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repeated failures to observe divine regulations: “Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; … because of all thine abominations” (Ezek. 5:7 , 9). *To›ebah* may represent the pagan cultic practices themselves, as in Deut. 12:31 , or the people who perpetrate such practices: “For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee” (Deut. 18:12). If Israelites are guilty of such idolatry, however, their fate will be worse than exile: death by stoning (Deut. 17:2-5).

Third, *to›ebah* is used in the sphere of jurisprudence and of family or tribal relationships. Certain acts or characteristics are destructive of societal and familial harmony; both such things and the people who do them are described by *to›ebah* : “These six things doth the Lord hate; yea, seven are an abomination unto him: … a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, … and he that soweth discord among brethren” (Prov. 6:16-19). God says, “The scorner is an abomination to men” (Prov. 24:9) because he spreads his bitterness among God’s people, disrupting unity and harmony.

B. Verb.

ta›ab (8581), “to abhor, treat as abhorrent, cause to be an abomination, act abominably.” This verb occurs 21 times, and the first occurrence is in Deut. 7:26 : “Neither shalt thou bring an abomination into thine house.…”

TO ACCEPT

ratsah (7521), “to be pleased, be pleased with, accept favorably, satisfy.” This is a common term in both biblical and modern Hebrew. Found approximately 60 times in the text of the Old Testament, one of its first appearances is in Gen. 33:1 0: “Thou wast pleased with me.” In the RSV rendering of this verse, “favor” appears twice, the first time being a translation of *chen* .

When *ratsah* expresses God's being pleased with someone, the English versions often translate it as "be delighted," which seems to reflect a sense of greater pleasure: "… mine elect, in whom my soul delighteth" (Isa. 42:1); "… thou hadst a favor unto them" (Ps. 44:3). This nuance is reflected also in Prov. 3:12 , where *ratsah* is paralleled with *ʿahab,* "to love": "… for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

On the other hand, when one must meet a certain requirement to merit *ratsah,* it seems more logical to translate it with "to please" or "to accept." For example: "Will the Lord be pleased with thousands of rams …?" (Mic. 6:7); "… burnt offerings and your meat offerings, I will not accept them …" (Amos 5:22).

Ratsah can be used in the sense of "to pay for" or "to satisfy a debt," especially as it relates to land lying fallow in the sabbath years: "Then shall the land enjoy her sabbaths, as long as it lieth desolate, … even then shall the land rest, and enjoy her sabbaths" (Lev. 26:34). Here the RSV , NASB , and NEB also translate *ratsah* as "enjoy." However, the context seems to require something like "the land shall repay (satisfy) its sabbaths." Similarly, the phrase, "… her iniquity is pardoned" (Isa. 40:2), must mean "her iniquity is paid for" or "her punishment is accepted as satisfactory."

TO ADD

yacap (3254), "to add, continue, do again, increase, surpass." This verb occurs in the northwest Semitic dialects and Aramaic. It occurs in biblical Hebrew (around 210 times), post-biblical Hebrew, and in biblical Aramaic (once).

Basically, *yacap* signifies increasing the number of something. It may also be used to indicate adding one thing to another, e.g., "And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest …" (Lev. 22:14).

This verb may be used to signify the repetition of an act stipulated by another

verb. For example, the dove that Noah sent out “returned not again” (Gen. 8:12). Usually the repeated action is indicated by an infinitive absolute, preceded by the preposition *le* —“And he did not have relations with her again.” Literally, this reads “And he did not add again [*›od*] to knowing her [intimately]” (Gen. 38:26).

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In some contexts *yacap* means “to heighten,” but with no suggestion of numerical increase. God says, “The meek also shall increase [*yacap*] their joy in the Lord …” (Isa. 29:19). This same emphasis appears in Ps. 71:14 : “… and will yet praise thee more and more [*yacap*]’ or literally, “And I will add to all Thy praises.” In such cases, more than an additional quantity of joy or praise is meant. The author is referring to a new quality of joy or praise—i.e., a heightening of them.

Another meaning of *yacap* is “to surpass.” The Queen of Sheba told Solomon, “Thy wisdom and prosperity exceedeth the fame which I heard,” or literally, “You add [with respect to] wisdom and prosperity to the report which I heard” (1 Kings 10:7).

This verb may also be used in covenantal formulas, e.g., Ruth summoned God’s curse upon herself by saying, “The Lord do so to me, and more also [*yacap*], if ought but death part thee and me,” or literally, “Thus may the Lord do to me, and thus may he add, if …” (Ruth 1:17 ; cf. Lev. 26 ; Deut. 27-28).

ALL

A. Nouns.

kol (3605), “all; the whole.” The noun *kol* , derived from *kalal,* has cognates in Ugaritic, Akkadian, Phoenician, and Moabite. *Kol* appears in biblical Hebrew about 5,404 times and in all periods. Biblical Aramaic attests it about 82 times.

The word can be used alone, meaning “the entirety,” “whole,” or “all,” as in: “And thou shalt put all [*kol*
] in the hands of Aaron, and in the hands of his sons …” (Exod. 29:24). *Kol* can signify everything in a given unit whose members have been selected from others of their kind: “That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Gen. 6:2).

kalil (3632), “whole offering.” This word represents the “whole offering” from which the worshiper does not partake: “It is a statute for ever unto the Lord; it shall be wholly burnt” (Lev. 6:22).

B. Adjectives.

kol (3606), “all; whole; entirety; every; each.” When *kol* precedes a noun, it expresses a unit and signifies the whole: “These are the three sons of Noah: and of them was the whole earth overspread” (Gen. 9:19). *Kol* may also signify the entirety of a noun that does not necessarily represent a unit: “All the people, both small and great” entered into the covenant (2 Kings 23:2). The use of the word in such instances tends to unify what is not otherwise a unit.

Kol can precede a word that is only part of a larger unit or not part of a given unit at all. In this case, the prominent idea is that of “plurality,” a heterogeneous unit: “And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house, and in the field” (Gen. 39:5).

Related to the preceding nuance is the use of *kol* to express comprehensiveness. Not only does it indicate that the noun modified is a plurality, but also that the unit formed by the addition of *kol* includes everything in the category indicated by the noun: “All the cities were ten with their suburbs for the families of the children of Kohath that remained” (Josh. 21:26). In Gen. 1:21 (its first occurrence), the word precedes a collective noun and may be translated “every”: “And God created great whales, and every living creature that moveth, …”

When used to refer to the individual members of a group, *kol* means “every”: “His hand will be against every man, and every man’s hand against him” (Gen. 16:12). Another example: “Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards” (Isa. 1:23). Related to this use is the meaning “none but.”

In Deut. 19:15 , *kol* means “every kind of” or “any”; the word focuses on each and every member of a given unit: “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth.…” A related nuance appears in Gen. 24:10 , but here the emphasis is upon “all sorts”: “And the servant took ten camels of the camels of his master, and departed; for all [i. e., a variety of] the goods of

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his master were in his hand." *kalil* (3632), "the entire; whole." In Num. 4:6 , *kalil* refers to the "cloth wholly of blue." In other words, it indicates "the entire" cloth.

C. Verb.

kalal (3634), "to perfect." This common Semitic root appears in biblical Hebrew only 3 times. Ezek. 27:11 is a good example: "… They have made thy beauty perfect [*kalal*]."

ALTAR

mizbeach (4196), "altar." This noun has cognates in Aramaic, Syriac, and Arabic. In each of these languages the consonantal root is *mdbh. Mizbeach* occurs about 396 times in the Old Testament.

This word signifies a raised place where a sacrifice was made, as in Gen. 8:20 (its first biblical appearance): "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." In later references, this word may refer to a table upon which incense was burned: "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it" (Exod. 30:1).

From the dawn of human history, offerings were made on a raised table of stone or ground (Gen. 4:3). At first, Israel's altars were to be made of earth—i.e., they were fashioned of material that was strictly the work of God's hands. If the Jews were to hew stone for altars in the wilderness, they would have been compelled to use war weapons to do the work. (Notice that in Exod. 20:25 the word for "tool" is *chereb,* "sword.")

At Sinai, God directed Israel to fashion altars of valuable woods and metals. This taught them that true worship required man's best and that it was to conform exactly to God's directives; God, not man, initiated and controlled worship. The altar that stood before the holy place (Exod. 27:1-8) and the

altar of incense within the holy place (Exod. 30:1-10) had “horns.” These horns had a vital function in some offerings (Lev. 4:30 ; 16:18). For example, the sacrificial animal may have been bound to these horns in order to allow its blood to drain away completely (Ps. 118:27).

Mizbeach is also used of pagan altars: “But ye shall destroy their *altars,* break their images, and cut down their groves” (Exod. 34:13).

This noun is derived from the Hebrew verb *zabach* , which literally means “to slaughter for food” or “to slaughter for sacrifice.” *Zabach* has cognates in Ugaritic and Arabic (*dbh*), Akkadian (*zibu*), and Phoenician (*zbh*). Another Old Testament noun derived from *zabach* is *zebach* (162 times), which usually refers to a sacrifice that establishes communion between God and those who eat the thing offered.

AMONG

A. Preposition.

qereb (7130), “among.” The first usage of this preposition is in Genesis: “Abram dwelled in the land of Canaan, and Lot dwelled in [among] the cities of the plain, and pitched his tent toward Sodom” (13:12). This word is used 222 times in the Old Testament; it is predominant in the Pentateuch (especially Deuteronomy) but is rare in the historical books (apart from the early books, Joshua and Judges). In the poetical books, *qereb* is used most often in the Book of Psalms. It occurs only once in Job and three times in Proverbs. It is fairly well represented in the prophetical books.

B. Noun.

qereb (7130), “inward part; midst.” As a noun, this word is related to the Akkadian root *qarab,* which means “midst.” In Mishnaic and modern Hebrew, *qereb* generally means “midst” rather than “inward part” or “entrails.”

One idiomatic usage of *qereb* denotes an inward part of the body that is the

seat of laughter (Gen. 18:12) and of thoughts (Jer. 4:14). The Bible limits another idiomatic usage, meaning “inner parts,” to animals: “Eat not of it raw, nor sodden at all with water, but roast with fire—his head with his legs, and with the purtenance thereof” (Exod. 12:9).

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The noun approximates the prepositional use with the meaning of “midst” or “in.” Something may be “in the midst of” a place: “Peradventure there be fifty righteous within [*qereb*] the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?” (Gen. 18:24). It may be in the midst of people: “Then Samuel took the horn of oil, and anointed him in the midst [*qereb*] of his brethren: and the Spirit of the Lord came upon David from that day forward” (1 Sam. 16:13).

