



A

HEBREW AND ENGLISH LEXICON

OF THE

OLD TESTAMENT

WITH AN APPENDIX CONTAINING THE BIBLICAL ARAMAIC

BASED ON THE LEXICON OF

WILLIAM GESENIUS

AS TRANSLATED BY

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Edited with constant reference to the Thesaurus of Gesenius as completed by E. Rödiger, and with authorized use of the latest German editions of Gesenius's Handwörterbuch über das Alte Testament

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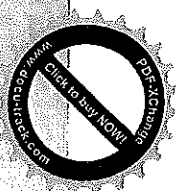
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1 S 22³ 1 K 19²⁰ cf. 2 S 19²³. †2. fig. of Deborah as caring for her people **אִמָּה** **בְּיָמֶיהָ** Ju 5⁷ (cf. **אִמָּה** Is 22²¹ Jb 29¹⁶); so of a city 2 S 20¹⁹ ('stock, race, community' RS²²³ cf. *Proph. iv. 28*); of Israel Ho 2^{4,7} 4⁵ cf. 10¹⁴; of Judah Is 50¹¹; of Hittite as mother of Jerusalem **אִמָּה הַחִיטִּית** Ez 16^{3,46} cf. v^{44,45}; also 19^{3,10} & vid. 23². †3. of animals, *dam* Ex 22²³ (of ox & sheep) Lv 22²⁷ (of bullock, sheep, or goat); Ex 23¹⁹ = 34²⁰ = Dt 14²¹ (of kid); *mother-bird* Dt 22^{6,17}; fig. Jb 17¹⁴: **לְשׂוֹחַת קִרְאֹתֵי אִמִּי אֲהִי וְאֲחֹתִי לְרֵעֵהָ**; †4. = *point of departure or division* **אִמָּה הַדֶּרֶךְ** Ez 21²⁰ (**רֵאשִׁי הַדֶּרֶכִּים** || **רֵאשִׁי הַדֶּרֶכִּים**).

†1. **אִמָּה** n.f. only mother-city, metropolis (of **אִמָּה** 2 S 20¹⁹ & Ph.); in phrase **אִמָּה הַמֶּלֶךְ** *authority of mother-city* 2 S 8¹; v. **אִמָּה**; cf. Dr.

ii. **אִמָּה** ²¹⁶ n.f. ell, cubit (SI **אמה**; so Sab. DHM ^{ZMG 1895, 613}; Aram. **ܐܡܐ**, **ܐܡܐ**; As. *ammatu* Nor²⁰⁰; Eth. **አሙት**; etym. dub.; Thes *al. mater brachii*, i.e. length of fore-arm; others der. fr. $\sqrt{\text{אמא}}$, $\sqrt{\text{אמ}}$ precede, be in front, & hence fore-arm of Di Is 6⁴; DI^{17,100} MV der. immediately from $\sqrt{\text{אמא}}$ be wide (v. supr.), **אִמָּה** = *distance*, & hence a particular distance, *ell, cubit*—**א** abs. Gn 6¹⁶ +; estr. **אִמָּה** Dt 3¹¹ Je 51¹³; *du. אִמָּה* Ex 25¹⁹ +; *pl. אִמָּה* Ex 26¹⁶ +; — 1. *cubit*, so **אִמָּה אִמָּה** i.e. ordinary cubit, Dt 3¹¹ (cf. Is 8¹); in Ez 40⁶ 43¹³ is a cubit one hand-breadth longer, cf. 2 Ch 3³ **אִמָּה הָרֵאשִׁוֹנָה** **א**; absol. length dub., cf. Smith ^{Diel. Bib. art. Weights und Measures}; Lepsius ^{Längenmaasse der Aegypt., SBAK 1853, 1195 f.}; ident. with Egyptian, longer cubit .525 m., shorter .450 m.; v. also *Id. Bab.-Assyr. Längenmaasse 1877*; MBR 1877, 741 Oppert ^{GGA 1878, 1055}; Rev. d'Assyr. 1. 124 (also on the Bab. 'half-cubit' = .270 m. Hpt ^{AJPh 1863, 419} Hom ^{Romiten 1. 601}); on **אִמָּה א** Ex 41⁶ cf. Sm & Co (Co del.); chiefly in Ex 25-27. 36-38 (56 t.) 1 K 6. 7 (45 t.) 2 Ch 3. 4 (21 t.) Ez 40-43 (86 t.); *a (one) cubit* = **אִמָּה** Gn 6¹⁶ Ex 25^{10,33} +; **אִמָּה** Ez 43¹⁴; **אִמָּה א** Ez 40^{10,12,42,42} 42⁴ 43¹⁴; *two cubits* = **אִמָּה** Ex 25^{10,17,23} 30³ 37^{16,10,26} Nu 11³¹; **אִמָּה** Ez 40⁹ 41^{3,22} 43¹⁴; c. num. 1-10 **א** mostly follows num. in pl. Ex 26¹³ 27^{1,1,1} 1 K 6¹⁰ Ez 40^{6,7,9} +; c. num. 11-1000 +, it mostly foll. num. in sing. Gn 6^{15,16,16} Ex 27^{12,13} 38^{15,14,15} Nu 35⁴ Jos 3⁴ 1 K 6^{2,2,9} 7^{16,15} Je 52^{21,22} Ez 40^{10,40} +; *seld. foll. in pl.* Ez 40¹¹ (del. Co) v²⁷ (Co sg.) 42²; so also **אִמָּה אִמָּה** Ez 40^{25,30,33,34}; (late) also in pl. precedes all num. 2 Ch 3^{3,4,5,8} +; 6¹³ Ez 42²; also oft. **אִמָּה** foll.

all num. Ex 26^{12,23} 27^{9,18} 36^{10,15,19,21} Nu 35^{4,11,15} 1 K 6^{6,6,6} 7^{22,23,23} 2 Ch 4^{2,22} Ez 40²¹ 47³ Ze 5^{2,2} +, cf. **אִמָּה אִמָּה** 2 Ch 3¹¹; oft. **אִמָּה א** Ex 25^{10,10,10,17,17} +, also **אִמָּה א** Ex 26¹⁶ 36²¹ 1 K 17^{31,32,32} etc.; cf. **אִמָּה אִמָּה** 1 S 17⁷; sq. **אִמָּה** in *measurement* Jos 3⁴ 2 Ch 3². 2. † *measure, full measure, limit, only* **אִמָּה אִמָּה** *the measure of thy gain-making* Je 51¹³ (|| **אִמָּה**).

†iii. [**אִמָּה**] n.f. (etym. & mng. dub.; Thes *foundation* (cf. Talm. AW), fr. **אִמָּה** in metaph. sense, cf. MV; De on Is 6⁴ der. similarly, but makes *support of superliminaria* (cf. **אִמָּה אִמָּה**); Ew Di der. fr. $\sqrt{\text{אמא}}$ = $\sqrt{\text{אמ}}$ precede, whence **אִמָּה** front; DI^{17,100} tr. *holder* fr. $\sqrt{\text{אמא}}$ be wide, hence *contain, hold*) only **אִמָּה אִמָּה** Is 6⁴.

†iv. **אִמָּה** n.pr.loc. hill near Gibeon, **אִמָּה אִמָּה** 2 S 2⁴.

[**אִמָּה**] n.f. tribe, people (Ar. **أمة**; As. *ummatu* cf. Jen ^{Komol. 334}; Aram. **ܐܡܐ**, **ܐܡܐ**) only pl. **אִמָּה** Nu 25¹⁶; **אִמָּה** **אִמָּה** Gn 25¹⁶; — of tribes of Ishmaelites Gn 25¹⁶; of Midian (|| **בֵּית אִמָּה**) Nu 25¹⁶; || **אִמָּה** **אִמָּה**.

†v. **אִמָּה** n.pr.loc. in southern Judah Jos 15²³ (|| **אִמָּה**, so A, but B **אִמָּה**).

†1. [**אִמָּה**] vb. confirm, support (cf. Ar. **أمن**, etc., v. infr.; Sab. **אמן** in deriv. & n.pr. cf. CIS ^{tr. 1.10} DHM ^{ZMG 1892, 596}; Aram. **ܐܡܢ**, **ܐܡܢ** in Haph. Eth. **አሙን**; As. in deriv.) — only **אִמָּה** Pt. **אִמָּה**; — 1. as vb. *support, nourish* 2 K 10¹⁵ Est 2⁷. 2. as subst. *foster-father* Nu 11¹² (J) Is 49²². 3. **אִמָּה** *foster-mother, nurse* Ru 4¹⁶ 2 S 4⁴. 4. **אִמָּה** *pillars, supporters of the door* 2 K 18¹⁸. Pt. *pass. a.* **אִמָּה אִמָּה** *those brought up (in scarlet)* Ia 4⁵. b. **אִמָּה אִמָּה** intrans. *faithful (as firm, stable) as subst. m. faithful ones* ψ 12² (> **אִמָּה** al. *faithfulness*) 2 S 20¹⁹ (cf. Ar. **أمن** be faithful, **أمن** trust in, **أمن** be secure); ψ 31²⁴ *faithful ones* *keepeth*, **אִמָּה** **אִמָּה** but **א** is here taken by **א** Ri De Che as n. abstr. v. **אִמָּה**. Niph. **אִמָּה** Pr 11²² + (6 t.); *Impf.* **אִמָּה** **אִמָּה** 1 K 8²⁶ + (9 t.); Pt. **אִמָּה** Pr 25¹⁹ + (16 t.) **אִמָּה** Is 1²¹ + (4 t.); **אִמָּה** ψ 89²²; **אִמָּה** Pr 27⁷ + (9 t.); **אִמָּה** Dt 28²⁰. 1. *carried by a nurse* Is 60⁴. 2. *made firm, sure, lasting*: place Is 22^{23,23}; name 1 Ch 17¹⁴; waters Is 33¹⁰ Je 15¹⁸; an event Ho 5²; sickness Dt 28²⁹; mercy Is 55². 3. *confirmed, established, sure*: kingdom 2 S 7¹⁶; house, dynasty 1 S 2²⁵ 25²⁰ 1 K 11³³ 1 Ch 17²²; prophet Samuel 1 S 3²⁰; cf.



