your heart unto the Lord your God" (Josh 24:23); "circumcise yourselves to the Lord" (Jer 4:4); "wash your heart from wickedness" (Jer 4:14); "break up your fallow ground" (Hos 10:12) and so forth. All these expressions of man's penitential activity, however, are subsumed and summarized by this one verb *shûb*. For better than any other verb it combines in itself the two requisites of repentance: to turn from evil and to turn to the good.

In the Qal stem it has been suggested that there are ten different meanings for *shûb* with subdivisions within each, plus a few uses difficult to pinpoint (Holladay, p. 59ff.). Of these two or three merit special observance. To begin with, the basic meaning of *shûb* "to (re)turn" implying physical motion or movement appears over 270 times. A few times God is the subject, "At the appointed time I will return to you (Sarah)," (Gen 18:14). Most often the subject is a person: "I (Abraham) and the lad (Isaac) will go yonder and worship, and return to you" (Gen 22:5). In the Hiphil there are eighty-seven occurrences of *shûb* in the sense of "bring back, carry back."

Second, often (over 120 times) *shûb* acts as a sort of an auxiliary verb whose function is to repeat the action of the second verb: "and 'again' Isaac dug the wells (*wayyāshôb yishāq wayyāhpor*)," Gen 26:18).

The third important use of *shûb* in the Qal, and theologically the most crucial, is in passages dealing with the covenant community's return to God (in the sense of repentance), or turning away

from evil (in the sense of renouncing and disowning sin), or turning away from God (in the sense of becoming apostate). In such contexts *shûb* in the Qal is used 129 times. By contrast, in the Hiphil *shûb* is used only eleven times when discussing the divine-human relationship. "turn back (Qal imperative) and 'let yourself be turned from your idols' (Hiphil) from your idols" (Ezk 14:6).

Taking all stems into consideration, Holladay (p. 117) concludes that there are a total of 164 uses of *shûb* in a covenantal context. The majority of them, as one might expect, are to be found in the classical/literary prophets 113 times, with Jeremiah leading the way (forty-eight times). By way of contrast with Jeremiah, the covenantal usage of *shûb* is found only six times in the first thirty-nine chapters of Isaiah (maybe only five if we read 30:15 not, "in returning (to God) and rest shall you be saved," but "in sitting still *yāshab*, i.e. abstention from foreign alliances, resting shall you be saved"). In the remaining twenty-seven chapters it is found only four times: 44:22; 55:7; 57:17; 59:20. Thus, we encounter the interesting phenomenon of two prophets back to back in the canon, the first virtually silent on the subject and the second quite vocal. Perhaps the paucity of references in Isaiah is the prophet's way of saying the die has already been cast. Quite poignantly God says to Isaiah, "Make the heart of this people fat... lest they be converted (*shûb*) and healed." A point of no return has been reached. God has foreseen the stubbornness of his people and has incorporated it into his plan. The prophet, therefore, is not to be frustrated (Mt 13:13ff.).

It should be noted that in a number of places *shûb* means "to return from exile." In the Qal: naturally in Ezr and Neh (Ezr 2:1; Neh 7:6); also Isa 10:22; Jer 22:10; Zech 10:9, *inter alia*; in the Hiphil: I Kgs 8:34; Jer 12:15, *inter alia*. The association between the ideas of a return from exile and a return to the covenant should be obvious. A return from exile was reclamation as much as a return from any form of sin. That God should permit either return is corroborative of his covenantal faithfulness.

To be sure, there is no systematic spelling out of the doctrine of repentance in the OT. It is illustrated (Ps 51) more than anything else. Yet the fact that people are called "to turn" either "to" or "away from" implies that sin is not an ineradicable stain, but by turning, a God-given power, a sinner can redirect his destiny. There are two sides in understanding conversion, the free sovereign act of God's mercy and man's going beyond contrition and sorrow to a conscious decision of turning to God. The latter includes repudiation of all sin and affirmation of God's total will for one's life.

shibā. Restoration, returning. Used only in Ps 126:1, "When the Lord returns 'the returning' of Zion."

An older view is that *shibat* of Ps 126:1 should be read *sh'bit* (BDB p. 986) and the phrase should be translated "turned again the captivity" (so AV). This has therefore been called a post-exilic Ps! Dahood (Psalms III, AB, p. 218) agrees with the view adopted here that *shibā* is in fact from *shūb*. He offers the translation "restore the fortunes of" citing the Sefire inscription in support. He treats the word *sh'bit* of vs. 4 also as from *shūb*, offering a similar translation. This view, now widely adopted, makes it unnecessary to see in this phrase a mark of exilic literature (see *shābā*).

shōbāb. Backsliding, apostate. Appears three times, Jer 3:14, 22 and Isa 57:17, where KJV translates "frowardly," and JB "like a thief."

shōbēb. Backsliding, Jer 31:22; 49:4 and a somewhat problematic usage in Mic 2:4 where the versions differ considerably from each other, and several emend (JB).

m'shūbā. Backsliding, disloyalty, faithlessness. This noun appears twelve times, nine of which are in Jeremiah (3:6, 8, 11, etc.). Twice it appears in Hosea: 11:7 (where "backsliding" has become a way of life) and 14:4 [H 5] which indicates that Israel may still be cured from such a lamentable condition. Only in Prov 1:32 is *m'shūbā* applied to an individual, "The 'turning away/error' of the simple shall slay them."

t'shūbā. Answer, (re-)turn. Appears eight times, five times in reference to the spring as the "turn" of the year (II Sam 11:1; I Kgs 20:22, 26; I Chr 20:1; II Chr 36:10); once "return" to a place (I Sam 7:17), and twice in the sense of "answer, retort" (Job 21:34; 34:36).

Bibliography: Dahood, M., "Some Ambiguous Texts in Isaiah," CBQ 20:41-43. Gordis, R., "Some Hitherto Unrecognized Meanings of the Verb Shub," JBL 52:153-62. Holladay, W., *The Root ŠUBH in the Old Testament*, Leiden: Brill, 1958. Levine, B., "Notes on a Hebrew Ostrakon from Arad," IEQ 19: 49-51. Milgrom, J., "Did Isaiah Prophesy During the Reign of Uzziah?" VT 14:164-82, esp. pp. 169-72. TDNT, IV, pp. 984-99; VII, pp. 723-26. THAT, II, pp. 884-90. V.P.H.

שׁוּבָה (shōbēb) שׁוּבָה (shōbāb). See nos. 2340c,d.

2341 שׁוּג (shwg). Assumed root of the following. Probably a by-form of *shāgag* (q.v.).

2341a מְשׁוּגָה (m'shūgā) error (Job 19:4).

2342 שָׁוָה (shāwā) I, agree with, be(come) like, level.

Derivative

2342a שָׁוְהָ (shāwēh) level plain (Gen 14:5).

This verb is to be distinguished from *shāwā* II, "to set, place" although the commentaries and lexicons are often in disagreement which of the two verbs is so intended in a particular passage.

The suggestion has been made (Labuschagne: see bibliography) that *shāwā* is a Shapell form of the verb *hāyā* "to be" and means therefore "to cause to be" and in comparisons "to cause to be like." Then developed the meanings "to be like, alike," i.e. "to resemble." In seven passages *shāwā* is used in comparisons. These are: Prov 3:15, "Nothing you could desire 'is like' her (wisdom)"; Prov 8:11; 27:15; Lam 2:13, "To what can I compare you, daughter of Jerusalem?"; Est 7:4 (perhaps the hardest verse in this book to translate), "For would not this affliction (liquidation of the Jews) 'amount to/be comparable to' a loss to the king?" or "for our affliction is not 'to be compared' to the king?" Two verses, Isa 40:25; 46:5, use *shāwā* to express God's incomparability. With him no one can be compared.

The verb occurs also in Est 3:8, 5:13 and Job 33:27 where the idea of comparison is latent but not expressible in English translation.

Wieder has suggested a connection between *shāwā* and Ugaritic *ṭwy* "to rule" especially for Ps 89:19 [H 20], "a lad 'I made king' over the mighty." Cf. too Gen 14:17 ("Valley of Shaveh/the Ruler").

Bibliography: Labuschagne, C., *The Incomparability of Yahweh in the Old Testament*, Leiden: Brill, 1966, p. 29. Wieder, A., "Ugaritic-Hebrew Lexicographical Notes," JBL 84:160-62.

V.P.H.

2343 שָׁוָה (shāwā) II, to set, place.

One cannot be certain of the exact relationship, if any, of *shāwā* II to *shāwā* I. BDB (p. 1001a) suggests the development of an original "set, place" to "set together, compare."

The verb occurs in Ps 16:8, "I have 'set/kept' Yahweh before me always." Obviously if one translates *shāwā* as "set" the passage must be understood metaphorically. The idea of comparison, with the supporting preposition *k* "like," is found in Ps 18:33 [H 34] and II Sam 22:34: "He has made my feet like those of a hind." The word also designates the divine favors God bestows on the king, Ps 21:5 [H 6]. Hosea 10:1 may be rendered, "He is loaded with fruit for himself."

The use of *shāwā* in Ps 119:30 is open to ques-

tion. Is it, "Your judgments have I 'placed' before me," (*shāwā* II); or, "Your judgments I have 'accounted suitable'," (*shāwā* I, BDB p. 1000a); or, "Your judgments I 'consider supreme'," (Ugaritic *twy*, "to rule," "govern" Dahood), in *Psalms*, III, in AB, p. 177; II, p. 316. V.P.H.

2343.1 שָׁחַ (shūah) *be bowed down, humble.*

Derivatives

2343.1a שָׁחָה (shūhā) *pit.*

2343.1b שָׁחָה (shūhā) *pit.*

2343.1c שָׁחַתָּה (shahat) *pit, destruction, grave.*

The verb *shūah* occurs only three times, always referring to humiliation or moral danger. It is, perhaps, a by-form of *shāhah*, which is similar in meaning.

shahat. Pit, destruction, grave, corruption. The RSV always translates "pit" or "Pit"; the NASB "pit" except Ps 16:10; 49:9 [H 10]; 55:23 [H 24]; Isa 51:14. NIV substantially the same. The LXX translates with words for corruption or destruction eleven times, death five times, and pit three times—in those places where a verb "dig" is associated. The word occurs twenty-three times. It is obvious that the modern treatment differs considerably from the older.

It is usually held, indeed insisted upon, that the noun comes from the verb *shūah* "dig a pit." From there the word is taken to refer to a presumed netherworld deep below the earth. Such a derivation is possible; note *nahat* "rest" from *nāah* "to rest." However, equally possible is a derivation from *shāhat* "to go to ruin," note *nahat* "descent" from *nāhat* "go down." Quite possibly we are dealing here with two homonymous nouns, one from *shūah* "sink down" (not really "dig") and the other from *shāhat* "go to ruin."

The word is used three times in connection with a word for "dig" (Ps 7:15 [H 16]; 94:13; Prov 26:27) and five times where a pit is implied to serve as a trap (Isa 51:14; Ezk 19:4,8; Job 9:31; Ps 9:15 [H 16]). It is used fourteen times in close connection with death, possible death, or the grave: Job 17:14; 33:18,22,24,28,30; Ps 16:10; 30:9 [H 10]; 49:9 [H 10]; 55:23 [H 24]; 103:4; Isa 38:17; Ezk 28:8; Jon 2:66.

Whether we are dealing with two words or one, cannot be proved. It is possible that the word "pit" came to mean "the grave"—graves in those times were usually caves dug into the rock—and then was extended to mean the corruption of the grave. Or there may have been two words originally. It seems clear that sometimes *shahat* refers to the grave and its decay. In Job 17:14 it is parallel to "the worm." In Job 33:18–

30 the subject is death by sword or disease. Psalm 16:10, like 49:9 [H 10], refers to decay in death (cf. 49:14 [H 15]). Psalm 55:23 [H 24] speaks of the "pit of corruption" (*b'er shahat*). There is no warrant here for the RSV "lowest pit." The word *b'er* is used twenty-nine times out of thirty-three for a literal well. It just means a hole dug in the ground; here it is the pit of burial. This is the reference also of Ps 30:9 [H 10] where the dust of bodily decay is in the context. Isaiah 38:17 is almost a definition, *shahat b'li*. The root of *b'li* means "worn out." The word *bal* is used for a negative. *shahat b'li* is the place of total decay. The translation "grave" or "decay of the grave" fits very well most of these passages which do not refer to a pit dug for a trap. (For further treatment see under *shāhat*.)

R.L.H.

2344 שָׁטַח (shūt) *I, go or rove about, go to and fro* (e.g. Num 11:8; II Sam 24:8).

Derivatives

2344a שָׁטַח (shōt) *scourge, whip* (e.g. I Kgs 12:11, 14; II Chr 10:11, 12).

2344b שָׁטַח (shōtē) *scourge* (Josh 23:13).

2344c שָׁיַח (shayit) *rowing* (Isa 33:21).

2344d שָׁחַ (shūt) *row* (Ezk 27:8, 26).

Denominative verb.

2344e מִשְׁשׁוֹחַ (māshōt) *oar* (Ezk 27:29).

2344f מִשְׁשׁוֹחַ (mishshōt) *oar* (Ezk 27:6).

2345 שָׁחַ (shūt) *II, treat with contempt* (Ezk 28:24, 26).

Derivative

2345a שָׁחַ (sh'āt) *despite, contempt* (Ezk 25:15; 36:5).

2346 שָׁחַ (shwl) *Assumed root of the following.*

2346a שָׁחַ (shūl) *skirt, of robe* (e.g. Nah 3:5; Jer 13:26).

שָׁחַל (shōlāl). See no. 2399a.

2347 שָׁחַ (shūm) *garlic* (Num 11:5).

2348 שָׁנַע (shāwa') *cry out (for help).*

Derivatives

2348a שָׁנַע (shūa') *cry.*

2348b שָׁנַע (shōa') *cry.*

2348c שָׁנַע (shaw'a) *cry for help.*

The intensity of the action conveyed by *shāwa'* is aptly illustrated by the fact that the verb occurs only in the Piel. It is used twenty-two times, most often in Ps (ten times) and Job (eight times). This leaves only four references in the

rest of the OT: Isa 58:9; Lam 3:8; Jon 2:2 [H 3]; Hab 1:2.

Several observations emerge from a study of the twenty-two uses of *shāwa'*. One is that the majority of them, thirteen of twenty-two, are in the first person singular, "I cried." Thus, the verb is used autobiographically more than it is descriptively, or for purposes of exhortation. Second, it is usually in a context of a psalm known as a lament or a hymn of thanksgiving that this verb appears. Thus, in Ps 30:2 [H 3] the Psalmist "cries" unto the Lord because his foes are rejoicing over him. Or, maybe he feels that even God has rejected him (Ps 88:13 [H 14]). The cry may be from the needy, the poor, who are either forgotten or taken advantage of (Ps 72:12; Job 29:13; 35:9). The same idea is expressed in the Sodom/Gomorrah story (Gen 18:20–21; 19:13) except that the verb here is *zā'aq/šā'aq*. *zā'aq* and *shāwa'* are parallel in Lam 3:8.

It is possible to "cry" to the Lord, but obtain no answer: Hab 1:2; Job 19:7; 30:20; Ps 18:41 [H 42]; Lam 3:8.

shaw'ā. A cry (for help). Again Ps accounts for the majority of uses of the noun (six of eleven times, plus the parallel II Sam 22:7; Ps 18:6 [H 7]). It is used to describe the cry of anguish, the cry of the oppressed, the cry of those who are approaching the breaking point. Exodus 2:23 illustrates this nicely: "The Israelites cried (*zā'aq*) and their cry (*shaw'ātām*) came up to God." Cf. Ps 39:12 [H 13]; 40:1 [H 2].

shōa'. A cry (for help), used only in Isa 22:5 in a day of the Lord context, "They are shouting/ crying to/on the mountains."

shūa'. Cry, if it is from *shāwa'*; *opulence, relief* if it is from *yāsha'* "to save, deliver" (cf. BDB p. 447*b* and 1002*b*). The first meaning is likely in Job 30:24, though the second meaning cannot be ruled out. In Job 36:19 (the only other occurrence) "opulence" or "riches" seems to be intended.

V.P.H.

שׁוּעַל (*shū'al*). See no. 2433a.

2349 שׁוּף (*shûp*) *bruise, crush, desire* (?), *seize* (?), *strike at* (?).

This verb is found in three passages in the OT+: Job 9:17; Ps 139:11 (the first referring to the crushing caused by a storm, the second crushing caused by darkness). Two references are in the memorable (and much debated) Gen 3:15, "It shall 'bruise' your head and you shall 'bruise' its heel." This passage has often been referred to as the "protevangelium," the first good news of a promised redeemer after man's original fall away from fellowship with God.

What, though, is meant by "bruising" or "crushing"? That such would describe the action of a man with a snake is obvious but would it equally describe the thrust of a snake's bite at a man's heel? The LXX translates both uses of *shûp* in Gen 3:15 with *tereō* "to watch, guard." The Vulgate, on the other hand, uses two different verbs. To describe what the woman's seed would do to the serpent it uses the verb *conterere* "to crush." To describe what the serpent would do to the woman's seed, it uses the verb *insidiari* "to lie in wait." This along with other factors has led several commentators to connect the first *shûp* with another Hebrew verb *shā'ap* II, "to trample under foot" and the second *shûp* with Hebrew *shā'ap* I, "to gasp, pant after."

Taken in the context of the OT and the fulfillment of promise, the verse finds a partial unfolding at Calvary. It is, however, not until Rev 20 that the implications of the verse reach their climax (cf. also Rom 16:20).

Bibliography: Driver, G. R., "Some Hebrew Verbs, Nouns, and Pronouns," JTS 30:375–77. Guillaume, A., "Paronomasia in the Old Testament," JSS 9:286–88. Wifall, W., "Gen. 3:15: A Protevangelium?" CBQ 36:361–65. Woudstra, M., "Recent Translations of Genesis 3:15," *Calvin Theological Journal* 6:194–203.

V.P.H.

שׁוּפָר (*shôpār*). See no. 2449c.

2350 שׁוּק (*shwq*) I. Assumed root of the following.

2350a שׁוּקָה (*shôq*) *leg*.

2350b שׁוּק (*shûq*) *street* (Prov 7:8; Eccl 12:4, 5; Song 3:2).

shôq. *Leg.* When *shôq* refers to a man's body it designates the lower part of the leg, the shank from the knees downward. When *shôq* refers to part of an animal's body it designates the upper, thicker part of the leg. The distinction is maintained rigidly by the כַּף which translates man's *shôq* as "leg" and an animal's *shôq* as "shoulder." The rsv less consistently renders the former also as "leg" and the latter as "thigh." The usual Hebrew word for the thigh of a person is *yārēk* (as with Jacob's "thigh," Gen 32:26).

Six times *shôq* refers to the leg of a person: Jud 15:8, "And Samson struck them leg (*shôq*) on thigh (*yārēk*)," perhaps a wrestling term (Burney; see bibliography). Cf. also Prov 26:7; Deut 28:35; Ps 147:10 (the infantry, "legs of a man"); Song 5:15, the legs of the bridegroom. Isaiah 47:2 is the one reference to the legs of a woman, here figuratively the Babylonian empire.

The remaining thirteen references are to the *shôq* of an animal, almost always a ram, and all are in a cultic context (animal sacrifice) except

for I Sam 9:24 (Samuel's hosting Saul which included sacrifice, cf. v. 12). In such sacrifices a good number of the verses state that the *shôq* of the animal is to be given to the officiating priest as his portion in the offering (Lev 7:32-34; 10:14-15; Num 6:20).

Bibliography: Burney, C., *The Book of Judges*, Ktav, 1970, pp. 369-70.

V.P.H.

- 2351 שׂוֹק (*shûq*) II, *be abundant*. Occurs in the Polel (Ps 65:10) and the Hiphil (Joel 2:24; 4:13).

- 2352 שׁוֹק (*shwq*) III. Assumed root of the following.

2352a תִּשְׁקָה (*ṭ' shûqâ*) *desire, longing*.

This noun appears only three times in the OT, once in Song 7:10 [H 11]. The woman says of her beloved: "I am my beloved's and his 'desire' is for me." The two remaining references are Gen 3:16 and 4:7. In the latter passage God is speaking to Cain and says to him that sin is like a crouching beast "hungering, intent upon" Cain. In the former passage God says, "Your 'desire' shall be to your husband and he shall rule over you." This is obviously neither an intensification nor a warping of a pre-existing hierarchy between the sexes for no such hierarchy is alluded to.

There are two differences between the Gen passage (3:16) and that in the Song of Solomon. In the former the reference is to the wife's desire for her husband. In the latter it is the bridegroom's desire for the bride. Second, in the Gen passage the reference to "desire" is in a context of sin and judgment. In the latter, the reference is in a context of joy and love.

Bibliography: Tribble, P., "Depatriarchalizing in Biblical Interpretation," JAAR 41:30-48, esp. p. 46.

V.P.H.

- 2353 שׁוּר (*shûr*) I, *travel, journey* (e.g. Isa 57:9; Ezk 27:25).

2353a תְּשׁוּרָה (*ṭ' shûrâ*) *gift, present* (I Sam 9:7).

- 2354 שׁוּר (*shûr*) II, *see, behold, observe*.

Derivative

2354a שׁוֹרֵר (*shôrēr*) *watcher* (e.g. Ps 56:3; 27:11). This may be considered a Polel part. with *mem* omitted (see below).

Altogether the root appears twenty-three times, sixteen times in the Qal, seven times in the Polel (six of which are in the Psalter, the exception being Job 36:24). Most often it is used in Job,

eleven times, seven of which are found in the Elihu speeches.

In several instances *shûr* II is simply a synonym for *râ'â* "to see," and is often paralleled to this verb. This, for example, appears in the oracles of Balaam: "From the top of the rocks I see him (*râ'â*), from the hills I observe him (*shûr*)" (Num 23:9). Cf. Num 24:17 (but here in a vision of the future).

In another context *shûr* assumes the meaning "to lie in ambush." The KJV rendering of Hos 13:7, "as a leopard by the way I will 'observe' them" is quite timid. The forcefulness of the passage is brought out by something such as, "Like a leopard I will 'lurk'" (NIV). God stalks his own apostate people. The same meaning is conveyed by Jer 5:26.

This may be the relationship between *shûr* in the Qal and the six uses of the Polel participle in Ps: 5:8 [H 9]; 27:11; 54:5 [H 7]; 56:2 [H 3]; 59:10 [H 11]; 92:11 [H 12] the last a Qal form of similar meaning. In all instances this is translated in KJV and RSV as "enemy." Dahood's argument in (*Psalms*, II, AB, pp. 25-26) that the participle should be translated as "defamer, slanderer" seems unnecessary. To be sure, the Psalmist is the butt of verbal abuse. But equally disconsoling is the fact that his enemies "watch" his every move and close in at the propitious time.

No unusual uses of *shûr* emerge from the Job passages. God may be the subject of the seeing (7:8; 33:27; 35:13) or the object of the seeing (34:29; 35:14).

Only in Hos 14:8 [H 9] does *shûr* go beyond the idea of gazing or inspecting to include that of caring for, watching over, protecting.

V.P.H.

- 2355 שׁוּר (*shwr*) III. Assumed root of the following.

2355a שׁוֹרֵר (*shôr*) *ox, bull*.

2355b שׁוּר (*shûr*) *wall* (e.g. Gen 49:22; Job 24:11).

2355c שׁוֹרָה (*shûrâ*) *row of olives or vines* (Job 24:11; Jer 5:10).

shôr. Ox, bull. Sometimes it is used collectively, but usually it refers to a single head of cattle of either sex (BDB). Oxen were very valuable, particularly for their work and as food. They were essential to abundant crops (Prov 14:4). However, they could not be yoked with an ass (Deut 22:10), nor muzzled while treading grain (Deut 25:4). The laws relating to them also reflect their great value. They are mentioned in two of the ten commandments: a neighbor's ox is not to be coveted (Ex 20:17) and the ox is to rest on the Sabbath (Ex 23:12). Several casuistic laws in Ex 21-23 relate to the ox. E. g., an ox that gores someone was to be stoned; its owner was

2356 שושן (*shūshan*)

clear unless the ox had been known to gore: then he too was put to death (Ex 21:28f.; cf. Ex 21:35f.). One was even to return his enemy's ox if he found it running away (Ex 23:4; cf. Deut 22:1-4).

The *shôr*, being the king of the domesticated animals, possessed great prominence and connoted majesty. Therefore the bull was frequently worshipped throughout the ancient near east, and at times Israel was strongly tempted to such worship, e.g. the golden calf (Ps 106:19f.; cf. Ex 32:1-6). Positively the bull was considered the most valuable sacrifice (cf. Deut 17:1; Lev 22:23; 4:3, 14 *pas.*). Further, in Moses' blessing on the tribes, Joseph is compared to a firstling bull for his majesty and superiority over all the nations (Deut 33:17). Most prominently, the face of an ox is one of the four faces of the living creatures that bear Yahweh's throne (Ezk 1:10; cf. Rev 4:6f.).

J.E.H.

שורר (*shôrêr*). See no. 2354a.

2356 שושן (*shūshan*) lily.

Related to *sshshn*, which means "big flower" or "water lily" in Egyptian. Some derive it from Akkadian *shushshu* "six-sided," referring to the six leaves of this lily. It appears mainly in poetic material as a symbol of beauty.

In the Song of Solomon, "lily" is used several times with reference to the bride. She is a "lily of the valleys" (2:1, not a technical designation of "lily of the valley") and a "lily among the thorns" (2:2; cf. 4:5, 6:11). The delightful lips of the bridegroom are compared with lilies in 5:13. This may refer either to their shape or their fragrance. In Hos 14:5 Israel shall "blossom as the lily," a reference to its restored beauty and abundance after repentance.

The temple of Solomon used the lily motif first found in Egypt. The seven-foot capitals on the pillars of Jachin and Boaz were made in the shape of a lily (I Kgs 7:19, 22), and the large cast metal sea had its rim decorated like a lily blossom (I Kgs 7:26).

Four psalm headings use the expression "according to" or "upon" the "lily" or "lilies" (45:1, 69:1). Two of them use "the lily of testimony" as a part of the title (60:1; 80:1). This obscure reference, which also baffled the LXX translators, is explained by most as a melody to which the psalm was sung. It is a musical notation of some kind. For other such notations see *selâ*.

H.W.

2357 שׂוּץ (*shāzap*) catch sight of, look on (Job 20:9; Song 1:6).

2358 *שׂוּר (*shāzar*) *be twisted*. Occurs only in the Hophal (Ex 26:1, 31, 36; 39:24).

שׂה (*shah*). See no. 2361a.

2359 שְׂחָד (*shāhad*) *bribe, ransom, offer gifts*.

Derivative

2359a שְׂחָדָה (*shōhad*) *bribe, present*.

The verb is used only in Job 6:22. Job says to his friends, "Did I say, give me something, 'ransom' me with your wealth?" and Ezk 16:33, "You have given presents away to all your lovers, you have 'offered gifts' to them."

shōhad. *Bribe, present, gift, reward, gratuity, inducement.* One may begin by observing that prohibitions on receiving bribes (presumably on the part of judges) are found in the legal sections of the Pentateuch: Ex 23:8; Deut 16:9. Although both verses begin similarly, Ex 23:8 ends, "For a bribe blinds the eyes of the wise (*hākāmim*)."¹ Cf. Isa 1:23; 5:23; Mic 3:11.

If the price is right a bribe can even produce a "hit-man" who will assassinate an innocent person: Deut 27:25; Ezk 22:12; Ps 26:10, or at least pervert judgment: Prov 17:23.

Only he who desists from such flagrant violation of both moral and criminal law can stand in God's presence: II Chr 19:7; Ps 15:5; Isa 33:15. God himself is above reproach on this point: Deut 10:17 (cf. I Pet 1:17).

Given the greed of man in any age and any civilization it is interesting that only three specific cases of bribery are alluded to (using *shohad*) in the OT: the sons of Eli (I Sam 8:3); kings Asa and Benhadad (I Kgs 15:19); and kings Ahaz and Tiglath-pileser (II Kgs 16:8).

Once again we see the uniqueness of the OT in contrast to pagan nations. In his study of Mesopotamian texts Finkelstein can state, "There is no known cuneiform law outlawing bribery specifically" (p. 79); "it (i.e. bribery) was not only a common practice, but was recognized as a legal transaction" (p. 80).

Bibliography: Finkelstein, J. J., "Middle-Assyrian *šulmānu* Texts," JAOS 72:77-80.

V.P.H.

2360 שָׁחָה (*shāhâ*) bow down.

Derivatives

2360a שָׁחָה (*sh'hât*) *pit* (Prov 28:10).

2360b שָׁחִית (*sh'hît*) *pit* (Lam 4:20; Ps 107:20).

Possibly cognate with Akkadian *shihû* "to wallow," "to descend." Used once in the Qal stem of the Jews' tormentors who had commanded, "bow down" or "lie down" (NEB) that they might walk over their backs (Isa 51:23).

It occurs once in the Hiphil stem at Prov 12:25 of the heaviness in a man's heart which "maketh it stoop" (KJV); "depresses it" (NAB); "weighs him down" (RSV).

The commonly occurring form *hishtaḥāwā* "to prostrate oneself" or "to worship," which was analyzed as a Hithpael of *shāḥā*, is now regarded on the basis of Ugaritic evidence as an Eshtaphal stem (the only example) of *hāwā* II (q.v.).

E.Y.

שָׁחוּר (*sh'ḥōr*). See no. 2368a.

שָׁחַת (*sh'ḥūt*). See no. 2360a.

2361 שָׁחַח (*shāḥaḥ*) **bow down.**

Derivative

2361a שָׁח (*shāḥ*) **low, lowly** (Job 22:29).

This verb is used seventeen times in the OT, eleven times in the Qal; four times in the Niphal; and two times in the Hiphil. Eight of the seventeen times it is parallel with *shāpel* also meaning "to be/become low, be abased." The root appears most often in Isaiah, eight of seventeen times: three times in the Qal, 2:11, 17; 60:14; three times in the Niphal, 2:9; 5:15; 29:4; two times in the Hiphil, 25:12; 26:5.

In all instances of *shāḥaḥ* in the Niphal and Hiphil the meaning is "to be brought low" in the sense of be humbled, to have one's arrogance knocked out of him. The one exception is Eccl 12:4 (Niphal): "And all the daughters of music shall be brought low." Exactly what this means is anybody's guess, but if we take chap. 12 as an allegory of old age the phrase may refer to deafness or the weakness of the voice.

In the Qal the meaning of "to depedestalise" the arrogant appears also in Isa 2:11, 17; Ps 107:39 and perhaps Job 9:13 where the best English translation would be, "they 'grovel' at his feet."

There are several extended meanings of *shāḥaḥ* in the Qal. One is to bow in the sense of doing obeisance before another human being. This is illustrated in Isa 60:14 and Prov 14:19, "The evil bow down before the good." A second would be to bow in the sense of to walk in a stooped posture, dejected as in a period of mourning: Ps 35:14; 38:6 [H 7].

V.P.H.

2362 שָׁחַט (*shāḥaṭ*) **kill, slaughter.**

Derivatives

2362a שָׁחַטָה (*sh'ḥitā*) **slaughtering.**

2362b שְׁחָטָה (*shahātā*) **slaughter.**

The verb *shāḥaṭ* appears eighty-four times in the OT. All are in the Qal except for two instances of the Niphal: Lev 6:25 (H 18) and Num 11:22.

With five exceptions, where it means "beaten/hammered out" gold (I Kgs 10:16, 17; II Chr 9:15, 16), *shāḥaṭ* means "to kill" most often in a ritual sacrifice and a few times to kill another person(s). It may be used for non-sacrificial killing of animals (Gen 37:31). It is translated in the LXX as *sphazō* and *thuō*. In Jer 9:8 (H 7) alone is the lethal weapon the tongue.

When *shāḥaṭ* is used in connection with the killing of human beings such killing may be in one of two contexts: the cultic, religiously prompted killing or simply plain murder and assassination. In the former category we may place Gen 22:10, "And Abraham took up the knife to slay Isaac," plus Isa 57:5; Ezk 16:21; (child sacrifice à la human sacrifice of Canaanite cults). In the latter category is one hypothetical situation where God himself would be the perpetrator of the deed and his people the victims (Num 14:16). Zedekiah was forced to observe the execution of his own sons on orders of Nebuchadnezzar: II Kgs 25:7; Jer 39:6; 52:10. Identical treatment was meted out to the leaders of Judah: Jer 39:6; 52:10 (cf. too Jer 41:7). Similar massacres happened to the prophets of Baal (I Kgs 18:40), royal families (II Kgs 10:7, 14), and the Ephraimites who could not say "Shibboleth" (Jud 12:6).

It is in the realm of the sacrifice rituals that *shāḥaṭ* finds its most popular usage. As such, it is in the book of Lev that the root occurs most often, thirty-five times. When one comes into the presence of God he never comes empty-handed. "Nothing in my hands I bring" would be a concept alien to the Israelite. The worshiper is to bring an animal, a domestic one and never a wild one ("I will not offer unto the Lord that which costs me nothing"). Depending on the particular situation the individual himself, the high priest, or the Levites, after the worshiper has laid hands on the animal's head, kills the animal and then sprinkles the blood.

The Bible never really spells out how the animal was slaughtered. Rabbinic sources would indicate that the animal was killed in the swiftest and most painless way possible, by cutting horizontally across the throat in an uninterrupted movement.

The Greek root used in the LXX for *shāḥaṭ*, *sphazō*, is used four times in the Revelation to describe Christ as the "slain" lamb: 5:6, 9, 12; 13:8. A synonymous root for *shāḥaṭ* is found in Ps 44:22 [H 23], "We are counted as sheep for the 'slaughter'" (*ṭibhā*), and Isa 53:7, "As a lamb which is brought to the slaughter" (*ṭebah*), both from the root *ṭabāḥ*, also meaning "to kill."

sh'ḥitā. Slaughtering. Appears only once, in II Chr 30:17, "The Levites had charge of the slaughtering of the passover victims," during the Passover invoked by Hezekiah. Originally it was

2363 שחל (shhl)

the duty of the offerer himself to slaughter the victim.

shahātā. Slaughter (?). This noun appears only in Hos 5:2 and its translation is open to question. Literally the passage reads "the revolvers have gone deep in slaughter." Many modern commentators emend *shāhat* to *shāhat* "destruction" and redivide the MT. Driver (see bibliography) suggested that the noun is to be connected with a semitic root *sh̄t* "to corrupt" and renders, "They deepened the corruption of Shittim."

Bibliography: On *shahātā*: Driver, G. R., "Studies in the Vocabulary of the Old Testament," JTS 34:33–44, esp. p. 40. On *shāhat*: Michel, O., in TDNT, VII, pp. 925–38. On Rabbinic sources for methods of slaughtering: Ber- man, J., "Ritual Slaughtering," *Universal Jewish Encyclopedia*, IX, pp. 562–65. Rabinowicz, H., "Shehitah," *Encyclopaedia Judaica*, XIV, pp. 1337–44.

V.P.H.

שחיטָה (sh'hitā). See no. 2362b.

שחי (sh'hin). See no. 2364a.

שחית (sh'hit). See no. 2360b.

2363 שחל (shhl). Assumed root of the following.

2363a שחל (shahal) *lion* (e.g. Hos 5:14; Job 4:10).

2363b שחלת (sh'hēlet) *onycha*.

sh'hēlet. Onycha. This noun is used only in Ex 30:34 as one of the ingredients in the production of incense. Besides incense of plant origin, aromatic ingredients were produced from fauna. In this latter category we would include onycha, to be connected perhaps with the shell of a mollusk (snails, clams, oysters for example) which when burned emits a pleasant odor.

This leads to the larger issue of the place of incense in the or cultic rituals. Following Haran (see Bibliography) we suggest there are three different uses of incense. The first is as a supplement to a sacrifice, especially the meal offering (Lev 2:1, 15). Second is a separate incense offering offered in a censer. The ingredients of this offering are not mentioned in the Scripture (Lev 10:1ff.; Num 16:6ff.). Third is the incense placed on the altar of gold (Ex 30:1–10, 34–37). Only here is the composition of the incense detailed (Ex 30:34–37): three kinds of powdered sweet spices (of which one is onycha) and frankincense, all in equal quantities and seasoned with salt.

Most likely the burning of incense was assumed to have a sanitary function in which it was an antidote to the smell of the sacrifice. Both Testaments draw a parallel between the offering of incense and prayer (Ps 141:2; Lk 1:10; Rev 5:8; 8:3, 4).

Bibliography: Beck, H., "Incense," in IDB, II, pp. 697–98. Glueck, N., "Incense Altars," in *Translating and Understanding The Old Testament*, ed., H. T. Frank, Abingdon, 1970, pp. 325–29 with plates and figures. Haran, M., "The Use of Incense in the Ancient Israelite Ritual," VT 10:113–29. Thompson, J. A., "Incense," in ZPEB, III, pp. 274–76.

V.P.H.

שחלת (sh'hēlet). See no. 2363b.

2364 שחן (shhn). Assumed root of the following.

2364a שחין (sh'hin) *boil, inflamed spot*.

The skin disease of boils was one of the ten plagues brought by the Lord on Egypt (Ex 9:9–11). The Lord threatens boils if Israel will not obey him (Deut 28:27, 35). God is viewed as the ultimate reason for the disease, even in the case of Job, where the more immediate agent is Satan (Job 2:7), and the proximate cause may well have been germs.

E.A.M.

2365 שחפ (shhp). Assumed root of the following.

2365a שחפ (shahap) *gull* (Deut 14:15 = Lev 11:16).

2365b שחפת (shahepet) *wasting disease* (Deut 28:22; Lev 26:16).

שחפת (shahepet). See no. 2365b.

2366 שחש (shhs). Assumed root of the following.

2366a שחש (shahas) *dignity, pride* (Job 28:8; 41:26).

2367 שחק (shāhaq) *rub away, beat fine, pulverize* (e.g. Job 14:19; Ex 30:36).

Derivative

2367a שחק (shahaq) *dust, cloud* (e.g. Isa 40:15; Deut 33:26).

2368 שחר (shāhar) *I, be black* (Job 30:30).

Derivatives

2368a שחור (sh'hōr) *blackness* (Lam 4:8).

2368b שחר (shāhōr) *black* (e.g. Lev 13:31, 37; Song 5:11).

2368c שחרות (shahārūt) *blackness of hair, i.e. dawn of youth* (Eccl 11:10).

2368d שחרחר (sh'harhōr) *blackish* (Song 1:10).

2369 שָׁחַר (shāḥar) *II, seek early, earnestly.*
Denominative verb.

Parent Noun

2369a שָׁחַר (shāḥar) *dawn.*

2369b מִשְׁחָר (mishhār) *dawn* (Ps 110:3).

All but one of the thirteen occurrences of *shāḥar* are in the Piel stem. The one exception is the Qal participle of *shāḥar* in Prov 11:27, "He that 'strives after' good obtains favor." Most often the object of the seeking is God: Job 8:5; Ps 63:1 [H 2]; 78:34; Isa 26:9; Hos 5:15. Of these five passages, four state that one seeks earnestly the Lord in a moment of affliction: Job 8:5; Ps 63:1 [H 2]; Ps 78:34; Hos 5:15. In Isa 26:9, the worshiper simply affirms his intense desire for fellowship with God.

God himself may be the subject of the seeking (Job 7:21). Wisdom may be the object of the seeking: Prov 1:28; 8:17 (and cf. further, Von Rad, *Wisdom In Israel*, p. 157ff.). Only in Isa 47:11 does the verb appear in a negative context, and even here the translation is uncertain.

shāḥar. *Dawn.* A masculine noun generally denoting the breaking of the day, that time just prior to sunrise. Some have taken a clue from the Ras Shamra texts in which *šhr* refers both to the common noun "dawn" and to the name of a deity, Dawn. *Šaḥar*, along with *Šalim*, is born to a woman who has been impregnated by the god El (UT 16; Text no. 52). The suggestion is then that there are (veiled) references to this Canaanite deity in the OT, albeit in a demythologized fashion.

It is of interest to observe the verbs with which *shāḥar* is used. Most frequent is the verb 'ālā "to ascend, rise." Cf. Gen 19:15, "When the morning arose/when the dawn broke" (also Gen 32:24, 26 [H 25, 27]; Josh 6:15; Jud 19:25; I Sam 9:26; Jon 4:7; Neh 4:21 [H 15]). Another is 'ūr "to awaken" (Ps 57:8 [H 9]; 108:2 [H 3]). Should these two verses, which are the same in parallel Pss, be translated "I shall awake in the morning" or "I shall awaken the dawn" or "I shall awaken Shāḥar"? Cf. Job 38:12, dawn (*shāḥar*) is given a daily assignment by God, though it would appear obvious that this is a case of poetic license. We may assume the same license in operation when the Psalmist (139:9) muses about riding on the wings of the dawn, or in those references to the dawn's eyelids: Job 3:9; 41:18 (H 10, Steadman).

The *crux interpretum* is Isa 14:12, "How you are fallen from heaven Lucifer (כִּינֹן son of the morning, *hēlēl ben shāḥar*). That the passage occurs in the context of a satire on the king of Babylon no one will deny. Yet many Christians have taken this verse (along with perhaps Ezk 28), and on the basis of verses such as Lk 10:18; I Tim 3:6, have assumed that here is something on

Satan's origin, especially his expulsion from heaven subsequent to his pompous display of arrogance. The *New Bible Commentary* (rev. ed., p. 600) calls such exegesis "a precarious conjecture." And E. J. Young can say flatly (p. 441), "It cannot apply to Satan." Among evangelicals Archer (WBC, p. 622) is the most open to a supernatural, cosmic interpretation. We feel safest with the application of the phrase to the Babylonian tyrant whose gross pride provided fuel for the prophet's invective.

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V.P.H.

שָׁחַרְרֹת (shāḥārūt). See no. 2368c.

שָׁחַרְחֹר (sh'harhōr). See no. 2368d.

2370 *שָׁחַת (shāḥat) *destroy, corrupt.*

Derivatives

2370a מַשְׁחִית (mashhit) *destruction.*

2370b מַשְׁחֵת (mashhēt) *destruction* (Ezk 9:1).

2370c מִשְׁחָת (mishhat) *disfigurement of face* (Isa 52:14).

2370d שָׁחַת (shāḥat) *pit, destruction.*

The verb occurs 151 times in the OT. It is used primarily in the Hiphil stem. It also occurs in the Piel, Niphal, and Hophal stems. There is no discernible difference in translation. To illustrate, Rabshakeh says to the envoys of Hezekiah, "Have the gods of the nations delivered them which my fathers have destroyed?" (*shāḥat* in the Piel). The exact correspondence to this verse is found in Isa 37:12 except that *shāḥat* appears there in the Hiphil.

The object of this verb may be a city (Sodom, Jerusalem); a dynasty (the house of David, II Chr 21:7); nations who harass God's people (Babylon, Jer 51:11); most often God's own covenant people and their possessions. Only against Amaziah (II Chr 25:16) does God launch an individual vendetta. Similarly Pharaoh Necho, contemporary of Josiah, said to the saintly king, "Do not oppose the God who is with me or else he may 'destroy' you" (II Chr 35:21). Rehoboam averted God's destruction by repentance (II Chr 12:12).

mashhit. *Destruction, destroyer.* Morphologically, this is a Hiphil participle of *shāḥat*. It is used to describe a lion (Jer 2:30), an angel (I Chr 21:12, 15). The most familiar usage will be

in connection with the angel of destruction at the Passover (Ex 12:23), "the destroyer." He is the messenger entrusted with the execution of God's vengeance.

shahat. Pit, destruction. At least two controversies focus on the substantive *shahat*. First, to what verbal root is the noun to be related? Many scholars have connected it with the verb *shûah* "to sink down," (BDB, p. 1001), or *shâhâ* "to bow down," or *shahat* "to destroy." There is a noun *shahat* meaning "pit" from *shûah* "sink down" (Ps 7:15 [H 16] and 35:7). This does not exclude the derivation of another *shahat* from *shâhâ*. Cf. *nahat* I from *nûah* and *nahat* II from *nâhat*, (see *shûah*). The second problem is to what degree, if any, can *shahat* legitimately be taken as a poetic designation of Sheol and thus be reflective of the Israelite concept of the afterlife?

shahat occurs twenty-three times in the OT, most often in Psalms (nine times) and Job (seven times). The KJV translates the word as "corruption" (Ps 16:10); "pit" (Ps 35:7); "destruction" (Ps 103:4); "grave" (Job 33:22); and "ditch" (Job 9:31). OT scholars, obsessed with the idea that the concept of immortality and the afterlife was a relatively late postexilic development in Israel, conveniently, but incorrectly, understood *shahat* only as an allegorical designation of the Babylonian exile!

Specifically fourteen of the sixteen combined references in Ps and Job would seem to entertain no possible interpretation other than an afterlife concept (exclude here Ps 7:15 [H 16]). See also *shahat*, no. 2343.1c.

Bibliography: Murphy, Roland E., "Shahat in the Qumran Literature," Bib 39:61-66. Pope, M., "The Word שִׁטָּה in Job 9:31," JBL 83:269-78. Tromp, N., *Primitive Conceptions of Death in the Netherworld in the Old Testament*, Pontifical Biblical Institute, 1969, pp. 69-71. TDNT, IX, pp. 96-100. THAT, II, pp. 891-94.

V.P.H.

2371 שִׁטָּה (*shittâ*) *acacia, tree and wood* (e.g. Isa 41:19; Deut 10:3).

2372 שִׁטָּח (*shatah*). *spread, spread abroad* (e.g. II Sam 17:19; Jer 8:2).

Derivatives

2372a מִשְׁטָּח (*mishtâh*) *spreading place* (Ezk 26:5, 14).

2372b מִשְׁטָּח (*mishtâh*) *spreading place* (Ezk 47:10).

שִׁטָּה (*shittâ*). See no. 2344b.

2373 שָׁטַף (*shâtap*) *wash, rinse, overflow, engulf*.

Derivative

2373a שִׁטְפָּה (*shetep*) *flood, downpour*.

The meaning "to overflow, engulf" accounts for the majority of the uses of *shâtap*. The translation "to wash, rinse," is found only in the following passages: Lev 6:28 [H 21]; 15:11-12; I Kgs 22:38; Job 14:19 (in the sense of "erode") and figuratively Ezk 16:9, "I washed your blood off you," and here parallel with *râhas* "to wash" (cf. Lev 15:11).

The verb *shâtap* is most often associated with the flowing of water: "torrent" (*nahal*): Isa 30:28, 66:12; Jer 47:2; II Chr 32:4; Ps 78:20; "river" (*nâhâr*): Isa 43:2; Song 8:7; "rain, shower" (*geshem*): Ezk 13:11, 13; 38:22; "waters" (*mayim*): Isa 28:2, 17; Ps 124:4; "flood" (*shetep*): Dan 11:22.

A good many of the above verses used the "overflowing torrent" idea as a figure of speech for God's judgment on his people: Isa 8:8; 28:2, 15, 17-18; 30:28 (against Samaria in this case). It does not stretch one's imagination to feel the full force of the analogy. Conversely, however, note that the same combination of words occurs in Isa 66:12. But here the idea is the overflowing and dissemination of blessing (the only time *shâtap* carries a positive force when a water metaphor is employed). Also personal calamities, as well as national emergencies, may be described by *shâtap*. From such the victim will pray for rescue: Ps 69:2, 15 [H 3, 16] and 124:4.

shetep. Flood, downpour, used to describe "flood water" in Ps 32:6; Job 38:25; Nah 1:8; Dan 9:26; 11:22. The last three are in reference to judgment. The remaining reference is Prov 27:4, "The flood of wrath."

V.P.H.

2374 שֹׁטֵר (*shtr*). **Assumed root of the following.**

2374a שֹׁטֵרָא (*shōtēr*) *official, officer*.

2374b מִשְׁטָּרָא (*mishtār*) *rule*.

shōter. Official officer. This noun is a participial form from a root which is productive throughout the Semitic family (cf. Akkadian *šat-āru* "to write"; Arabic *ṣafara* "to write," "rule," *ṣitrūn* "row," "line," Aramaic/Syriac *š'tārā* "document," Sabeian *str* "inscription"). The word is used of a subordinate official. In distinction to many other known officials, these were probably originally trained in the scribal arts, as the root would indicate.

shōtēr is a general term, widely used for an official in many areas of government and society. It names the Jewish sub-officials under the Egyptian overseers who drove the Hebrews to hard labor (Ex 5:6, 10), being accountable for both the amount and quality of the work (Ex 5:14-19).

During the years of wandering in the wilder-

ness (Num 11:16), it designates the sub-officials of the seventy elders of Israel whom the Lord gave to Moses to share the weight of administration (Deut 1:15). Throughout the early days of Israel, they seem particularly attached to the elders, sometimes in the civil administration (Deut 31:28) or in matters relative to military affairs (Deut 20:5ff.; Josh 1:10; 3:2).

The position apparently continues into the united and divided monarchies where they are involved in military affairs (I Chr 27:1; II Chr 26:11) and as Levites, in judicial and religious matters (I Chr 23:4; 26:29; II Chr 19:11; 34:13).

mishtār. Rule. Depicts the rule of the heavenly bodies over the surface of the earth (only Job 30:33).

Bibliography: Manley, G. T., "Officers' in the Old Testament," EQ 29:149-56. McKenzie, John L., "The Elders in the Old Testament," Bib 40:522-40.

R.D.P.

2375 שִׁי (shay) *gift offered as homage* (Isa 18:7; Ps 76:12; 68:30). Derivation uncertain.

שִׁיבָה (shibā). See no. 2340b.

שִׁיחָה (shihā). See no. 2340.1 b.

שִׁיט (shayit). See no. 2344c.

2376 שִׁילוֹה (shiloh) *Shiloh*.

Shiloh was located about thirty miles north of Jerusalem in Ephraim. Joshua chose this city as headquarters (18:1) and had the tabernacle erected there. It functioned primarily as a religious center, only secondarily as a base for military operations. It is possible that at times there existed in Shiloh some fertility cult practices. This may be indicated in three ways: (1) the reference to an annual festival at Shiloh during which the daughters of Shiloh engaged in some kind of a dance. The Benjamites used this occasion to abduct for themselves wives (Jud 21:15-21); (2) the reference in I Sam 1:22 to sacred prostitution at the Shiloh temple engaged in by Eli's sons and the women; (3) when Samuel's mother Hannah went to the temple Eli saw her lips move but heard nothing. His startling conclusion was that she was drunk (I Sam 1:13). Could Eli have thought so presumably because it was quite common for pilgrims to get drunk at the annual festival?

Archeological excavations have shown that Shiloh was destroyed around 1050 B.C., apparently by the Philistines at the time they captured the ark of the covenant from the Philistines (I Sam 4). This fact is alluded to in Ps 78:60; Jer 7:12, 14; 26:6, 9.

The Jer passages are extremely interesting, for

they occur in his famous "temple sermon" (7, 26). He threatens that God will do to Jerusalem as he did to Shiloh. Why choose Shiloh for an analogy? Two reasons. One, Shiloh was the only locality that we know of outside Jerusalem with a temple of Yahweh that housed the ark of the covenant. Two, at both places the people had attempted to exploit their relationship to God (via the ark and temple respectively) to achieve security in a time of political distress. Religion had become magic.

We must now consider the reference to the verse in Gen 49:10, Jacob's blessing on his son Judah: "The staff shall not depart from Judah, nor the sceptre from between his feet until 'Shiloh' come, and the obedience of the people be unto him." What is meant by the phrase "until Shiloh come"? If it is a prophecy of Jesus, the NT nowhere alludes to it. It would be preferable to say it is a prophecy of David as a type of the Messiah, but what does Shiloh add?

What are the other possibilities of interpretation? One is to connect consonantal *shylh* with the rare Akkadian word *šēlu* "counselor." A second is to retain the translation Shiloh and read either, as in כִּינ, "Until Shiloh come(s)" but what can this possibly mean? Or read, "Until he (Judah/David) comes to Shiloh," expressing some expansion of the base of power beyond Judaeans borders. A third suggestion is made on the almost unanimous testimony of the ancient versions (LXX and Targums) that would infer a slight change in the MT, i.e. a change of *shylh* to *shlh* (= *shellô* "to whom it belongs"), the relative particle *sh*, the preposition *l*, the third person singular pronominal suffix *-ô*. The phrase then could read "until he comes into his own." Allegro notes the messianic interpretation of Gen 49:10 at Qumran where the verse is applied to the scion of David to come (see Bibliography). The similarity to Ezk 21:27 [H 32] is striking. A fourth suggestion is to divide the consonantal text *shylh* into *shay lô* "until tribute is brought to him" (Moran, Speiser).

Bibliography: Among the copious treatments of Gen 49:10 we note some of the more recent or pertinent ones. Margulis, B., "Gen XLIX 10/ Deut XXXIII 2-3," VT 19:202-10. Moran, W., "Gen 49, 10 and Its Use in Ez 21, 32," Bib 39: 405-25. Sabottka, L., "Noch Einmal Gen 49, 10," Bib 51:225-29. Speiser, E., in AB, *Genesis*, pp. 365-66. Treves, M., "Shiloh (Genesis 49:10)," JBL 85:353-56. J. M. Allegro, "Further Messianic References in Qumran Literature," JBL 75: 174-87, especially p. 175.

V.P.H.

2377 שִׁינ (shyn). Assumed root of the following.

2377a שִׁינ (shayin), שִׁי (shên) *urine*
(II Kgs 18:27; Isa 36:12).

2378 שִׁיר (*shir*)

- 2377b שָׁתַן (*shātan*) *urinate*. Occurs only in the Hiphil (e.g. I Sam 25:22, 34; I Kgs 14:10). Doubtless derived from above noun, perhaps as an infixed "t" form.

2378 שִׁיר (*shir*) *sing*. Denominative verb.

Parent Noun

- 2378a שִׁירָה (*shir*) *song*.
2378b שִׁירָה (*shirā*) *song*.

In the Qal stem (plural) participial, "singers," and imperative forms of the verb predominate. "sing unto the Lord." *shir* also appears in the Polel stem and again as a participle designating the Levitical singers. This is found in numerous references in Ezra and Nehemiah.

shir. Song. It is to the Psalter that one turns for insight into the prevalence of singing in the Israelite cult. Phrases such as "sing praises unto the Lord" or "I will sing unto the Lord" occur over thirty-five times in the body of individual Psalms (Ps 13:6, "I will sing unto the Lord"; 27:6, "I will sing praises unto the Lord"; 33:3, "Sing unto him a new song").

Thirty psalms are subtitled (in the superscription) *shir* "a song." All of these are masculine except for Ps 18 where *shirā* is used. When a psalm is designated as a "song" this Hebrew word appears alone only in the superscription of Ps 46. Most often it is used in juxtaposition with the word *mizmōr* translated in the KJV as "psalm." In five instances the order is *shir/mizmōr* (a song/a psalm): Ps 48, 66, 83, 88, 108, and in eight instances the order is *mizmōr/shir* (a psalm/a song): Ps 30, 65, 67, 68, 75, 76, 87, 92. The significance of the sequence, if any, eludes our understanding.

It is also unclear if there is any appreciable difference between *mizmōr* "a psalm" and *shir* "a song." Rabbinic interpretation (the Midrash to Psalms) recognized *mizmōr* as a psalm accompanied by instruments and *shir mizmōr* as a psalm sung by a choral group alone. Several things are clear, however, in relating these two words. One is that the noun *mizmōr* appears exclusively in the Psalms and there always as a title and never in the body of a psalm. By contrast, *shir* is not confined to the Psalter and within the Psalter itself is used both as a title and in the psalm proper. Second, although *mizmōr* as a noun is limited to psalm superscriptions the verbal form (from which the noun is derived), *zāmar*, occurs in the Psalms and often in parallelism with the verb *shir*: 21:13 [H 14]: "We will sing (*shir*) and praise (*zāmar*) your power." This is comparable to the synonymous arrangement of the roots *yšr/dmr* in Ugaritic (for example, Dakhoud, in *Psalms*, II, AB, p. 54 on Ps 57:7 [H 8]).

A third observation to be made is that *mizmōr* is limited to religious song. *shir*, on the other hand, may occasionally refer to secular songs. Isaiah 23:16 refers to the songs of the harlot (Tyre). Amos 8:10 would indicate that religious songs can be turned into lamentations just as feasts can be turned into funerals.

A special category of psalms designated *shir* are Ps 120–134, fifteen in all. In their superscription they are called *shir ham-ma'ālōt*, "song of degrees" (KJV) or "song of ascents" (RSV). It is most likely that these psalms took their name from their use in the festal procession of pilgrims who at festival times "went up" to Jerusalem, an acropolis in itself. This is more likely than the suggestion these represent songs sung by Jews on the return from Babylon. Actually, in the group only Ps 126 would be suitable to such a context. (see *ma'ālā* for an additional alternative).

It is no accident that the hymn and the lament are the two leading types of psalms in the Psalter, both illustrating in turn the two ways of addressing God: praise and petition. In one way the hymn is an expansion of the lament. To illustrate, Ps 57 begins as a lament: "Take pity on me God... I take shelter in the shadow of your wings until the destroying storm is over... I lie surrounded by lions" (JB). By v. 7 [H 8], however, the Psalmist says, "My heart is steadfast, I will sing and make melody." The abrupt change of mood is obvious. Thus, most of the laments evolve into songs of praise in anticipation of God's deliverance. The Hebrew could always sing to his God in spite of forbidding circumstances.

The hymn and the song of thanksgiving praise God and sing to God not in anticipation for an expected deliverance but in response to something already experienced. And even here there is a distinction. One, the hymn, praises God for his actions or extols him for who he is (descriptive praise: God is... God does...). The song of thanksgiving praises God for a specific deed (declarative praise: God has...) (Westermann, p. 31ff.).

Bibliography: Gaster, T. H., "A Note on Isa. 46:4," JBL 73:237–38 on *šir* in Ps 42:8 [H 9]. Sendrey, A., *Music In Ancient Israel*, Philosophical Library, 1969. Westermann, C., *The Praise of God In the Psalms*, Richmond: John Knox, 1965. THAT, II, pp. 895–97.

V.P.H.

- 2379 שַׁיִשׁ (*shayish*) *alabaster* (I Chr 29:2). Perhaps a loan word.

2379a שֶׁשׁ (*shēsh*) *alabaster or similar stone*.

- 2380 שִׁית (*shit*) *put, set*.

Derivatives

- 2380a שִׁית (*shit*) *garment* (Prov 7:10; Ps 73:6).
 2380b שָׂת (*shāt*) *foundation* (Ps 11:3; Isa 19:10).
 2380c שִׁית (*shayit*) *thorn bushes* (e.g. Isa 9:17; 27:4).

shit appears eighty-five times in the OT. It occurs in the Hophal stem twice in Ex 21:30. The root appears most frequently in the Psalter, thirty-one times, covering many different situations and contexts.

For at least one proper name the verb supplies an etymology, that is for Seth, the third son of Adam and Eve, "And she called his name Seth (*shēt*) for he has given/appointed (*shāt*) me another seed" (Gen 4:25). This in itself is quite interesting for the translation of *shit* "to give" is the exception, certainly not the norm in biblical Hebrew. Perhaps only two other occurrences of *shit* can be cited in support of the translation "to give." These are: (1) Ps 12:5 [H 6]: "I will 'grant' them safety who sigh for it" (vs. KJV and RSV); (2) Ps 21:6 [H 7], "You 'confer' on him blessings forever."

The most frequent object of *shit* is the word "heart." The phrase "to set the heart" is used ten times. The phrase is used once even for God, "What is man... that you set your heart on him?" (Job 7:17). Negatively the phrase means "to ignore, dismiss, take no notice of" as of Pharaoh's response to the first plague (Ex 7:23). Cf. I Sam 4:20; II Sam 13:20. Positively it means "to consider" (Ps 48:13 [H 14]; Prov 22:17; 24:32; 27:23).

A sampling from the thirty-one passages in the Psalter will give some idea of the extensive way the root is used. First we may note those passages in which the setting is hostile: Ps 3:6 [H 7]: "I will not be afraid of myriads 'set' against me." Cf. 140:5 [H 6]. Sometimes the tables are turned and the Psalmist prays for retributive justice on his enemies: Ps 9:20 [H 21], "'put' them in fear, O Lord." Cf. Ps 21:9, 12 [H 10, 13]; 73:18; 83:11, 13 [H 12, 14]. Second is the number of times the verb occurs in royal psalms dealing with the king: 110:1, "'sit... until I have 'made' your enemies your footstool." Cf. Ps 21:3, 6 [H 4, 7]; 132:11. Third, even in the same psalm *shit* may apply in quite different situations. The Psalmist says he has "put" his trust in the Lord (73:28) but the unbelievers in a sickening fashion "put" their mouth against heaven (73:9).

Bibliography: Dijk, H. J. van, "A Neglected Connotation of 3 Verbs," VT 18:16-30 (*shit* in Ex 10:1; Num 12:11, Ps 9:21 equals "to bring"). Ward, W., "Egypto-Semitic Roots," *Orientalia* 31: 407.

V.P.H.

2381 שָׁכַב (*shākab*) *lie down*.

Derivatives

- 2381a שָׁכְבָהּ (*sh'kābā*) *coating*.
 2381b שָׁכְבָתָה (*sh'kōbet*) *copulation*.
 2381c מִשְׁכָּב (*mishkāb*) *couch*.

shākab appears most often in the Qal primarily with the meaning "to lie down (in death)" or "to lie down (for sexual relations)."

Whenever the derivatives of *shākab* (see below) are used in a context of sexual relationships, those relationships are illicit (Gen 30:15, 16; II Sam 11:11 may be exceptions). This is no less true with the verb *shākab* itself. In one instance it is used in legal statements that forbid certain types of sexual liaisons. Exodus 22:16 (H 15) outlaws fornication: "If a man seduce a virgin who is not betrothed and 'sleep/lie' with her he shall pay her price and make her his wife." Deuteronomy 22:22 advocates the death penalty for two people caught in adultery: "If a man is caught 'sleeping/lying' with another man's wife both must die." Leviticus 18:22 and 20:13 use *shākab* in the statement that prohibits homosexual relationships: "The man who 'lies' with a man... they must die." Finally in Deut 27:21 "lying" with animals is cursed by the Law.

It is sobering to notice that for the above sexual aberrations usually the death penalty was prescribed. To be sure, the Bible does not tell us to what degree the punishment was enforced across the board. But why do the Scriptures inveigh so forcefully against tampering with the sexual relationship. Could not at least one reason be that Israel was surrounded by cultures in which such practices were par for the course at the human or even at the divine level? Perhaps one of the most degrading features of pagan religions is the way in which religious and sexual expression were often one and the same thing. It was, however, not a sacramentalizing of sex but rather an eroticizing of religion.

Apart from legal texts *shākab* is used in narrative sections that describe incidents of inappropriate behavior. The daughters of Lot made their father drunk and then 'slept' with him (Gen 19:32ff.). One of Abimelech's subjects almost inadvertently committed adultery with Rebekah (Gen 26:10). The verb is used to describe the rape of Dinah, Jacob's daughter, by Shechem (Gen 34:2, 7). Reuben "slept" with his father's concubine Bilhah while Jacob was absent (Gen 35:22). The sons of Eli engaged in amorous pursuits in their free time (I Sam 2:22). Amnon violated his half-sister Tamar (II Sam 13:11, 14), emulating, no doubt, the activities of his own father with Bathsheba (II Sam 11:4).

By contrast when the Bible makes reference to a sexual relationship that is within the boundaries

of God's will it usually uses a phrase such as "Adam knew his wife and she conceived" (Gen 4:1, 17) or "Abraham went in unto Hagar and she conceived" (Gen 16:4). The latter phrase is used even in Gen 38:18 of Judah and Tamar, father-in-law and daughter-in-law respectively, where Judah denied Tamar her levirate rights.

sh'kābā. *Coating, (seminal) discharge.* In Ex 16:13–14 the noun refers to the "coating" of dew on the ground. Elsewhere it connotes semen, "(seed of) copulation" (KJV, Lev 15:16–17; 19:20).

sh'kōbet. *Copulation, bed.* Occurs four times always with the verb *nātan* "to give" (Lev 18:20, 23; 20:15; Num 5:20) in context of adultery (Lev 18:20; Num 5:20) or bestiality (Lev 18:23; 20:15).

mishkāb. *Couch, bed, lying down.* The meaning "couch/bed" predominates, at least as a part of the furniture decor to be associated with the bedroom. As such the *mishkāb* is a place for sleeping (II Sam 17:28; Job 33:15); for sexual activity (Isa 57:7–8; Prov 7:17; Gen 49:4, the first two references in a context of harlotry, the last one in a context of incest); for recuperation from injuries (Ex 21:18); and a *mishkāb* could even function as a coffin (II Chr 16:14, in which King Asa was cremated).

We may also note that the Scriptures a few times state that the bedroom was a proper place for the expression of the most intense emotions. Thus Ps 149:5 states, "Let the saints be joyful, let them sing aloud on their beds"; Ps 4:4 [H 5]: "Commune with your heart on your bed" or "upon your beds weep." This same idea is expressed in Ps 6:6 [H 7]: "I water my 'couch' with tears" except that the Hebrew word for couch is *'eres*, not *mishkāb*. Conversely, iniquity can be plotted and schemed from one's bed (Ps 36:4 [H 5]).

Bibliography: Orlinsky, Harry M., "The Hebrew Root SKB," JBL 63:19–44.

V.P.H.

שָׁכַבְתָּ (sh'kōbet). See no. 2381b.

2382 *שָׁכַח (shākā). Occurs only once, in the Hiphil, in Jer 5:8. Meaning uncertain, perhaps "lustful," NASB, NIV, "well-fed."

שָׁכַח (sh'kōl), שָׁכַח (shākūl), שָׁכַח (shakkūl). See nos. 2385a,b,c.

2383 שָׁכַח (shākah) *forget, ignore, wüher.*

Derivative

2383a שָׁכַחַה (shākēah) *forget(ting).*

The verb appears 102 times in the OT, mostly in the Qal (eighty-six times) but also in the Niphal

(thirteen times) and once each in the Piel (Lam 2:6), Hiphil (Jer 23:27) and Hithpael (Eccl 8:10). It occurs most often in Ps (thirty-three times) followed by Jer (thirteen times) and Deut (eleven times). Interestingly though *shākah* means "to forget," the same root in Biblical Aramaic (in the Haphel stem) means almost the opposite, "to find," e.g. "I have found (*shkh*) a man of the captives of Judah" (Dan 2:25). One explanation for this phenomenon is that the root may originally have meant "he could not find," a meaning reflected perhaps in Jer 50:6, "they have gone from mountain to hill, they have 'forgotten'/they 'cannot find' their resting place" (Rabin).

The general meaning of *shākah* "to forget," without a specific theological nuance, is the exception for this verb. A few passages will, however, illustrate this basic meaning: Gen 27:45, "And (Esau) forgets what you (Jacob) have done unto him"; Gen 40:23, "The butler forgot Joseph"; Job 19:14, "My friends have forgotten me"; Job 39:15, "Ostrich . . . leaves her eggs on the ground . . . forgetting that a foot may tread on them."

It is in God and man's reciprocal relationship, that the verb *shākah* finds its most steady use. About ten times it is used as an antonym for *zākar* "to remember" as in Deut 9:7, "Remember, never forget how you provoked Yahweh your God in the wilderness." Or, *shākah* may be used as an antonym for *yāda'* "to know" especially in Hos 2:13 [H 15]; 4:6; 13:4–6 (Wolff). To forget God is not to know God.

Either God or man (Israel) may be the subject of *shākah*. Seventeen times God is the subject, nine of which are in the Psalter. Some of these may be statements of affirmation in God's faithfulness, "He forgets not/ignores not the cry of the humble" (Ps 9:12 [H 13]). More often it appears in the form of a lament, "How long will you forget me?" (Ps 13:1, [H 2]); "Why have you forgotten me?" (Ps 42:9, [H 10]); "Why do you hide your face and forget our affliction?" (Ps 44:24, [H 25]); "Why do you forget us forever?" (Lam 5:20). Of the wicked, however, God has no amnesia (Ps 10:11).

More often man is the subject of *shākah*, the one who forgets. Forgetting is not simply a psychological act of having a thought pass from one's consciousness, a temporary or permanent lapse of memory. This is indicated by the frequent identification of the verb with an action. To forget God is to ignore his commandments (Deut 8:11). To forget God is to follow other gods (Deut 8:19); to forget God is to stand in fear of harm and danger, to live fretfully and timidly (Isa 51:13). To forget God is to challenge him (Ps 106:13). The Bible would indicate that satiety is the major factor for forgetting God (Deut 8:12ff.; Hos 13:6 for example).

In a few instances *shākah* cannot mean "to forget" but something like "to wither." Psalm 137:5 illustrates this, "If I forget you (*shākah*), O Jerusalem let my right hand 'wither' (*shākah*)" and not as KJV who must supply "Let my right hand forget (its cunning)." Cf. also Ps 31:12 [H 13]; 59:11 [H 12]; 77:9 [H 10]; 102:4 [H 5].

shākeh. *Forget(ting), forget(ter)*, appears only in participial form in Isa 65:11, "You who have forgotten my holy mountain," and Ps 9:18, "May the wicked return to Sheol, all the nations forgetful of God."

Bibliography: Albright, W. F., "Anath and the Dragon," BASOR 84:14–17, esp. p. 15. Dahood, M., in *Psalms*, AB, I, p. 190; II, p. 72; III, pp. 11–12, 271. Rabin, C., "Etymological Miscellanea," *Scripta Hierosolymitana* 8:384–400, esp. pp. 399–400. Wolff, H., "Wissen um Gott bei Hosea als Urform von Theologie," *EvTh* 12:534–54, esp. pp. 539–43. THAT, II, pp. 898–903.

V.P.H.

2384 שָׁכַח (*shākah*) *subside, abate*.

Used only five times in the OT, four times in the Qal: Gen 8:1; Jer 5:26; Est 2:1; 7:10; once in the Hiphil, Num 17:5 (H 20). In the last example the meaning is "put an end to": "This is how 'I shall put an end to' the complaints." There follows the story of the sprouting of Aaron's branch.

The translation in Jer 5:26 is uncertain (Bright, *Jeremiah*, in AB, pp. 38, 40), "who 'watch/crouch' (?) like fowls." In the Est passages the verb clearly describes the subsiding of the Persian king's wrath.

The Gen reference (8:1) is in the deluge episode. We are informed that the flood lasted forty days and nights (Gen 7:12, 17). The water level prevailed above the highest portions of the land for 150 days (Gen 7:24). Then the waters began gradually to subside (8:1).

V.P.H.

2385 שָׁכַל (*shākal*) *be bereaved, make childless, miscarry*.

Derivatives

- 2385a שָׁכַל (*sh'kōl*) *bereavement*.
- 2385b שָׁכַל (*shākūl*) *childless*.
- 2385c שָׁכַל (*shakkūl*) *bereaved*.
- 2385d שָׁכָלִים (*shikkūlim*) *childlessness*.
- 2385e מִשְׁכָּלֶת (*m'shakkelet*) *miscarriage*.

The verb is used twenty-five times in the OT mostly in the Piel (eighteen times) but also five times in the Qal: Gen 27:45; 43:14 (twice); I Sam 15:33; Isa 49:21, and twice in the Hiphil: Hos 9:14 and Jer 50:9 (though many here emend *maskil* to

maskil, "Like a 'trained' warrior"). In I Sam 15:33 the verb is used in two different stems without significant difference: "As your sword 'has made childless' (*shākal* in the Piel), so shall your mother 'be made childless' (*shākal* in the Qal) among women."

When the translation of *shākal* is "to make childless" inevitably the verb is used in a context of divine judgement: Lev 26:22; Deut 32:25; Jer 15:7; Ezk 5:17; 14:15; Hos 9:12; Lam 1:20. The poignancy of the threat to make one childless and barren is underscored when one recalls the premium the OT places on progeny and inheritance. Many an Israelite cried as did Rachel, "Give me children or else I die" (Gen 30:1).

There is a curious triad of uses of *shākal* in Ezk 36:12, 13, 14. Judah is accused of "robbing her nation of its children." Does this refer to the practice of infant sacrifice or cannibalism?

We may note that this is not the word used of Jeconiah in Jer 22:30. He indeed had children though they went to Babylon as slaves. The word there from 'ārār is somewhat more general, "stripped, destitute."

Finally we note those passages in which the idea of "miscarriage" is prominent. The reference may be to the miscarriage of (1) animals: ewes and she-goats, Gen 31:38; sheep, Song 4:2; 6:6; calf, Job 21:10; (2) the land (non-productive): II Kgs 2:19, 21; Mal 3:11; (3) a woman: Ex 23:26; Hos 9:14, "give them a 'miscarrying' womb."

sh'kōl. *Bereavement, loss of children, desolation.* Only three times: Isa 47:8–9, in a lament for Babylon who pompously says, "I shall never know loss of children" (v. 8). The third is Ps 35:12, "There is 'desolation' in my soul."

shākūl. *Childless.* Already discussed above in the Qal forms, appearing in Isa 49:21 as a Qal passive participle feminine: "Who has borne me these, 'I was childless' and barren." Even after exile a remnant has survived, a second generation.

shakkūl. *Bereaved, robbed.* Perhaps a Piel passive participle without the preformative *mem*. Three times it is used in the analogy of a bear "robbed" of her whelps (II Sam 17:8; Hos 13:8; Prov 17:12), a graphic picture of fierceness and determination. Cf. also Jer 18:21; Song 4:2; 6:6.

shikkūlim. *Childlessness.* Only in Isa 49:20, "The children 'you thought were lost' (נָבָ) shall speak in your hearing." The exile does not terminate Israel/Judah's existence.

m'shakkelet. *Miscarriage.* An abstract feminine noun, only in I Kgs 2:21, "But the water is bad and the earth suffers from miscarriages" (i.e. fails to be productive and fruitful).

V.P.H.

2386 *שָׁכַם (*shākam*)

שִׁכְּלִים (*shikkūlim*). See no. 2385d.

2386 *שָׁכַם (*shākam*) *rise early*. This denominative verb occurs only in the Hiphil.

Parent Noun

2386a שָׁכֶם (*sh'kem*) *I, shoulder, back*.

2386b שָׁכֶם (*sh'kem*) *II, Shechem*.

How the verb *shākam* is related to *sh'kem* "shoulder," or vice-versa, is not clear. Pope (*Job*, in AB, p. 8) gives the following suggestion. "The verb is apparently denominative, from the noun *škm*, shoulder, and perhaps originally had to do with the early morning activity of breaking camp which would involve the use of the shoulders of both man and beast, and no small degree of exertion." So also BDB.

The important thing to be observed here is that the meaning of *shākam* as "to rise early" can be certain only when some qualifying phrase or fact is added such as *babbōqer* "in the morning" (Gen 21:14), the reference to early morning dew (Hos 6:4; 13:3), the contrast with staying up late (Ps 127:2) and evening (1 Sam 17:16). And even here the finite use of the verb is rare. Most often it is used adverbially and is coordinated with another verb. Thus Gen 19:2 (and many more) should read not, "You shall rise early and go on your way," but "You can start 'early' on your way."