God is said to be in the midst of the land (Exod. 8:22), the city of God (Ps. 46:4), and Israel (Num. 11:20). Even when He is close to His people, God is nevertheless holy: “Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst [*qereb*] of thee” (Isa. 12:6 ; cf. Hos. 11:9).

The idiomatic use of *qereb* in Psalm 103 :— “Bless the Lord, O my soul: and all that is within me, bless his holy name”—is more difficult to discern because the noun is in the plural. It seems best to take “all that is within me” as a reference to the Psalmist’s whole being, rather than to a distinct part of the body that is within him.

The Septuagint gives the following Greek translations of *qereb: kardia,* “heart [as seat of physical, spiritual, and mental life]” or “heart [figurative in the sense of being interior or central]”; *koilia,* “body cavity, belly”; and *mesos,* “middle” or “in the midst.” The KJV gives these senses: “midst” and “inwards.”

ANGEL

malʿak (4397), “messenger; angel.” In Ugaritic, Arabic, and Ethiopic, the verb *leʿak* means “to send.” Even though *leʿak* does not exist in the Hebrew Old Testament, it is possible to recognize its etymological relationship to *malʿak* . In addition, the Old Testament uses the word “message” in Hag. 1:13 ; this word incorporates the meaning of the root *leʿak,* “to send.” Another noun form of the root is *melaʿkah,* “work,” which appears 167 times. The name *Malachi* —literally, “my messenger”—is based on the noun *malʿak* .

The noun *malʿak* appears 213 times in the Hebrew Old Testament. Its frequency is especially great in the historical books, where it usually means "messenger": Judges (31 times), 2 Kings (20 times), 1 Samuel (19 times), and 2 Samuel (18 times). The prophetical works are very moderate in their usage of *malʿak,* with the outstanding exception of the Book of Zechariah, where the angel of the Lord communicates God's message to Zechariah. For example: "Then I answered and said unto the angel that talked to me, 'What are these, my lord?' And the angel answered and said unto me, 'These are the four spirits [pl. of *malʿak*] of the heavens, which go forth from standing before the Lord of all the earth'" (Zech. 6:4-5).

The word *malʿak* denotes someone sent over a great distance by an individual (Gen. 32:3) or by a community (Num. 21:21), in order to communicate a message. Often several messengers are sent together: "And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers [pl. of *malʿak*] and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease" (2 Kings 1:2). The introductory formula of the message borne by the *malʿak* often contains the phrase "Thus says … ," or "This is what … says," signifying the authority of the messenger in giving the message of his master: "Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon" (Judg. 11:15).

As a representative of a king, the *malʿak* might have performed the function of a diplomat. In 1 Kings 20:1ff ., we read that Ben-hadad sent messengers with the terms of surrender: "He sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad …" (1 Kings 20:2).

These passages confirm the important place of the *malʿak* . Honor to the messenger signified honor to the sender, and the opposite was also true. David took personally the insult of Nabal (1 Sam. 25:14ff .); and when Hanun, king of Ammon, humiliated David's servants (2 Sam. 10:4ff .), David was quick to dispatch his forces against the Ammonites.

God also sent messengers. First, there are the prophetic messengers: "And the

Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (2 Chron. 36:15-16). Haggai called himself "the messenger of the Lord," *malʿak Yahweh* .

There were also angelic messengers. The English word *angel* is etymologically related to the Greek word *angelos,* whose translation is similar to the Hebrew: "messenger" or "angel." The angel is a

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supernatural messenger of the Lord sent with a particular message. Two angels came to Lot at Sodom: “And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground …” (Gen. 19:1). The angels were also commissioned to protect God’s people: “For he shall give his angels charge over thee, to keep thee in all thy ways” (Ps. 91:11).

Third, and most significant, are the phrases *malʿak Yahweh,* “the angel of the Lord,” and *malʿak ʿelohim,* “the angel of God.” The phrase is always used in the singular. It denotes an angel who had mainly a saving and protective function: “For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off” (Exod. 23:23). He might also bring about destruction: “And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces” (1 Chron. 21:16).

The relation between the Lord and the “angel of the Lord” is often so close that it is difficult to separate the two (Gen. 16:7ff .; 21:17ff .; 22:11ff .; 31:11ff .; Exod. 3:2ff .; Judg. 6:11ff .; 13:21f .). This identification has led some interpreters to conclude that the “angel of the Lord” was the pre-incarnate Christ.

In the Septuagint the word *malʿak* is usually translated by *angelos* and the phrase “angel of the Lord” by *angelos kuriou* . The English versions follow this twofold distinction by translating *malʿak* as simply “angel” or “messenger” (KJV , RSV , NASB , NIV)

ANGER, BURNING

A. Verb.

charah (2734), “to get angry, be angry.” This verb appears in the Bible 92

times. In the basic stem, the word refers to the "burning of anger" as in Jonah 4:1 . In the causative stem, *charah* means "to become heated with work" or "with zeal for work" (Neh. 3:20).

B. Noun.

charon (2740), "burning anger." The 41 occurrences of this word cover every period of the Bible. This word refers exclusively to divine anger as that which is "burning." *Charon* first appears in Exod. 32:12 : "Turn from thy fierce wrath [*charon*], and repent of this evil against thy people."

TO ANOINT

A. Verb.

mashach (4886), "to anoint, smear, consecrate." A common word in both ancient and modern Hebrew, *mashach* is also found in ancient Ugaritic. It occurs approximately 70 times in the Hebrew Old Testament.

The word is found for the first time in the Old Testament in Gen. 31:13 : "… where thou anointedst the pillar, and … vowedst a vow unto me …" This use illustrates the idea of anointing something or someone as an act of consecration. The basic meaning of the word, however, is simply to "smear" something on an object. Usually oil is involved, but it could be other substances, such as paint or dye (cf. Jer. 22:14). The expression "anoint the shield" in Isa. 21:5 probably has more to do with lubrication than consecration in that context. When unleavened bread is "tempered with oil" in Exod. 29:2 , it is basically equivalent to our act of buttering bread.

The Old Testament most commonly uses *mashach* to indicate "anointing" in the sense of a special setting apart for an office or function. Thus, Elisha was "anointed" to be a prophet (1 Kings 19:16). More typically, kings were "anointed" for their office (1 Sam. 16:12 ; 1 Kings 1:39). Vessels used in the worship at the sacred shrine (both tabernacle and temple) were consecrated for use by "anointing" them (Exod. 29:36 ; 30:26 ; 40:9-10). In fact, the recipe for the formulation of this "holy anointing oil" is given in detail in Exod.

30:22-25 .

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B. Noun.

mashiach (4899), “anointed one.” A word that is important both to Old Testament and New Testament understandings is the noun *mashiach* , which gives us the term *messiah* . As is true of the verb, *mashiach* implies an anointing for a special office or function. Thus, David refused to harm Saul because Saul was “the Lord’s anointed” (1 Sam. 24:6). The Psalms often express the messianic ideals attached to the Davidic line by using the phrase “the Lord’s anointed” (Ps. 2:2 ; 18:50 ; 89:38 , 51).

Interestingly enough, the only person named “messiah” in the Old Testament was Cyrus, the pagan king of Persia, who was commissioned by God to restore Judah to her homeland after the Exile (Isa. 45:1
). The anointing in this instance was more figurative than literal, since Cyrus was not aware that he was being set apart for such a divine purpose.

The New Testament title of *Christ* is derived from the Greek *Christos* which is exactly equivalent to the Hebrew *mashiach,* for it is also rooted in the idea of “to smear with oil.” So the term *Christ* emphasizes the special anointing of Jesus of Nazareth for His role as God’s chosen one.

TO ANSWER

›anah (6030), “to respond, answer, reply.” This root occurs in most Semitic languages, although it bears many meanings. With the meaning that undergirds *›anah,* it appears in Ugaritic, Akkadian, Arabic, post-biblical Hebrew, and biblical Aramaic. It should be contrasted to *›anah,* meaning “oppress, subdue.”

Biblical Hebrew attests the verb *›anah* about 320 times. One of the two meanings of *›anah* is “to respond,” but not necessarily with a verbal response. For example, in Gen. 35:3 Jacob tells his household, “And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress.…” In Gen. 28:10ff ., where this “answering” is recorded, it is quite clear that God initiated the encounter and that, although He spoke with

Jacob, the emphasis is on the vision of the ladder and the relationship with God that it represented. This meaning is even clearer in Exod. 19:18 , where we read that God reacted to the situation at Sinai with a sound (of thunder).

A nonverbal reaction is also indicated in Deut. 20:11 . God tells Israel that before they besiege a city they should demand its surrender. Its inhabitants are to live as Israel's slaves "if it [the city] make thee answer of peace [literally, "responds peaceably"], and open unto thee…." In Job 30:20 , Job says he cried out to God, who did not "respond" to him (i.e., did not pay any attention to him). In Isaiah 49:8 the Lord tells the Messiah, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee…." Here responding ("hearing") is synonymously parallel to helping—i.e., it is an action (cf. Ps. 69:17 ; Isa. 41:17).

The second major meaning of *›anah* is "to respond with words," as when one engages in dialogue. In Gen. 18:27 (the first occurrence of *›anah*), we read: "Abraham answered and said" to the Lord, who had just spoken. In this formula, the two verbs represent one idea (i.e., they form an *hendiadys*). A simpler translation might be "respond," since God had asked no question and required no reply. On the other hand, when the sons of Heth "answer and say" (Gen. 23:5), they are responding verbally to the implied inquiry made by Abraham (v. 4). Therefore, they really do answer.

›Anah may mean "respond" in the special sense of verbally reacting to a truth discovered: "Then answered the five men that went to spy out the country of Laish, and said …" (Judg. 18:14). Since no inquiry was addressed to them, this word implies that they gave a report; they responded to what they had discovered. In Deut. 21:7 , the children of Israel are told how to respond to the rite of the heifer—viz., "They shall answer and say, Our hands have not shed this blood, neither have our eyes seen it."

›Anah can also be used in the legal sense of "testify": "Thou shalt not bear false witness against thy neighbor" (Exod. 20:16). Or we read in Exod. 23:2 : "Thou shalt not follow a multitude to do evil…." In a similar sense, Jacob proposed that Laban give him all the spotted and speckled sheep of the flock, so that "my righteousness [will] answer [i.e., testify] for me in time to come,

when it shall come [to make an investigation] for my hire before thy face …” (Gen. 30:33).