word-play **אמן** לא **אמנת** לא **אמן** = if ye believe not (have not firm confidence) ye will not be confirmed Is 7⁹; **אמן** **אמן** **אמן** = believe in Yahweh and ye will be confirmed 2 Ch 20²⁰. 4. *verified, confirmed*: words of God 1 K 8²⁸ 2 Ch 1⁶ 6¹⁷; his precepts ψ 111⁷; testimonies ψ 19⁹ 93⁵; covenant ψ 89²⁹; words of men Gn 42²² (E). 5. *reliable, faithful, trusty*: persons 1 S 2²² 22¹⁴ Jb 12²² ψ 89²⁹ 101⁶ Pr 25¹³ Is 8² Ne 13¹⁸; a city Is 1²¹; **אמן** **אמן** **אמן** the faithful God Dt 7⁹ cf. Is 49⁷; **אמן** **אמן** faithful in spirit (disposition) Pr 11¹³; **אמן** **אמן** his heart faithful Ne 9⁶; **אמן** **אמן** **אמן** true and faithful witness Je 42⁵; **אמן** **אמן** faithful the wounds of a loving one Pr 27⁶; c. **אמן** ψ 78⁸; **אמן** Ho 12²; ψ of thing ψ 78²⁷; **אמן** **אמן** in all my house (of Moses) Nu 12⁷ (E). **Hiph.** **אמן** Gn 45²² + (18 t.); *Impf.* **אמן** **אמן** Jb 15²¹ + (30 t.); *Imv.* **אמן** **אמן** 2 Ch 20²⁸ + (2 t.); *Pl.* **אמן** Dt 1²² Jos 25¹⁰. 1. *stand firm* Jb 39²⁴ (c. neg. of the horse when the trumpet sounds Di De MV RVm; but neither believeth RV, hardly trusts De) → 2. *trust, believe*: (a) abs. Ex 4²¹ (J) Is 7⁸ 28¹⁶ Hb 1⁵ ψ 116¹⁰ Jb 29²⁴; (b) with ל of person, *trust to, believe* Gn 45²² (E) Ex 4¹⁶ (J) Je 40¹⁴ 2 Ch 32¹⁸; with God Dt 9²² Is 43¹⁰; ל of thing Ex 4^{8,9} (J) ψ 106²⁴ 1 K 10⁷ 2 Ch 9⁶ Is 53¹ Pr 14¹⁶; (c) with ב of person, *trust in, believe in* Ex 19⁹ (J) 1 S 27¹² 2 Ch 20²⁰ Jb 4¹⁶ 15¹⁶ Pr 26²⁸ Je 12⁶ Mi 7⁵; the usual construction with God Gn 15⁶ (E) Ex 14³¹ Nu 14¹¹ (J) 20¹² (P) Dt 1²² 2 K 17¹⁴ 2 Ch 20²⁰ ψ 78²² Jon 3⁵; with ב of thing Dt 28²⁰ Jb 15²¹ 24²² 39¹² ψ 78²² 106¹² 119⁶⁶; (d) with ψ trust or believe that Ex 4⁵ (J) Jb 9¹⁶ La 4¹²; (e) so with infin. Jb 15²² ψ 27¹²; also *trust to do a thing, almost = allow*, Ju 11²⁰.

אמן n.[m.] *faithfulness; אמנה אמנה perfect faithfulness (faithfulness, faithfulness) Is 25¹.*

אמן adv. *verily, truly* Dt 27¹⁸⁻²⁸ (12 t.) 1 K 1³³ Ne 5¹² Je 11⁵ 28⁶ & doxologies 1 Ch 16²⁸ (= ψ 106⁴⁰); **אמן** (י) **אמן** Nu 5²³ (P) Ne 8⁶, & in the doxologies ψ 41¹⁴ 72¹⁸ 89⁶³ 106⁴⁰. *amen* = Amen: **אמן** **אמן** Is 65^{16,16} God of Amen De Che RVm; cf. Rev 3¹⁴, or God of faithfulness, God of truth (RV) (perh. rd. **אמן** Che Di).

אמן (*ammān*) n.m. *master-workman, artist* Ct 7² (Mish. Talm. **אמן** **אמן** *handiwork*, Syr. **אמן** © Ex 28¹¹, where = Heb. **אמן** & is likewise used of gems; Nab. **אמן** Vog¹⁴, As. *mar ummāni*, Lyon ^{Sargonite}, cf. Zim ¹¹ 32; cf. II. **אמן**).

אמן n.[m.] *trusting, faithfulness* (on format. cf. Ges^{144,2,12}). 1. *אמן* לא **אמן** **אמן** children in whom there is no trusting Dt 32²⁰ (poet.) 2. **אמן** pl. abstr. *faithfulness; אמן* **אמן** messenger of faithfulness, trusty messenger Pr 13¹⁷; **אמן** **אמן** faithful witness Pr 14⁸; cf. **אמן** **אמן** Pr 20⁸; **אמן** **אמן** keeping faithfulness Is 26⁷, perh. also ψ 31²⁴ **אמן** v. I. [**אמן**].

אמן n.f. *firmness, steadfastness, fidelity* Ex 17¹² + 46 t.; **אמן** Pr 28²². 1. *lit. firmness, steadiness*: Ex 17¹² **אמן** **אמן** his hands were steady (i.e. steady). 2. *steadfastness, אמן* **אמן** steadfastness of thy times Is 33⁶. 3. *faithfulness, trust*: a. of human conduct ψ 37³ Pr 12²² Je 5³ 7²² 9² 2 K 12¹⁶; in office 2 K 22⁷ 2 Ch 19⁶ 31¹² 34¹²; in trust (over) 1 Ch 9^{22,26,31} 2 Ch 31^{11,11}; **אמן** **אמן** ψ 119²⁹; associated with **אמן** in human character **אמן** **אמן** who breatheth out faithfulness sheweth forth righteousness Pr 12¹⁷; cf. 1 S 26²² Is 59¹ Je 5¹; **אמן** **אמן** a righteous man by his faithfulness liveth Hb 2⁴ (> *faith* Luth AV RV). b. as a divine attribute ψ 88¹² 89^{22,24,9} Is 25¹ Ho 2²² La 3²¹; **אמן** **אמן** Dt 32⁴; his faithfulness is shewn in his works ψ 33³; commands ψ 119⁶⁶; in affliction ψ 119⁷⁶; in his oath to David ψ 89²⁰; it reacheth unto the skies ψ 36⁶; unto all generations ψ 100⁶ 119³⁰; he will not belie it ψ 89²¹. It is **אמן** **אמן** Is 25¹; cf. **אמן** **אמן** ψ 119¹²⁸. It is closely associated with the divine **אמן** **אמן** mercy ψ 89²² 92⁹⁸ Ho 2²²; with the divine **אמן** **אמן** ψ 96¹⁰ 143¹ Is 11⁶; & salvation ψ 40¹¹.

אמן n.f. *bringing up, nourishment*, Est 2²⁰.

אמן adv. (fr. **אמן** by affix **אמן**) *verily, truly, indeed* Gn 20¹² (E) Jos 7²⁰ (JE).

אמן n.f. *faith, support*. 1. **אמן** **אמן** we are plighting faith (make a sure covenant AV RV) Ne 10¹. 2. **אמן** **אמן** support, fixed provision, for the singers Ne 11²⁰.

אמן n.pr.fl. 1. a river (constant? cf. Is 33¹⁶) flowing down from Antilebanon into the plain of Damascus 2 K 5¹² (Qr; **אמן** Kt), the Gr. *Chrysorrhous*, mod. Ar. *Nahr Baradd*. 2. the region from which it flows Ct 4⁵.

אמן adv. (fr. **אמן** by aff. **אמן**) *verily, truly, indeed, always in interrog.* Gn 18¹³ (J), elsewh. **אמן** Nu 22²⁷ (E) 1 K 8²⁷ 2 Ch 6¹⁸ ψ 58².

אמן adv. (= **אמן**) *verily, truly, in*



§ 50. The Participle.

a 1. Qal has both an active participle, called *Pō'el* from its form (פֹּעֵל), and a passive, *Pā'ul* (פָּעוּל).¹

Pā'ul is generally regarded as a survival of a passive of Qal, which still exists throughout in Arabic, but has been lost in Hebrew (see, however, § 52 e), just as in Aramaic the passives of *Pi'el* and *Hiph'il* are lost, except in the participles. But instances of the form *qatūl* are better regarded as remnants of the passive participle Qal (see § 52 s), so that פָּעוּל must be considered as an original verbal noun; cf. Barth, *Nominalbildung*, p. 173 ff.

b 2. In the intransitive verbs *mid. e* and *mid. o*, the form of the participle active of Qal coincides in form with the 3rd sing. of the perfect, e. g. שָׁן sleeping, from יָשַׁן; יָגַר (only orthographically different from the perf. יָגַר) fearing; cf. the formation of the participle in *Niph'al*, § 51 a. On the other hand, the participle of verbs *mid. a* takes the form קָטַל (so even from the transitive אָשַׁן to hate, part. שֹׂנֵא). The *o* of these forms has arisen through an obscuring of the *a*, and is therefore unchangeable, cf. § 9 g. The form קָטַל (with a changeable *Qames* in both syllables), which would correspond to the forms שָׁן and יָגַר, is only in use as a noun, cf. § 84^a f. The formation of the participle in *Pi'el*, *Hiph'il*, and *Hithpa'el* follows a different method.

c 3. Participles form their feminine (קָטְלָה or קָטְלוּת) and their plural like other nouns (§ 80 e, § 84^a r, s, § 94).

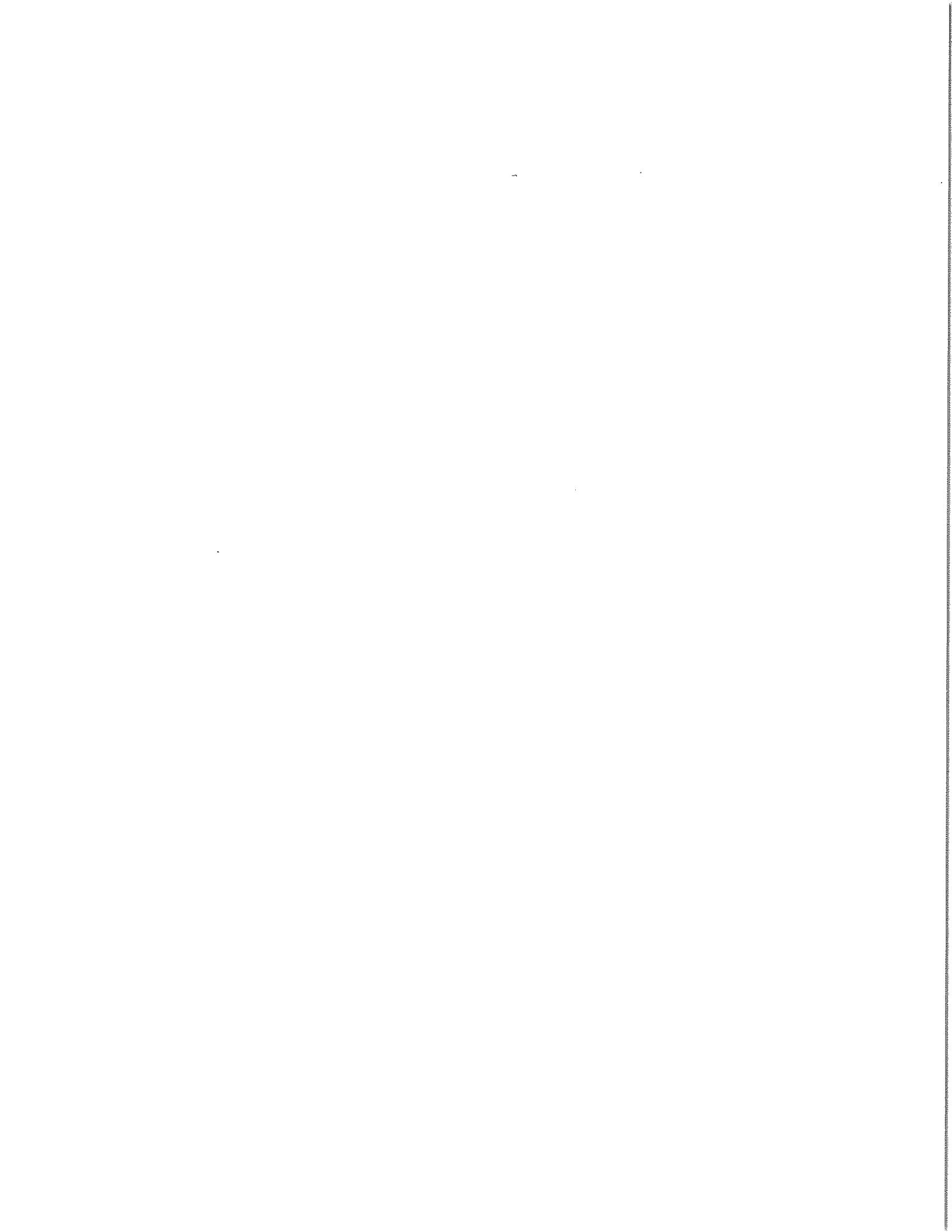
d Rem. 1. From the above it follows, that the *a* of the form שָׁן is lengthened from *a*, and consequently changeable (e. g. fem. שֹׁנֵה); and that the *o* of קָטַל on the other hand is obscured from an unchangeable *a*.¹ In Arabic the verbal adjective of the form *qatūl* corresponds to the form *qātil*, and the part. *qatūl* to *qatūl*. In both cases, therefore, the *z* of the second syllable is lengthened from *i*, and is consequently changeable (e. g. קָטַל, plur. קָטְלִים; פָּבַר, constr. pl. פְּבָרִי).