In this vein note that the root *shākam* sometimes has nothing to do with the idea of "earliness" but rather "diligence, persistence, eagerness." Thus Jer 7:13 reads, "You did not listen though I spoke to you 'earnestly/continuously'" (RSV) vs. "though I spoke unto you, 'rising up early'" (KJV). The NIV has "again and again." This idiom occurs eleven times in Jer and in II Chr 36:15 and Zeph 3:7, "They corrupted 'continually' their deeds." The idea of *shākam* as "to get/be busy" (a Hiphil elative) is illustrated by Job 1:5, "He would get busy in the morning" (Pope); Jud 7:1, "Jerubbaal and all the people busied themselves" (also Jud 19:8-9; 21:4).

When *shākam* means "to rise early" the rising is for several purposes, one, obviously to get a good start on a long journey; but two, to get a good start on a good day by engaging in some act of worship: Gen 22:3; 28:18; Ex 24:4; 32:6; 34:4; Josh 6:12; 1 Sam 1:19; II Chr 29:20; and three, to engage in battle.

sh'kem I. Shoulder, back. Designates not just the shoulders, but also the upper part of the back in general. Hebrew *sh'kem* can designate either the common noun "shoulder/back" or the place name "Shechem." How Shechem is derived from shoulder will be explained below. In at least one instance it is difficult to know which of the two is meant. In Gen 48:22 the KJV has Jacob

saying to Joseph, "I have given you one 'portion' above your brothers." For "portion" the RSV has "one mountain slope" and the JB and Speiser (*Anchor Bible*, p. 358) "Shechem." There is here a play on words. Jacob parcels out to Joseph Shechem, a place which becomes eventually the latter's burial place (Josh 24:32), just as one parcels out at a meal (and the shoulder is one of the choicest parts) various portions for consumption.

As one would expect, frequently the shoulder is referred to when something is being carried either in a literal sense (piggybacking, Gen 21:14; water pitcher, Gen 24:15, 45; dough, Ex 12:34; stone, Josh 4:5; branches, Jud 9:48), or in a figurative sense (the burden of Assyria, Isa 10:27; 14:25; a beating rod, Isa 9:4 [H 5]; oppression of the Israelites in Egypt, Ps 81:6 [H 7]).

Second, to wear something on the shoulder is to wear or display it proudly and assert authority. Isaiah 22:22, "The key of the house of David will I lay upon his shoulder." Job 31:36, "Surely I would take it (a letter of acquittal?) on my shoulder." In this context note in the messianic passage (Isa 9:6 [H 5]) the phrase, "The government shall be upon his shoulder." The Child is to be a King and Ruler.

One final usage should be observed. In Ps 21:12 [H 13] David says that God will make his enemies "turn their back," i.e. put them to flight (almost all versions). Dahood (*Psalms*, I, AB, p. 134) suggests the translation, "You make them all shoulder." The enemies are now supine and the King can put his feet on their necks as a sign of conquest.

sh'kem II. Shechem. Located in the territory of Ephraim between Mount Ebal and Mount Gerizim, and about forty miles north of Jerusalem. The significance of Shechem meaning "shoulder" is to be found in this geographical situation. The city's terrain could be thought of as the slope (shoulder) of the two surrounding mountains.

The most significant places where Shechem occurs in the OT are in the following. (1) Abraham stopped here shortly after his arrival in Canaan and there he built an altar (Gen 12:6). (2) Jacob visited there on friendly terms (Gen 33:18-20) but his only daughter among thirteen children is subsequently violated there (Josh 24:32) in a plot purchased by his father. (4) Shechem is not mentioned among the cities conquered by the Israelites under Joshua, perhaps indicating that it surrendered peacefully, but it was the scene of the great covenant rehearsal for which Joshua assembled all the tribes (Josh 24:1ff.). (5) It was the center for Abimelech, the son of Gideon, who attempted to establish the institution of monarchy, something from which his own father had backed away (Jud 9:1ff.). The whole fiendish

plan ended in a bloodbath. (6) After Solomon's death, Rehoboam was repudiated as king by the 10 tribes at Shechem (1 Kgs 12:1) when he refused to provide a charter. Jeroboam, crowned king in his place, established his first capital at Shechem (1 Kgs 12:25). Little more is said in the OT about the city. Shechem is referred to once in the NT, in Acts 7:16. Thus, throughout its history Shechem functioned as a base for worship (Abraham and Jacob) and as a base for political operations which eventually erupted into bloodbaths. It was at separate times a shrine and a morgue.

Bibliography: Reviv, H., "The Governmental Shechem in the El-Amarna Period and in the Days of Abimelech," *Israel Exploration Journal* 16:252-57. Wright, G. R. H., "Shechem and the League Shrines," VT 21:572-603.

V.P.H.

2387 שָׁכַן (*shākan*) *dwelt, tabernacle.*

Derivatives

2387a שָׁכַן (*shēken*) *dwelling* (Deut 12:5).

2387b שָׁכֵן (*shākēn*) *neighbor, inhabitant.*

2387c מִשְׁכָּן (*mishkān*) *tabernacle.*

The verb *shākan* is used 129 times in the OT, most often in the Qal (111 times) and in the Piel 12 times, in the Hiphil (6 times). God is the designated subject of the verb 43 times. He may dwell on Mount Zion (Ps 74:2). He dwells among his people (Ex 25:8). He will dwell in Jerusalem (Zech 8:3). It is Jerusalem in which God has chosen to cause his "name" to dwell (Deut 12:11, etc.). On several occasions some symbolic representation of the divine presence dwells among the people: the glory (of God) is to dwell in the land: Ex 24:16; Ps 85:9 [H 10]. More often, the subject of the dwelling is the cloud: Num 9:17, 18, 22; 10:12, Job 3:5 in a different sense.

The verb is translated most often in the LXX by *kataskēnoō* rather than simply *skēnoō* "to tent" on approximately a two-to-one ratio. Why the longer prefixed form should predominate is not totally clear but one suggestion is that the longer form reinforces and lays further stress on the idea of a longer or permanent stay rather than an overnight hop (Michaelis, see Bibliography, pp. 387-88).

There is another verb in Hebrew that also means "to inhabit, dwell" and it is *yāshab*. What is the difference between the two? Occasionally they are used in parallelism. Isaiah 18:3, "All ye inhabitants (*yāshab*) of the world and dwellers (*shākan*) on earth." Jeremiah 49:31, "Arise, march on a nation that dwells (*yāshab*) in confidence... that dwells (*shākan*) alone." Second Chronicles 6:1-2, "Lord has chosen to dwell (*lishkōn*) in thick darkness, I have built a dwell-

ing (*mākōn* l' *shibt* *kā*) for you." Basically the distinction is that *yāshab* is reserved for passages describing man's dwelling among his people on earth. Seldom is *yāshab* used when God's dwelling on earth is under discussion. Solomon even asks the rhetorical question, "Will God indeed dwell (*yāshab*) on the earth?" (1 Kgs 8:27). When *yāshab* is used in connection with God's dwelling it is his heavenly abode that is alluded to. "He that sits (*yōshēb*) in the heavens shall laugh" (Ps 2:4); "You remain forever" (Ps 102:12, [H 13]). The word is suggestive then of majesty and regality. For God's dwelling (*yāshab*) is Jerusalem and Zion (cf. Ps 135:21; 9:11, [H 12]). *shākan*, on the other hand, underscores the idea not of loftiness but of nearness and closeness.

shākēn. Neighbor, inhabitant. The latter meaning is shown in Hos 10:5, "The inhabitants of Samaria shall fear." As neighbor *shākēn* may designate those that are friendly (Ex 3:22; Ruth 4:17) or unfriendly (Ps 44:13, [H 14]; 79:4, 12).

mishkān. Tabernacle. The portable sanctuary constructed by the Israelites in the wilderness described in some detail in Ex 25-31 and 35-40.

Until recent decades biblical scholarship, *vis-à-vis* the tabernacle, was preoccupied with either affirming or denying the reconstructionist approach of Wellhausen in the nineteenth century. In a nutshell, he concluded that the Exodus account of the tabernacle was a literary fiction composed in the postexilic period, and was an idealization of the wilderness era using Solomon's temple as the model. To substantiate his position Wellhausen paraded such "proofs" as: it is doubted whether the Israelites possessed the necessary skills in the wilderness period, especially when they need Phoenician help with Solomon's building or, the quantities of material required and their costliness seem beyond the means of a wandering people recently freed from bondage. The weaknesses in these arguments have been fairly well detected by modern biblical scholarship.

[As to the structure itself, there is a close architectural and chronological parallel in the inmost chapel surrounding the sarcophagus in the tomb of Tutankhamun. The sides were demountable, made of framework boards covered with gold and fastened with sliding bolts. Over the structure was a linen curtain adorned with gold rosettes. The structure is on display in the Cairo Museum. R.L.H.]

A more pressing issue is the degree to which the institution of the tabernacle solves, or complicates, the problem of dovetailing the ideas of God's transcendence and immanence. The tabernacle is the dwelling place of the Lord among his people and yet the "heaven of heavens" are unable to contain him. How to reconcile the appar-

shēkār. Strong drink, beer. Most likely not "liquor" for there is no evidence of distilled liquor in ancient times. It denotes not just barley beer but any alcoholic beverage prepared from either grain or fruit. In all but two of its twenty-three uses in the OT (Num 28:7; Ps 69:12 [H 13]) it appears in connection with *yayin* "wine" usually following it, once preceding it (Prov 31:6).

shikkōr. Drunkard. Either literally: I Sam 1:13; 25:36; I Kgs 16:9; 20:16; Prov 26:9, or figuratively: Isa 19:14; 24:20; Jer 23:9; Ps 107:27.

shikkārōn. Drunkenness. Only in Jer 13:13; Ezk 23:33; 39:19.

V.P.H.

2389 שָׁכַר (*shkr*) **II. Assumed root of the following.**

2389a אֶשְׁכָּר (*'eshkār*) **gift** (Ezk 27:15).

שִׁכְּרֹון (*shikkārōn*). See no. 2388c.

2389.1 שָׁל (*shal*) possibly **error** from Aram *sh"lā'*. Only in II Sam 6:7, meaning and derivation uncertain.

2390 שָׁלַב (*shālab*) **be bound, joined.** Occurs only in the Pual (Ex 26:17; 36:22).

Derivative

2390a שְׁלָבִים (*sh"labbim*) **joinings of bases** (I Kgs 7:28, 29).

2391 שָׁלַג (*shālag*) **to snow.** This denominative verb occurs only once, in the Hiphil (Ps 68:15).

Parent Noun

2391a שֶׁלֶג (*sheleg*) **snow** (e.g. Isa 1:18; Ex 4:6). Symbol of cleansing.

2392 שָׁלַח (*shālā*) **I, be at rest, prosper.**

Derivatives

2932a שָׁלוֹחַ (*shālū*) **prosperity.**

2932b שְׁלִי (*sh"li*) **quiet, private.**

2392c שָׁלֵו (*shālēw*) **quiet, prosperous.**

2392d שְׁלֻוָּה (*shalwā*) **quietness, prosperity.**

The meaning of *shālā*, "be at rest," is applicable only in Job 3:26, "I have 'no rest', no quiet, no repose." In the remaining four passages the emphasis is on prosperity: of those who love Jerusalem, Ps 122:6; of the wicked, Job 12:6; Jer 12:1; Lam 1:5.

shālū. Prosperity. A separate word and found only in Ps 30:7 (according to BDB, p. 1017). The context suggests the idea of the gross delusion that prosperity guarantees stability and is founda-

tional: "In my prosperity I used to say, nothing can ever shake me."

sh"li. Quiet, private. Only in II Sam 3:27. Joab took Abner aside to speak with him in private and there killed him. Why did Joab do such a thing? For at least two reasons. One is for blood-vengeance on Abner for his killing of Joab's brother Asahel (II Sam 2:23). The second is that Joab viewed Abner as a rival of David whose mission of peace to Hebron was only a camouflage. Thus, since Abner has now started to show his hand he must be eliminated, quietly.

shālēw. Quiet, prosperous. The word may apply to the life of an individual (Job 16:12, prior to his physical calamity) or to a nation/country/city (I Chr 4:40, Palestine; Zech 7:7, Jerusalem, in a good sense, but in a bad sense, i.e. "care-free," Ezk 23:42). This root is also used to pinpoint the prosperity of the ungodly (Ps 73:12).

shalwā. Quietness, prosperity. A blessed character trait in anybody's life (Ps 122:7; Prov 17:1). Yet it can become an open door to disaster. Note that one of Sodom's sins was "abundance" of idleness (*shāqat*, Ezk 16:49). It may produce "carelessness" (Prov 1:32). And a political platform promising peace at all costs can be nothing more than a subterfuge and a personal expedient.

V.P.H.

2393 שָׁלָה (*shālā*) **II, draw out, extract** (Job 27:8).

2393a שְׁלִיָּה (*shilyā*) **afterbirth** (Deut 28:57).

שְׁלֵהֶבֶת (*shalhebet*). See no. 1077c.

שָׁלוֹ (*shālū*), שָׁלֵו (*shālēw*). See nos. 2392a,c.

שְׁלֻוָּה (*shalwā*). See no. 2392d.

שְׁלוּחָה (*sh"lūhā*). See no. 2394c.

שְׁלוּחִים (*sh"lūhim*). See no. 2394b.

שְׁלוֹם (*shālōm*), שְׁלִלּוּם (*shillūm*). See nos. 2401a,g.

2394 שָׁלַח (*shālāḥ*) **I, send, send away, let go.**

Derivatives

2394a שֶׁלַחַת (*shelah*) **weapon.**

2394b שְׁלוּחִים (*shillūhim*) **sending away.**

2394c שְׁלוּחָה (*sh"lūhā*) **shoot, branch** (Isa 16:8, only).

2394d מִשְׁלַח (*mishlah*) **undertaking (that to which one stretches out the hand), pasture (place where animals are let free).**

2394e מִשְׁלֹחַ (*mishlōah*) **outstretching, sending.**

2394f מִשְׁלַחַת (*mishlahat*) **discharge, deputation.**

The verb *shālāh* means "to send," "to send away," "to let loose," "to spread," used of strife and discord, "to stretch out," "extend," used of the hand or a rod, "to extend," "reach out," used of roots and branches, and with *ʿēsh* "fire," "to light a fire."

In the first category a man sends another person somewhere (Gen 28:5; 37:13) or he may send such things as tribute (Jud 3:15) or letters (I Kgs 21:8; II Kgs 5:5).

God is often depicted in a similar way as sending men on an official mission as his envoys or representatives. Thus God often speaks of sending his prophets with great earnestness that they might warn Israel (cf Isa 6:8; Jer 1:7; 25:4; 26:5; 35:15; Ezk 2:3-4; Jud 6:8). False prophets are not sent by God (Jer 14:14-15). Moses was God's representative (Ex 4:28; Deut 34:11), as was Gideon (Jud 6:14). The message of the prophets is likewise regarded as being sent from God (Zech 7:12; Isa 9:8 [H 7]) and will accomplish God's purpose (Isa 55:11). Most important, God will send his Saviour to bind up the brokenhearted and set the prisoners free (Isa 61:1).

God sent signs and wonders as he delivered Israel from Egypt (Ps 135:9), but he also warns them that if they turn from him to idols, he will send rebukes, confusion, and a curse on them (Deut 28:20).

The meaning "send away" is generally found in the Piel and is seen in Gen 12:20; 18:16. Genesis 3:23 clearly involves an expulsion, and in Jer 28:16 the meaning involves death. Divorce is a sending away of the wife (Deut 22:19, 29; Isa 50:1).

The third meaning "let loose, free" is also found mostly in the Piel. It is used in the mild sense of formally allowing a guest to leave (Gen 18:16; 24:54) or in the stronger sense of releasing captives such as Israel in Egypt (Ex 4:21), the exiles in Babylon (Isa 45:13), and the prisoners in the pit (Zech 9:11). In Ps 81:12 God gives rebellious Israel up to go their own ways and to suffer the consequences.

Those passages in which God releases various types of plagues on his people should no doubt be regarded in this same category, since the Piel is used. This means that God removes his protective hand and unleashes various hostile forces (Num 21:6; Jer 9:16; Amos 4:10 etc.).

Proverbs 6:14, 19 illustrates the fourth category, "spread" of strife, while the fifth, "stretching out" the hand is seen in I Sam 24:6 [H 7]. In Ps 110:2 Messiah extends his scepter as he rules the nations. The reaching out of roots and branches is seen in Jer 17:8 and Ezk 17:6, while the last category, "to light a fire," "send a fire" is seen in Hos 8:14 and Amos 1:4, 7, 10, 12.

shelah. *Weapon, missile.* Probably originally one that was thrown. Thus Nehemiah's men

worked with one hand while carrying a weapon in the other (Neh 4:17, 23). The word is used eight times with cognates in Ugaritic and Arabic. (This latter word may not be a true cognate since the Arabic verb means "to arm" and "to fight" rather than "to send or throw.")

shillūhim. *Sending away, parting gift.* Used three times. Ugaritic *tlh* "dowry" is cognate.

Bibliography: TDNT, I, pp. 413-20. THAT, II, pp. 909-15.

H.J.A.

2395 שלח (*shlḥ*) II. Assumed root of the following.

2395a שֻׁלְחָן (*shūlhān*) *table.* (So also in ASV and RSV.)

The verb *shālāh* is not found in the OT. Its Arabic cognate means "to strip off hide." The Syriac *shalha* refers to the hide that has been stripped from an animal. The Hebrew usage would seem to derive from the practice of spreading a hide on the ground for use as a table. Ugaritic employs the noun *tlhn* in a sense similar to that of the Hebrew. There are problems, however. The Ug cognate *tlhn* indicates a first consonant "t" which should be represented by "t" in Syriac and by "ṭ" in Arabic. The connection with Arabic and Hebrew may be misleading or some kind of borrowing may be involved. In any event, the meaning is *table* or more generally *place of eating*.

shūlhān is used in the OT with several variations, all of them deriving from the use to which a table is put. In the first place, it describes the physical table itself, as in II Kgs 4:10 and Jud 1:7. In the latter passage conquered kings are pictured as gathering up scraps of food under the table of their conqueror. More frequently the word describes the table spread with food, as in Neh 5:17. Here the emphasis is on the meal rather than on the table itself. (This is true of the table of shewbread also.) From this the metaphorical use derives easily, namely God's provision for man's needs (so Ps 78:19).

An important use of the word is to evoke the picture of the fellowship shared by those seated around the table, such as the beautiful family scene in Ps 128:3 or the false, treacherous fellowship of Dan 11:27, or the fellowship in evil counsel of Ps 69:22 [H 23]. This concept no doubt enters into the imagery of I Cor 10:21. Lastly the word is used to describe the altar of sacrifice, as in Ezk 40:39 and Ezk 41:22.

H.J.A.

שֻׁלְחָן (*shūlhān*). See no. 2395a.

2396 שָׁלַט (*shālaṭ*) I, *exercise power (over), dominate, have mastery.*

Derivatives

- 2396a שָׁלִיט (shallit) *master*.
 2396b שְׁלִטֹן (shiltōn) *mastery*.
 2396c שְׁלֵטֶת (shalletet) *imperious*.

The essential idea of this root is "to exercise autocratic control over," "to have one's way with" anyone. It appears with its derivatives fifteen times in the Hebrew and thirty-two times in the Aramaic, where the meaning is similar to the Hebrew. Akkadian and Arabic use the root in similar fashion. (The Arabic word "Sultan" is formed from the same root.) In Ugaritic, *shlyt* is used as an epithet of *ltn* (Leviathan).

The basic meaning of the root is well illustrated in Neh 5:15, in which the officials serving under the government of Judah before Nehemiah acted in a tyrannical, self-serving, domineering way with the people in imposing heavy burdens of taxation on them. The people were powerless to resist. In Ps 119:133, the psalmist prays that iniquity shall not have dominion over him. He wants to be firmly established in the Word of God so that he can be free from the terrible tyranny of sin. In a slightly modified sense the verb appears in Eccl 2:19, with the meaning "to exercise control over" the fruit of one's labor.

The causative force of the Hiphil is seen in Eccl 5:18 and 6:2 with the sense "empower." In the one passage God gives a man riches and wealth with the power or ability to enjoy them, whereas in the other, he has riches and wealth but lacks the power to enjoy them.

shallit. *Master, ruler, tyrant.* Used in Gen 42:6 to describe Joseph as ruler over all the land of Egypt. Pharaoh had delegated to him absolute control and authority. In Eccl 8:8, both *shallit* and *shiltōn* are used to state that just as man has no authority over the wind to restrain it, so is he lacking in power over the day of death.

shalletet. *Imperious, domineering.* This feminine adjective occurs only once, in Ezk 16:30. It refers to a prostitute who behaves as if she were a law unto herself ("brazen harlot," RSV).

H.J.A.

2397 שָׁלַט (shlt) II. Assumed root of the following.

- 2397a שֶׁלֶט (shelet) *shield* (e.g. II Sam 8:7 = I Chr 18:7).

- שְׁלִטֹן (shiltōn). See no. 2396b.
 שְׁלֵטֶת (shalletet). See no. 2396c.
 שָׁלִי (sh'li). See no. 2392b.
 שְׁלִיָּה (shilyā). See no. 2393a.
 שָׁלִיט (shallit). See no. 2396a.
 שְׁלִישׁ (shālīsh). See nos. 2403e,f,g.
 שְׁלִישִׁי (sh'lishi). See no. 2403b.

- 2398 *שָׁלַק (shālāk) *throw, cast, hurl*. Occurs in the Hiphil and the Hophal.

Derivatives

- 2398a שָׁלַק (shālāk) *bird of prey*, perhaps the cormorant (Deut 14:17; Lev 11:17).
 2398b שְׁלֵקֶת (shalleket) *felling of tree* (Isa 6:13).

shālāk occurs 111 times, always in Hiphil or Hophal. It is the verb normally used with the general meaning "to throw." *tūl* and *rāmā* are synonymous, but are not nearly as common (used eleven times and two times respectively). Other verbs which are sometimes synonymous have specialized meanings, such as *shāmaṭ* "let drop," *sāqal* "throw stones," *nāpal* Hiphil, "cause to fall."

The verb is used in a wide variety of situations ranging from the physical act of throwing an object to the metaphorical use of abandoning or rejecting a person or thing. A common use is illustrated in Jud 8:25; Ex 4:3; 7:9; Gen 37:20. In Ex 32:19 and Deut 9:17 Moses casts the tablets of the Law down to the ground as an expression of his wrath and indignation at Israel's defection from God. But it is more than an expression of wrath; it symbolizes as well the bitter truth that Israel had no sooner entered into the Covenant of Sinai than they had broken it.

Casting someone or something to the ground may be used as a gesture of victory over, and utter annihilation of, someone, as in Dan 8:7 in which the ram (Persia) is thrown to the ground and trampled on in complete defeat by the goat (Greece).

Another important use of *shālāk* is "throw away," "cast off or out." In Neh 13:8, Nehemiah throws Tobiah's things out of the temple. Similarly in Isa 2:20, when God begins to speak in judgment, the idolaters will throw away their idols and run to the caves and rocks. So in Ps 71:9 the Psalmist prays that God will not cast him away (i.e. abandon him) in his old age (cf. also Ps 102:10 [H 11]).

This usage seems to afford a proper explanation of Gen 21:15 in which Hagar "cast the child (Ishmael) under one of the shrubs." Since Ishmael was at this time a teenager it would not seem probable that a physical throwing was involved. Rather what is meant is that Hagar abandoned him under a bush, considering him to be in such a weakened condition that there was no hope for him. Though she remained and watched over him she had given him up for lost.

The sense of "abandon" appears in Ezk 31 and 20:7-8, in which God admonishes his people to abandon, renounce their sins, to throw them away entirely, having nothing more to do with them. This is an important spiritual truth as is

2399 שָׁלַל (*shālāl*)

also the admonition in Ps 55:23 to cast our burdens on the Lord. That is, our cares and burdens are to be thrown away, abandoned into his care, so that we have nothing more to do with them.

God's total forgiveness of sin is graphically portrayed in Mic 7:19, in which God casts the sins of his people into the depths of the sea. The obvious inference is that they are gone forever, never again to be brought to light. Similar to this is Isa 38:17 in which God has cast Hezekiah's sins behind his back (cf. Ps 103:12 using a different verb [Hiphil] of *rāhaq* for the same idea).

Casting someone or something out may also be a symbol of rejection, as in I Kgs 14:9. The idea of rejection is also portrayed as a "casting away from someone's presence or face," as in II Kgs 13:23; 17:20; 24:20.

Bibliography: Cogan, M., "A Technical Term for Exposure," JNES 27:133–35. THAT, II, pp. 916–18.

H.J.A.

שָׁלַקֶת (*shalleket*). See no. 2398b.

2399 שָׁלַל (*shālāl*) I, draw out (Ruth 2:16).

Derivative

2399a שָׁלַל (*shōlāl*) *barefoot* (Mic 1:8; Job 12:17). Cf. *yāhēp* of similar meaning in Isa 20:4.

2400 שָׁלַל (*shālāl*) II, plunder, take spoil.

Derivative

2400a שָׁלַל (*shālāl*) *plunder*.

shālāl II occurs fourteen times, in the Qal and Hithpoel. It is frequently used in parallel to *bāzaz*. Also bearing the same meaning are *shāsā* and its by-form *shāsas*. There seems to be no significant difference among these synonyms.

Taking spoil or booty, was customary. Indeed it was sometimes one of the principle motivations for going to war. Thus Gog, in Ezk 38:10–13, will see a prosperous and apparently vulnerable Israel and will be moved to invade and plunder. Military raids were sometimes ill-disguised plundering expeditions, such as the ill-fated Amalekite raid against Ziklag described in I Sam 30.

God permitted Israel to take spoil in most battles (Deut 20:14). This consisted of women, children, cattle and valuable goods. That a portion at least of the spoil was commonly dedicated to the Lord and used in connection with the tabernacle or temple service is evident from II Sam 8:12 and especially I Chr 26:27, in which David is said to dedicate part of the spoils of victory to the Lord.

There were some occasions when the taking of spoil was not permitted, such as on the victory over Jericho or when an idolatrous Israelite city

was to be destroyed (Deut 13:17). Similarly when Saul was sent to exterminate the Amalekites, no spoil was to be taken (I Sam 15).

The Scripture is very clear that the downfall and spoiling of cities is not an accident of military or political history, but that here also God is in sovereign control. Thus Jerusalem is given into the hands of foreigners (Ezk 7:21), and in Isa 10:6 God sends the Assyrian armies as his instruments of judgment to take spoil. That God will not allow the nations to plunder his people forever is clear from Zech 2:8 [H 12] and Hab 2:8, and in Jer 50:10 it is Babylon's turn to be despoiled. The tables are turned also on Gog in Ezk 39:10.

Ill-gotten gain is called spoil in Prov 1:13, and in Isa 10:2 a corrupt administration takes advantage of those who are defenseless, and makes widows their spoil.

The great joy and the exuberant celebrations attendant on the division of spoils (cf. I Sam 30:16) becomes a point of comparison with the joy of an Israel finally freed from the yoke of oppression in Isa 9:3. The Psalmist (Ps 119:162) rejoices over the treasure of God's word as others rejoice over spoil. The division of spoil is used as a symbol of the fulfilled triumph of Jesus the Messiah (Isa 53:12).

shālāl. Plunder, spoil, booty. Used seventy-five times. Frequently used in parallel is *baz* less frequently *bizzā*, and in one passage *malqōah*. Note the name Maher Shalal Hash-Baz (Isa 8:1, 3 and see *bāzaz*).

Bibliography: Stoebe, N. J., "Raub und Beute," Supp VT 16:340–54.

H.J.A.

2401 שָׁלַם (*shālēm*) be complete, sound.

Derivatives

- 2401a שָׁלוֹם (*shālōm*) *peace*.
- 2401b שְׁלֵמָה (*shelem*) *peace offering*.
- 2401c שָׁלַם (*shālam*) *be in a covenant of peace*. Denominative verb.
- 2401d שָׁלַם (*shālēm*) *perfect, whole, full*.
- 2401e שָׁלַם (*shillēm*) *recompense* (Deut 32:35, only).
- 2401f שְׁלֵמוֹן (*shalmōn*) *reward, bribe* (Isa 1:23, only).
- 2401g שְׁלִיָּם (*shillūm*), שְׁלֵמָה (*shillūm*) *recompense, reward*.
- 2401h שְׁלִימָה (*shillūmā*) *reward* (Ps 91:8, only).
- 2401i שְׁלֹמֹה (*sh' lōmōh*) *Solomon*.

The general meaning behind the root *sh-l-m* is of completion and fulfillment—of entering into a state of wholeness and unity, a restored relationship.

Of this group, some take their meanings from the comparatively infrequent simple stems while

the others *shillēm*, *shillūm*, and possibly *shal-mōn* reflect the intensive Piel sense. The apparent diversity of meanings between the two stems can be accounted for in terms of the concept of peace being restored through payment (of tribute to a conqueror, Josh 10:1), restitution (to one wronged, Ex 21:36), or simple payment and completion (of a business transaction, II Kgs 4:7).

The payment of a vow (Ps 50:14) completes an agreement so that both parties are in a state of *shālōm*. Closely linked with this concept is the eschatological motif in some uses of the term. Recompense for sin, either national or personal, must be given. Once that obligation has been met, wholeness is restored (Isa 60:20; Joel 2:25).

Adjectivally, *shālēm* is used of an attitude (a "perfect" heart; e.g. I Kgs 8:61; I Chr 28:9), and of a complete amount (of money, Ruth 2:12; of sin, Gen 15:16; of a whole nation, Amos 1:6, 9). An accurate weight is called "perfect" (Deut 25:15) or "just" (Prov 11:1).

Interesting is that *shālēm* is used of the whole (i.e. uncut) stones for the altar (Deut 27:6; Josh 8:31) and also of the dressed stones used for the temple (I Kgs 6:7).

shālōm. *Peace, prosperity, well, health, completeness, safety.* ASV and RSV similar.

shālōm, and its related words *shālēm*, *shelem* and their derivatives, are among the most important theological words in the OT. *shālōm* occurs over 250 times in 213 separate verses (so Durham, p. 275. BDB lists 237 uses). The KJV translates 172 of these as "peace." The remainder are translated about 30 different ways, many only a single time each. The LXX uses various members of the *sōzō*, *eirēnē*, and *teleios* word groups to translate *shālōm*. *shālōm* which occurs in other members of the Semitic language family, was influential in broadening the Greek idea of *eirēnē* to include the Semitic ideas of growth and prosperity.

shālōm means "absence of strife" in approximately fifty to sixty usages; e.g. I Kgs 4:25 [H 5:4] reflects the safety of the nation in the peaceful days of Solomon when the land and its neighbors had been subdued.

"Peace," in this case, means much more than mere absence of war. Rather, the root meaning of the verb *shālēm* better expresses the true concept of *shālōm*. Completeness, wholeness, harmony, fulfillment, are closer to the meaning. Implicit in *shālōm* is the idea of unimpaired relationships with others and fulfillment in one's undertakings.

About twenty-five times in the OT, *shālōm* is used as a greeting or farewell (Jud 19:20; I Sam 25:6, 35). To wish one *shālōm* implies a blessing (II Sam 15:27); to withhold *shālōm* implies a curse (I Kgs 2:6). In modern Hebrew *shālōm* is

used for "hello" and "goodby." Note the cognate Arabic *salaam*.

shālōm is the result of God's activity in covenant (*b'rit*), and is the result of righteousness (Isa 32:17). In nearly two-thirds of its occurrences, *shālōm* describes the state of fulfillment which is the result of God's presence. This is specifically indicated in those references to the "covenant of peace" (*b'rit shālōm*, Num 25:12; Isa 54:10; Ezk 34:25; Mal 2:5) with his chosen representatives, the Aaronic priests and the Davidic monarchs. The peace that marks the conclusion of an agreement between adversaries (Isaac and Abimelech, Gen 26:29), business partners (Solomon and Hiram, I Kgs 5:12 [H 26]), and man and God (Abraham, Gen 15:15) is couched in terms of covenant agreement.

This sort of peace has its source in God. He is the one who will speak *shālōm* to his people (Ps 85:8 [H 9]). His promise to David in I Chr 22:9-10 puts *shālōm* in context with *m'nūhā* "calmness," *nūah* "rest," and *sheqet* "to be quiet," as these are gifts from God. The classic statement of this concept is the Aaronic benediction (Num 6:24-26) which identifies the man to whom God has given *shālōm* as the one who is blessed (*bārak*), guarded (*shāmar*), and treated graciously (*hānan*), by Yahweh. This is fulfillment through the divine gift.

There is also a strong eschatological element present in the meaning of *shālōm*. Messiah, "David's greater son," is specifically identified as the Prince of Peace (*šar shālōm*—the one who brings fulfillment and righteousness to the earth).

Paul (Eph 2:14) links these themes in his identification of Christ as our peace. He is the messianic prince who brings wholeness, but he is also God's last word—the "concluding sacrifice" that brings redemption to mankind.

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shelem. *Peace offering, thank offering.* ASV and RSV similar, with RSV using "sacrifice" in Prov 7:14.

shelem occurs nearly ninety times in the OT, all but once (Amos 5:22) in the plural form *sh' lāmim*. Along with many other words in the cultic vocabulary, *shelem* has its roots in the

common ancient Northwest Semitic language group. It occurs in Ugaritic (*šlmm*, UT 19: no. 2424) and the apparent plural form parallels other loanwords (e.g. *ʾūrim*, *tūmmim*, *īʾrāpim*).

The ritual for offering a *shelem* is like that for the *ʾōlā* (q.v.), except that only the fat around the intestines, the kidneys, the liver, and the fat of the sheep's tail is burned on the altar (Lev 3). Characteristic of the *shelem* is the fact that the rest of the victim was shared by the priest and the worshiper who offered the sacrifice. The priests received as their part the breast and the right leg ("sample," *īʾrūmā*, *īʾnāpā*. See Driver, JSS 2:100 for a discussion of these terms usually translated "wave-offering" or "heave-offering," Lev 7:28–34; 10:14–15). The remainder was to be shared by the worshiper, his family, and guests. Whatever remained after three days was to be burned.

According to the prescriptions in Lev 7:12–17 and 22:18–30, there were *shʾlāmim* of praise (*tôdā*) which was a free gift (*minḥah*, q.v.) accompanied by leavened and unleavened cakes offered in thanksgiving; *shʾlāmim* of free inclination (*nʾdābā*) offered freely out of devotion; and *shʾlāmim* of special vows (*nādar*) offered in fulfillment of a previous promise. The distinctions among these three categories are not always precise.

Current understanding of the meaning of *shelem* follows three main lines of thought. First, *shelem* symbolizes the gift of *shālôm*, i.e. the blessing of wholeness, prosperity, and the status of being at peace with God. This involves more than forgiveness of sin, in that fullness of life, prosperity, and peace with men is the expected result of *shālôm* status.

A second alternative is identified by de Vaux as "communion sacrifice," i.e. one in which there is a sharing of the sacrificial animal and the resultant fellowship around a meal. The *shʾlāmim*, then, were social occasions "before" the Lord (never "with" the Lord; cf. Deut 12:7, 18; 14:23, 26; 15:20). There is no sense of attaining mystical union with God through these sacrifices. Rather there is a sense of joyful sharing because of God's presence. Note too, that a quarter of the animal is shared with the priest (Lev 7:32).

Thirdly, the fact that the *shelem* usually comes last in the lists of the offerings (though not in the description of Lev 1–5), has prompted some scholars to argue that this is a "concluding sacrifice." This derives *shelem* from the rare Piel meaning "to complete." If this sense is correct, the NT references to Christ our Peace (e.g. Eph 2:14) become more meaningful, as he is the final sacrifice for us (cf. Heb 9:27; 10:12).

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179–80, 258–59. Köhler, Ludwig, *Old Testament Theology*, Westminster, 1958, pp. 188–89, 250, n. 149.

shʾlômōh. *Solomon* (the man of peace). Second son of David and Bathsheba, third king of the united kingdom.

The last years of David's life were marred by political strife caused by his sons as they strove for the throne. Under the influence of Nathan the prophet and Bathsheba (I Kgs 1:11ff.), David acknowledged Solomon as his successor.

Solomon's reign is significant, for it marks the first of the dynastic rulers of Judah. Solomon is noted for his wisdom and his contributions to the OT scriptures.

His insight into the strategic value of his territory and his monopolistic control of the ancient near eastern trade routes plus his important copper mining from south of the Dead Sea and all his metal working, provided him with great wealth that enabled him to sustain a large standing army and to construct and maintain the fortified cities (e.g. Megiddo, Hazor, Eglon, Gezer), that guaranteed his independence. The institution of corvée (*mas*) and its imposition on Israelites was extremely unpopular, and when his son Rehoboam tried to continue this policy, he forced the division of the kingdom.

Solomon's prize jewel was the Jerusalem temple which was built under his direction. He appears as the precursor of the great messianic king (II Sam 7:12–16).

Bibliography: Bright, John, *A History of Israel*, 2nd ed. Westminster, 1972, pp. 206–24. Hubbard, David A., "Solomon," in NBD, pp. 1201–4. G.L.C.

שָׁלַמֹן (*shalmōn*). See no. 2401f.

2402 שָׁלַף (*shālap*) **draw out, draw off** (ASV and RSV similar).

shālap is used twenty-four times, mainly of the drawing out of a sword from the sheath. It occurs similarly in Akkadian.

shālap is used in the ordinary sense of "drawing out" a sword in I Sam 17:51. The Qal active participle is used in such passages as Jud 8:10, II Sam 24:9 and II Kgs 3:26 to describe warriors: "those who draw the sword" (NASB translates "swordsmen," NEB "armed men").

An important series of passages involves the use of the Qal passive participle, and describes the Angel of the Lord as standing with "drawn sword." This expression portrays him as standing ready to strike. Thus in Num 22:23, 31 Balaam is met by the Angel and receives by this a solemn warning that he is in imminent danger of being struck down in judgment. In I Chr 21:16,

David sees the Angel standing between heaven and earth, drawn sword in his hand.

Two passages require brief mention. In Ruth 4:7-8, *shālap* is used of drawing off a shoe. In Ps 129:6 it is used of grass growing on the rooftops. Commentators are divided here between the translation "before it sprouts (or shoots up)" and "before it is plucked up". The latter would seem to be preferable (so LXX).

Bibliography: Dahood, Mitchell, *Psalms* III, AB, p. 232. Speiser, E. A., "Of Shoes and Shekels," *Oriental & Biblical Studies*, University of Pennsylvania Press, 1967, pp. 151-56.

H.J.A.

2403 *שָׁלַשׁ (shālāsh) *do a third time, do three times.* Denominative verb occurring in the Piel and Pual.

Parent Noun

- 2403a שָׁלוֹשׁ (shālōsh) *three.*
 2403b שְׁלִישִׁי (sh'lishi) *third, one third.* Used fifteen times.
 2403c שְׁלֹשֹׁם (shilshōm) *three days ago, day before yesterday.* Used twenty-five times, always in conjunction with 'etmōl or t' mōl.
 2403d שְׁלֹשִׁים (sh'lōshim) *thirty.* This is the plural form of *shālōsh* "three."
 2403e שְׁלִישׁ (shālīsh) *I, third part* (of a measure). Found twice.
 2403f שְׁלִישׁ (shālīsh) *II, a musical instrument, three stringed (?), or triangular (?), or three-barred (?).*
 2403g שָׁלִישׁ (shālīsh) *III, shield carrier, adjutant.* Used sixteen times.
 2403h שְׁלֶשֶׁת (shillēsh) *third generation.*
 2403i שְׁלִשִּׁים (shālīshim) (*Qere*), שְׁלִשִּׁים (Kethib) *excellent things.*

shālōsh. Three. This number plays a significant role in the Old Testament. As the first of the plural numbers (two is considered dual) it very easily came to represent the smallest complete cycle. It cannot be accidental that periods of three days, weeks, months or years are so frequently encountered in the Scriptures. When Ezra assembled the Jews at the river in preparation for the return to Jerusalem (Ezr 8:15) he stayed there three days, during which time he mustered the people and found no Levites present. This was evidently a time of final preparation. After they arrived, he waited three days before tallying all the wealth they had brought along (Ezr 8:32-33). Similarly, Nehemiah waited three days after arriving in Jerusalem before beginning his survey of the walls (Neh 2:11).

A period of three units of time seems to have been appropriate for justice to have run its course when tempered by grace. Thus Joseph impris-

oned his brothers three days (Gen 42:17). Israel experienced a famine of three years (II Sam 21:1) before discovering the reason, and Elijah's drought lasted three years (I Kgs 18:1). In each case the deliberate design was a full taste of retribution to be followed by a gracious restoration. It is highly probable that there is a similar significance in the choice of the three day sojourn of Jesus' body in the grave, i.e., man's sin fully judged, yet grace triumphant.

A threefold act gives a sense of finality, of definitiveness. Elijah stretched himself three times on the dead boy (I Kgs 17:21). After Leah had given birth to three sons she felt that now she had proven herself and that Jacob must now surely accept her fully (Gen 29:34). The threefold blessing of Aaron in Num 6:24-27, in which the name of the Lord is invoked three times on Israel, has a definitive quality, as does the trisagion of Isa 6:3, and while the doctrine of the Trinity is not hereby proven, it is at least consistent with the New Testament revelation.

As the number of the smallest plurality, three was appropriate as representing an innermost circle of friends or followers. Thus, of David's thirty mighty men, three were distinguished as being most select (II Sam 23:9). (Cf. also the three select disciples among Jesus' twelve.)

The religious year had gone full cycle when the three major feasts had been celebrated (Ex 23:14, 17), and Daniel made it a rule to pray three times daily.

shālīsh. Shield carrier, adjutant, originally referred to the third man in a war chariot, the one who was the shield carrier for, and assistant to, the warrior. This followed the custom of the Hittites and Assyrians. Bidkar, in II Kgs 9:25 has this function. In most passages the word is used in the more general sense of a high military officer serving as adjutant to the king (cf. II Kgs 7:2 and 10:25).

shālīshim (Qere) shilshwm (Kethib). Excellent things. This word is difficult. KJV, NASB, NIV marg. translate "excellent things" as the pl. of *shālīsh*. RSV, NIV and many translate "thirty sayings" as from *sh'lōshim*. Another possibility is *shilshōm* "formerly" (NIV marg., NASB marg.). The question is complicated by the somewhat similar Egyptian work "Wisdom of Amen-em-Opet" which is divided into thirty chapters and urges attention to "these thirty chapters." Some claim that a dependence on this work can be found in the following sayings of Prov 22:22-24:22 which can be divided into thirty sayings. First, it may be said that dependence on the Egyptian work is sometimes overemphasized and cannot be found at all in the latter part of this section. Second, the division into thirty sayings is not certain. They may be divided differently. Still, it may be that

there was a schematic use of the number thirty in such writings and that this stylistic device is witnessed to both in the Egyptian work and in this section of Prov. For further discussion, cf. Harris, R. L., "Proverbs," WBC, pp. 556-57.

Bibliography: For *shālōsh*: Pope, M., "Number," in IDB. White, W., "Number," in ZPEB. For *shālīsh*: Thompson, J. A., "Chariot," in ZPEB. AI, p. 122. Wevers, J. W., "Chariot," in IDB.

H.J.A.

שָׁלֹשִׁים (*sh'lōshim*). See no. 2403d.

שָׁלִישִׁים (*shālīshim*), *Kethib* שלשום. See no. 2403i.

שִׁלְשֹׁם (*shilshōm*). See no. 2403c.

2404 שָׁם (*shām*) **there** (so ASV and RSV).

shām is a very common adverb which has cognates in Ugaritic *šm*, Arabic *tamma* and *tumma*, ancient Aramaic *shm* and Biblical Aramaic *tamma*.

It may have 1) a locational significance such as in Amos 7:12, "Eat your bread there and prophecy there"; 2) an ablative use with the preposition *min*, Gen 2:10 "from there," I Kgs 17:13 "from it," i.e. "out of it"; 3) a directive force, with or without the "Directive *he*" (Gen 2:8, Jer 19:2); or 4) a temporal force "then," "at that time" (Ps 132:17, "then will I cause the horn of David to spring up").

H.J.A.

2405 שֵׁם (*shēm*) **name**.

This noun appears 864 times, but less than 90 times in the plural. No certain etymology has been established for this root. Two earlier conjectures are now rejected: Redslob (*Zeit. deut. morgenländische Gesellschaft* 1872: 751-56) sought to derive it from the root *shm* "to be high" and thus "monument" (Gen 11:4), "excellence" or "majesty" (Ps 54:1 [H 3]), while others have regarded it as a shortened form of *shēma'*. But the argument put forth by W. R. Smith (*Kinship*, 213) is preferred by some today. It derives *shēm* from the Arabic root *wšm* "to mark or brand," hence an external mark to distinguish one thing or person from another.

The concept of personal names in the OT often included existence, character, and reputation (I Sam 25:25). Often the plural form of *shēm* is rendered as "persons," (e.g. Num 1:2, 18, 20; 3:40, 43; 26:55). Further "to cut off the name" was equal to liquidating the person himself (Deut 7:24; 9:14; I Sam 24:21 [H 22] etc.). The name chosen for a child was often descriptive of the parent's wishes or expectations for the personality that was to mature. This is particularly evi-

dent in the renaming process, e.g. Jacob becoming Israel (Gen 35:10).

One of the favorite devices (found in seventy-nine passages) was the use of word play; observe this literary form in Jer 1:11-12; Mic 1:10-15; Hos 1:4-5, etc. The same device is found in the Egyptian *Westcar Papyrus*, a story about the birth of triplets and how they were named and then a pun on each name was recorded!

The name of YHWH, generally vocalized as Yahweh is the great theme of the OT name-theology. In Ex 6:2-3 the Lord indicates that no special revelation had been granted to the patriarchs by his name, Yahweh. But since that name occurs in Genesis almost 150 times, many have been misled to conclude that this either indicates the lateness of those parts of Genesis or a flat contradiction between two traditions in the Pentateuch. The solution lies in the Niphal reflexive verbs in Ex 6:2-3 and the *Beth Essentiae* before El Shaddai and its extended force before Yahweh. The resulting affirmation made in the text is that God claims "I manifested myself in the character of [Beth Essentiae] El shaddai but in the character [Beth Essentiae implied] Yahweh, I did not make myself known to them." The same idea is implied in Ex 3:13 where the interrogative *mā* "what" asks for the character of a person, while *mī* "who?" only requires identity.

In some passages *shēm Yahweh* is so inextricably bound up with the being of God, that it functions almost like an appearance of Yahweh (Ex 23:20-21; Isa 30:27). Cf. the tabernacling of the Name at various spots almost like a Christophany (Ex 20:24; Deut 12:5; II Sam 7:13, etc.).

The name of God also signifies the whole self-disclosure of God in his holiness and truth (Ps 22:22 [H 23]). This Name can be "walked in," i.e. people are to live according to its teaching (Mic 4:5).

Several important formulas or prepositional phrases using *shēm* must be observed. "To call one's name" over something signifies ownership, possession, and protection, e.g. of David over a city (II Sam 12:28), of seven women requesting one man's name (Isa 4:1), of God over the nations (Amos 9:12) and over Israel (Isa 63:19). This is to be sharply set off from the formula "to appoint a name" (*šim shēm l'*) (Jud 8:31; II Kgs 17:34; Neh 9:7) which means "to confer a new name." More usual is the sense of commission by the use of *b' shēm Yahweh* or *b' sh' mī* (I Sam 17:45; I Kgs 18:32; Jer 14:14; Deut 18:20).

Contrary to the emphasis of von Rad (*Studies in Deuteronomy*, pp. 37-44), "name-theology" does not replace the older "glory-of-the-Lord theology" associated with the ark, cloud, and fire. Von Rad suggests an evolutionary development, whereby material presence was replaced

by a more sophisticated tendency toward hypothesis for all these concepts: the ark, the angel of the Lord, the face of the Lord, the glory of God and the Name of the Lord are presented as representations and pledges of Yahweh's presence. Rather it is our Lord's preparation for the full disclosure of the Trinity as well as the Incarnation of his Son to come.

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W.C.K.

2406 שָׁמַד (*shāmad*) *be destroyed, exterminated (Niphal); destroy, exterminate (Hiphil)*. (ASV and RSV "be destroyed" and "destroy.")

shāmad occurs sixty-three times. There are a number of Hebrew verbs whose semantic range includes the meaning "destroy" (thirty-eight are so translated one or more times in the KJV), but many of them take on this meaning only in certain contexts. *kālā*, for example, has the perfectly innocent meaning "be complete," but may in the Piel mean "put an end to, destroy." Similarly *bāla* "to swallow" and *āsap* "to gather." *shāmad*, on the other hand, always means "to destroy" or "annihilate." It is always used in passages dealing with vengeance or with the judgment of God.

The objects of destruction occurring with *shāmad* are mostly persons, whether a nation (Deut 4:26; 28:20, 24, 45), groups of nations (Deut 7:23), a family, etc. Of the sixty-three occurrences of the verb, in only four (Lev 26:30; Num 33:52; Hos 10:8; Jer 48:8) is the object of destruction other than personal.

The destruction depicted by *shāmad* usually involves a rather sudden catastrophe such as warfare or a mass killing, but in one passage it is the result of attrition due to famine and oppression (Deut 28:48, 63). In yet another passage God is depicted as the basic cause of the destruction (*shāmad*), while his people are his instruments of destruction (*abad*, Deut 9:3).

The destruction may be permanent (Moab in Jer 48:42, Jacob in Gn 34:30, God's enemies in Ps 83:11) or, less frequently, impermanent as in II Kgs 10:28 in which Baalism was destroyed, but whose roots remained, and which reemerged later (II Kgs 21:3).

Bibliography: THAT, II, pp. 963–64.

H.J.A.

2407 שִׁמְהָ (*shmh*). *Assumed root of the following.*

2407a שָׁמַיִם (*shamayim*) *heaven, heavens, sky*. (ASV and RSV similar).

Cognates are found in Ugaritic *shmm*, Akkadian *shamû* (singular, "rain"; plural, "heaven"), Aramaic, Arabic, and South Arabic.

The usage of *shamayim* falls into two broad categories, 1) the physical heavens, and 2) the heavens as the abode of God. Under the first category, heaven includes all that is above the earth, and any given passage may include all or merely a part of the whole. Heaven and earth together constitute the universe (Gen 1:1). They yield rain (Gen 8:2), snow (Isa 55:10), frost (Job 38:29), fire (II Kgs 1:10), dew (Deut 33:13), and thunder (I Sam 2:10). They hold the sun, moon, planets, and stars (Gen 1:14; 15:5; Isa 14:12; Amos 5:26). Zechariah 2:6 [H 10] speaks of the four winds of the heavens, and Ps 135:7 says that God brings forth the wind from his storehouses.

The heavens are frequently described in figurative language as having windows (Gen 7:11; II Kgs 7:2; Mal 3:10, though the word here is more likely sluice-gates such as are used in irrigation, see 'arubbā), gates (Gen 28:7), doors (Ps 78:23), pillars (Job 26:11), and foundations (II Sam 22:8). They are stretched out and spread out like a tent or a curtain (Isa 40:22).

The use of such figurative language no more necessitates the adoption of a pagan cosmology than does the modern use of the term "sunrise" imply astronomical ignorance. The imagery is often phenomenological, and is both convenient and vividly forceful. Thus a disobedient Israel would find the heavens to be like iron (Lev 26:19) or like bronze (Deut 28:23), not yielding the much-needed rain. Note that if the heavens were conceived of as a metallic vault, as is commonly suggested from Gen 1:8, 14 etc., the above passages would be meaningless, since the skies would already be metal. The word *rāqia'* (q.v.) comes from the verb meaning "to hammer out" and "stretch (a piece of metal) out" as an overlay. It is the idea of spreading out that carries over to the noun, not the idea of a metallic substance. "Expanse" is an acceptable translation.

Heaven is, secondly, the abode of God (Deut 26:15; I Kgs 8:30), and it is from there that he reaches down to do his will on earth. As the heavens are infinitely high above the earth, so are God's thoughts and ways infinitely above man's ability to comprehend (Isa 55:8–9). God is in sovereign control (Ps 2:4). He is able to reach out in judgment (Gen 19:24ff) and in salvation alike (Ps 57:3 [H 4]; Deut 33:26). Jeremiah 23:24 states that God fills heaven and earth, and Solomon recognizes that all of heaven and the highest heavens themselves ("heaven of heavens") cannot contain the Almighty God. As vast as the heavens are, they are merely part of God's creation, and he stands above it all. Therefore Solomon has no illusions that God has need of his temple or that it can contain him. Yet God has graciously conde-

scended to dwell there and to be approached by sinful man. Isaiah states (Isa 57:15) that though God dwells in the high and lofty place, he will also dwell with those of a contrite and humble spirit.

The heavens tell of the glory of God (Ps 19:1 [H 2]), declare his righteousness (Ps 50:6), and praise him (Ps 69:34 [H 35]). As grand as they are, they merely point to the Creator and are not to be worshiped (Ex 20:4; Jer 44:17–25). Though the heavens are his throne, they will one day vanish like smoke (Isa 51:6) and be rolled up like a scroll (Isa 34:4). Then God will create a new heaven and a new earth, unmarred by the effects of sin (Isa 65:17; 66:22). The joy and glory of completed redemption will be reflected in all of creation.

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H.J.A.

שָׁמָה (shammā). See no. 2409d.

שְׁמוּטָה (sh' mūtā). See no. 2412d.

2408 שָׁמַת (shāmat) **release, let drop, let loose, let rest.** (ASV and RSV similar.)

Derivative

2408a שְׁמוּטָה (sh' mittā) **a remitting,** used five times, always in connection with the dropping or remission of debts.

The verb is used in both the physical and the metaphorical senses. In the physical sense it means "to drop" something or someone or "to throw (something) down." In II Sam 6:6 and the parallel I Chr 13:9, the verb has been generally treated in one of two ways, 1) "the oxen stumbled" (ASV, NEB, RSV, NIV, Keil), or 2) "the oxen upset it" (NASB, KB) or "shook it" (KJV, LXX). Since the Qal is generally transitive, the second choice seems preferable, "the oxen caused (the ark) to drop."

The noun *sh' mittā* occurs only in Deut, always with the sense of the remission of a debt (Deut 15:1–2, 9; 31:10). The commandment with regard to the releasing of a debtor from his debts every seven years was a continuing reminder that those who had themselves experienced the grace of God in the remission of sins ought also to manifest the spirit of grace in their interpersonal relationships.

In another context the verb is used in the

command of Ex 23:11 to "let (the land) rest, lie fallow" every seven years. The lesson is one of obedience and trust in the provision of God. God promised to bless far beyond any loss that would come about by letting the land rest or by releasing the debtor every seven years.

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H.J.A.

שָׁמַיִם (shāmayim). See no. 2407a.

שְׁמִינִי (sh' minī). See no. 2411c.

שְׁמִינִית (sh' minit). See no. 2411c.

שָׁמִיר (shāmīr). See no. 2416a.

2409 שָׁמָם (shāmēm) **be desolate, appalled.**

Derivatives

2409a שָׁמָם (shāmēm) **devastated, deserted.**

2409b שְׁמָמָה (sh' māmā) **devastation, waste.**

2409c שְׁמָמָה (shim' mā) **devastation** (Ezk 35:7).

2409d שְׁמָמָה (shammā) **waste, horror, appallingment.**

2409e שְׁמָמֹן (shimmāmōn) **horror** (the feeling of inner desolation at the prospect of divine judgment, Ezk 4:16; 12:19).

2409f מְשָׁמָה (m' shammā) **devastation** (e.g. Ezk 6:14; 33:28), **horror** (Ezk 5:15).

shāmam is used with its derivatives 195 times in the Hebrew Old Testament and once in Biblical Aramaic. Basic to the idea of the root is the desolation caused by some great disaster, usually as a result of divine judgment. The verb *hārab* with its derivatives is frequently found in close association with *shāmam* and often overlaps it semantically, but *hārab* has as its basic idea a state of heat and dryness with lack of vegetation. This may be due to divine judgment, but not at all necessarily so. In the case of *shāmam*, heat or dryness is not inherent in the root, but rather it describes the result of disaster and judgment.

"Desolation" most frequently applies to places and things. In Isa 64:10, Isaiah is praying for a restoration of Jerusalem, which had come under God's judgment and was now a desolation (q.v.). In Joel 2:3 the land which had been "like the Garden of Eden" before the locust plague has become a "desolate wilderness." Other objects of desolation are the high places (Ezk 6:6), the gates of Jerusalem (Lam 1:4), a camp (Ps 69:25 [H 26]), storehouses (Joel 1:7), highways (Isa 33:7 [H 8]), altars (Ezk 6:4).

The book of Daniel has four passages employing the Polel form of the verb (*m' shōmēm* and

shōmēm). There is a causative (or, better, factitive) force here similar to the use of the Hiphil, except that the Hiphil generally involves a physical devastation, while the Polel seems to put more stress on the fact that someone has caused the sanctuary or altar to be polluted, thus rendering it unfit for the worship and service of God. These passages are Dan 8:13; 11:31; 9:27; and 12:11. In the first two, Antiochus Epiphanes is depicted as doing away with proper sacrifices and in 11:31 as setting up an "abomination" (*shiq-qūs*), generally understood to be an idol or pagan altar. In this activity he foreshadows the Antichrist as described in 9:27 and 12:11. Jesus refers to the coming idolatrous practices of Antichrist by the term "the abomination of desolation" (Mt 24:15 and Mk 13:14). The presence of this abomination in the sanctuary makes it desolate, unfit for proper worship.

In just a few special instances, people are the objects of devastation. Thus Jeremiah speaks of himself as having been "torn to pieces" and "made desolate" in Lam 3:11 (cf. also 1:13). This is obviously figurative language. There are three passages in which a woman is referred to as "desolate." In Isa 62:4 God says that when he redeems Israel, his people will no longer be called a woman that is "forsaken" and "desolate," but rather Hephzibah ("My delight is in her") and Beulah ("Married"). Similar to this is Isa 54:1.

From the above it is not difficult to see how the second major use of the root is derived, the sense of "horror" and "shock" brought about by the vision of desolation. It is the inner response to the outward scene. Examples are Jer 4:9; I Kgs 9:8; Ps 40:15 [H 16]. In such passages as II Kgs 22:19 and Deut 28:37 Israel becomes an "object of horror" to those who behold him, *shammâ* here used with words such as "taunt," "proverb," "curse."

shammâ. Waste, horror, appallment. Used thirty-nine times. The basic distinction between *shammâ* and *sh'mâmâ* seems to lie in the fact that *shammâ* in most passages stresses the horror caused by the desolation of judgment. It is frequently used with words such as "curse," "reproach," "byword," "object of hissing." Thus in *sh'mâmâ* the stress is usually on the desolation itself, while in *shammâ* the emphasis is on the *spectacle* of the desolation, the reaction it causes. The verb *shāmam* covers both ideas.

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H.J.A.

שָׁמֵן (*sh'māmôn*). See no. 2409e.

2410 שָׁמֵן (*shāmēn*) **I, be(come) fat.**

Derivatives

- 2410a שָׁמֵן (*shāmēn*) **fat, rich.**
 2410b שָׁמֵן (*shāmān*) **fatness** (Gen 27:28, 39, only).
 2410c שָׁמֵן (*shemen*) **oil.**
 2410d אֲשֵׁמָנִים (*'ashmannim*) **the stout** (Isa 59:10, only).
 2410e מִשְׁמָן (*mishmān*) **fatness** (e.g. Isa 17:14; Dan 11:24).
 2410f מִשְׁמָן (*mashmān*) **richly prepared food** (Neh 8:10, only).

shāmēn. Fat, rich, an adjective used ten times. It is used to convey the idea of prosperity and well-being. A synonym is *bārî'* which has reference to physical fatness, and then also to well-being.

shāmān. Fatness, used twice, in Gen 27:28, 39. It is used metaphorically, of the richness of the field.

shemen. Oil, generally olive oil whether pure or prepared for various uses such as perfume or ointment. It is used 190 times. A synonym is *yīshār* which also means "olive oil." *shemen* is the general word for olive oil in its various uses, while *yīshār* refers to the fresh product. It is regularly associated with *tīrōsh* "new wine" and *dāgān* "grain" in reference to the produce of the land. (*shemen* is sometimes associated with *yayin* as a part of provisions "wine.") The word *hēleb* refers to animal fat, though it may be used metaphorically in reference to that which is best or select. *shemen* has cognates in Akkadian, Phoenician, Arabic, Syriac, and Ugaritic.

It is generally used in the literal sense, though its metaphoric use is not uncommon. The oil referred to is generally olive oil (Est 2:12 "oil of myrrh" may be a liquid form of myrrh, or it could be myrrh mixed with oil), and it played a very important role in the life of the ancients. 1) It was used for shortening in cooking (I Kgs 17:12-16), mixing the oil with flour in the baking of bread. 2) It was used in various ways in connection with sacrifices and worship. The oil itself was given as an offering (Lev 2:15-16; Ezk 45:14), or it was mixed with flour (Lev 8:26; 2:1-3; Ex 29:40). Certain offerings were specifically not to have any oil with them, the sin offering (Lev 5:11) and the grain offering of jealousy (Num 5:15). 3) *shemen* played an important symbolic function in various consecration ceremonies. Thus kings and priests were anointed with oil (I Sam 16:13; I Kgs 1:39; Lev 8:12; Ex 30:23-33 gives the formula for preparing the anointing oil), symbolizing the rich blessing of God. The tabernacle and its contents was so consecrated (Lev 8:10). 4) It was important in cosmetics and perfumery (Amos 6:6; Song 1:3; II Sam 14:2; Ps 104:15) as well as 5) for medi-

cinal purposes (Isa 1:6). 6) Oil was also used in lamps (Ex 25:6; 27:20; Lev 24:2).

Oil came very naturally to be a symbol of prosperity. So in Moses' blessing on Asher, "Let him dip his foot in oil" (Deut 33:24). A mark of peculiar blessing of God on his people is given in Deut 32:13 as a situation in which even the rocks give forth honey and oil. That is, even that which would normally be sterile and unproductive gives forth rich yields under God's blessing (cf. also Job 29:6).

In Isa 61:3 and Ps 45:7 [H 8] the "oil of joy" symbolizes the blessed condition of one who is under God's special favor.

The verb, the adjective *shāmēn* and the nouns *shāmān* and *mishmān* speak, with one exception (Isa 6:10, where the hearts are fat—insensitive, unresponsive), of well-being and prosperity. So in Deut 32:15 and Jer 5:28, God's people have become fat and prosperous and have turned from their God who made their prosperity possible. What is in view here is not obesity but a state of being well-fed and healthy.

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H.J.A.

2411 שִׁמְנוֹ (*shmn*) II. Assumed root of the following.

- 2411a שִׁמְנָה (*sh'mōneh*), שִׁמְנָה (*sh'mōnā*) **eight**.
 2411b שִׁמְנִים (*sh'mōnim*) **eighty**.
 2411c שִׁמְנִית (*sh'mīnī*), שִׁמְנִית (*sh'mīnīt*) **eighth, sheminith**.

A musical term meaning "eighth" found in I Chr 15:21 and in the headings of Ps 6 and 12. Possibly it refers to an instrument with 8 strings or to an octave. Each time it occurs with the preposition 'al, "upon" (KJV, NASB), "according to" (NIV), or "tuned to" (NASB, I Chr 15:21). In I Chr 15:21 several musicians were celebrating the bringing of the ark to Jerusalem by playing harps "'al the sheminith." For other such terms see *selā*.

H.W.

שִׁמְנִים (*sh'mōnim*). See no. 2411b.

2412 שָׁמַע (*shāma'*) **hear, listen to, obey**.

Derivatives

- 2412a שָׁמַע (*shema'*) **sound** (Ps 150:5, only).
 2412b שָׁמַע (*shēma'*) **report**.
 2412c שָׁמַע (*shōma'*) **news, fame**.
 2412d שְׁמוּעָה (*sh'mū'ā*) **news, rumor**.
 2412e הַשְׁמָעוּת (*hashmā'ūt*) **communication** (a causative form, "that which is caused to be heard," Ezk 24:26).
 2412f מִשְׁמָע (*mishmā'*) **rumor** (Isa 11:3, only).

2412g מִשְׁמַעַת (*mishma'at*) **subjects** (Isa 11:14), **body guard** (I Sam 22:14; II Sam 23:23 = I Chr 11:25).

The verb *shāma'* is used 1050 times in the Qal, Niphal, Piel (twice), and Hiphil. Cognates are found in Akkadian, Aramaic, Arabic, Ugaritic, and Ethiopic. The basic idea is that of perceiving a message or merely a sound. Synonyms are *qāshab* in the Hiphil, "give attention," "be attentive," 'āzan "give ear," a denominative from 'ōzen "ear" (hence "use the ear"), and 'ānā "answer."

shāma' has the basic meaning "to hear." This is extended in various ways, generally involving an effective hearing or listening: 1) "listen to," "pay attention," 2) "obey" (with words such as "commandment" etc.), 3) "answer prayer," "hear," 4) "understand" and 5) "hear critically," "examine (in court)." The derived stems have appropriately modified meanings.

Instances of the basic use of the verb are numerous. Examples are Num 12:2 (the Lord heard Miriam's and Aaron's grumbling), Deut 4:12 (the Israelites heard the sound of God's voice but saw no form) and Gen 3:8 (Adam and Eve heard the voice of God in the garden). The object of the hearing may be expressed in a dependent clause, such as in Gen 37:17 "heard (them) saying," Gen 14:14 "heard that his brother had been taken captive," Jud 7:11 "hear what they say."

The meaning "listen to" is illustrated in Gen 3:17 (Adam, to the voice of his wife, i.e. he followed her lead), I Kgs 22:19, "Hear thou the word of the Lord," Ps 81:11 [H 12], "My people would not listen to my voice" and Prov 12:15, "He that listens to counsel is wise." This usage shades into that of "to obey," such as in Ex 24:7; Isa 42:24 "obey his law"; Neh 9:16, "They did not obey Thy commandments"; and Jer 35:18, "You have obeyed the commandment of Jonadab."

In Jud 13:9 God "hears the voice of Manoah" in the sense of responding to, answering his prayer. Similar usage is found in Ezk 8:18; Ps 4:1 [H 2], "Hear my prayer," which is parallel to "answer me ('ānā) when I call"; and Ps 34:17 [H 18], "The Lord hears the cry (of the righteous)."

In connection with answered prayer, God states a very important and sobering principle in Jer 11:10–11. Because Israel has refused to listen to the words of God when he spoke to them, they will find that when they cry to him in time of trouble he will not hear (respond to) their cry. Micah 7:7 expresses the confidence of the righteous, the one who himself heeds the voice of God, that God will indeed hear his prayer. A further strong word of encouragement is given in Ps 94:9, "He who planted the ear, will he not hear?"

Effective hearing involves also the idea of

"understanding." Thus in Gen 11:7, after the confusion of languages at Babel, men could no longer "hear" (i.e. "understand") one another.

shēma'. *Report, news, fame, rumor.* Used 1) of news generally, whether good or bad, 2) of the fame attached to a person, and 3) of hearsay, as opposed to personal experiential knowledge. Thus it is used in Isa 23:5 of the report or news of Jacob's arrival. In I Kgs 10:1 it is used to describe Solomon's fame that had reached as far as Sheba. In Job's great confession (Job 42:5) he testifies that his former knowledge of God had been but hearsay, and that as a result of his personal encounter with God he has come to see his own nothingness in the face of the greatness of God.

shema'. *A sound.* Used with "cymbals" in Ps 150:5a, "sounding cymbals." According to KB these are small tinkling cymbals as opposed to the loud, crashing cymbals of v. 5b.

shōma'. *News, fame.* Is similar in meaning to *shēma'* and means 1) "news," "report" of an invasion (Jer 6:24), or of the deeds of God (Josh 9:9), and 2) "fame" (Josh 6:27).

sh'mū'ā. *News, rumor, report, message.* Used, as is *shēma'*, of "news" or a "report" that is received, whether good or bad. The "report" heard in II Kgs 19:7 and Dan 11:44 may possibly be of a less definite nature, not so much "news" as a "rumor" or "disquieting report." In Ezk 16:56 the word is used in the more basic sense (with regard to the morphology of the word), namely "something that is heard."

Exclusive to this form of the root, and theologically significant, is the meaning "(prophetic) message," i.e. the message which the prophet himself hears from God and which he then transmits to the people. This use emphasizes the divine origin of his message.

Bibliography: THAT, II, pp. 974-81.

H.J.A.

2413 שָׁמַר (*shms*). **Assumed root of the following.**

2413a שָׁמַר (*shēmes*) *whisper* (Job 4:12; 26:14).

2413b שָׁמַר (*shimsâ*) *whisper, derision* (Ex 32:25).

2414 שָׁמַר (*shāmar*) **I, keep, guard, observe, give heed.**

2414a שָׁמַר (*shomrâ*) *guard, watch* (Ps 141:3, only).

2414b שָׁמַר (*sh'mūrâ*) *eyelid* (Ps 77:4, only).

2414c שָׁמַר (*shimmūr*) *night watch* (Ex 12:42, only).

2414d שָׁמַר (*shōmrôn*) *Samaria*.

2414e אֶשְׁמְרָה (*'ashmūrâ*), אֶשְׁמְרֶת (*'ash-mōret*) *night watch*.

2414f מִשְׁמָרָה (*mishmār*) *guard, guard post*.

2414g מִשְׁמֶרֶת (*mishmeret*) *obligation, service*.

shāmar is used 420 times in the Qal, 37 times in the Niphal, 4 times in Piel and Hithpael. The Akkadian cognate *shamāru* means "wait upon," "attend to"; the Phoenician, "watch; guard"; the Arabic *samara* "watch." The closest synonym is *nāṣar* "watch," "guard," "keep," "observe," which is used in much the same way as *shāmar*. There are other verbs which occasionally overlap one of the uses of *shāmar*, but which are otherwise quite distinct.

The basic idea of the root is "to exercise great care over." This meaning can be seen to underlie the various semantic modifications seen in the verb: In combination with other verbs the meaning is "do carefully or diligently". Thus Prov 19:8, "Give heed to understanding"; Deut 11:32, "Be careful to do (i.e. perform carefully) all the statutes and ordinances" and in Num 23:12, speak carefully or faithfully.

Secondly it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc. This is one of the most frequent uses of the verb. Thus in Gen 18:19 Abraham is to command his children to keep the way of the Lord, that is, give careful heed to God's ways (cf. also Ex 20:6; Lev 18:26; Deut 26:16; Ezk 11:20). It should be noted that the observance of God's laws was not to be a matter of theory only or of perfunctory compliance. The expression "to do them" is frequently appended, such as in Ezk 37:24. Proverbs 4:21 states they are to be kept in the heart. Furthermore, the expression is used not only of an obligation to laws, etc., but also to a sacred occupation such as the priesthood (Num 18:7).

A third ramification is "take care of," "guard." This involves keeping or tending to things such as a garden (Gen 2:15), a flock (Gen 30:31), a house (II Sam 15:16). Or it may involve guarding against intruders, etc., such as the cherubim guarding the way to the tree of life in Gen 3:24, or gatekeepers (Isa 21:11) or watchmen (Song 5:7). The same is true with regard to persons. Thus Cain asks, "Am I my brother's keeper" (Gen 4:9). David frequently speaks of God's care and protection in such passages as Ps 34:20 [H 21]; 86:2; 121:3-4, 7, and others. In Job 2:6 God uses *shāmar* in his injunction to Satan not to touch Job's life. Again, David touchingly admonishes Joab, before he enters battle against Absalom to "watch over Absalom for me" in II Sam 18:12.

Frequently the verb is used to speak of per-

sonal discipline, the need to take heed in respect to one's life and actions: Ps 39:2 "I will heed my ways"; and Prov 13:3, of guarding the lips.

A fourth category is the meaning "regard" "give heed to." It is used of a man's attitude of paying attention to, or reverence for, God or others. Thus in Hos 4:10, Israel has abandoned paying heed to God. Psalm 31:6 [H 7] speaks of those who revere (*shāmar*) vain idols. In another related use, the Psalmist says in Ps 130:3, "If Thou shouldest mark (*shāmar*, truly pay attention to) iniquities, who would stand?" (see also Job 13:27). This may be used in a hostile sense as in II Sam 11:16, or in an expectant sense, as in Zech 11:11 and Ps 59:9.

The last category has to do with "preserving," "storing up," such as the anger against Israel which Edom cherishes and preserves (Amos 1:11), or knowledge in Mal 2:7. So also with food in Gen 41:35 and I Sam 9:24, or anything that is precious (Ex 22:7 [H 6]).

shōmrôn. Samaria (so ASV and RSV), used 190 times, is the name of the city which Omri built as the capital of the northern kingdom of Israel. It was located seven miles northwest of Shechem on a 300-foot hill which he had purchased from Shemer (I Kgs 16:24–32). Omri named the city after Shemer, with possibly a double significance intended, since the name may mean "Watch-post."

In Isa 28:1–4, though not mentioning it by name, Samaria is referred to as "crown of pride," "the glorious beauty, which is at the head of the fat valley." But though Israel gloried in Samaria because of its beauty and strategic location, God condemned it as the center and heart of Israelite idolatry. In Mic 1:5 it is called the "transgression of Jacob," that is, it epitomized Israel's rebellion against God. Jeremiah 23:13 speaks of its false prophets who prophesy by Baal and lead Israel astray. (Cf. also Hos 7:1 and Amos 4:1.)

It was for this reason that God pronounced judgment on the city (Amos 4:2–4; Isa 28:1–8). Second Kings 17 describes the downfall of Samaria at the hands of Assyria which removed its people and repopulated it with people from other vanquished countries. The territory over which Samaria had been capital was made a province and incorporated into the Assyrian, and later, Babylonian and Persian, empires. When Nehemiah, after the exile, was engaged in rebuilding Jerusalem, the inhabitants of Samaria formed his chief opposition. The hostility there exhibited continued into New Testament times.

mishmār. Guard, guard post, division of service. This noun is used 1) of the confinement in which someone is kept (Gen 40:3; Lev 24:12), 2) of a guardpost (Neh 4:3, 16–17; 7:3), and 3) of a

division of service, generally of the temple service, such as Neh 12:24 and 13:14.

mishmeret. Obligation, service. This noun is used in two principle senses. The first is an "obligation" or a "service" to be performed. The second has to do with something that is to be kept or preserved, such as the Paschal lamb in Ex 12:6, the manna in Ex 16:32–34, or the ashes of the red heifer in Num 19:9.

Bibliography: Beegle, D. M., "Samaria," in WBE. Kelso, J., "Samaria," in ZPEB. Wiseman, D. J., "Samaria," in NBD. Wright, G. E., "Samaria," *Biblical Archeologist* 22:67–78. TDNT, IX, pp. 237–39. THAT, II, pp. 982–86.

2415 שֹׁמֵר (*shmr*) II. Assumed root of the following.

2415a שֹׁמֵר (*shemer*) *lees, dregs* (e.g. Isa 25:6; Zeph 1:12).

2416 שֹׁמֵר (*shmr*) III. Assumed root of the following.

2416a שֹׁמֵר (*shāmīr*) *thorns, adamant, flint* (e.g. Isa 5:6; Jer 17:1).

שֹׁמְרוֹן (*shōmrôn*). See no. 2414d.

2417 שֶׁמֶשׁ (*shmesh*). Assumed root of the following.

2417a שֶׁמֶשׁ (*shemesh*) *sun*; only plural in Isa 54:12, "pinnacles." (ASV and RSV similar: they vary on translating *mizrah shemesh* "sunrising," "the rising of the sun," or "eastward.")