TO ARISE

A. Verb.

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qum (6965), “to arise, stand up, come about.” This word occurs in nearly every Semitic language, including biblical Hebrew and Aramaic. It occurs about 630 times in biblical Hebrew and 39 times in biblical Aramaic.

It may denote any movement to an erect position, such as getting up out of a bed (Gen. 19:33), or it can be used as the opposite of sitting or kneeling, as when Abraham “stood up from before his dead” (Gen. 23:3). It can also refer to the *result* of arising, as when Joseph saw his sheaf *arise* and remain erect (Gen. 37:7).

Qum may be used by itself, with no direct object to refer to the origin of something, as when Isaiah says, “It shall not stand …” (Isa. 7:7). Sometimes *qum* is used in an intensive mood to signify empowering or strengthening: “Strengthen thou me according unto thy word” (Ps. 119:28). It is also used to denote the inevitable occurrence of something predicted or prearranged (Ezek. 13:6).

In a military context, *qum* may mean “to engage in battle.” In Ps. 18:38 , for instance, God says, “I have wounded them that were not able to rise …” (cf. 2 Sam. 23:10).

Qum may also be used very much like *›amad* to indicate the continuation of something—e.g., “Thy kingdom shall not continue” (1 Sam. 13:14). Sometimes it indicates validity, as when a woman’s vow shall not “stand” (be valid) if her father forbids it (Num. 30:5). Also see Deut. 19:15 , which states that a matter may be “confirmed” only by the testimony of two or more witnesses. In some passages, *qum* means “immovable”; so Eli’s eyes were “set” (1 Sam. 4:15).

Another special use of *qum* is “rise up again,” as when a childless widow complains to the elders, “My husband’s brother refuseth to raise up unto his brother a name in Israel …” (Deut. 25:7). In other words, the brother refuses to continue that name or “raise it up again.”

When used with another verb, *qum* may suggest simply the beginning of an action. When Scripture says that "[Jacob] rose up, and passed over the [Euphrates] river" (Gen. 31:21), it does not mean that he literally stood up—merely that he began to cross the river.

Sometimes *qum* is part of a compound verb and carries no special meaning of its own. This is especially true in commands. Thus Gen. 28:2 could simply be rendered, "Go to Padan-aram," rather than, "Arise, go …" (KJV). Other special meanings emerge when *qum* is used with certain particles. With *›al,* "against," it often means "to fight against or attack": "A man riseth against his neighbor, and slayeth him …" (Deut. 22:26). This is its meaning in Gen. 4:8 , the first biblical occurrence. With the particle *be* ("against"), *qum* means "make a formal charge against": "One witness shall not rise up against a man …" (Deut. 19:15
). With I ("for"), *qum* means "to testify in behalf of": "Who will rise up for me against the evildoers?" (Ps. 94:16).The same construction can mean "to deed over," as when Ephron's field was deeded over (KJV , "made sure"— Gen. 23:17).

B. Noun.

maqom (4725), "place; height; stature; standing." The Old Testament contains three nouns related to *qum* . The most important of these is *maqom,* which occurs 401 times in the Old Testament. It refers to the place where something stands (1 Sam. 5:3), sits (1 Kings 10:19), dwells (2 Kings 8:21), or is (Gen. 1:9
). It may also refer to a larger location, such as a country (Exod. 3:8) or to an undetermined "space between" (1 Sam. 26:13). A "place" is sometimes a task or office (Eccl. 10:4). This noun is used to signify a sanctuary—i.e., a "place" of worship (Gen. 22:3).

ARK

‹aron (727), "ark; coffin; chest; box." This word has cognates in Phoenician, Aramaic, Akkadian, and Arabic. It appears about 203 times in biblical Hebrew

and in all periods.

In Gen. 50:26 , this word represents a coffin or sarcophagus (as the same word does in Phoenician): “So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.” This coffin was probably quite elaborate and similar to those found in ancient Egyptian tombs.

During the reign of Joash (or Jehoash), when the temple was repaired, money for the work was deposited in a “chest” with a hole in its lid. The high priest Jehoida prepared this chest and put it at the

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threshold to the temple (2 Kings 12:9).

In most occurrences, *‹aron* refers to the “ark of the covenant.” This piece of furniture functioned primarily as a container. As such the word is often modified by divine names or attributes. The divine name first modifies *‹aron* in 1 Sam. 3:3 : “And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep….” *‹Aron* is first modified by God’s covenant name, *Yahweh,* in Josh. 4:5 . Judg. 20:27 is the first appearance of the “ark” as the ark of the covenant of *Elohim* . First Samuel 5:11 uses the phrase “the ark of the God [*‹elohim*] of Israel,” and 1 Chron. 15:12 employs “the ark of the Lord [*Yahweh*] God [*‹elohim*] of Israel.”

Sometimes divine attributes replace the divine name: “Arise, O Lord, into thy rest; thou, and the ark of thy strength” (Ps. 132:8). Another group of modifiers focuses on divine redemption (cf. Heb. 8:5). Thus *‹aron* is often described as the “ark of the covenant” (Josh. 3:6) or “the ark of the covenant of the Lord” (Num. 10:33). As such, the ark contained the memorials of God’s great redemptive acts—the tablets upon which were inscribed the Ten Commandments, an omer or two quarts of manna, and Aaron’s rod. By Solomon’s day, only the stone tablets remained in the ark (1 Kings 8:9). This chest was also called “the ark of the testimony” (Exod. 25:22), which indicates that the two tablets were evidence of divine redemption.

Exodus 25:10-22 tells us that this ark was made of acacia wood and measured 3 3/4 feet by 2 1/4 feet by 2 1/4 feet. It was gold-plated inside and outside, with a molding of gold. Each of its four feet had a golden ring at its top, through which passed unremovable golden carrying poles. The golden cover or mercy seat (place of propitiatory atonement) had the same dimensions as the top of the ark. Two golden cherubim sat on this cover facing each other, representing the heavenly majesty (Ezek. 1:10) that surrounds the living God.

In addition to containing memorials of divine redemption, the ark represented the presence of God. To be before it was to be in God’s presence (Num.

10:35), although His presence was not limited to the ark (cf. 1 Sam. 4:3-11 ; 7:2 , 6). The ark ceased to have this sacramental function when Israel began to regard it as a magical box with sacred power (a *palladium*).

God promised to meet Moses at the ark (Exod. 25:22). Thus, the ark functioned as a place where divine revelation was received (Lev. 1:1 ; 16:2 ; Num. 7:89). The ark served as an instrument through which God guided and defended Israel during the wilderness wandering (Num. 10:11). Finally, it was upon this ark that the highest of Israel's sacraments, the blood of atonement, was presented and received (Lev. 16:2ff .).

ARM

zeroa› (2220), "arm; power; strength; help." Cognates of *zeroa›* occur both in Northwest and South Semitic languages. *Zeroa›* is attested 92 times in biblical Hebrew and in all periods. The related word *›ezroa›* appears twice (Job 31:22 ; Jer. 32:21). Biblical Aramaic attests *dra›* once and *›edra* once.

Zeroa› means "arm," a part of the body: "Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head" (Deut. 33:20). The word refers to arms in Gen. 49:24 (the first occurrence): "But his bow abode in strength, and the arms of his hands were made strong…." The strength of his arms enabled him to draw the bow. In some passages, *zeroa›* refers especially to the forearm: "It shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm…." (Isa. 17:5). Elsewhere, the word represents the shoulder: "And Jehu drew a bow with his full strength, and smote Jehoram between his arms …" (2 Kings 9:24).

Zeroa› connotes the "seat of strength": "He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Ps. 18:34). In Job 26:2 , the poor are described as the arm that hath no strength.

God's strength is figured by anthropomorphisms (attributing to Him human bodily parts), such as His "stretched out arm" (Deut. 4:34) or His "strong arm" (Jer. 21:5). In Isa. 30:30 , the word seems to represent lightning bolts:

“And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones” (cf. Job 40:9).

The arm is frequently a symbol of strength, both of man (1 Sam. 2:31) and of God (Ps. 71:18): “Now

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also when I am old and grayheaded, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." In Ezek. 22:6 *zeroa*› may be translated "power": "Behold, the princes of Israel, every one were in thee to their power to shed blood." A third nuance is "help": "Assur also is joined with them: they have helped the children of Lot" (Ps. 83:8).

The word can represent political or military forces: "And the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand" (Dan. 11:15 ; cf. Ezek. 17:9).

In Num. 6:19 *zeroa*› is used of an animal's shoulder: "And the priest shall take the sodden shoulder of the ram …" (cf. Deut. 18:3).

ASHERAH

‹*asherah* (842), "Asherah, Asherim (pl.)." This noun, which has an Ugaritic cognate, first appears in the Bible in passages anticipating the settlement in Palestine. The word's most frequent appearances, however, are usually in historical literature. Of its 40 appearances, 4 are in Israel's law code, 4 in Judges, 4 in prophetic books, and the rest are in 1 Kings and 2 Chronicles.

‹*Asherah* refers to a cultic object representing the presence of the Canaanite goddess Asherah. When the people of Israel entered Palestine, they were to have nothing to do with the idolatrous religions of its inhabitants. Rather, God said, "But ye shall destroy their altars, break their images, and cut down their groves [‹*asherim*] …" (Exod. 34:13). This cult object was manufactured from wood (Judg. 6:26 ; 1 Kings 14:15) and it could be burned (Deut. 12:3). Some scholars conclude that it was a sacred pole set up near an altar to Baal. Since there was only one goddess with this name, the plural (‹*asherim*) probably represents her several "poles."

‹*Asherah* signifies the name of the goddess herself: "Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four

hundred and fifty, and the prophets of the groves [*‹asherah*] four hundred, which eat at Jezebel's table" (1 Kings 18:19). The Canaanites believed that *‹asherah* ruled the sea, was the mother of all the gods including Baal, and sometimes was his deadly enemy. Apparently, the mythology of Canaan maintained that *‹asherah* was the consort of Baal, who had displaced El as their highest god. Thus her sacred objects (poles) were immediately beside altars to Baal, and she was worshiped along with him.

TO ASK

A. Verb.

sha‹al (7592), "to ask, inquire, consult." This word is found in many Semitic languages, including ancient Akkadian and Ugaritic. It is found throughout the various periods of Hebrew and is used approximately 170 times in the Hebrew Bible. The first occurrence is found in Gen. 24:47 , where the servant of Abraham asks Rebekah, "Whose daughter art thou?" It is commonly used for simple requests, as when Sisera asked for water from Jael (Judg. 5:25).