e תּוֹמִיָּה ψ 16⁵, instead of the form *qōtūl*, is an anomaly; it is possible, however, that תּוֹמִיָּה (incorrectly written fully) is intended (cf. סָבִיב 2 K 8²¹), or even the imperfect *Hiph'il* of יָמַה. The form יָסַה in Is 29¹⁴, 38⁵ appears to stand for יָסַה, but most probably the Masora here (as certainly in יָסַה Ec 1¹⁰) intends the 3rd sing. imperf. *Hiph.*, for which the better form would be יָסַה; יוֹסֵב 1 Ch 27³⁰, being a proper name and a foreign word, need not be considered.—אָבַר (constr. state of אָבַר), with *a* in the second syllable, occurs in Dt 32²⁸ (cf. moreover, § 65 d). On הוֹלֵל Is 41⁷ (for הוֹלֵל, see § 29 f).

f 2. A form like the pass. ptep. *Pā'ul*, but not to be confused with it, is sometimes found from *intransitive verbs*, to denote an inherent quality, e. g. אֱמוּן faithful; אֲנָשׁ desperate, Jer 15¹⁸, &c.; בְּטוּחַ trustful, Is 26⁸, ψ 112⁷; עָצוּם strong; שָׁכָר drunken, Is 51²¹; and even from transitive verbs, אֲחֻזָּה handling, Ct 3⁸; מְדַבֵּר mindful, ψ 103¹⁴; יָדַע knowing, Is 53⁸; cf. § 84^a m.

¹ The constr. st. נָאם in the formula נָאם יְהוָה (properly the *whispering*) of the Lord, &c., is always written defectively.

² Cf. Vollers, 'Das Qatīl-partizipium,' in ZA. 1903, p. 312 ff.



THE ANALYTICAL HEBREW AND CHALDEE LEXICON

BENJAMIN DAVIDSON

EVERY WORD AND INFLECTION OF
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ARRANGED ALPHABETICALLY AND
WITH GRAMMATICAL ANALYSES

*A Complete Series of Hebrew and Chaldee Paradigms,
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יפדצני	Kal fut. 3 pers. sing. masc., suff. 1 pers. sing.	פדד
יפדקי	Piel fut. 3 pers. sing. masc.	פדק
יפדקני	ן Kal fut. 3 pers. sing. masc., suff. 1 pers. sing.; ַן conv.	פדקן
יפדש	Hiph. fut. 3 pers. sing. masc.	פדש
יפדשי	Piel fut. 3 pers. sing. masc.	פדשי
יפדשו	ן Kal fut. 3 pers. sing. masc.; ַן conv.	פדשו
יפדשוהי	ן id., suff. 3 pers. sing. masc.; ַן id.	פדשוהי
יפדשוהי	Niph. fut. 3 pers. pl. masc. [for פדשוהי], comp. § 8. rem. 15]	פדשוהי
יפדשוהי	ן Kal fut. 3 pers. pl. masc.; ַן conv.	פדשוהי
יפדשה	Kal fut. 3 pers. sing. masc.	פדשה
יפדשהני	ן Piel fut. 3 pers. s. m., suff. 1 pers. s.; ַן conv.	פדשהני
יפדשני	ן Hiph. fut. 3 pers. sing. masc. ap. [from פדשני]; ַן id.	פדשני
יפדשני	ן Kal fut. 3 pers. sing. masc.; ַן id.	פדשני
יפדשני	ן Hiph. fut. 3 pers. pl. masc.; ַן id.	פדשני
יפדשני	ן Kal fut. 3 pers. pl. masc. (§ 8. rem. 15); ַן id.	פדשני
יפדשני	ן Hiph. fut. 3 p. pl. m., suff. 3 p. s. m.; ַן id.	פדשני
יפדשני	ן id. fut. 3 pers. pl. masc.; ַן id.	פדשני
יפדשני	ן Kal fut. 3 pers. sing. masc.; ַן id.	פדשני
יפדשני	ן id. fut. 3 pers. pl. masc.; ַן id.	פדשני
יפד Root not used; Arab. فد <i>to be entire, perfect</i> , conj. III, <i>to arrive</i> (Lee).		
3 יפד masc. dec. 7 b.—I. <i>sign, wonder</i> .—II. <i>mark, intimation, portent</i> .		
יפד	ן pr. name masc. for יפד (comp. § 35. rem. 2)	פד
יפד	Hiph. fut. 3 pers. sing. masc. ap. [from פד] § 24. rem. 16]	פד
יפד	ן Kal fut. 3 pers. sing. masc. ap. (from פד) § 24. rem. 3); ַן conv.	פד
יפד	ן adj. f. a. constr. [with cop. ַן], for יפד , יפד	יפד
יפד	ן } from יפד dec. 11 a, from יפד masc. }	יפד
יפד	ן id. pl., construct state (comp. preceding)	יפד
יפד	ן pr. name masc.; for ַן see lett. ַן	פד
יפד	Piel fut. 3 pers. sing. masc.	פד
יפד	Kal fut. 3 pers. sing. masc.	פד
יפד	Pual fut. 3 pers. sing. masc.	פד
יפד	ן Piel fut. 3 p. pl. m., suff. 3 p. s. m.; ַן conv.	פד
יפד	id., suff. 2 pers. sing. masc.	פד
יפד	ן Niph. fut. 3 pers. sing. masc. (§ 15. rem. 1); ַן conv.	פד
יפד	ן Piel fut. 3 pers. sing. masc.; ַן id.	פד
יפד	pr. name masc.	פד

יפד	ן Kal fut. 3 pers. sing. masc.; ַן conv.	פד
יפד	ן Piel fut. 3 p. s. m., suff. 3 p. s. m.; ַן id.	פד
יפד	Niph. fut. 3 pers. pl. masc.	פד
יפד	ן Kal fut. 3 pers. pl. masc. (§ 8. rem. 15); ַן conv.	פד
יפד	id., suff. 3 pers. pl. masc. (§ 16. rem. 12)	פד
יפד	adj. fem. sing., suff. 1 pers. sing. from יפד (§ 42. rem. 2), from יפד masc.	יפד
יפד	ן Kal fut. 3 pers. sing. masc. [for יפד] § 8. rem. 18]; ַן conv.	פד
✓ יפד fut. יפד , imp. יפד , inf. c. יפד (§ 26. No. 2 d).—I. <i>to go out, go forth</i> ; with יפד , also acc. of the place whence, with יפד (rarely יפד) of the place through or by which one goes out.—II. <i>to come forth, to issue, descend</i> , of children, posterity.—III. <i>to escape</i> , as danger, with יפד Eccl. 7. 18.—IV. <i>to rise</i> , as the sun, stars, &c.—V. <i>to shoot forth, spring up</i> , as plants; <i>to spring forth</i> , of water.—VI. <i>to go forth, be issued, published</i> , as a decree.—VII. <i>to go out, to end</i> , of a period of time. Hiph. יפד :—I. <i>to cause to go, come out or forth, to lead, bring forth or out</i> .—II. <i>to cause to spring up, to yield</i> , as the earth plants.—III. <i>to cause to lay out</i> , as money, <i>to exact</i> , with יפד , 2 Ki. 15. 20.—IV. <i>to spread abroad, to publish</i> , with יפד , of the paragon.—V. <i>to produce, make</i> , Is. 54. 16.—VI. <i>to take out, to separate</i> , Je. 15. 19. Hoph. <i>to be led, brought forth or out</i> .		
יפד Chald. Shaph. יפד (§ 48) <i>to bring to an end, to finish</i> .		
יפד masc. dec. 3 a, <i>issued, proceeded</i> ; 2 Ch. 32. 2 b.		
יפד fem. dec. 10 (for יפד) <i>excrement, ordure</i> .		
יפד or יפד adj. masc. <i>filthy</i> , Zec. 3. 3, 4.		
יפד fem. dec. 10, <i>excrement, ordure, filthy</i> .		
יפד m. pl. (of יפד dec. 1, § 31. rem. 1)—I. <i>productions of the earth</i> .—II. <i>offspring, children</i> .		
יפד masc. dec. 1 b (§ 31. rem. 1).—I. <i>a going out, an outgoing</i> ; <i>a rising</i> , of the sun.—II. <i>the place of going or coming out</i> , applied to a <i>gale, fountain, the east</i> (where the sun rises).—III. <i>that which comes out</i> , i. e. <i>proceeds, is uttered</i> , as words, speech.—IV. <i>origin, race, breed</i> , 1 Ki. 10. 28.—V. pr. name masc. of two different persons.		
יפד fem. dec. 10 (comp. § 31. rem. 1)—I. <i>a going out, origin</i> , Mt. 5. 1.—II. <i>draught-house</i> , 2 Ki. 10. 27.		

* Job 16. 14. * Job 25. 11. * Job 38. 25. * Job 41. 2. * Job 42. 23. * Job 41. 4. * Job 33. 10. * Job 31. 15. * Job 41. 11.
 * Zec. 11. 16. * Is. 40. 20. * Is. 48. 11. * Is. 42. 10. * Is. 40. 31. * Is. 41. 3. * Is. 40. 27. * Is. 41. 18. * Is. 41. 11.
 * Ps. 180. 24. * Ps. 17. 21. * Ps. 80. 29. * Ps. 44. 10. * Ps. 5. 27. * Ps. 11. 10. * Ps. 33. 2. * Ps. 33. 5. * Ps. 41. 11.
 * Ps. 23. 32. * Ps. 4. 7, 11. * Ps. 18. 24. * 1 Ch. 10. 9. * Job 51. 27. * Ps. 78. 80. * 10. 29. 24. * Job 38. 25.

פְּתוּחָה n.f. flax;—פ: 1. growing Ex 9^{21,21} (J). 2. = wick Is 42³ 43¹⁷ (in sim.).

פַּתַּח v. פָּתַח.

פְּתוּחָה n.[f.] pl. הַפְּתוּחֹת לְרִגְלֹת הַבָּיִת 1 K 7²⁰ i.e. prob. the sockets above and below, in which the door-pivots turned (performing office of mod.hinges); sg. sf. פְּתוּחָה Is 3²⁷ (Ges¹²¹¹), prob., si vera l., their secret parts, cardo femina (so Thes and most); but read perh. חַרְפְּתוּחָה Bachm BK 1884, 660 Kit (in Di) Marti; > פְּתוּחָה Sta^{ZAW 11} (1886), 333, cf. B Di.