The word *shemesh* appears 131 times. The sun is used to designate time and direction; its rising equals the east and its setting the west (Zech 8:7). Sunset marks the end of the day and the beginning of a new calendar day. "When the sun becomes hot" refers to midmorning (e.g. Neh 7:3). Anything done in the light of the sun is considered done deliberately; e.g., one who killed a thief while breaking in during the day was held responsible for his blood (Ex 22:3 [H 2]; cf. II Sam 12:11f.). [Another view of this interesting passage is that the law allows killing a thief in self-defense while the thief is breaking in at night, but it forbids retaliatory killing of a thief who is caught later in the daytime—such a thief should be required to make restitution. Stealing was not a capital crime. R.L.H.] The book of Ecclesiastes frequently repeats the phrase "under the sun" to emphasize that this earthly life is lived in monotonous drudgery with little meaning when viewed from a godless perspective.

The sun is believed to have power. It could

strike a man and cause him to faint (Jon 4:8). The Shunammite's son probably died of sunstroke (II Kgs 4:19–20). But the Lord protected the pilgrims from the sun's striking (Ps 121:5 [H 6]). More frequently the sun was considered a blessing. It helps the fields bring forth rich crops (Deut 33:14). A just ruler is "like the sun shining forth upon a cloudless morning" (II Sam 23:4). The Lord himself is compared to the sun due to the fact he brings warmth and prosperity to the believer's life; "the LORD God is a sun and shield; he bestows favor and honor" (Ps 84:11 [H 12]). Since the sun survives the generations, it stands as a sign of longevity, e.g. for the enduring throne of David (Ps 89:36 [H 37]).

In the ancient world the sun was worshipped. In Egypt as Re, he was the supreme God. The ninth plague was a direct contest between Yahweh and Re; by eliminating the light of the sun through thick darkness Yahweh demonstrated his superior power. For the same reason Jeremiah pronounced the coming judgment on Egypt, "break the obelisks of Heliopolis," stone monuments raised to the sun in the city of the sun (Beth-shemesh *asv*, Jer 43:13; cf. Ezk 32:7). In Mesopotamia the sun played a crucial role as the god of justice. But in Israel worship of the sun was strictly forbidden (Deut 4:19). Israel's worship stressed that the sun owed its existence solely to God (Gen 1:14–19). The sun as a creature renders him praise (Ps 148:3). The sun also responds to his commands; e.g. it stood still for half a day so that Joshua could continue the rout of his enemies and to signify the healing Hezekiah was to experience it went backwards ten degrees according to the sun dial (or 10 steps on the royal buildings if sun dials were not yet used). Unfortunately sun worship entered Israel at various times, particularly at the time of Manasseh; then even the chariots of the sun were placed at the entrance to the temple (II Kgs 23:11). Ezekiel too describes worship of the sun conducted at the temple. Twenty-five men were worshipping the sun, facing east with their backs to the temple (Ezk 8:16). In looking for the sun, they had arrogantly turned away from Yahweh, provoking him to anger (Ezk 8:17).

The Lord's anger will reach its fullest outburst on the Day of the Lord. As God judges the nations, catastrophic events will take place in the heavens. "On that day... the sun [shall] go down at noon" (Amos 8:9; cf. Joel 2:31 [H 3:4]; Rev 6:12). Then in the new age the sun will not be needed as the source of light, but rather Yahweh will be the everlasting light and glory (Isa 60:19f.; Rev 21:23; 22:5). According to Malachi, the sun of righteousness will rise with healing in his wings (Mal 4:2 [H 3:20]).

Bibliography: THAT, II, pp. 987–98.

J.E.H.

שֶׁן (*shēn*). See no. 2422a.

שִׁנְאָן (*shin'ān*). See no. 2421d.

2418 שֶׁנֶב (*shnb*). Assumed root of the following.

2418a שֶׁנָּב (*'eshnāb*) window lattice
(Jud 5:28; Prov 7:6).

2419 שָׁנָה (*shānā*) I, *change*.

Derivative

2419a שָׁנָה (*shānā*) year.

The verb *shānā* is sometimes used to describe a change in character or way or life. Thus the immutability of God is expressed in Mal 3:6 by the statement that God does not change, and his faithfulness to his promise is shown in the statement that he will not alter that which he has spoken (Ps 89:34 [H 35]).

The verb is also used in the sense "be different," such as in the statement in Est 3:8 that the Jews have laws and customs different from any other people.

A change of clothes for Jehoiachin is involved in II Kgs 25:29 when he is released from prison. In I Sam 21:14 and I Kgs 14:2 it is used of a disguise. In the former verse David feigns madness, while in the second Jeroboam's wife disguises herself before visiting Ahijah the prophet. In one passage (Est 2:9) there is a physical transfer from one location to another.

shānā. Year. This noun is most frequently employed in ways paralleling modern usage. But certain expressions do call for comment here. Isa 16:14 and 21:16 speak of "years of a hireling." These passages speak of the coming downfall of a nation, and describe the intervening years by this expression as years of wearisome and dreadful counting of time. Date formulas generally relate to the reign of a king, but often they attach themselves to significant events such as a famine (Gen 41:50) or an earthquake (Amos 1:1).

Not date formulas, yet highly descriptive and sometimes with prophetic significance are such year names as *sh'nat rāṣôn* "year of favor" (Isa 61:2). This speaks of the salvation provided by the Messiah and uses imagery derived from the *sh'nat d'rôr* "year of release" (Lev 25:10–11; Ezk 46:17), also called the *sh'nat yôbēl* "year of Jubilee" (Lev 25:13) in which all who had sold themselves into slavery are released. Similar is the *sh'nat sh'mittā* "year of remission" (of debts, every seven years, Deut 15:1; 31:10). The *sh'nat g'e'ûlim* "year of vengeance," is a time of deliverance for God's people as God deals with their former oppressors (Isa 63:4).

Two expressions refer to the seasons of the year (the spring or fall equinox): *t'qûpat hashshānā* "the turning of the year" (Ex 34:22

2420 שנה (*shnh*)

[fall]: II Chr 24:23 [spring]), and *t'shūbat hashshānā*, "the returning of the year" (II Sam 11:1; I Kgs 20:22, 26 [spring]).

Bibliography: Bruce, F. F., "Calendar," in NBD. Finegan, J. *Light from the Ancient Past*, Princeton University, 1959, pp. 561-98. Lilley, J., "Calendar," in ZPEB. Smick, E. B., "Calendar," in WBE.

H.J.A.

2420 שנה (*shnh*) II. Assumed root of the following.

2420a שָׁנִי (*shānī*) *scarlet* (ASV and RSV similar), used forty-two times.

Ugaritic has a cognate, *tn*. The word refers to the dye (or sometimes the dyed material) obtained from the eggs of the female kermes or cochineal scale insects which attach themselves to the kermes oak. It occurs most often in Exodus in combination with *tôlē'ā* "kermes insect," "scarlet."

shānī is associated with well-being and with luxury in II Sam 1:24 in which Saul is described as having provided well for the women of Israel. Scarlet material was used in the making of such things as the curtains (Ex 26:1), the veil (26:31), the ephod (28:5-8), and the robe of the priest (28:33). Thus the best possible materials were used. But it also seems to have acquired a symbolic significance in that it was used in such purification ceremonies as in the cleansing of the leper (Lev 14:4, 6) and the leprous house (Lev 14:49, 52), and for general ceremonial uncleanness (Num 19:6). Since *shānī* was the color of blood it would be its natural symbol in such a ceremony. The word occurs again in Isa 1:18. Having told Israel that their worship is unacceptable to him because of the stains of bloodguiltiness on their hands (v. 15), God tells them that they must be cleansed and then cease from evil. Verse 18 is his invitation to come for cleansing. He will remove even bloodguiltiness, symbolized by a garment dyed scarlet. As impossible as it would otherwise be, God makes the garment pure, shining, white, representing an unsullied righteousness (cf. Ps 51:7 [H 9]; Rev 7:14).

Bibliography: Johnson, A. F., "Colours," in WEB. Wickwire, C. L., "Scarlet," in IDB.

H.J.A.

2421 שָׁנָה (*shānā*) III, repeat, do again.

Derivatives

2421a שְׁנַיִם (*sh"nayim*) *two*.

2421b שְׁנִי (*shēnī*), שְׁנִית (*shēnīt*) *second*,

2421c מִשְׁנָה (*mishneh*) *second, double, repetition*.

2421d שְׁנֵינָא (*shin'ān*) *repetition*.

The verb *shānā* is used of the repetition of an action such as in Elijah's command to repeat the pouring of water on the wood and sacrifice on the altar in I Kgs 18:34. Proverbs 26:11 compares a fool who repeats his folly with the dog returning to his vomit, while in Prov 17:9 it is used of one who repeats or broadcasts a mistake or failing of another.

sh"nayim. Two. Used 768 times. Morphologically *sh"nayim* is not plural but dual, a formation common in the Semitic languages. This indicates a conceptual differentiation between unity on the one hand and plurality on the other, i.e. a "pair," "couple." In Hebrew this formation is restricted to naturally occurring pairs such as feet, arms, legs, eyes, etc. It is more widely used in Ugaritic.

sh"nayim, is used, in addition to the counting of items, in passages which 1) show a pairing or joining together, 2) stress contrast or differentiation, or 3) indicate an indefinite small number. In the first category are included the frequent instances of the making of a covenant or agreement between two parties, such as between David and Jonathan in I Sam 23:18, and between Solomon and Hiram in I Kgs 5:12 (cf. also Zech 6:13).

Contrast and opposition is seen in I Kgs 18:21, in which Israel is undecided between two ways. Ezekiel 37:22 speaks of the end of the division and conflict between the two kingdoms of Israel. Job (9:33) desires someone who can bridge the gap between himself and God, who can lay his hand on both.

An indefinite small number is indicated by the expression "one or two" (Ex 21:21; Ezr 10:13), "two or three" (II Kgs 9:32; Amos 4:8) or simply "two" (I Kgs 17:12).

The granting of a double portion, *pi sh"nayim*, is the right of the heir, Deut 21:17 (cf. also II Kgs 2:9).

mishneh. Second, double, repetition. *mishneh* basically involves a doubling of an original item, whether it be 1) getting twice as much as originally, or 2) making a duplicate so as to have an exact copy, or 3) having a second item or person, a second rank or section. Thus Jacob's sons, on their second trip to Egypt took double the money they took on the first trip (Gen 43:15). In Zech 9:12 and Isa 61:7 God promises Israel a double portion, which may mean a superabundance of blessing, or perhaps better the full blessing and inheritance as the firstborn heirs, that special place which the heir occupies in the father's household and in his plans.

The sense of "duplicate" or "copy" is found in Josh 8:32, in which Joshua makes a copy of the Law from the very stones that Moses had inscribed (cf. Deut 17:18, hence the title of the Hebrew book on the Pentateuchal legislation, *The Mishnah*.)

The third sense of the noun is seen in Gen 41:43 in which Joseph rides in Pharaoh's second chariot. Several passages, such as II Kgs 22:14 and Zeph 1:10 speak of the Second Quarter or Section of the city.

shin'ān. Repetition. Occurs once, in Ps 68:17 [H 18] following the word "thousands of." BDB and most (including ASV and RSV) translate "thousands upon thousands." This interpretation understands the root *shānā'* to be a by-form of *shānā* II "to repeat." KB relates it to Arabic *saniya*, "be high in rank," and translates it "highness." Albright (*Norsk teologisk tidsskrift* 56:2-4) identifies it with Ugaritic *tnn* and with *shanānu* from the Alalakh tablets, both meaning "warrior" or better, "archer" (cf. also Ward, JNES 20:39). The rendering then would be "twenty thousand (chariots) and thousands of archers."

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H.J.A.

שְׁהַבִּים (*shenhabbim*). See no. 2422c.
שָׁנִי (*shānī*), שְׁנִי (*shēnī*). See nos. 2420a, 2421b.

שָׁנִים (*sh'nayim*). See no. 2421a.

שְׁנִינָה (*shēninā*). See no. 2422b.

שְׁנִית (*shēnīt*). See no. 2421b.

2422 שָׁנָן (*shānan*) **sharpen.**

Derivatives

2422a שָׁנָן (*shēn*) **tooth, ivory.**

2422b שְׁנִינָה (*sh'ninā*) **sharp word.**

2422c שְׁהַבִּים (*shenhabbim*) **ivory**, possibly compounded of *shēn* "tooth," and *habbim* "elephant" (African word, cf. KB). Occurs in I Kgs 10:22; II Chr 9:21.

Arabic *sanna* "whet," "sharpen" is cognate to *shānan*. It is used in the Qal, Piel, Hithpoel. The Piel is used once in Deut 6:7 in connection with the diligent instruction of children in the word of God. KB, however, followed by NEB and Jerusalem Bible take this from a second root *shānan*, with the meaning "repeat" (q.v.).

The verb *shānan* is used of the sharpening of swords and of arrows (Deut 32:41; Isa 5:28; Ps 45:6; 120:4; Pr 25:18). Twice it is used metaphorically of the sharpening of the tongue. Evil-doers in Ps 64:3 [H 4] are depicted as sharpening their tongues like a sword in preparation for attacking the innocent.

shēn. Tooth, ivory. May be used to describe the appearance of someone's teeth (Gen 49:12; Song 4:2; 6:6). It is also used in a variety of expressions that form vivid and colorful descrip-

tions of various emotions and situations. Thus the law of retribution is illustrated in the expression "a tooth for a tooth" (Ex 21:24; Lev 24:20; Deut 19:21). To break someone's teeth is to rob him of his power (Ps 3:7 [H 8]; 58:6 [H 7]). Expressions still current are to "escape by the skin of the teeth" (Job 19:20) and to "have one's teeth set on edge" by sour grapes or vinegar (Jer 31:29; 30; Pr 10:26).

shēn is also used of "ivory" (such as in I Kgs 22:39 and Amos 6:4), the tine of a fork (I Sam 2:13), and of rock crags (I Sam 24:4 [H 5]).

sh'ninā. Sharp word, taunt. This noun describes the type of cutting remark made by the enemies of Israel, using the same symbolism employed with the verb "to sharpen the tongue (for malicious words)".

H.J.A.

2423 שָׁנַם (*shānas*) **gird up.** This verb occurs only once, in the Piel (I Kgs 18:46).

2424 שִׁנָּר (*shin'ār*) **Shinar** (so ASV and RSV), used eight times.

Shinar is the OT designation for southern Mesopotamia, the alluvial plain between the rivers Euphrates and Tigris. The area was known by the Sumerians as Sumer and Akkad. It later became known as Babylonia. In two of the eight passages Shinar is called Babylonia in the LXX (Isa 11:11 and Zech 5:11).

In Gen 10:10 we are told that the great tyrant and empire builder Nimrod founded his kingdom in Babel, Erech (Sumerian Uruk), Akkad (Agade) and Calneh in the land of Shinar. From here he pushed north into Assyria. It was here also, in Shinar, that rebellious man built the well-known tower of Babel in direct defiance of God (Gen 11:2). In Dan 1:2 it is the land of Shinar to which Nebuchadnezzar removes the vessels of the temple of God, and in Isa 11:11 we are told that Shinar is one of the lands from which regathered Israel will return when the Millennial age is established. In Zech 5:11 the woman in the ephah, representing a concentration of evil (v. 8), is removed to the land of Shinar where a temple is built for her.

All of this points to a sinister significance for Shinar as being the major center for the development of a culture and civilization built on counterfeit religion, rebelliousness against the true God and his revealed word, the cradle of imperial tyranny and the enemy of God's people, in short, the epitome of wickedness. (Cf. as well the many biblical references to Babylon.)

In addition to the above passages, Amraphel who makes war on the king of Sodom is stated to be king of Shinar (Gen 14:1, 9). Also, part of the

2425 שָׁסָא (*shāsā*)

illegal spoil taken by Achan (Josh 7:21) is a garment from Shinar.

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H.J.A.

2425 שָׁסָא (*shāsā*) *plunder, take spoil.* (ASV and RSV similar.)

shāsā is used twelve times, usually in the Qal, once in the Poel. It is sometimes used in parallel with *bāzaz* which in turn is often in parallel with *shālal*. It has a by-form in *shāsas*.

This verb is used very much the same as *shālal* (q.v.), and the observations made there apply here as well. Most frequently the verb is used in the participial form and is translated "plunderer(s)." Thus in the capsule statement summarizing the times of the Judges (Jud 2:6–23), a disobedient Israel is given into the hands of plunderers (v. 14). When they cry out to God and repent, God sends judges to save them from the plunderers (v. 16).

In Ps 44:10–12 [H 11–13] the Psalmist complains that God has sold his people for a trifle, scattered them among the nations, made them objects of plunder and as sheep to be eaten at will. But Isaiah encourages Israel (Isa 17:12–14), saying that the gentile nations will, at God's direction, be subject to great upheavals, that terror will strike suddenly in the evening, and before morning they will cease to exist, "Such will be the portion of those who plunder us" (NASB). Jeremiah states the same principle in Jer 30:16 and 50:11.

H.J.A.

2426 שָׁסָס (*shāsas*) *plunder, spoil.*

Derivative

2426a שָׁסָסָא (*m' shissā*) *plunder, spoil.*

This root, a by-form of *shāsā*, is used similarly to *shālal*, (q.v.) and the comments made there apply here as well. In addition to the common uses of the word plunder, this root is clearly used to point out a moral to Israel. In Zeph 1:13, those who said in their hearts, "God won't do anything, whether good or bad," will find their wealth become plunder. Yet in Isa 42:22–25 God bitterly laments the fact that, though Israel "is a people plundered and despoiled," they don't ask themselves who it is that gave them over to be plundered, that is, they did not respond to the teaching of God's chastising. Therefore more serious punishment awaited them.

H.J.A.

2427 שָׁסָא (*shāsa'*) *cleave, part.*

Derivative

2427a שָׁסָא (*shesa'*) *cleft, split.*

shāsa' occurs nine times, in the Qal, always describing the cloven hoof of quadrupeds. In the Piel it is used of tearing an animal apart. Synonymous is *pāras* in the Hiphil. The distinction seems to be that *pāras* refers to a cleft or split in the hoof, but one which does not necessarily go all the way through, while *shāsa'* refers to a hoof that is completely split through. The general or common word for split or breach is *pāraṣ*.

shāsa' in the Qal is used in the description of clean animals. Those that divide the hoof, making split hoofs (NASB, similarly NEB), if they chew the cud, are clean (Lev 11:3; Deut 14:6). Those that do not meet all these conditions are unclean (Lev 11:7; Deut 14:7). Leviticus 11:26a refers to animals whose hoofs are not completely split from top to bottom. (The camel, which has a divided hoof but a broad single pad underneath, would seem to fall in this category.)

The Piel is used in Lev 1:17 in which the priest tears the sacrificial bird by the wings, and in Jud 14:6, in which Samson tears the lion apart.

H.J.A.

2428 שָׁסָפ (*shāsap*) *hew in pieces.* This verb occurs only once, in the Piel (I Sam 15:33).

2429 שָׁאָא (*shā'ā*) *look at, look to, regard.* (ASV and RSV similar.)

shā'ā is used fifteen times, mostly in the Qal, once in the Hiphil and twice in the Hithpael. Both Akkadian and Ugaritic have cognates in use. A frequent synonym is *rā'ā* "see," which is the most common verb relating to vision in general. Another verb with somewhat similar meaning is *nābat* "look," in the Hiphil, also quite common. Its semantic range, though occasionally overlapping that of *shā'ā*, is considerably broader.

The basic idea of *shā'ā* is "to look at with interest." It is never a casual or disinterested glance. This can be seen in the following expanded definitions. In Gen 4:4–5, it means "to look at with approval," "to approve of." Thus God approved of Abel, but not of Cain. And again in Isa 17:7–8 God says that the time is coming when a "man will regard his maker" and no more have regard for the altars which his hands have made.

The latter passage comes close to falling under the second meaning, "look to," "look with expectation." Thus in Isa 31:1 Israel is described as going to Egypt for help, relying on horses, chariots, etc., and "not looking to" the Holy One of Israel.

The third meaning is "look away from," used

with the preposition *min*, always in the request meaning "leave me alone!" (Isa 22:4; Job 7:19; 14:6; Ps 39:14).

In one passage, Isa 32:3, the verb must be regarded either as a by-form of *shā'a'* "be blinded," or repointed as the Qal of *shā'a'* (this involves no consonantal emendation). So virtually all commentators and translations.

The Hithpael, used twice, in Isa 41:10, 23 means "look about in fear."

H.J.A.

2430 שָׁטַט (*sh'ṭ*). Assumed root of the following.

2430a שָׁטְטָה (*sha'ṭā*) *stamping* (of hoofs; Jer 47:3).

2431 שָׁטְטָנוּ (*sha'atnēz*) *mixed stuff* (Deut 22:11; Lev 19:19). Perhaps a loan word.

2432 שָׁטַל (*sh'l*). Assumed root of the following.

2432a שָׁטַל (*shō'al*) *hollow of hand* (Isa 40:12), *handful* (I Kgs 20:10; Ezk 13:19).

2432b מִשְׁטוֹל (*mish'ōl*) *hollow way* (i.e. road shut in, Num 22:24).

2433 שָׁטַל (*sh'l*) II. Assumed root of the following.

2433a שׁוּטַל (*shū'al*) *fox* (e.g. Neh 3:25; Song 2:15).

2434 *שָׁאָן (*shā'an*) *lean on, trust in*. (ASV and rsv similar.) Occurs only in the Niphal.

Derivatives

2434a מִשְׁטָן (*mish'an*) *support*. (ASV and rsv, "stay.") Used four times.

2434b מִשְׁטָן (*mash'en*) *support*. (ASV and rsv "staff.") Used once.

2434c מִשְׁטָנָה (*mish'enā*) *support*. (ASV and rsv, "stay.") Used once.

2434d מִשְׁטָנָה (*mish'enet*) *staff, support*. (ASV and rsv similar.) Used eleven times.

The verb *shā'an* means primarily to lean on something or someone, as on a staff (Ezk 29:7), a spear (II Sam 1:6), or an arm or hand (II Kgs 5:18; 7:2, 17). The latter use probably refers to the relationship of a king to his confidant or second in command. Most importantly the verb is used figuratively of an attitude of trust. Thus in Prov 3:5 we are told not to rely on, *shā'an*, our own understanding. Rather we are to trust the Lord. Ezekiel 29:6-7 vividly illustrates both literal and figurative uses of the word. Egypt is a reed staff (*mash'enet*) that breaks in the hand of whomever is foolish enough to lean on it (i.e. trust in Egypt). (Cf. also Isa 10:20; 30:12; 31:1; 50:10.)

mish'an. *Support.* Is used figuratively as that on which one relies. David in II Sam 22:19 says that in the day of calamity God was his effective support. In Isa 3:1 it is used of the basic physical life supports, bread and water, that God will remove from Jerusalem. *mash'en* and *mash'enā* are used in the same passage with similar meaning.

mish'enet. *Staff.* Elijah had one (II Kgs 4:29-31), as did the Angel of the Lord in Jud 6:21 and the nobles depicted in Num 21:18. In Ps 23:4, the Shepherd's staff is a comfort to His sheep.

H.J.A.

2435 שָׁטַעַ (*shā'a'*) I, *be smeared over, blinded* (e.g. Isa 29:9; 32:3).

2436 *שָׁטַעַ (*shā'a'*) II, *sport, take delight in*. Occurs in the Pilpel (e.g. Isa 29:9), Palpel (Isa 66:12), and Hithpalpel (Ps 119:16).

Derivative

2436a שָׁטַעַתִּי (*sha'āshū'im*) *delight* (e.g. Isa 5:7; Jer 31:20).

2437 שַׁעַר (*sh'ar*) I. Assumed root of the following.

2437a שַׁעַר (*sha'ar*) *gate*.

2437b שַׁעֲרָה (*shō'ēr*) *gatekeeper, porter*.

sha'ar. *Gate.* This noun has cognates in Ugaritic, Arabic, and Phoenician. The root idea is "to split open" (so the verb in Ethiopic), "to break through" (so the Arabic). Two other words are sometimes translated "gate" *petah* and *delet*. The former actually means "entrance," from the verb meaning "to open." The latter refers to the "door leaves" making up part of the gate. *sha'ar* refers to the whole gate complex and to the open area on either side of it.

The *sha'ar* "gate" was of course the means of controlled access to a walled city. Depending on its size a city had varying numbers of gates, but always one main gate which often consisted of an outer and an inner gate (II Sam 18:24) and sometimes three or four doors, such as the Solomonic gateways at Hazor, Gezer, and Megiddo. The doors were generally wood, often covered with metal (Ps 107:16; Isa 45:2). They were secured by great bars, often of iron (Ps 107:16). The gate complex often had rooms at the sides for the guards. Second Samuel 18:24 speaks of a room above the gate. Towers also were built to strengthen the defense of the gate (II Chr 26:9) which was closed at night (Josh 2:5; Neh 7:3). In some passages the word refers to the gate of the temple, as in II Kgs 15:35; Jer 36:10; Ezk 9:2.

The city gate was extremely important in the life of the people, for social, administrative, and business intercourse took place there. The Ugari-

tic literature gives an interesting parallel here, "He (Daniel) sits in front of the gate, by the dignitaries who are on the threshing floor" (2Aqht 5.6-7). I Kgs 22:10 says, "The king of Israel and Jehoshaphat king of Judah were sitting, each on his throne—at the threshing floor at the entrance of the gate of Samaria." Here kings as well as city elders sat to administer justice (Deut 21:19; Josh 20:4). When Absalom laid the groundwork for his insurrection, it was at the gate where he intercepted the people who were coming to see the king (II Sam 15:2). It was considered an honor to sit among the elders at the gate (Prov 31:23).

The square (often a threshing floor) in front of the gate was the most natural congregating place, and it was here that the prophets frequently spoke to the people (II Kgs 7:1; Jer 17:19-20; 36:10) and to kings (I Kgs 22:10). It was here that Ezra read and explained the Law to the Jews in Neh 8:1, 3. Legal transactions also took place here (Ruth 4:1; Gen 23:10, 18), and it served as a marketplace as well (II Kgs 7:1).

The process of the administration of justice was frequently referred to as "at the gate." Thus Prov 22:22 "(do not) crush the afflicted at the gate" (NASB). Amos 5:15 calls for "justice in the gate." By metonymy the gate represents the whole city in Gen 22:17 and 24:60, in which Abraham is promised that his seed will possess the gate of his enemies. As a symbol of the means of access or entrance, gate is used in expressions such as "gate of death" (Ps 9:13 [H 14]), "gate of the Lord" (Ps 118:20), and "gate of heaven" (Gen 28:17).

[It is of interest that the descriptions and measurements of the gates of the courts of the temple in Ezk 40 accord in general with the Solomonic gateways unearthed in Megiddo, Hazor and Gezer. R.L.H.]

"Those who enter the gate" (Gen 23:10) refer, according to Speiser, BASOR 144:20-23, to those that have a voice in community affairs. "Those who go out the gate" in Gen 34:24 refers, according to Speiser, to those capable of bearing arms.

shō'ēr. Gatekeeper, porter. This is a participial form meaning "one who is occupied with the gate," that is, the gatekeeper or guard. It is used of the gatekeeper of the city in II Kgs 7:10-11, but otherwise mostly of the temple gatekeepers (I Chr 9:17-26; Neh 7:1).

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H.J.A.

2438 שַׁעַר (*shā'ar*) **II, calculate, reckon** (Prov 23:7).

Derivatives

2438a שָׁעַר (*sha'ar*) **measure** (Gen 26:12).

2439 שַׁעַר (*sh'r*) **III. Assumed root of the following.**

2439a שֹׁעַר (*shō'ār*) **horrid, disgusting** (Jer 29:17).

2439b שַׁעֲרֻרָה (*sha'ārūrā*) **horror** (i.e. horrible thing, Jer 5:30; 23:14).

2439c שַׁעֲרֻרִיָּה (*sha'ārūriyā*), שַׁעֲרִית (*sha'ārūt*) **horrible thing** (Hos 6:10; Jer 18:13).

שַׁעֲרֻרָה (*sh'ārūrā*). See no. 2439b.

שַׁעֲרֻרִיָּה (*sha'ārūriyā*). See no. 2439c.

שַׁעֲרִית (*sh'ārūt*). See no. 2439c.

שַׁשְׁעִים (*sha'āshū'im*). See no. 2436a.

2440 *שָׁפָה (*shāpā*) **I, sweep bare.** This verb occurs in the Niphal (Isa 13:2) and Pual (Job 33:21).

Derivatives

2440a שְׁפֹת (*sh'pōt*) **cream** (II Sam 17:29). Meaning dubious.

2440b שָׁפִי (*sh'pī*) **bareness** (Job 33:21), **bare place** (e.g. Num 23:3; Isa 41:18).

2441 שִׁפָּה (*shph*) **II. Assumed root of the following.**

2441a שִׁפָּת (*shāpat*) **set** (on the fire, e.g. II Kgs 4:38; Ezk 24:3); **ordain** (Isa 26:12).

2441b אִשְׁפֹּת (*'ashpōt*) **ash heap, refuse heap** (e.g. I Sam 2:8 = Ps 113:7).

2441c מִשְׁפָּתִים (*mishp'atayim*) **fire places or ash heaps** (Jud 5:16; Gen 49:14). Meaning uncertain.

שְׁפֹת (*sh'pōt*). See no. 2443b.

שָׁפִי (*sh'pī*). See no. 2440a.

2442 שִׁפָּה (*shph*). **Assumed root of the following.**

2442a שִׁפְחָה (*shiphā*) **maid servant.**

2442b מִשְׁפָּחָה (*mishpāhā*) **family, clan.**

shiphā. Maid-servant, maid (ASV and RSV similar). Used sixty-two times. Apparently *shiphā* is indistinguishable from, and in several passages interchangeable with *āmā* (I Sam 1:16, 18; Gen 30:3-4). The root *shiphā* has cognates in Ugaritic (where it means "family" and sometimes "offspring") and in Phoenician, "family." (The connection with Arabic *safāḥa* is not clear. The simple verb means "to pour", and KB sees the con-

nection with the idea of a maid pouring water over her mistress' hands. Hava, in the Al-Faraid Arabic Dictionary, lists *saffaha* as meaning "to work without profit." This forms a plausible connection with *shiphâ*, "maidservant.") It is possible that the *shiphâ* was originally more intimately associated with the family group, the *mishpāhâ*, than the other slaves were, though this is not evident in the Old Testament itself.

The variation of *shiphâ* and 'āmâ has been thought to be an argument for the division into Pentateuchal documents. The occurrence of both these roots in Ug now argues otherwise.

The *shiphâ* "maid," was a slave who could be given as a gift to a daughter when she married (Gen 29:24, 29). Pharaoh presented Abraham with gifts, including maidservants. Though the word seems to have had a wider use in the sense of "female slave" generally, those who are mentioned as individuals in the Old Testament are personal maids-in-waiting to a married woman. According to Nuzi law, a sterile wife could give her maid to her husband so that she might vicariously bear a child through her (Gen 16:2ff; 30:3-4). A boy born of such a union would become the heir unless the wife herself later bore a son.

Hebrews were not to acquire other Hebrews as slaves, including maidservants (Jer 34:9-11; II Chr 28:10). To be reduced to such a status among foreigners was a mark of degradation that would result from national apostasy (Deut 28:68), yet ultimately gentiles will so serve Israel (Isa 14:2).

mishpāhâ. *Family, clan, kindred.* This noun is used in a wider sense than the English term "family" usually conveys. The word for the inhabitants of one house is usually *bêt* "house, household" or *bêt 'āb*. *mishpāhâ* most often refers to a circle of relatives with strong blood ties.

mishpāhâ is frequently used as a subdivision of a larger group such as a tribe or nation. Thus in Num 11:10 Moses hears the people weeping "by families." In Josh 7:16-18, in which the search is carried out to find the man guilty of causing God's displeasure on Israel, first the tribe of Judah is isolated, then the "family" (*mishpāhâ*) of the Zerahites, then the next smaller unit, the "household" (*bêt*) of Zabdi. The household of Zabdi is then examined, and it is found that one of his grandsons, Achan, who is himself the father of children, is the guilty one. Jud 18:19 also contrasts the "house of one man" with a tribe or family (*mishpāhâ*).

In Num 27:11, if an heir was lacking in a household, a man's own brothers, then his father's brothers were next in line. After that the succession goes to the "nearest relative" from his family. The kinsman-redeemer, the *gō'el*, comes from the family clan in a similar order of preference.

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H.J.A.

2443 שָׂפַט (shāpaṭ) judge, govern.

Derivatives

2443a שָׁפַט (shepeṭ) judgment.

2443b שָׁפֹט (sh'pōt) judgment.

2443c מִשְׁפָּט (mishpāt) justice, ordinance.

The primary sense of *shāpaṭ* is to exercise the processes of government. Since, however, the ancients did not always divide the functions of government, as most modern governments do, between legislative, executive, and judicial functions (and departments) the common translation, "to judge," misleads us. For, the word, judge, as *shāpaṭ* is usually translated, in modern English, means to exercise only the judicial function of government. Unless one wishes in a context of government—civil, religious, or otherwise—consistently to translate as "to govern or rule," the interpreter must seek more specialized words to translate a word of such broad meaning in the modern world scene. For the participle NIV uses "leader."

The meaning of *shāpaṭ* is further complicated by the fact that although the ancients knew full well what law—whether civil, religious, domestic or otherwise—was, they did not think of themselves as ruled by laws rather than by men as modern people like to suppose themselves to be. The centering of law, rulership, government in a man was deeply ingrained. "The administration of justice in all early eastern nations, as among the Arabs of the desert to this day, rests with the patriarchal seniors... Such... would have the requisite leisure, would be able to make their decisions respected, and through the wider intercourse of superior station would decide with fuller experience and riper reflection."

Hence the following analysis of use of this basic word for exercise of government appears.

1. To act as ruler. This might be done by the congregation of Israel (Num 18:22-28), by individual judges (Deut 1:16; Jud 16:31; I Sam 7:16, 17), by a king (Jud 8:20); by Messiah (Ps 72:4) or even God himself (Ps 96:13). God alone can exercise the true ultimate rulership for, he is "the one judging all the earth" (Gen 18:25). But Moses deciding cases (whether criminal, domestic, religious or otherwise) acts for God and by divine authority (Ex 18:13, 15) and the same is true of other rulers in the OT theocracy (Deut 1:17).

2. By way of eminence, *shāpaṭ* means to decide cases of controversy as judge in civil, domestic, and religious cases. In such cases it was the judge's duty specifically to judge with *mishpāt* (judgment, justice) and *sedeqs' dāqā* (righteousness) (see Ps 72:2-4) and in case of

charges "they shall justify the righteous and condemn the wicked" (Deut 25:1).

3. Inasmuch in a situation of government by persons rather than merely of laws, the civil officer (the *shōpēṭ* "one judging") had the executive as well as judicial powers. He also executed or caused to be executed judicial decisions. Hence, for example, in David's appeal to God as judge in his controversy with Saul he declares, "The LORD will be a judge and he shall judge (*shāpaṭ*) between me and thee and he will see and will plead my case and he will judge me (*yishp' tēni* i.e. "deliver me") out of thy hand" (I Sam 24:15 [H 16]). Hence such words as deliver, vindicate, condemn, punish, and related words of judicial-executive import are justly used in the translations.

4. Because all true authority is God's and he shall ultimately act as judge of the world in the last great assize, he is *shōpēṭ* pre-eminent (Ps 96:13; 50:6; 75:8 [H 7] and meanwhile through providence he is always supreme *shōpēṭ* (Ps 94:2; cf. 103:19) of the universe.

All the above uses are in the Qal.

The Niphal, in the occasional reciprocal sense of that stem, furnishes cases where the sense of governmental process is extended to carrying on a case of litigation. In such cases 'ēr "with" is furnished before the object of the verb; thus, "I will enter into judgment with thee" (Jer 2:35; cf. Ezk 17:20; 20:35, 36, 3; 38:22, in each God is actor and speaker). "Plead," in the legal sense of plead a case often occurs, viz. "that I may plead with you before the LORD" (I Sam 12:7); "have a controversy" (Isa 43:26, BDB) and "execute judgment" (Isa 66:16, rsv).

The Poel participle has the sense of denunciatory judgment, as "those who condemn" (Ps 109:31, rsv), "accuser" (Job 9:15), and "the judgments against you" (Zeph 3:15).

shāpaṭ, with its derivative noun *mishpaṭ*, is the commonest word to designate the function of government in any realm and in any form. It apparently differs from the rarer *din* (verb and noun) chiefly in being the more formal and technical term while *din* is more poetic.

shephēt. Judgment, always plural *sh'pātim*. Like *sh'pōṭ*, this noun seems to take its meaning from *shāpaṭ* BDB, p. 1047, judgment in the penal sense, i.e. punishment. In several cases the punishments are divine punishments. The plagues of Egypt are divine *sh'pōtim* (Ex 6:6; 7:4; 12:12). God punished Jerusalem with sword, famine, evil beasts and pestilences, all called God's "four . . . *sh'pōtim* (Ezk 14:21). *sh'pōtim* inflicted by men may be divine punishments (Ezk 16:41; cf. v. 38). Civil magistrates' punishments of breakers of human laws are also called *sh'pōtim* (Prov 19:29).

There is a definite theology of punishment as retribution, vindicative of justice, both divine and human, expressed in *shepeṭ* and *sh'pōṭ*.

sh'pōṭ. A judgment. This word in the two cases of its appearance takes the sense of punishment (penal judgement), parallel to meaning 3c of BDB (p. 1047) "condemning and punishing." The harlot's judgment is to be slain with the sword (Ezk 23:10). *sh'pōṭ* is parallel to sword, famine, and pestilence, divine punishments (II Chr 20:9).

mishpāt. Justice, ordinance, custom, manner. Represents what is doubtless the most important idea for correct understanding of government—whether of man by man or of the whole creation by God. Though rendered "judgment" in most of the four hundred or so appearances of *mishpāt* in the Hebrew Bible, this rendering is often defective for us moderns by reason of our novel way of distinctly separating legislative, executive, and judicial functions and functionaries in government. Hence *shāpaṭ*, the common verb (from which our word *mishpaṭ* is derived) meaning "to rule, govern," referring to all functions of government is erroneously restricted to judicial processes only, whereas both the verb and noun include all these functions.

An analysis of all uses in the Bible turns up at least thirteen related, but distinct, aspects of the central idea, which if to be rendered by a single English word with similar range of meaning, ought by all means to be the word "justice." Even the ASV, which inclines strongly toward regular rendering of Hebrew and Greek words has thus updated the rendering of *mishpāt*, though not regularly (contrast "thy judgments" [Ps 72:1] with "with justice" [72:2]). The noun *mishpāt* can be used to designate almost any aspect of civil or religious government, as follows:

1. The act of deciding a case of litigation brought before a civil magistrate. BDB finds 204 instances beginning at Ex 21:31—though rsv and NASB disallow this first, rendering otherwise. But most of the occurrences are very clear (Deut 25:1; Josh 20:6 are examples).

2. The place of deciding a case of litigation. A clear case of this rather rare (because indecisive) use is I Kgs 7:7.

3. The process of litigation is called *mishpāt*. There are many doubtful cases, it being hard to distinguish between meanings 1 and 2. An instance is Isa 3:14. "Litigation" would be an apt rendering for this class. The clearest instances employ 'im with a following noun "a judgment with so-and-so" (Job 22:4 or 'et (Ps 143:2).

4. A case of litigation (i.e. a specific cause brought to the magistrate). Solomon, e.g., asked God for understanding that he might "hear *mishpāt*,"—a case brought before him (I Kgs 3:11,

ASV marg.) If this case be disallowed (RSV) then Job's *ārakti mishpāt* ("I have set in order [my] case" 13:18) seems unassailable. See also 1 Kgs 8:59. This usage parallels the noun *rib*.

5. A sentence or decision issuing from a magistrate's court. This is very common. In such cases the prevalent "judgment" as rendering is entirely correct (1 Kgs 20:40). In Jer 26:11, 16 "worthy of death" renders *mishpāt mawwet*, in each case clearly meaning, a sentence of death.

6. The time of judgment. A clear case is Ps 1:5; Eccl 12:14, "God will bring every work into *mishpāt*" is close to presenting the same.

BDB assert that "execution of judgment" in general is the meaning in a group including the preceding instance. The cases cited, however, seem better classified in relation to the idea or attribute of justice.

All the above are examples mainly of *mishpāt* in the judicial side of government.

There now follows a use closely parallel to what men now think of as authority.

7. Sovereignty, the legal foundation of government in the sense of ultimate authority or right. Men today are accustomed to finding this in constitutions and the nature of man ("natural rights") but in the Hebrew Scriptures (a) *all authority is God's* and it is this authority which is denominated *mishpāt*. "The *mishpāt* is God's" (Deut 1:17); "The lot is cast into the lap; but the whole *mishpāt* thereof is of the LORD" (Prov 16:33). Individual men, as created by God, have inalienable *mishpātīm* ("rights"). (See R. D. Culver, *Toward a Biblical View of Civil Government*, 1974). (b) The magistrate's *mishpāt* is conferred by God as best shown by the reference to King Messiah's magisterial authority (Ps 72:1-2). Of course the doctrine of providence is basic to this idea (Ps 103:19; cf. Rom 13:1ff.). This universal reign and rule of God seems to be the idea conveyed by *mishpāt* in Jer 8:7, "My people do not know the law [*mishpāt*] of God."

There are also uses involving the legislative side of government.

8. The attribute of justice in all correct personal civil administration is emphasized.

(a) This justice is primarily an attribute of God, all true *mishpāt* finding its source in God himself and therefore carrying with it *his demand*. "When therefore the Scripture speaks of the *mishpāt* of God, as it frequently does, the word has a particular shade of meaning and that is not so much just statutes of God as the *just claims* of God. God, who is the Lord, can demand and He does demand" (Koehler, *OT Theology*, pp. 205-206). All the right (justice, authority, etc.) there is is his, "because Jehovah is the God of justice" (Isa 30:18; cf. Gen 18:25). God loves *mishpāt* in this sense (Ps 37:28). Psalm 36:6 [H 7] in *k'tib* reads, "Thy *mishpāt* (singular) is a great abyss."

(b) *mishpāt*, as justice, i.e. rightness rooted in God's character, ought to be an attribute of man in general and of judicial process among them (Ps 106:37). Wise men speak it (Ps 37:30) and think it (Prov 12:5) and God requires it of them (Mic 6:8). The righteous enjoy it (Prov 21:15) and righteous magistrates employ it in judgment (Mic 3:1; cf. Prov 29:4).

9. *mishpāt* also designates an ordinance of law—often used co-ordinately with *hōq* "ordinance" (Ex 15:25) and *tôrâ* "law" (Isa 42:4). The Pentateuchal ordinances are *mishpāt* (Lev 5:10; 9:16, et al.), in fact the individual ordinances of Mosaic law are *mishpāt* (Deut 33:10, 21; 16 times in Ps 119).

10. A plan (Ex 26:30) or 11. custom (II Kgs 17:33) or even 12. a fitting measure taken (I Kgs 5:8) seem to come under the scope of this word, though they are extended meanings, hardly standard.

13. One's right under law, human or divine, is denominated *mishpāt* (Deut 18:3; Jer 32:7).

Frequently associated with *šedeq* and *š' dāqā* in OT descriptions of God's reign and ways with his creatures, this idea lies at the very heart of a true understanding of the Biblical world-and-life view.

Note: The breastplate worn by the high priest is called a "breastplate of judgment" (Ex 28:15, 29-30), not from any alleged revelation given by the stones Urim and Thummim but because the breastplate covered Aaron's heart and "they shall be upon Aaron's heart when he goeth in before the LORD and Aaron shall bear the judgment (*mishpāt*) of the children of Israel upon his heart before the LORD continually." What Aaron was concerned with before God was Israel's justification, i.e. judicial sentence (see above) of guiltiness. Thus "in prophetic vision as in actual oriental life, the sentence of justification was often expressed by the nature of the robe worn. . . . Isaiah 61:10 is a good illustration of this." Also see Isa 62:3; Rev 3:5; 7:9; 19:14; Est 6:8-9, 12 (A. C. Hervey, *Smith's Dictionary of the Bible*, Hackett ed., II, pp. 1066-67).

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R.D.C.

שָׁפַק (sh'pi). See no. 2440b.

שָׁפַק (sh'pīpōn). See no. 2448a.

2444 שָׁפַק (shāpak) *pour, pour out.*

Derivatives

2444a שֶׁפֶק (shepek) *place of pouring* (Lev 4:12).

2445 שָׁפַל (*shāpēl*)

2444b שֹׁפְקָה (*shopkā*) *penis* (as fluid duct, Deut 23:2).

This verb is used 113 times. Cognates are found in Akkadian, Aramaic, Arabic, Ethiopic, and Ugaritic. There are four common verbs that are synonymous in varying degrees with *shāpak*. 1) *riq* in the Hiphil means "pour out," but the Qal means "be empty," so the pouring out generally involves the emptying of a container; 2) *nāsak* means to "pour a libation"; 3) *nātak* means "pour forth" in an intransitive sense (note that the Accadian cognate means "to drip") in the Qal, while the infrequent Hiphil means "pour out," "melt"; 4) *yāšaḡ* is, with *shāpak*, a general word for pouring, but it is interesting to note that of the fifty-three occurrences, fifteen involve the oil of consecration or anointing on a head and another fifteen have to do with some form of metal casting. *shāpak* is not found in either of these latter usages. That there is some overlap, however, is seen from the comparison of Lev 8:15 with Ex 29:12. In the former *yāšaḡ* is used of pouring blood on the base of the altar. In the latter, *shāpak* is employed. On the other hand, *yāšaḡ* is not used of the shedding of blood, as is *shāpak*.

shāpak is used in both physical and metaphorical senses. In the former sense it is the common verb for describing the pouring out of a wide variety of materials. Thus, what is poured may be water (Ex 4:9; I Sam 7:6), broth (Jud 6:20), dust (Lev 14:41), or blood. This latter, the pouring of blood, constitutes the single most frequent use of the verb. In this connection it may be used in the ordinary sense of pouring, almost always as a part of the sacrificial ritual. More often it is used of the pouring out of a man's lifeblood, i.e. the shedding of blood. Thus in Num 35:33 God states that unpunished bloodshed (*shāpak*) pollutes the land (cf also Gen 9:6; Deut 21:7; II Kgs 24:4; Zeph 1:17; Ezk 22:3; Isa 59:7). In two passages in Amos (5:8; 9:6), it is said of God that he "calls for the waters of the sea and pours them out upon the surface of the earth," a vivid description of the rain cycle.

In two passages *shāpak* is used of pouring water out as a libation (*nāsak* is the normal word for a libation; but a libation was not usually water). The first is I Sam 7:6 in which Samuel gathered a repentant Israel at Mizpah, prayed for them, then they "drew water and poured it out before the Lord and fasted." The pouring out of the water perhaps symbolized their spirit of completely pouring out their souls before the Lord in devotion to him. The second passage is Isa 57:6, in which the libation is made, not to God, but to the pagan nature gods.

A common idiom is the use of *shāpak* in connection with the building of siege ramps (II Sam

20:15; Isa 37:33; Jer 6:6; Ezk 4:2). This usage may derive from the fact that soldier workmen carried dirt in baskets to the designated spot, then poured the dirt out.

In the category of metaphoric uses, that of the outpouring of God's wrath is most frequent. Thus in Isa 42:25 God is depicted as pouring out on Israel the heat of his anger. The symbolism is certainly obvious but nonetheless intensely sobering, and underlies the imagery of the bowls or vials of wrath in Revelation.

The expression "pour out your harlotries on every passer-by" (Ezk 16:15; 23:8) describes Israel's promiscuous idolatry. Pouring out one's heart or soul is an expression still commonly used and well understood.

Lastly there is the wonderful promise of the outpouring of the Spirit of God on his people, a lavish and blessed provision on God's part of his Spirit of grace which will bring about a startling change in men's hearts, lives and condition (Joel 2:28-29 [H 3:1-2]; Zech 12:10; Ezk 39:29).

H.J.A.

2445 שָׁפַל (*shāpēl*) *be low, sink, be humbled.*

Derivatives

- 2445a שֹׁפֵל (*shēpel*) *lowliness.*
- 2445b שִׁפְלָה (*shiplā*) *lowliness.*
- 2445c שָׁפַל (*shāpāl*) *low, humble.*
- 2445d שִׁפְלָהּ (*sh'pēlā*) *lowland, the Shephelah.*
- 2445e שִׁפְלוּת (*shiplūt*) *sinking* (i.e. lassitude, Eccl 10:18, only).

shāpēl is used thirty times in the Qal and Hiphil. Cognates appear in Ugaritic, Arabic, Akkadian, Aramaic, and South Arabic. Similar in meaning and sometimes appearing in parallel is *shāhah* which basically means "to crouch," "bow down."

Though the idea "be low" in the physical sense underlies the verb and its derivatives, its most important use is in the figurative sense of "abasement," "humbling," "humility." The exception is the proper noun Shephelah which will be treated separately.

"Be low," in the physical sense is seen in the use of *shāpāl* in connection with leprosy in Lev 13:20-21, 26 and in 14:37.

The most frequent use of the root is in those passages dealing with God's threat or promise to bring low and abase those who are haughty and proud, while he exalts those who have walked humbly before him. The humbling and restoration of Nebuchadnezzar in Dan 4 affords a graphic example. Even though this passage is in Aramaic, verse 34, which is part of the king's testimony, uses the root *sh'pēl* in exactly the

same sense as in Hebrew, "He is able to humble those who walk in pride." Similarly Dan 5:19, also Aramaic and I Sam 2:7, Hannah's prayer, and II Sam 22:28, David's testimony.

This truth is an important part of Israel's eschatology. Isaiah 2:6–22 warns of the coming downfall of the haughty and arrogant, in which there will be a day of reckoning against them. The enemies of Israel will all suffer this fate (Isa 25:11–12; 26:5). The ability to humble and exalt in this fashion is God's alone, and in Job 40:11, Job is challenged and asked, "Are you able to do this?"

The root is also used in the admonition to cultivate a humble spirit. In Isa 57:15 God says that he dwells with those of a humble spirit and will refresh and revive them. Again in Ps 138:6, though God is highly exalted, he nevertheless concerns himself with the lowly, but he keeps aloof from the haughty. Proverbs 29:23 reminds us that pride will bring a man low, but a humble spirit will obtain honor. Proverbs 25:7 advises that it is better to take a lowly seat at a banquet and then be invited to a more important spot than to suffer the reverse.

sh'pēlā. Shephelah (ASV "lowland," RSV Shephelah "lowland"). The idea of being low indicated in the root has reference to the fact that the range of hills represented by this word is low with respect to the Judean hills to the east. The average height of the Judean hills is 2000–3000 feet. For the Shephelah it is 500–800 feet, with a maximum height of 1500 feet. This range is 27 miles long and 10 miles wide, and intersected by several strategic valleys that lead from the coast to the Judean hills, the major ones being the valley of Ajalon, where Joshua fought his historic battle while the sun stood still; the Sorek valley, where Samson had his frequent skirmishes with the Philistines; and the valley of Elah, where David defeated Goliath.

That the Shephelah is a distinct geographical area (except for Josh 11:2, 16) can be seen from Josh 10:40; Jud 1:9; Jer 17:26 and others. Here it is distinguished particularly from the Negev and the Judean hills. In Deut 1:7, II Chron 26:10 and Ob 19 it is distinct as well from the coastal plain. Historically it formed an important line of defense for Judah with regard to attacks from the west. Until the Philistines were finally subdued under David it formed a buffer zone between them and Judah.

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H.J.A.

שְׂפִלּוּת (*shiplūt*). See no. 2445e.

2446 שָׁפָן (*shpn*). Assumed root of the following.

2446a שָׁפָן (*shāpān*) *rock badger, coney, the hyrax*. See Klotz, J. W. "Animals of the Bible," in W.B.E., I, p. 78.

2447 שָׁפַע (*shp'*). Assumed root of the following.

2447a שָׁפַע (*shepa'*) *abundance* (Deut 33:19).

2447b שָׁפְעָה (*shp'ā*) *abundance, quantity* (e.g. II Kgs 9:17; Ezk 26:10).

2448 שָׁפָה (*shpp*). Assumed root of the following.

2448a שָׁפִיפֹן (*sh'pipōn*) *horned snake* (Gen 49:17).

2449 שָׁפַר (*shāpar*) *be pleasing*.

Derivatives

2449a שָׁפַר (*sheper*) *beauty* (Gen 49:21).

2449b שָׁפְרָה (*shprā*) *fairness, clearness* (of sky, Job 26:13).

2449c שֹׁפָר (*shōpār*) *ram's horn*.

2449d שָׁפְרוֹר (*shaprūr*) (*Kethib*), שָׁפְרִיר (*shaprir*) (*Qere*), *canopy*.

shāpar is used once, in the Qal (Ps 16:6). In this passage David is filled with praise to his God, not so much because of what God has done for him as for what God means to him personally. It is God who is his portion and his inheritance, and he is eminently satisfied and pleased with his inheritance, saying that that portion allotted to him is indeed most beautiful.

shōpār, shōpār. Shophar, ram's horn (ASV, "trumpet," sometimes "cornet," RSV "ram's horn," "trumpet," "horn"). Used seventy-two times. The word is related to Akkadian *shapparu* "wild sheep" and Arabic *sawāfirun* "ram's horns." In the Old Testament it is always used of the curved musical instrument made of the horn of a ram. The general word for the horn of an animal is *qeren*. This is used only once as a reference to a musical instrument. The word *yōbēl* means basically "ram" (so also in Phoenician and Arabic), but in the Old Testament it is used as an instrument and then as a name of the year whose beginning it signalled, the Jubilee (Year). The word *yōbēl* is seemingly interchangeable with *shōpār* (cf., for example, Ex 19:13, 16; Josh 6:4–5). Another word for "trumpet" is *hāšōšrā*. This latter is a straight tube, often metallic.

The *shōpār* played a very important role in Old Testament history. When Israel was at Mount Sinai, it was a strong blast on the *shōpār* that was

the signal for Israel to approach. The arrival of the new moon and new year was heralded by a signal from the shophar (Ps 81:3 [H 4]), as was the year of Jubilee (Lev 25:9). It played a vital part in Israel's expressions of praise (Ps 98:6; 150:3).

It was important in civil and military affairs as well. It announced a new king (I Kgs 1:34; II Kgs 9:13). It served as a bugle for signals in battle (Jud 3:27; II Sam 20:1). It was important in the fall of Jericho (Josh 6) and Gideon's defeat of the Midianites (Jud 7).

The Scripture frequently uses shophar in a figurative sense. The prophet is likened to the watchman who sounds the warning of impending disaster (Ezk 33:3-6; Isa 58:1; Jer 6:17).

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H.J.A.

שִׁפְרֹר (*shaprûr*). See no. 2449d.

שִׁפַּת (*shāpat*). See no. 2441a.

- 2450 שִׁפְתַּיִם (*sh^epattayim*) *hook-shaped pegs, hooks* (Ezk 40:43). Meaning doubtful.

שִׁצֵּת (*shešet*). A variant of no. 2373a.

- 2451 שָׁקַד (*shāqad*) *watch, wake*.

Derivatives

- 2451a שָׁקֵד (*shāqēd*) *almond tree, almonds*.

- 2451b *שָׁקַד (*shāqad*). This verb occurs only once, as a Pual participle meaning "cups shaped like almond" (blossoms, Ex 25:33, 34; 37:19, 20).

shāqad has cognates in both Phoenician and Syriac. *shāqad* occasionally overlaps, and is used with, *shāmar*, "guard," "watch over." In the latter the emphasis is on careful attention and preserving, while in *shāqad*, alertness is basic. Used in Qal and Pual, the latter in participial form only.

The idea of watchfulness which is basic to the root affords the key to the explanation of the Hebrew name for the almond tree. This tree, which in Israel blooms as early as January and February and is affectionately looked upon as the harbinger of spring, is appropriately enough called *shāqēd* "the waker."

This name for the almond forms the basis for God's vivid object lesson on the occasion of Jeremiah's call (Jer 1:11-12). The almond rod,

shāqēd, is a reminder to Jeremiah that God will be watchful and punctual, *shōqēd*, in carrying out what he has promised. The point of this is reinforced later in Jer (31:28) when God refers to this passage (cf. also 1:12 and 44:27) which forms the basis of Jeremiah's ministry. Daniel 9:14 indicates that this symbolism had impressed itself on Daniel.

The quality of alertness necessary to a watchman is stressed in Ps 127:1, but even this alertness is of no avail unless the Lord guards the city. This alertness takes on a sinister quality in Jer 5:6 where the calamity to befall Jerusalem is likened to a leopard watching its prey and awaiting the opportune moment to leap.

H.J.A.

- 2452 *שָׁקַח (*shāqā*) *give to drink, irrigate*.

Derivatives

- 2452a שָׁקוּי (*shiqqûy*) *drink, refreshment*.

- 2452b שִׁקֵּת (*shōqet*) *watering trough*.

- 2452c מִשְׁקָה (*mashqeh*) *cup bearer; irrigation, drink*.

shāqā is used in the Hiphil sixty times, and in the Pual once. It serves in place of the causative *shātā*.

The verb *shāqā* is used in the ordinary sense of giving drink to men (water in Gen 21:19, wine in Gen 19:32) or animals (camels in Gen 24:14, flocks in Gen 29:2 and Ex 2:16). It is also used in the sense of "watering" or "irrigating" the ground (Eden in Gen 2:6, 10, a garden in Deut 11:10, a forest in Eccl 2:6). Though *mātar* (in Hiphil) is the normal word for giving rain, *shāqā* seems to portray the rain in Ps 104:13 as a more personal activity of God. Unusual situations pertain in the following examples: Water out of the rock in Num 20:8; remains of the golden calf ground up in drinking water in Ex 32:20; water of bitterness (for a suspected adulteress) in Num 5:24-27, vinegar in Ps 69:21 [H 22].

In Jer 8:14, 9:14 and 23:15, God is said to give poisoned water to his people. This speaks of the bitter punishment Israel is being called on to bear, and from which there is no escape. Psalm 80:5 [H 6] speaks of the tears that Israel is made to drink. But in Ps 36:8 [H 9] David speaks of the abundant delights of fellowship with God, "Thou dost give them to drink of the river of thy pleasures."

mashqeh. *Cupbearer, drink, beverage, well-watered.* The Hiphil participle of *shāqā*. It is used 1) to describe the chief cup-bearer of a king, a position of trust and responsibility (mostly of Pharaoh's cup-bearer in Gen 40 and in Neh 1:11 in reference to Nehemiah), 2) of a beverage or drink (Isa 32:6; Lev 11:34, and in the expression

“drinking vessels” in I Kgs 10:21), and 3) of a wellwatered land (Gen 13:10; Ezk 45:15).

H.J.A.

שָׁקַץ (*shiqqūy*). See no. 2452a.

שָׁקַץ (*shāqūp*). See no. 2458b.

2453 שָׁקַט (*shāqat*) *be quiet, tranquil, at peace.*

Derivative

2453a שָׁקֵט (*sheqet*) *tranquility* (I Chr 22:9).

shāqat occurs forty-one times, in the Qal and Hiphil. Some of the words with which it is associated or whose meanings it sometimes overlaps are 1) *beṭaḥ* “security,” “a feeling of confidence”; 2) *nūaḥ* “settle down,” “rest”; 3) *hārash* “be silent,” “be inactive”; 4) *dāmā* “be silent”; 5) *dāmam* “be motionless, physically quiet”; 6) *sha’ānān* “ease,” “undisturbed, without anxiety” and 7) *shābat* “cease, rest from activity.”

The basic idea of the root is “tranquility.” It implies the absence of strife, war, or trouble on the one hand, and worry or anxiety on the other. It may also imply the absence of a pressing obligation, or again, of some disturbing element that mars a relationship between individuals.

The meaning “rest from war” is found particularly in Joshua, Judges, and Chronicles. Thus Josh 11:23 says, “The land had rest from war,” that is, Joshua’s portion of the task was now complete. Judges shows a pattern of peace, then apostasy, oppression, deliverance, followed once again by peace and rest from war and oppression. This state of peace and tranquillity is clearly seen to be dependent on, and a direct result of, God’s blessing on an obedient people. Both Asa and Jehoshaphat were godly kings whose kingdoms were blessed by God with lengthy periods of quiet (II Chr 14:1, 5–6 and II Chr 20:30).

Moab in Jer 48:11 is depicted as having for a long time been untroubled (*shāqat*), like wine sitting too long on the lees. Now God will pour it out, i.e. judge the nation. Similarly in Zech 1:11 the nations that have troubled Israel are themselves untroubled, but God will judge them as well. On the other hand God will bring Israel back to his land and cause him to live in tranquility, with no threats or dangers to disturb him (Jer 30:10; 46:27). Isa 14:7 states that the whole earth will be at rest when Babylon has fallen.

But *shāqat* is not only used when the threatening or disturbing element has been actually removed; God repeatedly challenges his people to rest in him, no matter how great the threat and danger might be. Thus he challenges Ahaz to be calm, completely at rest, despite the threat of an invasion. This sense of calm is not dependent on

some sort of psychological legerdemain, but in a willingness to put his trust in a God who is far greater than all his foes. The wicked on the other hand cannot know this peace, for they are like the tossing sea which never finds rest, but is in constant turmoil (Isa 57:20).

Another aspect of the verb is seen in Isa 62:1: He cannot keep quiet as long as Jerusalem is afflicted. He cannot be still until his full redemptive purpose is fulfilled. In Jer 47:6–7, the sword of the Lord cannot rest until it has completed its mission of judgment; and in Ps 83:1 [H 2] the Psalmist implores God not to rest while his enemies are raging and threatening his people. But in Ezk 16:42, God says that when his ministry of judgment has been completed he will be quiet, and no longer angry. And Job asks pertinently, “When he keeps quiet, who can condemn?”

H.J.A.

2454 שָׁקַל (*shāqal*) *weigh, weigh out.*

Derivatives

2454a שָׁקֵל (*sheqel*) *shekel.*

2454b מִשְׁקָל (*mishqōl*) *weight* (Job 4:10).

2454c מִשְׁקָל (*mishqāl*) *weight.*

2454d מִשְׁקֵלֶת (*mishqelet*), מִשְׁקֵלֶת (*mish-qōlet*) *leveling instrument, plummet.*

shāqal is used twenty-two times, in the Qal and Niphal. This common Semitic root appears in Akkadian, Ugaritic, Phoenician, Aramaic, Arabic, and Ethiopic. It means to weigh something in the balance to measure its amount, then very commonly to weigh out silver or gold as payment for something.

The verb *shāqal* may be used in the simple sense of weighing an object, such as in II Sam 14:26, in which the weight of the hair cut off Absalom’s head at his annual haircut was “two hundred shekels by the king’s weight.” In Isa 40:12 both the greatness of God and his ability to care for every part of his creation is portrayed in the expression “weighed the mountains in a balance.” This recalls Dan 5:25–26, in which the Aramaic equivalent appears, *qēl* “weighed” (and found wanting).

More commonly the verb means “to weigh out” silver (sometimes gold), that is, “pay,” such as in Gen 23:16 and I Kgs 20:39.

sheqel. Shekel. This was the common unit of weight throughout Canaan and Mesopotamia. The weight of the shekel seems to have varied somewhat according to time and place, but recent evidence indicates that in Israel there were three shekels in use, the temple shekel which weighed approximately ten grams, the ordinary or merchant’s shekel which weighed eleven and one-

2455 שִׁקְמָה (*shiqmâ*)

half to twelve grams, and the heavy or royal shekel which weighed approximately thirteen grams.

The temple shekel was equivalent to twenty gerahs (Ex 30:13; Lev 27:25). It is not known how the ordinary and the heavy shekel were related to the gerah. There were three thousand shekels to a talent (*kikkar*) as can be seen from Ex 38:25–26. An intermediate weight was the mina which was worth fifty shekels (Ezekiel 45:12 gives an alternative value of 60 probably reflecting Babylonian practice). Fractions of shekels were used for convenience's sake. Thus Saul's servant had in his possession a quarter shekel that could be used as a gift for Samuel (I Sam 9:8). Israel's yearly contribution for the sanctuary was one-half shekel (also called a *beqa'*, Ex 38:26) for each man of twenty years and over (Ex 30:13). In Nehemiah's time the amount was one-third shekel (Neh 10:33).

The purchasing power of the shekel can be seen in several passages.

According to the usual understanding of Lev 5:15, a ram was worth two or more shekels. In the New Testament the shekel was the standard wage for a day's labor. Abraham purchased the cave of Machpelah for four hundred shekels, which seems excessive in the light of Jeremiah's purchase of a field for seventeen shekels (Jer 32:9–10), even taking into consideration that in Jeremiah's time land values must have gone down and that Abraham's purchase may have involved more than the cave itself. Omri purchased the hill of Samaria for two talents (six thousand shekels), and David purchased the threshing floor from Ornan for fifty shekels (II Sam 24:24), and the larger area on which the temple was built for six hundred shekels of gold.

The valuation placed on the firstborn for purposes of redeeming him (Num 3:47; 18:16) was five shekels. Leviticus 27:3–6 gives monetary values for Israelites in connection with dedicatory vows. These range from fifty shekels for an adult male to three shekels for an infant girl. The value of a slave was thirty shekels (Ex 21:32). This renders the selling of the Shepherd in Zech 11:12 for thirty shekels all the more significant.

mishqāl Weight. Used in Lev 19:35 to express God's law that in all transactions honest weights shall be used. This admonition was very appropriate in the light of the ease of using differing weights in order to defraud another person (cf. also Amos 8:5).

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H.J.A.

2455 שִׁקְמָה (*shiqmâ*) *sycamore tree* (e.g. Amos 7:14; Isa 9:9). This is not the common sycamore of America, but a fig sycamore, a large tree bearing edible figs. Johnson, P. C., "Plants" WBE, II, p. 1372.

2456 שָׁקַט (*shāqa'*) *sink, sink down* (e.g. Amos 9:5; Ezk 32:14).

Derivative

2456a מִשְׁקָא' (*mishqā'*) *what is settled, clarified* (Ezk 34:18).

2457 שָׁקַף (*shāqap*) *I, overlook, look down.* (ASV and RSV similar.)

Used twenty-two times in Niphal and Hiphil. The South Arabic equivalent means "to put a ceiling or roof over," the Arabic, "ceiling," "roof," "sky," the Aramaic, "rocky pinnacle," "rock." The basic idea is "to look down at a sharp angle from a great height" as one would look down from a pinnacle or onto the street from a high housetop.

The first category of passages employing the verb are those which speak of a peak or ridge which overlooks at a steep angle a plain or valley below. Such is Num 21:20, speaking of "the top of Pisgah which overlooks the Jeshimon (or wasteland)" (similarly also Num 23:28 and I Sam 13:18 and cf. Gen 18:16; 19:28).

A second category of passages speaks of God looking down from heaven upon earth and its inhabitants. In Ex 14:24 God looks down on the Egyptian army from the glory cloud. This is a hostile look. In Ps 14:2 and 53:2 [H 3] he looks down to see if there are any who seek after him. In Ps 102:19 [H 20] he looks down to redeem and set the prisoner free, a look of grace. Blessing is also in view in Ps 85:11 [H 12] which becomes true because "righteousness and peace have kissed each other."

The third major category comprises those passages in which someone looks out from a high window. Such is clearly the case in II Kgs 9:30, 32, since Jezebel fell to her death from that same window, and probable in Jud 5:28, II Sam 6:16, I Chr 15:29, Gen 26:8, Prov 7:6.

H.J.A.

שִׁקְמָה (*sh'qa'ārûrâ*). See no. 2047b.

2458 שָׁקַר (*shq*) **II. Assumed root of the following.**

2458a שָׁקַר (*sheqep*) *framework, casing of doors* (1 Kgs 7:5).

2458b שָׁקוּר (*shāqūp*), שָׁקוּר (*sh'qūp*) *frame, casing of windows* (1 Kgs 6:4; Ezk 41:16).

2458c מַשְׁקוֹפ (*mashqōp*) *lintel of door* (Ex 12:7).

2459 *שָׁקַץ (*shiqqēs*) *detest, make abominable*.
Denominative verb, occurring only in the Piel.

Parent Noun

2459a שָׁקֶץ (*sheqēs*) *detestable thing*.

2459b שָׁקֶץ (*shiqqūs*) *detestable thing, detestable idol*.

shiqqēs is used seven times, in the Piel. The Akkadian has a cognate, *šaqašu* "be spotted, unclean." Found in close association with *shāqas* are *tāmē* in the Piel, "make unclean" and *tā'ab*, "abhor."

The verb *shāqas* is used both in the sense of "consider abhorrent, detestable" (Lev 11:11, 13) and in the causative "make abominable," "contaminate" (Lev 11:43; 20:25). In the latter passages the one eating the abominable foods is said to make himself abominable in God's sight.

The object of abhorrence may be the forbidden foods as above, or "the abomination" (*tō'ēbā*), an idol. In one beautiful song of praise, the psalmist says of God, "He has not despised (*shāqas*) nor abhorred the affliction of the afflicted" (Ps 22:24 [H 25]).

sheqēs. *Detestable thing*. In contrast to *shiqqūs*, *sheqēs* is not necessarily related to idolatry, but rather is mostly used in reference to unclean and forbidden foods. Thus in Lev 11:10–12, it refers to forbidden sea creatures generally characterized as having no fins or scales. In Lev 11:13 it refers to various unclean birds, in Lev 11:20, 23 to winged insects (cf. *sheres*), and in Lev 11:41–42 to animals crawling on their belly (*sheres*).

Relegating certain animals to the category of "unclean" and "abominable" may in a number of instances involve considerations of health. Yet the main consideration here must be that, whatever the reason, or however much or little it was understandable to the Israelites, certain foods were forbidden and regarded as detested. This was to be accepted on the simple basis of trust in, and obedience to, God.

shiqqūs. *Detestable thing, idol*. This noun is always used in connection with idolatrous practices, either referring to the idols themselves as

being abhorrent and detestable in God's sight, or to something associated with the idolatrous ritual. Idols generally are referred to as an abomination (Jer 16:18; Ezk 5:11; 7:20; II Chr 15:8, etc). Not only are the idols an abomination, but they that worship them "become detestable like that which they love" (Hos 9:10), for they identify themselves with the idols.

Antiochus Epiphanes, as prophesied in Dan 11:31, and who is typical of Antichrist, set up an altar to, and image of, Zeus in the temple. This is called the "abomination that causes desolation," a desecration of the altar which destroys its true purpose. Just so will Antichrist establish an abomination in the sanctuary, a demonic counterfeit worship (Dan 9:27, 12:11).

The "abominable filth" of Nah 3:6 is *shiqqūs*. It seems likely that, since *shiqqūs* is everywhere else clearly related to idolatrous worship, the same would be true here.

It is important to recognize that by the use of such a strong word as *shiqqūs* God wants his people to recognize the extreme seriousness and wickedness of this sin, however attractive and popular it might be. God's own people need to view sin from God's perspective (Deut 7:26).

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H.J.A.

2460 שָׁקַק (*shāqaq*) *run, run about, rush* (e.g. Isa 33:4; Nah 2:5).

Derivative

2460a מַשְׁשָׁק (*mashshāq*) *running, rushing* (Isa 33:4).

2461 שָׁקַר (*shāqar*) *deal falsely, be false*.

Derivative

2461a שָׁקַר (*sheqer*) *lie*.

shāqar is used six times in the Qal and Piel. There are cognates in Akkadian, Aramaic, and Arabic. It is used of the breaking of a promise, being false to a treaty or commitment, hence an empty promise. A close synonym is *kāzab* which is the general word for "lying" (some cognates of this root refer to an "unreliable spring" of water). Other words occasionally translated "to deceive" or "lie" are *kāhash* Piel, "deny the truth"; *pātā* Piel, "lead astray, seduce"; and *rāmā* Piel, "betray, forsake."

The significance of the verb in relation to covenant-breaking has been recognized by Moran, *Bib* 42:239; Wagner, *Supp VT* 16:364ff.; and Thomas, *JSS* (1960), p. 283. Thus the Psalmist can say that he has not been false with God's covenant (Ps 44:17 [H 18]), and God says in Ps 89:33 [H 34], "I will not break off my lovingkind-

ness (or covenant loyalty [but see *hesed* R.L.H.]) from him, nor deal falsely (*shāqar*) with my faithfulness." Verse 34 goes on, "My covenant I will not violate." The other passages are to be understood similarly (cf. Gen 21:23; I Sam 15:29; Isa 63:8; Lev 19:11).

sheqer. *Lie, falsehood, deception.* Used of words or activities which are false in the sense that they are groundless, without basis in fact or reality. Thus David says in Ps 38:19 [H 20], "Many are they that hate me without cause (*sheqer*)." The false witness of Ex 20:16 and Deut 19:18 involves a false accusation, an accusation that is groundless, not based on fact.

Jeremiah 23:32 speaks of those who "prophesy lying dreams," that are founded on nothing more substantial than the dreamer's imagination. He speaks similarly of those who prophesy falsehood in 27:10 (cf. also Zech 10:2; 13:3). No matter how persuasively or "logically" the prophet might speak, his words are groundless and false unless they are based on God's self-revelation. Isaiah 59:13 forms part of repentant Israel's confession. Included in this is the statement that they had conceived and uttered from their hearts lying (*sheqer*) words. Mic 2:11 portrays this attitude of Israel by saying that if a man whose way of life is "wind and falsehood (*sheqer*)" were to come to them with lies, that is the one they would choose as their prophet.

Job (13:4) accuses his friends of being "daubers of deceit." In a different context, Jeremiah (8:10; 11) says that from prophet to priest everyone is greedy for gain and practices deceit (*sheqer*) healing God's people superficially, pronouncing peace, that all is well when in fact all is not well.

Idols are called *sheqer* in a number of passages (e.g. Isa 44:20; Jer 51:17). Jeremiah 10:14–15 says of them that they are *sheqer* because "there is no breath in them. They are worthless, a work of mockery" (NASB). Habakkuk 2:18 speaks similarly of idols, asking what value they have, being "teachers of falsehood," that is, making empty promises and raising vain hopes.

There are other passages in which *sheqer* is used in a more general sense, such as Jeremiah's vigorous denial *sheqer* ("that's a lie!") in Jer 37:14. In II Kgs 9:12 the implication is, "You're evading the issue, holding something back!" *sheqer* is used in Prov 12:22 and 26:28 of lying lips and tongues, in Zech 5:4 and 8:17 of false oaths, and in Prov 20:17 of food gained by lying and fraud. In whatever context or circumstances *sheqer* is used, God will not condone it, for he is the God of truth, reality, and faithfulness, and his people are also to be so characterized.

Bibliography: THAT, II, pp. 1010–1018.

H.J.A.

שָׁקַת (*shōqet*). See no. 2452b.

שָׁר (*shōr*). See no. 2469a.

2462 שָׁרַב (*shrb*). Assumed root of the following.

2462a שָׂרַב (*shārāb*) *burning heat* (Isa 49:10), *parched ground* (Isa 35:7).

שָׂרְבִיט (*sharbit*). See no. 2314b.

2463 שָׁרָה (*shārā*) I, *let loose* (Job 37:3; Jer 15:11).

2464 שָׁרָה (*shrh*) II. Assumed root of the following.