Since prayer often includes petition, *sha‹al* is sometimes used in the sense of "praying for" something: "Pray for the peace of Jerusalem" (Ps. 122:6). In the idiomatic phrase, "to ask another of his welfare," it carries the sense of a greeting (cf. Exod. 18:7 ; Judg. 18:15 ; 1 Sam. 10:4). Frequently, it is used to indicate someone's asking for God's direction or counsel (Josh. 9:14 ; Isa. 30:2). In Ps. 109:10 it is used to indicate a begging: "Let his children be continually vagabonds, and beg."

B. Noun.

she‹ol (7585), "place of the dead." *Sha‹al* seems to be the basis for an important noun in the Old Testament, *she‹ol* . Found 65 times in the Hebrew Bible, *she‹ol* refers to the netherworld or the underground cavern to which all buried dead go. Often incorrectly translated "hell" in the KJV , *she‹ol* was not understood to be a place of punishment, but simply the ultimate resting place of all mankind (Gen. 37:35). Thus, it was thought to be the land of no return

(Job 16:22 ; 17:14-16). It was a place to be dreaded, not only because it meant the end of physical life on earth, but also because there was no praise of God there (Ps. 6:5). Deliverance from it was a blessing (Ps. 30:3).

In some instances, it may be a symbol of distress or even plague; it is often used in parallel with “the

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Pit," another symbol of destruction. Everything about *she‹ol* was negative, so it is little wonder that the concept of hell developed from it in the intertestamental and New Testament literature.

She‹ol is translated variously in the English versions: "hell, pit, grave" (KJV); "netherworld" (NAB). Some versions simply give the transliteration, Sheol" (RSV , JB , NASB).

ASSEMBLY

A. Noun.

qahal (6951), "assembly; company." Cognates derived from this Hebrew noun appear in late Aramaic and Syriac. *Qahal* occurs 123 times and in all periods of biblical Hebrew.

In many contexts, the word means an assembly gathered to plan or execute war. One of the first of these is Gen. 49:6 . In 1 Kings 12:3 (RSV), "all the assembly of Israel" asked Rehoboam to ease the tax burden imposed by Solomon. When Rehoboam refused, they withdrew from him and rejected their feudal (military) allegiance to him. For the application of *qahal* to an army, see Ezek. 17:17 : "Neither shall Pharaoh with his mighty army and great company make for him in the war…."

Quite often, *qahal* is used to denote a gathering to judge or deliberate. This emphasis first appears in Ezek. 23:45-47 , where the "company" judges and executes judgment. In many passages, the word signifies an assembly representing a larger group: "David consulted with the commanders of thousands and of hundreds, with every leader. And David said to all the assembly of Israel …" (1 Chron. 13:1-2 , RSV). Here, "the whole assembly" of Israel refers to the assembled leaders (cf. 2 Chron. 1:2). Thus, in Lev. 4:13 we find that the sin of the whole congregation of Israel can escape the notice of the "assembly" (the judges or elders who represent the congregation).

Sometimes *qahal* represents all the males of Israel who were eligible to bring sacrifices to the Lord: “He whose testicles are crushed or whose male member is cut off shall not enter the assembly of the Lord” (Deut. 23:1 , RSV). The only eligible members of the assembly were men who were religiously bound together under the covenant, who were neither strangers (living in Israel temporarily) nor sojourners (permanent non-Hebrew residents) (Num. 15:15). In Num. 16:3 and 33 , it is clear that the “assembly” was the worshiping, voting community (cf. 18:4).

Elsewhere, the word *qahal* is used to signify all the people of Israel. The whole congregation of the sons of Israel complained that Moses had brought them forth into the wilderness to kill the whole assembly with hunger (Exod. 16:31). The first occurrence of the word also bears the connotation of a large group: “And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude [*qahal*] of people …” (Gen. 28:3).

B. Verb.

qahal (6950), “to gather.” The verb *qahal,* which occurs 39 times, is derived from the noun *qahal* . Like the noun, this verb appears in all periods of biblical Hebrew. It means “to gather” as a *qahal* for conflict or war, for religious purposes, and for judgment: “Then Solomon assembled the elders [*qahal*] of Israel …” (1 Kings 8:1).

TO ATONE

A. Verb.

kapar (3722), “to cover over, atone, propitiate, pacify.” This root is found in the Hebrew language at all periods of its history, and perhaps is best known from the term *Yom Kippur,* “Day of Atonement.” Its verbal forms occur approximately 100 times in the Hebrew Bible. *Kapar* is first found in Gen. 6:14 , where it is used in its primary sense of “to cover over.” Here God gives Noah instructions concerning the ark, including, “Cover it inside and out with pitch” (RSV). (The KJV translates, “Pitch it within and without with pitch.”)

Most uses of the word, however, involve the theological meaning of “covering over,” often with the blood of a sacrifice, in order to atone for some sin. It is not clear whether this means that the “covering

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over” hides the sin from God’s sight or implies that the sin is wiped away in this process.

As might be expected, this word occurs more frequently in the Book of Leviticus than in any other book, since Leviticus deals with the ritual sacrifices that were made to atone for sin. For example, Lev. 4:13-21 gives instructions for bringing a young bull to the tent of meeting for a sin offering. After the elders laid their hands on the bull (to transfer the people’s sin to the bull), the bull was killed. The priest then brought some of the blood of the bull into the tent of meeting and sprinkled it seven times before the veil. Some of the blood was put on the horns of the altar and the rest of the blood was poured at the base of the altar of burnt offering. The fat of the bull was then burned on the altar. The bull itself was to be burned outside the camp. By means of this ritual, “the priest shall make an atonement [*kapar*] for them, and it shall be forgiven them” (Lev. 4:20).

The term “atonement” is found at least 16 times in Lev. 16 , the great chapter concerning the Day of Atonement. Before anything else, the high priest had to “make atonement” for himself and his house by offering a bull as a sin offering. After lots were cast upon the two goats, one was sent away into the wilderness as an atonement (v. 10), while the other was sacrificed and its blood sprinkled on the mercy seat as an atonement for the people (vv. 15-20). The Day of Atonement was celebrated only once a year. Only on this day could the high priest enter the holy of holies of the tabernacle or temple on behalf of the people of Israel and make atonement for them.

Sometimes atonement for sin was made apart from or without blood offerings. During his vision-call experience, Isaiah’s lips were touched with a coal of fire taken from the altar by one of the seraphim. With that, he was told, “Thy sin is purged [*kapar*]” (Isa. 6:7). The English versions translate the word variously as “purged” (KJV , JB); “forgiven” (RSV , NASB , TEV); and “wiped away” (NEB). In another passage, Scripture says that the guilt or iniquity of Israel would be “purged” (KJV , NEB) by the destruction of the implements of idolatrous worship (Isa. 27:9). In this case, the RSV renders *kapar* as

“expiated,” while the NASB and TEV translate it as “forgiven.”

B. Noun.

kapporet (3727), “mercy seat; throne of mercy.” This noun form of *kapar* has been variously interpreted by the English versions as “mercy seat” (KJV , RSV); “cover” (NEB); “lid” (TEV); “throne of mercy” (JB); and “throne” (Knox). It refers to a slab of gold that rested on top of the ark of the covenant. Images of two cherubims stood on this slab, facing each other. This slab of gold represented the throne of God and symbolized His real presence in the worship shrine. On the Day of Atonement, the high priest sprinkled the blood of the sin offering on it, apparently symbolizing the blood’s reception by God. Thus the *kapporet* was the central point at which Israel, through its high priest, could come into the presence of God.

This is further seen in the fact that the temple proper was distinguished from its porches and other accompanying structures by the name “place of the mercy seat (*kapporet*)” (1 Chron. 28:11). The Septuagint refers to the mercy seat as a “propitiary” (*hilasteirion*).

TO AVENGE

A. Verb.

naqam (5358), “to avenge, take vengeance, punish.” This root and its derivatives occur 87 times in the Old Testament, most frequently in the Pentateuch, Isaiah, and Jeremiah; occasionally it occurs in the historical books and the Psalms. The root occurs also in Aramaic, Assyrian, Arabic, Ethiopic, and late Hebrew.

Lamech’s sword song is a scornful challenge to his fellows and a blatant attack on the justice of God: “… for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold” (Gen. 4:23-24).

The Lord reserves vengeance as the sphere of His own action: “To me

belongeth vengeance, and recompense … for he will avenge the blood of his servants, and will render vengeance to his adversaries” (Deut. 32:35 , 43). The law therefore forbade personal vengeance: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord” (Lev.

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19:18). Hence the Lord's people commit their case to Him, as David: "The Lord judge between me and thee [Saul], and the Lord avenge me of thee: but mine hand shall not be upon thee" (1 Sam. 24:12).

The Lord uses men to take vengeance, as He said to Moses: "Avenge the children of Israel of the Midianites.… And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian" (Num. 31:2 - 3). Vengeance for Israel is the Lord's vengeance.

The law stated, "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished" (Exod. 21:20). In Israel, this responsibility was given to the "avenger of blood" (Deut. 19:6). He was responsible to preserve the life and personal integrity of his nearest relative.

When a man was attacked because he was God's servant, he could rightly call for vengeance on his enemies, as Samson prayed for strength, "… that I may be at once avenged of the Philistines for my two eyes" (Judg. 16:28).

In the covenant, God warned that His vengeance may fall on His own people: "And I will bring a sword upon you, that shall avenge the quarrel of my covenant …" (Lev. 26:25). Isaiah thus says of Judah: "Therefore saith the Lord, the Lord of hosts … Ah, I will ease me of mine adversaries, and avenge me of my enemies" (1:24).

B. Noun.

naqam (5359), "vengeance." The noun is first used in the Lord's promise to Cain: "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold" (Gen. 4:15).

In some instances a man may call for "vengeance" on his enemies, such as when another man has committed adultery with his wife: "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance" (Prov.

6:34).

The prophets frequently speak of God's "vengeance" on His enemies: Isa. 59:17 ; Mic. 5:15 ; Nah. 1:2 . It will come at a set time: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. 34:8).

Isaiah brings God's "vengeance" and redemption together in the promise of messianic salvation: "The Spirit of the Lord God is upon me; … he hath sent me … to proclaim the acceptable year of the Lord, and the day of vengeance of our God …" (61:1-2). When Jesus announced that this was fulfilled in Himself, He stopped short of reading the last clause; but His sermon clearly anticipated that "vengeance" that would come on Israel for rejecting Him. Isaiah also said: "For the day of vengeance is in mine heart, and the year of my redeemed is come" (63:4).