פְּתוּחָה v. i. פָּתַח sub I. פָּתַח.

פָּתַח v. פָּתַח.

פַּתְחָה (read always [פְּתוּחָה]) n.[m.] portion (of food) for king, delicacies (Pers. loan-word, cf. Skr. *prati-bhāga*, Zend [*pāti-baga*; whence] Gk. translit. *pori-baḡis*, Syr. ܦܬܚܐ; Gildem^{ZKM IV. 2131} Lag^{Ges. Abh. 73} Bev²⁰ Dr²⁰);—estr. פְּתוּחָה דְּנִי 1^{4,8,13,15}, sf. פְּתוּחָה 1¹⁶, אֲכָלִי פְּתוּחָה 1²².

פְּתוּחָה n.m. edict, decree (Pers. loan-wd., OPers. *patigama* (*patigam*, come to, arrive), NPers. *patigām*, message; v. Gildem^{ZKM IV. 2131} Mey^{Kutschung 23}; Aram. ܦܬܚܐ, ܦܬܚܐ, word, command, BAram. = BH);—estr. פְּתוּחָה 1²⁰, c. genit. obj. מְעֵשֶׂה הַרְעָה 1²⁰ Ec 8¹¹ (appar. f., cf. De; but Hi Albr^{ZAW xvi} (1886), 115 read מְעֵשֶׂה for מְעֵשֶׂה).

פָּתַח vb. be spacious, wide, open (Aram. ܦܬܚܐ be spacious, ܦܬܚܐ be spacious, abundant; cf. Ar. فَتْحٌ, فَتْحِي be youthful, in prime of life, فَتْحِي young man, one in prime of life (development of various meanings from √ not wholly clear, cf. Nö^{ZMG xi} (1886), 735));—Qal Pt. פָּתַח Pr 20¹⁹ poss. one open as to lips, but v. פָּתַח denom. infr. Hiph. Impf. 3 ms. juss. אֲפַתַּח לְיִשָּׁת Gn 9⁷ may God make wide for Japhet (give him an extensive inheritance).—Pf. poss. Pr 24²³ (reading פְּתוּחָה עַל־פִּי, make wide with (open wide) thy lips, for MT וְהִפְתַּח־בְּשֵׁי, so SS; but cf. פָּתַח denom. Pi.).

פְּתוּחָה [for פָּתַח Lag^{BK 62} Ba^{ZMG xii} (1886), 333, 1886] adj. simple, poss. as open-minded;—פָּתַח Pr 9⁴+, פָּתַח 19¹+, pl. פְּתוּחָה (Ges¹²⁰²) 116⁶+6 t. Pr; פְּתוּחָה 119¹³⁰ Pr 22³; פְּתוּחָה 1^{22,22};—simple, as subst. coner.: open to the instruction of wisdom or folly, Pr 9^{4,16}; believing every

word 14¹⁶; lacking פָּתַח 1⁸ 19³³; needing בֵּן פָּתַח 19¹³⁰, פָּתַח חֶכְמָה 19¹³ Pr 21¹¹; in good sense, פָּתַח פְּתוּחָה 116⁶ preserveth the simple-minded; but usu. tendency to bad sense; פְּתוּחָה love פְּתוּחָה Pr 1³³; inherit פְּתוּחָה 14¹³, are easily enticed, misled and go back 1³³ 7⁷ 9⁶ 22³=27¹²; they need atonement Ez 45²⁰ (|| שָׁנָה).

פְּתוּחָה n.f. simplicity (i.e. lack of wisdom), פְּתוּחָה פְּתוּחָה Pr 1³³.

פְּתוּחָה n.f. id. Pr 9¹³ (Toy conj. פְּתוּחָה).

פָּתַח vb. denom. be simple (NH Pi. entice);—Qal Impf. 3 ms. יִפְתַּח Dt 11¹⁶; יִפְתַּח Jb 31²²; Pt. פָּתַח Jb 5² Pr 20¹⁹; f. פְּתוּחָה Ho 7¹¹;—1. be open-minded (?), simple Jb 5²; יִנְקָה פִּי Ho 7¹¹ silly dove; פָּתַח שְׂפָתַי Pr 20¹⁹ one foolish as to his lips (most, openeth wide his lips). 2. be enticed, deceived Dt 11¹⁶ Jb 31²². Niph. Pf. 3 ms. נִפְתַּח Jb 31²²; Impf. 1 s. נִפְתַּח Je 20⁷;—be deceived Je 20⁷; c. לַע enticed unto Jb 31²². Piel Pf. 2 ms. פְּתַח Pr 24²³; sf. פְּתַח Je 20⁷; 1 s. פְּתַח Ez 14⁹; Impf. 3 ms. יִפְתַּח Ex 22¹⁶+, etc.; Imv. פְּתַח Ju 14¹⁵ 16²; Inf. estr. sf. פְּתַח 2S 3²⁵; Pt. sf. מְפַתֵּחַ (Ges¹²⁰²) Ho 2¹⁵;—1. persuade, woman Ho 2¹⁵ (fig., subj.), seduce, virgin Ex 22¹⁶; entice, husband Ju 14¹⁵ 16²; a man to sin Pr 1¹⁹ 16²³. 2. deceive, 2S 3²⁵ Pr 24²³ (yet cf. √ Hiph. supr.); subj. א', obj. proph., Je 20⁷ Ez 14⁹, cf. 1 K 22^{20,21,22}=2 Ch 18^{10,20,21}; obj. א', פָּתַח 78³⁶. Pual Impf. 3 ms. יִפְתַּח: 1. be persuaded, Pr 25¹⁵. 2. be deceived, Je 20¹⁰; by א', Ez 14⁹.

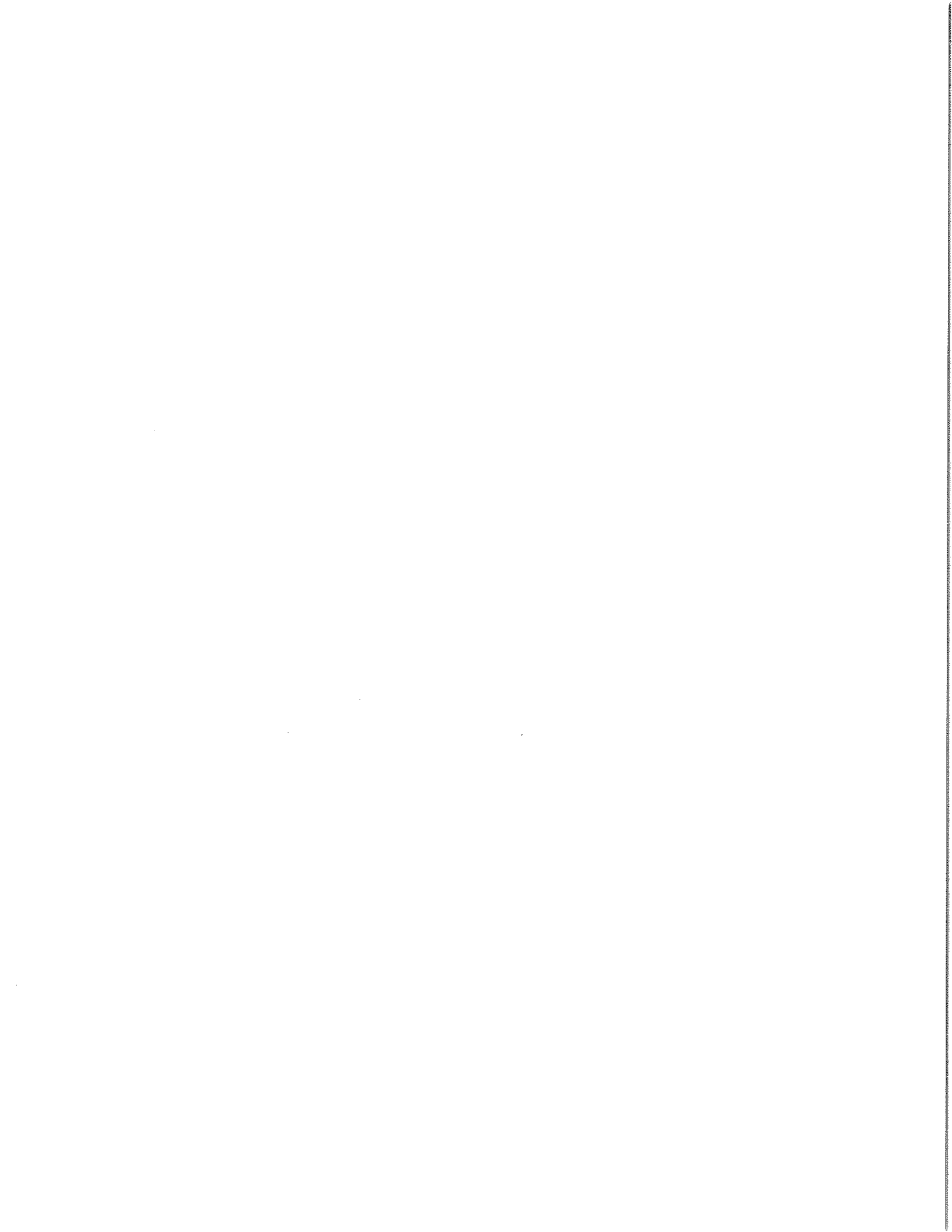
יִפְתַּח n.pr.m. third son of Noah, Iaphet;—יִפְתַּח: יִפְתַּח א' יִפְתַּח Gn 9⁷ (J), 7¹³, 10² (P)=1 Ch 1¹, Gn 9²² 10²¹ (J); יִפְתַּח 9¹⁹ (J), 5³² 6¹⁹ 10¹ (P), 1 Chr 1¹.

פְּתוּחָה n.pr.m. father of prophet Joel Jo 1¹ (⊙ Βαθουα, i.e. פְּתוּחָה).

פְּתוּרָה n.pr.loc. home of Balaam;—c. ה loc. פְּתוּרָה Nu 22⁵, Βαθουρα, Α Βαθουρα; פְּתוּרָה Dt 23⁵, but om. א' ⊙;—cf. As. Pīru (on W. bank of upper Euphr.) Schr^{KOP 20}; COT Nu 22, 5 DI^{Pa 269} Dr^{Hasilias 22}; Eg. Pē-d-ru WMM^{AL u. Kur. 201}.

פְּתוּחָה v. פָּתַח.