2464a מִשְׁרָה (*mishrā*) *juice* (Num 6:3).

2465 שָׁרָה (*shrh*) III. Assumed root of the following.

2465a שִׁרְיָה (*shiryā*) *weapon*, perhaps lance or javelin (Job 41:18).

2466 שָׁרָה (*shrh*) IV. Assumed root of the following.

2466a שִׁרְיֹן (*shiryōn*), שִׁרְיָן (*shiryān*) *body armor* (e.g. I Sam 17:5, 38; I Kgs 22:34 = II Chr 18:33).

שָׁרָה (*shērā*). See no. 2469b.

שִׁרְיָה (*shiryā*). See no. 2465a.

שִׁרְיֹן (*shiryōn*). See no. 2466a.

שִׁרְיָה (*sh'riqā*). See no. 2468b.

שָׁרִיר (*shārīr*). See no. 2469c.

שִׁרְרִירָה (*sh'rīrāt*). See no. 2469d.

2467 שָׁרַץ (*shāraṣ*) *teem, swarm*.

Derivative

2467a שָׁרָץ (*sheres*) *teeming, swarming things*.

shāraṣ is used fourteen times, only in the Qal. The Syriac cognate has the meaning "to crawl" and the Ethiopic, "to sprout." The verb *rāmaś* is to some extent synonymous and used interchangeably, yet there is clearly a distinction: *shāraṣ* views the same creatures as a teeming, swarming, prolific multitude, whereas *rāmaś* views them as a creeping, crawling, wriggling mass.

The basic idea of the root can be clearly seen in three passages: Ex 8:3 [H 7:28]), Ps 105:30, and Ex 1:7. In the first two references the subject is the plague of frogs that came on Egypt: "The river shall teem (swarm) with frogs" (The KJV rendering "the river shall bring forth abundantly" is somewhat misleading.) In the third passage, the prolific nature of Israel's growth is the subject: "The children of Israel were fruitful

and increased abundantly (lit. "teemed" *shāraṣ*) and multiplied, and the land was filled with them." From the Egyptian perspective the land was teeming with Israelites just as though a swarm of insects had come on them. The idea of "teeming" is the point of the use of *shāraṣ* in Gen 1:20–21 (cf. also Gn 8:17).

shereṣ. *Teeming, swarming things.* (RSV similar; ASV "creeping things.") Used fifteen times, it maintains the same similarities to and distinctions from the noun *remeś* as does the verb *shāraṣ* to its counterpart *rāmaś*.

In Lev 11, *shereṣ* is used 1) of sea creatures ("those things that teem in the sea," v. 10), 2) of flying insects (verses 20–21, 23), 3) rodents and various types of reptiles (vv. 29, 31), and 4) generally of small creatures that "go on the belly," "go on all fours" (i.e. insects that stand horizontally, as opposed to birds which stand upright on two legs; cf. v. 20), or "have many feet" (vv. 41–43).

In Lev 11:46, *shereṣ* is used to broadly classify all the smaller land animals as opposed to birds and beasts (the larger animals). Sea creatures are here referred to as those that wriggle (*rāmaś*) in the water. More commonly, when land animals are grouped into these three broad categories, *remeś* "crawling creatures" is used instead of *shereṣ* (cf. Gn 1:30; 7:8, 14). On the other hand all land animals are depicted as "crawling" (*rāmaś*) on the earth in Gen 7:21. Here *shereṣ* represents the third broad category of animals.

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H.J.A.

2468 שָׁקַק (*shāraq*) *hiss, whistle.*

Derivatives

- 2468a שָׁקָקָה (*sh' rēqā*) *hissing, whistling.*
2468b שָׁקִיקָה (*sh' riqā*) *piping, whistling.*

This group of words most often describes the reaction displayed by those who pass by the ruins of a once great city or power, either a hiss or a whistle. Since it is used to describe the piping of a shepherd for his sheep (Jud 5:16), it must be understood to be a clearly audible sound. KB suggests that a form of whistling was practiced as a protection from the demons of destruction, but most see it as a sign of either shock, since it is so often found together with *shammā* "horror," or amazement (Jerusalem Bible), or derision (NEB, I Kgs 9:8; Jer 19:8; 18:16 etc.). Derision and joy at Jerusalem's discomfiture is seen in Lam 2:15–16 and Mic 6:16.

In Isa 5:26 and 7:18, God whistles for the nations to gather to destroy Israel, but in Zech 10:8 the whistling is God's signal to Israel, inviting them to return to enjoy God's blessing in the land

of promise. These last passages can be construed as piping with a shepherd's pipe.

H.J.A.

2469 שָׁרַר (*shrr*). Assumed root of the following.

- 2469a שָׁר (*shōr*) *umbilical cord* (e.g. Ezk 16:4; Prov 3:8).
2469b שָׁרָה (*shērā*) *bracelet* (Gen 24:22; Isa 3:19).
2469c שָׁרִיר (*shārīr*) *sinew, muscle* (Job 40:16).
2469d שָׁרִירוּת (*sh' rirūt*), שָׁרָרוּת (*sh' rirūt*) *stubbornness.*

sh' rirūt. Stubbornness. This noun is used ten times, eight times in Jeremiah. The root *sh' rar* is found in Aramaic with the meaning "be hard," "firm."

sh' rirūt is always found with *lēb* "heart," "mind" and refers to a people who stubbornly refuse to respond to God's admonitions. Thus Jer 7:24 says of Israel that they did not obey, but walked in their own counsels and in the stubbornness of their evil heart (cf also 9:13; 11:8).

H.J.A.

2470 שָׁרְשָׁה (*sharsh' rā*) *chain* (e.g. Ex 28:14, 22; I Kgs 7:17). Derivation uncertain.

2471 שָׁרַשׁ (**shārash*) *uproot* (Piel); *take root* (Poel, Poal, Hiphil). This denominative verb does not occur in the Qal.

Parent Noun

2471a שָׁרֵשׁ (*shōresh*) *root.*

This noun has cognates in Ugaritic, Akkadian, Phoenician, Aramaic, South Arabic, and Ethiopic.

shōresh is used mostly in a figurative sense in the Old Testament. It serves as a natural figure for the lower parts or foundations of something. Thus Job 28:9 speaks of miners' excavations at the roots of the mountains, and in Job 36:30 God covers the roots (i.e. depths) of the sea. The "root of a matter" is the key to a problem or a situation (Job 19:28).

More frequent is the concept of *shōresh* as the source of an existence, whether personal or corporate. Thus in Jud 5:14 Ephraim's root is said to be in Amalek, that is, Ephraim's territory was in the hill country of the Amalekites (Jud 12:15). In Dan 11:7 a "branch of the roots" of the daughter of the king of the south will arise, that is, one of her descendants will gain prominence.

The ability of the roots of certain trees, though they have been felled, to sprout again and develop new branches is used by Job (14:7–9) by way of contrast to man's future when he is struck down (but see *hālap*). It lies behind the imagery

in Dan 4:15, 26, in which the Aramaic cognate is used. Nebuchadnezzar will be struck down, but his root remains so that ultimately he will flourish again. Most importantly it underlies the Messianic use of the word. In Isa 11:1 a branch (Messiah) comes out of the (apparently defunct) root of Jesse. He will flourish and establish God's ideal kingdom. In v. 10 Messiah himself is referred to as the "root" of Jesse, that is, he is the root-sprout (cf. *hōter*, *nēser*, and *šemah*). This root-sprout is described in Isa 53:2 as being in an arid land, indicating the humble origins of, and seemingly unlikely prospects for, Jesus as the Messiah. In some passages the complete destruction of a nation's support in its past and its hope for a posterity is depicted as a destruction of root and branch (or fruit; cf. Amos 2:9; Mal 4:1 [H 3:19]).

To be firmly rooted, means to be secure and flourishing. Thus God had taken Israel out of Egypt as a vine and planted it in a good land where it took firm root. This is also the lot of the righteous (Prov 12:3, 12). Likewise, to have the roots well-watered promises a prosperous and fruitful future (Ezk 31:7, Job 29:9). The man who trusts in God rather than in man is as such a tree (Jer 17:8) and will flourish (cf. Job 8:17). After God has restored Israel, it will take firm root, and drawing from the rich provision of God's grace, will prosper and be fruitful as never before.

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H.J.A.

2472 *שָׁרַת* (*shārat*) *minister, serve.*

Derivative

2472a שָׁרַת (*shārēt*) *service in the tabernacle* (Num 4:12; II Chr 24:14).

shārat occurs ninety-six times, always in the Piel. Of the ninety-six occurrences, twenty are in the form of the participle *m"shārēt*, used as the noun "minister." Phoenician uses the verb with the same meaning. *shārat* is distinguished from the more common *abad* (q.v.) in that *shrt* is generally a higher category of service, while *abad* is often used of menial employment.

The use of *shārat* falls into two natural categories: 1) of the personal service rendered to an important personage, usually a ruler, and 2) of the ministry of worship on the part of those who stand in a special relationship to God, such as the priests.

The high rank of the servant designated by this verb and the special relationship in which he stands in respect to his master is seen in Gen

39:4. Here Joseph was put over all the affairs of Potiphar's estate, and in vv. 8 and 9 Joseph was able to say that Potiphar did not concern himself with anything in the house. He left it all to Joseph's care, nothing being withheld from him except Potiphar's wife. In II Chr 22:8, king Ahaziah's nephews stand as ministers (*m"shar"tim*) to Ahaziah. These men would obviously not be menials. In Est 2:2 the king's attendants stand in a relationship close enough so that they have his ear and are able to make suggestions which the king follows. Elisha's personal servant was designated a *m"shārēt* "minister" (II Kgs 4:43; 6:15). Elisha himself, when he was first called to be a prophet, stood in this relationship to Elijah (I Kgs 19:21). Joshua was Moses' chief assistant (Ex 24:13; 33:11; Josh 1:1). Later, as was the case with Elisha, he succeeded his former master.

The second category involves mostly the Levites and priests who served in the tabernacle, and later the temple (in one passage, Ps 103:21, the angelic hosts are so designated). In a number of passages their service is specifically related to the sanctuary. Thus Ex 28:35 speaks of Aaron's ministry in the holy place, and v. 43 speaks of Aaron's sons as they minister at the altar (cf. Joel 1:13). The Levites were also so designated. I Chr 6:17 and 16:4, 37 speak of their ministry in song, worship, and praise. Samuel, in I Sam 2:11, 18 and 3:1, serves in the tabernacle as Eli's assistant.

The special status of the priest was not merely one of ritual or ceremony. He had the grave responsibility of representing the people before God, and it was through his ministry that Israel had access to God. He also stood before the people as God's official representative. As such they settled disputes among individuals (Deut 2:15), and in Deut 17:12 God decrees that whoever refuses to heed the priest, God's servant, shall be put to death.

Psalm 101:6 is an important reminder that he who would dwell in God's presence and serve him must walk blamelessly before him. This obviously goes far beyond mere ritual purity. Eventually the whole nation of Israel, not only one tribe, will serve God as his priests (Isa 61:6), thus fulfilling their calling as a "kingdom of priests" (Ex 19:6). Beyond that, the addition even of gentiles to this privileged class is anticipated in Isa 56:6–9. It should be noted here that they humbly recognize themselves as lowly servants (*'ebed*), but they love the name of the Lord and will minister to him.

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H.J.A.

2473 שֶׁשׁ (*shēsh*) **fine linen**. (So ASV and RSV.)

The noun *shēsh* is used thirty-eight times. The word is derived from the Egyptian *ss* and is used in the Old Testament for fine white linen of exceptional quality imported from Egypt. Other words translated "linen" are *bûs* "fine white linen," used only in Ezk and Chr, *bad* "piece of fabric, linen," *pēshet*, "flax, linen," *pishtâ* "flax, linen," *ēṭûn* "red linen" from Egypt, and *sādin*, a luxury cloth.

Since *shēsh* was Egyptian linen, it is understandable that it is most frequently found in the book of Exodus. It formed part of the gifts that the Israelites gave in connection with the construction of the tabernacle, whose curtains were made of linen (Ex 25:4; 35:6, 23, 25, 35). The priest's clothes were all made of linen (Ex 28:5, 39; 39:28–29). One purpose of wearing the fine linen was to avoid making the priests sweat in their heavy labor near the heat of the altar (Ezk 44:18). Joseph had been magnificently clad in linen (Gen 41:42). It was also later part of a woman's wardrobe (Prov 31:22) as a mark of fine clothing.

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H.J.A.

שֶׁשׁ (*shēsh*). See nos. 2336a, 2379a.

2474 שִׁשְׁשֵׁ (*shishshē'*) **lead on** (Ezk 39:2).

שִׁשְׁשָׁ (*shishshâ*). See no. 2336d.

שִׁשְׁשִׁי (*shishshi*). See no. 2336b.

שִׁשְׁשִׁים (*shishshim*). See no. 2336c.

2475 שֶׁשְׁחַ (*shēshak*) **Sheshak** (ASV "Sheshach," RSV "Babylon.")

This name is used twice, by Jeremiah (25:26; 51:41).

shēshak, which refers to Babylon, is taken by most scholars to be an example of "Atbash," which involves a substitution of successive letters of a word by letters from the opposite end of the alphabet. Thus *bbl* ("Babel," "Babylon") becomes *sh sh k*. The second letter of the alphabet *b* is replaced by the second to last, *sh*, and the *l* by the *k*. The purpose of this code here is not clear, since Jeremiah certainly didn't hesitate to speak openly of the demise of Babylon. Keil suggests that *sheshak* is not only the result of Atbash, but signifies a crouching, sinking down, thus speaking of Babylon's fate. KB suggests a possible connection with the name Shish-ku found in late king lists. Another probable case of Atbash is found in Jer 51:1 where *lēb qāmāy* stands for Chaldeans (*kasdim*).

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H.J.A.

2476 שָׁשֵׁר (*shāshēr*) **red color, vermilion** (Jer 22:14).

שֵׁת (*shēt*). See no. 2478a.

שָׁת (*shât*). See no. 2380b.

2477 שָׂתָה (*shâtâ*) **I, drink**.

Derivatives

2477a שָׂתִי (*sh'etî*) **a drinking** (Eccl 10:17, only).

2477b שְׂתִיָּה (*sh'tiyâ*) **manner of drinking** (Est 1:8, only).

2477c מִשְׁתֶּה (*mishteh*) **drink, banquet**.

Besides the common, expected use of *shâtâ* (e.g. Gen 9:21; 24:14, 30:38), there are sometimes special circumstances surrounding its use as well as special expressions which invite attention. "Eating, drinking, and rejoicing" is used with variations to describe the feasting associated with celebrations (I Sam 30:16; I Kgs 1:25). In I Kgs 4:20 it describes conditions during Solomon's reign as being prosperous and peaceful, as though it were a perpetual celebration. It may express a heedless unconcern for one's soul as in Isa 22:13, "Eat, drink, and be merry, for tomorrow we may die" (cf. also 56:12; Lk 12:19; 17:26–29). When Messiah has completed his work, then this banqueting and rejoicing will be appropriate for God's people (Isa 65:13f.).

When Israel drank of the waters from the rock and at Meribah and Marah (Ex 17:1–6; Num 20:5–13; Ex 15:23–24) they were experiencing God's provision for their needs in hostile surroundings. On the other hand, Hag 1:6 is a reminder that no amount of drinking can satisfy unless God's blessing is present.

Figuratively, Canaan is said to drink the waters of heaven (Deut 11:11), referring to an agriculture based on rain rather than irrigation. A full imbibing is described as drinking "iniquity" in Job 15:16, "derision" in Job 34:7, "violence" in Pr 4:17. To drink of one's own cistern (Pr 5:15) means to enjoy married love (cf. Song 5:1).

mishteh. Drink, banquet, feast. In Dan 1:5, 8, 16 and in Ezr 3:7 refers to that which is drunk, such as wine. Elsewhere it means a "banquet" or a "feast." It is used of a special meal prepared for honored guests, as in Gen 19:3, in which Abraham hosts the angels (cf. also Gen 26:30 and II Sam 3:20). It is used also of wedding feasts such as Jacob's in Gen 29:22 and the seven day wedding feast of Samson in Jud 14:10–17. Anything

2478 שִׁתָּה (*shth*)

that called for a celebration might be marked by a *mishteh*. Yearly holidays were also called a *mishteh* (cf. Est 9:19, 22 and Job 1:4-5).

God castigates Judah in Isa 5:12 for occupying themselves in elaborate revelry and not heeding the works of God.

A cheerful heart is likened to a "continual feast" in Prov 15:15, while the rich blessings awaiting Israel after God has completed his redemptive work is compared to a lavish, rich banquet (Isa 25:6). The rejoicing here is unmixed with grief or the prospects of sorrowful days in the offing.

Bibliography: THAT, II, pp. 1022-25.

H.J.A.

2478 שִׁתָּה (*shth*) II. Assumed root of the following.

2478a שִׁתָּה (*shēt*) *seat of body, buttocks* (Isa 20:4; II Sam 10:4).

2479 שִׁתָּה (*shth*) III. Assumed root of the following.

2479a שִׁתָּה (*sh"ti*) *warp* (Lev 13).

שִׁתָּה (*sh"ti*). See nos. 2477a, 2479a.

שִׁתָּה (*sh"tiyā*). See no. 2477b.

שִׁתָּה (*shātil*). See no. 2480a.

2480 שִׁתָּה (*shātal*) *plant*.

Derivative

2480a שִׁתָּה (*shātil*) *plant cutting* (Ps 128:3).

shātal is used ten times in the Qal. Its cognate is found in Arabic and Aramaic with the same

meaning. In Akkadian it means a shoot or cutting.

All occurrences of the verb involve figurative usage and refer to Israel or the righteous man in the form of a tree or a vine. Six of the ten occurrences appear in Ezekiel, four in chap. 17 (vv. 8, 10, 22-23). This is in the parable of Israel as a transplanted tree. Apparently the word means either "plant" or "transplant." In this parable Israel, which has broken its treaty with Babylon and depended on Egypt for help, is uprooted and caused to wither away. Such a tree cannot grow again, no matter how well it is planted. But God will ultimately plant Israel on a lofty mountain and cause it to thrive permanently. Ezekiel 19:10, 13 speaks of Israel as a flourishing vine planted in an ideal location. Then because of sin it is plucked up and set out in the wilderness where it cannot thrive. This describes Israel's deportation.

Psalm 1:3, Jer 17:8 graphically describe the righteous man who seeks God with all his heart and turns from evil. He shall flourish and be fruitful because he is planted by abundant and never-failing waters. However great the drought, he will prosper. Psalm 92:13 [H 14] adds that even in old age he will be full of sap and vigor and will thus by his vigor and fruitfulness declare the uprightness and faithfulness of God.

H.J.A.

2481 שִׁתָּה (*shātam*) *open* (Num 24:3, 15).

2482 שִׁתָּה (*shātaq*) *be quiet* (Jon 1:11, 13; Prov 26:30; Ps 107:30).

2483 שִׁתָּה (*shātat*) *set, appoint* (Ps 49:15; 73:9).

ת



2484 **חֶמֶר** (*tā'*) **chamber** (e.g. I Kgs 4:28 = II Chr 12:11; Ezk 40).

2485 **תָּאַב** (*tā'eb*) **long for** (Ps 119:40, 174).

Derivative

2485a **תַּאֲבָה** (*ta'ābā*) **longing** (Ps 119:20).

2486 ***תָּאַב** (*tā'ab*) **loathe**, only Amos 6:8. Perhaps a by-form of *tā'ab*.

2487 ***תָּאַר** (*tā'ā*) **mark out** (Num 34:7, 8). This verb occurs only in the Piel.

2488 **תָּאוֹ** (*t'ō*) **antelope** (Deut 14:5; Isa 51:20).

תַּאֲוָה (*ta'āwā*). See no. 40d, 2496b.

תַּאֲלָה (*ta'ālā*). See no. 94b.

2489 **תָּאֵם** (*tā'am*) **be double** (e.g. Ex 26:24; 36:29). Denominative verb.

Parent Noun

2489a **תּוֹאֵם** (*tō'ām*) **twin** (e.g. Gen 25:24; Song 4:5).

2490 **תַּאֲנִיָּה** (*t'ēnā*) **fig, fig tree**. (ASV and RSV similar.) Derivation uncertain.

The fig tree, *Ficus carica*, is native to western Asia and has flourished in Palestine especially in the hill country throughout recorded history. Since sugar cane was not introduced into the region until the time of Alexander the Great, the fig was an important source of sweetness (Jud 9:11) in Palestine (and westward as far as northern Egypt; see Ps 105:33) during the OT period, as was honey also (Jud 14:18). More often than not, the fig is mentioned together with the grapevine in the OT. When figs and grapes were in short supply or lacking altogether, it was a sign of human distress or divine judgment (Ps 105:33; Jer 5:17; 8:13; Hos 2:12 [H 14]; Joel 1:7, 12; Hab 3:17; Hag 2:19). On the other hand, to be able to sit under one's own vine and fig tree was to share God's blessings of peace, prosperity and security, whether in past remembrance (I Kgs 4:25 [H 5:5]; see also I Macc 14:12) or in future eschatological hope (Mic 4:4; Zech 3:10). For similar imagery, see also II Kgs 18:31 = Isa 36:16; Joel 2:22. In Jotham's parable the olive, the fig, and the vine have first claim to royal dignity among fruits (Jud 9:7-15).

The earliest clothing was made by sewing together the tough, palmate leaves of the fig tree (Gen 3:7), but this does not necessarily imply that the fruit of the tree of the knowledge of good and evil (2:17; 3:5f.) was the fig, as some have held. But its presence in Eden is presupposed; in fact, it is the only tree mentioned by name.

Unlike the olive, the fig casts its leaves in autumn and blooms in the spring (late March). The early figs begin to form in March and are ripe in May (cf. Isa 28:4). The late figs, developing on new shoots, ripen in late summer and are gathered from the middle of August into October. For an excellent brief discussion of the miracle of the cursing of the barren fig tree in Mt 21:18f.; Mk 11:12-14, see F. F. Bruce, *Are the New Testament Documents Reliable?*, pp. 76-78. While the fig tree seems to have symbolized the Jewish nation on that occasion, there would appear to be no evidence that such was the case in the OT: see J. W. Wenham in JTS 5 (1954), pp. 206f. The closest OT parallel is the restricted comparison in Jer 24, where good figs (not fig trees) symbolize Judeans going into exile and bad figs symbolize Zedekiah, his princes, the remnant of Jerusalem staying in the land, and Judaeans who fled to Egypt (see also 29:17).

R.F.Y.

תַּאֲנִיָּה (*ta'ānā*) **תַּאֲנִיָּה** (*tō'ānā*). See nos. 126a,b.

תַּאֲנִיָּה (*ta'āniyā*). See no. 124b.

תַּאֲנִים (*t'ūnim*). See no. 48b.

2491 **תָּאַר** (*tā'ar*) **be drawn**.

Derivatives

2491a **תָּאַר** (*tō'ar*) **shape, form**.

2491b ***תָּאַר** (*tā'ar*) **draw in outline, trace out**. This denominative verb occurs only in the Piel (Isa 44:13; Num 34:7, 8).

tā'ar is used in the Qal in Josh 15 and 18 with the boundaries of the tribal allotments of Judah and Benjamin as subject. Piel: mark out. (ASV and RSV similar.) Found only in Isa 44:13 (twice) of tracing out the shape of an idol preparatory to its manufacture. The Pual *m'tō'ar*, found only in Josh 19:13, was understood by KJV as part of a compound proper name, while ASV, RSV, NASB and NIV with greater plausibility translated it like a verb. Traditional Jewish commentaries explain *tā'ar* as a synonym of *sābab* "to circle, trace, mark, sketch, delineate." BDB, with scant justification, considers the Piel a denominative verb

derived from the noun *tō'ar*, thereby needlessly separating it from its Qal base.

tō'ar. *Shape, form, beautiful, comely, fair, favored, goodly, resemble, visage.* (ASV similar; RSV usually similar with exceptions noted below.) The various nuances of the verbal root described in the preceding paragraph indicate that the noun means basically "shape, form." It probably never means "appearance" (contrast rsv in I Sam 28:14) because of the tautology that would result in passages like Gen 29:17. Furthermore, the phrase *shēm tō'ar* was used by traditional Hebrew grammarians to refer to "a certain type of noun which does not express a quality or a characteristic in the abstract . . . but denotes the agent or the bearer of a quality or characteristic" (D. J. Kamhi in *Bulletin of the School of Oriental and African Studies* 34: 261). Thus *tō'ar* in the OT describes the form, rather than the appearance, of a beautiful woman (Gen 29:17; Deut 21:11; I Sam 25:3; Est 2:7), a handsome (rsv) man (Gen 39:6; I Kgs 1:6), sleek (rsv) or gaunt (rsv) cows (Gen 41:18f.), etc.

Especially noteworthy is the use of *tō'ar* twice in the fourth Suffering Servant Song (Isa 52:13–53:12). The Servant's form was horribly marred and disfigured (52:14), repulsive to look at (53:2). As H. C. Leupold (*Exposition of Isaiah*, II, p. 224) puts it: "Little wonder that many of the fathers of the church of days of old claim that the account reads as though Isaiah had sat at the foot of the cross" (see Mk 14:65; 15:15–20).

R.F.Y.

תַּאֲשֹׁר (t'ashshūr). See no. 186g.

2492 תְּבָה (tēbā) **ark.** (ASV similar; RSV renders "basket" in Ex 2:3, 5.)

In Gen 6–9, the word is used twenty-six times to denote the huge, rectangular, box-shaped vessel which Noah, his family and the animals entered to escape the judgment of the flood. In Ex 2:3, 5, it denotes the tiny vessel in which Moses was hidden among the reeds in the Nile river to escape the wrath of the pharaoh. Generally thought to be an Egyptian loan word (although T. O. Lambdin does not include it in his comprehensive discussion in *Journal of the American Oriental Society* 73: 145–55), it is found only in Gen 6–9 and Ex 2, and is to be distinguished from the much more common word for "ark," *'ārōn* (q.v.), used to refer, among other things, to the ark of the covenant.

The Gen and Ex narratives both have Akkadian parallels, the closest correspondent to the Gen account being the famous eleventh tablet of the Gilgamesh epic (cf. ANET², pp. 93–97) while the Ex account may be compared to the legend of Sargon of Agade (cf. ANET², p. 119). The dis-

similarities between the OT narratives and their Akkadian counterparts are more theologically significant, however, than the similarities, as most recent commentators have pointed out (see, e.g., A. Heidel, *The Gilgamesh Epic and Old Testament Parallels*², pp. 268f.).

But the many theological similarities between the Gen and Ex narratives themselves are doubtless due to the working of the Spirit that inspired them both. In commenting on the Gen account, U. Cassuto summarizes as follows: "In both cases there is to be saved from drowning one who is worthy of salvation and is destined to bring deliverance to others; here it is humanity that is to be saved, there it is the chosen people" (*A Commentary on the Book of Genesis*, Part II, p. 59). Furthermore, Noah's ark as a symbol of salvation is compared to the ordinance of baptism in I Pt 3:20f., and as a symbol of God's protection from external evil, it was frequently sketched by the early Christians on the walls of the catacombs under the streets of ancient Rome.

R.F.Y.

תְּבוּאָה (t' bû'â). See no. 212c.

תְּבוּנָה (t' bûnâ). See no. 239c.

תְּבוּסָה (t' bûsâ). See no. 216c.

תֵּבֶל (tebel), תֵּבֶל (tēbēl). See nos. 248d, 835h.

תְּבִלִּית (tablīt). See no. 246c.

תֵּבֶלֶל (t'ballūl). See no. 248e.

2493 תֵּבֶן (teben) **straw** (e.g. Ex 5:10; Jer 23:28). Derivation uncertain.

Derivative

2493a מַתְּבֵן (matbēn) **straw heap** (Isa 25:10).

תְּבִנִּית (tabnīt). See no. 255d.

תִּגְמוּל (tagmūl). See no. 360c.

תִּגְרָה (tigrā). See no. 378b.

תִּדְהָר (tidhār). See no. 408b.

2494 תָּהָה (thh). **Assumed root of the following.**

2494a תְּהוּ (tōhū) **confusion.**

2494b תְּהֻלָּה (tohōlā) **error** (Job 4:18).

tōhū. *Confusion, the empty place* (Job 26:7; ASV "empty space"; RSV "the void"), nothing, nought, vain, vanity, waste, wilderness, without form. (ASV similar; RSV renders "chaos" in Isa 24:10; 45:18f.). Since the word has no certain cognates in other languages, its meaning must be determined solely from its OT contexts. It refers to a desert wasteland in Deut 32:10; Job 6:18 (see ASV, RSV); 12:24b = Ps 107:40b; to a destroyed city in Isa 24:10 (see also 34:11); to moral and spiritual emptiness or confusion in I Sam 12:21 (twice) and several times in Isa (29:21; 41:29; 44:9; 45:19; 59:4); and to nothingness or unreality in Isa

40:17, 23; 49:4 (see also the Heb. text of Sir 41:10). In most (if not all) of these cases, *tôhû* has a negative or pejorative sense.

Two passages in particular call for more extended comment. The first is Job 26:7: "(God) stretches out the north over *tôhû*; he hangs the earth upon nothing." The context of chap. 26 stresses not only the omnipotence and sovereignty of God in creation and providence but also the ease with which he does whatever he pleases. While it would be improper for us to rigidly impose our own contingent, twentieth-century cosmology on this chapter and insist on interpreting it literally throughout (see, e.g., the obvious metaphor in verse 11), it is nonetheless striking that 26:7 pictures the then-known world as suspended in space. In so doing, it anticipates (at the very least!) future scientific discovery.

The other passage requiring discussion is, of course, Gen 1:2a: "The earth was *tôhû wābôhû*." The meaning of *bôhû* itself is uncertain (it appears elsewhere only in Isa 34:11 and Jer 4:23, both times in context with *tôhû*), although it apparently signifies "emptiness" (cf. the possible Arabic cognate *bahiya* "was empty"). Therefore, the phrase *tôhû wābôhû* in Gen 1:2a has been variously understood as a hendiadys meaning "a formless waste" (E. A. Speiser, *Genesis*, p. 5), "absolutely nothing whatever" (H. Renckens, *Israel's Concept of the Beginning*, p. 84), "void and vacancy" (H. E. Ryle, *The Book of Genesis*, p. 4—though without complete conviction). But the traditional rendering, "without form and void" (or "unformed and unfilled," to preserve something of the euphony of the Hebrew phrase), is ably defended by W. H. Griffith Thomas in *Genesis—A Devotional Commentary*, p. 29, where he writes that "the adjectives 'formless' and 'empty' seem to be the key to the literary structure of the chapter. The record of the first three days refers to the heaven and earth receiving their 'form,' and the record of the last three days to the filling-up of their 'emptiness.'" See further R. Youngblood in JETS 16:219–21. The "gap" or "interval" theory, which posits a millennia-long period of time implied by or in Gen 1:2 and which usually translates 1:2a by the less likely "but the earth became without form and void," has come into increasing disfavor in recent years. Its main exegetical support, Isa 45:18, reads "(God) did not create (the earth) *tôhû*," and has been interpreted to mean that therefore an original creation (described briefly in Gen 1:1) was destroyed; that the geologic ages ensued (during the "gap"); and that the new creation portrayed in Gen 1:3ff. was built on the wreckage of the old. But Isa 45:18, after the phrase quoted, goes on to say that God "formed (the earth) to be inhabited," thereby assuring the reader that *tôhû* was not his ultimate

purpose in creation. (For extended critiques of the "gap" theory, see especially O. T. Allis, *God Spoke by Moses*, pp. 153–159; B. Ramm, *The Christian View of Science and Scripture*, pp. 195–210). The word *tôhû* in Gen 1:2, likewise, refers not to the result of a supposed catastrophe (for which there is no clear biblical evidence) but to the formlessness of the earth before God's creative hand began the majestic acts described in the following verses. As Jer 4:23 indicates, the earth always has the potential of returning to *tôhû wābôhû* if God decides to judge it.

But as difficult as *tôhû* is to define, it is even more difficult for us to conceptualize it. Augustine, in his *Confessions* (Book XII, 6), admitted his failure to grasp it visually; Haydn, in the "Representation of Chaos" overture to his oratorio, *The Creation*, was much more successful in expressing it musically. [On the other hand, since "create" in Gen 1:1 is a summary statement epexegeted in the remainder of the chapter (cf. concluding summary in Gen 2:1–3), it may be that Isaiah designates by "create" all of God's works during the six days. He did not "create" chaos but a cosmos (cf. Bruce K. Waltke, *Creation and Chaos* (Portland, Oregon: Western Baptist Theological Seminary, 1974). B.K.W.]

R.F.Y.

תהו (*tôhû*). See no. 2494a.

תהום (*t' hôm*). See no. 2495a.

תהלה (*tohôlâ*). See no. 2494b.

תהלה (*t' hillâ*). See no. 500c.

תהלוקה (*tahâlûkâ*). See no. 498e.

2495 תהם (*thm*). Assumed root of the following.

2495a תהום (*t' hôm*) deep, depths, deep places. Modern versions are similar, but sometimes use "springs" or "seas." The word is used thirty-five times.

A number of times this word is used merely for a large body of water. Isaiah 51:10 and 63:13 refer to the crossing of the Red Sea as does Ps 77:16 [H 17]; 106:9; Ex 15:5 and others. There are other references to the deep waters of the Mediterranean Sea; Jon 2:5 [H 6] is clear, probably also Ezk 26:19; Ps 107:26 and others. There are some references to surface springs as coming from the deep waters below. What concept the Hebrews had of ground water we do not know, but they had the practical knowledge to dig wells and find springs in the valleys; Deut 8:7; Ps 78:15. They probably had not thought of a connection of springs with an underlying ocean because of the simple observable fact that oceans are salt and springs are fresh. Springs are more like the rivers they feed.

Both BDB and GB use this word to foster a strange cosmology. GB list one meaning as "the

Ocean, usually united to the great sea on which the earth rests and from where all the water of the earth comes." They do not note that Job 26:7 says that the earth is suspended on nothing. Passages alleged by GB include Gen 8:2 which simply speaks of sub-oceanic movement; Isa 51:10 and Ezk 26:19 which are not applicable; Ezk 31:4 which refers to ordinary springs and several other verses. They cite Gen 49:25 [H 24] "the deep that lies below," but the previous line shows that this is the deep that lies below the heavens above, not below the earth. Deuteronomy 33:15 is similar and may be dependent on the Gen poem. In fine, the interpretation of these verses is part of the fallacious cosmology foisted upon the OT by critical scholars and supported by overliteralizing such things as the windows of heaven (better "sluiceways" or "floodgates," נִוּי in the flood account (cf. Harris, R. L., "The Bible and Cosmology," JETS 5:11-17).

An older treatment of Gen 1:2 found a similarity between *t'hom* of the Gen creation account and the Enuma Elish story in which Tiamat was vanquished by Marduk and from her body earth and heaven were made. It is said that in Gen also there is implied a fight in which the spirit of God rushed on the chaos monster *t'hom* and thus made the ordered universe. Much of this is tendential exegesis. It is now admitted that linguistically *t'hom* cannot be derived from Tiamat because the middle radical, a laryngeal, is lost in Akkadian and would not be manufactured in a borrowed word. Thus, *ba'al* becomes in Akkadian *Bel* and is borrowed back in Isa 46:1 as *bēl*. Actually Tiamat and *t'hom* come from the same root. The root referred merely to deep waters and this meaning was kept in Hebrew as a noun for water in the deep ocean and deep in the ground. But in the animistic thought of Akkadian it became divinized into the goddess of the ocean, Tiamat. In Ugaritic the *h* is preserved (*thm*) as in Hebrew and the ocean is sometimes divinized as in Akkadian, though Ugaritic so far shows no creation account (UT 19: no. 2537).

Bibliography: White, W. "Tiamat," in ZEPB, V, pp. 744-45. For the critical view, cf. May, H. G., "Some Cosmic Connotations of Mayim Rabbim 'Many Waters'," JBL 74:9-21.

R.L.H.

תַּהֲפֹכָה (tahpūkā). See no. 512f.

תָּו (tāw). See no. 2496a.

תֹּאֵם (tō'ām). See no. 2489a.

תִּגָּה (tīgā). See no. 839b.

תֹּדָה (tōdā). See no. 847b.

2496 *תָּוָה (tāwā) **I, scrabble** (Piel); *limūt* (Hiphil). Denominative verb.

Parent Noun

2496a תָּוָה (tāw) **desire, mark.**

2496b תַּאֲוָה (ta'āwā) **boundary** (Gen 49:26).

This verb, probably denominative from the noun *tāw*, is used in I Sam 21:13 [H 14] of making marks on a door and in Ezk 9:4 of putting a mark on a person's forehead. In Ps 78:41, KJV translates the verb as "limited," but because of the parallelism it is perhaps better to use there the homonym *twh* II, "to provoke, cause pain" (so ASV, RSV, BDB, KB). The root *t'h* (תָּה), found in the Piel with the meaning "point out" (ASV and RSV "mark out") in Num 34:7f., may very well be a secondary formation from the root *twh* I (so KB).

tāw. Desire (Job 31:35; ASV, RSV "signature"), **mark.** The *tāw*, the last letter (consonant) in the Hebrew alphabet, was shaped like an "x" in the most ancient script. Job 31:35 uses the word in the sense of a man's signature or mark of attestation, as the context shows. In Ezk 9:4, 6, it is used of a divinely authorized mark placed on a person's forehead for protective purposes. (A somewhat similar procedure is described also in Gen 4:15, although a different Hebrew word is used there and the forehead is not mentioned.) In ancient Mesopotamia, a cross-shaped mark on the forehead was called *ishpalurtu(m)* in Akkadian, written sometimes with the Sumerian logograph *BAR* which looks exactly like the older forms of the *tāw* (cf. CAD, VII, p. 253; E. A. Speiser in H. G. Güterbock and T. Jacobsen, editors, *Studies in Honor of Benno Landsberger on His Seventy-fifth Birthday*, p. 393). God's special marks of protection will be placed on the foreheads of his people in the eschatological future (Rev 7:2f.; 9:4; 14:1).

J. Finegan, in his recent historical novel entitled *Mark of the Taw*, notes that in the early Church the believers would use and think of the *tāw* as a sign of future salvation (because of the Ezk 9 references); of the Messiah (because it resembled the first letter of the Gr. word for Christ, "the Anointed One, the Messiah"); and, because of its shape, of the crucifixion of Jesus (see especially pp. 145f.).

R.F.Y.

2497 *תָּוָה (tāwā) **II, pain, wound.** This verb occurs only once, in the Hiphil (Ps 78:41).

תֹּהֶלֶת (tōhelet). See no. 859b.

2498 תָּוֶה (tāwek) **midst.** Derivation unknown. Derivative

2498a תִּכּוֹן (tikōn), תִּכּוֹן (tikōn) **middle.**

Isaiah 66:17 presents an interesting case where the very difficult word "in the midst" (*battawek*) can be read with different vocalization "your houses" (*bättēkā*) (see NIV text and footnote).

תֹּךְ (*tôk*). See no. 2509a.
 תֹּכְהָה (*tôkēhā*). See no. 865a.
 תֹּכְהַת (*tôkahat*). See no. 865b.
 תֹּלְדוֹת (*tôlēdot*). See no. 867g.
 תֹּלְעָה (*tôle'ā*). See no. 2516b.
 תֹּלְעָת (*tôla'at*). See no. 2516b.
 תֹּעֲבָה (*tô'ēbā*). See no. 2530a.
 תֹּעָה (*tô'ā*). See no. 2531a.
 תֹּעֲסָה (*tô'āpā*). See no. 886a.

2499 תוּה (*twp*). Assumed root of the following.
 2499a תֹּפֶת (*tōpet*) act of *spitting* (only in Job 17:6).

תֹּשָׁעָה (*tôšā'ā*). See no. 893e.

2500 תוּר (*tūr*) *seek, search out, spy out*.

Derivatives

2500a תוּר (*tôr*), תֵּר (*tôr*) *circlet, plait* (e.g. Song 1:10; Est 2:12).
 2500b יְתוּרָה (*y'tūr*) *range*.
 2500c תוּר (*tôr*), תֵּר (*tôr*) *dove*. Derivation uncertain.

In Prov 12:26, a difficult verse, כִּנְי understands *yātēr* (Hiphil jussive of *tūr*) as an anomalous form of the root *ytr* and translates "is excellent" (cf. Targum) and rsv emends to *yāsūr* (Qal imperfect of *sūr*) and translates "turns away" (cf. ICC for full discussion), while ASV makes the best sense out of the text as presently vocalized by reading "is a guide to" and by understanding the following *mērē'ehū* not as a suffixal form of *rēa* "friend, neighbor," with prefixed *min*, but as a suffixal form of *mērēa* "friend, neighbor," exactly as in Gen 26:26.

Of the twenty-three occurrences of *tūr* in the OT, more than half are found in Num 13f. in the sense of "spying out, reconnoitering" the land of Canaan preparatory to conquering it. "Careful examination" would thus seem to capture the basic meaning of the root, a meaning that is especially clear in Eccl 1:13; 2:3; 7:25, where an intense search for wisdom is such an important preoccupation in the mind of the author.

y'tūr. *Range* (Job 39:8; ASV similar; rsv takes it as a verbal form because of the parallelism, an analysis that may be correct in the light of the many unusual verbal forms that Job exhibits).

R.F.Y.

תוֹרָה (*tôrā*). See no. 910d.
 תוֹשָׁב (*tôshāb*). See no. 922d.
 תוֹשִׁיָּה (*tûshiyā*). See no. 923a.
 תוֹתַח (*tûtah*). See no. 933a.

2501 *תָּזַז (*tāzaz*) *strike away*. This verb occurs only once, in the Hiphil (Isa 18:5).

תִּזְנוּת (*taznūt*). See no. 563c.
 תַּחְבּוּלָה (*tahbūlā*). See no. 596a.

תַּחְלָאִים (*tahālū'im*). See no. 648a.

תַּחְלָה (*t'hillā*). See no. 661d.

תַּחֲמָס (*tahmās*). See no. 678b.

תַּחֲנָה (*t'hinnā*). See no. 694f.

תַּחֲנָה (*tahānā*). See no. 690d.

תַּחֲנוּן (*tahānūn*). See no. 694g.

2502 תַּחְרָא (*tahrā'*) *corselet* (Ex 28:32; 39:23). Meaning uncertain.

2503 תַּחַשׁ (*tahash*) *badger*. (ASV "seal," marg. "porpoise"; rsv "leather" in Ezk 16:10, elsewhere "goat.")

Except in Num 4:25 and Ezk 16:10, the word is always governed by 'ōr(ōt)' "skin(s)," and is therefore doubtless the name of an animal. In Ezk 16:10 it refers to the leather in a woman's sandals; its thirteen other occurrences (in Ex 25-39 and Num 4) all refer to the skins used in covering the tabernacle and its accessories. Since the badger is rarely if ever seen in Sinai, and since Arabic *tuḥas* "dolphin," seems to be cognate to Hebrew *tahash*, most recent commentators translate the Hebrew word as "dolphin, porpoise, dugong" or the like (rsv "goat," though not impossible, lacks cognate language support, as does כִּנְי "badger"). The bottle-nosed dolphin (*Tursiops truncatus*) is found in the eastern Mediterranean, while the dugong (*Dugong dugong*) is plentiful in the Red Sea and the Gulf of Aqaba; the skin of the latter is still used by Bedouin to make sandals (see *Fauna and Flora of the Bible*, United Bible Societies, p. 22). If (as seems likely) the *tahash* was the outermost protective covering of the tabernacle (see especially Num 4:25), the skin of a marine animal like the dolphin or dugong would have been eminently suitable, both for its toughness and for its waterproofing properties.

R.F.Y.

2504 תַּחַת (*tahat*) *beneath, instead of, as, for, for the sake of, flat* (Josh 6:5), *unto, where, whereas*.

Derivatives

2504a תַּחְתּוֹן (*tahtōn*) *lower, nether*.

2504b תַּחְתִּי (*tahtī*), תַּחְתִּית (*tahtit*) *low*.

Although "beneath, instead of, in exchange for" would seem to be the basic meanings of *tahat* (which is used adverbially and prepositionally), its range has been broadened by recent research; see, e.g., J. A. Fitzmyer in *Journal of the American Oriental Society* 81:190, and especially J. C. Greenfield in ZAW 73:226-28. When it is combined or compounded with other particles, its meanings are rarely affected to any extent.

The word *taqt* is attested almost five hundred times in the OT and appears in numerous theolog-

ically significant contexts. The phrase "under the sun" wends its doleful way through the book of Eccl and has become common parlance in our own skeptical age, especially in the expression "There is nothing new under the sun" (Eccl 1:9 rsv). The phrase itself seems to signify simply "on this earth" (see especially 7:20; 8:16; 11:2) and perhaps underscores the frequently non-religious emphasis of the author of Eccl who both describes the apparent futility of life and yet lives by faith in it (see further J. Gammie in JBL 93 (1974), p. 363). "Under the tongue" is a place where something is held temporarily to be released when desired, e.g. sweetness (Song 4:11), evil (Job 20:12; Ps 10:7), or praise (Ps 66:17 in *The Amplified Bible* and marg. of asv). Although God has given man dominion over everything on earth and has put all things "under his feet" (Ps 8:6 [H 7], quoted in Heb 2:8), ultimate dominion, highlighted by the same expression, belongs to Jesus Christ (I Cor 15:25, 27; Eph 1:22). Thus "under" by itself can mean "under the authority of," as of a wife under the authority of her husband (Num 5:19–20, 29; Ezk 23:5; cf. similarly the use of *hypandros*, literally "under a man," in Rom 7:2). Likewise, "under the hand of" often means "under the authority/control of," as in Gen 41:35; Jud 3:30; Isa 3:6. But *taḥat* can also be used to express the idea of support and stability, as, e.g., in the widely-quoted and well-loved phrase from the Blessing of Moses: "Underneath are the everlasting arms" (Deut 33:27).

taqt in the sense of "in exchange for" finds widespread usage in the OT *lex talionis*, the law of retaliation, best known in the "eye for eye, tooth for tooth" phraseology of Ex 21:24 and Lev 24:20 (the same expression occurs in Deut 19:21, but there the preposition is *b'*). Far from being cruel and vengeful, the *lex talionis* was doubtless intended to insure that no more than a just and appropriate penalty would be exacted for crimes committed, whether accidentally or with malice aforethought, in an otherwise relatively cruel age. See further Harris, R. L., "Inspiration and Canonicity of the Bible," Zondervan, 1969, p. 51–52.

taḥat frequently means "instead of," as, e.g., when a man succeeds to the throne of a dead monarch and is then said to rule "instead of" him (I Kgs 11:43 and often). In this sense *taḥat* is also used in a passage prefiguring substitutionary atonement where Abraham is pictured as sacrificing a ram as a burnt offering "in the stead of his son" (Gen 22:13). The willingness of Abraham to offer Isaac, if necessary, made a deep impression on Paul, who saw in it the willingness of a greater Father to offer up a greater Son (cf. Gen 22:12, 16 with Rom 8:32).

tahti. *Low, lower, lowest, nether.* The derivative *tahti* is used twenty times. About a third of

these occurrences describe literal situations—the lower story of the ark, the lower springs of Caleb (Jud 1:15), the lower millstone (Job 41:24 [H 16]) etc. The other cases are used metaphorically to qualify the terms "the pit," "the earth," or "sheol" (q.v.). In Isa 44:23 the "earth beneath" is merely the earth in contrast to the heavens above (cf. NIV). But in most of the cases of the usage with *'eres* (six times in Ezk, twice elsewhere) the reference is to the place of those who have died. Much discussion revolves around this usage and what it involves. One view equates the "earth below" with "the realm of the dead" or the "netherworld." The netherworld is pictured in Akkadian sources as a cheerless place, a kind of cavern deep in the earth to which all people go at death and where there is deprivation and hardship (not penal suffering) but conscious existence. None of these details are in the OT picture, but the view is that the OT pictures some such realm deprived of its pagan associations.

Theologically, this view seems to have some problems. It differs from Christ's presentation in Lk 16 which describes two places widely separated and greatly different. An old view in the church is that in OT times there was one *limbus patrum* with two divisions from which Christ freed the believers when he descended into hell. This phrase in the Apostles' Creed is found only in forms of the creed used after the fourth century. It is not used in the Nicene Creed, an elaboration of the Apostles' Creed. The phrase may have originated in connection with this belief in a *limbus patrum* or in connection with a growing belief in purgatory; it is not clear. The verse in Eph 4:9 is sometimes cited in support of the idea, but it will not stand up. This verse merely refers to the descent of Christ to this earth from which he ascended again to heaven (cf. Eph 4:9 NIV). Besides, Lk 23:43 seems to make this interpretation impossible. The phrase in the Apostles' Creed has been otherwise interpreted—of Christ's suffering on the cross (Heidelberg Catechism) or of his burial and continuation in the grave for three days (Westminster Catechism).

An alternative view would find in the passages in Ezk and elsewhere merely a reference to the grave. The phrase "lower parts of the earth" is found eight times. Of special significance are those in Ezk 31–32, where Pharaoh and his contemporary kings are pictured as fallen, slain, lying with the uncircumcised. Note Ezk 32:24 where Elam and her army are said to be in the "grave" (*qeber*), in the "lower parts of the earth" (*'eres taḥtiyôt*) and in the "pit" (*bôr*). In these two chapters the place where the heathen lie is called "grave" (*qeber*) six times; "sheol" five times; "pit" (*bôr*) eight times and "lower parts of the earth" five times. It seems likely that these terms are here used as synonyms referring

to the tomb, which was typically a burial cave with ledges on the sides where bodies were buried, sometimes in state and with their armor. In this usage, *'ereš tahtīyôt* means no more than a place below ground where the dead are buried. It need not refer to any mythical location or subterranean place inhabited by ghosts or shades. No special cosmology or mythology is implied.

The other usages of *tahtī* are Deut 32:22 and Ps 86:13 (both "the depths of Sheol" rsv); Ps 63:9 [H 10] and 139:15 (both "the depths of the earth" rsv); and Ps 88:6 [H 7] ("the depths of the earth" rsv) which would seem to be in line with Ezk's usage. No emphasis on "depth" seems necessary in the translation. Naturally this does not deny that other vss. speak of conscious existence of the spirit after death. For extended treatment of these and other passages, cf. A. Heidel, "Death and the Afterlife in the OT," in *The Gilgamesh Epic*, University of Chicago, 1949, pp. 137-223.

R.F.Y.

תַּחְתּוֹן (*tahtôn*). See no. 2504a.

תַּחֲתִי (*tahtī*), תַּחְתִּית (*tahtit*). See no. 2504b.

תִּכּוֹן (*tikôn*). See no. 2498a.

תִּמָּן (*timân*). See no. 872e.

תִּמְרָה (*timârâ*). See no. 2523d.

2505 תִּירוֹשׁ (*tirôsh*), תִּירוֹשׁ (*tirôsh*) *wine, new wine*.

The KJV usually has "wine," rsv has "wine" except for "new wine" in Hos 4:11; 9:2; Hag 1:11; Zech 9:17. NASB has "new" or "fresh" wine (once "grapes") except for "wine" in II Chr 32:28; Neh 13:5, 12. NIV has "new wine" (once "juice," once "grapes") except for "wine" in Jud 9:13.

BDB defines *tirôsh* as "must, fresh or new wine." The word is used thirty-eight times, twenty of these in conjunction with grain and/or oil as the fresh produce of the field. It is said to be "in the cluster" (Isa 65:8); the vats or presses overflow with it (Prov 3:10; Joel 2:24). In Mic 6:15 *yayin* "wine" (q.v.) is said to be produced from *tirôsh*. The word is never associated with drunkenness except perhaps in Hos 4:11 where *yayin* is also mentioned. It is natural to suppose that this word for a product often associated with fruitfulness, productivity and blessing is to be distinguished from the *yayin* and *shêkâr* (q.v.) which definitely are intoxicating and are often mentioned together.

BDB lists this word under the root *yārash*, but recent evidence from Ugaritic studies suggests that it is a borrowed word (cf. Albright, YGC, p. 186). Albright says that because it was the name of a deity *Tirshu* the etymological argument for it being unfermented wine does not hold. But, as shown above, the view depends on Hebrew

usage rather than etymology. The Hittite *tuwarsa* means "vine" according to Gordon. He translates the word *trī* as "wine" in his Glossary (UT 19: no. 2613) but as "must" in his Ugaritic Literature (Pontifical Biblical Institute, 1949) p. 89.

R.L.H.

2506 תַּיִשׁ (*tayish*) *he-goat* (e.g. Prov 30:31; Gen 30:35). Derivation uncertain.

תֹּךְ (*tôk*). See no. 2509a.

2507 תָּקָה (*tākâ*). Meaning uncertain, perhaps, "were led" or "were assembled" (Deut 33:3).

תְּכֻנָּה (*t^ekûnâ*). See no. 964e.

2508 תְּכַיִּים (*tūkkiyim*) *peacock* (BDB), *baboon, ape* (KB from the Egyptian) (I Kgs 10:22 = II Chr 9:21).

2509 תֶּכֶךְ (*tkk*). Assumed root of the following.

2509a תֹּדֶף (*tôk*), תֹּךְ (*tôk*) *fraud, deceit, deceitful*. (ASV and rsv "oppression," "oppressor.")

To be carefully distinguished from *tôk* I, the construct form of *tāwek* (root *twk*), "midst," this word (root *tkk*) occurs three times in the singular in Ps and once in the plural (*t^ekākîm*) in Prov. The singular form is always found in context with words like "cursing" and "deceit" (Ps 10:7), "guile" (rsv "fraud"; Ps 55:11 [H 12]), and "violence" (Ps 72:14), and is condemned as a characteristic of wicked people. In Prov 29:13, the oppressor (literally, "man of oppressions") is paired with the poor man as a recipient of God's evenhanded blessing, emphasizing the fact that all people owe their existence to him.

R.F.Y.

תִּכְלָה (*tiklâ*). See no. 982e.

תַּכְלִית (*taklit*). See no. 982f.

2510 תְּכֵלֶת (*t^ekēlet*) *blue*. (ASV similar; rsv usually "blue," but "violet" in Jer 10:9 and "purple" in Ezk 23:6.)

Virtually all recent commentators agree that the dyes used by ancient peoples were rather impure and that the uncertainty of the results of dyeing in those days made it almost impossible for them to reproduce colors with any degree of precision. Words like *t^ekēlet* and *'argāmān* (and their Akkadian cognates), therefore, denoted colors that spanned the spectrum from brilliant red through deep purple, and "blue" is simply a conventional translation of *t^ekēlet*. It may well be that the ancients were more interested in richness, darkness, brilliance, and the like than in precision of tint or hue. At any rate, the best and

costliest ancient dyes were the blues and violets and purples that were made from the secretions of various mollusks (primarily *Murex brandaris* and *Murex trunculus*) that swarm in the coastal waters of the eastern Mediterranean, particularly near Sidon and Tyre (whence "Tyrian purple") but also near Elishah (probably Cyprus); see Ezk 27:7, and cf. especially R. J. Forbes, *Studies in Ancient Technology*, IV, pp. 110–22. The importance of such dyes to the prosperity of the region is underscored by the likelihood that "Canaan" is a Hurrian word meaning "land of purple"; "Phoenicia" has the same meaning in Greek. *Murex* dyes (and cheaper imitations) were prized far and wide by kings (II Chr 2:7, 14 [H 6, 13]; 3:14; Est 1:6; 8:15; cf. our expression "royal blue") and others who could afford them (Jer 10:9; Ezk 23:6; 27:24). Of the nearly fifty occurrences of *t'kēlet* in the OT, fully forty are found in Ex and Num, where they describe cloth used in the tabernacle and worn by the priests engaged in the ritual of worship. The same motif was carried over to the temple (I Chr 2:7 [H 6], 14 [H 13]; 3:14). Such regal colors were most appropriate to adorn the sanctuary of the King of kings. Then, too, the sons of Israel wore as a distinctive badge of their identity a cord of blue on the corner of each tassel on the corners of their garments (Num 15:38).

R.F.Y.

2511 תָּכֵן (*tākan*) *ponder, weigh* (Qal); *be equal* (Niphal); *weighed out* (Pual).

Derivatives

- 2511a תָּכֵן (*tōken*) *measurement* (Ex 5:18; Ezk 45:11).
 2511b תִּכְנִית (*toknit*) *measurement, proportion* (Ezk 43:10).
 2511c מִתְכַּנֵּת (*matkōnet*) *measurement* (e.g. Ex 5:8; Ezk 45:11).

According to Dhorme the basic meaning of the root *tkn* is "gauge," i.e., "estimate a thing by comparing it with a standard" (E. Dhorme, *Le Livre de Job*, Paris, 1926). This is also its meaning at Qumran (cf. M. Z. Kaddari in *Revue de Qumran*, 17:219–224). Driver, however, rejects this meaning and opts for the sense "to adjust (to a standard) set right" (G. R. Driver, "Hebrew Notes," VT 1:242f.). But R. N. Whybray contends that while the basic root meaning cannot be determined, both meanings are found. He finds the sense "to adjust" appropriate in Ezk 18:25, 29; 33:17–30; Ps 75:4, and the meaning "gauge, estimate" the only one possible in Prov 16:2; 21:2; 24:12; I Sam 2:3 (R. N. Whybray, *The Heavenly Counsellor in Isaiah XI, 13–14* [Cambridge: At the University Press, 1971], pp. 13ff.). Driver's sense is established in Ezk 18:25 where

it is said of God: "The way of the Lord is not just" (i.e. "not adjusted to ordinary standards"). In the second set of passages the point is made that God is able to gauge or correctly estimate the state of man's heart.

The tension between these two possible meanings is seen in Isa 40:13. Here the KJV, ASV, and RSV ambiguously translate our word by "direct." But in the preceding verse the same word is translated "measured out" and the sense, "to gauge," is extremely appropriate to the passage. The LXX correctly interprets the verse: "Who has known/comprehended the mind of the LORD" (cf. I Cor 2:16). Whybray translates the verse as follows:

Who has understood the mind of Yahweh,
 of who was his counsellor, who instructed him?
 Whom did he consult for his guidance,
 and who taught him the way to achieve order,
 and showed him how to exercise creative skill?

Unlike Marduk who needed the wisdom of his father Ea to effect the creation, Yahweh acted alone in his sublime intelligence. Unlike the pagan notion that creation continually takes place through opposing gods locked in deadly conflict, the cosmos is in fact orderly because it is the product of one creative mind.

Bibliography: THAT, II, pp. 1043–44.

B.K.W.

- תִּכְנִית (*taknit*). See no. 2511b.
 תִּכְרִית (*takrit*). See no. 1037a.
 תֵּל (*tēl*). See no. 2513a.
 תִּלְאָה (*t'la'ā*). See no. 1066a.
 תִּלְאָבָה (*tal'ābā*). See no. 1065a.
 תִּלְבוֹשֶׁת (*talbōshet*). See no. 1075c.

2512 תָּלָה (*tālā*) *hang*. (ASV and RSV similar.)

Derivative

- 2512a תָּלִי (*t'li*) *quiver*.

The parallel form *tālā'* (cf. E. Kautzsch and A. E. Cowley, Gesenius' Hebrew Grammar, sections 75 nn and rr), rendered "be bent," "hang," "hang in doubt" (ASV and RSV similar), is attested only in Deut 28:66, Hos 11:7, and II Sam 21:12, the latter in a Qere-Kethib situation, whereas the major form, *tālā*, is found twenty-eight times (if II Sam 21:12 is included).

The verb means basically "to hang," whether a utensil on a peg (Isa 22:24; Ezk 15:3), weapons on a wall (Ezk 27:10f., both Piel; Song 4:4), or a lyre on a tree (Ps 137:2). Job 26:7 strikingly pictures the then-known world as suspended in space, thereby anticipating future scientific discovery, when it states that God "hangs the earth upon nothing." Other (more grisly) examples of

the verb may be seen in Lam 5:12 (Niphal); II Sam 4:12; 18:10.

Most frequently, *tālā* is used in reference either to the execution of a person or to the public display of his corpse after execution. Since Herodotus (*History*, 3.159) indicates that impaling was a common method of execution in Persia (see also Ezr 6:11 ASV and RSV), perhaps *tālā' al'ēs*, traditionally rendered "he hanged on a gallows/tree," means rather "he impaled on a stake," especially in Est (cf. particularly LXX *stauroō* "impale/crucify," which is used to translate *tālā* in Est 7:9). The same notion underlies Gen 40:19,22; 41:3, reflecting Egyptian practice. A somewhat similar sense underlies Lam 5:12 reflecting Mesopotamian practice. In any event, there is no evidence that the hangman's noose was employed in such contexts, while Assyrian reliefs during the time of the Hebrew monarchy often picture corpses hanging on the stakes where they have been impaled. If this interpretation is correct, Deut 21:22f. takes on greater vividness: "If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, because a hanged man is accursed by God." [However, this passage may indicate that Israel's method of executing the criminal differed from that of her pagan neighbors; whereas the latter executed the offender by hanging or impaling, Israel stoned him and supplemented his punishment by hanging/impaling his body (II Sam 4:12; Josephus, *Ant.* 4.202; cf. Josh 10:26; 8:29). Since this supplementary act demonstrated that the victim was cursed by the Lord, his body had to be buried by nightfall in order not to defile the blessed land; cf. Dt 21:22, NIV. B.K.W.] This famous passage, alluded to in the commentary on Nahum found in Qumran Cave IV (see J. M. Allegro in JBL 75: p. 91), is also referred to in Acts 5:30; 10:39 and quoted in part in Gal 3:13. In all three NT passages, the crucifixion of Jesus is in view, OT impaling was accomplished most likely on the single upright post or *crux simplex*, while our Lord was crucified most probably on the notorious and all-too-familiar upright-plus-crossbar, the *crux immissa* (see Irenaeus, *Against Heresies*, 2.24.4), enabling the superscription to be nailed to the cross above his head (Mt 27:37; Lk 23:38). More significantly, his hanging on a tree denoted that he bore the curse of God for us.

R.F.Y.

תלול (tālūl). See no. 2513b.

2513 תלל (tll) I. Assumed root of the following.

2513a תלל (tēl) mound, heap.

2413b תלול (tālūl) exalted, lofty (Ezk 17:22).

2513c תלתלים (taltallim). Meaning uncertain; used figuratively of a woman's hair (Song 5:11).

tēl. Mound, heap, tel. A tel (Akkadian *tillu*; Arabic *tallu*) is a large mound covering ruins, usually shaped like a truncated hill, representing the site of an ancient city (or succession of cities built on top of each other). Its characteristic appearance is caused by the collapse of walls and buildings and/or the construction (primarily in the Hyksos or Middle Bronze II B-C period, c. 1750–1550 B.C.) of enormous sloping fortifications technically known as a *glacis*. The landscape of the Middle East is dotted with thousands of tels that (under current excavating and interpreting procedures) will keep archaeologists busy for centuries as they attempt to reconstruct the history of the sites (see especially E. Yamauchi, *The Stones and the Scriptures*, pp. 146–66). In the OT, nearly all the occurrences of *tēl* are in reference to the results of God's judgment on sinful people (Deut 13:16 [H 17]; Josh 8:28; Jer 49:2; and, by implication, Jer 30:18). During the exilic and postexilic periods, a few sites in Babylonia were already notable for their ruined condition, as their names demonstrate (Ezk 3:15; Ezr 2:59 = Neh 7:61).

R.F.Y.

2514 תלל (tālāl) II, mock, deceive, trifle with. Occurs in the Hiphil and Hophal (e.g. Gen 31:7; Isa 44:20).

Derivative

2514a מהתלה (mahātallā) illusions.

2515 תלם (tlm). Assumed root of the following.

2515a תלם (telem) furrow (e.g. Hos 4:10; Job 31:38).

תלמיד (talmid). See no. 1116c.

תלנא (t' lunnā). See no. 1097a.

2516 תלע (tl'). Assumed root of the following.

2516a תולע (tōlē') worm, scarlet, crimson.

2516b תולעת (tōlē'ā), תולעת (tōlē'at) worm.

2516c תלע (tālā') clad in scarlet. This denominative verb occurs only once, in the Pual (Nah 2:4).

2516d מתלעות (m' tall'ōt) teeth (Job 29:17; Joel 1:6; Prov 30:14). On *mal't'ōt fangs* (Ps 58:6 [H]). See Dahood AB, Ps II, p. 61.

tōlā', tōlē'ā, tōlē'at. Worm, scarlet, crimson. All three forms of this word mean "worm, maggot, larva"; two of them (tōlē'ā and tōlē'at)

2517 תַּלְפִּיּוֹת (*talpiyôt*)

also mean "scarlet, crimson." The worms referred to are probably the larvae of certain kinds of insects, primarily flies, moths, and beetles. In the OT they often symbolize the weakness and insignificance of man (Job 25:6; Ps 22:6 [H 7]; Isa 41:14); they are of a type that devour decaying matter (Ex 16:20), including corpses (Isa 14:11; 66:24; cf. also especially *tultu* in this sense in Akkadian; Gilgamesh refused to believe that Enkidu was dead "until a worm fell out of his nose"; see ANET, p. 90). They also are of a kind that feed on various plants (Deut 28:39; Jon 4:7), a fact that helps us to understand the relationship between "worm" and "scarlet." In ancient times a brilliant scarlet or crimson dye was obtained from the female bodies of the kermes (Arabic *qirmiz*, whence our word "crimson") insect, *Coccus ilicis*, which lives on the kermes oak, *Quercus coccifera*, native to the Middle East (see J. Lauder milk in *Natural History* 58:116f.; R. J. Forbes, *Studies in Ancient Technology*, IV, pp. 102–6). The dye was highly prized (Lam 4:5) and as such was employed to color cloth used in the tabernacle and by those who worshiped there; *tôla'at* is attested twenty-six times in Ex with the meaning "scarlet (stuff)." The permanent quality and deep red color of the dye made it suitable for use in the striking figure in Isa 1:18, where a forgiving God says to his wayward people: "Though your sins... be red like crimson, they shall be as wool."

Bibliography: TDNT, VIII, pp. 453–55.

R.F.Y.

2517 תַּלְפִּיּוֹת (*talpiyôt*) **weapons** (Song 4:4).
Meaning doubtful.

תַּלְתַּלִּים (*taltallim*). See no. 2513c.

תֹּם (*tôm*), תָּם (*tām*). See nos. 2522a,c.

2518 תָּמָה (*tāmah*) **be amazed, astonished.**

Derivative

2518a תִּמְהוֹן (*timhōn*) **astonishment.**

The root meaning is "be astounded, dumbfounded, bewildered," with an element of fear, whether because of an amazing or fearful sight (Ps 48:5 [H 6]; Isa 29:9; Hab 1:5; Eccl 5:8 [H 7]; Jer 4:9; Sir 11:13) or a terrifying sound (Job 26:11). Frightening or bewildering events may cause people to look at each other in amazement (Gen 43:33) or terror (Isa 13:8). The element of startled astonishment is also found in the context of Isa 14:16. The Aramaic cognate noun *t'mah* occurs three times in Dan (4:2f. [Aram. 3:32f.]; 6:27 [Aram. 28]) with the meaning "wonder" in the sense of "marvelous act, miracle," and also with the element of the fearful.

timhōn. Astonishment. The Heb. noun occurs only twice (Deut 28:28; Zech 12:4), both times in context with *shiggā'ôn* "madness," and *iwwārōn* "blindness," the three rhyming nouns all denoting aspects of divine judgment, a factor often in the background of the passages where the root *tmh* appears.

R.F.Y.

תִּמְהוֹן (*timhōn*). See no. 2518a.

2519 תַּמְּזוּז (*tammūz*) **Tammuz.** (ASV and RSV similar.)

The proper name Tammuz derives ultimately from Sumerian DUMU.ZI(D), "The Quickener of the Child (in the mother's womb)," the god of Mesopotamian myth who was the patron deity of the city of Bad-tibira in the broad and grassy steppeland in the heart of southern Babylonia. Tammuz was a food or vegetation deity embodying four different aspects: a power in the sap that rises in trees and plants, a power in the date palm and its fruit, a power in grain and beer, and a power in milk. This fourth aspect was his most characteristic one; since he represented the mysterious potential in the female sheep of giving birth to young and of producing milk with its life-giving powers, he became the patron saint of shepherds, the god of fertility and producer of new life who managed and cared for cattle pens and sheepfolds.

Of the three most important Sumerian ritual dramas (in which cultic concepts were acted out in a formal setting in order to coerce the gods to perform the desires and fulfill the needs of the actors), two related directly to Tammuz. The first was the *hieros gamos*, in which the king, taking on himself the identity of Tammuz, cohabited with a priestess (representing the goddess Inanna/Ishtar, the lover of Tammuz) to insure that the power of fertility would pervade nature and guarantee prosperity and plenty. The second was based on the observable fact that the end of spring brought the end of new life in nature, the end of the milking and lambing season; the obvious conclusion was that Tammuz, the power who had produced all these blessings, had died! So a dramatic lament for the dead god was held annually at the beginning of the hot, dry summer, in the fourth month of the Mesopotamian calendar (our late June and early July), the month that was named "Tammuz" after him. In the rites he was mourned by women who represented his bereaved mother, sister, and young widow. A characteristic Akkadian ritual reads in part as follows: "In the month of Tammuz, when Ishtar has the entire population wail over her lover Tammuz and one's family is gathered there, Ishtar is present..." (for the Akkadian text see E. Ebeling, *Tod und Leben*, Part I, p. 49).

In Ezk 8:14, "women weeping for Tammuz" is mentioned among several abominations that Ezekiel observed taking place in the Jerusalem temple area. Tammuz was represented in Mesopotamian literature as a youth, handsome, attractive, having no responsibilities (see especially T. Jacobsen, *Toward the Image of Tammuz and Other Essays, passim*). His cult was thus primarily (perhaps exclusively) a woman's cult, without positive ethical or religious value. [Believing that Tammuz rose from the dead, many scholars have used the myth to explain or illustrate material in the OT, NT, and Apocrypha. But E. Yamauchi has demonstrated that there is no good evidence that Tammuz rose from the dead ("Tammuz and the Bible," JBL 84:283-90). B.K.W.] It is no wonder that the one true God, who brooks no rivals, judged its Jerusalem devotees without pity (Ezk 8:17f.).

Similar to the cult of Tammuz was that of Adonis in Syria, which may have been simply a local variant of it. Many recent translators and commentators (cf., e.g., *The Amplified Bible*, *The New English Bible*, Leupold, ICC) find a reference to gardens planted in honor of Adonis in Isa 17:10. It is also possible that the "desire of women" of Dan 11:37 is Adonis (see footnote in *The Jerusalem Bible*, p. 1447).

R.F.Y.

- תְּמוּנָה (t'mūnā). See no. 1191b.
 תְּמוּרָה (t'mūrā). See no. 1164a.
 תְּמוּתָה (t'mūtā). See no. 1169d.
 תְּמִיד (tāmīd). See no. 1157a.
 תְּמִים (tāmīm). See no. 2522d.

2520 תָּמַח (tāmāk) **grasp, lay hold of, hold fast, support.** (ASV, RSV similarly.)

The basic idea of this West Semitic root is "grasping securely," hence, it is found in parallel with verbs like 'āhaz "seize" (e.g. Prov 3:18).

The root is most frequently used in contexts that deal with moral matters or spiritual truths. To the former category belong most of the usages in Prov: The thinking son holds fast the wise words of his father (4:4). Indeed, all who lay hold on wisdom are happy (3:18). A humble man (29:23) and a gracious woman (11:16) attain honor, while a strong man lays hold on wealth (29:23). Unlike the virtuous woman who is praised for her industriousness (Prov 31:19), the steps of the adulteress lay hold on Sheol (5:5). While the wicked are held fast by their own sin (5:22), if the believer holds to God's paths (Ps 17:5) he shall have God's reward (Isa 33:15ff.).

The verb is also used of God's sovereign ordering of the affairs of history. He brings judgment where needed (Amos 1:5, 8) until he sends forth his righteous servant whom he will "uphold" in his just rule of the nations of the world (Isa 42:1).

Similarly in Ps 16:5 God "upholds" the Messiah (the form of the verb is an irregular active participle, or a mispointing for tōmēk).

R.D.P.

2521 תָּמַל (t'mōl), תָּמֹל (t'mōl), אֶתְמֹל ('etmōl), אִתְּמֹל (itt'mōl) **before, before that time, beforetime, heretofore, of late, of old, these days, time(s) past, yesterday.** (ASV similar, although reading "aforetime" in Josh 4:18; RSV similar, although reading "long" in Isa 30:33; "hitherto" in Ex 5:14; "the past" in Ex 21:29; "always" in I Sam 21:5 [H 6]; "some time past" in II Sam 3:17; and "formerly" in II Kgs 13:5.)

The word t'mōl and its derivatives signify "yesterday," but they are used in isolation only six times in that sense (I Sam 20:27; II Sam 15:20; Job 8:9; Ps 90:4; Isa 30:33; Mic 2:8; see also Sir 38:22). In all twenty-four occurrences they are combined with shilshôm "three days ago, the day before yesterday," in some fashion; cf., e.g., t'mōl shilshôm (Ex 5:8), literally "yesterday (and) the day before," idiomatically "formerly, recently, before." The phrase is an ancient one, appearing twice in a Canaanite Amarna letter of the fourteenth cen. B.C. as tumāl shalshāmi (cf. *Revue d'Assyriologie* [1922], p. 102, lines 14, 16). In OT poetic literature, t'mōl refers to the brevity and insignificance of life from man's standpoint (Job 8:9) and of time from God's standpoint (Ps 90:4).

R.F.Y.

2522 תָּמַם (tāmam) **be complete.**

Derivatives

- 2522a תָּם (tōm) **integrity.**
 2522b תָּמָה (tūmmā) **integrity.**
 2522c תָּם (tām) **perfect.**
 2522d תְּמִים (tāmīm) **complete.**
 2522e מָתָם (m'tōm) **entirety.**

tāmam may assume an auxiliary function, e.g. in Josh 3:16 the literal rendering, "They were complete, they were cut off," represents, "They were completely cut off."

With the verb's fundamental idea of completeness, Samuel inquired of Jesse, "Are here all (Heb hā-tammū) thy children?" (I Sam 16:11). Cf. tāmīm (the root tāmam's most common derivative), describing an entire day (Josh 10:13) or a whole, and therefore healthy, vine (Ezk 15:5). m'tōm indicates soundness of flesh (Ps 38:3). tāmīm delimits Israel's sacrifices, which were to be without blemish, perfect in that respect, so as to be accepted (Lev 22:21-22) as types of Christ, the spotless Lamb of God (I Pet 1:19). Speech which is tāmīm (Amos 5:10) corresponds to

"what is complete, entirely in accord with truth and fact" (BDB, p. 1071). Elihu was enabled to assure Job, "My words are not false; one who is perfect (*tāmim*) is with you" (Job 36:4), because of his inspiration by God, who is perfect (*tāmim*) in knowledge (37:16; cf. 32:8, 18; 33:4). In the fullest sense it is Yahweh's acts (Deut 32:4; II Sam 22:31 = Ps 18:30 [H 31] and law (Ps 19:7 [H 8] that are perfect.

tāmam moves naturally toward that which is ethically sound, upright (Ps 19:13 [H 14]). The "perfect" (*tāmim*) decision, as made by lots, is the correct one (I Sam 14:41). As made by men, it is the right one (Jud 9:16, 19). Asaph praised the completeness (*tōm*) or integrity of King David's heart (Ps 78:72). *tāmam* is used with the commandments of God meaning to fulfill them (Josh 4:10). The AV translates Job 22:3, "if you make your ways perfect." Abraham was instructed to be *tāmim* (Gen 17:1), as was all Israel (Deut 18:13; cf. II Sam 22:33; Ps 101:2a, 6). They were to be "wholly" God's; for, even here, "the words which are rendered in English by 'perfect' and 'perfection' denoted originally something other and less than ideal perfection" (IDB, III, p. 730).