TO AWAKE

›*ur* (5782), "to awake, stir up, rouse oneself, rouse." This word is found in both ancient and modern Hebrew, as well as in ancient Ugaritic. It occurs approximately 80 times in the Hebrew Old Testament. Its first use in the Old Testament has the sense of "rousing" someone to action: "Awake, awake, Deborah" (Judg. 5:12). This same meaning is reflected in Ps. 7:6 , where it is used in parallelism with "arise": "Arise, O Lord, in thine anger, … awake for me to the judgment that thou hast commanded." The RSV translates this passage: "… Awake, O my God; thou hast appointed a judgment." This probably is more in harmony with the total parallelism involved (arise/awake, Lord/God) than the KJ version. Also, the RSV 'S change from "for me" to "O my God" involves only a very slight change of one vowel in the word. (Remember that Hebrew vowels were not part of the alphabet. They were added after the consonantal text was written down.)

›*Ur* commonly signifies awakening out of ordinary sleep (Zech. 4:1) or out of the sleep of death (Job 14:12). In Job 31:29 , it expresses the idea of "being excited" or "stirred up": "If I … lifted up myself when evil found him.…" This verb is found several times in the Song of Solomon, for instance, in contrast

with *sleep:* “I sleep, but my heart waketh …” (5:2). It is found three times in an identical phrase: “… that you stir not up, nor awake my love, till he please” (Song of Sol. 2:7 ; 3:5 ; 8:4).

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B

BAAL, MASTER

ba‹al (1167), “master; baal.” In Akkadian, the noun *belu* (“lord”) gave rise to the verb *belu* (“to rule”). In other northwest Semitic languages, the noun *ba›al* differs somewhat in meaning, as other words have taken over the meaning of “sir” or “lord.” (Cf. Heb. *‹adon* .) The Hebrew word *ba›al* seems to have been related to these homonyms.

The word *ba›al* occurs 84 times in the Hebrew Old Testament, 15 times with the meaning of “husband” and 50 times as a reference to a deity. The first occurrence of the noun *ba›al* is in Gen. 14:13 : “And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with [literally, " *ba›al‹s* of a covenant with”] Abram.”

The primary meaning of *ba›al* is “possessor.” Isaiah’s use of *ba›al* in parallel with qanah clarifies this basic significance of *ba›al:* “The ox knoweth his owner [*qanah*], and the ass his master’s [*ba›al*] crib: but Israel does not know, my people doth not consider” (Isa. 1:3). Man may be the owner [ba’al] of an animal (Exod. 22:10), a house (Exod. 22:7), a cistern (Exod. 21:34), or even a wife (Exod. 21:3).

A secondary meaning, “husband,” is clearly indicated by the phrase *ba‹al ha-ishshah* (literally, “owner of the woman”). For example: “If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband [*ba‹al ha-ishshah*] will lay upon him; and he shall pay as the judges determine” (Exod. 21:22). The meaning of *ba›al* is closely related to *ish* (“man”), as is seen in the usage of these two words in one verse: “When the wife of Uriah heard that Uriah her husband [*ish*] was dead, she mourned for her husband [*ba›al*]” (2 Sam. 11:26).

The word *ba›al* with another noun may signify a peculiar characteristic or quality: “And they said one to another, Behold, this dreamer cometh” (Gen. 37:19); the KJV offers a literal translation of the Hebrew—“master of dreams”—as an alternative.

Thirdly, the word *ba›al* may denote any deity other than the God of Israel. Baal was a common name given to the god of fertility in Canaan. In the Canaanite city of Ugarit, Baal was especially recognized as the god of fertility. The Old Testament records that Baal was “the god” of the Canaanites. The Israelites worshiped Baal during the time of the judges (Judg. 6:25-32) and of King Ahab. Elijah stood as the opponent of the Baal priests at Mount Carmel (1 Kings 18:21ff .). Many cities made Baal a local god and honored him with special acts of worship: Baal-peor (Num. 25:5), Baal-berith at Shechem (Judg. 8:33), Baal-zebub (2 Kings 1:2-16) at Ekron, Baal-zephon (Num. 33:7), and Baalhermon (Judg. 3:3).

Among the prophets, Jeremiah and Hosea mention Baal most frequently. Hosea pictured Israel as turning to the baals and only returning to the Lord after a time of despair (Hos. 2:13 , 17). He says that the name of *Ba›al* will no longer be used, not even with the meaning of “Lord” or “master,” as the association was contaminated by the idolatrous practices: “And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Ba-a-li [*ba›al*]. For I will take away the names of Ba-a-lim out of her mouth, and they shall no more be remembered by their name” (Hos. 2:16-17). In Hosea’s and Jeremiah’s time, the *ba›al* idols were still worshiped, as the peoples sacrificed, built high places, and made images of the *ba›alim* (plural).

In the Septuagint, the word *ba›al* is not uniformly translated: *kurios* (“lord, owner”); *aner* (“man, husband”); the simple transliteration; and *ba›al.* The KJV has these translations: “Baal, man, owner, husband, master.”

BAND, ARMY

gedud (1416), “band (of raiders); marauding band; raiding party; army; units (of an army); troops; bandits; raid.” The 33 occurrences of this noun are

distributed throughout every period of biblical Hebrew.

Basically, this word represents individuals or a band of individuals who raid and plunder an enemy. The units that perform such raids may be a group of outlaws (“bandits”), a special unit of any army, or an entire

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army. Ancient peoples frequently suffered raids from their neighbors. When the Amalekites “raided” Ziklag, looting and burning it while taking captive the wives and families of the men who followed David, he inquired of God, “Shall I pursue after this troop? shall I overtake them?” (1 Sam. 30:8). In this case, the “raiding band” consisted of the entire army of Amalek. This meaning of *gedud* occurs for the first time in Gen. 49:19 : “… A troop shall overcome him.” Here the word is a collective noun referring to all the “band of raiders” to come. When Job described the glory of days gone by, he said he “dwelt as a king in the army [NASB , “troops”]” (Job 29:25). When David and his followers were called a |gedud,they were being branded outlaws—men who lived by fighting and raiding (1 Kings 11:24).

In some passages, *gedud* signifies a smaller detachment of troops or a military unit or division: “And Saul’s son had two men that were captains of bands” (2 Sam. 4:2). God sent against Jehoiakim “units” from the Babylonian army—“bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon …” (2 Kings 24:2).

The word can also represent individuals who are members of such raiding or military bands. The individuals in the household of Izrahiah, the descendant of Issachar, formed a military unit, “and with them by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men …” (1 Chron. 7:4). Bildad asks the rhetorical question concerning God, “Is there any number [numbering] of his armies?” (Job 25:3).

The verb *gadad* means “to gather together against” (Ps. 94:21), “to make incisions into oneself” as a religious act (Deut. 14:1), “to roam about” (Jer. 30:23), or “to muster troops” (Mic. 5:1).

TO BE

hayah (1961), “to become, occur, come to pass, be.” This verb occurs only in Hebrew and Aramaic. The Old Testament attests hayah about 3,560 times, in both Hebrew and Aramaic.

Often this verb indicates more than simple existence or identity (this may be indicated by omitting the verb altogether). Rather, the verb makes a strong statement about the being or presence of a person or thing. Yet the simple meaning “become” or “come to pass” appears often in the English versions.

The verb can be used to emphasize the presence of a person (e.g., God’s Spirit— Judg. 3:10), an emotion (e.g., fear— Gen. 9:2), or a state of being (e.g., evil— Amos 3:6). In such cases, the verb indicates that their presence (or absence) is noticeable—it makes a real difference to what is happening.

On the other hand, in some instances *hayah* does simply mean “happen, occur.” Here the focus is on the simple occurrence of the events—as seen, for example, in the statement following the first day of creation: “And so it happened” (Gen. 1:7). In this sense, *hayah* is frequently translated “it came to pass.”

The use of this verb with various particles colors its emphasis accordingly. In passages setting forth blessing or cursing, for example, this verb not only is used to specify the object of the action but also the dynamic forces behind and within the action. Gen. 12:2 , for example, records that God told Abram: “… I will bless thee, and make thy name great; and thou shalt be [*hayah*] a blessing.” Abram was already blessed, so God’s pronouncement conferred upon him a future blessedness. The use of *hayah* in such passages declares the actual release of power, so that the accomplishment is assured— Abram will be blessed because God has ordained it.

In another set of passages, *hayah* constitutes intent rather than accomplishment. Hence, the blessing becomes a promise and the curse a threat (cf. Gen. 15:5).

Finally, in a still weaker use of *hayah,* the blessing or curse constitutes a wish or desire (cf. Ps. 129:6). Even here the verb is somewhat dynamic, since the statement recognizes God’s presence, man’s faithfulness (or rebellion), and God’s intent to accomplish the result pronounced.

In miracle accounts, *hayah* often appears at the climax of the story to confirm the occurrence of the event itself. Lot's wife looked back and "became" a pillar of salt (Gen. 19:26); the use of *hayah* emphasizes that the event really occurred. This is also the force of the verb in Gen. 1:3 , in which God said, "Let there *be* light." He accomplished His word so that there *was* light.

The prophets use *hayah* to project God's intervention in the future. By using this verb, they emphasize not so much the occurrence of predicted events and circumstances as the underlying divine force that will effect them (cf. Isa. 2:2).

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Legal passages use *hayah* in describing God's relationship to His covenant people, to set forth what is desired and intended (cf. Exod. 12:16). When covenants were made between two partners, the formulas usually included *hayah* (Deut. 26:17-18 ; Jer. 7:23).

One of the most debated uses of *hayah* occurs in Exod. 3:14 , where God tells Moses His name. He says: "I am [*hayah*] that I am [*hayah*]." Since the divine name *Jehovah* or *Yahweh* was well-known long before (cf. Gen. 4:1), this revelation seems to emphasize that the God who made the covenant was the God who kept the covenant. So Exod. 3:14 is more than a simple statement of identity: "I am that I am"; it is a declaration of divine control of all things (cf. Hos. 1:9).

TO BEAR

A. Verb.

yalad (3205), "to bear, bring forth, beget, be delivered." This verb occurs in all Semitic languages and in nearly all verbal forms. The noteworthy exception is biblical Aramaic. However, the Aramaic verb is well attested outside the Bible. The verb *yalad* occurs about 490 times in the Bible.