פָּתַח vb. open (NH id.; Ph. פָּתַח; As. pītū, pātū; Sub. פָּתַח Or^{ZMG xix} (1886), 197; Ar. فَتَحَ; Eth. ፈተሐ; Aram. פָּתַח, ܦܬܚܐ; Nab. Palm. פָּתַח);—Qal Pf. 3 ms. פָּתַח 2 K 15¹⁸+, etc.; Impf. 3 ms. יִפְתַּח Ex 21²³+, 3 mpl. sf. יִפְתַּחוּ Ne 13¹⁰, etc.; Imv. ms. פָּתַח 2 K 13¹⁷+, sf. פָּתַח



CHAPTER 1

1. At the beginning¹ God² created the heavens and the earth. 2. The earth was without form and void, *desolate of people³ and empty of all animals*;⁴ darkness was over the surface of the deep and a *merciful wind⁵ from before God was blowing world⁶ and immediately⁷* there was light. 4. God saw⁸ that the light was good; and God separated the light from the darkness. 5. And God called the light Day,⁹ and *he made it so that the inhabitants of the world might labor during it*¹⁰ and he called

Notes Chapter 1

1. "From the beginning" (*mn wwl*). Ps.-J. is alone among the Targums in using the idiom *mn wwl* to translate Heb. *br'ayn*. We find this Aramaic idiom in Gen 1:3 (Ps.-J.), in Ig. Jon. Isa 1:26; 40:21; 41:26 and in Ig. Job 20:4; Ps 37:20. See also Ig. Ezek 16:35 (where we find *wl* twice) and Hos 9:10 (*b wl*). On the Targumic renderings of *br'ayn*, see P. Schäfer, 1971-72, 9; Shanan, 1979, 2, 203-204; R. Kasher, 1986, 3-4. On the rabbinic interpretation of *br'ayn*, see J. Pigeat, 1969, 100-102; Schäfer, 1971, 161-166. On some interpretations of Gen 1:1 in patristic literature, see P. Fiebig, 1974, 391-397, especially 394-397.

2. "The Lord (yy)". When Elohim refers to the God of Israel, the Targums usually replace it by the Tetragrammaton in order to avoid the plural form "Elohim," which might be taken by some to indicate a plurality of Gods; cf. Maybaum, 1870, 26-28; Chester, 1986, 330-338. *Lord*, employs the name Elohim more frequently than the other Targums, but it uses the reverential form Eloqym (*lyqm*). M. Eshkol (1981, 137-139) maintains that *lyqm* was read as *el qoyym*, "the living, eternal God" or (less likely) *el qoyym*, "the God of the Covenant." ¹Idonot find Eshkol's proposal convincing.

3. "children of man." Ps.-J., like NE, P, Y, and N, gives an Aramaic transcription of the words *lohu wbdhu*. These Targums then explain each of these terms, using "desolate and empty," the words used by Onq. to translate *lohu wbdhu*. Shanan claims that the additional made by Ps.-J. and the Pal. Tgs. are prompted by Ps 104:14 (which mentions grass, cattle, plants and men who cultivate the earth), and possibly by Gen 2:5; cf. Shanan, 1977B, 229-230. See also Jer 4:23, 25; 33:10. On the translation of *lohu wbdhu* in the Targums, see Schäfer, 1971-72, 10.

4. Or possibly, "a spirit of mercy." But since the verb used with this phrase is "blow," I prefer "wind" to "spirit." Onq.: "a wind from before the Lord." None of the Targums gives a literal translation of *ruah Elohim*, "a mighty wind" (*Yen Amn-ican Bible*), a phrase which the Targums regarded as too anthropomorphic. The phrase "a merciful wind" occurs again in Gen 8:1 (NF, P, Y, N, L, C1 B, Ps.-J.).

5. Instead of "in," the word "ed. pr. has 1/2," the upper regions." Ps.-J. is alone in making this addition to the biblical text. The rabbis debated whether the light created on the first day (Gen 1:5) was the same as the light of the heavenly bodies that were created on the fourth day (vv. 14-15). R. Elazar held that the two lights were essentially different, while the Sages held that they were identical; cf. *b. Hag. 12a (94)*; *Gen. R. 3:6, 42, 3*. Since the heavenly bodies mentioned in Gen 1:14-15 were made "to give light upon the earth" (v. 15), it would seem that Ps.-J.'s addition of the words "to illuminate the world" in v. 3 was made in the light of the opinion attributed to the Sages in the *Halagid* text just referred to. J. Cook (1983, 47-48) suggests that Ps.-J.'s addition may have been made with a view to refuting the heretical doctrine of emanation which finds expression in *Gen. R. 3:4*.

6. The word "immediately" is added only by Ps.-J. By adding this word, Ps.-J., like *b. Hag. 12a (94)* (see preceding note), is asserting that light was created on the first day, even though the heavenly bodies were not created until the fourth day. Ps.-J., like Onq., does not avoid the anthropomorphic statement "God saw." The Targums are not consistent in translating the verb "when it was God as subject." The Targums are not consistent in translating the word *yym* used by Ps.-J. and Onq., and the word *yym* used by NF and P, mean "daytime" rather than "day" in our present verse; cf. M. Klein, 1982, 95-96.

7. The word *yym* (four hours), for which the Targums use *yym*. See Jastrow, 51 and 380; Crossfield, 1988, 43 n. 4. The period of twenty-four hours, for which the Targums use *yym*, are omitted by the scribe of Lond., but they are added in the margin.

Arama Bible

the darkness Night, and he made it that creatures might rest during it.¹¹ And there was evening and there was morning, one day.¹² 6. God said, "Let the firmament be in the midst of the waters, and let it separate the upper waters from the lower waters."¹³ 7. God made¹⁴ the firmament—*its thickness being three finger breadths*¹⁵—between the limits of the heavens and the waters of the ocean, and he separated the waters that were under the firmament from the waters that were above in the reservoir¹⁶ of the firmament. And it was so. 8. And God called the firmament Heaven. And there was evening and there was morning, a second day. 9. God said, "Let the lower waters that remain under the heavens be gathered together to one place, and let the earth be dried up" so that the dry land may appear." And it was so. 10. And God called the dry land Earth, and the gathering place of the waters he called Seas. And God saw that it was good. ¹⁷ 11. God said, "Let the earth grow vegetation, plants whose seed¹⁸ is sown, and fruit trees that produce fruit in which is their seed, each according to its kind, upon the earth." And it was so. 12. The earth brought forth vegetation, plants whose seed is sown, according to their kinds,¹⁹ and fruit trees producing fruit <in which is their seed>, according to their kinds. And God saw that it was good. 13. And there was evening and there was morning, a third day. 14. God said, "Let there be lights in the firmament of the

Notes Chapter 1

1. According to *b. Eru. 65a (453)*, Rab Judah observed that "Night was created for thought but sleep." It is probable, however, that the two statements in Ps.-J. (daytime for humans to work, night-time for creatures to rest) are based on Ps 104:20-23. Ps.-J.'s first assertion is similar to v. 23 of the psalm, while his second statement, if taken to mean that wild animals are at ease at night and can go in search of food, corresponds to vv. 21-22; cf. Schmeidler, 1932, 11; Shanan, 1977B, 231.

2. Ps.-J. and Onq. translate the words "one day," literally, while NE, P, Y, and N translate them as "the first day," thus bringing "one day" (cf. v. 5) into line with "second day," "third day," etc., of vv. 8, 13, etc. The use of "one day" in v. 5 was the occasion of some speculation (cf. *Gen. R. 3, 8*; Josephus, *Ant. 1 § 28*; *Gen. R. 3:9*; *b. Nazir 7a (21)*).

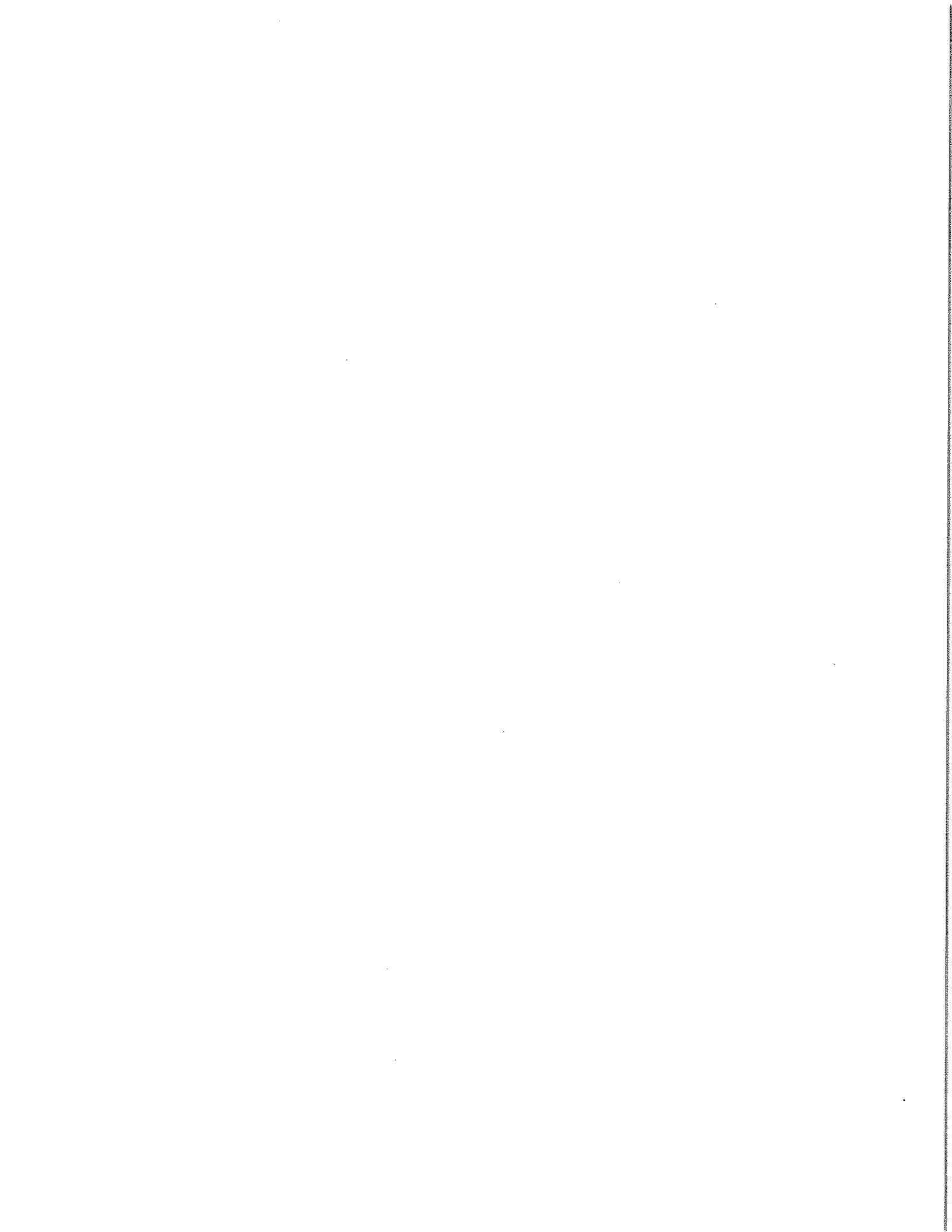
3. Onq. translates the waters from the waters" literally. The Pal. Tgs. and Ps.-J. specify that "the upper waters and the lower waters" are being referred to. *Gen. R. 4:3* refers to the "upper waters" that are above the firmament, *PRB 4 (21)* etc. Onq. and Ps.-J. translate Heb. *sh' makeh*, "by the corresponding Aramaic verb *hd* while NE and P use the verb *br'*, "create." The same happens in vv. 16, 25, and 26. But in v. 31 all the Targums employ *hd*, "make."

4. Ben Zoma concluded that there is "only a bare three fingers' breadth" between the waters above and the waters below; cf. *b. Hag. 12a (92)*; see also *Gen. R. 2:4*, where the figure given is "two or three fingerbreadths," and *b. Hag. 2, 77a*, expressed in *Gen. R. 4:5* and *b. Pesah. 94a (502-503)*. Different opinions about the thickness of the firmament are given from which the rabbis issue."

5. The addition "let the earth be dried up," which is special to Ps.-J., implies that even when the waters were gathered into one place, the earth needed to be dried up before it was fit to be inhabited.