From a concept of being "used up," as of money (Gen 47:15, 18), *tāmam* takes on the meaning of "come to a close, cease," as of a year (v. 18; cf. Ps 102:27 [H 28]). The verb denotes the finishing of various actions, such as building (I Kgs 6:22) or writing (Deut 31:24, 30). Finally, it refers to a people's destruction (Num 14:33).

Two problems of OT theology concern the verb *tāmam*: self-righteousness and perfectionism. Illustrating the former, David expresses the resolve, "I will walk within my house with a perfect (*tōm*) heart" (Ps 101:2b KJV, ASV; marg. and RSV, "in the integrity of my heart"); cf. his not infrequent professions of righteousness (Ps 7:8 [H 9]; 18:20). Yet the connection with NT Pharisaism remains one of "mere appearance" (KD, *Psalms*, I, p. 72). "Some of these utterances are no more than asseverations that the speaker is innocent of particular crimes laid to his charge; others are general professions of purity of purpose. . . . Those who make them do not profess to be absolutely sinless, but they do disclaim all fellowship with the wicked, from whom they expect to be distinguished in the course of Providence" (A. F. Kirkpatrick, *Cambridge Bible, Psalms*, I, p. lxxvii).

For the latter, other than in the above-listed passages referring to God himself, the OT resists claims to ultimate perfection. Noah was said to be *tāmim* "perfect" (Gen 6:9; NASB, "blameless in his time"). But compare Genesis 9:21-23 and even the creature "in Eden" (Ezk 28:13, whether Adam or Satan, see *sāṭan*) who was *tāmim* from his creation until unrighteousness was found in

him (v. 15), was by no means incapable of sin. Scripture's preeminent example of the *tām* "perfect" man, is Job (Job 1:1). He claimed to be *tām* (9:21-22) and *tāmim* (12:4) and held fast to his *tummā* "integrity" (27:5; 31:6), as recognized not only by his wife (2:9) but also by Yahweh in heaven (1:8; 2:3). In reference to the root meaning of *tāmam*, he was a "finished product," well rounded and balanced (IB, III, p. 909). Job, however, prefaced his own assertions by granting, "Though I be perfect, it (marg., he) shall prove me perverse" (9:20 ASV). He admitted his sins (7:20-21; 9:2, 15; 10:6; 14:16-17), even from his youth (13:26), confessed that he could not be held innocent (9:28), and ended by retracting his rash charges against God and by repenting in dust and ashes (42:6). As he explained, "If I have truly erred, my error lodges with me"; i.e. he was not guilty of the accusations made by his "friends" (22:6-9) and was *tāmim*, wholehearted in his commitment to the person and requirements of God.

tōm. Integrity. (In eleven of twenty-three usages); also strength, perfection (Isa 47:9; ASV, RSV translate "full measure"), or uprightness. The phrase *l' tōm*, concerning a soldier's bow, shot "at a venture" (I Kgs 22:34), literally (marg.) "in his simplicity," means unsuspectingly. The plural, *tummim* "perfections," describes the Thummin, the precious stones of Aaron's breastpiece (see *ūrim*).

tummā. Integrity. Appears five times in OT wisdom literature (e.g. Job 2:3; Prov 11:3).

tām. Perfect. So translated in nine of thirteen occurrences, many of which refer to the patriarch Job. Also means undefiled, upright. For young Jacob's identification as a "plain" man (Gen 25:27 KJV), the revised versions render *tām* as harmless (marg.), quiet.

tāmim. Complete. Refers to animals which are without blemish; also translated as such related adjectives as full, whole, upright, perfect. It represents the divine standard for man's attainment.

Bibliography: Deissley, A., "Perfection," in *Sacramentum Verbi*, II, 1970, pp. 658-63. Payne, J. B., *Theology of the Older Testament*, Zondervan, 1971, pp. 336-38. THAT, II, pp. 1045-50. J.B.P.

תָּמַם (*temes*). See no. 1223c.

- 2523 תמר (*tmr*). Assumed root of the following.
- 2523a תְּמָרָה (*tōmer*) *palm tree*.
 - 2523b תְּמָרָה (*tāmār*) *palm, palm tree*.
 - 2523c תְּמָרָה (*timōrā*) *palm tree*.
 - 2523d תִּמְרָה (*timārā*) *pillar*.
 - 2523e תְּמָרָר (*tamrūr*) *high leap* (Jer 31:21).

tômer. Palm tree. (ASV and RSV similar in Jud 4:5, but in Jer 10:5 ASV marg. has pillar and RSV has scarecrow.) Virtually all recent lexica and translations (BDB, KB, *The Amplified Bible*, *The Living Bible*, Moffatt, *The New English Bible*, and so forth) read "scarecrow" in Jer 10:5 on the basis of the parallel passage in the Apocryphal book of Baruch 6:70 (6:69 Gr.; = Epistle of Jer., verse 70 [verse 69 Gr.]), where the Gr. text uses the word *probaskanion*.

tāmār. Palm, palm tree. Among the tallest and most graceful of all trees found in the Middle East, the date palm, *Phoenix dactylifera*, performed numerous functions in OT times. It was used as a landmark (Jud 1:16), for shade and food (see Ex 15:27), as building material (Neh 8:15f.), and as a craftsman's model in adorning temples (1 Kgs 6:29; Ezk 40:16). [These "trees of life," as some think these palm trees were considered to be, were carved on the face of the pilasters and at the height of the wainscoting in the holy place (cf. Paul Leslie Garber, "A Reconstruction of Solomon's Temple," *Archaeological Discoveries in the Holy Land* (1967), pp. 101–11; cf. 1 Kgs 6:21–35. B.K.W.)] The palm was also a symbol of stateliness (Song 7:7 [H 8]) and prosperity (Ps 92:12 [H 13]).

timōrā. Palm tree. (ASV and RSV similar.) Used only in reference to architectural ornamentation.

timārā. Pillar. (ASV similar; RSV column.) Used only of a column of smoke in Song 3:6; Joel 2:30 [H 3:3].

R.F.Y.

תַּמְרוֹק (tamrûq). See no. 1246b.

תַּמְרוֹר (tamrûr). See nos. 1248l, 2523e.

תַּן (tan). See no. 2528a.

2524 תַּנָּה (tânâ) **I, hire.** (ASV and RSV similar.)

Derivative

2524a אֶתְנָה ('etnâ) **reward.** ASV and RSV "hire.")

The basic meaning of these words is "(to give/pay) the price demanded by a prostitute (for her services)." The word must be carefully distinguished from favorable words for hire, such as *sâkar*, *maškeret*, and *p'ullâ*. BDB posits two related roots for this group of words, *tny* and *tnn*, both of which it claims are akin to *ntn*. The root *yn/ntn* "to give/pay," may in fact be the ultimate origin of the group; KB, p. 101, states that 'entan (root *ntn*) is the forerunner of 'etnan, from which 'etnâ developed later. If so, *tânâ* could in turn have been derived as a denominative verb from 'etnâ. At any rate, most recent scholars assume a relationship with *ntn*, however distant. Perhaps we should also note Ezk 16:33 where *neden* and

neden (cf. Akkadian *nadānu* "ti give/pay," cognate to the Hebrew root *ntn*) are equivalent to 'etnan in 16:31, 34, 41.

The OT passages in which this group of words occurs (a) are always in contexts of condemnation and (b) always have spiritual considerations and/or ritual prostitution in view. Deuteronomy 23:18 [H 19] states that wages earned through prostitution were not to be brought as an offering to the house of the Lord. Micah 1:7 indicates that such wages (almost certainly from ritual prostitution in this case) will be destroyed by God. The words are used elsewhere in a figurative sense, usually of religious apostasy, in passages like Isa 23:17f. and Hos 8:9f. The blending of the literal and figurative meanings of these words is nowhere better illustrated than in Hos 2:12 [H 14] and its context, where Gomer's unfaithfulness to Hosea is a striking paradigm of Israel's unfaithfulness to God.

R.F.Y.

2525 *תַּנָּה (tânâ) **II, recount, rehearse.** Occurs only in the Piel (Jud 5:11; 11:40).

תַּנוּחָה (t'nu'â). See no. 1317a.

תַּנוּכָה (t'nu'bâ). See no. 1318c.

תַּנוּךְ (t'nu'k). See no. 2527a.

תַּנוּמָה (t'nu'mâ). See no. 1325b.

תַּנוּפָה (t'nu'pâ). See no. 1330b.

2526 תַּנּוּר (tannûr) **furnace, oven.** (ASV and RSV similar, although RSV renders "fire pot" in Gen 15:17.)

The word denotes basically the relatively small and sometimes portable stove or oven rather than the larger furnace. Constructed of clay and often sunk into the ground, they had a cylindrical or beehive shape and were two to three feet in diameter. (Similar ovens are still made and used today in the hinterlands of Palestine.) Bread and other foods were baked in them (Lev 2:4; 7:9; 26:26; cf. also 11:35 and Ex 8:3 [H 7:28]), and apparently a special area in the northwest sector of ancient Jerusalem was reserved for the bakers of the city, because it was defended by the Tower of the Ovens (Neh 3:11; 12:38). In Gen 15:17 a smoking oven and flaming torch represent the presence of God in a fiery theophany. The heat of an oven is used as a simile of anger and passion in Hos 7:4, 6–7 and of destructive famine in Lam 5:10. The fires of divine judgment are represented by a blazing oven in Isa 31:9 and Mal 4:1 [H 3:19]; (cf. also Sir 48:1), as well as in Ps 21:9 [H 10], with which G. R. Driver compares an Old Babylonian parallel (in *Archiv für Orientforschung* 18:129).

R.F.Y.

2527 תָּנָךְ (*tnk*)

תַּנְחֹם (*tanhûm*). See no. 1144d.
תַּנִּיךְ (*tannin*). See no. 2528b.

2527 תָּנָךְ (*tnk*). Assumed root of the following.

2527a תַּנְדָּה (*t'nûk*) *tip*, i.e. *lobe of ear*
(Ex 29:20; Lev 8:23,24; 14:14, etc.)

2528 תַּנּוּ (*tnn*) I. Assumed root of the following.

2528a תָּנִי (*tan*) *dragon, whale*.

2528b תַּנִּיךְ (*tannin*) *dragon, sea monster*.

tan. *Dragon, whale.* (ASV, RSV and NIV "jackal," except in Ezk 29:3; 32:2, where ASV and NIV read "monster" and RSV reads "dragon.") The word *tan* is attested only in various pl. forms, the most common being *tannim*, which was translated by KJV throughout the OT as "dragon, whale" through confusion with the unrelated sing. form *tannin* "sea monster" (q.v.). The same confusion exists in the Masoretic text itself in Ezk 29:3; 32:2, where the context demands that *tannim* be rendered "sea monster" or the like. The jackal (*Canis aureus*), a scavenger that feeds on carrion, was often observed in the OT period as roaming about in the ruins of abandoned cities and so was almost always used as a symbol of desolation and of divine judgment against sinful nations and individuals.

tannin. *Dragon, sea monster, serpent, whale.* (ASV and RSV similar, although ASV never renders "dragon" or "whale" and sometimes reads simply "monster"; RSV never uses "whale"; ASV and RSV both read "jackal," at Neh 2:13 and Lam 4:3.) The word denotes "any large reptile" (Ex 7:9, ASV marg.) and is twice spelled *tannim* in the Masoretic text (Ezk 29:3; 32:2), apparently through confusion with the plural of *tan* "jackal" (so BDB). In Lam 4:3 the context demands "jackals" for *tannin*; the Qere, in fact, reads *tannim*. If the spring mentioned in Neh 2:13 was named after jackals that drank there (so ASV and RSV), *tannin* in that passage would be an Aramaized pl.; LXX translates there *tôn sykôn* "of the fig trees," possibly from a Hebrew text that read *t'nym*. Referring to anything from large snakes (Ex 7:9–10, 12; Deut 32:33; Ps 91:13) to enormous sea creatures (Gen 1:21; Ps 148:7), *tannin/m* is also often used in a figurative sense to denote God's most powerful opponents, whether natural (Job 7:12) or national (Babylon: Jer 51:34; Egypt: Isa 51:9; Ezk 29:3; 32:2; see especially A. Heidel, *The Babylonian Genesis*, pp. 102–14). Ugaritic *tnn* refers to a mythological sea monster, and certain passages in which it occurs bear strong resemblances to OT passages mentioning *tannin*, including Ps 74:13f. and especially Isa 27:1 (cf. ANET, p. 138). If, as seems likely, the OT writers used such motifs of the Canaanite poets, they did so only in a literary and thoroughly demythologized (in the best sense!)

way to highlight the fact that the one true God always defeats all his enemies (see J. Bright, *The Authority of the Old Testament*, pp. 129, 178–80).

More particularly, Israel's poets used this imagery to show the LORD's power in history over his political enemies (Jer 51:34; Isa 51:9), and after history over the ultimate spiritual power (Isa 27:1; cf. Rev. 12, 13). On the subject of the biblical use of mythological allusions, see the judicious remarks of M. Dahood, in AB, *Psalms I*, p. xxxv., also Smick, E. B., "Mythology and the Book of Job," JETS 13: 101–108.

R.F.Y.

2529 תַּנּוּ (*tnn*). II. Assumed root of the following.

2529a אֶתְנַן (*'etnan*) *hire of prostitute*
(e.g. Ezk 16:34, 41; Isa 23:18). A by-form of *'etnâ* (q.v.).

תַּנְשֵׁמֶת (*tanshemet*). See no. 1433b.

2530 *תָּעַב (*tā'ab*) *abhor* (Piel), *be abominable* (Niphal), *do abominably* (Hiphil). Does not occur in the Qal. A denominative verb.

Parent Noun

2530a תּוֹעֲבָה (*tō'ēbâ*) *abominable* (custom, thing).

The ASV and RSV translate this verb similarly, although RSV renders "loathe" in Isa 14:19; Ps 107:18 and "prostitute" in Ezk 16:25. Attested twenty-two times in the OT, *tā'ab* never occurs in the Qal stem. The alternate spelling *tā'ab* appears in the Piel in Amos 6:8.

Since it never appears in the Qal stem, perhaps the verb is derived from the noun rather than vice versa (so BDB), since the Piel is frequently a denominative stem. Its basic meanings in the Piel are "abhor, loathe" in a physical sense (Job 9:31; 19:19; 30:10; Ps 107:18) and "detest, exclude" for ritual or ethical reasons (Deut 7:26; 23:7 [H 8]). Often the two meanings coalesce (Amos 5:10; Mic 3:9); in any event, the subject may be either God (Ps 106:40) or man (Isa 49:7). In the Hiphil, the verb means "commit abominable/detestable deeds" (I Kigs 21:26; Ps 14:1; 53:1 [H 2]; Ezk 16:52), while in the Niphal it means "be loathesome, detestable" (I Chr 21:6; Job 15:16; Isa 14:19).

tō'ēbâ. *Abominable (custom, thing), abomination.* (ASV and RSV similar, although RSV reads "thing of horror" in Ps 88:8 [H 9] and inexplicably omits the word entirely in Ezk 16:36.) The frequency of this word attests to its importance; it occurs 117 times in all. (For the notorious "abominations of desolation," see under the root *shāqas*.)

The nuances of *tô'ēbā* are numerous indeed (for the most complete recent study of both the noun and the verb, cf. P. Humbert, "Le substantif *tô'ēbā* et le verbe *t'b* dans l'Ancien Testament," ZAW 72:217–37). As with the verb, so also with the noun the abomination may be of a physical, ritual or ethical nature and may be abhorred by God or man. Sharing a meal with a Hebrew was ritually offensive to an Egyptian (Gen 43:32), as was offering certain kinds of sacrifices (Ex 8:22). Homosexuality and other perversions are repugnant to God and fall under his judgment (Lev 18:22–30; 20:13). Idolatry (Deut 7:25), human sacrifice (Deut 12:31), eating ritually unclean animals (Deut 14:3–8), sacrificing defective animals (Deut 17:1), engaging in occult activities (Deut 18:9–14), conducting one's business dishonestly (Deut 25:13–16), practicing ritual prostitution (1 Kgs 14:23f.), and similar acts of disobedience (for seven more abominations, see the list in Prov 6:16–19) were sure to bring God's wrath on those who perpetrated them. Twelve times the book of Proverbs uses the phrase, "is an abomination to the LORD." In Ps 88, a prayer for help written by a man close to death, the physically repulsive appearance of a *tô'ēbā* is stressed; the man's former friends avoid him because they consider him to be a thing of horror (Ps 88:8 [H 9]).

Sometimes *tô'ēbā* is used as a synonym for "idol," as in Isa 44:19, or even for a specific pagan deity, as in II Kgs 23:13 where Milcom is called "the abomination of the Ammonites," parallel to "Ashtoreth the abomination (*shiqqûs*) of the Sidonians" and "Chemosh the abomination (*shiqqûs*) of Moab." At the other end of the spectrum, even prayer is an abomination if offered by one who refuses to obey God's Word (Prov 28:9).

Whereas *tô'ēbā* includes that which is aesthetically and morally repulsive, its synonym *sheqes* denotes that which is cultically unclean, especially idolatry.

Bibliography: THAT, II, pp. 1051–54.

R.F.Y.

2531 תָּעָה (*tā'ā*) *err, wander, go astray*.

Derivative

2531a תֹּעֵה (*tô'ā*) *error*.

The verb *tā'ā* means "err, stagger, stray, wander." It occurs most frequently in the Qal stem but also appears twice in the Niphal (Job 15:31; Isa 19:14) and often in the Hiphil (with its normal causative stress). *tā'ā* attested only in Ezk 13:10 (Hiphil), is probably a secondary formation from this root.

It is possible to wander in a physical sense (cf., e.g., Gen 21:14), to stagger because of drunkenness (cf. Isa 28:7), and to err or stray mentally,

morally, or spiritually (Ps 95:10 and often). In Ps 58:3 [H 4] it is said of the wicked that they go astray from the very moment they are born. The most familiar passage in which *tā'ā* appears is Isa 53:6, where the physical and spiritual nuances blend beautifully: "All we like sheep have gone astray..." Whereas in the past Israel's shepherds led them astray (Jer 50:6), in the future the son of David will be their shepherd (Ezk 14:11).

tô'ā. Error (Isa 32:6; ASV and RSV similar), hinder (Neh 4:8 [H 2]; ASV and RSV "confusion"). The noun clearly carries the same basic meanings as the verb.

Bibliography: TDNT, VI, pp. 233–36. THAT, II, pp. 1055–56.

R.F.Y.

תְּעִידָה (*t'ū'dā*). See no. 1575g.

תְּעָלָה (*t'ālā*). See no. 1624n.

תַּעֲלִילִים (*ta'ālūlim*). See no. 1627f.

תַּעֲלִמָה (*ta'ālūmmā*). See no. 1629a.

תַּעֲנוּג (*ta'ānūg*). See no. 1648c.

תַּעֲנִית (*ta'ānit*). See no. 1652f.

2532 *תָּעַטַּע (*tā'a'*) *deceive* (Pilpel), *misuse* (Hithpalpel). Does not occur in the Qal.

Derivative

2532a תַּעֲתִימִים (*ta'tū'im*) *errors*.

The verb means "mock" and appears only twice in the OT. In Gen 27:12, Jacob fears that Isaac will think he is mocking him if he pretends to be Esau. In II Chr 36:16, the people of Judah are criticized for having ridiculed the prophets; in the same verse, two other verbs meaning respectively "mock" and "despise" are used.

ta'tū'im. Errors. (ASV and RSV "delusion"; ASV marg. "mockery" in Jer 10:15.) This abstract plural noun means "mockery" and likewise appears only twice (Jer 10:15 = 51:18). Used in the phrase "work of delusion," it is an epithet of an idol in parallelism with *hebel*, "worthlessness, insubstantiality." As such, idols delude men and mock God.

תַּעֲרָה (*t'ārā*). See no. 1583c.

תַּעֲשֻׁמָה (*ta'āšūmā*). See no. 1673e.

תָּעַר (*ta'ar*). See no. 1692e.

תַּעֲרָבָה (*ta'ārūbā*). See no. 1686d.

תַּעֲתִימִים (*ta'tū'im*). See no. 2532a.

תָּה (*tōp*). See no. 2536a.

תַּפְאָרָה (*tip'ārā*). See no. 1726b.

תַּפְּוּאָה (*tappūah*). See no. 1390c.

תַּפְּוָה (*t'pōšā*). See no. 1745b.

2533 תִּפְיִינִים (*tūpînim*) *broken pieces*. Used only in Lev 6:14 [H 21]. Meaning dubious.

2534 *תָּפַל (tāpal)

2534 *תָּפַל (tāpal) *I, show oneself unsavoury* (Hithpael, only).

Derivatives

2534a תָּפַל (tāpēl) *foolish* (Lam 2:14; Job 6:6, only).

2534b תִּפְלָה (tiplā) *folly*.

The verb is found only in II Sam 22:27, and since the corresponding verse in Ps 18 exhibits the root *pātal* (Ps 18:26 [H 27]) instead of *tāpal*, perhaps we should assume that *pātal* was the original root in II Sam also (cf. ASV, RSV, and *Englishman's Hebrew and Chaldee Concordance*, p. 1055). In any event, *tāpal* I should be distinguished from *tāpal* II, the root of *tāpēl* "untempered (mortar)" (ASV similar; RSV "whitewash"; so also in Ezk 22:28 ASV marg.).

The root *tpl* I and its derivatives have "folly, foolishness" as their basic meaning but as Jer 23:13 shows, the folly is sinful folly, not mere mental weakness. The classic treatment of this important OT concept, as well as of many other Heb. words so rendered, is still that of Geerhardus Vos in HDB, II, pp. 43f. It is possible that Ahithophel *āhitōpel*, David's counselor, now trusted, now treacherous, means "(My) Brother Is Folly" or "Brother of Folly" (see especially II Sam 15:31).

tiplā. *Folly, foolishly.* (ASV similar; RSV reads "wrong" in Job 1:22, "unsavory thing" in Jer 23:13, and revocalizes as *t'pillā*, prayer, in Job 24:12, but without sufficient justification.) Attested only three times.

R.F.Y.

2535 תָּפַל (tpl) II. Assumed root of the following.

2535a תָּפַל (tāpēl) *whitewash* (Ezk 13:10, 11, 14, 15; 22:28).

The meaning is uncertain. Some think it is the poor quality mortar that contributes to the downfall of a wall (KJV); others say it is the whitewash that covers over the wall's defects (RSV, NASB, NIV).

R.F.Y.

תִּפְלָה (t'pillā). See no. 1776a.

תִּפְלֶשֶׁת (tipleset). See no. 1778c.

2536 תָּפַח (tāpap) *play the timbrel*. Denominative verb.

Parent Noun

2536a תָּפֹחַ (tōp) *timbrel, tambourine*.

tāpap is attested only twice. It is probably derived from *tōp* (so BDB, KB); see S. B. Finesinger in HUCA 3:64. In Ps 68, it means "beat (a tambourine)," in Nah 2 "beat (one's breast)."

tōp. Tabret, timbrel. (ASV similar; RSV "tambourine, timbrel" and, in Ezk 28:13, "setting.") The noun *tōp* is a general term for tambourines and small drums (the most common instruments of percussion in ancient times), examples of which have been found in Egyptian and Mesopotamian excavations. Often, though not always (cf., e.g., I Sam 10:5), used by women, they appear in contexts of merriment (Gen 31:27; II Sam 6:5; I Chr 13:8; Job 21:12; Isa 5:12; 24:8; Jer 31:4), victory in battle (Ex 15:20; Jud 11:34; I Sam 18:6; Isa 30:32), and, most importantly, praise to the Lord. However the timbrel is not among the instruments mentioned in Chr with the others prescribed for the temple worship (I Chr 15:16-24; 16:4-6, 42; 25:1-6). Only in the procession that brought the ark to Jerusalem were drums used (I Chr 13:8) and in three of the Pss (Ps 81:2 [H 3]; 149:3; 150:4). In Job 17:6, KJV "tabret" (for Hebrew *tōpet*, probably from the root *twp*, is better rendered "spit" in context [so ASV, RSV, BDB, KB]).

R.F.Y.

2537 תָּפַר (tāpar) *sew together* (e.g. Gen 3:7; Job 16:15).

2538 תָּפַס (tāpaš) *catch, handle, lay hold*.

This verb appears forty-nine times in the Qal stem and fifteen times in the Niphal. It is also attested once in the Piel, in Prov 30:28, where, in light of context, we should probably read, "You can take a lizard in your hands" (cf. ASV marg., RSV, BDB).

The verb means basically "seize, take hold of," sometimes preparatory to further action. It is therefore often used of capturing people (II Kgs 14:13) or towns (Josh 8:8), or of grasping weapons (Amos 2:15) to use them or musical instruments (Gen 4:21) to play them. It also thus has the figurative sense of "being expert/skilled in" the law (Jer 2:8) or warfare (Num 31:27). In fact, the figurative uses of the verb are in many respects the most interesting. In Ps 10:2, the wicked are said to be caught in their own schemes, while in Ezk 14:5 the Lord expresses his intention to seize or terrorize the hearts of his idol-worshipping people. Prov 30:9 warns against seizing or profaning the name of God and is an excellent example of how OT wisdom literature presupposes the Mosaic legislation (Ex 20:7; Lev 19:12; Deut 5:11).

R.F.Y.

2539 תָּפֶת (tōpet) *Topheth* (II Kgs 23:10), *Tophet* (Jer). (ASV and RSV always "Topheth.")

An alternate form, *topteh*, is found in Isa 30:33, where KJV renders "Tophet," ASV and RSV

marg. "Topheth," and RSV "burning place." For *tōpet* I, "spit" (Job 17:6 ASV RSV: "tabret"), see under *tāpap*.

The name "Tophet" referred to a place in the Valley of the Son(s) of Hinnom (II Kgs 23:10; Jer 7:31f.; 19:6) where children were burned to death as an offering to pagan deities. More specifically, it was a "high place" (Jer 7:32), an open-air shrine, located most probably at a point outside the southern end of Jerusalem where the Hinnom Valley meets the Kidron Valley in the vicinity of Akeldama, the "Field of Blood" (Acts 1:19; see J. Simons, *Jerusalem in the Old Testament*, pp. 12, 230). Jeremiah's reference to the "valley of the dead bodies and the ashes" (Jer 31:40) perhaps relates to the horrible practice of child sacrifice at Tophet. Since the Hebrew word for "place," *māqōm*, is often used as a technical term for "shrine" (BDB), it is likely that the "place of Tophet" (Jer 19:13) should be rendered "(pagan) shrine of Tophet." The place itself was probably a deep, wide pit containing a bonfire of blazing wood (Isa 30:33) into which the hapless children were thrown. From the abbreviated name "Valley of Hinnom" (see especially Josh 15:8; 18:16), Hebrew *gē-hinnōm*, so infamous that it could also be called simply "the Valley" (Jer 2:23), came Gehenna, Greek *geenna* (for complete discussion see TDNT, I, pp. 657f.), the NT word used to describe the place of eternal, fiery punishment for all who die without having exercised faith in Christ.

The origin of the word "Tophet" is obscure (for various theories, see W. Robertson Smith, *Lectures on the Religion of the Semites*, revised edition, p. 377, note 2; W. F. Albright, *Yahweh and the Gods of Canaan*, p. 275). The word itself is often used as a common noun meaning "place of child sacrifice" (cf. Albright, *op. cit.*, pp. 237f.; A. Menen, *Cities in the Sand*, pp. 56–63). Its vocalization may be original (note the alternate form *topteh*), although most commentators assume an intentional scribal change to that of *bōshet* "shame."

Child sacrifice among the ancient Israelites, though presumably infrequent, was nevertheless common enough to warrant its absolute prohibition in the Mosaic laws (Lev 18:21; Deut 18:10). In spite of the Lord's stern warnings, both Ahaz (II Chr 28:3) and Manasseh (II Kgs 21:6) burned their sons as offerings. Such burning was usually "to Molech" (e.g., II Kgs 23:10), which may mean either "to (the Ammonite god) Milcom/Molech" (see I Kgs 11:5, 7) or "as a sacrifice" (see conveniently Albright, *op. cit.*, p. 236); in any event, "Molech" may be another example of deliberate scribal alteration to the vocalization of *bōshet*.

Understandably, Jeremiah inveighed against the abominable practice of child sacrifice at

Tophet in the Hinnom Valley and predicted divine judgment on those involved in perpetrating it (Jer 7:31–34; 19:1–15). His contemporary, good King Josiah, defiled Tophet so that no one could ever practice the rite there again (II Kgs 23:10).

De Vaux gathers the evidence on child sacrifice (AI, pp. 441–46) and concludes that it originated in Canaanite culture, was extensively practiced in Carthage and "made its way into Israel from Phoenicia during periods of religious syncretism" (p. 446). It evidently was not a normal sacrifice, but one reserved for times of national emergency even at Carthage. Albright (*op. cit.*) remarks that the practice was extensive in the Phoenician colonies, but it diminished in Phoenicia itself, and he attributes this to the salutary influence of Israel's religion.

R. F. Y.

- תָּפֶת (tōpet). See nos. 2499a, 2539.
 תִּקְוָה (tiqwā) I, II. See nos. 1994d,e.
 תְּקוּמָה (t'qūmā). See no. 1999g.
 תָּקוּעַ (tāqōa'). See no. 2541b.
 תְּקוּפָה (t'qūpā). See no. 2001a.
 תַּקִּיפִי (taqqīp). See no. 2542b.

2540 תָּקַעַ (tāqan) **become straight** (Eccl 1:15; 7:13; 12:9).

2541 תָּקַעַ (tāqa') **blow, clap, strike, sound.**

Derivatives

- 2541a תָּקַעַ (tēqa') **sound** (Ps 150:3).
 2541b תְּקוּעַ (tāqōa') **trumpet** (Ezk 7:14).

tāqa' is attested sixty-six times in the Qal stem and three times in the Niphal. The verb bears three distinct but related meanings: (1) "thrust, pound"; (2) "blow (a horn)"; (3) "clap (hands)." Trumpets were blown to convene people (Num 10:2), to sound an alarm (Jer 6:1; note the pun with the place name Tekoa [תְּקוּעַ]), and as a sign of rejoicing (II Chr 23:13) or triumph (Josh 6:20). Clapping the hands was also a sign of joy (Ps 47:1 [H 2]) or triumph (Nah 3:19), and striking hands with someone else (serving a function similar to our handshake) signified pledging oneself as collateral in a business arrangement (Job 17:3; Prov 6:1; 11:15; 17:18; 22:26).

Bibliography: TDNT, VII, pp. 76–85.

R. F. Y.

2542 תָּקַעַ (tāqēp) **prevail against.** (ASV and RSV similar.)

Derivatives

- 2542a תָּקַעַ (tōqep) **authority, power, strength.** (ASV and RSV similar.)
 2542b תַּקִּיפִי (taqqīp) **mighty.** (ASV similar; RSV "strong.")

2543 תִּרְגָּם (*tirgēm*)

The verb and noun appear three times each; the adjective is attested only once. Each of the three words has its corresponding cognate form in OT Aramaic and appears there with similar meanings. The Hebrew verb signifies "overpower," whether God over man (Job 24:20), one man over another (Eccl 4:12), or distress and anguish over the wicked (Job 15:14). The noun refers to the "power" or "authority" of a kingdom (Dan 11:17) or a ruler (Est 9:29; 10:2). Commentators are generally agreed that the unexpressed subject of the adjective in Eccl 6:10 is God; the verse, then, emphasizes the fact that God is mightier than man.

R.F.Y.

תִּר (tôr). See nos. 2500a,c.

תִּרְבּוּת (*tarbût*). See no. 2103e.

תִּרְבִּית (*tarbit*). See no. 2103f.

2543 תִּרְגָּם (*tirgēm*) *interpret*. (ASV and RSV marg. "set forth"; RSV "translate.")

The verb is a quadriliteral and is found only once in OT (Ezr 4:7) in a form constructed analogously to the Pual participle: *m' turgām*. Though often related to Akkadian *ragāmu* "shout," and Ugaritic *rgm* "speak," the Hebrew word is perhaps best described as denominative from Akkadian *targumānu* "interpreter, translator" (so KB), which in turn is probably derived from Hittite (cf. C. Rabin in *Orientalia* 32: 134–36). The function of the verb in Ezr 4:7 is to introduce the longer of the two Aramaic sections in the book of Ezr (4:8–6:18; 7:12–26). Aramaic was the *lingua franca* of the middle east during the post-exilic period and was therefore used in correspondence between rulers of various countries. The verb *tirgēm* was later employed in midrashic literature in the threefold sense of "recite, translate, interpret" (cf. M. Gertner in *Bulletin of the School of Oriental and African Studies* 25:17) and appears today in the modified form "dragoman" to refer (among other things) to an Egyptian tourist guide, one who "explains," or "interprets" Egyptian sites and ways to his clients. Oral (beginning in postexilic times) and written (beginning in pre-Christian times as the Targum of Job from Qumran shows) Aramaic paraphrases of the OT are known as "targums" or "targumim," and their importance for fuller understanding of the NT is only now being investigated adequately (cf. M. McNamara, *Targum and Testament*).

Bibliography: Levey, Samson H., *The Messiah, An Aramaic Interpretation: The Messianic Exegesis of the Targum*, Cincinnati: Hebrew Univ College-Jewish Institute of Religion, 1974. For the Targum of Job see Van der Ploeg, J.P.M.,

and Van der Woude, A. S., *Le Targum de Job de la Grotte XI de Qumran*, Brill, 1970.

R.F.Y.

תִּרְדָּמָה (*tardēmā*). See no. 2123a.

תִּרְמָה (*t' rûmā*). See no. 2133i.

תִּרְמִית (*t' rûmît*). See no. 2133j.

תִּרְשָׁה (*t' rû'ā*). See no. 2135b.

2543.1 תִּרְזָה (*tirzā*) *cypress*. Meaning and derivation uncertain.

תִּרְמָה (*tormā*). See no. 2169c.

תִּרְמִית (*tarmît*). See no. 2169d.

2544 תִּרְוֹ (*tören*) *mast* (Ezk 27:5; Isa 30:17; 33:23).

תִּרְעֵלָה (*tar'ēlā*). See no. 2188c.

2545 תִּרְפִּים (*t' rāpīm*) *idolatry, idols, image(s), teraphim*. (ASV only "teraphim"; RSV similar to KJV, although rendering "household gods" in Gen 31.)

Attested fourteen times in OT, the word *t' rāpīm* is a plural noun, probably of Hittite origin (so H. A. Hoffner, Jr., in *Bibliotheca Sacra* 124:230–38, and in JNES 27:61–68). In all but one somewhat ambiguous context (I Sam 19:11–17), it is clear that the teraphim of ancient Israel were pagan household idols (cf. Gen 31:19 with 31:30, 32; Jud 18:17 with 18:24), corresponding in many respects to the contemporary *ilānu* ("gods") of Nuzi (cf. A. E. Draffkorn in JBL 76:216–24) as well as to the Roman *Penātēs* of much later times. Their primary function among the apostate element in Israel's population seems to have been that of divination (I Sam 15:23; II Kgs 23:24; Ezk 21:21 [H 26]; Zech 10:2), in which role they are often found in context with the ephod (see Jud 17:5; 18:14, 17, 18, 20; Hos 3:4). They were probably of Mesopotamian origin (Gen 31:19–21; Ezk 21:21 [H 26]) and make their appearance throughout the entire sweep of Israelite history, from the patriarchal (Gen 31) to postexilic (Zech 10:2) periods.

Since the discovery and interpretation of certain cuneiform legal documents (notably the one designated as *Gadd 51*) at the ancient site of Nuzi beginning in 1926, it has become a commonplace to assert, on the basis of such texts, that Rachel stole Laban's teraphim (Gen 31:17–50) in order to guarantee Jacob's title to Laban's inheritance after the latter had died or, at least, to secure for Jacob clan leadership and spiritual power (see, conveniently, C. H. Gordon, *The World of the Old Testament*, pp. 129f., and in BA 3:5–7). While this view of the matter is intriguing, Nuzi law implies that bequeathal, rather than mere

possession, of the household gods determined family leadership. Due to this and other difficulties with the Nuzi theory, it has been suggested that Rachel, not yet fully separated from her polytheistic heritage (see Gen 35:2; Josh 24:2), stole the gods for religious or divinatory purposes. Support for this possibility may be adduced from Jos who, in his *Antiquities* (18. 9. 5), states that it was customary even in much later times for inhabitants of Mesopotamia to carry their household gods along with them wherever they traveled (cf. M. Greenberg in JBL 81:239–48—though this very late witness may be merely a deduction from Gen).

Still unsolved is the problem of the nature of the teraphim in I Sam 19:11–17. It is scarcely possible that the word (used as a singular; cf. KJV, RSV "image") there refers to household deities, since archaeologists have found no such images that even begin to approach the size of a full-grown man (cf. W. F. Albright, *Archaeology and the Religion of Israel*, p. 114; cf. also Gen 31:34, where at least two teraphim could be hidden in a saddle). It has therefore been suggested that sometimes the word *ṭ-rāpīm* refers to an image in the shape of a head, bust, or cultic mask (cf. A. R. Johnson, *The Cultic Prophet in Ancient Israel*, p. 31, note 3), or, alternatively, that Michal's teraphim were "old rags" (W. F. Albright, op. cit., p. 207, note 63). The size and even meaning and use of teraphim may have varied widely over the centuries.

Needless to say, teraphim were never condoned in the OT as legitimate appurtenances to the worship of the Lord; in fact, they came under frequent prophetic condemnation (I Sam 15:23; II Kgs 23:24; Zech 10:2).

R.F.Y.

2546 תִּרְשִׁישׁ (*tarshish*) I, *precious stone*, perhaps yellow jasper (e.g. Ex 28:20; 39:13; Ezk 1:6).

2547 תִּרְשִׁישׁ (*tarshish*) II, *Tarshish, Tarshish*. (ASV and RSV only "Tarshish.")

This place name, which occurs twenty-six times in OT, must be carefully distinguished, on the one hand, from the personal name Tarshish (used of two different people: I Chr 7:10; Est 1:14) and, on the other hand, from the common noun *tarshish* I, a precious stone of uncertain identity.

Tarshish was presumably a town situated somewhere along the Mediterranean coastline or on an island in the Mediterranean. Sites all the way from Tarsus in the east (Asia Minor) to Tarrus in the west (Spain) have been suggested, with recent proposals concentrating on a more central location, such as Tharros in Sardinia (cf.

especially W. F. Albright, *Yahweh and the Gods of Canaan*, p. 219 and note 30; Y. Aharoni in *The Macmillan Bible Atlas*, p. 75). Its island/coastland associations are stressed in passages like Ps 72:10 and Isa 23:6, while its great distance from Palestine is emphasized in Isa 66:19 and Jon 1:3; 4:2. That it was related at least commercially to the islands of the eastern Mediterranean is indicated in Gen 10:4 and I Chr 1:7. If the Targumic reading "Italia" for "Kittim" in I Chr 1:7 reflects an accurate historical memory, the likelihood of the Sardinia location is enhanced.

It is entirely possible, of course, that more than one place was named Tarshish, particularly if the word itself originally meant "refinery" or the like, as W. F. Albright has argued (see conveniently Albright, *Archaeology and the Religion of Israel*, p. 136). We read often in the OT of "ships of Tarshish" which were large, oceangoing vessels (Ezk 27:25) that carried all sorts of precious cargo, especially metals such as silver and gold (I Kgs 10:22; 22:48 [H 49]; II Chr 9:21; Isa 60:9; Jer 10:9; Ezk 38:13) as well as iron, tin, and lead (Ezk 27:12). Tarshish, then, could have been or become a kind of generic name for places where metals were mined or smelted. Needless to say, a "ship of Tarshish" does not necessarily mean only a ship made at a place called Tarshish; it could also be simply any ore-carrying vessel, if the etymology proposed above is correct. Their Phoenician connections (I Kgs 10:22; II Chr 9:21; see also the oracles against Tyre in Isa 23 and Ezk 27) indicate that such vessels plied the Mediterranean, while II Chr 20:36 explicitly states that "ships to go to Tarshish" were constructed at Eziongeber (at the northern end of the Gulf of Aqaba), which engaged in trade to the south and east.

Ships of Tarshish, whether lying at anchor or heading out to sea, must have presented an imposing appearance indeed. But because of sinful pride on the part of their owners, those magnificent vessels were destroyed as one aspect of God's judgment (I Kgs 22:48 [H 49]; II Chr 20:37; Ps 48:7 [H 8]; Isa 2:16).

R.F.Y.

2548 תִּרְשָׁתָא (*tirshātā'*) *Tirshatha*. (ASV and RSV "governor.")

The word is attested five times in the OT (only in Ezr and Neh) and is always preceded by the definite article. It is a noun of Persian derivation meaning approximately "(His) Excellency, (His) Honor." A comparison of Neh 8:9 with 12:26 demonstrates that it is the Persian functional equivalent of *pehā* "governor," a noun of Akkadian derivation that appears in the latter verse. Nehemiah himself is the *tirshātā'* in Neh 8:9 and 10:1 [H 2]; an unnamed individual bears the title

in Ezr 2:63 and Neh 7:65, 69. If the latter was a native Persian, it is noteworthy that he nevertheless concerned himself with religious as well as political matters among a people some of whom were unable to prove their Israelite ancestry. Nehemiah's own role as governor likewise did not prevent him from taking an active part in the spiritual life of his people. To this day, he serves as a parade example of a dedicated political leader who, though bearing an alien title, acted uncompromisingly whenever and wherever spiritual issues were at stake.

R.F.Y.

2549 תַּרְתָּן (*tartān*) *Tartan*. (ASV similar; RSV "the Tartan," "the commander in chief.")

The KJV understood the word as a personal name, but recent research has shown it to be a military title (cf. ASV marg. at II Kgs 18:17 and Isa 20:1, the only two places in OT where the word appears). The term was borrowed from Akkadian *tartānu* "army commander"; its alternate Akkadian spelling *turtānu*, is reflected in the consonantal reading *twrtn* in Isa 20:1 on the great Isaiah scroll found in Qumran Cave One near the shores of the Dead Sea in 1947. The *tartān* was a very high official in the royal court of Assyria during the days of Sargon II (722–705 B.C.; see Isa 20:1) and Sennacherib (705–681 B.C.; see II Kgs 18:17) as well as under earlier Assyrian rulers,

although it cannot be said that he was "second" in command to the king (the word is unrelated etymologically to Akkadian *terdennu* "second [in age or rank]"). Rarely did an Assyrian king entrust his entire army to the command of a *tartān*, who might then institute a rebellion and assume absolute power; usually the rank of *tartān* was held by two men, each of whom commanded no more than half the army (A. L. Oppenheim, *Ancient Mesopotamia*, p. 102). The names of the two Assyrian army commanders mentioned in OT are not recorded, perhaps as a subtle reminder that prominence in the eyes of men is not necessarily the result of the directive will of our God.

R.F.Y.

תְּשֻׁמֶת (*t'sūmet*). See no. 2243a.

תְּשֻׁאָה (*t'shū'ā*). See no. 2339c.

תַּשְׁבֵּץ (*tashbēṣ*). See no. 2320c.

תְּשֻׁבָּה (*t'shūbā*). See no. 2340f.

תְּשֻׁחָה (*t'shū'ā*). See no. 929e.

תְּשֻׁקָה (*t'shūqā*). See no. 2352a.

תְּשֻׁרָה (*t'shūrā*). See no. 2353a.

2550 תֶּשַׁע (*tēsha'*) *nine*.

2551 תְּשִׁיעִי (*t'shi'i*), תְּשִׁיעִי (*t'shi'i*), תְּשִׁיעִית (*t'shi'it*) *ninth*.

2552 תִּשְׁעִים (*tish'im*) *ninety*.

ARAMAIC

THE ARAMAIC WORDS

The Aramaic vocabulary herewith is given brief treatment which, it is hoped, will still be helpful. Five important roots which are of special significance and which differ from the Hebrew are given fuller treatment. Most of the Aramaic words are already implicitly treated in discussion of their Hebrew cognates. References to these cognates are usually given if applicable. The longer articles are signed by Charles D. Isbell; the balance of the material was taken from BDB with some comments and expansion by R. Laird Harris.

Biblical Aramaic is a close sister to Biblical Hebrew. For the uninitiated, it may be helpful to say that the Aramaic noun has a definite form usually ending in Qames Aleph (א,) which closely approximates the meaning of the Hebrew noun with the definite article. The form without this definite suffix is the one given in the Wordbook. Also, the verb conjugation is very similar, but the vocalization of the stems varies somewhat from the Hebrew. The Hebrew Qal, Piel and Hiphil stems are matched by the Peal, Paal and Haphel (*q^eṭal*, *qatṭal* and *Haqṭel*). These also have reflexive/passive stems beginning with the prefix *hit*. There is no Niphal. These verb forms are referred to occasionally in the following treatment.

For brevity of treatment and because there are numerous loan words in BA, roots are not usually assumed where the verbs are lacking unless two or more derivatives occur. Also, in view of the smaller vocabulary, cross references are more sparing where the words concerned are close in spelling (especially when the variation concerns Aleph and Hē) and are practically adjacent in the listing.





- 2553 אב ('*ab*), אבא ('*abbā*') *father*. See Hebrew no. 4a.
- 2554 עֵב ('*ēb*) *fruit* (Dan 4:9, 11, 18, 'inbeh "its fruit"). See Hebrew no. 1a.
- 2555 אָבַד ('*abad*) *perish*. Usage similar to Hebrew.
- 2556 עֵבֶן ('*eben*) *stone*. Usage similar to Hebrew.
- 2557 אִגְרָה ('*igg^erā*) *letter*. Usage similar to Hebrew 'igget.
- 2558 אֶדַיִן ('*edayin*) *then, thereupon*. Cognate to Hebrew 'az. Used also with prepositions *b^e* and *min* (meaning "since").
- 2559 אָדָר ('*ādār*) *Adar*. The twelfth Babylonian month. Used also in Hebrew.
- 2560 אִדָּר ('*iddar*) *threshing floor*. Not found in Hebrew. Possibly a loan word.
- 2561 אֶדְרָגָזָר ('*ādargāzar*) *counselor*. Loan word from Persian. Occurs only in Dan 3:2, 3.
- 2562 אֶדְרַזְדָּא ('*adrazdā*') *correctly, earnestly*. Loan word from Persian. Occurs only in Ezr 7:23.
- אֶדְרַע ('*edra*') *arm, power*. See no. 2682b.
- 2563 אָזָא ('*āzā*') *make hot, heat*. Not used in Hebrew.
- 2564 אֶזְדָּא ('*azdā*') *sure, assured, made sure, proclaimed* (KB). Loan word from Persian.
- 2565 אָזַל ('*āzal*) *go, go off*. Occurs also in Hebrew, though uncommon.
- 2566 אח ('*aḥ*) *brother*. Used as in Hebrew.
- אֲחָוַיָּא ('*aḥāwāyā*). See no. 2722a.
- 2567 אֲחִידָה ('*ahidā*) *riddle*. Cognate to the Hebrew *hīdā* "riddle."
- 2568 אַחַר ('*aḥar*) *after*. Used as in Hebrew as are the following related words.
- 2568a אֲחֵרִי ('*ohōrī*) *another*.
- 2568b אַחְרִית ('*aḥārīt*) *end*.
- 2568c אֲחֵרָנָא ('*ohōrānā*) *another*.
- 2569 אֲחַשְׁדָּרְפָּנִין ('*aḥashdarp^enīn*) *satraps*. Loan word from Persian. Used also in the Hebrew of Ezr and Est.
- 2570 אֵילָן ('*ēlān*) *tree*. The Hebrew cognate is 'ēlōn (q.v.).
- 2571 אִמְתָּן ('*ēm^etān*) *terrible*. Cognate to Hebrew 'ēmā, no. 80b.
- 2572 אִתַּי ('*itay*) *there is, there are*. Used as the Hebrew cognate *yēsh*.
- 2573 אָכַל ('*ākal*) *eat, devour*. Usage similar to Hebrew.
- 2574 אַל ('*al*) *let not*. Used like the Hebrew 'al which negates the jussive.
- 2575 אֵל ('*ēl*) *these*. This demonstrative pronoun is used like the Hebrew 'ēlleh. See the more common 'illēn below.
- 2576 אֱלֹה ('*ēlāh*) *god, God*. This is the usual word for God in BA. Its determinative state is 'ēlāhā; the plural 'ēlāhīn. It is like the uncommon Hebrew 'ēlōah which is used largely in Job (see no. 93b). It differs from the Hebrew in that there is no plural of majesty in which the word "God" is plural but construed as a singular. The plural form in BA simply means "gods."
- 2577 אֵלֵה ('*ēlleh*) *these*. The same as in Hebrew, but perhaps not a borrowing. The usual Aramaic form is 'illēn. See below.
- 2578 אֲרֹ ('*ālū*) *behold*. Probably a by-form of 'ārū (q.v.).
- 2579 אִלִּין ('*illēn*) *these*. This demonstrative pronoun is an Aramaic form of the Hebrew 'ēlleh.
- 2580 אִלְלֶךְ ('*illēk*) *these*. Demonstrative pronoun.
- 2581 אֶלָּפ ('*ālap*) *a thousand*. Usage similar to Hebrew.
- 2582 אַמָּה ('*ammā*) *cubit*. Usage similar to Hebrew.

2583 אִמָּה ('ūmmâ)

2583 אִמָּה ('ūmmâ) *'nation*. Usage similar to Hebrew.

2584 אָמַן ('āman) *trust, believe in*. Used only in the Haphel. The passive participle means "trustworthy." Usage similar to Hebrew.

2585 אָמַר ('āmar) *say, relate, command*. Used like the Hebrew 'āmar. The Hebrew dābar has no parallel in BA. The verb is often used with 'ānā in the idiom "answered and said," a common semitism in the NT.

Derivative

2585a מְאָמַר (mē'mar) *word*. Used twice: Dan 4:14; Ezr 6:9.

אִנְבֵּה ('inbeh). See אֵב ('ēb), no. 2554.

2586 אָנָּה ('ānā) I. Usually used for emphasis, as is the corresponding Hebrew 'ānī.

2587 אִנְנִין ('innûn) *they, those*. Used like the Hebrew hēm. Like other third person pronouns, it may be used as a copula in a nominal sentence.

אֲנֹשׁ ('ānôsh). See אֲנָשׁ ('ānash), no. 2591.

2588 אֲנַהֲנָא ('ānahñā') *we*. Used like the Hebrew 'ānahñû.

2589 אָנַס ('ānas) *oppress*. Used like the Hebrew, which only occurs in Est 1:8.

2590 אָנַף ('ānap) *face*. Used like the Hebrew cognate 'ap, no. 133a.

2591 אֲנָשׁ ('ānash) *man, mankind*. Used like the Hebrew 'ēnôsh (no. 136a, q.v.), but also serves for Hebrew 'ish and 'ādām. Used with bar "son." The phrase "son of man" occurs only in Dan 7:13. The corresponding Hebrew phrase is used frequently in Ezk to mean "a person." In Dan 7:13, it refers to a heavenly person (perhaps in studied contrast to the preceding beast figures), coming before the Ancient of Days in the judgment scene. It is this verse that Jesus applied to himself in Mt. 26:64 et al., thus filling his often used self-designation "Son of Man" with the highest significance (see bar).

2592 אַנְתָּה ('antâ; Qere 'ant) *thou*. Usage similar to Hebrew 'attâ.

2593 אַנְתִּינוּ ('antûn) *you* (plural). Usage similar to Hebrew 'attem.

2594 אֲסַפְרָנָא ('āspārnā') *thoroughly*. Persian loan word.

2595 אָסַר ('sr). Assumed root of the following.
2595a אֲסוּר ('ēsûr) *bond, imprisonment*. Usage similar to Hebrew.

2595b אֲסָר ('ēsār) *interdict, decree of restriction*.

2596 אֵץ ('ā') *wood, beam*. Used like the Hebrew cognate 'ēs, but not used for "tree" (see ilān). Perhaps the aleph replaces the expected ayin by dissimilation.

2597 אַף ('ap) *also*. Usage similar to Hebrew.

2598 אֲפָרְסָיִעַ ('āpārsāyē'). Persian loan word. Perhaps a title of an official (so KB).

2599 אֲפָרְסָכַיִעַ ('āpārs'kāyē') *a people* (KJV); perhaps a title of an official (KB).

2600 אֲפָרְסָתְכַיִעַ ('āpārsat'kāyē') *a people* (KJV). Perhaps a title of an official (KB).

2601 אֲפֶטֶם ('appētōm) *treasury*. A Persian loan word.

2602 אֶצְבַּע ('ešba') *finger, toe*. Usage similar to Hebrew.

אַרְבַּע ('arba'). See no. 2986a.

2603 אֲרָגָנָא ('argēwān) *purple, red purple*. Usage similar to the Hebrew 'argāmān (no. 157, q.v.).

2604 אָרָא ('ārû) *behold*. Derivation uncertain. Probably a by-form to the less common 'alû.

2605 אֲרַחַ ('ārāḥ) *way, course of life*. Usage similar to the Hebrew 'ōrah (no. 161, q.v.).

2606 אֲרִיָּה ('aryēh) *lion*. Usage similar to Hebrew.

2607 אֲרִיף ('arik) *fitting, proper*. Possibly a Persian loan word (so KB).

2608 אֲרֻכָּבָא ('arkūbā) Derivation uncertain. Perhaps derived from b'erak (q.v.) by metathesis.

2609 אֲרַכָּה ('ar'kâ) *a lengthening*. Used similarly to the Hebrew root 'arak (no. 162, q.v.).

- 2610 אָרָע ('āra') *earth, world, ground*. Used similarly to the Hebrew cognate 'ereṣ, but the usage "land" is not established. An alternative form, 'āraq, is used in Jer 10:11a. The *tsadhe* of Hebrew may be represented in Aramaic by either *ayin* or *qoph*.
- 2611 אָרְעִי ('ar'i) *bottom*.
- 2612 אָרָק ('āraq) *earth*. A by-form of אָרָע ('āra').
- 2613 אָש ('ēsh) *foundation*. Perhaps a loan word from Akkadian.
- 2614 אֶשְׁשֶׁה ('ēshsheh) *fire, fire offerings*. Used similarly to the Hebrew 'ēsh (no. 172, q.v.).
- 2615 אֶשָּׁפ ('āshap) *enchanter, conjurer*. Used similarly to the Hebrew 'ashshāp (no. 181, q.v.).
- 2616 אֶשְׁשָׁרְנָא ('ūshsharnā') *beams, structure*. Derivation and precise meaning uncertain.
- אֶשְׁתַּדּוּר ('eshtaddūr) *revolt*. See no. 3021a.

אֶשְׁתִּי ('ishtīw). See *sh'êtā*, no. 3051.

- 2617 אָת ('āt) *miraculous signs, wonders*. Occurring only three times, this word is used similarly to its Hebrew cognate 'ôṭ (no. 41a, q.v.).
- 2618 אָתָּה ('ātā), אָתָּא ('ātā') *come*; in the Haphel, *bring*. This is the usual word for "come" in BA, which lacks the Hebrew *bô'*. The word is used also in Hebrew (see no. 188), but only twenty times to twenty-five hundred of *bô'*. It appears in the NT in the phrase *maran-atha*, "Come, Lord!"
- 2619 אַטּוּן ('attûn) *furnace*. A loan word from Akkadian.
- אֵיטִי ('itay). See אֵיטִי ('itay), no. 2572.
- 2620 אָטָר ('ātar) *trace, place*. *bā'tār*, with *beth*, is used for time, after. Used similarly to the Hebrew 'āsher (no. 183d, q.v.).
- אֶטְרֹו ('attarû). See (*n'etar*), no. 2881.

ב



2621 כּ (b^e) *in, with, through, etc.* Inseparable preposition used as in Hebrew, except that the meaning "from" witnessed in Ugaritic does not apply.

2622 בָּאֵשׁ (b^e'ēsh) *be evil*. The Hebrew cognate primarily means to smell bad, thence to be odious to someone.

Derivative

2622a בָּאִישׁ (bi'ysh) *bad*.

בָּאֲתָר (bā'tar). See no. 2620.

2623 בָּרַר (b^edar) *scatter*. Used like the Hebrew cognate *bāzar*.

2624 בָּהֵל (b^ehal) *alarm, dismay*. Similar to Hebrew.

Derivative

2624a בָּהִילוּ (b^ehilū) *haste*.

2625 בָּטַל (b^etēl) *cease*. The Hebrew cognate is used only in Eccl 12:3.

2626 בֵּין (bēn) *between*. Preposition used as in Hebrew.

2627 בִּינָה (bînā) *understanding*. Similar to Hebrew.

2628 בִּירְתָּא (birtā') *castle, citadel*. Similar to Hebrew, but Hebrew *birā* includes the meanings "palace" and "temple."

2629 בֵּית (bit) *pass the night*. This denominative verb is not used in Hebrew.

Parent Noun

2629a בַּיִת (bayit) *house*. Similar to Hebrew. As in Hebrew, the word includes the temple, the house of God.

2630 בָּל (bāl) *mind*. Only used in Dan 5:14 [A 15] in the phrase "put to mind," i.e. determine.

2631 בָּלָא (bālā') *wear away*. Used only in the Pael. Similar in usage to Hebrew *bālā*, which, however, also occurs in the Qal.

2632 בָּלוּ (b^elō) *tribute*. Loan word from Akkadian.

2633 בָּנָה (b^enā), בָּנָא (b^enā') *build*. Similar to Hebrew.

Derivative

2633a בִּנְיָן (binyān) *a building*. Similar to the Hebrew (only in Ezk 40–42), which may have borrowed it from Aramaic.

2634 בָּנָם (b^enas) *be angry*. Not found in Hebrew. Used only in Dan 2:12, where it refers to the king's anger.

2635 בָּעָא (b^e'ā') *ask, desire, make (petition), pray, request, seek*.

Derivative

2635a בָּעוּ (bā'ū) *petition, request* (in Jewish liturgy, always "prayer").

The primary meaning of the root is "to search for." Secondly, the idea of searching for favor from God (=praying) or asking a king (=making a petition) are also attested. In the Pael (only in Dan 4:36), the element of eagerness is added, so that one's search must be done with intensity or from a standpoint of urgency. The Hebrew cognate, *bā'ā* is used only infrequently with the meaning "to search for," "inquire."

The root is used only in Daniel, where it carries five shades of meaning. First, it connotes the idea of the search made by one group of men for another (individual or group). In Dan 2:13, executioners from the king were sent forth with instructions to seek out all the wise men in the kingdom who, by their association with those who had failed to meet the expectations of the king, were to be killed. In Dan 4:36, the former counselors and nobles of King Nebuchadnezzar began seeking him (for leadership) once again. Second, the word refers to the enemies of Daniel who were attempting to uncover legal grounds to have him killed (Dan 6:4). Their activities are described as a searching (*bā'ayin*). Third, the word refers to the attempt on the part of a person to gain favor from a human king. Thus in Dan 2:16, Daniel "requested" (b^e'ā) that the king grant him more time in which to respond to his order both to recall and to interpret the monarch's dream. This meaning also applies to Dan 2:49. Fourth, the word describes the requesting of compassion and grace from God (=praying) in a situation of real crisis. Thus in Dan 2:18, Daniel and his three friends know that they will be killed unless they receive compassion from God in the

form of revelation of the mystery which had stumped the entire nation of intellectuals. Daniel 2:23; 6:11, 13 fall in this category. Fifth, the word may mean simply "to ask" (a question), as in Dan 7:16.

These meanings are not always used with rigid precision. More than one meaning may apply to a passage with great symbolic impact. For example, the whole of Dan 6 revolves around the attempt of Daniel's enemies to have him killed. As their pretext, they advise the king to decree that no one be allowed to "make a petition" (*yib'e' bā'ū*) other than to him. With great literary skill, the text employs meanings three and four together two times. In verses 7 and 12, accordingly, the root *bē'ā'* means petitioning either another human being or any deity known to the ancients. This is precisely the issue at stake for Daniel. Although the author of Daniel doubtless remembered that in an earlier chapter it is stated that Daniel had made a request of a human ruler (2:16, 49), when it boils down to a question of divine sovereignty it is only to God that Daniel is willing to "pray," or make a request, as his enemies knew well. Clearly the root *bē'ā'* is a key word in Dan 6 because of its function elsewhere in the book as well as its ability to convey a wide range of seemingly simple meanings.

C.D.I.

2636 בָּעַל (*bē'ēl*) *owner, lord*. Similar to the Hebrew *ba'al*.

2637 בִּקְעָא (*biq'ā'*) *plain*. Similar to the Hebrew.

2638 בִּקְרָ (*bē'qar*) *inquire, seek*. A synonym of *bē'ā'* (q.v.). Like its synonym and the Hebrew cognate *bāqar*, this word may have a religious use (inquire of God) as well as a secular use (search).

2639 בָּר (*bar*) *I, son*. Used as in Hebrew. (Cf. the Aramaism *bar* in Ps 2:12 and Prov 31:2). Most Semitic languages use *nun*, as in the Hebrew *bēn* "son." The origin of the *resh* is not clear, but note the variant forms Nebuchadnezzar and Nebuchadrezzar in Hebrew. The plural of *bar* is spelled with *nun*.

The significant verse is Dan 7:13 which J. G. Machen and many others have taken as the

source of Jesus' self-designation, "Son of Man." Many argue that this phrase in Dan 7:13 means merely "man" as does *ben 'ādām* (Ezk 2:1, etc.) in Hebrew, and as *bēnē 'ānāshā'* means "mankind" in Dan 2:38; 5:21. This may be true. Daniel's vision in 7:1–14 introduces four kingdoms symbolized as beasts. The fifth kingdom is given to a man, not a beast. But this man is the heavenly man whom all men will worship eternally (7:14). When Jesus used this title, therefore, his adversaries could not prove that it meant more than "man." But as Jesus used it to his disciples (Mt 24:30) and at last to his enemies (Mt 26:64), it is clear that he identified himself with this heavenly man of Dan 7:13, worthy of eternal praise and worship.

2640 בָּר (*bar*) *II, field*. Cf. Hebrew *bar* "grain."

2641 בִּרְךָ (*bē'rak*) *kneel, bless*. As in Hebrew, the two ideas of kneel and bless are in this word. The usage is very like Hebrew in that "kneel" is restricted to the active participle Peal with "bless" in the Qal for "kneel" and the Hiphil for "make kneel," with bless in the infinitive and passive participle Qal and in the Piel (extensively) and Niphal and Hithpael. The word is used of blessing or praising God. It is not used of blessing men, but perhaps only because BA is so scant in amount.

Derivative

2641a בִּרְךָ (*bē'rak*) *knee*. Related to the above.

2642 בִּרָם (*bē'ram*) *only, nevertheless*. Derivation uncertain.

2643 בִּשָּׂר (*bē'sar*) *flesh*. As in Hebrew, this word may refer to literal "flesh, meat," and also to mankind, and creatures in general (Dan 4:9 [A 12]). Note the modern Jewish phrase *kosher basar* "permitted food."

2644 בַּת (*bat*) *bath*. A liquid measure, the same as the Hebrew. See Huey, F. B., "Weights and Measures," in ZPEB, V, p. 916.

בָּתָר (*bātar*). See אָתָר (*'ātar*), no. 2620.





2645 גַּב (*gab*) *back or side*. In Dan 7:6 the word is singular in the Qere, which derives it from the Hebrew root *gābah*. The Kethib takes it as plural, "sides," probably deriving it from a root *ḡanaba* found in Arabic.

2646 גֹּב (*gōb*) *pit, den*. This word is like the Hebrew *gēb* "ditch," from the verb *ḡûb* "to dig."

2647 גִּבְר (*gbr*). **Assumed root of the following.**

2647a גִּבְרָר (*g^ebar*) *man*. Similar to the Hebrew *geber*, which, however, has more the connotation "strong man." But see below.

2647b גִּבְרָה (*g^ebûrâ*) *might*. Similar to the Hebrew. The verb from which these three words come is well represented in Hebrew, though not in BA.

2648 גִּזְבְּרָיָא (*g^edābrayyâ*) *treasurer*. Derivation uncertain. Probably a by-form of *gizbār* "treasurer," itself a loan word from Persian.

2649 גָּדַד (*g^edad*) *cut down*. Similar to the Hebrew, which, however, is not used of cutting down trees. The Hebrew word specialized for this is *gāda'*.

2650 גָּו (*gaw*) *midst*. The usual form has a final *aleph* and the preposition *b^e*, *b^egô'*, "in the midst of," used like the Hebrew *b^etôk*. The word is probably related to the Hebrew *gaw* "back" considered as the middle of the body.

גֹּב (*gōb*). See *gōb*, no. 2646.

2651 גִּוְהָ (*gēwâ*) *pride*. Similar to the Hebrew word, which is derived from the root *gā'â*.

2652 גִּוּחַ (*ḡuah*) *stir up*. Similar to Hebrew *ḡiaḥ*.

2653 גִּזְבָּר (*gizbār*) *treasurer*. A Persian loan word.

2654 זָר (*g^ezar*) *cut, determine*. Similar to Hebrew, which, however, emphasizes more the idea of to cut or cut in two. That the two ideas are related is seen from our "decide" from the Latin "to cut off."

Derivative

2654a זִרְרָה (*g^ezērâ*) *decree*.

2655 גִּיר (*gîr*) *plaster*. The Hebrew equivalent, *gēr*, is used only once, in Isa 27:9. It refers to powdered stones of an altar. The Arabic equivalent refers to quicklime or heat. The connection may be that limestones are heated to produce quicklime, a powder, which when slaked is the chief ingredient of lime plaster. According to Albright, lime plaster was used in Israel after 1200 B.C.

2656 גָּלָה (*g^elā'*), גָּלָה (*g^elâ*) *reveal; in the Haphel, take into exile*. The Hebrew *gālâ* has the same double usage.

Derivative

2656a גָּלוּ (*g^elû*) *exile*.

2657 גָּלַל (*gll*). **Assumed root of the following.**

2657a גָּלְגַּל (*galgal*) *wheel*. Similar to the Hebrew. BA does not have the other Hebrew word for wheel, 'ōpan.

2657b גָּלַל (*g^elal*) *rolling*. Occurs only in Ezr 5:8; 6:4, where it refers to large stones, i.e. stones that must be rolled or moved on rollers. The root is common in Hebrew, but not this idiom.

2657c מְגִלָּה (*m^egillâ*) *scroll*. Similar to the Hebrew, which is derived from the verb *gālal* "to roll." The scroll form of documents persisted through the days of the Qumran community (i.e. A.D. 68). The Rylands fragment of John (c. A.D. 130) is one of our earliest books in the form of a codex.

2658 מָר (*g^emar*) *complete*. Similar to Hebrew.

2659 נָזַן (*g^enaz*) *treasure*. Similar to the Hebrew plural *g^enāzîm* "treasury" which is

2660 גַּף (*gap*)

used only in Ezk 27:24 and Est 3:9; 4:7. It is probably a loan word.

2660 גַּף (*gap*) *wing (of bird)*. Derivation uncertain.

2661 גֶּרֶם (*g^eram*) *bone*. Similar to Hebrew *gerem*.

2662 גֶּשֶׁם (*g^eshēm*) *body*. A noun from this root is used in Hebrew for a heavy shower. The meaning “body” is attested only in Arabic and Syriac.



- 2663 דָּא (dā') *this*. This demonstrative pronoun is cognate to the Hebrew *zeh*, the Hebrew *zayin* becoming a *daleth* in Aramaic regularly if the original Proto-semitic sound were *ḏ* (Arabic *Dhal*).
- 2664 דֹּב (dōb) *bear*. Similar to Hebrew.
- 2665 דְּבַח (dēbah) *to sacrifice*. Cognate to the Hebrew verb *zābah* and used similarly. The verb occurs only in Ezr 6:3 in the king's decree for the building of the temple. Other words are used, especially *qērab*.
- Derivatives
- 2665a דְּבַח (dēbah) *a sacrifice*. Similar to Hebrew *zebah*. Occurs only in Ezr 6:3.
- 2665b מִדְּבַח (madbah) *altar*. Similar to Hebrew *mizbēah*. Used only in Ezr 7:17, the only Aramaic passage in Ezr which specifically mentions the altar.
- 2666 דְּבִיק (dēbēq) *cling*. Similar to Hebrew.
- 2667 דִּבְרָה (dibrā) *cause, reason*. Similar to Hebrew and likewise used with 'al in a set phrase. Probably the usage arises in Hebrew from the meaning "thing" of *dābār*.
- 2668 דְּהָב (dēhab) *gold*. Similar to Hebrew *zahab* and exhibiting the common *zayin* to *daleth* shift of Hebrew to BA.
- 2669 דִּיר (dūr) *dwel*. Similar to Hebrew. The participle of such *ayin-waw* verbs regularly develops a medial *aleph* in BA: *dā'rīn*. For related nouns see *dār* "generation," *mēdôr*, *mēdār* "dwelling," and *tēdirā* "continuance." The basic meaning of the root seems to be "move in a circle." Some early houses were circular. Generations recur in a cyclical fashion. The basic meaning may refer to dwell, which is a derived meaning indicating that which is circular, e.g. a heap. The cognate Akkadian noun refers to a city wall, which in our thinking goes "round" the city.
- Derivatives
- 2669a דָּר (dār) *generation*.
- 2669b מְדֹר (mēdôr) *dwelling place*.
- 2669c מְדָר (mēdār) *dwelling place*.
- 2669d תְּדִירָא (tēdirā) *continuance*.
- 2670 דִּוַּשׁ (dûsh) *tread down*. Similar to Hebrew.
- 2671 דַּחְוָה (dahāwā) *music*. Only in Dan 6:18 [A 19]. Meaning and derivation uncertain. NASB, NIV "entertainment."
- 2672 דְּחַל (dēhal) *to fear*. Similar to the Hebrew *zāhal* II found only in Job 32:6.
- 2673 דִּי (dī) *who, which, that*. This very common BA relative pronoun is used: 1) like the Hebrew relative 'āsher; 2) in the name of God, Dan 2:20; 3) as a construct state (often a pleonastic pronoun is used, "his name which was of God," i.e. the name of God (Dan 2:20); 3) as a conjunction, that, whereas, because, etc. It is also used in various combinations, especially *kōl-qōbēl-dī* "because."
- 2674 דִּין (dīn) *to judge*. Similar to Hebrew.
- Derivatives
- 2674a דַּיָּאן (dayyān) *judge*. The same word is used twice in Hebrew, in I Sam 24:16 and Ps 68:5 [H 6]. The more common Hebrew word for a "judge" is from a different root, *mishpāt*, which occurs but once in BA.
- 2674b דִּינָא (dīnāyē) *a people* (KJV), *judges* (KB). Occurs only in Ezr 4:9.
- 2674c מְדִינָה (mēdinā) *district, province*. Later the name of the famous city of Arabia.
- 2675 דֵּךְ (dēk) *this*. A demonstrative pronoun derived from *dā'* by addition of the element "k." The plural is 'illēk.
- 2676 דִּיקָן (dikkēn) *this, that*. A demonstrative pronoun composed of *dēk* with the ending "n."
- 2677 דִּכְר (dkr). Assumed root of the following.
- 2677a דִּכְר (dēkar) *ram*. Cognate to Hebrew *zākār*, male specialized for the male animal for sacrifice.

2678 דִּלֵּק (*d^elaq*)

2677b דִּכְרוֹן (*dikrôn*) *memorandum, record*. Cognate to the Hebrew *zikkārôn* and used similarly.

2677c דִּקְרָן (*dokrân*) *memorandum, record*. See *dikrôn* above.

2678 דִּלֵּק (*d^elaq*) *to burn*. Similar to Hebrew.

2679 דִּקָּה (*d^emâ*) *to be like*. Similar to Hebrew.

2680 דִּנָּה (*d^enâ*) *this*. This demonstrative pronoun is formed from the simple *dā'* plus the ending "n." The plural is *illên* (q.v.).

2681 דִּקֵּק (*d^eqaq*) *be shattered*. Similar to Hebrew.

דָּר (*dār*) *generation*. See no. 2669a.

2682 דִּרְע (*dr'*). Assumed root of the following.

2682a דִּרְעָ (*d^erā'*) *arm*. Similar to Hebrew *z^erôa'*. Note the *zayin* to *daleth* shift. From the same root comes the word '*edra*' "strength" (with prosthetic *aleph*).

2682b אֶדְרַע (*'edra'*) *arm, power*.

2683 דָּת (*dāt*) *decree*. A Persian loan word used also in the Hebrew of Ezr and in Est.

2684 דִּתָּא (*dete'*) *grass*. Used similarly to the Hebrew *deshe'* to which it is doubtless related. Words with a *shin* in Hebrew characteristically shift to a *taw* in Aramaic if the Proto-Semitic sound had been "th" (Arabic "tha").

2685 דִּתְבָּר (*d^etābār*) *judge*. A Persian loan word.

ה

- 2686 הַ (hă). The interrogative particle. Form is *ha* before words beginning with a half vowel. The usage is similar to Hebrew. In Aramaic, the Hebrew definite article (*ha*, q.v.) is not used. Instead a determinate state is used for a definite noun which ends in *aleph*.
- 2687 הָא (hā') *behold, lo*. A demonstrative particle (cf. Hebrew *hē'*).
- 2688 הֵא (hē') *behold*. Used only in Dan 2:43 in the phrase *hē' k^edī* which some would read *hē'k dī*. A demonstrative particle.
- 2689 הַדְבָר (haddābār) *counselor*. A Persian loan word.
- 2690 הַדָּם (haddām) *member of the body, limb*. A Persian loan word.
- 2691 הָדָר (hādar) *glorify (God)*. Used as in Hebrew, except that the Hebrew *hādār* is used for honor given to men.
- Derivative
- 2691a הֹדָר (hōdar) *honor, majesty*. Used as in Hebrew.
- 2692 הָוָא (hāwā'), הָוָה (hāwā) *come to pass, become*. In general this verb is used like the related Hebrew verb *hāyā*. A peculiarity of the Aramaic is that in the imperfect a *lamedh* is used instead of the usual preformative *yodh*. Also in Aramaic the verb *hāwā* is often used with a participle to make a periphrastic tense expressing continuous and habitual action (e.g. Dan 6:10 [A 11], "as he used to do formerly").
- 2693 הּוּא (hū'), הִיא (hī') *he, she, it*. In general, this pronoun is used as in Hebrew, but it is also often used as the copula in a nominal sentence, even where the subject is a pronoun of the first or second person. The masculine is also used as a demonstrative pronoun. The plural is 'innūn "they," "those," (q.v.).
- 2694 הֵיכַל (hēkal) *palace, temple*. This word, also used in Hebrew, is a loan word from the Sumerian via the Akkadian.
- 2695 הָלַךְ (hālak) *go, walk*. Used as in Hebrew. BA, however, does not attest the idiomatic use as an auxiliary verb in the infinitive absolute to express emphasis.
- Derivative
- 2695a הָלָךְ (hālāk) *tribute, toll*. This is a usage borrowed from the Akkadian.
- 2696 הֵמוֹן (himmō), הִמּוֹן (himmōn) *they, them*. The first form is used in Ezr, the second in Dan. Like the singular forms *hū'* and *hī'* (q.v.), these pronouns may be used as the copula in a nominal sentence. They parallel the Hebrew *hēm* and *hēmmā*.
- 2697 הַמְּנִיקָא (hamnikā') *necklace*. A loan word from the Persian, perhaps through Greek.
- 2698 הֵן (hēn) *if*. Used like the Hebrew *hēn* when it means "if" (not when it means "behold"). It is also used in indirect questions similarly to the Hebrew 'im.
- 2699 הַסִּיק (hassiq). See the Haphel of *s^elaq*.
- 2700 הַרְהוֹר (harhōr) *image, mental picture*.