Essentially, the word refers to the action of "giving birth" and its result, "bearing children." God cursed woman by multiplying her pain in "bringing forth" children (cf. Gen. 3:16 , the first occurrence of *yalad*). The second meaning is exemplified by Gen. 4:18 , which reports that Irad "begat" ("became the father of") Mehujael. This verb can also be used in reference to animals; in Gen. 30:39 , the strong among Laban's flocks "birthed" striped, speckled, and spotted offspring.

One recurring theme in biblical history is typified by Abram and Sarah. They had no heirs, but God made them a promise and gave them a son (Gen. 16:1 , 16). This demonstrates that God controls the opening of the womb (Gen.

20:17-18) and bestows children as an indication of His blessing. The prophets use the image of childbirth to illustrate the terror to overcome men in the day of the Lord (Isa. 13:8). Hosea uses the image of marriage and childbearing to describe God's relationship to Israel (1:3 , 6 , 8). One of the most hotly debated passages of Scripture, Isa. 7:14 , uses this verb to predict the "birth" of Immanuel. Finally, the prophets sometimes mourn the day of their "birth" (Jer. 15:10).

Yalad describes the relationship between God and Israel at other places in the Bible as well. This relationship is especially relevant to the king who typifies the Messiah, the Son whom God "begot" (Ps. 2:7). God also says He "begot" the nation of Israel as a whole (Deut. 32:18). This statement is in noticeable contrast to Moses' disclaimer that he did not "birth" them (Num. 11:12) and, therefore, does not want to be responsible for them any longer.

The motif that God "gave birth" to Israel is picked up by Jeremiah. In Jer. 31:20 , God states that His heart yearns for Ephraim His son (*yeled*). Ezekiel develops this motif in the form of an allegory, giving the names Aholah and Aholibah to Samaria and Jerusalem respectively, to those whom He "bore" (Ezek. 23:4 , 37).

The Septuagint renders *yalad* with words connoting "giving birth" (*tinknein*) and "begetting" (*gennao*).

B. Noun.

yeled (3206), "boy; child." The noun *yeled* differs from *ben* ("son"), which more exactly specifies the parental relationship. For example, the child that Naomi nursed was a "boy" (Ruth 4:16).

Yeled, which appears 89 times in the Bible, is rendered by several different Greek words. Other nouns built on the verb *yalad* include *yaldah* ("girl"; 3 times), *yalid* ("son" or "slave"; 3 times), *yillod* ("newborn"; 5 times), *walad* ("child"; once), *ledah* ("bringing forth" or "birth"; 4 times), *moledet*

(“offspring, kindred, parentage”; 22 times), and *toledot* (“descendants, contemporaries, generation, genealogy, record of the family”; 39 times).

BEAST

behemah (929), “beast; animal; domesticated animal; cattle; riding beast; wild beast.” A cognate of this word appears in Arabic. Biblical Hebrew uses *behemah* about 185 times and in all periods of history.

In Exod. 9:25 , this word clearly embraces even the larger “animals,” all the animals in Egypt: “And the

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hail smote throughout all the land of Egypt all that was in the field, both man and beast.…" This meaning is especially clear in Gen. 6:7 : "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air.…" In 1 Kings 4:33 , this word seems to exclude birds, fish, and reptiles: "He [Solomon] spake also of beasts, and of fowl, and of creeping things, and of fishes."

The word *behemah* can be used of all the domesticated beasts or animals other than man: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and [wild] beast of the earth after his kind …" (Gen. 1:24 , first occurrence). Psalm 8:7 uses *behemah* in synonymous parallelism with "oxen" and "sheep," as though it includes both: "All sheep and oxen, yea, and the beasts of the field." The word can, however, be used of cattle only: "Shall not their cattle and their substance and every beast of theirs [NASB , "animals"] be ours?" (Gen. 34:23).

In a rare use of the word, it signifies a "riding animal," such as a horse or mule: "And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon" (Neh. 2:12).

Infrequently, *behemah* represents any wild, four-footed, undomesticated beast: "And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall [frighten] them away" (Deut. 28:26).

BEHIND

A. Adverb.

ʿahar (310), "behind; after(wards)." A cognate of this word occurs in Ugaritic. *ʿAhar* appears about 713 times in biblical Hebrew and in all periods.

One adverbial use of *ʿahar* has a local-spatial emphasis that means "behind":

“The singers went before, the players on instruments followed after …” (Ps. 68:25). Another adverbial usage has a temporal emphasis that can mean “afterwards”: “And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on …” (Gen. 18:5).

B. Preposition.

‹ahar (310), “behind; after.” *‹Ahar* as a preposition can have a local-spatial significance, such as “behind”: “And the man said, They are departed hence; for I heard them say, Let us go to Dothan” (Gen. 37:17). As such, it can mean “follow after”: “And also the king that reigneth over you [will] continue following the Lord your God” (1 Sam. 12:14). *‹Ahar* can signify “after” with a temporal emphasis: “And Noah lived after the flood three hundred and fifty years” (Gen. 9:28 , the first biblical occurrence of the word). This same emphasis may occur when *‹ahar* appears in the plural (cf. Gen. 19:6 —local-spatial; Gen. 17:8 —temporal).

C. Conjunction.

‹ahar (310), “after.” *‹Ahar* may be a conjunction, “after,” with a temporal emphasis: “And the days of Adam after he had begotten Seth were eight hundred years …” (Gen. 5:4).

TO BELIEVE

A. Verb.

‹aman (539), “to be firm, endure, be faithful, be true, stand fast, trust, have belief, believe.” Outside of Hebrew, this word appears in Aramaic (infrequently), Arabic, and Syriac. It appears in all periods of biblical Hebrew (about 96 times) and only in the causative and passive stems.

In the passive stem, *‹aman* has several emphases. First, it indicates that a subject is “lasting” or “enduring,” which is its meaning in Deut. 28:59 : “Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long

continuance." It also signifies the element of being "firm" or "trustworthy." In Isa. 22:23 , ‹*aman* refers to a "firm" place, a place into which a peg will be driven so that it will be immovable. The peg will remain firmly anchored, even though it is pushed so hard that it breaks off at the point of entry (Isa. 22:25). The Bible

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“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth [i.e., honesty]” (Jer. 5:1 ; cf. Jer. 5:2). Here *ʿemunah* signifies the condition of being faithful to God’s covenant, practicing truth, or doing righteousness. On the other hand, the word can represent the abstract idea of “truth”: “This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth [*ʿemunah*] is perished, and is cut off from their mouth” (Jer. 7:28). These quotations demonstrate the two senses in which *ʿemunah* means “true”—the personal sense, which identifies a subject as honest, trustworthy, faithful, truthful (Prov. 12:22); and the factual sense, which identifies a subject as being factually true (cf. Prov. 12:27), as opposed to that which is false.

The essential meaning of *ʿemunah* is “established” or “lasting,” “continuing,” “certain.” So God says, “And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness” (cf. 2 Sam. 7:16 ; Isa. 16:5). Thus, the phrase frequently rendered “with lovingkindness and truth” should be rendered “with perpetual (faithful) lovingkindness” (cf. Josh. 2:14). He who sows righteousness earns a “true” or “lasting” reward (Prov. 11:18), a reward on which he can rely.

In other contexts, *ʿemunah* embraces other aspects of the concept of truth: "[The Lord] hath remembered his mercy and his truth toward the house of Israel …” (Ps. 98:3). Here the word does not describe the endurance of God but His “truthfulness”; that which He once said He has maintained. The emphasis here is on truth as a subjective quality, defined personally. In a similar sense, one can both practice (Gen. 47:29) and speak the “truth” (2 Sam. 7:28). In such cases, it is not a person’s dependability (i.e., others can act on the basis of it) but his reliability (conformity to what is true) that is considered. The first emphasis is subjective and the second objective. It is not always possible to discern which emphasis is intended by a given passage.

ʿemet (571), “truth; right; faithful.” This word appears 127 times in the Bible. The Septuagint translates it in 100 occurrences as “truth” (*aletheia*) or some form using this basic root. In Zech. 8:3 , Jerusalem is called “a city of truth.” Elsewhere, *ʿemet* is rendered as the word “right” (*dikaios*) “Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly …” (Neh. 9:33). Only infrequently (16 times) is *ʿemet* translated “faithful” (*pistis*), as when Nehemiah is described as “a faithful man, and feared God above many” (Neh. 7:2).

C. Adverb.

ʿamen (543), “truly; genuinely; amen; so be it.” The term *ʿamen* is used 30 times as an adverb. The Septuagint renders it as “truly” (*lethinos*) once; transliterates it as “amen” three times; and translates it as “so be it” (*genoito*) the rest of the time. This Hebrew word usually appears as a response to a curse that has been pronounced upon someone, as the one accursed accepts the curse upon himself. By so doing, he binds himself to fulfill certain conditions or else be subject to the terms of the curse (cf. Deut. 29:15-26).

Although signifying a voluntary acceptance of the conditions of a covenant, the *ʿamen* was sometimes pronounced with coercion. Even in these circumstances, the one who did not pronounce it received the punishment embodied in the curse. So the *ʿamen* was an affirmation of a covenant, which is the significance of the word in Num. 5:22 , its first biblical occurrence. Later generations or individuals might reaffirm the covenant by voicing their *ʿamen* (Neh. 5:1-13 ; Jer. 18:6).

In 1 Kings 1:36 , *ʿamen* is noncovenantal. It functions as an assertion of a person’s agreement with the intent of a speech just delivered: “And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too.” However, the context shows that Benaiah meant to give more than just verbal assent; his *ʿamen* committed him to carry out the wishes of King David. It was a statement whereby he obligated himself to do what David had indirectly requested of him (cf. Neh. 8:6).

BETWEEN

ben (996), “between; in the midst of; among; within; in the interval of.” A cognate of this word is found in Arabic, Aramaic, and Ethiopic. The approximately 375 biblical appearances of this word occur in every period of biblical Hebrew. Scholars believe that the pure form of this word is *bayin,* but this form never

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occurs in biblical Hebrew.

This word nearly always (except in 1 Sam. 17:4 , 23) is a preposition meaning "in the interval of" or "between." The word may represent "the area between" in general: "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes …" (Exod. 13:9). Sometimes the word means "within," in the sense of a person's or a thing's "being in the area of": "The slothful man saith, There is a lion in the way; a lion is in the streets" (Prov. 26:13). In other places, *ben* means "among": "Shall the companions make a banquet of him [Leviathan]? Shall they part him among [give each a part] the merchants?" (Job 41:6). In Job 34:37 , the word means "in the midst of," in the sense of "one among a group": "For he addeth rebellion unto his sin, he clappeth his hands among us.…"

The area separating two particular objects is indicated in several ways. First, by repeating *ben* before each object: "And God divided the light from the darkness" [literally, "between the light and between the darkness"] (Gen. 1:4); that is, He put an interval or space between them. In other places (more rarely), this concept is represented by putting *ben* before one object and the preposition *le* before the second object: "Let there be a firmament in the midst [*ben*] of the waters, and let it divide the waters from [*le*] the waters" (Gen. 1:6). In still other instances, this idea is represented by placing *ben* before the first object plus the phrase meaning "with reference to" before the second (Joel 2:17), or by *ben* before the first object and the phrase "with reference to the interval of" before the second (Isa. 59:2).