6. Onq., NE, and P translate Heb. *ybbh*, "dry land," by its Aramaic cognate *ybb'*. Ps.-J. uses the synonym *nyybr'* (read thus with *ed. pr.* rather than *nyybr'* of Lond.), from the root *nyb*, "be dry," which the same Targum had used in v. 9 (see preceding note).

7. Ps.-J., following Onq., translates *ywb*, "that it was good," literally. Compare Nfing and P. See below n. 55 on v. 31. The word for "seed" (*yzzr'*), which Ps.-J. uses twice in this verse and again in vv. 12 and 29ab, is an Eastern Aramaic form which is frequent in the Babylonian Talmud; cf. Jastrow, 154; Levy, 1, 89; Cook, 1986, 231. The phrases "according to their kinds" in the first part of this verse and "in which is their seed" in the second part are omitted in Lond. and *ed. pr.*, probably through scribal error.



THE BOOK OF GENESIS

WITH INTRODUCTION AND NOTES

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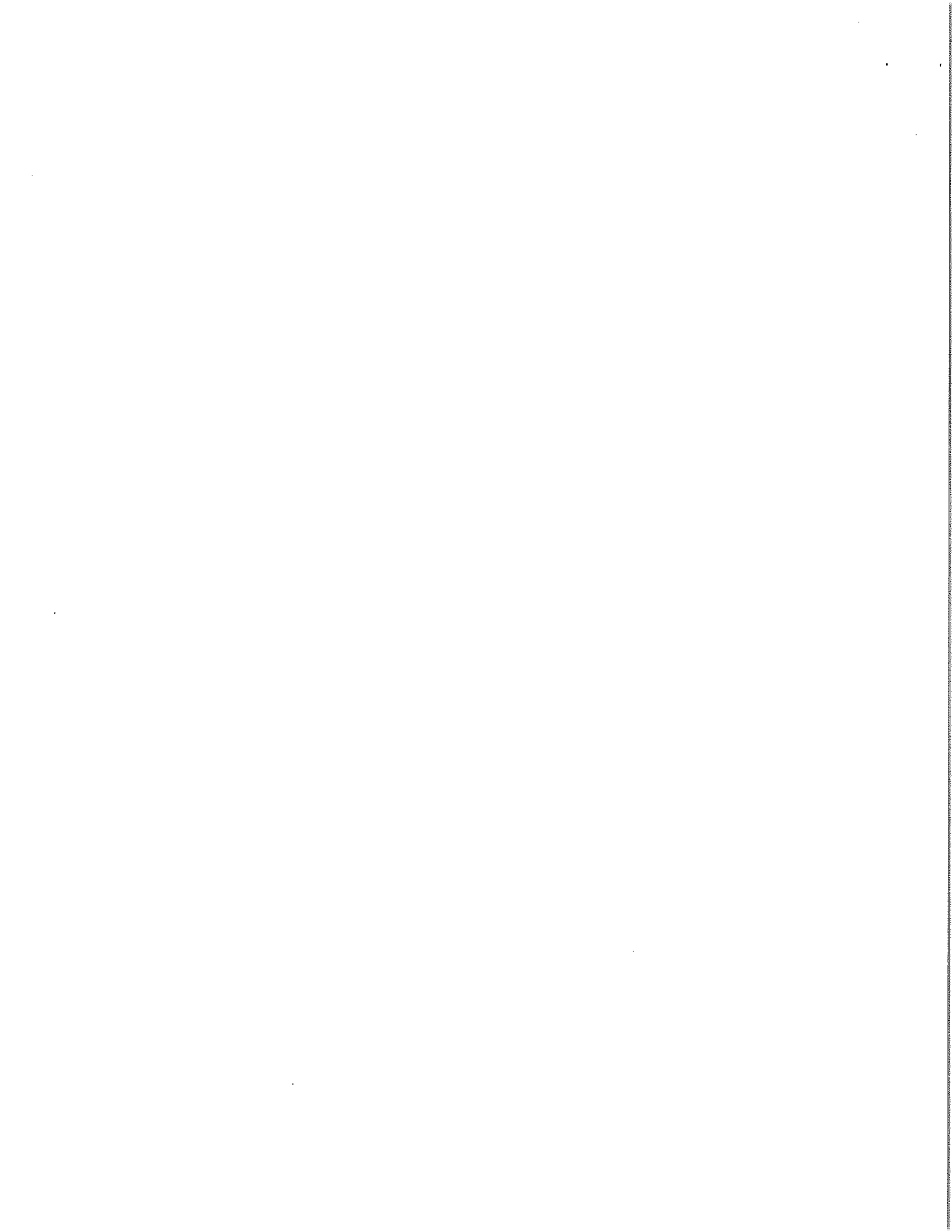
xii. 3-5] THE BOOK OF GENESIS 145

and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4 So Abram went, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

and through thee shall... be blessed. If this rend. is correct, the passage will express an early phase of the great doctrine developed afterwards more fully by the prophets (e.g. Is. ii. 2 f., xix. 23-5), and point to the ultimate extension of the religious privileges enjoyed by Abraham and his descendants to the Gentiles. The expression in the Heb. is the same in xviii. 18, xxviii. 14; in all these passages the conjugation of the Heb. verb being the *Niphal*, which may have either a reflexive or a passive sense (G.-K. § 51c, b). There are, however, two other passages, xxii. 18, xxvii. 4, in which, though otherwise similar, ('bless themselves'); and most modern scholars (including Ges., Del., Dillm., and Riehm, *Mass. Propyl.* Edinb. 1891, p. 97 f.) consider that the two passages of which the sense is clear should determine the interpretation of the three in which the sense is ambiguous and render therefore (xviii. 18, and xxviii. 14, as well as xxii. 18, xxvii. 4) 'bless themselves by thee,' i.e. in blessing themselves will use thy name as a type of happiness (see, in illustration of this usage, the notes on xxii. 18 and xxvii. 20), wish for themselves the blessings (including the religious privileges), recognized as the special possession of Abraham (or, in xxviii. 14, of his descendants); of Is. lvi. 9^a, lxx. 28^a. Thus upon the first interpretation the words declare that the blessings of which Israel is to become the organ and channel are to be communicated ultimately to the world; upon the second, they imply that these same blessings will 'attract the regard of all peoples, and awaken in them the longing to participate in them' (cf. Is. ii. 4; xlii. 4^b; Zecl. viii. 23); in either case, therefore, the thought remains, in the wider sense of the term, a Messianic one. Cf. Gal. iii. 8 (through the quotation here is taken more directly from ch. xviii. 18), 4^b (from *and Abram*), 5 (P). More detailed particulars, in P's manner, of Abram's migration from Haran into Canaan. The most

¹ Dillm. asks, Why should less be said of the seed of Abraham (which, *ex hypo.*, Abraham himself, as would be the case if, in xii. 3, xviii. 19, the verb were rendered *he blessed*, while in xviii. 18, xxvii. 4 it is rendered *bless themselves*?) Or the other hand, it might be urged (cf. the writer's *Sermons on the O.T.*, p. 54) that the difference of conjugation created a presumption of a difference of meaning: we are not, however, sure that the writer is in all five cases the same, and the difference of conjugation may be due to a difference of author. (The *Niphal* of 172 occurs only in the three passages in question.)

type =
model
symbol



7 that generation. | And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: so come, let us deal wisely with them; lest they multiply, and

1 Or, too many and too mighty for us

7. The continuation in P of v. 5. [P] were fruitful, and swarmed, [J] and multiplied, and waxed mighty, [P] exceedingly. To 'be fruitful,' as Gen. i. 28, ix. 1, 7, &c., and in the promises to Abraham and Jacob of an abundant progeny, Gen. xvii. 6, xxv. 11 (xlviii. 4), cf. xviii. 3 (all P), 'Swarmed,' as Gen. i. 20, 21, vii. 21, viii. 17 (all P); used here of men, as Gen. ix. 7 (P). 'Multiplied and waxed mighty' (the last expression not elsewhere in P), as v. 20: cf. the corresponding adjectives in v. 9, 'Exceedingly'; here, in the Heb., an expression peculiar to P and Ezek., lit. with 'multitudes, multitudes,'—qualifies all the preceding verbs. Hebrew tradition loved to tell of the wonderful increase of their ancestors in Egypt: cf. of an earlier stage of their residence there, Gen. xlvii. 27 (P) 'were fruitful, and multiplied greatly, the land' viz. of Ramesses, Gen. xlvii. 11 (P), or of Goshen, Gen. xlvii. 4 (J).

8-14. The first measure taken to check the increase of the Israelites: they are set to do forced labour on public works in Egypt.

8. there arose a new king. Implying the rise of a king whose reign began a new policy. The king, to judge from v. 11 (see the notes on Pithom and Raameses), will have been Ramesses II, the third ruler of the 19th dynasty (B.C. 1300-1334 Petrie; 1392-1225 Breasted); see xlv. 6, l. 22 (B), and Ex. vii. 7, xii. 40 f. (P), the birth of Moses took place 430—(110-39)—80=279 years after Joseph's death. But there are many indications that the chronological statements of P are of slight value (cf. on ii. 23, xii. 40, and the writer's Genesis, pp. xxvi-xxx). knew not Joseph. Not only lit., was not acquainted with Joseph, but also, it is implied, did not remember his services to Egypt, and had no thought or care for his people. Comp. Jud. ii. 10^b.

9. more and mightier. In the Heb. the two adjectives corresponding to the two verbs 'increased,' and 'waxed mighty,' in v. 7. The marg. distinctly the sense intended (cf. r K. xix. 7, where the Heb. is similar). deal subtilly. I.e., in a bad sense, craftily,—paraphrased by especially on the frontiers: the Pharaoh does not, however, propose to

11 if come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raameses.

expel them from his territory: he will retain them as subjects, whose services might be profitable to him; but he will take measures to limit their freedom and check their increase.

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vision foretelling how her child would in the future deliver his people; the Egyptian princess, being childless, adopted him that he might ultimately succeed to the throne; he was a precocious child, and attracted by his beauty the notice of the passers by; when Egypt was invaded by the Ethiopians, he was, in consequence of an oracle, appointed leader of the Egyptians, defeated the invaders, and pursued them to the gates of their capital, Meroe, &c.: according to Philo (*Vit. Mos.* i. 5), he was a studious and thoughtful boy, Egyptian masters taught him arithmetic, geometry, music, and the philosophy contained in the hieroglyphic treatises; teachers from Greece, engaged for high fees, instructed him in other school-learning (*ἴπυ δῶναρ ἐγυθρῶλον παιδείαν*); he learnt from others Assyrian letters, and Chaldaean astronomy¹; according to the more summary statement in Acts vii. 22 he was instructed in 'all the wisdom of the Egyptians.' A good education was valued in ancient Egypt; and the actual education of an Egyptian of the better class comprised such things as moral duties and good manners, reading, writing, composition, and arithmetic (Erman, pp. 164—6, 328—33, 364—8; 383 ff., 548—50). If however Moses was really instructed in 'all the wisdom of the Egyptians, he must have learnt many things which from a Hebrew point of view it would be extremely undesirable for him to know: for it consisted largely of mythology, astrology, magic, and superstitious practices in medicine (*Ibid.* pp. 348—364).