2701 ܐܠܐ (ܐܠܐ) ܐܠܐ (ܐܠܐ) *and, but*. The conjunction is used very much as in Hebrew, except that Aramaic does not use the so-called

waw consecutive. The *waw* attached to the verb does not alter the tense.





זָאֵן (zā'ā'in). Participle of zûa' no. 2706.

2702 זָבַן (z^eban) *buy, gain*. A related Akkadian noun refers to the balances of sale transactions.

2703 זָהַר (z^ehar) *warn*. Usage similar to Hebrew.

2704 *זָדַד (zûd) *be presumptuous*. Used only in the Haphel. Cf. Hebrew *zîd*.

2705 *זָוַן (zûn) *feed*. Used in the Hithpael. Cf. Hebrew *zûn*.

Derivative

2705a מָזוֹן (māzôn) *food*.

2706 זָוַע (zûa') *tremble*. Like the Hebrew *zûa'*, this verb can mean tremble in fear; indeed, this is the only meaning witnessed in BA.

2707 זָיַן (zîw) *brightness, splendor*. Perhaps a loan word from Akkadian.

2708 זָכָה (zākû) *purity, innocence (in God's sight)*. Used similar to the Hebrew root *zākā*.

2709 *זָמַן (z^eman) *agree together* (Dan 2:9, Haphel [Qere reads as Hithpael]). Cf. the Hebrew denominative verb meaning "to fix a time, appoint," which suggests the

semantic path by which "time" becomes "agree."

Parent Noun

2709a זָמַן (z^eman) *time*. Probably a Persian loan word. Used for seasons, appointed times, periods of times—but not for the celebrated seven times (years) Dan 4:13ff., which is 'iddān. The Hebrew equivalent is used only in Ezr, Neh, Est, and Eccl.

2710 זָמַר (zmr). Assumed root of the following.

2710a זָמַר (z^emar) *music*. Used as in Hebrew.

2710b זָמַר (zammār) *singer*.

2711 זָן (zan) *kind, sort*. Used similar to Hebrew but the derivation in both languages is uncertain.

2712 זָעַק (z^e'aq) *to cry, call*. Usage similar to Hebrew.

2713 זָעִיר (z^e'êr) *little, small*. Usage similar to Hebrew.

2714 זָקַף (z^eqap) *raise, lift up*. The Hebrew word is general. The Aramaic word may refer to impaling (Ezr 6:11, NIV).

2715 זָרַע (z^era') *seed*. Usage similar to Hebrew.





- 2716 *חָבַל (*hābal*) **destroy, hurt**. Used only in the Pael and Hithpael. Usage similar to the Hebrew *hābal* II.

Derivatives

- 2716a חָבַל (*hābāl*) **hurt, injury**.
 2716b חֲבוּלָא (*hābūlā'*) **hurtful art, a wrong**.
 2717 חָבַר (*hbr*). **Assumed root of the following**.
 2717a חָבַר (*hābar*) **friend, comrade**. Usage similar to Hebrew.
 2717b חֲבֵרָה (*hābrā*) **fellow, companion**.
 2718 חָד (*had*), חָדָה (*hādā*) **one**. Used similarly to the Hebrew 'eḥād: as a numeral, as a noun, "the same," as an ordinal, "first," as the indefinite article "a," etc.
 2719 חֲדָוָה (*hedwā*) **joy**. Used similarly to the Hebrew root *hādā*.
 2720 חָדִי (*hādī*) **breast, chest**. The Hebrew cognate, *hāzeh*, shows the *zayin-daleth* interchange.
 2721 חֲדָת (*hādat*) **new**. Cognate to the Hebrew *hādash*.
 2722 חָנָה (*hāwā*) **explain, interpret, show, inform, tell**. (RSV consistently translates "show," כָּנַח "shew.")

Derivative

- 2722a אֲחָוָיָה (*'ahāwāyā*) **declaration, interpretation**. This Aphel infinitive is used in a nominal construction in Dan 5:12a.

The basic meaning of the root in Daniel (it does not occur elsewhere) is "to explain" or "point out." Both Pael and Haphel (or Aphel) forms are employed, but with no distinction in meaning. The Hebrew cognate, *hāwā*, is used several times with the meaning of "make a report, inform, let someone know about something."

The root is used only in three chapters of Daniel, always with meanings which are closely related to the basic idea of explanation or interpretation. The specific breakdown of shades of meaning includes the following. First, in Dan 2, *hāwā* is used to signify the act of explaining the meaning of (i.e. interpreting) the king's dream. The traditional English translation of the word as "show" (or "shew") does not emphasize the fact

that not only is the king seeking to be shown the dream which he insisted the professionals must recount to him, but he is also demanding an appropriate interpretation of that dream. Related to this idea of explaining the meaning of a dream (as seen in Dan 2:4, 6, 7, 9, 10, 11, 16, 24, 27) is the picture presented in chapter 5 of Daniel. In this context, Daniel is called upon not to interpret a dream but to decipher and explain some cryptographic writing which had mysteriously appeared on the wall (see Dan 5:5). That the writing was extraordinary is clear from the fact that the king (Belshazzar) needed a person not only to read it but also to explain its meaning (lit., "explain [or declare] its interpretation").

A second function of *hāwā* is attested in Dan 4:2 [H 3:32]. Here the king is quoted as saying, "it has seemed good to me to show (*l' haḥāwayā*) the signs and wonders that the Most High God has wrought toward me" (RSV). As the following verses show, the king understood these signs and wonders only because Daniel had previously interpreted them for him. So in this context, *hāwā* apparently means simply "to announce" (in public what Daniel had explained privately).

The most obvious significance of the word *hāwā* in Daniel is thus to denote the ability to do something which the great intellectuals of the Babylonian empire were incapable of doing. Daniel could explain current and coming events as well as their political and theological implications. The Babylonian soothsayers, magicians, and other professionals could not. But Daniel does not emerge as merely a human hero because of this. Rather, the God of Daniel emerges as the only deity through whose revelation history makes sense. This distinction is plainly made both in chapter two (vv. 26–28) and in chapter five (vv. 9, 18).

C.D.I.

- 2723 חָוַט (*hūt*), חִיט (*hīt*) **repair, join (foundations)**. Occurs only in Ezr 4:12. Derivation uncertain. Cf. Hebrew *hūt* "thread."
 2724 חִיּוּר (*hiwwār*) **white**. Usage similar to Hebrew.
 2725 חָזָה (*hāzā*) **see, behold**. This word is used frequently in the normal sense "see" and with reference to seeing visions. The usage is similar to Hebrew, but BA does not call a prophet a "seer," as does Hebrew.

2726 חטא (ḥṭ')

Derivatives

- 2725a חזו (ḥēzû) *vision, appearance*. Used similarly to the Hebrew ḥiz-zāyôn.
- 2725b חזות (ḥāzôt) *sight, visibility*.
- 2726 חטא (ḥṭ'). **Assumed root of the following.**
- 2726a חטוי (ḥāṭay) *sin*. Used only once, in Dan 4:27 [A 24]. It is used similarly to Hebrew ḥēṭ'.
- 2726b חטויא (ḥāṭṭāyā') *sin offering*. Used once (Ezr 6:17), similarly to the Hebrew ḥaṭṭa't.
- 2727 חיא (ḥāyā') *to live*. Used similarly to Hebrew. However, the courtly phrase in the imperative, "O King live forever," used five times in Dan, is not quite the same as the Hebrew jussive.

Derivatives

- 2727a חי (ḥay) *living*. Usage similar to Hebrew. Derived from ḥāyā'.
- 2727b חיה (ḥêwâ), חיוא (ḥêwā') *beast*. The Hebrew ḥay means both "living" and "living thing or animal." The Aramaic ḥêwâ seems more specialized for beasts—both the literal animals and the symbolic beasts of Daniel.
- 2728 חיל (ḥayil) *strength, army*. Usage similar to Hebrew.
- 2729 חכם (ḥkm). **Assumed root of the following.**
- 2729a חכים (ḥakkīm) *wise men*. Used mostly of the court astrologers in Daniel.
- 2729b חכמה (ḥokmâ) *wisdom*. Used similarly to Hebrew. Related to ḥakkīm.
- 2730 חלם (ḥēlem) *dream*. Used like the Hebrew ḥālôm.
- 2731 חלה (ḥālap) *pass over*. Used of the passage of years (Dan 4:16 [A 13], etc.) in a way not exactly witnessed in the Hebrew.
- 2732 חלק (ḥlq). **Assumed root of the following.**
- 2732a חלק (ḥālāq) *portion, possession*. Usage similar to Hebrew.
- 2732b מחלקה (maḥl'qâ) *class, division (of temple functionaries)*. Used like the Hebrew maḥālōqet. Related to the noun ḥālāq.
- 2733 חמא (ḥēmā') *rage*. Usage similar to the Hebrew ḥēmâ. The root in both languages is y ḥ m.

2734 חמר (ḥāmar) *wine*. Usage similar to the rare Hebrew word ḥemer. Used for the wine at Belshazzar's feast (Dan 5:1ff.) and for the wine to be given for the temple offering (libations?) in Ezr 6:9; 7:22.

2735 חנפא (ḥinṭâ) *wheat*. Usage similar to the Hebrew ḥiṭṭâ. The Arabic as well as the Aramaic, and possibly the Egyptian, witnesses to an "n" assimilated in the Hebrew word.

2736 חנכה (ḥānukkâ) *dedication*. Usage similar to Hebrew. The Jewish feast of Hanukkah is a postbiblical festival celebrating the rededication of the temple by Judas the Maccabee in 165 B.C. Cf. John 10:20 (NIV footnote).

2737 חנו (ḥānan) *show favor*. Usage similar to Hebrew. As in Hebrew, the meaning "implore favor" or "make supplication" is found in the reflexive Hithpael stem.

2738 חסו (ḥāsan) *take possession*. The related Hebrew words emphasize strength and riches. The semantic connection to possessing is obvious.

Derivative

- 2738a חסו (ḥēsen) *power (of the king)*. Related to the above verb. Note the Hebrew nuance of strength.
- 2739 חסא (ḥāsap) *clay, potsherd*. The word is not used in Hebrew. Its use in BA is restricted to the feet and toes of the image of Dan 2. The only question is, was the clay miry (2:41, כנר), or was it already baked, like pottery. Since the picture is one of smashing breakable things, probably the latter is intended (so NIV).
- 2740 *חסא (ḥāsap) *show insolence*. Only used in the Haphel and not in Biblical Hebrew.
- 2741 *חרב (ḥārab) *be waste*. Only used in the Hophal of a city being laid waste. So used also in the Hebrew Hophal.
- 2742 חרטום (ḥarṭôm) *magician-astrologer*. Usage similar to the Hebrew (q.v.). It may be an Egyptian loan word through the Hebrew (cf. KB, Hebrew ḥarṭôm).
- 2743 חרה (ḥārak) *singe*. Found only in Dan 3:27. It never occurs in Hebrew.

2744 חֲרָץ (*ḥāraṣ*) *loin, hip joint*. Probably related to Hebrew *ḥālāṣ* with interchange of the liquid consonants.

2745 חָשַׁב (*ḥāshab*) *think, account*. Usage similar to Hebrew.

2746 חָשַׁח (*ḥāshah*) *need*. Not used in Hebrew, but the root is found in Akkadian.

Derivatives

2746a חָשַׁחָה (*ḥashḥâ*) *thing needed*.

2746b חָשַׁחוּ (*ḥashḥû*) *things needed (collective)*.

2747 חָשׁוֹךְ (*ḥāshôk*) *darkness*. Used like the Hebrew *ḥōshek*. Occurs only in Dan 2:22.

2748 חָשַׁל (*ḥāshal*) *shatter*. Used once in Hebrew (Deut 25:18, Niphal). There are cognates in Akkadian and Arabic.

2749 חָתַם (*ḥātam*) *to seal*. Usage similar to Hebrew.





- 2750 טָאָב (*ṭē'ēb*) *be good*. Used like the Hebrew *ṭōb*. The *aleph* developing from the root *yē'tab* (a by-form related to Hebrew *tōb*) is unusual outside of the participle Peal.
- Derivative
- 2750a טָב (*ṭāb*) *good*.
- 2751 טָבָח (*ṭabbāḥ*) *guardsman*. Used in Hebrew for both cook and (in the plural) the king's guard. Potiphar was a captain of the guard (Gen 37:36).
- 2752 טוֹר (*ṭūr*) *mountain*. Used similarly to the Hebrew *šūr* with the usual interchange of *ṭ* and *š* when the Protosemitic sound is emphatic fricative (like an emphatic th in "that"). Cf. also the Aramaic *qayit* "summer," Hebrew *qayiš*.
- 2753 טָוֵת (*ṭē'wāt*) *fasting*. Used only of the king's fasting in Dan 6:18 [A 19]. Not used in Hebrew.
- 2754 טִין (*ṭîn*) *clay*. Cf. the word *ḥāsap* used in the same context of the image's feet in Dan 2. This word is not used in Hebrew. Baked clay would fit the context.
- 2755 טַל (*ṭal*) *dew*. Used similarly to the Hebrew *ṭal*, derived from a root *tālal*.
- 2756 *טָלַל (*ṭ'ṭal*) *have shade*. Used only in the Haphel. This word is not related to the noun *ṭal*, but comes from the Hebrew *šālal*. Note the *ṭ*-*š* interchange.
- 2757 *טָעַם (*ṭ'ēm*) *feed*. Used only in the Pael. The Hebrew equivalent used in the Qal means "taste," which is in accord with the following derivative.
- Derivative
- 2757a טָעַם (*ṭ'ēm*) *taste, judgment, command*. The Hebrew is similar, but the meaning "command" is rare in Hebrew.
- 2758 טָפַר (*ṭ'par*) *nail, claw*. The Hebrew cognate *šippōren* also means fingernail, but more broadly includes a stylus (Jer 17:1), a meaning not witnessed in BA.
- 2759 טָרַד (*ṭ'rad*) *chase away*. Used similarly to the Hebrew *ṭārad*.



2760 *יָבַל (y^ebal) *bear along, carry*. Used in the Haphel, y^ebal is similar to the Hebrew Hiphil of yābal.

2761 יַבְבֶּשֶׁת (yabbeshet) *the earth*. The Hebrew yabbāshā is more specialized to mean dry land. Indeed the Aramaic word in Dan 2:10 may emphasize the land part of the earth where people live, rather than the total earth.

2762 יָגַר (y^egar) *heap (of stones)*. Laban's name for the pile of stones which witnessed the oath between him and Jacob. The Aramaic name was y^egar sāhādūta "heap of witness." Jacob's name for it was the Hebrew gal'ēd. It has been pointed out that the "mizpah benediction" spoken on this occasion was not a benediction, but a threat and a sanction that the covenant of peace would be kept. See sāhādū.

2763 יָד (yad) *hand, power*. This common word is used similarly to the Hebrew.

2764 *יָדָא (y^edā') *praise, give thanks*. As in the case of the Hebrew cognate yādā, there is difference of opinion as to whether this root (used only in Dan 2:23 and 6:11) means "give thanks" or "praise." See the discussion at the Hebrew root. One possible view is that general thanks can well be called praise. But when a particular point of deliverance is in view, it can be translated by "give thanks" (so NIV in Dan).

2765 יָדַע (y^eda') *know*. It may be said that this word is used quite like its common Hebrew cognate. But as it is used in the more restricted compass of BA, all of the Hebrew usages (e.g. carnal knowledge) are not represented.

Derivative

2765a מַנְדָּא (manda') *knowledge*. Derived from the verb y^eda', this Aramaic noun develops the *nun* by dissimilation from the form maddā'. This noun was later used as the equivalent of the Greek gnosis. The Aramaic Gnostics were called Mandaeans.

2766 יָהַב (y^ehab) *give*. In BA this word is much more widely used proportionately

than the corresponding word yāhab in Hebrew. That word (q.v.) is restricted to the Qal imperative and often used as a courtesy word, "come now." In Hebrew, nātan is used characteristically as the word for "give." In BA the situation is reversed; n^etan is restricted to the Peal imperfect and imperative, with y^ehab used in other forms and stems. Semantically, y^ehab in Aramaic supplemented by n^etan covers the main usages of Hebrew nātan.

2767 יוֹם (yôm) *day*. Usage similar to Hebrew. However, since the number of usages in BA is only 15, against 2285 in Hebrew, some of the less common Hebrew usages are not found in BA. Of interest is the usage in Dan 2:28 b^e'ahārīt yômayyā' "in the latter days" (KJV) or "in days to come" (NIV). See the discussion of Hebrew 'ahārīt, no. 68.

2768 יָטַב (y^etab) *be pleasing*. Related to ṭ^e'ēb, as Hebrew yātab is related to ṭōb. But the Hebrew idiom for "be pleasing" usually is the fuller expression "be pleasing in the eyes of . . ."

2769 יָכַל (y^ekil) *be able*. Usage similar to Hebrew.

2770 יָם (yam) *sea*. Usage similar to Hebrew.

2771 יָסַפּ (y^esap) *add*. Only used in Dan 4:36 [A 33]. The different idiomatic usages are not witnessed to in the limited literature of BA.

2772 *יָעִט (y^e'aṭ) *advise, take counsel*. Only used in the Ithpael. The usage is similar to the Hebrew cognate yā'aṣ. The meaning of "consult together" is found in the Niphal of Hebrew, whereas the one use of the Hithpael in Hebrew means "conspire." Is the Aramaic of Dan 6:7 [A 8] really saying that the officials had conspired together?

Derivatives

2772a יָעִט (yā'ēṭ) *counselor*. A participle Peal of the above verb used as a noun.

2772b עֵטָא ('ēṭā) *counsel*.

2773 *יָצַב (*y^eṣab*)

2773 *יָצַב (*y^eṣab*) *make certain*. Only used in Dan 7:19, in the Pael. The Hebrew *yāṣab* is probably cognate, but means more “to take a firm stand.” It is used only in the Hithpael.

Derivative

2773a יָצַיִב (*yaṣṣib*) *certain, true*; with *min.* of a truth.

2774 יָקַד (*y^eqad*) *burn*. Used six times in the record of the fiery furnace of Dan 3. Its range of meaning is similar to the Hebrew *yāqad*.

Derivative

2774a יָקַדָּה (*y^eqēdā*) *burning*. Used similarly to the Hebrew *y^eqôd*, which is also derived from the root *yqd*.

2775 יָקַר (*yqr*). *Assumed root of the following.*

2775a יָקָר (*y^eqār*) *honor*. The basic meaning of the Hebrew root is “to be precious.” The semantic extension to honor is seen in the Hebrew word *y^eqar* as well as in the Aramaic.

2776 יָרַח (*y^erah*) *month*. Usage similar to Hebrew.

2777 יָרָכָה (*yar^ekā*) *thigh, loins*. Used only in Dan 2:32. Extensions of this meaning (“side, extreme parts, recesses”) found in Hebrew are not witnessed in BA.

2778 יָשָׁן (*yshn*). *Assumed root of the following.*

2778a שָׁנָה (*shēnā*) *sleep*. The verb is not found in BA. It occurs frequently in Hebrew, and the parallel form *shēnā* is among its derivatives.

2779 יָתַת (*yāt*) *mark of the accusative*. Used only in Dan 3:12. The Hebrew *’ēt* (q.v.) is very common in the Bible, but is rare in poetry and is absent in Ugaritic. The one instance in BA argues that it is not at home in that dialect, though it is found in the other Aramaic/Syriac dialects.

2780 יָתַב (*y^etib*) *sit, dwell*. Used similarly to the Hebrew cognate *yāshab*.

2781 יָתִיר (*yattîr*) *pre-eminent, surpassing*. Used like the Hebrew *yeter*, which however, has another meaning “remainder, excess,” not attested in BA.



- 2782 כָּ (k^e) *like, as, about*. Usage similar to Hebrew.
- 2783 כָּדָב (k^edab) *false*. Cf. the cognate Hebrew noun, *kāzāb* "falsehood." Note the *daleth-zayin* interchange.
- כָּדִי (k^edī). See *dī*, no. 2673.
- 2784 כָּה (kā) *here*. The Aramaic does not alter the accented long "a" to "o" as seen in the Hebrew demonstrative adverb *kōh*.
- 2785 כָּהַל (k^ehal) *be able*. A root not attested in Hebrew, which uses *yākōl*. Possibly there is a relation with a by-form, but evidence seems to be lacking.
- 2786 כָּהֵן (kāhēn) *priest*. Usage similar to Hebrew.
- 2787 כֹּר (kōr) *cor*. A dry measure equal to ten ephahs. See the discussion under Hebrew 'ēpā, no. 82.
- 2788 כָּלַל (k^elal) *complete*. Used only in the Shaphel and Ishtaphel stems, possibly a loan word from Akkadian. But *kālal* is used similarly in Hebrew, and there are Shaphels in Ugaritic. The Shaphel is not as surprising in Aramaic as sometimes thought.
- 2789 כֹּל (kōl), כֹּלִי (kol-) *the whole, all*. Usage similar to Hebrew.
- 2790 כֵּן (kēn) *thus, as follows*. Usage similar to Hebrew.
- 2791 כְּנִמָּא (k^enēmā') *accordingly, as follows*. Can refer either backward (Ezr 6:13) or forward (Ezr 4:8). It introduces a letter in Ezr 5:4—the ancient "Dear Sir."
- 2792 כָּנַשׁ (k^enāsh) *gather*. Cognate to the Hebrew *kānas* (q.v.) and used similarly.
- 2793 כָּנַת (k^enāt) *associate*. The same word is used in the Hebrew of Ezr 4:7. But there it is probably a loan word from the Aramaic which in turn may be borrowed from the Akkadian.
- 2794 כֶּסֶף (k^esap) *silver*. Used like the Hebrew *kesep* and without clear reference to coin-
- age, although coins both Greek and Persian were in use in Ezra's day (cf. Ezr 7:17).
- 2795 כְּעַן (k^e'an) *now*. A combination of the preposition *k^e* plus a derivative of the root 'ānā, which is back of the Hebrew word 'ēt "time." The meaning is "at this time" or "now."
- 2796 כְּעֵנֶת (k^e'enet) *now*. A feminine form of the above.
- 2797 כְּעֵת (k^e'et) *now*. A contraction of the form *k^e'enet*.
- 2798 כָּפַת (k^epat) *bind*. Not attested in Hebrew, but cognates occur in Akkadian and Arabic.
- 2799 כָּרָא (k^erā') *be distressed*. Not attested in Hebrew. Cognates occur in Akkadian and Arabic. Not used in the Peal.
- 2800 כַּרְבֵּלָא (karb^elā') *cap, turban*. The Hebrew word involves clothing thrown over like a mantle. The Akkadian cognate refers to some kind of cap. Perhaps the reference is to a turban, but the precise significance is uncertain. Occurs only in Dan 3:21.
- 2801 כָּרַז (k^eraz) *make a proclamation*. A denominative verb from *kārōz*, suggesting that the word had been borrowed some time previously. Used only in Dan 5:29. Not used in the Peal.
- 2802 כָּרוֹז (kārōz) *herald*. This is one of the three or four celebrated Greek words found in Daniel (3:4). The argument has been that these words prove a date in the days after Alexander. But it is remarkable, if Daniel were of Maccabean date, that there would be so many Persian loan words and so few Greek ones. Obviously Susa and Babylon were not isolated from Greek merchants, artisans and soldiers in the days of Daniel. That there were Greek musicians with instruments bearing Greek names (cf. Dan 3:5 etc.) in the days of Daniel is to be expected. KB argues that *kārōz* is really derived from an Old Persian root cognate to the Greek word.

2803 כְּרִסְאָ (korsē')

2803 כְּרִסְאָ (korsē') *throne*. Used like the Hebrew *kissē'* with an inserted liquid consonant.

2804 כִּכְרָ (kikkār) *talent*. Usage similar to Hebrew.

2805 כְּתַב (k^etab) *write*. Usage similar to Hebrew.

Derivative

2805a כְּתָב (k^etāb) *a writing*. The Aramaic word expresses the meaning of both the Hebrew *k^etab* and *miktāb*.

2806 כְּתֵל (k^etal) *wall* (Dan 5:5). The Hebrew equivalent also appears but once (Song 2:9).





2807 ל (l^e) *to, for, in regard to, at; the sign of the accusative.* This inseparable preposition is used very like the corresponding Hebrew. The forms with *m* seem to be lacking in BA, as they are also for *b^e* "in," and *k^e* "as," "when," "like." The *l^e* is used as it is in Hebrew to mark the object of a verb, but a parallel to the Hebrew 'ē^t is lacking. One may question whether the *l^e* is ever used in the sense of "from," as is now recognized in Hebrew. The answer seems to be that such a usage has not been observed, but our material is too limited to exclude the possibility.

The *l^e* is used more in BA than in Hebrew as a periphrastic idiom to express the genitive "belonging to." The use with an infinitive to express purpose is the same as in Hebrew. There is no cognate to Hebrew *l^ema'an* in Aramaic.

2808 לā' (lā') *not.* Used as in Hebrew. Note that in BA the accented *qameṣ* does not change to *holem*. Two usages are more common in BA than Hebrew. *lā'* may, in BA, be used to negate a participle. And since Aramaic does not use *l^ebilti*, the plain negative *lā'* is found with an infinitive of purpose preceded by the preposition *l^e*.

2809 לבב (lbb). Assumed root of the following.

2809a לב (lēb) *heart.*

2809b לבב (l^ebab) *heart.* This word is more common in BA than is *lēb*. The reverse is the case in Hebrew.

2810 לבש (l^ebēsh) *be clothed.*

Derivative

2810a לבוש (l^ebūsh) *garment* (Hebrew the same).

2811 להו (lāhēn) *I, therefore.* Hebrew the same.

2812 להו (lāhēn) *II, except, but.* This usage differs from the Hebrew *lāhen* and serves for Hebrew *kī'im*.

2813 לנת (l^ewāt) *to, at, beside.*

2814 לחם (l^ehēm) *feast.* The cognate in Hebrew is used for food, but "feast" in Hebrew is usually *mishteh*. See *mishtēy*.

2815 לחנה (l^ehēnā) *concubine.* Not used in Hebrew.

2816 לילא (lēylā') *night.* Used as in Hebrew.

2817 לשון (lishshān) *tongue, i.e. language; therefore people.*



מָא (mā'). See mā, no. 2822.

Parent Noun

2818 מֵאָה (mē'ā) *one hundred*. The same as the Hebrew.

2828a מֶלַח (mē'lah) *salt*. Parent noun of the verb *mē'lah*. See the Hebrew cognate.

2819 מֹאזָנִיָּא (mō'zanyā') *scale, balance*. Occurs in Dan 5:27, only.

2829 מֶלֶךְ (mlk) I. Assumed root of the following.

מֵאֵמָר (mē'mar). See no. 2584a.

2829a מֶלֶךְ (melek) *king*. See Hebrew *melek*.

2820 מֵאֵן (mā'n) *vessel, utensil*.

2829b מַלְכָּה (malkā) *queen*.

מְגִלָּה (mē'gillā). See no. 2656c.

2829c מַלְכוּ (malkû) *royalty, reign, kingdom*. See Hebrew *malkût*.

2821 מְגַר (mē'gar) *overthrow*. Used only in the Pael.

2830 מֶלֶךְ (mlk) II. Assumed root of the following.

מַדְבָּח (madbah). See no. 2665b.

2830a מְלִיָּה (mē'lēk) *counsel, advice*. The Hebrew cognate verb is used once, in Neh 5:7. It is probably a loan word and therefore from Aramaic. Akkadian also witnesses to this root, which is to be distinguished from *mlk* I.

מִדָּה (middā). See no. 2834.

מְדוֹר (mē'dôr). See no. 2669b.

מְדִינָה (mē'dinā). See no. 2674c.

מְדָר (mē'dār). See no. 2669c.

2822 מָה (mā) *what? whatever*. Used in Hebrew with prefixed preposition: *k'mā* "how!" *l'mā* "why?"

2831 מְלַל (mē'lal) *speak, say*. Used only in the Pael.

2823 מוֹת (mût) *death*. Occurs only in Ezr 7:26.

2831a מִלְלָה (millā) *word, thing*. This word appears also in Hebrew, where it has been called an Aramaism equivalent to the native Hebrew word *dābār*. But there is no sound shift to indicate a borrowing of the word either way. It may be a word native to Hebrew, but used less and therefore a good poetic parallel to *dābār*.

מֹזֶן (māzôn). See no. 2705a.

2824 מַחָא (mē'hā') *smite, strike, kill*.

מַחְלָקָה (mahl'e qā). See no. 2732b.

2825 מָטָא (mē'tā'), מָטָה (mē'tā) *reach, attain*. Probably cognate to Hebrew *māšā* of the same meaning (so KB).

This word, and others, have been used to date portions of the OT as late. But more recently the significance of the argument has lessened with more discovery of and resultant appreciation of Aramaic. See the helpful discussion in Archer, *Survey of Old Testament Introduction*, pp. 137-141.

2826 מָלֵא (mē'lā') *fill*. See Hebrew *mālē'* and *mālā*.

2827 מַלְאָךְ (mal'ak) *angel*. The usage parallels Hebrew.

2832 מֶן (man) *who*. Used also with *dī*, "who is there that?" Cf. Hebrew *mī*.

מִלְלָה (millā). See no. 2831a.

2833 מִן (min) *from, by reason of, more than*. The range of uses is similar to the Hebrew.

2828 מֵלַח (mē'lah) *eat salt*. This denominative verb is used only in Ezr 4:14. It probably reflects the common Near Eastern idiom "to be under obligation to." If a host gives a guest salt, the guest is under the protection of his hospitality which is considered a binding obligation.

מְנָא (mē'nē'). See *mē'nā*, no. 2835.

2834 מִנְדָּה (mindā), מִדָּה (middā) *tribute*. A loan word from Akkadian, found also in Hebrew (*middā*).

2835 מְנָה (*m^enâ*)

מְנַדֵּעַ (*manda'*). See no. 2765a.

מְעָל (*me'âl*). See no. 2911a.

2835 מְנָה (*m^enâ*) *number, reckon; Pael, ap-
point*. Similar to the Hebrew.

2839 מָרָא (*mārē'*) מָרֵה (*mārēh*) *lord*. This word is used of God, and also of the king.

Derivatives

2835a מְנָא (*m^enē'*) *maneh, mina*. The same as Hebrew. Usually fifty shekels made a mina, but in the sexagesimal system, sixty would be expected and is witnessed in Ezk 45:12. The word is probably used in Dan 5:25, 26 in a word play on *mānâ* "to number."

2840 מָרַד (*mrd*). Assumed root of the following.

2840a מָרַד (*m^erad*) *rebellion*. The root is common in Hebrew, and the meanings of the derivatives in BA reflect the Hebrew usage.

2840b מָרַד (*mārād*) *rebellious*.

2835b מִנְיָן (*minyān*) *a number*.

2841 מָרַט (*m^erat*) *pluck, pull off*. Similar to the Hebrew.

2836 מִנְחָה (*minhâ*) *gift, offering*. Similar to the Hebrew.

2842 מִשַּׁח (*m^eshah*) *olive oil*. The cognate in Hebrew means more the compounded anointing oil. The Hebrew *shemen zayit* used for olive oil is not used in BA.

2837 מִעָא (*m^e'ā'*) *abdomen, belly* (but not including the internal organs). Used like the Hebrew *m^e'â*.

מַעְבֵּד (*ma'ābad*). See no. 2894c.

מִשְׁכָּב (*mishkab*). See no. 3029a.

מִשְׁכָּן (*mishkan*). See no. 3031a.

מִשְׁרוֹקִית (*mashrôqîṭ*). See no. 3049a.

מִשְׁתָּה (*mishteh*). See no. 3051a.

מַתְנָא (*matt^enā'*). See no. 2879a.

2838 מְעוּהִי (*m^e'ôhî*) *abdomen, belly*. This noun is composed from *m^e'â* with a suffix.



- 2843 נבא (*nb'*). Assumed root of the following.
- 2843a נביא (*n^ebi'*) *prophet*. Probably a loan word from Biblical Hebrew. See the discussion under Hebrew *nābā'*, no. 1277.
- 2843b נבואה (*n^ebū'ā*) *prophesying*.
- 2844 נבזכה (*n^ebizbā*) *reward*. Probably a Persian loan word.
- 2845 נברשתא (*nebrashtā'*) *lampstand*. Not the seven-branched lampstand of the temple.
- 2846 נגר (*n^egad*) *stream, flow*. The relation of this root to the Hebrew *nāgad* is unclear.
- Derivative
- 2846a נגד (*neged*) *in front of, facing*. Not used in Aramaic outside of the Bible and probably a borrowing from Hebrew.
- 2847 נגה (*nōgah*) *brightness, daylight*. The same as the Hebrew.
- 2848 נדב (*n^edab*) *volunteer, offer freely*. Hebrew the same.
- 2849 נדבך (*nidbāk*) *row, layer, course (of stones)*. Probably a loan word.
- 2850 נדר (*n^edad*) *flee*. Similar to Hebrew.
- 2851 נדנא (*nidnā*) *sheath*. Meaning uncertain. Probably a Persian loan word. See the Hebrew in I Chr 21:27.
- 2852 נהר (*n^ehar*) *river*. The same as the Hebrew *nāhār*.
- 2853 נהר (*nhr*). Assumed root of the following.
- 2853a נהיר (*n^ehîr*), נהור (*n^ehôr*) *light*. See the Hebrew root *nhr* II.
- 2853b נהירו (*nahîrû*) *illumination, insight*.
- 2854 נוד (*nūd*) *flee*. The Hebrew cognate means more "to move back and forth."
- 2855 נולו (*n^ewālû*), נולי (*n^ewālî*) *refuse-heap*. Probably an Akkadian loan word.
- 2856 נור (*nûr*) *fire*. The Hebrew root gives rise to *nēr* "lamp" and *m^enôrâ*, the seven-branched lampstand.
- 2857 נזק (*n^ezaq*) *suffer injury*. This verb is not used in Hebrew, but is used in Akkadian.
- 2858 נחש (*n^ehāsh*) *copper, bronze*. The same in Hebrew.
- 2859 נחת (*n^ehēt*) *descend*. This root in Hebrew is called poetic and late in BDB (p. 1102), but now is witnessed in Ugaritic. The meaning is the same.
- 2860 נטל (*n^etal*) *lift up*. The Hebrew cognate means more to lift up a thing and lay it upon something. The Akkadian *naṭālu* corresponds more closely to the BA.
- 2861 נטר (*n^etar*) *keep*. The same as the Hebrew cognate *nāsar*. But the form *nātar* is, only scantily, represented in Hebrew.
- 2862 נוחם (*niḥôah*) *soothing*. Used as in Hebrew of acceptable offerings and rewards.
- 2863 נכס (*n^ekas*) *riches, property*. The same as in Hebrew.
- 2864 נמר (*n^emar*) *leopard*. The same as in Hebrew.
- 2865 נסח* (*n^esah*) *pull away*. Used in the Hithpeal. The same as in Hebrew (where it occurs in the Qal).
- 2866 נסק (*n^esak*) *offer sacrifice*. Used in Hebrew especially for pouring out libations. In BA the verb is used of offering sacrifice in general (only Dan 2:46).
- Derivative
- 2866a נסך (*n^esak*) *libation offering*.
- נסק (*nsq*). See *s^elaq* no. 2889, which assimilates the "l" backward to make forms like a *pe-nun* verb.
- 2867 נפל (*n^epal*) *fall*. Used as in Hebrew.
- 2868 נפק (*n^epaq*) *go out or come out, come forth*. Not found in Hebrew, but widely used in Aramaic dialects.
- Derivative
- 2868a נפקה (*nipqâ*) *outlay*.
- 2869 נצבה (*niṣbâ*) *firmness*. The root is used extensively in Hebrew meaning "to stand firm," etc.

2870 *נָצַח (*n^eṣah*)

- 2870 *נָצַח (*n^eṣah*) *distinguish oneself*. Similar to the Hebrew *nāṣaḥ* “be pre-eminent,” which, however, is treated as one root in BDB, as two in KB.
- 2871 *נָצַל (*n^eṣal*) *rescue, deliver*. The same as in Hebrew.
- 2872 נָקָא (*n^eqē'*) *clean, pure*. Similar to the Hebrew root *nāqā* with its derivatives.
- 2873 נָקַשׁ (*n^eqash*) *knock (of knees)*. Probably the same root as the Hebrew, which, however means more to catch in a snare.
- 2874 נָשָׂא (*n^esā'*) *lift, carry, take away*. The same as in Hebrew, where the word is common.
- 2875 נָשִׁין (*n^eshîn*) *wives*. Occurs only in Dan 6:25. *n^eshîn* is related to the Hebrew *nāshîm* (singular *'ishshâ*). Its relation to *'ēnōsh* is not clear. BDB lists two roots *'nsh*, one for the masculine noun, one for the feminine. The Hebrew *'ish* and *'ishshâ* have similar problems as to their derivation and relation.
- 2876 נִשְׁמָה (*nishmâ*) *breath*. Occurs only in Dan 5:23. See the Hebrew *nishmâ*.
- 2877 נֶשֶׁר (*n^eshar*) *vulture, eagle*. Used like the Hebrew *nesher*.
- 2878 נִשְׁתָּוָן (*nisht^ewân*) *letter*. Probably a Persian loan word.
- 2879 נְתִינִין (*n^etinîn*) *temple servants*. Similar to the Hebrew *n^etinim*.
- 2880 נָתַן (*n^etan*) *give*. In Aramaic this word for give is used only in the Peal infinitive and imperfect. The other word for “give,” *y^ehab*, is widely used in the perfect, imperfect, and participle Peal and in the passive of the Peal. In Hebrew, on the contrary, *nātan* is widely used and *yāhab* restricted.
Derivative
- 2880a מַתָּנָא (*matr^enā'*) *gift*.
- 2881 *נָתַר (*n^etar*) *strip off (leaves)*. Occurs only in Dan 4:11, in the Haphel.



ס

- 2882 סָבַל (*s^ebal*) *bear, carry a load*. Meaning uncertain. See Hebrew *sābal*.
- 2883 סָבַר (*s^ebar*) *think, intend*. The Hebrew cognate is *šābar*.
- 2884 סָגַד (*s^egid*) *worship, pay homage*. Used of God, idols, and men. Used like the Hebrew *sāgad*.
- 2885 סָגַן (*s^egan*) *prefect, governor*. This Akkadian loan word is found also in Hebrew.
- 2886 סָגַר (*s^egar*) *shirt*. Used as in Hebrew.
- 2887 סוּמְפֹנְיָה (*sūmpōnyā*) *wind instrument*. This word (Dan 3:5, 15) is borrowed from the Greek *symphonia* (whence English "symphony") and was long taken as a proof that Daniel was written in the Greek period after Alexander's conquests. It is now generally recognized that since there were many earlier contacts between the Greeks and Persians, this name of a musical instrument could well be found along with the instrument at the Persian court. Cf. our Hawaiian borrowing "ukelele." The same can be said of the three other Greek words in this section of Daniel, "harp" (*qīt^erōs*), "sackbut" (*šabb^ekā*) and "psaltery" (*psan^tērīn*). See R. K. Harrison, "Daniel," in ZPEB, II, p. 18.
- 2888 סוּף (*sūp*) *be fulfilled, come to an end*. The Hebrew is similar but does not include the idea of fulfillment.
- Derivative
2888a סוּף (*sōp*) *end*.
- סוּפְּוֹנְיָה (*sūppōnyā*). See *sūmpōnyā*, no. 2887.
- 2889 סָלַק (*s^elēq*) *come up*. A common BA equivalent of the Hebrew 'ālā. The word shows the backward assimilation of the "l" known elsewhere in Aramaic, so certain forms look like *n^esaq*. The Hebrew cognates are *sālēq* and *sālaq* (q.v.).
- 2890 סָעַד (*s^e'ad*) *support, sustain*. Used as in Hebrew.
- 2891 סָפַר (*spr*). Assumed root of the following.
- 2891a סָפַר (*s^epār*) *book*. Like the Hebrew *sēper*.
- 2891b סָפִיר (*sāpīr*) *scribe, secretary*. Like the Hebrew *sōpēr* which is not limited to mere writing, but is also a term applicable to governmental and military officials.
- 2892 סָרְבַּל (*sarbāl*) *mantle*. Probably a loan word. KB suggests Scythian origin.
- 2893 סָרַק (*sārak*) *chief, overseer*. Probably a loan word. BDB suggests Persian origin; KB, Hittite.
- 2894 סָתַר (*s^etar*) *I, hide*. Like the Hebrew *sātar*.
- 2895 סָתַר (*s^etar*) *II, destroy*. May be compared to the Hebrew *sātar*.





2896 עָבַד ('*abad*) *make, do, perform, create (Peal); be made, be done, be performed, executed/carried out (Hithpeal).*

Derivatives

- 2896a עֶבֶד ('*abad*), עֲבָד ('*abēd*) *slave, servant.*
 2896b עֲבִידָה ('*abidā*) *service, work, ritual, worship.*
 2896c מַעֲבָד ('*ma'abad*) *action (of God in history).*

The primary meaning of this root indicates service, performance of a duty, or activity. The Hithpeal is used as the passive of the Peal. The formal Hebrew cognate is '*abad*', but the functional equivalent is '*āsā*'.

The root '*abad*' occurs frequently in the Aramaic portions of the Old Testament with a variety of functions. First, one may be said to "make" an image (Dan 3:1, 15), a feast (Dan 5:1), or a war (Dan 7:21). The passive (Hithpeal) is employed to indicate a search which needs to "be made" (Ezr 4:15, 19); to indicate the gory process of human bodies "being made" (i.e., torn or hacked) into pieces (Dan 2:5; 3:29); or to describe the process of a house "being made" into a dung heap (Ezr 6:11).

Second, God may "do" or "perform" in divine ways. For example, God may perform miraculous signs (Dan 6:27), or otherwise act in accordance with his own sovereign freedom (Dan 4:35). Of course, one of the major activities of God is creation, designated in Jer 10:11 as something in which gods fashioned by human hands (idols) did not participate.

Third, in Ezr 7:26, all the people in the province Beyond the River (The Trans-Euphrates province) were enjoined to "do" (i.e. "obey") both the law of the God of Ezra and the law of the king. Doing the law of God is closely related to the idea of "worship," which, as understood in Semitic thought, was "service" or "slavery" to God. Indeed, this idea continued down into NT times, as is plainly attested by the number of times that Paul refers to himself as the "slave" of Jesus Christ. (Greek *doulos* is the regular LXX translation for Hebrew and Aramaic '*bd.*')

Fourth, the most frequently attested function of the root '*abad*' in Biblical Aramaic is to denote the simple idea of activity, of "doing" a wide variety of things (see Ezr 4:22; 6:8, 12, 13; 7:18; Dan 4:35; 6:10, 22).

The most intriguing use of the root is in connection with the name of one of the three com-

rades of Daniel. These four lads went into Babylonian captivity bearing good Hebrew names, each of which had symbolic meaning related to the worship of Yahweh the God of Israel. Hananiah and Azariah contain the shortened form of Yahweh and mean respectively "Yahu has been gracious" and "Yahu has helped.") However, their Babylonian captors quickly changed these Hebrew (Yahwistic) names into Babylonian ones. While the etymology of the new names of Hananiah (Shadrach) and Mishael (Meshach) is uncertain, the meaning of the new name given to Azariah is fairly clear. Abed-nego ('*abēd n' gō*) appears to be a form which has dissimilated from Abed-nebo (Akkadian *abdinabu*). Part of the humiliation of captivity was symbolized by the ignominy of one whose real name meant "Yahu has helped" being redesignated as "the slave of Nabu" (the Babylonian god of wisdom). A major thrust in the book of Daniel is the concern to illustrate that Yahweh is still in control of history despite the exilic condition of his people. Related to this theological affirmation is the message that no Babylonian god deserves the worship or devotion of the people of God. Accordingly, although the Babylonians could change his name to Abed-nego ('slave of Nabu'), his faith remained solely grounded in Yahweh. So Azariah ("Yahu has helped") can say with his two friends: "Our God whom we serve (not '*abad*' but *p'lah* throughout) is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods" (Dan 3:17-18).

'abad, 'abēd. Slave, servant; i.e. the person who does the action described by the verbal forms. In Biblical Aramaic are found both a servant of God (see Dan 3:26, 28; 6:21; Ezr 6:11) and a servant of a human king (see Dan 2:4, 7; Ezr 4:11).

'abidā. Service, work, ritual, worship. The uses of this word in Ezra refer to work done in rebuilding the temple in Jerusalem (Ezr 4:24; 5:8; 6:7) as well as to the general task of priests and Levites which is service to God connected with ritual and spiritual worship (Ezr 6:18).

ma'abad. Action (of God in history). Found only in Dan 4:37 [A 34], this word is used to describe the dealings of the God of heaven with Nebuchadnezzar. The human king, by acknowledging that the dealings of God with him were just and right, also acknowledged his own sinful-

2897 עֲבָר ('ābar)

ness and frailty in comparison with the sovereign God.

C.D.I.

2897 עֲבָר ('ābar) *region across, beyond*. This word is used in BA only in the phrase "beyond the River," i.e. the region west of the Euphrates ("Trans-Euphrates," NIV). See the discussion of the similar Hebrew usage under 'ābar, no. 1556. In BA as in Hebrew, "across the river" does not mean from the standpoint of the speaker or author. Ezra's adversary Rehum in Samaria spoke of his territory as "beyond the River" (Ezr 4:17).

2898 עָדָה ('ādā) *pass on, pass over*. Not used of death. Usage similar to Hebrew 'ādā I.

2899 עַד ('ad) *even to, until*. Used as in Hebrew.

2900 עֶדֶן ('iddān) *time, period, span, year, era*. (KJV always "time"; RSV always "time" except when the word is used in a temporal clause.) 'iddān is probably a loan word from Akkadian *eladānu, adānnu, ḥadānnu*. Two basic meanings are equally a "point" in time or a "span" of time.

The word occurs thirteen times, all in Dan, with three shades of meaning. First in Dan 3:5 and 3:15, 'iddān occurs in the temporal clause *bē'iddānā dī*, the literal meaning of which is "in the time of," or "at the time which." However, as the RSV has noted correctly, the phrase as a whole simply means "when," and is comparable in function to three other idiomatic expressions for "when" in Dan 3: *bah sha'tā*, at the hour (v. 6); *bēh zimnā*, at the time (v. 7), and the usual expression *kēdī* (also v. 7).

Second, 'iddān may be used as a synonym of *zē mān* to mean a specific length of time. In Dan 2:8, King Nebuchadnezzar accuses the Chaldeans of attempting to stall for time ('iddān) and assures them that he is aware of their plans and will punish them severely unless they retell and then interpret his dream immediately. But in Dan 2:16, Daniel's request for extra time (*zē mān*) is granted. Accordingly, he and his friends go to prayer so that God might reveal to them the information which the king is demanding. It is noteworthy that in this same chapter 'iddān is used in three different ways by the author. In addition to the meaning just discussed, Dan 2:9 employs 'iddān to mean "situation" (NASB), i.e., circumstances. Later, in his prayer praising God for revealing the king's dream to him, Daniel proclaims that God is the one who changes

"times and epochs" ('iddānāyā wēzimnāyā' v. 21). In this context, 'iddān refers to far more than the brief moment of one tough circumstance comparable to that facing the would-be wise men of King Nebuchadnezzar. Rather this is testimony to the sovereign power of God to control the sweep of history.

Third, the function of 'iddān in Dan 4 is somewhat problematic. In this chapter, verses 16, 23, 25, and 32 [A 13, 20, 22, 29] employ the phrase *shib'ā 'iddānīn*, literally, "seven times" (KJV, RSV). However, the LXX, Josephus, and traditional Jewish commentators have understood the phrase to mean "seven years" (See J. J. Slotki, *Daniel, Ezra, Nehemiah*, London: The Soncino Press, 1951, p. 33). Still, it is not necessary to view 'iddān as a specific period in these verses, and the NASB translation, "seven periods of time" is probably preferable to anything more specific both in Dan 4 and in Dan 7:12.

The same thing must be said with respect to the occurrence of 'iddān in Dan 7:25 in the phrase "time, times and one-half a time" [*'iddān wē'iddānīn ūpēlag 'iddān*]. In this key verse, several factors must be taken into consideration. First, MT 'iddānīn may not be translated "two times" (i.e. "two years"), but must be simply "times," i.e., plural rather than dual. If one chooses to interpret the second word as "two times" (RSV) one must repeat the consonants (i.e., 'iddānāyīn). Second, the phrase as a whole may simply be a conventional, apocalyptic way to indicate an indefinite period of time. Third, because of the difficulties involved in arriving at an interpretation of this phrase which is satisfying to a wide range of scholars, the translation of the phrase is better left as indefinite as the Aramaic original itself appears. Clearly 'iddān may mean either "time" or "year." But to press beyond this to a specific interpretation demanding the phrase "three and one-half years" is unwarranted. All that may be said with certainty is that Dan 7 (along with Dan 2 and 8-12) points to a period of time during which evil powers will appear to be in control of world affairs followed by a moment at which God will reassert his sovereignty in history and will bring to an end those forces which have worked against his kingdom.

[The above remarks are carefully considered and rightly urge caution in the interpretation of these expressions. Some may wish to add, however, that the similar Hebrew term is found in Dan 12:7 which may perhaps be elucidated by the reference to the periods of 1290 and 1335 days in Dan 12:12-13. Cf. also Rev. 11:2; 13:5 and 12:6. R.L.H.]

C.D.I.

2901 עוֹד ('ōd) *still, yet*. Used as in Hebrew.

- 2902 עָוְיָה ('āwāyā) *iniquity*. Occurs only in Dan 4:27 [A 24]. See the Hebrew 'āwā and its derivative 'āwôn.
- 2903 עוֹף ('ôp) *fowl*. Used as in Hebrew.
- 2904 עוֹר ('ûr) *chaff*. Derivation uncertain.
- עֹז ('ez). See no. 2920a.
- 2905 עֶזְקָה ('izqâ) *signet ring*. Apparently derived from the Hebrew "to go around," "dig around."
- עֵטָא ('ēṭā'). See no. 2772b.
- 2906 עֵין ('ayin) *eye*. Used like the Hebrew cognate. The meaning "spring" is not found in BA.
- 2907 עִיר ('ir) *waking, watchful (i.e. an angel)*. Cognate to the Hebrew 'ûr I, "awake."
- 2908 עַל ('al) *upon, over, on account of, above, to, against*. This preposition answers to both Hebrew 'al and 'el. Aramaic does not have 'el "to." This circumstance possibly contributes to occasional confusion in the Hebrew texts between 'al and 'el. This interchange in Hebrew may be scribal or may be in the language itself (see BDB, p. 757). The use of Aramaic 'al "to" may be influenced by the Aramaic verb 'ālal "to go in."
- עֲלָא ('ēllā'). See no. 2909a.
- 2909 עֵלָה ('lh). **Assumed root of the following.** (See the Hebrew 'ālā.)
- 2909a עֲלָא ('ēllā') *above*.
- 2909b עֲלִי ('illi) *roof chamber*.
- 2909c עֲלִיּוֹן ('elyôn) *the Most High*.
- 2909d עֲלִי ('illāy) *the highest, the Most High*. This usage of 'illāy may be compared with the occasional Hebrew usage of 'al as "the Most High." This usage, recognized now by Dahood in several Pss, has already been adopted by the כּוּן in translation of Hos 7:16 and 11:7.
- 2909e עֲלָת ('āllāt) *burnt offering*. Occurs only in Ezr 6:9.
- 2910 עֵלָה ('illā) *matter, affair*. Probably derived from a root 'ālal used in Hebrew.
- עֲלִי ('illi), עֲלִי ('illay). See nos. 2909b,d.
- עֲלִיּוֹן ('elyôn). See no. 2909c.
- 2911 עָלַל ('ālal) *go or come in*. The corresponding verb is used only once in Hebrew. Instead, the verb bô' is used, which does not appear at all in BA.
- Derivative
- 2911a מְעָל (me'al) *going in*.
- 2912 עָלַם ('ālam) *perpetuity, antiquity*. The cognate in Hebrew, 'ōlām, shows the Hebrew tendency to change an accented long "a" to "o."
- 2913 עָלַט ('āla') *rib*. The Hebrew cognate šela' shows the common sound shift of tsadhe and ayin between Hebrew and Aramaic.
- עֲלָת ('āllāt). See no. 2907e.
- 2914 עָם ('am) *people*. Used as in Hebrew.
- 2915 עִם ('im) *with*. Used as in Hebrew.
- 2916 עֲמִיק ('āmīq) *deep, deep mysteries*. The Hebrew is more extensively used both in literal and metaphorical meanings.
- 2917 עֲמָר ('āmar) *wool*. Used like its Hebrew cognate, šemer.
- 2918 עָנָה ('ānā) **I, answer**. In every one of the twenty-four times this word is used, it is followed by the verb 'āmar, making the idiom "answered and said." The phrase is an Aramaic expression merely meaning "to reply, respond." This Aramaizing expression is frequent in the Gospels, where the כּוּן always renders it fully. The נִיב translates the idiom more naturally, "answered," "replied," and the like.
- 2919 עָנָה ('nh) **II. Assumed root of the following.**
- 2919a עָנִי ('ānī) *poor, needy*. Cognate to the Hebrew 'ānī and related words.
- 2920 עָנָז ('nz). **Assumed root of the following.**
- 2920a עֹז ('ēz) *she-goat*. Only in Ezr 6:17. Used as in Hebrew.
- 2921 עָנָן ('ānān) *cloud*. Similar to the Hebrew cognate.
- 2922 עָנָפָה ('ānāp) *bough*. Used like the Hebrew equivalent.
- 2923 עָנַשׁ ('ānāsh) *confiscation, fining*. The root is used similarly in Hebrew, but includes broader punishment, tribute, etc.

2924 עָפִי ('ōpî)

עָנֵת ('enet). See no. 2796.

2924 עָפִי ('ōpî) *foliage*. The word is used once in Hebrew (Ps 104:12) where a Qere/Kethib variation occurs. The Kethib includes an *aleph*, perhaps influenced by Aramaic forms.

2925 עָצַב ('āṣab) *pain, grieve*. Used like the Hebrew cognate 'āṣab.

2926 *עָקַר ('āqar) *be rooted up*. A denominative verb used only in the Hithpeal.

Parent Noun

2926a עָקַר ('iqqar) *root, stock*. Its usage is paralleled closely in Hebrew.

עָר ('ār). See no. 2930a.

2927 *עָרַב ('ārab) *mix*. The usage parallels 'ārab I in Hebrew where, however, only derivative nouns appear, not the root.

2928 עָרָד ('ārād) *wild ass*. The Hebrew parallel is only used once (Job 39:5) and is thought by BDB to be a borrowing from Aramaic. But both may be borrowings.

2929 עָרְוָה ('arwā) *dishonor*. The Hebrew equivalent 'arweh "nakedness" is used more generally in Aramaic.

2930 עָרַר ('rr). **Assumed root of the following.**

2930a עָר ('ār) *foe*. There is a Hebrew word 'ār (Ps 139:20) meaning "foe," which may be a borrowing from Aramaic. The cognate Hebrew word is šar (from šārā II) "enemy" which is used extensively.

2931 עָשַׁב ('āṣab) *herbage, grass*. Used as in Hebrew.

2932 עָשָׂר ('āsar), עֶשְׂרֵה ('aśrā) *ten*. Used as in Hebrew.

Derivative

2932a עֶשְׂרִין ('eśrīn) *twenty*.

2933 עָשָׂה ('āshit), עֲשִׂית ('āšīt) *think, plan*. Hebrew has a cognate possibly borrowed from Aramaic, but this is by no means certain.

עֵת ('et). See no. 2797.

2934 עָתִיד ('ātid) *ready*. Used as in Hebrew.

2935 עָתִיק ('attiq) *ancient (of days)*. Used only of God, in Dan 7:9, 13, 22. Derivatives of the Hebrew root include the ideas of value and eminence.





- 2936 מִשְׁתָּה (pehâ) *governor*. Loan word from Akkadian.
- 2937 פֶּהָר (pehâr) *potter*. Probably loan word from Akkadian.
- 2938 שֹׁשׁ (p^eash) *a garment*. Precise meaning uncertain.
- 2939 פֶּלַג (p^elag) *divide*. Used as in Hebrew.

Derivatives

- 2939a פֶּלַג (p^elag) *half*.
- 2939b פֶּלְגָה (p^eluggâ) *division*.
- 2940 פָּלַח (p^elah) *serve, worship, revere, minister for* (KJV and RSV always "serve").

Derivative

- 2940a פִּלְחָן (polhân) *service, worship* (only in Ezr 7:19).

The original meaning of the root was "to cleave [open]" or "divide in two." From this meaning was derived the idea of cultivating a field and ultimately of cultivating (i.e. working hard at) the worship of a deity, hence the idea of service or worship of a deity. In Biblical Hebrew, the root is used only in the sense of cleave or split, and apparently did not develop into a term for religious service, as is the case in Aramaic.

The verb *p^elah* occurs only in Dan. In chapter 3, the basic meaning of the word is employed to portray the paramount concern of the incident of the "furnace of burning fire." In verse 12 it is learned that Shadrach, Meshach, and Abed-nego have refused to "serve" the god (singular here because it is parallel in the context to the "image" which the king had erected) of Nebuchadnezzar. The king himself could not believe that anyone would refuse to "serve" the god/golden image which he had publicly erected (v. 14), and graciously offered the three men a second chance to obey his commandment! Verse 17 reports the response of the men to the king which sets the issue in black and white. "If our God whom we serve is able to deliver us out of the furnace of burning fire, he will also deliver us from your power, O King." Now the die is cast. The reputation of the God of Shadrach, Meshach, and Abed-nego has been linked to the question of his ability to deliver his servants from a furnace of fire in much the way that the reputation of Elijah's God had been linked to the question of his ability to create fire (I Kgs 18). However,

verse 18 indicates clearly that the three men intend to say something even more radical. "Even if he does not (literally, "if not"), let it be known to you, O King, that we will not serve your god and we will not worship (*nisgûd*) the golden image which you have erected." That is, idolatry is so wrong in the minds of Shadrach, Meshach, and Abed-nego that they will not worship or serve a false god, even though their God should choose not to work a special miracle in their case, as he had in the past. So Shadrach, Meshach, and Abed-nego refused to commit idolatry, even to save their own lives.

It should be noted that neither in Dan 3 nor elsewhere in the book is the ability of the Hebrew God in question. In fact, just the opposite is true, for the book of Daniel was composed to show historical examples of the fact that God had indeed become savingly and redemptively involved in the lives of those who served him. Thus in Dan 6:16 [H. 17], even a pagan Persian monarch (Darius) is quoted as stating his belief that the God of Daniel was capable of delivering Daniel from the den of lions. Verse 20 [H 21] is framed as a rhetorical question, but obviously the king expected an answer from Daniel, and that would mean that Daniel's God had in fact been capable of delivering him.

C.D.I.

- 2941 פִּם (pûm) *mouth*. Used like the Hebrew *peh*.
- 2942 פֶּם (pas) *palm of the hand*. Used like the Hebrew word derived from *pâsas*.
- 2943 פֶּסַנְטֵרִין (p^esantêrîn) *a stringed instrument*. This word is doubtless borrowed from the Greek *psalterion* which is often used in the LXX to translate the Hebrew *nebel* "harp." See the discussion under "Music; Musical Instruments," in ZPEB, IV, p. 320. For the question of the date of this borrowing, see *sûmpōnyâ*, no. 2887.
- 2944 פָּרֶזֶל (parzel) *iron*. Cf. the Hebrew *barzel*. The variation of the "b" and "p" in Hittite, Akkadian, Ugaritic, Hebrew, and Aramaic suggests a non-Semitic origin, probably Indo-European. Cf. old Latin "ferzum."
- 2945 פָּרַם (p^eras) *break in two, divide*. Hebrew similar.

2946 פָּרַק (p^eraq)

Derivative

- 2945a פָּרַם (p^eres) **probably half-mina** (KB, *half-shekel*). The word is probably used as a word play in Dan 5:25, in the handwriting on the wall, "Mene, Mene, Tekel, Upharsin." The words can be taken to mean a mina, a shekel, and a half mina (or half shekel). This makes little sense and Daniel interpreted it as the verbs number, weigh, and divide. The last verb may have a double word play in its similarity to Persia, which was about to conquer Belshazzar. The word "upharsin" is the conjunction "and" plus the plural of p^eres.

- 2946 פָּרַק (p^eraq) **tear away, break off (sins)**. The Hebrew word is used more literally.

- 2947 פָּרַשׁ (p^erash) **make distinct**. Only Ezr 4:18 (NIV, "translate"). Used both in Hebrew and Akkadian in the broader meaning "explain."

- 2948 פָּרְשֵׁגֶן (parshegen) **copy**. A loan word from Persian.

- 2949 פָּשַׁר (p^eshar) **interpret**. Used also in Akkadian.

Derivative

- 2949a פָּשַׁר (p^eshar) **interpretation (of a dream)**. The noun is used once, in Hebrew, Eccl 8:1, of interpretation in general. The word became a standard introduction to the exegetical sentences in the commentaries written in Qumran. A sentence of scripture is followed by pishrô "its interpretation is:".

- 2950 פִּתְגָּם (pit^egām) **command, word, affair**. Loan word from Persian.

- 2951 פָּתַח (p^etah) **open**. Used as in Hebrew.

- 2952 פָּתִי (p^etî) **breadth**. The root pātâ is found in Hebrew meaning "be wide." But the Hebrew derivative is specialized to mean "be simple," "easily enticed," a meaning not shared in BA.





- 2953 **צָבָא** (*ṣ^ebā'*) *be inclined, desire*. Possibly connected with Hebrew *ṣābā* II.
- Derivative
- 2953a **צָבוּ** (*ṣ^ebû*) *thing (apparently something desired)*.
- 2954 ***צָבַע** (*ṣ^ebā'*) *I, dip, wet*. Cf. Hebrew *ṣāba'* "to dye." Used in the Pael and Hithpael.
- 2955 **צָר** (*ṣad*) *side*. Used as in Hebrew.
- 2956 **צָדָא** (*ṣ^edā'*) *purpose*. The equivalent in Hebrew (*ṣ^edīyâ*) also is used of evil purpose.
- 2957 **צִדְקָה** (*ṣidqâ*) *right doing, righteousness*. Daniel 4:27 [A 24] is the only instance in BA of this common Hebrew root.
- 2958 **צָוּאָר** (*ṣawwa'r*) *neck*. Used as in Hebrew.
- 2959 ***צָלָא** (*ṣ^elā'*) *pray*. Used in the Pael. Not used in Hebrew, which uses mainly the Hithpael of *pālal*. Cf. Arab. *ṣalâ* "pray."
- 2960 ***צָלַח** (*ṣ^elah*) *prosper*. Used in the Haphel. Used like its Hebrew equivalent.
- 2961 **צֶלֶם** (*ṣ^elēm*) *image*. Used like the Hebrew, except that Dan 3:19 uses the expression "image of his face" to mean "attitude," an extension not witnessed in Biblical Hebrew.
- 2962 **צִפּוּר** (*ṣippar*) *bird*. Similar to the Hebrew.
- 2963 **צִפּוּר** (*ṣ^epîr*) *he-goat*. Used like the Hebrew *ṣāpîr* which, however, is only used in Dan, Ezr, and II Chr, and may itself be borrowed from the Aramaic.

ק

- 2964 קבל* (*q^ebēl*) *receive*. A denominative verb used only in the Pael.
- 2965 קבל (*qōbēl*) *front, in front of, before, because of; when followed by di, because that*. This very common Aramaic preposition is often preceded by *l^e* or *kol*. It is more often used for causation than for mere position, which is usually *qōdām* (q.v.).
- 2966 קדם (*qdm*). Assumed root of the following.
 2966a קדם (*qōdām*) *before*. Used like the Hebrew prepositions *qedem* and *lipnē*.
 2966b קדמה (*qadmā*) *former time*.
 2966c קדמי (*qadmay*) *former, first*.
- 2967 קדיש (*qaddish*) *angels, saints*. The only usage in BA of the very common Hebrew root *qādash*.
- 2968 קום (*qūm*) *arise, stand*. Used extensively and very like its Hebrew counterpart.
- Derivatives
- 2968a קים (*q^eyām*) *statute*.
 2968b קים (*qayyām*) *enduring*. These two derivatives show natural extensions of the meaning of the root which, however, are not found in Hebrew.
- 2969 קטל (*q^eṭal*) *slay*. This verb, so familiar to Hebrew students as a paradigm verb, is only found three times in Hebrew (Job 13:15; 24:14; Ps 139:19). It may be a borrowing into Hebrew from the Aramaic, and it occurs in early Aramaic inscriptions (KB).
- 2970 קטר (*q^eṭar*) *knee joint, difficult questions*. Possibly the original meaning was to tie a knot (KB), thence a knot, joint, problem. There is a cognate in Akkadian, but not in Hebrew.
- 2971 קיט (*qayit*) *summer*. The Hebrew cognate is *qayiš*.
- קים (*q^eyām*), קים (*qayyām*). See nos. 2968 a,b.
- 2972 קיתרם (*qitrōs*) *lyre, zither*. A loan word from the Greek *kitharis*. On the significance of this and other Greek loan words for the date of Daniel, see *sūmpōnyā*, no. 2887.
- 2973 קל (*qāl*) *voice*. Used like the Hebrew *qōl*.
- 2974 קנא (*q^enā'*) *acquire, buy*. Used like the Hebrew *qānā* I.
- 2975 קצף (*q^eṣap*) *be angry*. In the limited material of BA, this verb is used of the wrath of the king. The Hebrew equivalent is used of both God and men.
- Derivative
- 2975a קצף (*q^eṣap*) *wrath (of God)*.
- 2976 קצת (*q^eṣāt*) *end*. Derived from a root *q ṣ* ' which appears in Hebrew as *qāṣā* "to cut off."
- 2977 קרא (*q^erā'*) *call, read aloud*. Used like the Hebrew *qārā'* I. The Hebrew *qārā'* II meaning "encounter, meet" is not used in BA.
- 2978 קרב (*q^erēb*) *approach*. Used as in Hebrew where also the verb means "approach," but the causative includes the meaning "offer sacrifice."
- Derivative
- 2978a קרב (*q^erāb*) *war*. Derived from "approach," in a hostile sense.
- 2979 קריה (*qiryā*), קריא (*qiryā'*) *city*. Used like the Hebrew.
- 2980 קרן (*qeren*) *horn*. Like the Hebrew. Refers to the horn of an animal as well as the horn as a musical instrument.
- 2981 קרץ (*q^eraṣ*) *piece*. Used with the verb *'ākal* "to eat a piece," idiomatically to mean "slander, denounce," an idiom well attested in Akkadian (e.g. in the Amarna tablets).
- 2982 קשם (*q^eshōṭ*) *truth*. The Hebrew equivalent is only used once (Prov 22:21) and may itself be from the Aramaic.
- קתרם (*qatrōs*). See *qitrōs*, no. 2972.





- 2983 ראש (*rē'sh*) *head, chief*. Used like the Hebrew *rō'sh*. The medial vowel i/e also is found in Ugaritic.
- 2984 רבב (*rbb*). Assumed root of the following.
 2984a רב (*rab*) *great*. Used substantively to mean "captain, chief." The plural shows reduplication, i.e. *rabrēbin*.
 2984b רבו (*ribbô*) *myriad*. Only used in Dan 7:10 for a very large number "ten thousand times ten thousand." The Hebrew equivalent is also so used, but appears to mean literally ten thousand in Ezr 2:64, parallel to Neh 7:66.
 2984c רב־רבן (*rabrēbān*) *lord, noble*.
- 2985 רבָה (*rēbā*) *grow great*. Used as in Hebrew.
- Derivative
- 2985a רבו (*rēbū*) *greatness*.
 רביעי (*rēbi'i*). See no. 2986b.
- 2986 רבע (*rb'*). Assumed root of the following.
 2986a ארבע (*'arba'*) *four*.
 2986b רביעי (*rēbi'i*) *the fourth*. These numbers are used as in Hebrew. The number "forty" does not appear in BA.
- רב־רב (*rabrab*). Plural of *rab*, no. 2984a.
 רב־רבין (*rabrēbin*). Plural of *rab*, no. 2984a.
 רב־רבן (*rabrēbān*). See no. 2984c.
- 2987 רגז (*rēgaz*) *rage*. The Hebrew also uses this root in its literal sense "tremble," "quake." In BA only the specialized use "be angry" appears.
- Derivative
- 2987a רגז (*rēgaz*) *rage*.
- 2988 רגל (*rēgal*) *foot*. Used as in Hebrew, but not as broadly in the limited material of BA.
- 2989 רגש* (*rēgash*) *be in tumult*. Used in the Haphel. Also found in Hebrew, but not common.
- 2990 רָו (*rēw*) *appearance*. Only found with the suffix, *rēwēh* (Dan 2:31; 3:25). From the common root *rā'ā* unused in BA.
- 2991 רוח (*rwh*). Assumed root of the following.
 2991a רוח (*rūah*) *wind, spirit*. Used as in Hebrew. One may note that the expression "Holy Spirit" is only used twice in the OT: Ps 51:11 [H 15]; Isa 63:10. The terminology changed from Spirit of the Lord to Holy Spirit (used also in the DSS) during the intertestamental period, perhaps partly to avoid the use of the sacred name. The use in Daniel, "Spirit of the holy gods," perhaps contributed to the eventual usage.
 2991b ריח (*rēah*) *smell*. Used as in Hebrew.
- 2992 רום (*rūm*) *rise*. Used very much like the Hebrew.
- Derivative
- 2992a רום (*rūm*) *height*.
- 2993 רוז (*rāz*) *secret*. A Persian loan word, translated in the LXX, rather naturally, by the Greek *mysterion*.
- 2994 רחיק (*rēhîq*) *far off*. Used like *rāhōq* in Hebrew.
- 2995 רחמי (*rahāmîn*) *compassion*. Used in the plural to express intensity. Common in Hebrew, which also uses the root *rāham*.
- 2996 רחץ (*rēhaṣ*) *trust*. Used in the Hithpeal. Found in Akkadian, but not in Hebrew.
- ריח (*rēah*). See no. 2991b.
- 2997 רמא (*rēmā'*) *cast, throw*. Used like the rather rare Hebrew *rāmā* I. Used twelve times in BA.
- 2998 רעה (*r'h*). Assumed root of the following.
 2998a רעו (*rē'u*) *good pleasure, will*.
 2998b רעיון (*ra'yôn*) *thought*. The Hebrew cognate to this root is *rāšā*, which shows the *š/ʾ* sound shift (cf. *'ereš/ 'āra'*). But Hebrew uses derivatives of *r'h*, perhaps as Aramaisms, in Eccl and Ps 139:2.

2999 רַעְנָנוּ (*ra'ānan*)

2999 רַעְנָנוּ (*ra'ānan*) *flourishing*. Used like the Hebrew equivalent derived from *rā'an*.

3000 רָעַע (*r^e'a'*) *crush, shatter*. Used like the cognate Hebrew *rāṣaṣ* (note the sound shift ṣ/').

3001 רָפַס (*r^epas*) *tread, trample*. Used like the Hebrew equivalent which, however, is not common.

3002 רָשַׁם (*r^esham*) *inscribe, sign*. Used a number of times in the Aramaic of Dan, once in the Hebrew of Dan (10:21), possibly borrowed from Aramaic.





- 3003 שָׁבֶקָא (*šabbēkā'*) *musical instrument*. Apparently a triangular instrument with four strings. The Greek equivalent is *sambykē*, but it is not sure whether the Greek borrowed from the Semitic or vice versa. For the bearing of Greek words in Daniel on the dating of the book, see *sūmpōnyā*, no. 2887.
- 3004 שָׁגָא (*šēgā'*) *grow great*. The verb is used also in Hebrew, but restricted to the book of Job. It may be an Aramaism there or a dialectical variant of ancient Hebrew.
- 3006 שֹׁם (*šūm*), שִׁים (*šīm*) *set, make*. Used like its very common equivalent in Hebrew.
- 3007 שְׂטָר (*šēṭar*) *side*. not used in Hebrew.
- 3008 שִׁיב (*šib*) *be hoary-headed*. The plural participle is used substantively for "elders." Used as in Hebrew.
- 3009 שָׁכַל (*šēkal*) *consider, contemplate*. The Hebrew equivalent is common and broadly used for meanings related to "insight, prudence, attention, success," etc.
- 3004a שָׁגִיא (*šaggi'*) *great, much*.
- 3009a שָׁכַלְתָּנוּ (*šāklē tănū*) *insight*.
- 3005 שְׁהָדוּ (*šāhādū*) *testimony, witness*. The Hebrew equivalent is used once in Job. The word is used as part of the language of Laban in Gen 31:47 in the emphatic form *šāhādūtā'*.
- 3010 שָׁנָא (*šēnā'*) *hate*. The plural participle is used substantively for "enemies." Usage is similar to that of Hebrew.
- 3011 שְׂעָר (*šē'ar*) *hair (of head)*. Used like the Hebrew *šē'ār*.





- 3012 שאל (shē'ēl) *ask*. Used like the Hebrew. The word shē'ōl does not occur in the BA.