Ben is used in the sense of "distinguishing between" in many passages: "Let there be lights in the firmament of the heaven to divide the day from [*ben*] the night" (Gen. 1:14).

Sometimes *ben* signifies a metaphorical relationship. For example, "This is the token of the covenant which I make between [*ben*] me and you and every living creature …" (Gen. 9:12). The covenant is a contractual relationship. Similarly, the Bible speaks of an oath (Gen. 26:28) and of goodwill (Prov.

14:9) filling the metaphorical “space” between two parties.

This word is used to signify an “interval of days,” or “a period of time”: “Now that which was prepared for me was … once in ten days [literally, “at ten-day intervals”] store of all sorts of wine …” (Neh. 5:18). In the dual form, *ben* represents “the space between two armies”: “And there went out a champion [literally, “a man between the two armies”] out of the camp of the Philistines, named Goliath …” (1 Sam. 17:4). In ancient warfare, a battle or even an entire war could be decided by a contest between two champions.

TO BIND

ʿasar (631), “to bind, imprison, tie, gird, to harness.” This word is a common Semitic term, found in both ancient Akkadian and Ugaritic, as well as throughout the history of the Hebrew language. The word occurs around 70 times in its verbal forms in the Hebrew Old Testament. The first use of *ʿasar* in the Hebrew text is in Gen. 39:20 , which tells how Joseph was “imprisoned” after being wrongfully accused by Potiphar’s wife.

The common word for “tying up” for security and safety, *ʿasar* is often used to indicate the tying up of horses and donkeys (2 Kings 7:10). Similarly, oxen are “harnessed” to carts (1 Sam. 6:7 , 10). Frequently, *ʿasar* is used to describe the “binding” of prisoners with cords and various fetters (Gen. 42:24 ; Judg. 15:10 , 12-13). Samson misled Delilah as she probed for the secret of his strength, telling her to “bind” him with bowstrings (Judg. 16:7) and new ropes (Judg. 16:11), none of which could hold him.

Used in an abstract sense, *ʿasar* refers to those who are spiritually “bound” (Ps. 146:7 ; Isa. 49:9 ; 61:1) or a man who is emotionally “captivated” by a woman’s hair (Song of Sol. 7:5). Strangely, the figurative use of the term in the sense of obligation or “binding” to a vow or an oath is found only in Num. 30 , but it is used there a number of times (vv. 3 , 5-6 , 8-9 , 11 - 12). This section also illustrates how such “binding” is variously rendered in the English versions: “bind” (RSV , KJV , NAB); “promises” (TEV); “puts himself under a binding obligation” (NEB , NASB); “takes a formal pledge under oath” (JB).

TO BLESS

A. Verb.

barak (1288), “to kneel, bless, be blessed, curse.” The root of this word is found in other Semitic

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and I will cause the shower to come down in his season; there shall be showers of blessing” (Ezek. 34:26 ; cf. Ps. 84:6). In the fellowship of the saints, the Lord commands His “blessing”: "[It is] as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore” (Ps. 133:3).

In a few cases, the Lord made people to be a “blessing” to others. Abraham is a blessing to the nations (Gen. 12:2). His descendants are expected to become a blessing to the nations (Isa. 19:24 ; Zech. 8:13).

The Septuagint translates *berakah* as *eulogia* (“praise; blessing”). The KJV has these translations: “blessing; present (gift).”

BLESSED

ʿashre (835), “blessed; happy.” All but 4 of the 44 biblical occurrences of this noun are in poetical passages, with 26 occurrences in the Psalms and 8 in Proverbs.

Basically, this word connotes the state of “prosperity” or “happiness” that comes when a superior bestows his favor (blessing) on one. In most passages, the one bestowing favor is God Himself: “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord” (Deut. 33:29). The state that the blessed one enjoys does not always appear to be “happy”: “Behold, blessed [KJV , “happy”] is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up …” (Job 5:17-18). Eliphaz was not describing Job’s condition as a happy one; it was “blessed,” however, inasmuch as God was concerned about him. Because it was a blessed state and the outcome would be good, Job was expected to laugh at his adversity (Job 5:22).

God is not always the one who makes one “blessed.” At least, the Queen of Sheba flatteringly told Solomon that this was the case (1 Kings 10:8).

One's status before God (being "blessed") is not always expressed in terms of the individual or social conditions that bring what moderns normally consider to be "happiness." So although it is appropriate to render *‹ashre* as "blessed," the rendering of "happiness" does not always convey its emphasis to modern readers.

BLOOD

dam (1818), "blood." This is a common Semitic word with cognates in all the Semitic languages. Biblical Hebrew attests it about 360 times and in all periods.

Dam is used to denote the "blood" of animals, birds, and men (never of fish). In Gen. 9:4 , "blood" is synonymous with "life": "But flesh with the life thereof, which is the blood thereof, shall ye not eat." The high value of life as a gift of God led to the prohibition against eating "blood": "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood" (Lev. 3:17). Only infrequently does this word mean "blood-red," a color: "And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood" (2 Kings 3:22). In two passages, *dam* represents "wine": "He washed his garments in wine, and his clothes in the blood of grapes" (Gen. 49:11 ; cf. Deut. 32:14).

Dam bears several nuances. First, it can mean "blood shed by violence": "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein …" (Num. 35:33). Thus it can mean "death": "So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee" (Ezek. 5:17).

Next, *dam* may connote an act by which a human life is taken, or blood is shed: "If there arise a matter too hard for thee in judgment, between blood and blood [one kind of homicide or another] …" (Deut. 17:8). To "shed blood" is to commit murder: "Whoso sheddeth man's blood, by man shall his blood be shed …" (Gen. 9:6). The second occurrence here

means that the murderer shall suffer capital punishment. In other places, the phrase “to shed blood” refers to a non-ritualistic slaughter of an animal: “What man soever there be of the house of Israel, that killeth an ox, or lamb … in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the

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Lord before the tabernacle of the Lord; blood [guiltiness] shall be imputed unto that man" (Lev. 17:3-4). In judicial language, "to stand against one's blood" means to stand before a court and against the accused as a plaintiff, witness, or judge: "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood [i.e., act against the life] of thy neighbor …" (Lev. 19:16). The phrase, "his blood be on his head," signifies that the guilt and punishment for a violent act shall be on the perpetrator: "For everyone that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood [guiltiness] shall be upon him" (Lev. 20:9). This phrase bears the added overtone that those who execute the punishment by killing the guilty party are not guilty of murder. So here "blood" means responsibility for one's dead: "And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him" (Josh. 2:19).

Animal blood could take the place of a sinner's blood in atoning (covering) for sin: "For it is the blood that maketh an atonement for the soul" (Lev. 17:11). Adam's sin merited death and brought death on all his posterity (Rom. 5:12); so the offering of an animal in substitution not only typified the payment of that penalty, but it symbolized that the perfect offering would bring life for Adam and all others represented by the sacrifice (Heb. 10:4). The animal sacrifice prefigured and typologically represented the blood of Christ, who made the great and only effective substitutionary atonement, and whose offering was the only offering that gained life for those whom He represented. The shedding of His "blood" seals the covenant of life between God and man (Matt. 26:28).

TO BLOW

taqa› (8628), "to strike, give a blast, clap, blow, drive." Found in both ancient and modern Hebrew, this word occurs in the Hebrew Old Testament nearly 70 times. In the verse where *taqa›* first occurs, it is found twice: "Jacob had

pitched [*taqa›*] his tent in the mount: and Laban with his brethren pitched in the mount of Gilead" (Gen. 31:25). The meaning here is that of "striking" or "driving" a tent peg, thus "pitching" a tent. The same word is used of Jael's "driving" the peg into Sisera's temple (Judg. 4:21). The Bible also uses *taqa›* to describe the strong west wind that "drove" the locusts into the Red Sea (Exod. 10:19).

Taqa› expresses the idea of "giving a blast" on a trumpet. It is found seven times with this meaning in the story of the conquest of Jericho (Josh. 6:4 , 8-9 , 13 , 16 , 20).

To "strike" one's hands in praise or triumph (Ps. 47:1) or "shake hands" on an agreement (Prov. 6:1 ; 17:18 ; 22:26) are described by this verb. To "strike" the hands in an agreement was a surety or guarantor of the agreement.

BONE

›esem (6106), "bone; body; substance; full; selfsame." Cognates of this word appear in Akkadian, Punic, Arabic, and Ethiopic. The word appears about 125 times in biblical Hebrew and in all periods.

This word commonly represents a human "bone." In Job 10:11 , *›esem* is used to denote the bone as one of the constituent parts of the human body: "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." When Adam remarked of Eve that she was "bone of his bone," and flesh of his flesh, he was referring to her creation from one of his rib bones (Gen. 2:23 —the first biblical appearance). *›Esem* used with "flesh" can indicate a blood relationship: "And Laban said to [Jacob], Surely thou art my bone and my flesh" (Gen. 29:14).

Another nuance of this meaning appears in Job 2:5 where, used with "flesh," *›esem* represents one's "body": "But put forth thine hand now, and touch his bone and his flesh [his "body"]." A similar use appears in Jer. 20:9 , where the word used by itself (and in the plural form) probably represents the prophet's entire "bodily frame": "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up

in my bones.…” Judg. 19:29 reports that a Levite cut his defiled and murdered concubine into twelve pieces “limb by limb” (according to her “bones” or bodily frame) and sent a part to each of the twelve tribes of Israel. In several passages, the plural form represents the “seat of vigor or sensation”: “His bones are full of the sin of his youth …” (Job 20:11 ; cf.

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4:14).

In another nuance, *›esem* is used for the “seat of pain and disease”: “My bones are pierced in me in the night season: and my sinews take no rest” (Job 30:17).

The plural of *›esem* sometimes signifies one’s “whole being”: “Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed” (Ps. 6:2). Here the word is synonymously parallel to “I.” This word is frequently used of the “bones of the dead”: “And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days” (Num. 19:16). Closely related to this nuance is the use of *›esem* for “human remains,” probably including a mummified corpse: “And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence” (Gen. 50:25).