The thought that in the life of such a great man the finger of God must have early manifested itself, and he must be shown from the first to have overcome all hindrances which men opposed to him and his work, is perfectly correct, and has been, and still is, often verified: else to it most diverse peoples would not have so variously given expression to it in their myths and legends, e.g. about Semiramis (*Diod.* ii. 4), Perseus (*Apollod.* ii. 4. 1), Cyrus (*Hdt.* i. 110 ff.), Romulus (*Liv.* i. 4), and especially in the singularly similar story of Sargon, king of Accad (*B.C.* 3800)². In particular cases, to be sure, it is always difficult, and even impossible, to determine how much in such narratives is historical. In Ex. i. 15—ii. 10 there are, as has been shown, sufficient indications that the narratives were long current as tradition (*Sagez*) before they were written down³ (Dillmann).

II—14. The first acts of Moses' manhood. He chivalrously interposes, first on behalf of an Israelite maltreated by an Egyptian, and then in a quarrel between two Israelites. On account of his slaughter of the Egyptian, he is obliged to flee to Midian. Cf., in St Stephen's speech, Acts vii. 23—9.

¹ See further Stanley's *Jewish Church*, i. 107, with the references.
² In the words of an inscription of the 8th cent. B.C., said to have been copied from an earlier one: 'My mother, who was poor, conceived me, and secretly gave birth to me; she placed me in a basket of reeds, she shut up the mouth of it with pitch, she abandoned me to the river, which did not overwhelm me. The river bore me away, and brought me to Akki, the drawer of water, who received me in the goodness of his heart,' &c. (Maspero, *Dawn of Civil.* p. 597 f.; *KB.* iii. 1, 101; *Sayer, EHH.* p. 167). For details about the others see Jeremias, *ATLAD.* p. 255 ff. (ed. 2, p. 410 ff.).

And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared,

11. *in those days]* The days of the Egyptian oppression. *was grown up]* According to tradition, 42 (Jubiles xviii. 1, comp. with xlvii. 1, or 40 (Acts vii. 23). Years old (half of the 80 of vii. 7). *looked on]* i.e. contemplated with sympathy or grief (Gen. xxi. 16, xxix. 32, xlv. 34 Heb.). More than merely 'saw.' *burden]* as i. 11. *an Egyptian]* Perhaps one of the 'task-masters,' or superintendents of the labour-gangs (iii. 7).

13. *strove]* i.e. quarrelled, fought: cf. xxi. 22; 2 S. xiv. 6.
 14. Moses' motive in slaying the Egyptian must thus have been misunderstood: it was not seen that he was really intending to help his people. Cf. Acts vii. 25. At the same time Moses now shared definitely that he no longer desired to be counted a son of Pharaoh's daughter (v. 10) but that he wished to throw in his lot with his own people; cf. Heb. xi. 24—26.

In both these acts, the future hero shows himself courageous and energetic, burning with patriotic ardour, full of a strong sense of justice and of sympathy with the suffering, in their service readily giving up all material advantages. To free him, however, from all excess and impetuous passion, and to purify and deepen his spirit, he is now, as a result of his deed of blood, to be removed for a while into another environment: (Dillm.). In slaying the Egyptian, Moses acted without authority; his act was consequently unjustifiable, and there was cogency in the Israelite's remonstrance, 'Who made thee a ruler and a judge over us?' Motives, in themselves praiseworthy, of justice, patriotism, and sympathy with the oppressed, led him to interpose in an ill-considered manner, and he was obliged to take refuge in flight. Augustine, c. *Genar.* xxii. 70 (quoted by Kell), points out both the good and the bad features in Moses' act: he had fine qualities, but they needed training and disciplining, in order to produce worthy fruits. 'Reperio non deuitise heminum ab illo, qui nullam ordinatam potestatem gerebat, quamvis inuisum et improbum, occidit. Verumtamen animae virtutis capaces ac fertiles praemitunt saepe vitia, quibus hoc ipsum indident, cui vitium sint potissimum accommodatae, si fuerint praeceptis exultatae.'

in either case. It is, according to Robert, not a question of comparison of physical charms or of ornaments; what is made parallel are two analogous situations of the nation personified, her current state of humiliation in exile and the servitude in Egypt at the beginning of her history. This is a classical theme of Second Isaiah (43:16ff, 48:21, 51:9-10, 52:4) which is also used in the post-exilic literature (Isa 11:11-16; Zech 10:8-12) as an implicit exhortation to confidence that the one who formerly liberated his people with great miracles is well able to snatch them from the hands of their enemies and lead them to Palestine. The passage Isa 43:13, "Like a horse in the desert, they did not stumble," refers to Israel's passage through the Sea, and Robert took it as the inspiration for both the present passage, and the reference to horses in Wis 19:9.

Some interpreters understood the horse or horses to belong to Pharaoh as well as the chariot or chariots, but to others the mention of horse(s), chariot(s), and Pharaoh together recalled Solomon's trade in horses and chariots from Egypt, I Kings 10:26-29. Renan's rendering made the presumed relation explicit, "à ma cavalerie grand elle est attelée aux chars que m'envoie Pharaon." Ginsburg likewise took the horse to be a highly prized mare of Solomon's which he always put to one of Pharaoh's chariots. The latest development in exegesis of the passage is Gordon's rendering, "I liken thee, O my darling, to my mare from the stud of Pharaoh" (UT 10.1), taking the vocalic ending of *lāsāsānī* as the possessive suffix, "my," the preposition *be* meaning "from," and the plural of *rekēp* as designating a stud. This might be defended if the context required it, which is not the case.

The *ī* ending of *lāsāsānī* has nothing to do with the possessive suffix, but, as many commentators have recognized, the survival of the old genitive case ending (cf. GKC, 97-10) dubbed *hārag compāgnīs* by early grammarians who were wont to attach learned Latin labels to enigmatic grammatical features.

A crucial consideration overlooked by commentators is the well-attested fact that Pharaoh's chariots, like other chariots in antiquity, were not drawn by a mare or mares but by stallions hitched in pairs. This bit of intelligence radically alters the usual understanding of the verse and dispels the notion that there is a grammatical incongruity which needs harmonizing. The true position is between a single mare and a plurality of stallions and it requires only a modicum of what is called "horse sense" to appreciate the fitness of the comparison. The situation envisaged is illustrated by the famous incident in one of the campaigns of Thutmose III against Qadesh. On his tomb in Thebes, the Egyptian soldier Amenemheb relates how the Prince of Qadesh sent forth a swift mare which entered among the army. But Amenemheb ran after her on foot and with his dagger ripped open her belly, cut off her tail and presented it to the king, thus preventing a debacle before the excited stallions could take out after the mare (cf. J. H. Breasted, 1906, no. 589, pp. 233; G. Steindorff, 1942, 58). This, incidentally, is one of the few cases in

Egyptian literature where the word for horse is identifiable as a grammatically feminine form. The only other case which has been adduced is the account of Amenhotep II's affection for a mare (cf. H. von Deines, 1953, 47f).

When he was yet a boy, he loved his horse, rejoiced over her, was constant in her care, while he learned to know her way, was clever in her control, and penetrated her nature. His majesty said to his company: "Request for him a very beautiful mare (*ššm. r. wfr. t. wr. t.*) from the stall of my majesty in Memphis and say to him: 'Protect her, let her become strong, let her trot, handle her well, otherwise one will quarrel with you.' Thereupon the king's son was commissioned: 'Protect the mare of the royal stall.' And he did what was bidden.

This passage has been cited (Gerleman, 1965, 107) to illustrate the present verse but it has scant relevance. The mare of Solomon's Song is not in Pharaoh's stall but among the stallions of the chariotry where her presence would occasion no little stir.

Rabbinic Midrash on our passage reveals familiarity with the *rise de guerre* employed by the Prince of Qadesh which almost spelled disaster for Thutmose III and attributes to it success on the occasion of the confrontation of YHWH and His people with Pharaoh's army at the Reed Sea. Midrash Rabah informs us that the Israelites appeared like mares and the wicked Egyptians who pursued them were like stallions eager with desire, and they ran after them till they sank in the sea" (M. Simon, 1951, I, 9, no. 6, p. 71).

Rabbi Joshua ben Qorhah credited the God of Israel with the use of this stratagem:

When Pharaoh came into the sea, he came on a stallion, and the Holy One, blessed be He, revealed himself to it (i.e. the stallion) on a mare, as it is said, "To my mare among Pharaoh's chariots." But (someone may object) did He not rather ride on a cherub, as it is said (Ps 18:11[10E]), "He rode upon a cherub etc.?" In that event say: The cherub appeared to the horses of Pharaoh like a mare, and they all came into the sea. (Goldn, 1955, ch. 27, pp. 113f.)

This motif, with minor variations, is found also in Pirque Rabbi Eliezar (Lemberg ed., 1874, ch. 42, p. 46a) and in a seventeenth-century manuscript in the Aramaic dialect of the Kurdish Jews of northern Iraq; cf. Yona Sabar (1970, 22, 68, 123, 254f. For other versions, e.g., that the mare was Pharaoh's mount, cf. Ginzberg, VI, 9n44). It is thus clear that some of the rabbis were aware that the Egyptians, like other peoples, used male horses for war and were familiar with the excitement that could be caused by the scent or presence of an estrus mare. Herodotus III 85 relates how Darius became king through the use of his clever groom Oebaras who used the scent of a mare to excite Darius' stallion to neigh.

The use of male horses in warfare is more fully documented in ancient Near Eastern art than in literature. One need only look at the numerous rep-

Pope Son

representations of cavalry and chariots to verify this. (A handy collection is found in Y. Yadin, 1963; cf. pp. 186ff, 192f, 196, 200, 210, 212, 214-217, 232ff, 240f, 300, 334, 336ff, 382-387, 402f, 450, 452). In the rules of the Qumran Sectaries relating to holy war, the prescribed cavalry are male horses (*ḥayim zēkīrīm*), fleet of foot, tender of mouth, and long of wind. In view of the sectaries' aversion to sexual impurity, one might suppose that the specification of male horses may have been motivated by a concern to avoid bestiality. That possibility was considered by Yadin in his commentary on the War Scroll, but he inclined to the view that this was only a side issue and that the primary reason was the suitability of stallions for battle. (Yadin, 1962, 182).

Ginsburg cited an anonymous medieval Hebrew commentary which related the Black Beauty of 1:5 to the mare mentioned in 1:9, but with both the blackness and the equine character regarded figuratively. Wittekindt (28ff, 28ff) emphasized the manifold connections of the Love Goddess with a horse, especially the stallion in the list of her abused lovers in the Gilgamesh Epic (vi 53). But it was the cult of the Black Demeter which in particular supplied the parallels for a mare-goddess, black and beautiful. According to Pausanias (*Description of Greece* viii 42.4) Black Demeter's cult-image in Phigalia was like a woman in all respects except the head and hair which was that of a horse, and from the head grew images of serpents and other beasts. On one of her hands was a dolphin and on the other a dove (which were also attributes of Atargatis). Demeter, according to Pausanias (viii 25.4), in the form of a Fury (*Erinus*) mated with Poseidon and gave birth to the horse Arion. In ancient Indian myth, Saryan turned herself into a mare and Visavart changed himself to a stallion and mated with her. She gave birth to the two Asvins who correspond somewhat to Castor and Pollux. It has been suggested that the Sanskrit *Sarvam* is cognate with Greek *Erinny* and that the Greek and Hindu myths are inherited from a common source. (Cf. J. G. Frazer, *Pausanias' Description of Greece*, vol. 5, 1898, 291).