Derivative

- 3012a שאלה (shē'ēlā) *affair, request*. The same semantic development appears in Hebrew.
- 3013 שאר (shē'ār) *rest, remainder*. The Hebrew equivalent is shē'ērīt.
- 3014 *שבח (shē'bah) *laud, praise*. Used in the Pael, as is the equivalent Hebrew, shābah II.
- 3015 שבת (shē'bat) *tribe*. Used like the Hebrew shebet. However, the meaning "scepter, staff," common in Hebrew, is absent in BA.
- 3016 שביב (shē'bib) *flame*. There is a Hebrew equivalent found only in Job 18:5. It cannot be concluded which word sprang from the other or whether both were native to their own languages.
- 3017 שבע (shē'ba') *seven*. See the corresponding Hebrew.
- 3018 שבע (shē'baq) *leave, let alone*. The Aramaic counterpart to the Hebrew 'āzab. The most famous usage is the cry from the cross in which Jesus quotes Ps 22:1 [H 2], using the Aramaic shē'baqtanī for the Hebrew 'āzabtānī (Mt 27:46).
- 3019 שבש (shē'bash) *confuse*. Not found in Hebrew, but the Akkadian cognate is similar.
- 3020 שגל (shēgāl) *king's wife or concubine*. Used only in the plural (Dan 5:2, 3, 23). Origin obscure. Hebrew uses a verb "to ravish" which may be related. But shēgāl may be a loan word.
- 3021 *שדר (shē'dar) *struggle, strive*. Used in the Hithpael. Not found in Hebrew.
- Derivative
- 3021a אשחדור ('eshdaddūr) *revolt*.
- 3022 שדת (shdt). Assumed root of the following.
- 3022a שת (shēt), שית (shit) *six*.
- 3022b שיתין (shittin) *sixty*. The Hebrew cognate shdsh shows the common sh/t interchange. The only problem with this root is found in Ezr 6:3 where the second temple is said to be sixty cubits wide and sixty cubits high. The expected figures are twenty cubits wide and high. If the writer might offer a suggestion, the number shittin there, the plural of six, may have been confused with the plural of two (not otherwise used for twenty). The Hebrew dual of two is shṭayim. The two words are remarkably similar.
- 3023 *שנה (shē'wā) *I, become like*. Used in the Pael. The Hebrew equivalent means "make like" in the Hiphil.
- 3024 *שנה (shē'wā) *II, be set, made*. Used in the Hithpael. The Hebrew equivalent is used in the Piel. Aramaic as well as Hebrew uses more widely the synonym sūm or šim.
- 3025 שור (shūr) *wall*. The Hebrew cognate from shwr III also means "wall," but the more common Hebrew synonym is hōmā (from hmh), which does not occur in BA.
- 3026 שחת (shē'hat) *corrupt*. Used as in Hebrew.
- 3027 שיזב (shēzib) *deliver*. Not used in Hebrew. Probably a loan word from Akkadian where it is a development in the causative stem (Shapel) from the verb ezēbu.
- 3028 שיצא (shēšī') *bring to an end, finish*. Like the above verb, this is probably a loan word from an Akkadian causative form (Shapel) of the verb ašû (cognate to the Hebrew yāšā').
- 3029 שכב (shkb). Assumed root of the following.
- 3029a משקב (mishkab) *bed*. This root is common in Hebrew, and the derivative mishkab is used like the Hebrew equivalent.
- 3030 שכלל (shaklāl). A form of the verb k'lal which has a Shaphel causative under the influence of Akkadian.

3031 שָׁכַן (*sh^ekēn*)

3031 שָׁכַן (*sh^ekēn*) *dwel*. Used like the Hebrew equivalent.

Derivative

3031a מִשְׁכָּן (*mishkan*) *abode (of God, in Jerusalem)*.

3032 שָׁלַח (*shlh*). **Assumed root of the following.** This verb appears in Hebrew, along with similar derivatives.

3032a שָׁלַח (*sh^elēh*) *at ease*.

3032b שָׁלְוָה (*sh^elēwā*) *ease, prosperity*.

3033 שָׁלַח (*sh^elah*) *send*. Used like the Hebrew equivalent.

3034 שָׁלַט (*sh^elēt*) *have power, rule*.

Derivatives

3034a שָׁלוֹטָן (*sholtān*) *dominion*.

3034b שָׁלִיט (*shallīt*) *having mastery, authority*. This root appears also in Hebrew, where it is called late by BDB. But a derivative of it (*shlyt*) appears in Ugaritic as a by-name of Leviathan (AisWUS no. 2612). The Arabic form gives rise to the title "sultan."

3034c שִׁלְטֹן (*shiltōn*) *ruler, official*.

3035 שָׁלַם (*sh^elēm*) *be complete, be finished*.

Derivative

3035a שָׁלַם (*sh^elām*) *welfare, prosperity*. The verb and its derivative are similar to the widely-used Hebrew equivalents.

3036 שָׁם (*shūm*) *name*. Used like the corresponding Hebrew word *shēm*.

3037 שָׁמַד (*sh^emad*) *destroy*. Used in the Haphel, it is similar to the Hebrew verb, which is used in the Niphal.

3038 שָׁמַיִן (*sh^emayin*) *heavens, sky, heaven*. Like the Hebrew equivalent, this dual noun refers both to the atmospheric sky, the starry sky, and the abode of God and angels.

3039 שָׁמַם (*sh^emām*) *be appalled*. Used only in Dan 4:16. This is the word which in the Hebrew sections of Dan refers to the "abomination of desolation," Dan 12:11, etc.

3040 שָׁמַע (*sh^ema'*) *hear*. Used like its Hebrew equivalent.

3041 שָׁמַשׁ (*sh^emash*) *sun*. This is the common Semitic word for "sun" appearing in Hebrew, Akkadian, Arabic. In Ugaritic it appears as *shpsh*, a form witnessed to also in Akkadian.

3042 שָׁמַשׁ (*sh^emash*) *to minister, serve*. Unrelated to the above word "sun"; probably a loan word from Egyptian.

3043 שָׁן (*shēn*) *tooth*. Used like the Hebrew where it is derived from *shānan* meaning "to sharpen."

שָׁנָה (*shēnā*). See no. 2778a.

3044 שָׁנָה (*shā'ā*) *brief time, moment*. Derivation uncertain. An Akkadian cognate means "time, hour." Some suggest derivation from Hebrew *shā'ā* "gaze," but this is questioned by BDB and KB.

3045 שָׁפַט (*sh^epat*) *judge*. See the discussion under the Hebrew equivalent. The word includes many of the aspects of government—executive, military, legislative, judicial. In BA (Ezr 7:25) it is apparently used primarily for the judicial, not because the meaning of the word had changed, but because the political situation was different.

שָׁפִיר (*shappīr*). See no. 3046a.

3046 שָׁפָר (*sh^epar*) *be fair, seemly*. The Hebrew equivalent emphasizes more the idea of beauty, which appears in an Aramaic derivative also.

Derivatives

3046a שָׁפִיר (*shappīr*) *fair, beautiful (of foliage)*.

3046b שָׁפָרָר (*sh^eparpār*) *dawn (as beautiful?)*. Relation to the above root not certain.

שָׁפָרָר (*sh^eparpār*). See no. 3046b.

3047 שָׁק (*shāq*) *leg*. As in Hebrew, this word refers to the lower leg, the calf when used of the human figure (only Dan 2:33). The upper leg, the thigh, is called *yarkā*. In Hebrew usage *shāq* also refers to the upper leg of a sacrificial animal. The root, attested in Hebrew, is *shwq*.

3048 שָׁרָא (*sh^erā'*) *loosen, abide; in Pael, begin*. The Hebrew cognate *shārā* means "let loose." The meaning "abide" apparently comes from untying the baggage etc. at a

campsite. The development of the meaning "begin" is not clear. Strangely, the Hebrew verb *ḥālāl* III means "pollute" and has an unexplained meaning "begin" in the Hiphil.

3049 שָׂרַק (*shrq*). Assumed root of the following. The verb is not used in Aramaic, but regularly means "hiss, whistle" in Hebrew.

3049a מַשְׂרוּקִי (*mashrôqî*) *pipe*. See "Music; Musical Instruments," in ZPEB, IV, p. 320.

3050 שָׂרַשׁ (*shrsh*). Assumed root of the following.

3050a שָׂרַשׁ (*sheresh*) *root*. Used like the Hebrew equivalent.

3050b שָׂרַשִּׁי (*sh^erôshi*) *uprooting, banishment*. Kethib: *shrshw*.

שֶׁת (*shêt*). See no. 3027a.

3051 שְׁתָּה (*sh^etâ*) *drink*. Used like the Hebrew. The causative "give drink" (Hebrew *shāqâ*) is not found in BA.

Derivative

3051a מִשְׁתָּה (*mishteh*) *feast, banquet*.

שִׁתִּין (*shittin*). See no. 3022b.

ת



- 3052 תִּבַּר (*t^ebar*) **break**. Used like the Hebrew cognate *shabar*. Note the sh/t interchange.
- תִּדְרֶא (*t^edirā*). See no. 2669d.
- 3053 תִּוב (*tûb*) **return**. Used, as is the Hebrew cognate *shûb*, to include restoration and returning an answer. The common Hebrew adverbial usage of doing something again ("return and do") is not witnessed in BA.
- 3054 תָּוָה (*t^ewāh*) **be startled, alarmed**. Not used in Hebrew.
- 3055 תֹּר (*tôr*) **bull, young bull (for sacrifice)**. Used like the Hebrew cognate *shôr*.
- 3056 תַּחֲוֹת (*t^ehôt*) **under**. Used like the Hebrew *tahat*, referring to things under the heavens (Dan 7:27; Jer 10:11) or under the shadow of a tree (Dan 4:12, 21 [A 9, 18]).
- 3057 תִּלַּג (*t^elag*) **snow**. Used in a simile for whiteness, as is the Hebrew cognate *sheleg*.
- תִּלִּיתִי (*t^eliti*). See no. 3058c.
- 3058 תִּלַּת (*tl̥t*). **Assumed root of the following.**
- 3058a תִּלַּת (*t^elat*) **three**. The feminine form is *t^elâtâ*, used like the Hebrew cognate *shālōsh*. Note the sh/t interchange in this and the following derivatives.
- 3086b תִּלַּת (*t^elat*) **third, i.e. the third ruler, one of three** (Dan 5:16, 29). *taltî* (Dan 5:7) is a different word of the same meaning (BDB) or a variant form (KB).
- 3058c תִּלִּיתִי (*t^eliti*) **the third (in a series) the ordinal number**. As in Hebrew, the ordinals from three to ten have the two long "i" vowels inserted. The Hebrew cognate is *sh^elishî*.
- 3058d תִּלְתִּין (*t^elātin*) **thirty**.
- 3059 תַּמָּה (*tammā*) **there**. The Hebrew cognate is *shām, shammā*.
- 3060 תִּמָּה (*t^emah*) **wonder (BDB), miracle (KB)**. This word has a cognate verb in Hebrew, *tāmah* "to be astounded." But in the three times the noun is used in Dan (4:2, 3 [A 3:32, 33] and 6:27 [A 28]), it is used in the expression "miraculous signs and wonders" (*'āt* and *t^emah*), very similar to the Hebrew *'ôt* and *mōpēt*. The references in Dan are to the miraculous deliverances from the fiery furnace and the lions' den.
- 3061 תִּנָּא (*tn'*). **Assumed root of the following.** The Hebrew, Akkadian, and Arabic use the root verb "to repeat, do again" (Hebrew *shānā*).
- 3061a תִּנְיָן (*tinyān*) **second** (Only in Dan 7:5).
- 3061b תִּנְיָנוֹת (*tinyānūt*) **the second time** (only in Dan 2:7).
- 3061c תִּרְיָן (*t^erên*) **two**. The Hebrew cognate is *sh^enayim*. For the dissimilation of "n" to "r" (cf. KB), one may note the famous shift of Hebrew *bēn* "son" to Aramaic *bar*.
- 3061d תִּרְתִּין (*tartên*) **second, the ordinal number**.
- תִּנְיָנוֹת (*tinyānūt*). See no. 3061b.
- 3062 תִּפְתָּיָא (*tiptāyē*) **magistrate** (KB, NIV). Name of a provincial officer of unknown station.
- תִּקְיָא (*tāqqip*). See no. 3065c.
- 3063 תִּקַּל (*t^eqal*) **weigh**. Cognate to Hebrew *shāqal*.
- Derivative
- 3063a תִּקֵּל (*t^eqēl*) **shekel**. For discussion of the handwriting on the wall, see *p^eras*.
- 3064 תִּקֵּן (*t^eqan*) **be in order**. The Hebrew equivalent means also "make straight." There is a cognate in Akkadian.
- 3065 תִּקֵּץ (*t^eqēp*) **grow strong**. The Hebrew equivalent may be an Aramaism. It is found only in Job and Eccl but there is no proof here that the word is late, as BDB asserts. Aramaic influence is now recognized as much older than the exilic period.
- Derivatives
- 3065a תִּקֵּץ (*t^eqāp*) **might**.
- 3065b תִּקְוָה (*t^eqōp*) **might**.
- 3065c תִּקְיָא (*tāqqip*) **strong, might**.
- תִּרְיָן (*t^erên*). See no. 3061c.

3066 תַּרְעַת (*t^era'*)

3066 תַּרְעַת (*t^era'*) *gate, door*. The Hebrew *sha'ar* ("gate") is most naturally taken as related, although this would involve a metathesis in the Aramaic form (cf. BDB under *sh'r*, p. 1044). As in Hebrew, the word "gate," because the city gate was

the seat of administration, became a word for the king's court, the palace.

3067 תַּרְעָא (*tārā'*) *porter, doorkeeper*.

תַּרְתֵּינָא (*tartên*). See no. 3061d.

INDEX

This index is intended to assist the reader who is only slightly familiar with the Hebrew language. By referring to the well-known Strong's *Exhaustive Concordance of the Bible*, he can find for any word in the KJV of the Old Testament a number for the Hebrew word used in the translation. By referring to that number in this Index, he can find the corresponding number in the Theological Wordbook and turn immediately to it for a definition and a discussion of its use if the word is theologically significant. Most names are omitted and an asterisk indicates this omission.

It should be noted that the analysis of words by

Strong is not always exactly parallel to the treatment in other authorities. Strong may treat as a noun what the Wordbook considers a verb form (or vice versa). Strong may analyze a Hebrew word as representing one root, where the Wordbook may analyze it as two roots. Strong may analyze a verb form as derived from a middle-weak verb where the Wordbook may analyze it as a middle double consonant verb. But it is believed that the correspondences given in the Index will be sufficiently clear to assist the student in finding the definition desired.

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
1	.4a	38	*	75	.10	112	.26e,f
2	.2553	39	*	76	.217a	113	.27b
3	.1a	40	*	77	*	114	*
4	.2554	41	*	78	*	115	*
5	*	42	*	79	.12	116	.2558
6	.2	43	*	80	.11a	117	.28b
7	.2555	44	*	81	.11b	118	*
8	.2a	45	*	82	.13b	119	.26b
9	.2b	46	.13c	83	.13a	120	.25a
10	.2b	47	.13d	84	.13a	121	.25a
11	.2d	48	*	85	.4b	122	.26b
12	.2c	49	*	86	.14	123	.26e
13	.2c	50	*	87	*	124	.26c
14	.3	51	*	88	*	125	.26g
15	.3	52	*	89	*	126	*
16	.3c	53	*	90	*	127	.25b
17	.3d	54	*	91	*	128	*
18	.10a	55	.5	92	.15a	129	.26f
19	.786b	56	.6	93	.16	130	*
20	.234a	57	.6b	94	*	131	*
21	*	58	.7a	95	.23a	132	.26h
22	*	59	*	96	.17a	133	*
23	*	60	.6a	97	*	134	.27a
24	.1b	61	.8	98	.18a	135	*
25	*	62	*	99	.18b	136	.27b
26	*	63	*	100	.19	137	*
27	*	64	*	101	.20a	138	*
28	*	65	*	102	.21a	139	*
29	*	66	*	103	.22	140	*
30	*	67	*	104	.2557	141	*
31	*	68	.9	105	.380a	142	.28
32	*	69	.2556	106	.385a	143	*
33	*	70	.9a	107	.23b	144	.2559
34	.3a	71	*	108	.38d	145	.28a
35	.3b	72	*	109	.24	146	*
36	*	73	.256a	110	*	147	.2560
37	*	74	*	111	*	148	.2561

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
149	.2562	207	*	265	*	323	.69
150	.28.1	208	*	266	*	324	.2569
151	*	209	*	267	*	325	*
152	*	210	*	268	.68c	326	*
153	.2682b	211	.50	269	.62c	327	.70
154	*	212	.146a	270	.64	328	.72b
155	.28c	213	.51	271	*	329	.71a
156	.419	214	.154a	272	.64a	330	.73b
157	.29	215	.52	273	*	331	.73
158	.29a	216	.52a	274	*	332	.74
159	.29b	217	.52d	275	*	333	*
160	.29c	218	*	276	*	334	.74a
161	*	219	.52b	277	*	335	.75
162	.30	220	.58b	278	*	336	.77
163	*	221	*	279	*	337	.76
164	*	222	*	280	.2567	338	.43a
165	.31	223	*	281	*	339	.39a
166	.33	224	*	282	*	340	.78
167	.32	225	.53	283	*	341	.78
168	.32a	226	.41a	284	*	342	.78a
169	*	227	.54	285	*	343	.38c
170	.32b	228	.2563	286	*	344	.43b
171	*	229	*	287	*	345	*
172	.32c	230	.2564	288	*	346	.75a
173	*	231	.55	289	*	347	.78b
174	.34	232	.59a	290	*	348	*
175	.35	233	.54	291	*	349	.75
176	.36	234	.551d	292	*	350	*
177	*	235	.56	293	*	351	.75d
178	.37a	236	.2565	294	*	352	.45d,e,f,g
179	*	237	*	295	*	353	.79
180	.835g	238	.57	296	*	354	.45k
181	.38a	239	.58	297	*	355	.45l
182	.38b	240	.57b	298	*	356	*
183	.40	241	.57a	299	*	357	*
184	.41	242	*	300	*	358	*
185	.40b	243	*	301	*	359	*
186	*	244	*	302	*	360	.79a
187	*	245	*	303	*	361	.45j
188	.42	246	.577b	304	*	362	*
189	*	247	.59	305	.67a	363	.2570
190	*	248	.583b	306	.67b	364	*
191	.44a	249	.580b	307	*	365	.45l
192	*	250	*	308	*	366	.80a
193	.45a	251	.62a	309	.68	367	.80b
194	.46	252	.2566	310	.68b	368	*
195	*	253	.60	311	.2568	369	.81
196	.44b	254	.66a	312	.68a	370	.75f
197	.45c	255	.65a	313	*	371	.81
198	*	256	*	314	.68e	372	*
199	.47	257	*	315	*	373	*
200	.44c	258	.605	316	*	374	.82
201	*	259	.61	317	.2568a	375	.75h
202	.49a	260	.63	318	.2568c	376	.83a
203	*	261	*	319	.68f	377	.83a
204	*	262	.618a	320	.2568b	378	*
205	.48a	263	.2722a	321	.2568c	379	*
206	*	264	.62b	322	.68d	380	.83b

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
381	.....*	439	.....*	497	.....*	555	.....117a
382	.....*	440	.....*	498	.....*	556	.....117b
383	.....2572	441	.....109b	499	.....*	557*
384	.....*	442	.....*	500	.....*	558*
385	.....*	443	.....*	501	.....*	559	.....118
386	.....935a	444	.....98	502	.....108	560	.....2585
387	.....*	445	.....*	503	.....109	561	.....118a
388	.....*	446	.....*	504	.....108a	562	.....118a
389	.....84	447	.....*	505	.....109a	563	.....2585.1
390	.....*	448	.....*	506	.....2581	564*
391	.....970b	449	.....*	507	.....*	565	.....118b
392	.....*	450	.....*	508	.....*	566*
393	.....971a	451	.....95a	509	.....110	567	.....119
394	.....971b	452	.....*	510	.....90	568*
395	.....971c	453	.....*	511	.....*	569*
396	.....85c	454	.....*	512	.....*	570	.....120
397	.....*	455	.....*	513	.....*	571	.....116k
398	.....85	456	.....*	514	.....*	572	.....1265a
399	.....2573	457	.....99a	515	.....*	573*
400	.....85a	458	.....*	516	.....*	574	.....2571
401	.....*	459	.....2579	517	.....115a	575	.....75g
402	.....85b	460	.....*	518	.....111	576	.....2586
403	.....86	461	.....*	519	.....112	577	.....122
404	.....87	462	.....*	520	.....115c	578	.....124
405	.....87a	463	.....*	521	.....2582	579	.....126
406	.....88a	464	.....*	522	.....*	580	.....128
407	.....*	465	.....*	523	.....115e	581	.....2587
408	.....90	466	.....*	524	.....2583	582	.....136a
409	.....2574	467	.....*	525	.....116L	583*
410	.....93a	468	.....*	526	.....*	584	.....127
411	.....92	469	.....*	527	.....116L	585	.....127a
412	.....2575	470	.....*	528	.....*	586	.....2588
413	.....91	471	.....*	529	.....116d	587	.....128
414	.....*	472	.....*	530	.....116e	588*
415	.....*	473	.....*	531	.....*	589	.....129
416	.....*	474	.....*	532	.....*	590	.....125a,b
417	.....89a	475	.....*	533	.....117d	591	.....125b
418	.....89b	476	.....*	534	.....118d	592	.....124a
419	.....*	477	.....*	535	.....114	593*
420	.....*	478	.....*	536	.....114b	594	.....129.1
421	.....95	479	.....2580	537	.....114a	595	.....130
422	.....94	480	.....101	538	.....*	596	.....131
423	.....91a	481	.....102	539	.....116	597	.....132
424	.....45h	482	.....102b	540	.....2584	598	.....2589
425	.....*	483	.....102c	541	.....872	599	.....133
426	.....2576	484	.....89c	542	.....116c	600	.....2590
427	.....100a	485	.....102a	543	.....116b	601	.....133a
428	.....92	486	.....*	544	.....116a	602	.....134
429	.....2577	487	.....*	545	.....116f	603	.....134a
430	.....93c	488	.....103	546	.....116g	604	.....134b
431	.....2578	489	.....104	547	.....116	605	.....135
432	.....96	490	.....105	548	.....116h	606	.....2591
433	.....93b	491	.....106	549	.....*	607	.....2592
434	.....99a	492	.....107	550	.....*	608	.....2593
435	.....97	493	.....*	551	.....116j	609*
436	.....45i	494	.....*	552	.....116i	610	.....1474a
437	.....100b	495	.....*	553	.....117	611	.....138a
438	.....*	496	.....*	554	.....117c	612	.....141a

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
613	.2595a	671	.2599,2600	729	.160	787	.2613
614	.140b	672	*	730	.160a	788	*
615	.141b	673	*	731	.160b	789	*
616	.141c	674	.2601	732	.161	790	*
617	*	675	*	733	*	791	*
618	.139a	676	.1873a	734	.161a	792	*
619	*	677	.2602	735	.2605	793	.174a
620	*	678	.153b	736	.161c	794	.174b
621	*	679	.153c	737	.161b	795	*
622	.140	680	.153	738	.158a	796	*
623	*	681	.153a	739	.159a	797	*
624	.140	682	*	740	*	798	*
625	.140a	683	*	741	.159a	799	.174b
626	.140d	684	*	742	*	800	.172
627	.140e	685	.1943e	743	*	801	.172a
628	.140f	686	.154	744	.2606	802	.137a
629	.2594	687	*	745	*	803	.175a
630	*	688	.1987b	746	*	804	.176
631	.141	689	.155	747	*	805	*
632	.141d	690	*	748	.162	806	*
633	.2595b	691	.159a	749	.2607	807	*
634	*	692	*	750	.162b	808	.185a
635	*	693	.156	751	*	809	.185a
636	.2596	694	*	752	.162c	810	.177
637	.142	695	.156a	753	.162a	811	.178
638	.2597	696	.156b	754	.2609	812	*
639	.133a	697	.2103a	755	.2608	813	*
640	.142.1	698	.156b	756	*	814	*
641	*	699	.156d	757	*	815	.179a
642	.142.1b	700	*	758	.163	816	.180
643	.142.2	701	*	759	.164a	817	.180b
644	.143	702	.2106a	760	*	818	.180a
645	.144	703	.2986a	761	*	819	.180c
646	.142.1a	704	*	762	*	820	.2410d
647	*	705	.2106b	763	*	821	.2414d
648	.145d	706	.2106a	764	*	822	.2418a
649	*	707	.157	765	*	823	*
650	.149a	708	.157a	766	.165a	824	*
651	.145b	709	*	767	*	825	.181
652	.145a	710	.157b	768	.123a	826	.2615
653	.145c	711	.2603	769	*	827	.182a
654	*	712	.2112d	770	*	828	*
655	.146a	713	.157b	771	*	829	.182.1
656	.147	714	*	772	.2610	830	.2441b
657	.147a	715	*	773	.2611	831	*
658	*	716	*	774	*	832	*
659	.1791a	717	.158	775	*	833	.183
660	.1791b	718	.2604	776	.167	834	.184
661	.148	719	*	777	*	835	.183a
662	.149	720	*	778	.2612	836	*
663	*	721	*	779	.168	837	.183b
664	*	722	*	780	.169	838	.183d
665	.150a	723	.158b	781	.170	839	.183e
666	.151a	724	.162d	782	.171a	840	*
667	.1813c	725	*	783	*	841	*
668	.151b	726	*	784	.172	842	.183h
669	*	727	.166a	785	.2613	843	*
670	.2598	728	*	786	.173	844	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
845	.....*	903	.....*	961	.....225	1019*
846	.....2616	904	.....*	962	.....225	1020*
847	.....*	905	.....201a	963	.....224a	1021*
848	.....*	906	.....199	964	.....*	1022*
849	.....3021a	907	.....202a	965	.....226a	1023*
850	.....*	908	.....200	966	.....*	1024*
851	.....*	909	.....201	967	.....227	1025*
852	.....2617	910	.....201b	968	.....*	1026*
853	.....186	911	.....*	969	.....230d	1027*
854	.....187	912	.....*	970	.....231a	1028*
855	.....192a	913	.....203c	971	.....230c	1029*
856	.....*	914	.....203	972	.....231c	1030*
857	.....188	915	.....203a	973	.....229	1031*
858	.....2618	916	.....203d	974	.....230	1032*
859	.....189	917	.....*	975	.....230b	1033*
860	.....190a	918	.....204	976	.....230a	1034*
861	.....2619	919	.....204a	977	.....231	1035	.....241b
862	.....191a	920	.....*	978	.....*	1036*
863	.....*	921	.....2623	979	.....231b	1037*
864	.....*	922	.....205a	980	.....*	1038*
865	.....2521	923	.....206	981	.....232	1039*
866	.....2524a	924	.....2624a	982	.....233	1040*
867	.....*	925	.....211b	983	.....233a	1041*
868	.....2529a	926	.....207	984	.....*	1042*
869	.....*	927	.....2624	985	.....233b	1043*
870	.....2620	928	.....207a	986	.....233c	1044*
871	.....*	929	.....208a	987	.....233d	1045*
872	.....212a	930	.....208b	988	.....235	1046*
873	.....2622a	931	.....209a	989	.....2625	1047*
874	.....194	932	.....*	990	.....236a	1048*
875	.....194a	933	.....210a	991	.....*	1049*
876	.....*	934	.....211a	992	.....237a	1050*
877	.....194d	935	.....212	993	.....*	1051*
878	.....*	936	.....213	994	.....238	1052*
879	.....*	937	.....213a	995	.....239	1053*
880	.....*	938	.....*	996	.....239a	1054*
881	.....*	939	.....213b	997	.....2626	1055	.....241c
882	.....*	940	.....*	998	.....239b	1056*
883	.....*	941	.....*	999	.....2627	1057	.....242
884	.....*	942	.....*	1000	.....218a	1058	.....243
885	.....*	943	.....214	1001	.....2628	1059	.....243a
886	.....*	944	.....835d	1002	.....240	1060	.....244a
887	.....195	945	.....215	1003	.....240	1061	.....244e
888	.....2622	946	.....*	1004	.....241	1062	.....244c
889	.....195a	947	.....216	1005	.....2629	1063	.....244f
890	.....195b	948	.....219	1006	.....*	1064*
891	.....195c	949	.....*	1007	.....*	1065	.....243b
892	.....196	950	.....220a	1008	.....241a	1066*
893	.....*	951	.....274b	1009	.....*	1067	.....244d
894	.....197	952	.....221	1010	.....*	1068	.....243d
895	.....197	953	.....194e	1011	.....*	1069	.....244
896	.....*	954	.....222	1012	.....*	1070	.....244b
897	.....225a	955	.....222a	1013	.....*	1071*
898	.....198	956	.....2629	1014	.....*	1072	.....244b
899	.....198a	957	.....225a	1015	.....*	1073	.....244f
900	.....198b	958	.....223	1016	.....*	1074*
901	.....198c	959	.....224	1017	.....*	1075*
902	.....*	960	.....224b	1018	.....*	1076*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
1077	.246d	1135	*	1193	*	1251	.2640
1078	*	1136	*	1194	*	1252	.288d
1079	.2630	1137	*	1195	*	1253	.288c
1080	.2631	1138	*	1196	*	1254	.278
1081	*	1139	*	1197	.263	1255	*
1082	.245	1140	.255a	1198	.264	1256	*
1083	*	1141	*	1199	*	1257	.288g
1084	*	1142	*	1200	.263a	1258	.280
1085	*	1143	.239a	1201	*	1259	.280a
1086	.246	1144	.254a	1202	*	1260	*
1087	.246a	1145	*	1203	*	1261	.280b
1088	*	1146	.255a	1204	.265	1262	.281
1089	.247	1147	.2633a	1205	.265a	1263	*
1090	*	1148	*	1206	.268a	1264	.286a
1091	.247a	1149	.2634	1207	.268b	1265	.289a
1092	*	1150	*	1208	.270f	1266	.289a
1093	.2632	1151	*	1209	*	1267	.281b
1094	.246b	1152	*	1210	.270f	1268	*
1095	*	1153	*	1211	.266a	1269	*
1096	*	1154	.257	1212	*	1270	.283a
1097	.246e	1155	.257a	1213	*	1271	*
1098	.248a	1156	.2635	1214	.267	1272	.284
1099	.246f	1157	.258a	1215	.267a	1273	*
1100	.246g	1158	.259	1216	.269	1274	.279a
1101	.248	1159	.2635a	1217	.269a	1275	*
1102	.249	1160	*	1218	*	1276	*
1103	.250	1161	.265b	1219	.270	1277	.279a
1104	.251	1162	*	1220	.270a	1278	.278a
1105	.251a	1163	.261	1221	*	1279	.281a
1106	*	1164	.1577d	1222	.270a	1280	.284b
1107	.246h	1165	.264a	1223	.270b	1281	.284a
1108	*	1166	.262	1224	*	1282	*
1109	.251b	1167	.262a	1225	.270c	1283	*
1110	.252	1168	.262a	1226	.270d	1284	*
1111	*	1169	.2636	1227	*	1285	.282a
1112	*	1170	*	1228	.273a	1286	*
1113	*	1171	*	1229	*	1287	.288d
1114	*	1172	.262b	1230	*	1288	.285
1115	.246i	1173	*	1231	*	1289	.2641
1116	.253	1174	*	1232	*	1290	.285a
1117	*	1175	*	1233	.271c	1291	.2641a
1118	*	1176	*	1234	.271	1292	*
1119	.193	1177	*	1235	.271a	1293	*
1120	*	1178	*	1236	.2637	1294	*
1121	.254	1179	*	1237	.271b	1295	.285c
1122	*	1180	*	1238	.273	1296	*
1123	.2639	1181	*	1239	.274	1297	.2642
1124	.2633	1182	*	1240	.2638	1298	*
1125	*	1183	*	1241	.274a	1299	.287
1126	*	1184	*	1242	.274c	1300	.287a
1127	*	1185	*	1243	.274d	1301	*
1128	*	1186	*	1244	.274e	1302	*
1129	.255	1187	*	1245	.276	1303	.287e
1130	*	1188	*	1246	.276a	1304	.287d
1131	*	1189	*	1247	.2639	1305	.288
1132	*	1190	*	1248	.277	1306	*
1133	*	1191	*	1249	.288a	1307	*
1134	*	1192	*	1250	.288b	1308	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
1309	.291b	1367	.307b	1425	*	1483	*
1310	.292	1368	.310b	1426	*	1484	.336a
1311	.292a	1369	.310c	1427	*	1485	*
1312	*	1370	.2647b	1428	.314a	1486	.381a
1313	.290a	1371	.306a	1429	.314c	1487	.333a
1314	.290a	1372	.306b	1430	.319a,320a	1488	.336a
1315	*	1373	*	1431	.315	1489	.334
1316	*	1374	*	1432	.315a	1490	.2653
1317	.222b	1375	.309b	1433	.315b	1491	.335
1318	.294	1376	.310d	1434	.315c	1492	.336b
1319	.291	1377	.310d	1435	*	1493	*
1320	.291a	1378	.311a	1436	*	1494	.336
1321	.2643	1379	.307	1437	*	1495	*
1322	.222b	1380	*	1438	.316	1496	.335a
1323	.254b	1381	*	1439	.316a	1497	.337
1324	.298a	1382	*	1440	*	1498	.337a
1325	.2644	1383	.307c	1441	*	1499	*
1326	.298c	1384	.308a	1442	.317	1500	.337b
1327	.298b	1385	.308b	1443	.318	1501	.338a
1328	*	1386	.308c	1444	.318a	1502	*
1329	*	1387	*	1445	*	1503	.339a
1330	.295a	1388	.309a	1446	*	1504	.340
1331	.295b	1389	.309a	1447	.318a	1505	.2654
1332	*	1390	*	1448	.318b	1506	.340a
1333	.296	1391	*	1449	.318b	1507	*
1334	.297	1392	.309d	1450	*	1508	.340c
1335	.297a	1393	*	1451	*	1509	.340b
1336	*	1394	*	1452	*	1510	.2654a
1337	*	1395	*	1453	*	1511	*
1338	*	1396	.310	1454	.528	1512	.342a
1339	*	1397	.310a	1455	.321	1513	.341a
1340	*	1398	*	1456	.321a	1514	*
1341	.299a	1399	.310a	1457	.322	1515	*
1342	.299	1400	.2647a	1458	.326a	1516	.343
1343	.299b	1401	.2647b	1459	.2650	1517	.344a
1344	.299c	1402	*	1460	.326b	1518	.345
1345	*	1403	*	1461	.323	1519	.345
1346	.299d	1404	.310e	1462	.304b	1520	*
1347	.299e	1405	*	1463	.324	1521	.345a
1348	.299f	1406	.312	1464	.325	1522	*
1349	.299g	1407	.313c	1465	.326c	1523	.346
1350	.300	1408	.313e	1466	.299h	1524	.346a
1351	.301	1409	.313d	1467	.2651	1524	.346b
1352	.301a	1410	*	1468	.327	1525	.346c
1353	.300b	1411	.2653	1469	.337c	1526	*
1354	.303a	1412	*	1470	*	1527	*
1355	.2645	1413	.313	1471	.326e	1528	.2655
1356	.323a,b	1414	.2649	1472	.326d	1529	*
1357	.304a	1415	.314a	1473	.350a	1530	.353a
1358	*	1416	.313a	1474	*	1531	.353c
1359	*	1417	.313a,b	1475	.362a	1532	.348
1360	.302a	1418	.313b	1476	*	1533	*
1361	.305	1419	.315d	1477	*	1534	.353i
1362	.305	1420	.315e	1478	.328	1535	.2657a
1363	.305b	1421	.317b	1479	.329	1536	.353j
1364	.305a	1422	.317g	1480	.329a	1537	*
1365	.305c	1423	.314b	1481	.330,332	1538	.353l
1366	.307a	1424	*	1482	.336b	1539	.349

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
1540	.350	1597	.366	1655	.2662	1713	.402b
1541	.2656	1598	.367	1656	.389	1714	.402a
1542	*	1599	*	1657	.390	1715	.403a
1543	.353c	1600	.368	1658	*	1716	.404
1544	.353h	1601	*	1659	.391	1717	.405
1545	.354a	1602	.369	1660	.841a	1718	.406
1546	.350b	1603	*	1661	*	1719	*
1547	.2656a	1604	.369a	1662	*	1720	*
1548	.351	1605	.370	1663	*	1721	*
1549	.350c	1606	.370a	1664	*	1722	.2668
1550	.353e	1607	.371	1665	*	1723	*
1550	.353f	1608	*	1666	*	1724	.407
1551	*	1609	*	1667	*	1725	.408
1552	.353g	1610	.373a	1668	.2663	1726	.408a
1553	.353g	1611	.2660	1669	.392	1727	.409
1554	*	1612	.372a	1670	.392a	1728	.401d
1555	*	1613	.374	1671	.392b	1729	.401e
1556	.353	1614	.375	1672	.393	1730	.410a
1557	.353d	1615	.347a	1673	*	1731	.410e
1558	.352	1616	.330a	1674	.393a	1732	.410c
1559	*	1617	*	1675	.394	1733	.410b
1560	.2657	1618	.376a	1676	.394a	1734	*
1561	.353d	1619	*	1677	.396a	1735	*
1562	*	1620	.386c	1678	.2664	1736	.410d
1563	.354	1621	.386d	1679	.395a	1737	*
1564	.354b	1622	*	1680	.396	1738	.411
1565	.354c	1623	.377	1681	.396b	1739	.411b
1566	.355	1624	.378	1682	.399f	1740	.412
1567	*	1625	.386a	1683	*	1741	.411a
1568	.356	1626	.386b	1684	.2665	1742	.411d
1569	.356a	1627	.378a	1685	.2665a	1743	.413
1570	.357	1628	.330b	1686	.2719a	1744	.414
1571	.361a	1629	.379	1687	.399g	1745	.415a
1572	.358	1630	*	1688	*	1746	*
1573	.358a	1631	.379a	1689	*	1747	.415b
1574	.359a	1632	.381a	1690	.397a	1748	.415c
1575	*	1633	.382b	1691	*	1749	.444a
1576	.360a	1634	.382a	1692	.398	1750	.416
1577	*	1635	.2661	1693	.2666	1751	.2681
1578	.360b	1636	*	1694	.398a	1752	.418
1579	*	1637	.383a	1695	.398	1753	.2669
1580	.360	1638	.387	1696	.399	1754	.418a
1581	.360d	1639	.384	1697	.399a	1755	.418b
1582	*	1640	.385	1698	.399b	1756	*
1583	*	1641	.386	1699	.399c	1757	*
1584	.363	1642	*	1700	.399e	1758	.419
1585	.2658	1643	.387a	1701	.2667	1759	.2670
1586	.363a	1644	.388	1702	.399d	1760	.420
1587	*	1645	.388a	1703	.399j	1761	.2671
1588	.367a	1646	.388b	1704	*	1762	.420a
1589	.364	1647	*	1705	*	1763	.2672
1590	.364b	1648	*	1706	.400a	1764	.422a
1591	.364a	1649	*	1707	.400b	1765	.423
1592	*	1650	*	1708	*	1766	.424
1593	.367b	1651	*	1709	.401a	1767	.425
1594	.367b	1652	.389	1710	.401b	1768	.2673
1595	.365a	1653	.389a	1711	.401	1769	*
1596	.2659	1654	*	1712	*	1770	.401c

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
1771	.401d	1829	*	1887	.461	1945	.485
1772	.394b	1830	.442	1888	.2687,2688	1946	.2695
1773	.411e	1831	.442a	1889	.462	1947	.501a
1774	*	1832	.442b	1890	.849b	1948	.501b
1775	*	1833	.433	1891	.463	1949	.486
1776	*	1834	*	1892	.463a	1950	*
1777	.426	1835	*	1893	*	1951	.487
1778	.2674	1836	.2680	1894	.464	1952	.487a
1779	.426a	1837	*	1895	.465	1953	*
1780	.2674	1838	*	1896	*	1954	*
1781	.426b	1839	*	1897	.467	1955	*
1782	.2674a	1840	*	1898	.468	1956	*
1783	*	1841	*	1899	.467a	1957	.489
1784	*	1842	*	1900	.467b	1958	.490
1785	.417a	1843	.848	1901	.466a	1959	.471a
1786	.419a	1844	.848b	1902	.467c	1960	.847a
1787	*	1845	*	1903	.469a	1961	.491
1788	.419c	1846	.445	1904	*	1962	.483b
1789	*	1847	.848c	1905	*	1963	.492
1790	.429a	1848	.446a	1906	.471b	1964	.493
1791	.2675	1849	.447	1907	.2689	1965	.2694
1792	.427	1850	*	1908	.471c	1966	.499a
1793	.427	1851	.448a	1909	*	1967	*
1794	.428	1852	.448b	1910	*	1968	*
1795	.429b	1853	*	1911	.472	1969	.494
1796	.428a	1854	.448	1912	*	1970	.495
1797	.2676	1855	.2681	1913	*	1971	.1368e
1798	.2677a	1856	.449	1914	*	1972	.496
1799	.2677b	1857	*	1915	.473	1973	.496a
1800	.433a	1858	.454a	1916	.474	1974	.500a
1801	.430	1859	.2669a	1917	.2690	1975	.497
1802	.431	1860	.450a	1918	.475	1976	.497
1803	.433c	1861	.451a,b	1919	*	1977	.497
1804	.432	1862	*	1920	.476	1978	.498b
1805	.431c	1863	.454e	1921	.477	1979	.498c
1806	*	1864	.454d	1922	.2691	1980	.498
1807	*	1865	.454b	1923	.2691a	1981	.2695
1808	.431d	1866	.454c	1924	*	1982	.498a
1809	.433	1867	*	1925	.477a	1983	.2695a
1810	*	1868	*	1926	.477b	1984	.499,500
1811	.434	1869	.453	1927	.477c	1985	*
1812	.434a	1870	.453a	1928	*	1986	.502
1813	*	1871	.453c	1929	.478	1987	*
1814	.435	1872	.2682a	1930	.478	1988	.503
1815	.2678	1873	*	1931	.480	1989	.502a
1816	.435a	1874	*	1932	.2693	1990	*
1817	.431a,e	1875	.455	1933	.484,491	1991	.505
1818	.436	1876	.456	1934	.2692	1992	.504
1819	.437	1877	.456a	1935	.482a	1993	.505
1820	.438	1878	.457	1936	*	1994	.2696
1821	.2679	1879	.457b	1937	*	1995	.505a
1822	.439b	1880	.457a	1938	*	1996	*
1823	.437a	1881	.458	1939	*	1997	*
1824	.438a	1882	.2683	1940	*	1998	.505b
1825	.437b	1883	.2684	1941	*	1999	.506a
1826	.439	1884	.2685	1942	.483a	2000	.507
1827	.439a	1885	*	1943	.483c	2001	*
1828	.441a	1886	*	1944	*	2002	.2697

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
2003	.508a	2061	.522	2119	.545	2177	.561
2004	.504	2062	*	2120	*	2178	.2711
2005	.510	2063	.528	2121	.547c	2179	.562
2006	.2698	2064	.524	2122	.2707	2180	.562a
2007	.504	2065	.524a	2123	.535a,536a	2181	.563
2008	.510b	2066	*	2124	*	2182	*
2009	.510a	2067	*	2125	*	2183	.563a
2010	.1323d	2068	*	2126	*	2184	.563b
2011	*	2069	*	2127	*	2185	*
2012	*	2070	.523a	2128	*	2186	.564
2013	.511	2071	*	2129	*	2187	.566
2014	.1740b	2072	*	2130	*	2188	.857b
2015	.512	2073	.526a	2131	.573	2189	.540a
2016	.512a	2074	.526b	2132	.548	2190	*
2017	.512	2075	*	2133	*	2191	.571a
2018	.512b	2076	.525	2134	.550a	2192	.2712
2019	.512c	2077	.525a	2135	.549	2193	.567
2020	.1404a	2078	*	2136	.2708	2194	.568
2021	.513	2079	*	2137	.550b	2195	.568a
2022	.517a	2080	*	2138	.551f	2196	.569
2023	*	2081	*	2139	*	2197	.569a
2024	*	2082	.526	2140	*	2198	.569b
2025	.159a	2083	*	2141	.550	2199	.570
2026	.514	2084	.2702	2142	.551	2200	.2712
2027	.514a	2085	.527a	2143	.551a	2201	.570
2028	.514b	2086	.547a	2144	*	2202	*
2029	.515	2087	.547b	2145	.551e	2203	.572
2030	.515a	2088	.528	2146	.551b	2204	.574
2031	.2700	2089	*	2147	*	2205	.574b
2032	.515c	2090	*	2148	*	2206	.574a
2033	*	2091	.520a	2149	.554a	2207	.574c
2034	.516b	2092	.530	2150	.553a	2208	.574e
2035	.516c	2093	*	2151	.553	2209	.574d
2036	*	2094	.531,532	2152	.555a	2210	.575
2037	*	2095	.2703	2153	*	2211	.2714
2038	*	2096	.531a	2154	.556b	2212	.576
2039	*	2097	.528	2155	*	2213	.543a
2040	.516	2098	.528	2156	.559b	2214	.542a
2041	.516a	2099	*	2157	*	2215	.578
2042	.517	2100	.534	2158	.558b	2216	.578a
2043	*	2101	.534a	2159	*	2217	*
2044	*	2102	.547	2160	*	2218	*
2045	.2412e	2103	.2704	2161	.556	2219	.579
2046	.1442a	2104	*	2162	.556a	2220	.583a
2047	*	2105	*	2163	.557	2221	.582b
2048	.518	2106	.534a	2164	.557a	2222	.584a
2049	.518a	2107	.538	2165	.557a	2223	.543b
2050	.488	2108	.537a	2166	.2709	2224	.580
2051	*	2109	.539	2167	.558	2225	.580a
2052	*	2110	.2705	2168	.559	2226	*
2053	.520	2111	.540	2169	.560b	2227	*
2054	.521	2112	.2706	2170	.2710a	2228	*
2055	*	2113	.540a	2171	.2710b	2229	.581
2056	.867	2114	.541	2172	.558a	2230	.581a
2057	*	2115	.543	2173	.560a	2231	.581b
2058	*	2116	.543	2174	*	2232	.582
2059	*	2117	*	2175	*	2233	.582a
2060	*	2118	.544	2176	.558a	2234	.2715

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
2235	.582c	2293	*	2351	.627a	2409	.2726b
2236	.585	2294	*	2352	.758b	2410	*
2237	.586	2295	*	2353	.630a	2411	*
2238	*	2296	.604	2354	*	2412	*
2239	.587	2297	.61	2355	.630a	2413	.641
2240	*	2298	.2718	2356	.758a	2414	.642
2241	*	2299	.605a	2357	.630	2415	.643a
2242	*	2300	.605	2358	.2724	2416	.644a
2243	.589a	2301	*	2359	*	2417	.2727a
2244	.588a	2302	.607	2360	*	2418	.2727
2245	.589	2303	.605b	2361	*	2419	*
2246	*	2304	.607a	2362	*	2420	.616a
2247	.590	2305	.2719	2363	.631	2421	.644
2248	.2716b	2306	.2720	2364	*	2422	.644e
2249	*	2307	*	2365	*	2423	.2727b
2250	.598g	2308	.609	2366	*	2424	.644g
2251	.591	2309	.609a	2367	*	2425	.644
2252	*	2310	.609b	2368	.780a	2426	.623d
2253	.590a	2311	*	2369	*	2427	.623b
2254	.592	2312	.611a	2370	*	2428	.624a
2255	.2716	2313	*	2371	*	2429	.2728
2256	.592b	2314	.612	2372	.633	2430	.623e
2257	.2716a	2315	.612a	2373	.634a	2431	*
2258	.593a	2316	*	2374	.633b	2432	*
2259	.592c	2317	*	2375	*	2433	.694c
2260	.592d	2318	.613	2376	.2725a	2434	.628a
2261	.597	2319	.613a	2377	.633a	2435	.627b
2262	*	2320	.613b	2378	.633c	2436	.629a
2263	.597.1	2321	*	2379	.2725b	2437	*
2264	.597.1a	2322	*	2380	.633d	2438	*
2265	*	2323	.2721	2381	*	2439	.631a
2266	.598	2324	.2722	2382	*	2440	.631a
2267	.598a	2325	.614	2383	*	2441	.692a
2268	*	2326	.614a	2384	.633e	2442	.645
2269	.2717,2717a	2327	*	2385	.635a	2443	.693c
2270	.598c	2328	.615	2386	.637a	2444	*
2271	.598f	2329	.615a	2387	*	2445	.2729a
2272	.598h	2330	.616	2388	.636	2446	*
2273	.2717b	2331	.618	2389	.636a	2447	.646a
2274	.598b	2332	*	2390	.636a	2448	.646b
2275	.598i	2333	.617a	2391	.636b	2449	.647
2276	*	2334	*	2392	.636e	2450	.647b
2277	*	2335	*	2393	.636b	2451	.647a
2278	.598d	2336	.620a	2394	.636d	2452	.2729b
2279	.598e	2337	.620a	2395	*	2453	*
2280	.599	2338	.2723	2396	*	2454	.647a
2281	.600a	2339	.621a	2397	.620b	2455	.623a,661a
2282	.602a	2340	*	2398	.638	2456	.648
2283	.602b	2341	.622	2399	.638a	2457	.649a
2284	.601a	2342	.623	2400	.638b	2458	*
2285	*	2343	*	2401	.638d	2459	.651a
2286	*	2344	.623a	2402	.2726b	2460	*
2287	.602,602b	2345	.625a	2403	.638e	2461	.650a
2288	.603a	2346	.674e	2404	.639	2462	*
2289	.604b	2347	.626	2405	.640a	2463	*
2290	.604a,604c	2348	.710a	2406	.691b	2464	.652
2291	*	2349	*	2407	*	2465	.653a
2292	*	2350	*	2408	.2726a	2466	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
2467	.654a	2525	.677b	2583	.690	2641	*
2468	*	2526	*	2584	*	2642	.705d
2469	*	2527	.677a	2585	*	2643	.711a
2470	.655	2528	.2733	2586	*	2644	.706
2471	.660b	2529	.672a	2587	.694d	2645	.707
2472	.663a	2530	.673	2588	.690a	2646	.710b
2473	*	2531	.673a	2589	.694	2647	*
2474	.660c	2532	.673b	2590	.691	2648	.708
2475	.666b	2533	*	2591	.2735	2649	.708a
2476	.671b	2534	.860a	2592	*	2650	*
2477	*	2535	.677c	2593	.693a	2651	.709a
2478	*	2536	*	2594	.694e	2652	*
2479	.623f	2537	*	2595	.690b	2653	.710
2480	.658	2538	*	2596	.693	2654	.712
2481	.657a	2539	*	2597	.2736	2655	.712a
2482	*	2540	*	2598	.693b	2656	.712b
2483	.655a	2541	.681a	2599	*	2657	*
2484	.657b	2542	.682a	2600	.694b	2658	.714
2485	.660d	2543	.685a	2601	*	2659	.715
2486	.661c	2544	*	2602	.694.1	2660	*
2487	.666c	2545	.674b	2603	.694,695	2661	.714a
2488	.667a, 668a	2546	*	2604	.2737	2662	*
2489	.659a	2547	*	2605	*	2663	*
2490	.660,661	2548	.679e	2606	*	2664	.716
2491	.660a	2549	.686d	2607	*	2665	.716a
2492	.662	2550	.676	2608	*	2666	.717
2493	.2730	2551	.676a	2609	*	2667	*
2494	*	2552	.677	2610	.696	2668	.717b
2495	.664	2553	.677d	2611	.696b	2669	.717d
2496	.665	2554	.678	2612	.696a	2670	.717c
2497	*	2555	.678a	2613	.696c	2671	.721b
2498	.666	2556	.679	2614	.697	2672	.718
2499	.2731	2557	.679a	2615	*	2673	.719
2500	.666a	2558	.679b	2616	.698,699	2674	*
2501	*	2559	.682	2617	.698a,699a	2675	*
2502	.667	2560	.683	2618	*	2676	.719a
2503	*	2561	.683a	2619	*	2677	.719b
2504	.668	2562	.2734	2620	.700	2678	.719c,721b
2505	.669	2563	.683c	2621	*	2679	*
2506	.669a	2564	.683b	2622	.700a	2680	*
2507	*	2565	.684e	2623	.698b	2681	.723b
2508	.2732a	2566	*	2624	.698c	2682	.724a,725a
2509	.670	2567	.686	2625	.701a	2683	.720a
2510	*	2568	.686a	2626	.703c	2684	.720b
2511	.670d	2569	.686b	2627	.2739.1	2685	.2740
2512	.670d	2570	.687a	2628	.701	2686	.721c
2513	.670c	2571	.688a	2629	.702	2687	.721a
2514	.670e	2572	.686c	2630	.703	2688	*
2515	.669c	2573	.689a	2631	.2738	2689	.726a
2516	*	2574	*	2632	.2738a	2690	.726b
2517	*	2575	*	2633	.703a	2691	.722a,723a
2518	*	2576	*	2634	.703b	2692	.1
2519	.670f	2577	*	2635	.2739	2693	*
2520	*	2578	*	2636	.704	2694	*
2521	*	2579	*	2637	.705	2695	*
2522	.671	2580	.694a	2638	.705c	2696	*
2523	.671a	2581	*	2639	.705a	2697	*
2524	.674a	2582	*	2640	.705b	2698	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
2699	*	2757	.752c	2815	*	2873	.786
2700	*	2758	.760c	2816	.2747	2874	.786a
2701	*	2759	.760e	2817	*	2875	*
2702	*	2760	.741,742	2818	.2746	2876	.786c
2703	*	2761	.2743	2819	.2746b	2877	.2751
2704	*	2762	.742a	2820	.765	2878	.786b
2705	*	2763	.744	2821	.769	2879	.786d
2706	.728a	2764	.744a	2822	.769a	2880	*
2707	.727	2765	*	2823	.769b	2881	.787,788
2708	.728b	2766	*	2824	*	2882	*
2709	*	2767	*	2825	.769c	2883	.789
2710	.728	2768	.744b	2826	.770	2884	*
2711	.728a	2769	*	2827	.2748	2885	.789a
2712	*	2770	.746	2828	*	2886	*
2713	.729	2771	.747	2829	*	2887	*
2714	.729a	2772	*	2830	.770.1	2888	*
2715	.757a	2773	*	2831	.771	2889	.792d
2716	.730a	2774	*	2832	*	2890	.792b
2717	.731,732	2775	.748a,759b	2833	.772a	2891	.792
2718	.2741	2776	*	2834	.766	2892	.792a
2719	.732a	2777	.759c	2835	.766a	2893	.792c
2720	.731a	2778	.749,750,751	2836	.773	2894	.785
2721	.731b	2779	.750a	2837	.773a	2895	.793
2722	.731c	2780	*	2838	.773b	2896	.793a
2723	.731d	2781	.749a	2839	.773d	2897	*
2724	.731e	2782	.752	2840	.774b	2898	.793b
2725	.731f	2783	.2744	2841	.774a	2899	*
2726	*	2784	.754a	2842	.775a	2900	*
2727	.733	2785	.752d	2843	*	2901	.794
2728	.734a	2786	.755	2844	.784a	2902	.795
2729	.735	2787	.756	2845	.776	2903	.804a
2730	.735a	2788	.756a	2846	.777	2904	.797
2731	.735b	2789	.759a	2847	.784d	2905	.798a
2732	*	2790	.760	2848	.779b	2906	.2752
2733	*	2791	.761b	2849	.784e	2907	.799
2734	.736	2792	*	2850	.776a	2908	.2753
2735	*	2793	.762a	2851	.784f	2909	.800
2736	*	2794	.763a	2852	.778	2910	.795b
2737	.737a	2795	.761a	2853	.779	2911	.802a
2738	.743a	2796	.760a	2854	.779a	2912	.802
2739	*	2797	*	2855	*	2913	.802b
2740	.736a	2798	*	2856	.780	2914	.803a
2741	*	2799	.760b	2857	.2749	2915	.795a
2742	.752a,b,753a	2800	*	2858	.780b	2916	.796a
2743	*	2801	.764	2859	.781b	2917	.2754
2744	*	2802	*	2860	.781c	2918	.798b
2745	*	2803	.767	2861	.781d	2919	.807a
2746	.756b	2804	.2745	2862	.782	2920	.2755
2747	.738a	2805	.767a	2863	.782a	2921	.805
2748	.738b	2806	*	2864	.783	2922	.806a
2749	.2742	2807	*	2865	.784	2923	*
2750	.736b	2808	.767b	2866	.784c	2924	.806a
2751	.740	2809	*	2867	*	2925	.797a
2752	*	2810	.767c	2868	.2750	2926	.808
2753	*	2811	*	2869	.2750a	2927	.2756
2754	.739a	2812	*	2870	*	2928	*
2755	.730a	2813	*	2871	.788a	2929	*
2756	*	2814	.768	2872	.790a	2930	.809

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
2931	.809a	2989	*	3047	*	3105	.835b
2932	.809b	2990	.835f	3048	*	3106	*
2933	.810	2991	*	3049	.848d	3107	*
2934	.811	2992	.836	3050	.484b	3108	*
2935	.812a	2993	.836a	3051	.849	3109	*
2936	.813	2994	.836b	3052	.2766	3110	*
2937	.814	2995	*	3053	.849a	3111	*
2938	.815	2996	*	3054	.850	3112	*
2939	.2757	2997	*	3055	*	3113	*
2940	.815a	2998	*	3056	*	3114	*
2941	.2757a	2999	*	3057	*	3115	*
2942	.2757a	3000	*	3058	*	3116	*
2943	.816	3001	.837	3059	*	3117	.852
2944	.817	3002	.837a	3060	*	3118	.2767
2945	*	3003	*	3061	*	3119	.852a
2946	.821a	3004	.837b	3062	*	3120	.855
2947	.818	3005	*	3063	.850c	3121	.853a
2948	.818c	3006	.837c	3064	.850a	3122	*
2949	.818a	3007	.2761	3065	*	3123	.854a
2950	.819	3008	*	3066	.850b	3124	*
2951	.820	3009	.838	3067	*	3125	*
2952	.821	3010	.838a	3068	.484a	3126	.874a
2953	.2758	3011	*	3069	*	3127	.874b
2954	.822	3012	*	3070	*	3128	*
2955	*	3013	.839	3071	*	3129	*
2956	.823	3014	.840	3072	*	3130	*
2957	.2759	3015	.839a	3073	*	3131	*
2958	.826	3016	.843a	3074	*	3132	*
2959	.825	3017	*	3075	*	3133	*
2960	.825a	3018	.842e	3076	*	3134	*
2961	.824a	3019	.842d	3077	*	3135	*
2962	.826	3020	*	3078	*	3136	*
2963	.827	3021	.842	3079	*	3137	*
2964	.827b	3022	.842a	3080	*	3138	.910a
2965	.827a	3023	.842b	3081	*	3139	*
2966	.827c	3024	.842c	3082	*	3140	*
2967	*	3025	.843	3083	*	3141	*
2968	.828	3026	*	3084	*	3142	*
2969	.829	3027	.844	3085	*	3143	*
2970	*	3028	.2763	3086	*	3144	*
2971	*	3029	.2764	3087	*	3145	*
2972	*	3030	*	3088	*	3146	*
2973	.830	3031	*	3089	*	3147	*
2974	.831	3032	.845,846	3090	*	3148	.936d
2975	.832	3033	.846c	3091	*	3149	*
2976	.833	3034	.847	3092	*	3150	*
2977	*	3035	*	3093	.851a	3151	*
2978	.188a	3036	*	3094	*	3152	*
2979	*	3037	*	3095	.502b	3153	*
2980	.834	3038	*	3096	*	3154	.857a
2981	.835c	3039	.846a	3097	*	3155	*
2982	*	3040	*	3098	*	3156	*
2983	*	3041	*	3099	*	3157	*
2984	*	3042	*	3100	*	3158	*
2985	*	3043	*	3101	*	3159	*
2986	.835	3044	*	3102	*	3160	*
2987	.2760	3045	.848	3103	*	3161	.858
2988	.835a	3046	.2765	3104	.835e	3162	.858b

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
3163	.....*	3221	.....2770	3279	.....*	3337*
3164	.....*	3222	.....871b	3280	.....883b	3338	.....898b
3165	.....*	3223	.....*	3281	.....*	3339*
3166	.....*	3224	.....*	3282	.....1650e	3340*
3167	.....*	3225	.....872a	3283	.....884a	3341	.....899
3168	.....*	3226	.....*	3284	.....884b	3342	.....900a
3169	.....*	3227	.....872b	3285	.....*	3343*
3170	.....*	3228	.....*	3286	.....885	3344	.....901
3171	.....*	3229	.....*	3287	.....885a	3345	.....2774
3172	.....*	3230	.....*	3288	.....885b	3346	.....2774a
3173	.....858a	3231	.....872c	3289	.....887	3347*
3174	.....*	3232	.....*	3290	.....*	3348*
3175	.....859a	3233	.....872d	3291	.....*	3349	.....902a
3176	.....859	3234	.....*	3292	.....*	3350	.....901a
3177	.....*	3235	.....118	3293	.....888,889	3351	.....1999f
3178	.....*	3236	.....*	3294	.....*	3352	.....906a
3179	.....860	3237	.....*	3295	.....889b	3353	.....906b
3180	.....685b	3238	.....873	3296	.....*	3354*
3181	.....*	3239	.....*	3297	.....*	3355*
3182	.....861a	3240	.....1323	3298	.....*	3356*
3183	.....*	3241	.....*	3299	.....*	3357	.....905c
3184	.....*	3242	.....874c	3300	.....*	3358	.....2775b
3185	.....*	3243	.....874	3301	.....*	3359*
3186	.....68	3244	.....1423b	3302	.....890	3360*
3187	.....862	3245	.....875	3303	.....890a	3361*
3188	.....862a	3246	.....875a	3304	.....890b	3362*
3189	.....*	3247	.....875b	3305	.....*	3363	.....903
3190	.....863	3248	.....875c	3306	.....891	3364	.....904
3191	.....2768	3249	.....1480	3307	.....891a	3365	.....905
3192	.....*	3250	.....877a	3308	.....890c	3366	.....905b
3193	.....*	3251	.....1474	3309	.....*	3367	.....2775a
3194	.....*	3252	.....*	3310	.....*	3368	.....905a
3195	.....*	3253	.....*	3311	.....*	3369	.....906
3196	.....864	3254	.....876	3312	.....*	3370*
3197	.....844	3255	.....2771	3313	.....892	3371*
3198	.....865	3256	.....877	3314	.....892a	3372	.....907,908
3199	.....*	3257	.....879a	3315	.....*	3373	.....907a
3200	.....*	3258	.....*	3316	.....*	3374	.....907b
3201	.....866	3259	.....878	3317	.....*	3375*
3202	.....2769	3260	.....*	3318	.....893	3376*
3203	.....*	3261	.....879	3319	.....3028	3377*
3204	.....*	3262	.....*	3320	.....894	3378*
3205	.....867	3263	.....*	3321	.....2773	3379*
3206	.....867b	3264	.....888a	3322	.....895	3380*
3207	.....867b	3265	.....*	3323	.....1880c	3381	.....909
3208	.....867c	3266	.....*	3324	.....*	3382*
3209	.....867d	3267	.....880	3325	.....*	3383*
3210	.....*	3268	.....*	3326	.....896a	3384	.....910
3211	.....867e	3269	.....*	3327	.....1905b	3385*
3212	.....498	3270	.....*	3328	.....*	3386*
3213	.....868	3271	.....881	3329	.....893a	3387	.....918c
3214	.....868a	3272	.....2772	3330	.....2773a	3388*
3215	.....868b	3273	.....*	3331	.....896	3389*
3216	.....1098	3274	.....*	3332	.....897	3390*
3217	.....869a	3275	.....*	3333	.....897a	3391	.....913b
3218	.....870a	3276	.....882	3334	.....1973	3392*
3219	.....1125b	3277	.....883a	3335	.....898	3393	.....2776
3220	.....871a	3278	.....*	3336	.....898a	3394	.....913a

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
3395	.....*	3453	.....931b	3511	.....940a	3569	.....969a
3396	.....*	3454	.....*	3512	.....941	3570*
3397	.....*	3455	.....2243	3513	.....943	3571*
3398	.....*	3456	.....927	3514	.....943c	3572*
3399	.....914	3457	.....*	3515	.....943a	3573*
3400	.....*	3458	.....*	3516	.....943b	3574	.....1052a
3401	.....2156b	3459	.....*	3517	.....943g	3575*
3402	.....*	3460	.....*	3518	.....944	3576	.....970
3403	.....*	3461	.....*	3519	.....943d,e	3577	.....970a
3404	.....*	3462	.....928	3520	.....943f	3578*
3405	.....915	3463	.....928a	3521	.....*	3579*
3406	.....*	3464	.....*	3522	.....*	3580*
3407	.....917a	3465	.....928b	3523	.....948a	3581	.....971.1
3408	.....*	3466	.....*	3524	.....947a	3582	.....972
3409	.....916a	3467	.....929	3525	.....945a	3583	.....974
3410	.....2777	3468	.....929a	3526	.....946	3584	.....975
3411	.....916b	3469	.....*	3527	.....947	3585	.....975a
3412	.....*	3470	.....*	3528	.....947c	3586	.....975b
3413	.....*	3471	.....929.1	3529	.....947d	3587	.....961a
3414	.....*	3472	.....*	3530	.....947b	3588	.....976
3415	.....917	3473	.....*	3531	.....948b	3589	.....977a
3416	.....*	3474	.....930	3532	.....949	3590	.....953b
3417	.....918,919	3475	.....*	3533	.....951	3591	.....977b
3418	.....918a	3476	.....930b	3534	.....951a	3592*
3419	.....918b	3477	.....930a	3535	.....950	3593	.....954a
3420	.....918d	3478	.....*	3536	.....952	3594*
3421	.....*	3479	.....*	3537	.....953a	3595	.....967d
3422	.....918e	3480	.....*	3538	.....2783	3596	.....1366b
3423	.....920	3481	.....*	3539	.....953c	3597	.....979.1
3424	.....920a	3482	.....*	3540	.....*	3598*
3425	.....920b	3483	.....930c	3541	.....955	3599	.....979
3426	.....921	3484	.....*	3542	.....2784	3600	.....967c
3427	.....922	3485	.....*	3543	.....957	3601	.....1052c
3428	.....*	3486	.....931a	3544	.....957a	3602	.....956
3429	.....*	3487	.....2779	3545	.....957b	3603*
3430	.....*	3488	.....2780	3546	.....2785	3604	.....2804a
3431	.....*	3489	.....932a	3547	.....959	3605	.....985a
3432	.....*	3490	.....934a	3548	.....959a	3606	.....2789
3433	.....*	3491	.....936	3549	.....2786	3607	.....980
3434	.....*	3492	.....*	3550	.....959b	3608	.....980a
3435	.....*	3493	.....2781	3551	.....2786.1	3609*
3436	.....*	3494	.....*	3552	.....*	3610	.....980d
3437	.....*	3495	.....*	3553	.....960	3611	.....981a
3438	.....*	3496	.....*	3554	.....961	3612*
3439	.....*	3497	.....*	3555	.....961b	3613*
3440	.....*	3498	.....836	3556	.....942a	3614*
3441	.....*	3499	.....936a	3557	.....962	3615	.....982,983,984
3442	.....*	3500	.....*	3558	.....990a	3616	.....982b
3443	.....*	3501	.....*	3559	.....964	3617	.....982a
3444	.....929b	3502	.....936c	3560	.....*	3618	.....986a
3445	.....924	3503	.....*	3561	.....964f	3619	.....981b
3446	.....1905b	3504	.....936f	3562	.....*	3620*
3447	.....925	3505	.....*	3563	.....965,966	3621*
3448	.....926	3506	.....*	3564	.....967b	3622*
3449	.....*	3507	.....*	3565	.....*	3623	.....986b
3450	.....*	3508	.....936e	3566	.....*	3624	.....984a
3451	.....927a	3509	.....*	3567	.....*	3625*
3452	.....927b	3510	.....940	3568	.....969	3626*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
3627	.982g	3685	*	3742	.1033a	3800	.1057
3628	.980b	3686	*	3743	*	3801	.1058a
3629	.983a	3687	.1011d	3744	.2802	3802	.1059
3630	*	3688	.1071	3745	.2801	3803	.1060
3631	.982c	3689	.1011a	3746	*	3804	.1060a
3632	.985b	3690	.1011b	3747	*	3805	.1060c
3633	*	3691	.1012	3748	.1048a	3806	.1061
3634	.985,986	3692	*	3749	.1038a	3807	.1062
3635	.2788	3693	*	3750	.1039	3808	.1064
3636	*	3694	*	3751	*	3809	.2808
3637	.987	3695	*	3752	*	3810	*
3638	*	3696	*	3753	.1046b	3811	.1066
3639	.987a	3697	.1013	3754	.1040a	3812	*
3640	.987b	3698	.1013a	3755	.1040	3813	.1067
3641	*	3699	.1014	3756	*	3814	.1092a
3642	.988	3700	.1015	3757	*	3815	*
3643	*	3701	.1015a	3758	.1043	3816	.1060a
3644	.938	3702	.2794	3759	.1041	3817	*
3645	*	3703	*	3760	.1042	3818	*
3646	.991,991b	3704	.1009a	3761	*	3819	*
3647	.992	3705	.2795	3762	*	3820	.1071a
3648	.993,994,995	3706	.2796	3763	*	3821	.2809a
3649	.996	3707	.1016	3764	.2803	3822	*
3650	.994a	3708	.1016a	3765	.1013b	3823	.1071
3651	.964a,b	3709	.1022a	3766	.1044	3824	.1071a
3652	.2790	3710	.1017	3767	.1044a	3825	.2809b
3653	.998a	3711	.1018	3768	.1045	3826	.1071b
3654	.999a	3712	.1022b	3769	.1046	3827	.1077b
3655	.997	3713	.1026a,b	3770	.1047a	3828	.1074d
3656	*	3714	.1021a	3771	*	3829	*
3657	.999b	3715	.1025a	3772	.1048	3830	.1075a
3658	.1004a	3716	*	3773	.1048b	3831	.2810a
3659	*	3717	.1019	3774	*	3832	.1072
3660	.2791	3718	.1019a	3775	.949	3833	.1070b,1070c
3661	.999b	3719	.1020	3776	.949	3834	.1071c
3662	*	3720	.1020a	3777	*	3835	.1074h
3663	*	3721	.1022	3778	*	3836	.1074a,b
3664	.1000	3722	.1023,1024,	3779	*	3837	*
3665	.1001		1025,1026	3780	.1049	3838	*
3666	.1001a	3723	.1025c	3781	.1050a	3839	.1074f
3667	.1002	3724	.1025b	3782	.1050	3840	.1074a
3668	*	3725	.1023b	3783	.1050b	3841	*
3669	.1002a	3726	*	3784	.1051	3842	.1074c
3670	.1003	3727	.1023c	3785	.1051a	3843	.1074g
3671	.1003a	3728	.1027	3786	.1051b	3844	.1074e
3672	*	3729	.2798	3787	.1052	3845	*
3673	.2792	3730	.1029	3788	.1052b	3846	*
3674	.1005	3731	.1028	3789	.1053	3847	.1075
3675	.2793	3732	*	3790	.2805	3848	.2810
3676	.1007	3733	.1046a	3791	.1053a	3849	.1076
3677	.1006	3734	.1031	3792	.2805a	3850	*
3678	.1007	3735	.2799	3793	.1053b	3851	.1077,1077a
3679	*	3736	.1032	3794	*	3852	.1077b
3680	.1008	3737	.2800	3795	.1062a	3853	*
3681	.1008a	3738	.1035,1036,1037	3796	.1054a	3854	.1078a
3682	.1008b	3739	.1036	3797	.2806	3855	*
3683	.1010	3740	.1037a	3798	*	3856	.1079
3684	.1011c,e	3741	*	3799	.1055	3857	.1081

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
3858	1081a	3916	2816	3974	.52f	4032	.332a
3859	1082	3917	1112	3975	.52f	4033	.330c
3860	1083	3918	1114a	3976	.58a	4034	.332b
3861	2811	3919	*	3977	.2819	4035	.330d
3862	1084	3920	1115	3978	.85d	4036	*
3863	1085	3921	1115a	3979	.85e	4037	.340d
3864	*	3922	*	3980	.85f	4038	.1292a
3865	*	3923	*	3981	.117e	4039	.353m
3866	*	3924	1095a	3982	.118e	4040	.2657c
3867	1087,1088	3925	1116	3983	.2585a	4041	.361b
3868	1090	3926	1063	3984	.2820	4042	.367e
3869	1090b	3927	*	3985	.1138	4043	.367c
3870	*	3928	1116a	3986	.1138a	4044	.367d
3871	1091a	3929	*	3987	.1138b	4045	.370b
3872	*	3930	1098a	3988	1139,1140	4046	.1294b
3873	*	3931	1117	3989	.143a	4047	*
3874	1092	3932	1118	3990	.145e	4048	.1145
3875	1092b	3933	1118a	3991	.145f	4049	.2821
3876	*	3934	1118b	3992	.1141	4050	.386e
3877	*	3935	*	3993	.156e	4051	*
3878	1093	3936	*	3994	.168a	4052	.384a
3879	*	3937	1119	3995	.203b	4053	.385b
3880	1089a	3938	1120	3996	.212b	4054	.388c
3881	*	3939	1121	3997	.212b	4055	.1146a
3882	1089b	3940	1122a	3998	.214a	4056	.2665b
3883	1094	3941	*	3999	.1142	4057	.399k,l
3884	1085a	3942	1782b	4000	.239	4058	.1146
3885	1096	3943	1123	4001	.216b	4059	.1146
3886	1098	3944	1113a	4002	.1287a	4060	.1146b
3887	1113	3945	1113	4003	.220b	4061	.1147
3888	1100	3946	*	4004	.231e	4062	.2122d
3889	*	3947	1124	4005	.231d	4063	.1148a
3890	2813	3948	1124a	4006	*	4064	.411c
3891	1090a	3949	*	4007	.1282a	4065	.1304a
3892	1102a	3950	1125	4008	.232a	4066	.426c
3893	1102b	3951	1125a	4009	.233e	4067	.1146d
3894	1104b	3952	1126	4010	.245a	4068	*
3895	1101a	3953	1127c	4011	.255c	4069	.848h
3896	*	3954	1127a	4012	*	4070	.2669b
3897	1103	3955	1128a	4013	.270g	4071	.418c
3898	1104	3956	1131a	4014	*	4072	.420b
3899	1105a	3957	1129a	4015	.284c	4073	.423a
3900	2814	3958	1130	4016	.222d	4074	*
3901	1104a	3959	*	4017	*	4075	*
3902	*	3960	1131	4018	.292b	4076	*
3903	*	3961	2817	4019	*	4077	*
3904	2815	3962	*	4020	.307d	4078	.425
3905	1106	3963	1133a	4021	.309c	4079	.426c
3906	1106a	3964	2822	4022	.1144a	4080	*
3907	1107	3965	10b	4023	*	4081	*
3908	1107a	3966	1134	4024	*	4082	.426d
3909	1092a	3967	1135	4025	*	4083	.2674c
3910	1108	3968	*	4026	.315f,g	4084	*
3911	1109a	3969	2818	4027	*	4085	.413a
3912	*	3970	.40c	4028	*	4086	*
3913	1109	3971	1137a	4029	*	4087	.441b
3914	1089a	3972	1136	4030	.1144b	4088	*
3915	1111	3973	1139a	4031	*	4089	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
4090	.426c	4148	.877b	4206	.1172a	4264	.690e
4091	*	4149	*	4207	.552a	4265	*
4092	*	4150	.878b	4208	.1173	4266	*
4093	.848g	4151	.878c	4209	.556c	4267	.697a
4094	.449a	4152	.878d	4210	.558c	4268	.700b
4095	.452a	4153	*	4211	.559c	4269	.702a
4096	.453b	4154	.1226	4212	.559d	4270	.705e
4097	.455a	4155	.1583a	4213	.571b	4271	*
4098	.419b	4156	.887b	4214	.579a	4272	.1183
4099	*	4157	.1585b	4215	.579a	4273	.1183a
4100	.1149	4158	*	4216	.1176	4274	.718a
4101	.2822	4159	.152a	4217	.580c	4275	.719d
4102	.1150	4160	.1162	4218	.582f	4276	.719e
4103	.486a	4161	.893c	4219	.585f	4277	.1184
4104	*	4162	*	4220	.1181a	4278	.729b
4105	*	4163	.893d	4221	.1181b	4279	.1185a
4106	.1152c	4164	.1895c	4222	.1177	4280	.730b
4107	.1151	4165	.897b	4223	.2824	4281	.760d
4108	.498d	4166	.897c	4224	.588a,589a	4282	.760d
4109	.498d	4167	.1163	4225	.598j	4283	.1185b
4110	.500b	4168	.901b	4226	.598k	4284	.767d
4111	*	4169	.901c	4227	.600b	4285	.769d
4112	.502c	4170	.906c	4228	.604d	4286	.766b
4113	.509a	4171	.1164	4229	.1178,1179	4287	*
4114	.512d	4172	.907c,d	4230	.615b	4288	.784g
4115	.512d	4173	.1165	4231	.1180	4289	.777a
4116	.1152	4174	.909a	4232	*	4290	.783a
4117	.1153	4175	.910b,c	4233	*	4291	.2825
4118	.1152a,b	4176	*	4234	.623g	4292	.785a
4119	.1153a	4177	.1166	4235	*	4293	.786e
4120	.1152d	4178	.1244	4236	.633f	4294	.1352b
4121	*	4179	*	4237	.633g	4295	.1352a
4122	*	4180	.920d	4238	*	4296	.1352c
4123	.2514a	4181	.920e	4239	.1179a	4297	.1352e
4124	.1155	4182	*	4240	*	4298	.1352d
4125	.1155a	4183	*	4241	.644b	4299	.794a
4126	.212b	4184	.1168	4242	.1185c	4300	.1186a
4127	.1156	4185	.1167	4243	*	4301	.811a
4128	.1146	4186	.922c	4244	*	4302	.1354c
4129	.848e	4187	*	4245	.655b,c	4303	.815b
4130	.848f	4188	*	4246	.623h	4304	.818d
4131	.1158	4189	.1257b	4247	.660f	4305	.1187
4132	.1158a	4190	.929d	4248	*	4306	.1187a
4133	.1158b	4191	.1169	4249	*	4307	.1356a
4134	.1159	4192	*	4250	*	4308	*
4135	.1161	4193	.2823	4251	.655d	4309	*
4136	.1160	4194	.1169a	4252	.666d	4310	.1189
4137	*	4195	.936g	4253	.666e	4311	*
4138	.867f	4196	.522b	4254	.667b	4312	*
4139	.1161a	4197	.1170a	4255	.2732b	4313	*
4140	*	4198	.1171a	4256	.669d	4314	*
4141	.1456b	4199	*	4257	.623h or 655c	4315	.863a
4142	.1456b	4200	.534b	4258	*	4316	*
4143	.875d	4201	.535b	4259	*	4317	*
4144	.875f	4202	.539a	4260	.1182	4318	*
4145	.875e	4203	.2705a	4261	.673d,e	4319	*
4146	.875f	4204	.543c	4262	.673	4320	*
4147	.141f	4205	.1175a	4263	.676b	4321	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
4322	.....*	4380	.....1194d	4438	.....1199e	4496	.....1323f
4323	.....1190	4381	.....*	4439	.....*	4497	.....1212f
4324	.....*	4382	.....*	4440	.....*	4498	.....1327a
4325	.....1188	4383	.....1050c	4441	.....*	4499	.....1327b
4326	.....*	4384	.....1050d	4442	.....1199i	4500	.....1361a
4327	.....1191a	4385	.....1053c	4443	.....*	4501	.....1333c
4328	......875	4386	.....1062b	4444	.....*	4502	.....1340d
4329	.....1492b	4387	.....1056a	4445	.....*	4503	.....1214a
4330	.....1192	4388	.....1061a	4446	.....1199c	4504	......2836
4331	.....*	4389	.....*	4447	.....*	4505*
4332	.....*	4390	.....1195	4448	.....1201	4506*
4333	.....*	4391	......2826	4449	......2831	4507*
4334	.....930f	4392	.....1195a	4450	.....*	4508*
4335	.....*	4393	.....1195b	4451	.....1116b	4509*
4336	.....*	4394	.....1195e	4452	.....1205	4510	......2835b
4337	.....*	4395	.....1195c	4453	.....1206	4511*
4338	.....*	4396	.....1195d	4454	.....1207	4512	.....1370a
4339	.....930e	4397	.....1068a	4455	.....1124b	4513	.....1216
4340	.....936h	4398	......2827	4456	.....1127b	4514	.....1383c
4341	.....940b	4399	.....1068b	4457	.....1124d	4515	.....1383d
4342	......947	4400	.....1068c	4458	.....*	4516	.....1384d
4343	.....*	4401	.....*	4459	.....*	4517	.....1328a
4344	.....*	4402	.....1195f	4460	.....1224	4518	.....1412d
4345	.....948d	4403	.....1075b	4461	.....1146c	4519	.....1217
4346	.....948c	4404	.....1074i	4462	.....*	4520*
4347	.....1364d	4405	.....1201a	4463	.....1169b	4521	.....1213d
4348	.....961c	4406	......2831a	4464	.....1174a	4522	.....1218
4349	.....964c	4407	.....*	4465	.....1194b	4523	.....1223a
4350	.....964d	4408	.....1197c	4466	.....1194c	4524	.....1456c
4351	.....1033c	4409	.....*	4467	.....1199f	4525	.....1462c
4352	.....*	4410	.....1199d	4468	.....1199g	4526	.....1462d
4353	.....*	4411	.....1096a	4469	.....1220b	4527	......875g
4354	.....*	4412	.....1096b	4470	.....1248j	4528	.....1467c
4355	.....1193	4413	.....*	4471	.....1208	4529	.....1219
4356	.....980c	4414	.....1196,1197	4472	.....1248k	4530	.....1225
4357	.....982d	4415	......2828	4473	.....1255d	4531	.....1223b
4358	.....985c	4416	......2828a	4474	.....1259b	4532*
4359	.....985e	4417	.....1197a	4475	.....1259c	4533	.....1472b
4360	.....985d	4418	.....1196a	4476	.....1261b	4534	.....1475a
4361	......85g	4419	.....1197d	4477	.....1268d	4535	.....1374a
4362	.....991a	4420	.....1197b	4478	.....1208,1209	4536	.....1486d
4363	.....*	4421	.....1104c	4479	......2832	4537	.....1220
4364	.....995b	4422	.....1198	4480	.....1212,1213e	4538	.....1220a
4365	.....995c	4423	.....1198a	4481	......2833	4539	.....1482a
4366	.....*	4424	.....*	4482	.....1211	4540	.....1475a
4367	.....*	4425	.....1202a	4483	......2835	4541	.....1375c,1376a
4368	.....*	4426	.....1113b	4484	......2835a	4542	.....1221
4369	.....964d	4427	.....1199,1200	4485	.....1291.1b	4543	.....1494a
4370	.....1000a	4428	.....1199a	4486	......2834	4544	.....1221
4371	.....1014a	4429	.....*	4487	.....1213	4545	.....1376b
4372	.....1008c	4430	......2829a	4488	.....1213b	4546	.....1506d
4373	.....1014b	4431	......2830a	4489	.....1213c	4547	.....1506e
4374	.....1008d	4432	.....1199h	4490	.....1213a	4548	.....1518b
4375	.....1019b	4433	......2928b	4491	.....1309a	4549	.....1223
4376	.....1194	4434	.....1115b	4492	.....1316b	4550	.....1380a
4377	.....1194a	4435	.....*	4493	.....1319c	4551	.....1380b
4378	.....1368f	4436	.....1199b	4494	.....1323e	4552	.....1525a
43791033b	44372829c	4495*	45531530a

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
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45551534c	46141643a	46721231	47302011f
45561534b	46151644e	46731398c	47311236
4557	.....1540e	4616	.....1650g	4674	.....1398d	4732*
4558	.....*	4617	.....1650f,1651b	4675	.....1398f	4733	.....2026a
4559	.....*	4618	.....1651b	4676	.....1398g	4734	.....2031a
4560	.....1224	4619	.....*	4677	.....*	4735	.....2039b
4561	.....877b	4620	.....1666f	4678	.....1398g	4736	.....2039c
4562	.....141e	4621	.....1668a	4679	.....1885c	4737*
4563	.....1551c	4622	.....1675d	4680	.....1232	4738	.....2044b
4564	.....1551e	4623	.....1675e	4681	.....*	4739*
4565	.....1551d	4624	.....1679a	4682	.....1234a	4740	.....2057a
4566	.....1553f	4625	.....1684c	4683	.....1400a	4741	.....2056b
4567	.....2896c	4626	.....1692d	4684	.....1881a	4742	.....2057a
4568	.....1554b	4627	.....1686c	4685	.....1885d,e	4743	.....1237
4569	.....1556h	4628	.....1689b	4686	.....1885g,i	4744	.....2063d
4570	.....1560f	4629	.....1692d	4687	.....1887b	4745	.....2068c
4571	.....1226	4630	.....1692d	4688	.....1889b	4746	.....2068f
4572	.....*	4631	.....1704a	4689	.....1895d	4747	.....2077d
4573	.....*	4632	.....*	4690	.....1896a	4748	.....2086a
4574	.....1567d	4633	.....1694c	4691	.....1895e	4749	.....2086b
4575	.....1649a	4634	.....1694d	4692	.....1898a	4750	.....2083b
4576	.....1571a	4635	.....1694e	4693	.....1898a	4751	.....1248a,c
4577	.....2837	4636	.....1588d	4694	.....1898b	4752	.....1249a
4578	.....1227a	4637	.....1702c	4695	.....1400b	4753	.....1248b
4579	.....1227b	4638	.....*	4696	.....1233a	4754	.....1238
4580	.....1575b	4639	.....1708a	4697	.....1233b	4755*
4581	.....1578a	4640	.....*	4698	.....1919e	4756	.....2839
4582	.....*	4641	.....*	4699	.....1889c	4757*
4583	.....1581a	4642	.....1713e	4700	.....1919f	4758	.....2095i
4584	.....*	4643	.....1711i	4701	.....1940c	4759	.....2095g,h
4585	.....1581b	4644	.....*	4702	.....896e	4760	.....1239b
4586	.....*	4645	.....1731b	4703	.....1943d	4761	.....2097f
4587	.....*	4646	.....1390a	4704	.....1948c	4762*
4588	.....1583b	4647	.....1390b	4705	.....1948c	4763	.....2097f
4589	.....1588a	4648	.....*	4706	.....*	4764*
4590	.....*	4649	.....*	4707	.....1950b	4765	.....2102a
4591	.....1228	4650	.....1745a	4708	.....*	4766	.....2103b
4592	.....1228a	4651	.....1392b	4709	.....*	4767	.....2103c
4593	.....1602	4652	.....1768c	4710	.....1953d	4768	.....2103d
4595	.....1606a	4653	.....1769d	4711	.....1234	4769	.....2109b
4596	.....1577e	4654	.....1392d	4712	.....1973f	4770	.....2110a
4597	.....*	4655	.....1774e	4713	.....*	4771	.....2117b
4598	.....1230b	4656	.....1778b	4714	.....1235	4772	.....2113c
4599	.....1613a	4657	.....1777b	4715	.....1972b	4773	.....2114b
4600	.....1229	4658	.....1392e	4716	.....1237a	4774	.....2117c
4601	.....*	4659	.....1792c	4717	.....1409c	4775	.....1240
4602	.....*	4660	.....1394b	4718	.....1409d	4776	.....2840a
4603	.....1230	4661	.....1394c	4719	.....*	4777	.....1240a
4604	.....1230a	4662	.....1802g	4720	.....1990f	4778*
4605	.....1624k	4663	.....*	4721	.....1991d	4779	.....2840b
4606	.....2912a	4664	.....1827a	4722	.....*	4780	.....1240b
4607	.....1624i	4665	.....1828c	4723	.....1994c	4781	.....1241
4608	.....1624j	4666	.....1832a	4724	.....1995a	4782*
4609	.....1624l,m	4667	.....1842b	4725	.....1999b	4783	.....2124a
4610*	46681854f	47262004a	47841242
46111627e	46691854e	47271124e	4785*
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INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
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47901243	4848*	49052263b	49632493a
47912133h	48492222L	49062257c	49641264a
4792*	4850*	49073031a	4965*
47932137a	4851*	49082387c	49661268c
47942137b	4852*	49092264.1d	4967*
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4796*	4854*	49111258c	49691265
47972140a	48551421d	49121258a	49701266
47982140a	48561421f	4913*	49712511c
4799	.....1243	4857	.....2299a	4914	.....1258d	4972	.....1066a
4800	.....2143c	4858	.....1421g	4915	.....1259a	4973	.....2516d
4801	.....2151c	4859	.....1421d	4916	.....2394d,e	4974	.....2522e
4802	.....2152a	4860	.....1425a	4917	.....2394f	4975	.....1267a
4803	.....1244	4861	.....*	4918	.....*	4976	.....1443b
4804	.....2841	4862	.....2303b	4919	.....*	4977*
4805	.....1242a	4863	.....1252	4920	.....*	4978	.....2880a
4806	.....1239a	4864	.....1421h	4921	.....*	4979	.....1443c
4807	.....*	4865	.....2320b	4922	.....*	4980*
4808	.....2159c	4866	.....2321c	4923	.....2409f	4981*
4809	.....*	4867	.....2321d	4924	.....2410e,f	4982*
4810	.....*	4868	.....2323e	4925	.....*	4983*
4811	.....*	4869	.....2234a	4926	.....2412f	4984	.....1421
4812	.....*	4870	.....*	4927	.....*	4985	.....1268
4813	.....*	4870	.....2325b	4928	.....2412g	4986	.....1268a
4814	.....1248i	4871	.....1253	4929	.....2414f	4987	.....1268b
4815	.....1248h	4872	.....1254	4930	.....1518b	4988	.....1268c
4816	.....2164c	4873	.....*	4931	.....2414g	4989*
4817	.....2163e	4874	.....1427b	4932	.....2421c	4990*
4818	.....2163f	4875	.....2339b	4933	.....2426a	4991	.....1443d
4819	.....2165c	4876	.....2339b	4934	.....2432b	4992*
4820	.....2169b	4877	.....*	4935	.....1260a	4993*
4821	.....*	4878	.....2340c	4936	.....*	4994	.....1269
4822	.....*	4879	.....2341a	4937	.....2434a,b	4995	.....1358a
4823	.....2176a	4880	.....2344e	4938	.....2434c,d	4996*
4824	.....*	4881	.....2241a	4939	.....1534d	4997	.....1270
4825	.....*	4882	.....2426a	4940	.....2442b	4998	.....1271
4826	.....*	4883	.....1423a	4941	.....2443c	4999	.....1322a
4827	.....2186f	4884	.....1250	4942	.....2441c	5000	.....1271a
4828	.....2186f	4885	.....2246b	4943	.....1261a	5001	.....1272
4829	.....2185b	4886	.....1255	4944	.....2460a	5002	.....1272a
4830	.....2185c	4887	.....2842	4945	.....2452c	5003	.....1273
4831	.....*	4888	.....1255a,b	4946	.....2454b	5004	.....1273a
4832	.....2196c	4889	.....2370a	4947	.....2458c	5005	.....1273b
4833	.....2199a	4890	.....1905f	4948	.....2454c	5006	.....1274
4834	.....1245	4891	.....2369b	4949	.....2454d	5007	.....1274a,1274b
4835	.....2212b	4892	.....2370b	4950	.....2456a	5008	.....1275
4836	.....2209a	4893	.....2370c	4951	.....2288a	5009	.....1275a
4837	.....2210b	4894	.....2372b	4952	.....2464a	5010	.....1276
4838	.....1246	4895	.....2251a	4953	.....3049a	5011*
4839	.....1247a	4896	.....2374b	4954	.....*	5012	.....1277
4840	.....2215f	4897	.....1256	4955	.....2292d	5013	.....2843
4841	.....2215g	4898	.....*	4956	.....*	5014	.....1278
4842	.....2215h	4899	.....1255c	4957	.....*	5015	.....1279,1280
4843	.....1248	4900	.....1257	4958	.....1251	5016	.....1277b
48441248e	49011257a	49591262	50172843b

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
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5021*	50791302a	51371335,1336	51951354b
5022*	50801304	5138547d	5196*
50232844	50811299b	51391340b	51971355
5024	.....1281	5082	.....1299c	5140	.....1337	5198	.....1355a,1355b
5025	.....*	5083	.....1305	5141	.....1338a	5199*
5026	.....*	5084	.....1306	5142	.....2857	5200*
50271282	50852851	51431339	52011356
5028*	50861307	51441340	52022861
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50301277a	50881308a	51461323b	52041311c
50311277c	50891320a	5147*	52051319b
5032	.....*	5090	.....1309,1310	5148	.....1341	5206	.....1302b
5033	.....1283	5091	.....1311	5149	.....*	5207	.....1323c
5034	.....1286	5092	.....1311a	5150	.....1344b	5208	.....2862
5035	.....1284a,1284b	5093	.....1311b	5151	.....*	5209	.....1326a
50361285a	50942853a,b	5152*	5210*
5037*	50951312	51531349b	52111327
50381286a	5096*	51541349c	52121359
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50401285c	50981313	51561346c	52141360
5041*	50991313a	51571342	52151360a
5042	.....1287	5100	.....1313b	5158	.....1343a,b	5216	.....1333b
5043	.....2845	5101	.....1314	5159	.....1342a	5217	.....1362
5044	.....*	5102	.....1315,1316	5160	.....*	5218	.....1362a,b
5045	.....1288a	5103	.....2852	5161	.....*	5219	.....1362c
5046	.....1289	5104	.....1315a	5162	.....1344	5220	.....1363a
5047	.....2846	5105	.....1316a	5163	.....*	5221	.....1364
5048	.....1289a	5106	.....1317	5164	.....1344a	5222	.....1364b
5049	.....2846a	5107	.....1318	5165	.....1344c	5223	.....1364a
5050	.....1290	5108	.....1318a,b	5166	.....*	5224*
5051	.....1290a	5109	.....*	5167	.....*	5225	.....1364c
5052	.....*	5110	.....1319	5168	.....128a	5226	.....1365a
5053	.....2847	5111	.....2854	5169	.....1345	5227	.....1365a
5054	.....1290b	5112	.....1319a	5170	.....1346,1346a,b	5228	.....1365a
5055	.....1291	5113	.....*	5171	.....*	5229	.....1365a
50561291a	5114*	51721348	52301366
50571289b	51151321	51731348a	52311366a
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50601293	51181323	5176*	52341368
50611293a	5119*	5177*	52351368a
50621294	51201324	51781349a,1350a	52361368b
5063	.....1294a	5121	.....*	5179	.....*	5237	.....1368c
5064	.....1295	5122	.....2855	5180	.....1347b	5238	.....1369
5065	.....1296	5123	.....1325	5181	.....1351	5239	.....1370
5066	.....1297	5124	.....1325a	5182	.....2859	5240	.....224
5067	.....1301a	5125	.....1326	5183	.....1323a,1351a	5241*
5068	.....1299	5126	.....*	5184	.....*	5242*
5069	.....2848	5127	.....1327	5185	.....1351b	5243	.....1161
5070	.....*	5128	.....1328	5186	.....1352	5244	.....1371a
50711299a	5129*	51871353b	52452864
5072*	51301329,1330	51881355c	52461372a
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INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
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52531469	53111394a	53691333a	54271450a
52541373	53122868	5370*	54281451
5255	.....1374	5313	.....2868a	5371	.....*	5429	.....1452
5256	.....2865	5314	.....1395	5372	.....2115	5430	.....1453a
5257	.....1375b,1377a	5315	.....1395a	5373	.....1420	5431	.....1453
5258	.....1375,1377	5316	.....1331c	5374	.....*	5432	.....1452
5259	.....1376	5317	.....1396	5375	.....1421	5433	.....1455
5260	.....2866	5318	.....*	5376	.....2874	5434*
5261	.....2866a	5319	.....1857c	5377	.....1425	5435	.....1455a
5262	.....1375a	5320	.....*	5378	.....1424	5436*
5263	.....1378	5321	.....*	5379	.....1421	5437	.....1456
5264	.....1379	5322	.....1405b,1406a	5380	.....1426	5438	.....1456a
5265	.....1380	5323	.....1397	5381	.....1422	5439	.....1456b
5266	.....1511	5324	.....1398	5382	.....1428	5440	.....1457
5267	.....2889	5325	.....1398a	5383	.....1427	5441	.....1457b
5268	.....1382	5326	.....2869	5384	.....1429	5442	.....1457a
5269	.....*	5327	.....1399,1400,1401	5385	.....1421a	5443	.....3003
5270	.....*	5328	.....1405c	5386	.....1427a	5444*
5271	.....1389d,e	5329	.....1402	5387	.....1421b,1421c	5445	.....1458
5272	.....*	5330	.....2870	5388	.....1428a	5446	.....2882
5273	.....1384b,1385a	5331	.....1402a	5389	.....2875	5447	.....1458a
5274	.....1383	5332	.....1403a	5390	.....1435a	5448	.....1458a
5275	.....1383a	5333	.....1398b	5391	.....1430	5449	.....1458b
5276	.....1384	5334	.....*	5392	.....1430a	5450	.....1458c
5277	.....*	5335	.....*	5393	.....1431	5451	.....1458d
5278	.....1384a	5336	.....1407a	5394	.....1432	5452	.....2883
5279	.....*	5337	.....1404	5395	.....1433	5453*
5280	.....*	5338	.....2871	5396	.....2876	5454*
5281	.....*	5339	.....1405d	5397	.....1433a	5455*
5282	.....1384c	5340	.....1405	5398	.....1434	5456	.....1459
5283	.....*	5341	.....1407	5399	.....1434a	5457	.....2884
5284	.....*	5342	.....1408a	5400	.....2266	5458	.....1462a
5285	.....1386a	5343	.....2872	5401	.....1435,1436	5459	.....1460a
5286	.....1387	5344	.....1409	5402	.....1436a	5460	.....2885
5287	.....1388	5345	.....1409a	5403	.....2877	5461	.....1461
5288	.....1389a	5346	.....*	5404	.....1437	5462	.....1462
5289	.....1388a	5347	.....1409b	5405	.....1438	5463	.....2886
5290	.....1389b	5348	.....1410a	5406	.....1439	5464	.....1463a
5291	.....1389c	5349	.....1411a	5407	.....2878	5465	.....1464
5292	.....*	5350	.....1410b	5408	.....1441	5466	.....1466
5293	.....*	5351	.....1410c	5409	.....1441a	5467	.....1465
5294	.....*	5352	.....1412	5410	.....1440a,1440b	5468	.....1467a
5295	.....*	5353	.....*	5411	.....1443a	5469	.....1468a
5296	.....1388b	5354	.....1996	5412	.....2879	5470	.....1468b
5297	.....*	5355	.....1412b	5413	.....1442	5471*
5298	.....*	5356	.....1412c	5414	.....1443	5472	.....1469
5299	.....1330a,1331b	5357	.....1417a	5415	.....2880	5473	.....1470
5300	.....*	5358	.....1413	5416	.....*	5474	.....1462b
5301	.....1390	5359	.....1413a	5417	.....*	5475	.....1471a
5302*	53601413b	5418*	5476*
53031393a	53611414	5419*	5477*
5304*	53621415,1416	54201444	54781474a
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53061391	53641416a	54221446	54801474
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INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
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5485*	55421506a	56001537b	5658*
54861478	5543*	56011535	56591553e
54872888	55441504	56021536	5660*
5488	.....1479	5545	.....1505	5603	.....1537	5661*
5489	.....1479	5546	.....1505a	5604	.....1537a	5662*
5490	.....1478a	5547	.....1505b	5605	.....1538c	5663*
5491	.....2888a	5548	.....*	5606	.....1539	5664*
5492	.....1478b	5549	.....1506	5607	.....1539a	5665*
5493	.....1480	5550	.....1506b	5608	.....1540	5666	.....1554
5494	.....1480	5551	.....1506c	5609	.....2891a	5667	.....1555a
5495	.....*	5552	.....1507b	5610	.....1540d	5668	.....1556f,g
5496	.....1481	5553	.....1508a	5611	.....*	5669	.....1556f,g
5497	.....1472a	5554	.....*	5612	.....1540a	5670	.....1555
5498	.....1482	5555	.....*	5613	.....2891b	5671	.....1555b
5499	.....1482a	5556	.....1509	5614	.....*	5672	.....1554a
5500	.....1483	5557	.....1510	5615	.....1540e	5673	.....2896b
5501	.....1483a,1484	5558	.....1510a	5616	.....*	5674	.....1556
5502	.....1485	5559	.....2889	5617	.....*	5675	.....2897
5503	.....1486	5560	.....1512	5618	.....*	5676	.....1556a
5504	.....1486a	5561	.....1516a	5619	.....1541	5677*
5505	.....1486a	5562	.....*	5620	.....1549a	5678	.....1556d
5506	.....1486b	5563	.....1513	5621	.....1542	5679	.....1556c
5507	.....1486c	5564	.....1514	5622	.....2892	5680*
5508	.....1486e	5565	.....*	5623	.....*	5681*
5509	.....1469a	5566	.....1515	5624	.....*	5682*
5510	.....1487	5567	.....1517	5625	.....*	5683*
5511	.....*	5568	.....1518	5626	.....*	5684*
5512	.....*	5569	.....1518a	5627	.....1480a	5685	.....1557
5513	.....*	5570	.....*	5628	.....1543	5686	.....1558
5514	.....1488	5571	.....*	5629	.....1543a	5687	.....1558a
5515	.....*	5572	.....1520	5630	.....1544	5688	.....1558b
5516	.....*	5573	.....*	5631	.....1545	5689	.....1559
5517	.....*	5574	.....*	5632	.....2893	5690	.....1559a
5518	.....1489,1490	5575	.....1521	5633	.....1546,1547	5691	.....1559b
5519	.....1492c	5576	.....*	5634	.....1527d	5692	.....1575a
5520	.....1492d	5577	.....1522	5635	.....2292	5693	.....1563a
5521	.....1492d	5578	.....*	5636	.....1548	5694	.....1560e
5522	.....1491	5579	.....1523	5637	.....1549	5695	.....1560a
5523	.....1492e	5580	.....1524	5638	.....1549.1	5696	.....1560c
5524	.....*	5581	.....*	5639	.....*	5697	.....1560b
5525	.....*	5582	.....1525	5640	.....1550	5698*
5526	.....1475,1492, 2259,2260	5583	.....2890	5641	.....1551	5699	.....1560d
5527	.....*	5584	.....1526	5642	.....2894	5700*
5528	.....1493	5585	.....1527a	5643	.....1551a	5701	.....1561
5529	.....1493b	5586	.....1527c	5644	.....*	5702	.....1562
5530	.....1493a	5587	.....1527f	5645	.....1574a	5703	.....1565a
5531	.....1493c,d	5588	.....1527e	5646	.....1552a	5704	.....1565c
5532	.....1494	5589	.....1527b	5647	.....1553	5705	.....2899
5533	.....1495,1496	5590	.....1528b	5648	.....2896	5706	.....1565b
5534	.....1497,1498	5591	.....1528	5649	.....2896a	5707	.....1576b
55351499	55921538a	56501553a	57081564a
55361507a	5593*	5651*	57092898
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		55961532,1534	5654*	5712878a

INDEX

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5716	1566a	5774	1582,1583	5832	*	5890	1583d
5717	*	5775	1582a	5833	1598b	5891	*
5718	*	5776	2903	5834	*	5892	1615
5719	1568c	5777	1665b	5835	1599a	5893	*
5720	*	5778	*	5836	*	5894	2907
5721	*	5779	1584	5837	*	5895	1616a
5722	*	5780	*	5838	*	5896	*
5723	*	5781	1585	5839	*	5897	*
5724	*	5782	1587	5840	*	5898	*
5725	*	5783	1588	5841	*	5899	*
5726	*	5784	2904	5842	1600	5900	*
5727	1568	5785	1589a	5843	2772b	5901	*
5728	1565c	5786	1586	5844	1601,1602	5902	*
5729	*	5787	1586a	5845	1604a	5903	1588b
5730	1568a	5788	1586b,c	5846	1609a	5904	*
5731	1568.1	5789	1590	5847	1603	5905	*
5732	2900	5790	1592	5848	1605,1606,1607	5906	1617
5733	*	5791	1591	5849	1608,1608b	5907	*
5734	*	5792	1591a	5850	1608a	5908	1619
5735	*	5793	*	5851	*	5909	1618
5736	1568	5794	1596a	5852	*	5910	*
5737	1570,1571,1572	5795	1654a	5853	*	5911	1621a
5738	*	5796	2920a	5854	*	5912	*
5739	1572a	5797	1596b	5855	*	5913	1620
5740	*	5798	*	5856	1577d	5914	1620a
5741	*	5799	1593	5857	*	5915	*
5742	1573	5800	1594,1595	5858	*	5916	1621
5743	1574	5801	1594b	5859	*	5917	*
5744	*	5802	*	5860	1610	5918	*
5745	*	5803	*	5861	1610a	5919	1622
5746	1575	5804	*	5862	*	5920	1624p
5747	*	5805	1594a	5863	*	5921	1624p
5748	1559a	5806	*	5864	*	5922	2908
5749	1576	5807	1596c	5865	1631a	5923	1628a
5750	1576a	5808	1596d	5866	*	5924	2909a
5751	2901	5809	*	5867	*	5925	*
5752	*	5810	1596	5868	1611	5926	1623a
5753	1577	5811	*	5869	1612a,1613	5927	1624
5754	1577b	5812	*	5870	2906	5928	2909e
5755	*	5813	*	5871	*	5929	1624a
5756	1578	5814	*	5872	*	5930	1624c,d
5757	*	5815	*	5873	*	5931	2910
5758	2902	5816	*	5874	*	5932	1580b
5759	1579b	5817	*	5875	*	5933	*
5760	1580d	5818	*	5876	*	5934	1630c
5761	*	5819	*	5877	*	5935	*
5762	*	5820	*	5878	*	5936	1636a
5763	1579	5821	*	5879	*	5937	1625
5764	1579a	5822	1596e	5880	*	5938	1625a
5765	1580	5823	1597	5881	*	5939	1626
5766	1580a,b	5824	2905	5882	*	5940	1624b
5767	1580c	5825	*	5883	*	5941	*
5768	1579c	5826	1598	5884	*	5942	1624e
5769	1631a	5827	*	5885	*	5943	2909d
5770	1612	5828	1598a	5886	*	5944	1624f

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
5945	1624g,h	6003	*	6061	*	6119	1676a
5946	2909c	6004	1641	6062	*	6120	1676b
5947	1625b	6005	1640d	6063	*	6121	1676c
5948	1628b	6006	1643	6064	1659	6122	1676d
5949	1627c	6007	*	6065	2923	6123	1677
5950	1627d	6008	*	6066	1659a	6124	1678a
5951	1635a	6009	1644	6067	*	6125	1585a
5952	1624e	6010	1644a	6068	*	6126	*
5953	1627,1628	6011	1644b	6069	*	6127	1680
5954	2911	6012	1644c	6070	*	6128	1680a
5955	1627a	6013	1644d	6071	1660a	6129	1680b
5956	1629	6014	1645,1646	6072	1660	6130	*
5957	2912	6015	2917	6073	1661	6131	1681,1682
5958	1630a	6016	1645a,b	6074	2924	6132	2926
5959	1630b	6017	*	6075	1662,1663	6133	1681a
5960	*	6018	*	6076	1662a,b	6134	*
5961	*	6019	*	6077	1662a	6135	1682a
5962	*	6020	*	6078	*	6136	2926a
5963	*	6021	*	6079	1582b	6137	1683
5964	*	6022	*	6080	1664	6138	*
5965	1632	6023	*	6081	*	6139	*
5966	1633	6024	*	6082	1665a	6140	1684
5967	2913	6025	1647a	6083	1664a	6141	1684a
5968	1634	6026	1648	6084	*	6142	*
5969	1634	6027	1648a	6085	*	6143	1684b
5970	1635	6028	1648b	6086	1670a	6144	*
5971	1640a,e	6029	1649	6087	1666,1667	6145	2930a
5972	2914	6030	1650,1653	6088	2925	6146	2930a
5973	1640b	6031	1651,1652	6089	1666a,1667a	6147	*
5974	2915	6032	2918	6090	1666b,1667b	6148	1686
5975	1637	6033	2919	6091	1667c	6149	1687a
5976	1226	6034	*	6092	1666c	6150	1689
5977	1637a	6035	1652a	6093	1666e	6151	2927
5978	1640b	6036	*	6094	1666d	6152	*
5979	1637b	6037	1652b	6095	1669	6153	1689a
5980	1640f	6038	1652b	6096	1671a	6154	1685a,b
5981	*	6039	1652c	6097	1670b	6155	1690b
5982	1637c	6040	1652e	6098	887a	6156	1687a
5983	1642	6041	1652d	6099	1673d	6157	1685c
5984	1642a	6042	*	6100	*	6158	1690a
5985	*	6043	*	6101	1672	6159	*
5986	*	6044	*	6102	1672a	6160	1688d
5987	*	6045	1651a	6103	1672b	6161	1686a
5988	*	6046	*	6104	1672c	6162	1686b
5989	*	6047	*	6105	1674	6163	*
5990	*	6048	*	6106	1673c	6164	*
5991	*	6049	1655,1656	6107	*	6165	1691
5992	*	6050	2921	6108	1673a	6166	*
5993	*	6051	1655a	6109	1673b	6167	2928
5994	2916	6052	*	6110	1674b	6168	1692
5995	1645c	6053	1655a	6111	*	6169	1692a
5996	*	6054	*	6112	*	6170	1691a
5997	1638a	6055	*	6113	1675	6171	1694
5998	1639	6056	2922	6114	1675a	6172	1692b
5999	1639a	6057	1657a	6115	1675b	6173	2929
6000	*	6058	1657b	6116	1675c	6174	1698
6001	1639b,c	6059	1658c	6117	1676	6175	1698c
6002	*	6060	1658a,b	6118	1676e	6176	1705b,c

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
6177	.....*	6234	.....1713b	6292	.....1730a	6350	.....1758b
6178	.....1702a	6235	.....1711a	6293	.....1731	6351	.....1759
6179	.....*	6236	.....2932	6294	.....1731a	6352	.....1760a
6180	.....*	6237	.....1711c	6295	.....*	6353	.....2937
6181	.....1692c	6238	.....1714	6296	.....1732	6354	.....1761a
6182	.....1699a	6239	.....1714a	6297	.....1732a	6355*
6183	.....1701a	6240	.....1711b	6298	.....1733	6356	.....1761b
6184	.....1702b	6241	.....1711h	6299	.....1734	6357	.....1762
6185	.....1705a	6242	.....1711e	6300	.....*	6358	.....1764
6186	.....1694	6243	.....2932a	6301	.....*	6359	.....1764
6187	.....1694a	6244	.....1715	6302	.....1734a	6360	.....1763
6188	.....1695	6245	.....1716,1717	6303	.....*	6361	.....2938
6189	.....1695b	6246	.....2933	6304	.....1734b	6362	.....1764
6190	.....1695a	6247	.....1716a	6305	.....*	6363	.....1764a,b
6191	.....1698	6248	.....1717a	6306	.....1734c	6364*
6192	.....1696	6249	.....1717c	6307	.....1735	6365	.....1765a
6193	.....1698a	6250	.....1717b	6308	.....1736	6366	.....1738
6194	.....1696a	6251	.....1718a	6309	.....1737	6367*
6195	.....1698b	6252	.....1718b	6310	.....1738	6368	.....1741a
6196	.....1697a	6253	.....1718	6311	.....1739	6369*
6197	.....*	6254	.....*	6312	.....*	6370	.....1770
6198	.....*	6255	.....*	6313	.....1740	6371	.....1766a
6199	.....1705b	6256	.....1650b	6314	.....1740b	6372*
6200	.....*	6257	.....1719	6315	.....1741	6373*
6201	.....1701	6258	.....1650c	6316	.....*	6374	.....1738
6202	.....1700	6259	.....1719a	6317	.....*	6375	.....1747b
6203	.....1700a	6260	.....1719b	6318	.....*	6376*
6204	.....*	6261	.....1650d	6319	.....*	6377*
6205	.....1701b	6262	.....*	6320	.....1742	6378	.....1767a
6206	.....1702	6263	.....2934	6321	.....1743	6379	.....1767b
6207	.....1703	6264	.....1719a	6322	.....*	6380*
6208	.....*	6265	.....*	6323	.....1744	6381	.....1768
6209	.....1705	6266	.....1721c	6324	.....*	6382	.....1768a
6210	.....1706a	6267	.....1721d	6325	.....*	6383	.....1768b
6211	.....1715a	6268	.....2935	6326	.....*	6384*
6211'	.....2931	6269	.....*	6327	.....1745,1746,1800	6385	.....1769
6212	.....1707a	6270	.....*	6328	.....1747	6386	.....2939
6213	.....1708,1709	6271	.....*	6329	.....1748	6387	.....2939a
6214	.....*	6272	.....1720	6330	.....1747a	6388	.....1769a
6215	.....*	6273	.....*	6331	.....1750	6389*
6216	.....1713c	6274	.....*	6332	.....1749	6390	.....1769b
6217	.....1713d	6275	.....1721	6333	.....1750a	6391	.....1769c
6218	.....1711d	6276	.....1721b	6334	.....*	6392	.....2939b
6219	.....1716b	6277	.....1721a	6335	.....1751,1752	6393	.....1771
6220	.....*	6278	.....*	6336	.....*	6394*
6221	.....*	6279	.....1722	6337	.....1753a	6395	.....1772
6222	.....*	6280	.....1723	6338	.....1753	6396*
6223	.....1714b	6281	.....*	6339	.....1754	6397*
6224	.....1711f	6282	.....1724a	6340	.....1755	6398	.....1773
6225	.....1712	6283	.....1723a	6341	.....1759a,b	6399	.....2940
6226	.....1712b	6284	.....1725	6342	.....1756	6400	.....1773a
6227	.....1712a	6285	.....1725a	6343	.....1756a	6401*
6228	.....*	6286	.....1726,1727	6344	.....1756c	6402	.....2940a
6229	.....1710	6287	.....1726a	6345	.....1756b	6403	.....1774
6230	.....*	6288	.....1727a	6346	.....1757	6404*
6231	.....1713	6289	.....1727b	6347	.....2936	6405	.....1774a
6232	.....*	6290	.....1728	6348	.....1758	6406*
6233	.....1713a	6291	.....1729a	6349	.....1758a	6407*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
6406	*	6464	*	6522	*	6580	1840
6407	*	6465	*	6523	2944	6581	1841
6408	*	6466	1792	6524	1813,1814,1815	6582	1844
6409	*	6467	1792a	6525	1813a	6583	*
6410	*	6468	1792b	6526	1813b	6584	1845
6411	*	6469	*	6527	1816	6585	1842
6412	1774b,c	6470	1793	6528	1816a	6586	1846
6413	1774d	6471	1793a	6529	1809a	6587	1842a
6414	1776b	6472	1793b	6530	1826b	6588	1846a
6415	1776c	6473	1794	6531	1817a	6589	1843
6416	1776d	6474	*	6532	1818a	6590	2949
6417	1776e	6475	1795	6533	1819	6591	2949a
6418	1775a	6476	1796	6534	*	6592	1847
6419	1776	6477	1801a	6535	*	6593	1849
6420	*	6478	1797	6536	1821	6594	1849
6421	*	6479	1797a	6537	2945	6595	1862a
6422	1772a	6480	1798	6538	1821a	6596	1850
6423	1772a	6481	1799	6539	1820	6597	1859a
6424	1777	6482	1799a	6540	*	6598	1851
6425	1777a	6483	*	6541	1821b	6599	1852
6426	1778	6484	1801	6542	*	6600	2950
6427	1778a	6485	1802	6543	*	6601	1853
6428	1779	6486	1802a	6544	1822,1823,1824	6602	*
6429	*	6487	1802f	6545	1823a	6603	1855a
6430	*	6488	1802d	6546	1822a	6604	*
6431	*	6489	*	6547	1825	6605	1854,1855
6432	*	6490	1802e	6548	*	6606	2951
6433	2941	6491	1803	6549	*	6607	1854a
6434	1783a	6492	*	6550	1825.1	6608	1854b
6435	1780	6493	1803a	6551	*	6609	1854d
6436	1781	6494	*	6552	*	6610	1854c
6437	1782	6495	1803b	6553	*	6611	*
6438	1783a	6496	1802c	6554	*	6612	1853a
6439	*	6497	1804a	6555	1826	6613	2952
6440	1782a	6498	1804b	6556	1826a	6614	1856
6441	1782c	6499	1831a	6557	*	6615	1853a
6442	1782d	6500	1805	6558	*	6616	1857a
6443	1783b	6501	1805a	6559	*	6617	1857
6444	*	6502	*	6560	*	6618	1857b
6445	1784	6503	*	6561	1828	6619	*
6446	1789a	6504	1806	6562	2946	6620	1858a
6447	2942	6505	1807a	6563	1828a	6621	1859
6448	1785	6506	1807b	6564	1828b	6622	1860
6449	*	6507	1806a	6565	1830,1831	6623	1860a
6450	*	6508	1808	6566	1832	6624	*
6451	1789b	6509	1809	6567	1833,1834	6625	*
6452	1786,1787	6510	1830b	6568	2947	6626	1862
6453	1786a	6511	*	6569	1835a	6627	1884a
6454	*	6512	714a	6570	*	6628	1863
6455	1787a	6513	*	6571	1836a	6629	1864a
6456	1788b	6514	*	6572	1837	6630	*
6457	*	6515	*	6573	2948	6631	893b
6458	1788	6516	*	6574	1838	6632	1866a,1867a
6459	1788a	6517	1750b,1810	6575	1833a	6633	1865
6460	2943	6518	1812	6576	1832	6634	2953
6461	1790	6519	1812a	6577	*	6635	1865a,b
6462	*	6520	1812b	6578	*	6636	*
6463	1791	6521	1812c	6579	1839	6637	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
6638	1868	6696	1898,1899,1900	6754	1923a	6812	1948b
6639	1868a	6697	1901a	6755	2961	6813	1945
6640	2953a	6698	*	6756	*	6814	*
6641	1872b	6699	1900a	6757	1921b	6815	*
6642	1871	6700	*	6758	*	6816	1891a
6643	1869a,1870a	6701	*	6759	*	6817	1947
6644	*	6702	899	6760	1925	6818	1947a
6645	*	6703	1903a	6761	1925a	6819	1948
6646	1870b	6704	1902a	6762	*	6820	*
6647	2954	6705	1903	6763	1924a	6821	1949
6648	1872a	6706	1903b	6764	*	6822	1950
6649	*	6707	1903c	6765	*	6823	1951
6650	*	6708	1903b	6766	*	6824	1892b
6651	1874	6709	1904a	6767	1919c	6825	*
6652	1874a	6710	1903d	6768	*	6826	1951a
6653	1875a	6711	1905	6769	*	6827	*
6654	1876a	6712	1905a	6770	1926	6828	1953b
6655	2955	6713	1906a	6771	1926b	6829	*
6656	2956	6714	*	6772	1926a	6830	1953c
6657	*	6715	1906b	6773	1926c	6831	*
6658	1877,1878	6716	1907	6774	1926d	6832	1955a
6659	*	6717	*	6775	1927	6833	1959a
6660	1877a	6718	1885a,1886a	6776	1927a	6834	*
6661	*	6719	1885b	6777	1929a	6835	1952a
6662	1879c	6720	1886b	6778	1930a	6836	1950a
6663	1879	6721	*	6779	1928	6837	*
6664	1879a	6722	*	6780	1928a	6838	1952b
6665	2957	6723	1909a	6781	1927b,c	6839	*
6666	1879b	6724	1909b	6782	1929b	6840	1953a
6667	*	6725	1887a	6783	1932a	6841	2963
6668	1880	6726	1910	6784	1930	6842	1962a
6669	1880a	6727	*	6785	1931a	6843	1960a
6670	1881,1882	6728	1908	6786	*	6844	1951b
6671	1883d	6729	1941a	6787	*	6845	1953
6672	1883a,b	6730	*	6788	1931b	6846	*
6673	1887c	6731	1911	6789	1932	6847	*
6674	1884	6732	*	6790	*	6848	1954a,b
6675	1884b	6733	1912	6791	1936a	6849	1953a
6676	2958	6734	1912	6792	1864a	6850	1957
6677	1897a	6735	1913a,1914a,b	6793	1936b,1937a,1938a	6851	1957a
6678	*	6736	1900b	6794	1942a	6852	1958
6679	1885	6737	1913a	6795	1934	6853	2962
6680	1887	6738	1921a	6796	1936c	6854	1963
6681	1888	6739	2959	6797	1940a	6855	*
6682	1888a	6740	1915	6798	1935	6856	1961a
6683	1889a	6741	*	6799	*	6857	*
6684	1890	6742	1922a	6800	1939	6858	1951c
6685	1890a	6743	1916,1917	6801	1940	6859	*
6686	*	6744	2960	6802	1940b	6860	*
6687	1892	6745	1918a	6803	1938b	6861	1964
6688	1892a	6746	1918c	6804	1942b	6862	1973a,b, 1974a,1975a
6689	*	6747	1918b	6805	1943	6863	*
6690	*	6748	1915a	6806	1943a	6864	1975b
6691	*	6749	1920	6807	1943b,c	6865	1965
6692	1893,1894	6750	1919	6808	1944	6866	1966
6693	1895	6751	1921	6809	1946a	6867	1966b
6694	1896	6752	1921a	6810	1948a	6868	*
6695	1895a	6753	*	6811	*		

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
6869	1973c,1974b	6927	1988c	6985	2006.1	7043	2028
6870	*	6928	2966b	6986	2007a	7044	2028c
6871	*	6929	*	6987	2007a	7045	2028d
6872	1973e,1975c	6930	1988e	6988	2011a	7046	2029
6873	1968	6931	1988f	6989	*	7047	2029a
6874	*	6932	*	6990	1997	7048	2029b
6875	1967a	6933	2966c	6991	2008	7049	2030,2031
6876	*	6934	*	6992	2069	7050	2030a,b
6877	1969a	6935	*	6993	2008a	7051	2030c
6878	1970b	6936	1986a	6994	2009	7052	2028e
6879	1971	6937	1989	6995	2009c	7053	2032
6880	1971b	6938	*	6996	2009a,b	7054	1999b
6881	*	6939	*	6997	*	7055	*
6882	*	6940	1989a	6998	2010	7056	*
6883	1971a	6941	1989b	6999	2011	7057	2037a
6884	1972	6942	1990	7000	2012	7058	2033a
6885	1972a	6943	*	7001	2970	7059	2034
6886	*	6944	1990a	7002	2011c	7060	2035
6887	1973,1974	6945	1990e	7003	*	7061	2036
6888	*	6946	1990e	7004	2011a	7062	2036a
6889	*	6947	*	7005	*	7063	2037a
6890	*	6948	1990e	7006	2013,2013b	7064	2042a
6891	*	6949	1990.1	7007	2971	7065	2038
6892	2013a	6950	1991	7008	2011b	7066	2974
6893	1976	6951	1991a	7009	1999c	7067	2038b
6894	1977a	6952	1991b	7010	2968a	7068	2038a
6895	1978	6953	1991c	7011	2968b	7069	2039
6896	1979a	6954	*	7012	1999d	7070	2040a
6897	1979a	6955	*	7013	2015a	7071	*
6898	1977b	6956	*	7014	2016,2017	7072	2038c
6899	1983a	6957	1992,1994a	7015	2018a	7073	*
6900	1984b	6958	2014	7016	*	7074	*
6901	1980	6959	1993	7017	2016	7075	2039a
6902	2964	6960	1994,1995	7018	*	7076	2041
6903	2965	6961	1994a	7019	2020a	7077	2042
6904	1980a	6962	1996	7020	2060b	7078	2043a
6905	1980a	6963	1998a,2028b	7021	2021	7079	*
6906	1981	6964	*	7022	2028f	7080	2044
6907	1982	6965	1999	7023	2022	7081	2044a
6908	1983	6966	2968	7024	*	7082	2045
6909	*	6967	1999a	7025	*	7083	2080b
6910	1983b	6968	1999e	7026	*	7084	*
6911	*	6969	2018	7027	*	7085	2046a
6912	1984	6970	*	7028	*	7086	2047a
6913	1984a	6971	2000	7029	*	7087	2048
6914	*	6972	2017a	7030	2972	7088	2049
6915	1985	6973	2002	7031	2028a	7089	2049b
6916	1986b	6974	2004a,2019	7032	2973	7090	2049a
6917	1988g	6975	2003a	7033	2023	7091	2050a
6918	1990b	6976	*	7034	2024	7092	2051
6919	1987	6977	2003b	7035	1991	7093	2060a
6920	1987a	6978	1994b	7036	2024a	7094	2052
6921	1988d	6979	2004,2077	7037	2025	7095	2052a
6922	2967	6980	2005a	7038	2027	7096	2053
6923	1988	6981	*	7039	2023a	7097	2053a,c
6924	1988a	6982	2068d	7040	*	7098	2053b
6925	2966a	6983	2006	7041	*	7099	2053d
6926	1988a	6984	*	7042	*	7100	2055a

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
7101	.2054a	7159	.2071	7217	.2983	7275	.2114
7102	.2056a	7160	.2072	7218	.2097	7276	.*
7103	.*	7161	.2072a	7219	.2098	7277	.2114a
7104	.*	7162	.2980	7220	.*	7278	.*
7105	.2062a,b	7163	.*	7221	.2097a	7279	.2142
7106	.2056,2057	7164	.2073	7222	.2097b	7280	.2116,2117,2118
7107	.2058	7165	.2073a	7223	.2097c	7281	.2116a
7108	.2975	7166	.2073b	7224	.2097d	7282	.2117a
7109	.2975a	7167	.2074	7225	.2097e	7283	.2119
7110	.2058a	7168	.2074a	7226	.2097f	7284	.2989
7111	.2059a	7169	.2075	7227	.2099a,b	7285	.2119a,b
7112	.2060	7170	.2981	7228	.2100a	7286	.2120
7113	.2975.1	7171	.2075a	7229	.2984a	7287	.2121,2122
7114	.2061,2062	7172	.2076	7230	.2099c	7288	.*
7115	.2061b	7173	.*	7231	.2099	7289	.2120a
7116	.2061a	7174	.*	7232	.2100	7290	.2123
7117	.2053e	7175	.2079a	7233	.2099d	7291	.2124
7118	.2976	7176	.2068h	7234	.2102	7292	.2125
7119	.2077a	7177	.*	7235	.2103,2104	7293	.2125c
7120	.2077b	7178	.*	7236	.2985	7294	.*
7121	.2063	7179	.2091a	7237	.*	7295	.2125a
7122	.2064	7180	.2083a	7238	.2985a	7296	.2125b
7123	.2977	7181	.2084	7239	.2099e	7297	.2126
7124	.2063a	7182	.2084a	7240	.2984b	7298	.2128a
7125	.2064	7183	.2084b,c	7241	.2099f	7299	.2990
7126	.2065	7184	.2080,2080a	7242	.2101a	7300	.2129
7127	.2978	7185	.2085	7243	.2107c	7301	.2130
7128	.2063b	7186	.2085a	7244	.2986b	7302	.2130b
7129	.2978a	7187	.2982	7245	.*	7303	.*
7130	.2066a	7188	.2087	7246	.2105	7304	.2132
7131	.2065a	7189	.2088,2089a	7247	.*	7305	.2132a
7132	.2065c	7190	.2085b	7248	.1143	7306	.2131
7133	.2065e	7191	.*	7249	.*	7307	.2131a
7134	.2067	7192	.2081a	7250	.2108	7308	.2991a
7135	.2077c	7193	.2082a	7251	.2107	7309	.2132b
7136	.2068,2068e	7194	.2090	7252	.2108	7310	.2130c
7137	.2068a	7195	.2090a	7253	.2107a	7311	.2133
7138	.2065d	7196	.2090b	7254	.*	7312	.2133a
7139	.2069	7197	.2091,2092	7255	.2107b	7313	.2992
7140	.6070a	7198	.2093	7256	.2107d	7314	.2992a
7141	.*	7199	.2094	7257	.2109	7315	.2133b
7142	.2069a	7200	.2095	7258	.2109a	7316	.*
7143	.*	7201	.394a	7259	.*	7317	.2133c
7144	.2069b	7202	.2095a	7260	.2984a	7318	.2133f
7145	.*	7203	.2095b,c	7261	.2984c	7319	.2133f
7146	.2069c	7204	.*	7262	.*	7320	.*
7147	.2068b	7205	.*	7263	.2111a	7321	.2135
7148	.2063b	7206	.*	7264	.2112	7322	.2201
7149	.2979	7207	.2095	7265	.2987	7323	.2137
7150	.2063c	7208	.*	7266	.2987a	7324	.2161
7151	.2068g	7209	.2095e	7267	.2112a	7325	.2162
7152	.*	7210	.2095f	7268	.2112c	7326	.2138
7153	.*	7211	.*	7269	.2112b	7327	.*
7154	.*	7212	.2095d	7270	.2113	7328	.2993
7155	.*	7213	.2096	7271	.2988	7329	.2139
7156	.*	7214	.2096a	7272	.2113a	7330	.2139a
7157	.*	7215	.2096b	7273	.2113b	7331	.*
7158	.*	7216	.*	7274	.*	7332	.2139c

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
7333	.2142a	7391	.2164b	7449	*	7507	.2197a
7334	.2139b	7392	.2163	7450	.2181	7508	*
7335	.2141	7393	.2163a	7451	.2191	7509	*
7336	.2142	7394	*	7452	.2135a	7510	.2198b
7337	.2143	7395	.2163c	7453	.2186a	7511	.2199
7338	.2143a	7396	.2163b	7454	.2187a	7512	.3001
7339	.2143d	7397	*	7455	.2191b	7513	.2200
7340	*	7398	.2163d	7456	.2183	7514	.2202
7341	.2143b	7399	.2167b	7457	.2183b	7515	.2199
7342	.2143c	7400	.2165b	7458	.2183a	7516	.2203a
7343	*	7401	.2164	7459	.2183c	7517	.2204
7344	*	7402	.2165	7460	.2184	7518	.2212a
7345	*	7403	*	7461	.2184a	7519	.2205
7346	*	7404	.2165a	7462	.2185,2186	7520	.2206
7347	.2144a	7405	.2166	7463	.2186b	7521	.2207
7348	*	7406	.2166a	7464	.2186c	7522	.2207a
7349	.2146c	7407	.2166a	7465	.2191b	7523	.2208
7350	.2151b	7408	.2167	7466	*	7524	.2208a
7351	.2128b	7409	.2167a	7467	*	7525	*
7352	.2994	7410	*	7468	.2186e	7526	*
7353	.2145a	7411	.2168,2169	7469	.2187b	7527	.2209
7354	*	7412	.2997	7470	.2998a	7528	.2210
7355	.2146	7413	.2133d	7471	.2185a	7529	.2223a
7356	.2146a	7414	*	7472	*	7530	*
7357	*	7415	.2175a	7473	.2186c	7531	.2210a,2211a
7358	.2146a	7416	.2170	7474	.2186d	7532	*
7359	.2995	7417	.2171	7475	.2187c	7533	.2212
7360	.2147a	7418	*	7476	.2998b	7534	.2218a
7361	.2146a	7419	.2133e	7477	.2188	7535	.2218a
7362	.2146d	7420	.2172	7478	.2188a	7536	.2219a
7363	.2148,2149	7421	*	7479	.2188b	7537	.2213
7364	.2150	7422	*	7480	*	7538	.2213a
7365	.2996	7423	.2169a	7481	.2189	7539	.2213b
7366	.2150a	7424	.2173	7482	.2189a	7540	.2214
7367	.2150b	7425	*	7483	.2189b	7541	.2218c
7368	.2151	7426	.2174	7484	*	7542	*
7369	.2151a,b	7427	.2133g	7485	*	7543	.2215
7370	.2152	7428	*	7486	*	7544	.2215a
7371	.2153	7429	.2176	7487	.2999	7545	.2215b
7372	.2154	7430	.2177	7488	.2190a	7546	.2215c
7373	.2154a	7431	.2177a	7489	.2191,2192	7547	.2215e
7374	.2156a	7432	*	7490	.3000	7548	.2215d
7375	.2157	7433	*	7491	.2193	7549	.2217a
7376	.2158	7434	*	7492	.2194	7550	.2218b
7377	.2130a	7435	*	7493	.2195	7551	.2216
7378	.2159	7436	*	7494	.2195a	7552	*
7379	.2159a	7437	*	7495	.2196	7553	.2216a
7380	*	7438	.2179a	7496	.2198c	7554	.2217
7381	.2131b	7439	.2178	7497	.2198d	7555	.2217b
7382	.2991b	7440	.2179c	7498	*	7556	.2219
7383	.2160a	7441	*	7499	.2196a	7557	*
7384	*	7442	.2134,2179	7500	.2196b	7558	.2220a
7385	.2161	7443	.2179d	7501	*	7559	.2221
7386	.2161a	7444	.2179	7502	.2197	7560	.3002
7387	.2161c	7445	.2179b	7503	.2198	7561	.2222
7388	.2162a	7446	*	7504	.2198a	7562	.2222a
7389	.2138a,b	7447	.2181a,2182a	7505	*	7563	.2222b
7390	.2164a	7448	.2180a	7506	*	7564	.2222c

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
7565	2223a	7623	2312,2313	7681	*	7739	3023,3024
7566	*	7624	3014	7682	2234	7740	2342a
7567	2224	7625	3015	7683	2324	7741	*
7568	920c	7626	2314a	7684	2324a	7742	2255
7569	2227b	7627	*	7685	2233b	7743	2343.1
7570	2225	7628	2311a	7686	2325	7744	*
7571	2225a	7629	*	7687	*	7745	2343.1a
7572	2227b	7630	*	7688	2326	7746	*
7573	2226	7631	3016	7689	2233a	7747	*
7574	2226a	7632	2310a	7690	3004a	7748	*
7575	*	7633	2311c	7691	2325a	7749	*
7576	2227	7634	*	7692	*	7750	2240
7577	2227a	7635	2316d	7693	2327	7751	2344
7578	2228a	7636	2317a	7694	2327a	7752	2344a
7579	2299	7637	2319a	7695	3020	7753	2241
7580	2300	7638	2320	7696	2328	7754	2242a,b
7581	2300a	7639	2230b	7697	2328a	7755	*
7582	2301	7640	2216a	7698	2329a	7756	*
7583	2302	7641	2316b,c	7699	2332a	7757	2346a
7584	2301a	7642	248c	7700	2330	7758	2399a
7585	2303c	7643	*	7701	2331a	7759	*
7586	*	7644	*	7702	2235	7760	2243
7587	*	7645	*	7703	2331	7761	3006
7588	2301c	7646	2231	7704	2234a,b	7762	2347
7589	2345a	7647	2231c	7705	2332b	7763	*
7590	2345	7648	2231a	7706	2333	7764	*
7591	2301b	7649	2231d	7707	*	7765	*
7592	2303	7650	2318	7708	*	7766	*
7593	3012	7651	2319	7709	2334a	7767	*
7594	*	7652	*	7710	2335	7768	2348
7595	3012a	7653	2231b	7711	2335a,b	7769	2348a
7596	2303a	7654	2231b	7712	3021	7770	*
7597	*	7655	3017	7713	1467b	7771	2348b
7598	*	7656	*	7714	*	7772	*
7599	2304	7657	2319b	7715	*	7773	2348a
7600	2304a	7658	2319	7716	2237	7774	*
7601	2426	7659	2319c	7717	2238	7775	2348c
7602	2305,2306	7660	2320	7718	2337	7776	2433a
7603	2229	7661	2320a	7719	*	7777	*
7604	2307,2308	7662	3018	7720	2239a	7778	2437b
7605	2307a	7663	2232	7721	1421	7779	2349
7606	3013	7664	2232a	7722	2339,2339a	7780	*
7607	2308a	7665	2321	7723	2338a	7781	*
7608	2308b	7666	2322	7724	*	7782	2449c
7609	*	7667	2321a	7725	2340	7783	2351
7610	*	7668	2322a	7726	2340c	7784	2350b
7611	2307b	7669	*	7727	*	7785	2350a
7612	2301d	7670	2322b	7728	2340d	7786	2287
7613	1421j	7671	*	7729	2340a	7787	2245
7614	*	7672	3019	7730	1457b	7788	2353
7615	*	7673	2323	7731	*	7789	2354
7616	2309	7674	2323a	7732	*	7790	2354a
7617	2311	7675	922a	7733	*	7791	2355b
7618	2311e	7676	2323b	7734	1469	7792	3025
7619	*	7677	2323d	7735	1470	7793	*
7620	2319d	7678	*	7736	2331	7794	2355a
7621	2318a	7679	2233	7737	2342	7795	2245a
7622	2311d	7680	3004	7738	2343	7796	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
7797	.2246	7855	.2252b	7913	.2383a	7971	.2394
7798	*	7856	*	7914	.2257b	7972	.3033
7799	.2356	7857	.2373	7915	.2258	7973	.2394a
7800	*	7858	.2373a	7916	.2264.1c	7974	*
7801	*	7859	.3007	7917	.2264.1c	7975	*
7802	*	7860	.2374a	7918	.2384	7976	.2394c
7803	*	7861	*	7919	.2263,2264	7977	*
7804	.3027	7862	.2375	7920	.3009	7978	*
7805	.2357	7863	.1421i	7921	.2385	7979	.2395a
7806	.2358	7864	*	7922	.2263a	7980	.2396
7807	.2361a	7865	*	7923	.2385d	7981	.3034
7808	.2255c	7866	*	7924	.3009a	7982	.2397a
7809	.2359	7867	.2253	7925	.2386	7983	.2396b
7810	.2359a	7868	.3008	7926	.2386a	7984	.3034c
7811	.2247	7869	.2253a	7927	.2386a	7985	.3034a
7812	.2360	7870	.2340b	7928	*	7986	.2396c
7813	.2247a	7871	.922b	7929	.2386a	7987	.2392b
7814	.1905d	7872	.2253b	7930	*	7988	.2393a
7815	.2368a	7873	.1469a	7931	.2387	7989	.2396a
7816	.2360a	7874	.2254	7932	.3031	7990	.3034b
7817	.2361	7875	.2254a	7933	.2387a	7991	.2403e,f,g
7818	.2248	7876	.1428	7934	.2387b	7992	.2403b
7819	.2362	7877	*	7935	*	7993	.2398
7820	.2362	7878	.2255	7936	.2264.1	7994	.2398a
7821	.2362a	7879	.2255a	7937	.2388	7995	.2398b
7822	.2364a	7880	.2256a	7938	.2264.1a	7996	*
7823	.1484	7881	.2255b	7939	.2264.1b	7997	.2399,2400
7824	.2249	7882	.2343.1b	7940	*	7998	.2400a
7825	.2360b	7883	*	7941	.2388a	7999	.2401c
7826	.2363a	7884	*	7942	*	8000	.3035
7827	.2363b	7885	.2344c	7943	.2388c	8001	.3035a
7828	.2365a	7886	.2376	7944	.2389.1	8002	.2401b
7829	.2365b	7887	.2376	7945	.184	8003	.2401
7830	.2366a	7888	*	7946	.2304a	8004	*
7831	*	7889	*	7947	.2390	8005	.2401e
7832	.1905c	7890	.2377a	7948	.2390a	8006	*
7833	.2367	7891	.2378	7949	.2391	8007	*
7834	.2367a	7892	.2378a,b	7950	.2391a	8008	.2270b
7835	.2368	7893	.2379	7951	.2392	8009	*
7836	.2369	7894	*	7952	.2393	8010	.2401i
7837	.2369a	7895	*	7953	.2393	8011	.2401h
7838	.2368a,b	7896	.2380	7954	.3032	8012	*
7839	.2368c	7897	.2380a	7955	.3052c	8013	*
7840	.2368d	7898	.2380c	7956	*	8014	*
7841	*	7899	.2262a	7957	.1077c	8015	*
7842	*	7900	.2260a	7958	.2265	8016	*
7843	.2370	7901	.2381	7959	.2392a	8017	*
7844	.3026	7902	.2381a	7960	.3032c	8018	*
7845	.2343.1c,2370d	7903	.2381b	7961	.2392c	8019	*
7846	.2240a	7904	.2382	7962	.2392d	8020	*
7847	.2250	7905	.2262b	7963	.3032b	8021	.2401f
7848	.2371	7906	*	7964	.2394b	8022	*
7849	.2372	7907	.2257a	7965	.2401a	8023	*
7850	.2344b	7908	.2385a	7966	.2401h	8024	*
7851	*	7909	.2385b,c	7967	*	8025	.2402
7852	.2251	7910	.2388b	7968	*	8026	*
7853	.2252	7911	.2383	7969	.2403a	8027	.2403
7854	.2252a	7912	.3029.1	7970	.2403d	8028	*

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
8029	2403h	8087	*	8145	2421b	8203	*
8030	*	8088	2412b	8146	2272a	8204	*
8031	*	8089	2412c	8147	2421a	8205	2440b
8032	2403c	8090	*	8148	2422b	8206	*
8033	2404	8091	*	8149	*	8207	2448a
8034	2405	8092	*	8150	2422	8208	*
8035	*	8093	*	8151	2423	8209	3046a
8036	3036	8094	*	8152	2424	8210	2444
8037	*	8095	*	8153	928d	8211	2444a
8038	*	8096	*	8154	2425	8212	2444b
8039	*	8097	*	8155	2426	8213	2445
8040	2267a	8098	*	8156	2427	8214	3045.1
8041	2267	8099	*	8157	2427a	8215	3045.1a
8042	2267b	8100	*	8158	2428	8216	2445a
8043	*	8101	*	8159	2429	8217	2445c
8044	*	8102	2413a	8160	3044	8218	2445b
8045	2406	8103	2413b	8161	2430a	8219	2445d
8046	3037	8104	2414	8162	2431	8220	2445e
8047	2409d	8105	2415a	8163	2274c,e	8221	*
8048	*	8106	*	8164	2277a	8222	2279
8049	*	8107	2414c	8165	2274g,h	8223	*
8050	*	8108	2414a	8166	2274e	8224	*
8051	*	8109	2414b	8167	*	8225	*
8052	2412d	8110	*	8168	2432a	8226	1537
8053	*	8111	2414d	8169	*	8227	2446a
8054	*	8112	*	8170	*	8228	2447a
8055	2268	8113	*	8171	*	8229	2447b
8056	2268a	8114	*	8172	2434	8230	*
8057	2268b	8115	*	8173	2435,2436	8231	2449
8058	2408	8116	*	8174	*	8232	3046
8059	2408a	8117	*	8175	2274d,2275,2276	8233	2449a
8060	*	8118	*	8176	2438	8234	*
8061	*	8119	*	8177	3011	8235	2449b
8062	*	8120	3042	8178	2275a	8236	*
8063	2269a	8121	2417a	8179	2437a	8237	2449d
8064	2407a	8122	3041	8180	2438a	8238	3046b
8065	3038	8123	*	8181	2274a	8239	2441a
8066	2411c	8124	*	8182	2439a	8240	2450
8067	2411c	8125	*	8183	2275b	8241	2373a
8068	2416a	8126	*	8184	2274f	8242	2282a
8069	*	8127	2422a	8185	2274a	8243	3047
8070	*	8128	3043	8186	2439b,c	8244	2281
8071	2270a	8129	*	8187	*	8245	2451
8072	*	8130	2272	8188	*	8246	2451b
8073	*	8131	3010	8189	*	8247	2451a
8074	2409	8132	2419	8190	*	8248	2452
8075	3039	8133	3043.1	8191	2436a	8249	2452a
8076	2409a	8134	*	8192	2440	8250	2452a
8077	2409b,c	8135	2272b	8193	2278a	8251	2459b
8078	2409e	8136	2421d	8194	2440a	8252	2453
8079	2271	8137	*	8196	*	8253	2453a
8080	2410	8138	2421	8196	2443b	8254	2454
8081	2410c	8139	2778a	8197	*	8255	2454a
8082	2410a	8140	3043.1a	8198	2442a	8256	2455
8083	2411a	8141	2419a	8199	2443	8257	2456
8084	2411b	8142	928c	8200	2045	8258	2047b
8085	2412	8143	2422c	8201	2443a	8259	2457
8086	3040	8144	2420a	8202	*	8260	2458a

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
8261	.2458b	8319	.2468	8377	.2488	8435	.867g
8262	.2459	8320	.2294a	8378	.40d	8436	*
8263	.2459a,b	8321	.2294c	8379	.2496b	8437	.868c
8264	.2460	8322	.2468a	8380	.2489a	8438	.2516b
8265	.2283	8323	.2295	8381	.94b	8439	*
8266	.2461	8324	.2469	8382	.2489	8440	*
8267	.2461a	8325	*	8383	.48b	8441	.2530a
8688	.2452b	8326	.2469a	8384	.2490	8442	.2531a
8269	.2295a	8327	.2471	8385	.126a,b	8443	.886a
8270	.2469a	8328	.2471a	8386	.124b	8444	.893e
8271	.3048	8329	*	8387	*	8445	*
8272	*	8330	.3050a	8388	.2491,2491b	8446	.2500
8273	.2462a	8331	.2470	8389	.2491a	8447	.2500a
8274	*	8332	.3050b	8390	*	8448	.2500a
8275	.2314b	8333	.2470	8391	.183g	8449	.2500c
8276	.2284	8334	.2472	8392	.2492	8450	.3055
8277	.2285	8335	.2472a	8393	.212c	8451	.910d
8278	.2286a	8336	.2473,2379a	8394	.239c	8452	.910d
8279	.2286b	8337	.2336a	8395	.216c	8453	.922d
8280	.2287	8338	.2336d	8396	*	8454	.923a
8281	.2463	8339	*	8397	.248d	8455	.933a
8282	.2295b	8340	*	8398	.835h	8456	.2501
8283	*	8341	.2336d	8399	.246c	8457	.563c
8284	.2355b	8342	.2246a	8400	.248e	8458	.596a
8285	.2469b	8343	*	8401	.2493	8459	*
8286	*	8344	*	8402	*	8460	.3056
8287	*	8345	.2336b	8403	.255d	8461	*
8288	.2290a	8346	.2336c	8404	*	8462	.661d
8289	*	8347	.2475	8405	*	8463	.648a
8290	*	8348	*	8406	.3052	8464	.678b
8291	.2294b	8349	*	8407	*	8465	*
8292	.2468b	8350	.2476	8408	.360c	8466	.690d
8293	.2463	8351	.2301d	8409	.378b	8467	.694f
8294	*	8352	*	8410	.408b	8468	*
8295	.2289	8353	.3022a	8411	.2669d	8469	.694g
8296	.2289a	8354	.2477	8412	*	8470	*
8297	*	8355	.3051	8413	*	8471	*
8298	*	8356	.2380b	8414	.2494a	8472	*
8299	.2284a	8357	.2478a	8415	.2495a	8473	.2502
8300	.2285a	8358	.2477a	8416	.500c	8474	.736
8301	*	8359	.2479a	8417	.2494b	8475	*
8302	.2466a	8360	.2477b	8418	.498c	8476	.2503
8303	*	8361	.3022b	8419	.512f	8477	*
8304	*	8362	.2480	8420	.2496a	8478	.2504
8305	.2293a	8363	.2480a	8421	.3053	8479	.3056
8306	.2469c	8364	*	8422	*	8480	*
8307	.2469d	8365	.2481	8423	*	8481	.2504a
8308	.2290	8366	.2377	8424	.839b	8482	.2504b
8309	.2334a	8367	.2482	8425	*	8483	*
8310	*	8368	.2297	8426	.847b	8484	.2498a
8311	.2291	8369	*	8427	.2496	8485	*
8312	.2273b	8370	*	8428	.2497	8486	.872e
8313	.2292	8371	.2483	8429	.3054	8487	*
8314	.2292a,b	8372	.2484	8430	*	8488	*
8315	*	8373	.2485	8431	.859b	8489	*
8316	.2292c	8374	.2486	8432	.2498	8490	.2523d
8317	.2467	8375	.2485a	8433	.865a,b	8491	*
8318	.2467a	8376	.2487	8434	*	8492	.2505

INDEX

STRONG	TWOT	STRONG	TWOT	STRONG	TWOT	STRONG	TWOT
8493	.....*	8539	.....2218	8585	.....1624n.o	8631	......3065
8494	.....*	8540	......3060	8586	......1627	8632	......3065b
8495	......2506	8541	......2518a	8587	......1629a	8633	......2542a
8496	......2509a	8542	......2519	8588	......1648c	8634*
8497	......2507	8543	......2521	8589	......1652f	8635	......2103e
8498	......964e	8544	......1191b	8590	......*	8636	......2103f
8499	......964e	8545	......1164a	8591	......2532	8637	......2113
8500	......2508	8546	......1169c	8592	......1673e	8638	......2543
8501	......2509	8547	......*	8593	......1692e	8639	......2123a
8502	......982e	8548	......1157a	8594	......1686d	8640*
8503	......982f	8549	......2522d	8595	......2532a	8641	......2133i
8504	......2510	8550	......*	8596	......2536a	8642	......2133j
8505	......2511	8551	......2520	8597	......1726b	8643	......2135b
8506	......2511a	8552	......2522	8598	......1390c	8644	......2136a
8507	......*	8553	......*	8599	......*	8645	......2544.1
8508	......2511b	8554	......*	8600	......1745b	8646*
8509	......1037a	8555	......*	8601	......2433	8647*
8510	......2513a	8556	......*	8602	......2534a	8648	......3061c
8511	......2512	8557	......1223c	8603	......*	8649	......2169c
8512	......*	8558	......2523	8604	......2534b	8650	......2544
8513	......1066a	8559	......*	8605	......1776a	8651	......3066
8514	......1065a	8560	......2523a	8606	......1778c	8652	......3067
8515	......*	8561	......2523c	8607	......*	8653	......2188c
8516	......1075c	8562	......1246b	8608	......2536	8654*
8517	......3057	8563	......1248L	8609	......2537	8655	......2545
8518	......2512	8564	......2523e	8610	......2538	8656*
8519	......1097a	8565	......2528a	8611	......2499a	8657*
8520	......*	8566	......2524	8612	......2539	8658	......2546
8521	......*	8567	......2525	8613	......*	8659	......2547
8522	......2512a	8568	......2528a	8614	......3062	8660	......2548
8523	......3058c	8569	......1317a	8615	......1994d,e	8661	......2549
8524	......2513	8570	......1318c	8616	......*	8662*
8525	......2515a	8571	......2527a	8617	......1999g	8663	......2339c
8526	......*	8572	......1325b	8618	......1999	8664*
8527	......1116c	8573	......1330b	8619	......2541b	8665	......2320c
8528	......*	8574	......2526	8620	......*	8666	......2340f
8529	......2516c	8575	......1144d	8621	......*	8667	......2243a
8530	......2517	8576	......*	8622	......2001a	8668	......929e
8531	......3058b	8577	......2528b	8623	......2542b	8669	......2352a
8532	......3058a	8578	......3061a	8624	......3065c	8670	......2353a
8533	......3058d	8579	......3061b	8625	......3063	8671	......2551
8534	......2513c	8580	......1433b	8626	......2540	8672	......2551
8535	......2522c	8581	......2530	8627	......3064	8673	......2552
8536	......3059	8582	......2531	8628	......2541	8674*
8537	......2522a	8583	......*	8629	......2541a		
8538	......2522b	8584	......1576g	8630	......2542		