From Ugarit we have a recently published mythological text (UG 570) which introduces an unnamed Mare-Goddess. The text begins thus: "The Stallion's Mother, the Mare / Daughter of the Fountain, Daughter of Stone / Daughter of Sky and Deep / called to Špš her mother . . ." The Mare-Goddess asked her mother, the Sun-Goddess, to summon various deities who are mentioned according to rank (El, Baal, Dagan, Anat and/or Aštar, Yariḥ, Rēšep, Tī and/or Kemot, Mlk, Kr and/or Hss, Šur, and/or Šun, and Ḥoron). The text, a strange combination of narrative and incantation, deals with serpent charms, presumably cosmic. The text has been twice treated by M. C. Astour (1965, 265); (1966); (1968), who cited the "data from Pausanias relative to *Demetēr Melaina* ("Black Demeter") or *Deō Hippias chos*, "Deo who bore a horse." The cave of Demeter was located near the spring recalling the Ugaritic epithet "Daughter of the Fountain." She sat on

rock which comports with the epithet "Daughter of Stone," and her symbols the dove and dolphin relating to sky and sea, as Astour suggested, suit the Ugaritic epithet "Daughter of Sky and Deep."

The suggestion that the female protagonist of the Song of Songs may be related to a goddess with sometime equine form is nothing new. The appearance of a mare-goddess at Ugarit provides possibly relevant data older and less remote than Pausanias' account of the Phigalian Demeter. There is no indication at present to press for an identification of the Black Beauty of Canticles with the mare-goddess. Whatever may be the ultimate decision in this regard, the point of the comparison of the Lady Love with a mare in Pharaoh's chariots in the Song of Songs 1:9 is that she is the ultimate in sex appeal, as appreciated already by some sensitive rabbinic interpreters.

9b. *compare*. PPSY's "I have made you look, my darling, / Like a mare in Pharaoh's chariots" provides an introduction to the following quatrain supposedly descriptive of the ornamentation of an Egyptian war horse. There is, however, no warrant for the rendering "I have made you look like," rather than "I have compared you." The verb *dmw* in the simple stem means "resemble" and in the factitive stem, as here, it means "to compare." It is used only of the thought process, of imagination and planning, and never of the physical action of making one thing look like another.

my darling. This form, *rē'yēh*, the regular designation of the bride by the groom (1:15, 2:2, 10:13, 4:1, 7, 5:2, 6:4), with the first person possessive suffix, is not found elsewhere. The form could be read in the Kēthb of Judg 11:37, but would make sense there only as vocalized to correspond with the form in the succeeding verse, with reference to the companions of Jephthah's daughter who take to the hills with her to bewep her virginity. In Ps 45:15, the form *rē'gēhā*, "her companions," is applied to the virgin attendants of the bride. Wittekindt's effort to relate the term in the Jephthah story and in Ps 45:15 to Ishar's title as shepherdess is unconvincing and unnecessary to his general thesis, since there is ample evidence in the Canticle to characterize the bride as a shepherdess, as do even the most resolute opponents of the cultic interpretation. Deltzsch explained the term as related to a root *ry* meaning "guard," "care for," "tend," "delight in something," "take pleasure in intercourse with one." The word is formed on the same pattern as *na'arāh*, and *amānāh*, "girl." The masculine form *rē'eh* appears to have the same meaning as the commoner form *rē'eh* with no sign of a third radical *y*. This shorter masculine form is used only once in the Canticle, 5:16, where it is parallel to the dominant designation (twenty-six times) of the male lover, *dōdāh*, "my love." The general sense of both the masculine and feminine forms appears to be "fellow," "friend," "companion." The simplicity of Vulgate's *amica mea* and *amicus meus*, "my friend," is attractive. Contemporary use of "friend" includes the sense "lover," but not in direct address. The Greek term *hetaira* corresponds exactly.

from deadly guilt, probably because they covered the parts of their bodies that could emit human waste. Elsewhere, such waste is prohibited from being even within the bounds of an army camp: "For the LORD your God moves about in your camp... Your camp must be holy, so that he will not see among you anything indecent and turn away from you" (Deut. 23:14). A similar rationale may be at work here in Exodus.

Serve me as priests (29:1). If prophets are individuals who brought messages from God to humans, priests are those who operated in the opposite direction: representing the people before God. While the priests here are said to possess the equipment necessary to receive messages from Yahweh (see comments on 28:30), their primary role was that of an intermediary on behalf of the people. For Yahweh to be their God and for there to be proper worship, the people needed religious officials who could make contact with Yahweh and provide the necessary worship and service to Yahweh within his place of residence—the tabernacle. While prophets were often reformers and individualistic, priests were more institutionalized and associated with long-standing traditions.³¹⁸ Here, the biblical text has Aaron and his sons as the first in the institution of the priesthood and as the inaugural keepers of the tradition.

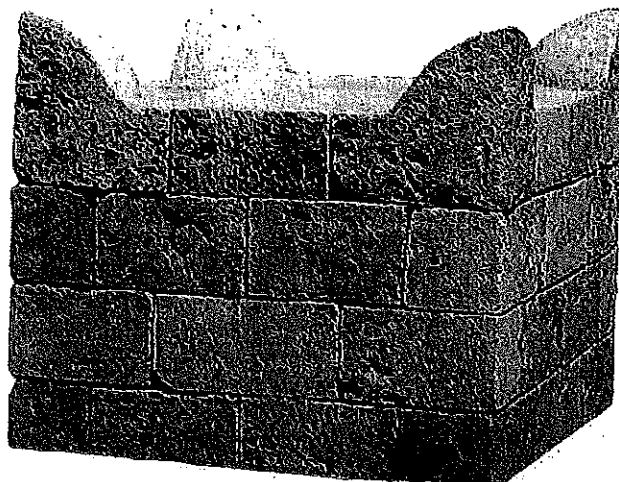
Bring the bull (29:10). This begins a lengthy set of instructions regarding the ceremonies that had



to be performed in order to "consecrate" (29:1; lit., "make holy") Aaron and his sons as priests. Modern readers may wonder at the elaborate and often bloody details of the rituals described here. Ancient readers would have puzzled much less over the details, in part because of previous experiences with such rites, but also because they understood the nature of what was taking place. In order to serve as a priest, a person had to be prepared for contact with that which was holy—the sacred realm, the world of the divine.

Ancient Israelite society operated on the understanding that there were

three distinct categories or states in which persons (and objects) could find themselves: the state of uncleanness, the state of cleanness, and the state of holiness.³¹⁹ Yahweh inhabited the last, and animals unfit to eat inhabited the first. Persons could move between being clean and unclean, depending on what they had recently been doing, eating, touching, and so forth. Persons in



Exodus

Replica of the high priest's vestments

Z. Radovan/
www.BibleLand
Pictures.com



Horned altar at Beersheba

Dr. Jim Bulkeley,
BibleTools.com



Mari and Ebla seem to lack these practices.⁸⁶¹ This negative confession formula was also spoken in Egypt, and the confessor specifically disavowed ever having been guilty of any sins with respect to the temple, gods, or other holy things, including foods.⁸⁶²

You have declared this day... And the LORD has declared this day ... (26:16–19). Assyrian kings and their vassals exchanged oaths.⁸⁶³ Various ancient Near Eastern treaties/covenants reflect this clearly. Later Assyrian treaties include the assertions by the vassal that the vassal “does swear” to the terms of the treaty; later vassal treaties include actions by word and ceremony that were to effect the treaty.

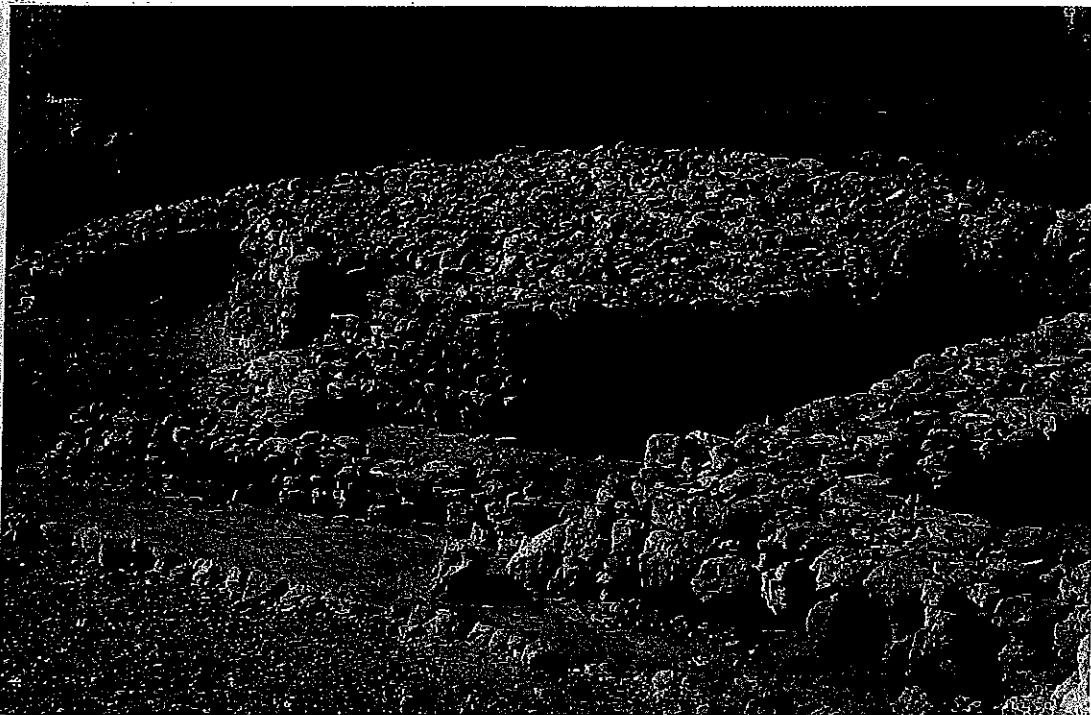
Earlier Hittite treaties/covenants featured this as well. Extensive ratification rites are included in the Hittite treaty between Kurtiwaza and Suppiluliumas. In this case “Hatti proclaims the form and content of the oath [r. 11–34] and Kurtiwaza [vassal] himself [‘I’] then actually pronounces the oath for himself and his Hurrian subjects ... then the Hurrians themselves get into the act.”⁸⁶⁴ In the expanded covenant/treaty of Deuteronomy these verses con-

nect the material in chapter 26 to chapter 28.⁸⁶⁵ Even the gods exchanged oaths in marriage, as when Dumuzi and Inanna were married.⁸⁶⁶

Ceremonies (27:1–10)

Set up some large stones and coat them with plaster (27:2). Some Syrian-Palestinian treaty/covenant sections provided engraved blessings and cursings.⁸⁶⁷ These stones were whitewashed with an application of lime plaster, and then laws were written on them (cf. Dan. 5:5).⁸⁶⁸ Several such inscriptions are known at Succoth and Kuntillet ‘Ajrud. Many other stone inscriptions are well known from the ancient Near East.⁸⁶⁹

This method and type of writing and this peculiar preparation reflects Egyptian influence (cf. Josh. 24:27). In Egypt black ink was used, especially for decorative flourishes or headings. Red ocher or red oxide was substituted for the carbon. In Egypt and Syria-Palestine stone was used for permanence and for public display. Plaster was used to improve the writing quality of the stone.⁸⁷⁰



Stone altar from Megiddo

Z. Radovan/
www.BibleLand
Pictures.com

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