›Esem sometimes represents “animal bones.” For example, the Passover lamb is to be eaten in a single house and “thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof” (Exod. 12:46).

The word sometimes stands for the “substance of a thing”: “And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness [as the bone of the sky]” (Exod. 24:10). In Job 21:23 , the word means “full”: “One dieth in his full strength.…” At other points, *›esem* means “same” or “selfsame”: “In the selfsame day entered Noah, and Shem, and Ham and Japheth, the sons of Noah …” (Gen. 7:13).

BOOK

ceper (5612), “book; document; writing.” *Ceper* seems to be a loanword from the Akkadian *cipru* (“written message,” “document”). The word appears 187

times in the Hebrew Old Testament, and the first occurrence is in Gen. 5:1 : “This is the book of the generations of Adam. When God created man, he made him in the likeness of God” (RSV). The word is rare in the Pentateuch except for Deuteronomy (11 times). The usage increases in the later historical books (Kings 60 times but Chronicles 24 times; cf. Esther 11 times and Nehemiah 9 times).

The most common translation of *ceper* is “book.” A manuscript was written (Exod. 32:32 ; Deut. 17:18
) and sealed (Isa. 29:11), to be read by the addressee (2 Kings 22:16). The sense of *ceper* is similar to “scroll” (*megillah*): “Therefore go thou, and read in the roll [*ceper*] which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord’s house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities” (Jer. 36:6). *Ceper* is also closely related to “book” (*cipra*) (Ps. 56:8).

Many “books” are named in the Old Testament: the “book” of remembrance (Mal. 3:16), “book” of life (Ps. 69:28), “book” of Jasher (Josh. 10:13), “book” of the generations (Gen. 5:1), “book” of the Lord, “book” of the chronicles of the kings of Israel and of Judah, and the annotations on the “book” of the Kings (2 Chron. 24:27). Prophets wrote “books” in their lifetime. Nahum’s prophecy begins with this introduction: “The burden of Nineveh. The book of the vision of Nahum the Elkoshite” (1:1).

Jeremiah had several “books” written in addition to his letters to the exiles. He wrote a “book” on the disasters that were to befall Jerusalem, but the “book” was torn up and burned in the fireplace of King Jehoiakim (Jer. 36). In this context, we learn about the nature of writing a “book.” Jeremiah dictated to Baruch, who wrote with ink on the scroll (36:18). Baruch took the “book” to the Judeans who had come to the temple to fast. When the “book” had been confiscated and burned, Jeremiah wrote another scroll and had another “book” written with a strong condemnation of Jehoiakim and his family: “Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words” (Jer. 36:32).

Ezekiel was commanded to eat a “book” (Ezek. 2:8-3:1) as a symbolic act of God’s judgment on and restoration of Judah.

Ceper can also signify “letter.” The prophet Jeremiah wrote a letter to the Babylonian exiles, instructing them to settle themselves, as they were to be in Babylon for 70 years: “Now these are the words of the letter (*ceper*) that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were

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carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon …" (Jer. 29:1).

The contents of the *ceper* varied. It might contain a written order, a commission, a request, or a decree, as in: "And [Mordecai] wrote in the king Ahasuerus' name, and sealed it [*seper*] with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries" (Esth. 8:10). In divorcing his wife, a man gave her a legal document known as the *ceper* of divorce (Deut. 24:1). Here *ceper* meant a "certificate" or "legal document." Some other legal document might also be referred to as a *ceper* . As a "legal document," the *ceper* might be published or hidden for the appropriate time: "Thus saith the Lord of hosts, the God of Israel; Take these evidences [*ceper*], this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days" (Jer. 32:14).

The Septuagint gives the following translations: *biblion* ("scroll; document") and *gramma* ("letter; document; writing; book"). The KJV gives these senses: "book; letter; evidence."

BOOTY

shalal (7998), "booty; prey; spoil; plunder; gain." This word occurs 75 times and in all periods of biblical Hebrew.

Shalal literally means "prey," which an animal tracks down, kills, and eats: "Benjamin shall raven as a wolf: in the morning he shall devour the prey [*shalal*], and at night he shall divide the spoil" (Gen. 49:27 —the first occurrence).

The word may mean "booty" or "spoil of war," which includes anything and everything a soldier or army captures from an enemy and carries off: "But the women, and the little ones, … even all the spoil thereof, shalt thou take unto

thyself …" (Deut. 20:14). An entire nation can be "plunder" or a "spoil of war" (Jer. 50:10). To "save one's own life as booty" is to have one's life spared (cf. Jer. 21:9).

Shalal is used in a few passages of "private plunder": "Woe unto them that … turn aside the needy from judgment, and … take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isa. 10:1-2).

This word may also represent "private gain": "The heart of her husband doth safely trust in her, so that he shall have no need of spoil" (Prov. 31:11).

BOSOM

cheq (2436), "bosom; lap; base." Cognates of this word appear in Akkadian, late Aramaic, and Arabic. The word appears 38 times throughout biblical literature.

The word represents the "outer front of one's body" where beloved ones, infants, and animals are pressed closely: "Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child …" (Num. 11:12). In its first biblical appearance, *cheq* is used of a man's "bosom": "And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes …" (Gen. 16:5). The "husband of one's bosom" is a husband who is "held close to one's heart" or "cherished" (Deut. 28:56). This figurative inward sense appears again in Ps. 35:13 : "… My prayer returned into mine own bosom" (cf. Job 19:27). In 1 Kings 22:35 , the word means the "inside" or "heart" of a war chariot.

Cheq represents a fold of one's garment above the belt where things are hidden: "And the Lord said furthermore unto him [Moses], Put now thine hand into thy bosom" (Exod. 4:6).

Various translations may render this word as "lap": "The lot is cast into the

lap; but the whole disposing thereof is of the Lord” (Prov. 16:33). Yet “bosom” may be used, even where “lap” is clearly intended: “But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom …” (2 Sam. 12:3).

Finally, *cheq* means the “base of the altar,” as described in Ezek. 43:13 (cf. Ezek. 43:17).

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BOUNDARY

gebul (1366), “boundary; limit; territory; closed area.” This word has cognates in Phoenician and Arabic. It occurs about 240 times in biblical Hebrew and in all periods.

Gebul literally means “boundary” or “border.” This meaning appears in Num. 20:23 , where it signifies the border or boundary of the entire land of Edom. Sometimes such an imaginary line was marked by a physical barrier: “… Arnon is the border of Moab, between Moab and the Amorites” (Num. 21:13). Sometimes *gebul* denoted ethnic boundaries, such as the borders of the tribes of Israel: “And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon …” (Deut. 3:16). In Gen. 23:17 , *gebul* represents the “border” of an individual’s field or piece of ground: “And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure.” Fields were delineated by “boundary marks,” whose removal was forbidden by law (Deut. 19:14 ; cf. Deut. 27:17
).

Gebul can suggest the farthest extremity of a thing: “Thou hast set a bound that they may not pass over; that they turn not again to cover the earth” (Ps. 104:9).

This word sometimes represents the concrete object marking the border of a thing or area (cf. Ezek. 40:12). The “border” of Ezekiel’s altar is signified by *gebul* (Ezek. 43:13) and Jerusalem’s “surrounding wall” is represented by this word (Isa. 54:12).

Gebul represents the territory within certain boundaries: “And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto

Lasha” (Gen. 10:19). In Exod. 34:24 , Num. 21:22 , 1 Chron. 21:12 , and Ps. 105:31-32 , *gebul* is paralleled to the “territory” surrounding and belonging to a city.

Gebulah, the feminine form of *gebul,* occurs 9 times. *Gebulah* means “boundary” in such passages as Isa. 10:13 , and “territory” or “area” in other passages, such as Num. 34:2 .

TO BOW, BEND

kara› (3766), “to bow, bow down, bend the knee.” This term is found in both ancient and modern Hebrew and in Ugaritic. It occurs in the Hebrew Old Testament approximately 35 times. *Kara›* appears for the first time in the deathbed blessing of Jacob as he describes Judah: “… He stooped down, he couched as a lion” (Gen. 49:9).

The implication of *kara›* seems to be the bending of one’s legs or knees, since a noun meaning “leg” is derived from it. To “bow down” to drink was one of the tests for elimination from Gideon’s army (Judg. 7:5-6). “Kneeling” was a common attitude for the worship of God (1 Kings 8:54 ; Ezra 9:5 ; Isa. 45:23 ; cf. Phil. 2:10).

“Bowing down” before Haman was required by the Persian king’s command (Esth. 3:2-5). To “bow down upon” a woman was a euphemism for sexual intercourse (Job 31:10). A woman in process of giving birth was said to “bow down” (1 Sam. 4:19). Tottering or feeble knees are those that “bend” from weakness or old age (Job 4:4).

BREAD

lechem (3899), “bread; meal; food; fruit.” This word has cognates in Ugaritic, Syriac, Aramaic, Phoenician, and Arabic. *Lechem* occurs about 297 times and at every period of biblical Hebrew. This noun refers to “bread,” as distinguished from meat. The diet of the early Hebrews ordinarily consisted of bread, meat, and liquids: “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers

know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord …" (Deut. 8:3). "Bread" was baked in loaves: "And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread …" (1 Sam. 2:36). Even when used by itself, *lechem* can signify a "loaf of bread": "… They will salute thee, and give thee two loaves of bread …" (1 Sam. 10:4). In this usage, the word ialways preceded by a number. "Bread" was also baked in cakes (2

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Sam. 6:19).

A “bit of bread” is a term for a modest meal. So Abraham said to his three guests, “Let a little water, I pray you, be fetched … and I will fetch a morsel of bread, and comfort ye your hearts …” (Gen. 18:4-5). In 1 Sam. 20:27 , *lechem* represents an entire meal: “… Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today?” Thus, “to make bread” may actually mean “to prepare a meal”: “A feast is made for laughter, and wine maketh merry …” (Eccl. 10:19). The “staff of bread” is the “support of life”: “And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied” (Lev. 26:26). The Bible refers to the “bread of the face” or “the bread of the Presence,” which was the bread constantly set before God in the holy place of the tabernacle or temple: “And thou shalt set upon the table showbread before me always” (Exod. 25:30).

In several passages, *lechem* represents the grain from which “bread” is made: “And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all the lands; but in all the land of Egypt there was bread” (Gen. 41:54). The meaning “grain” is very clear in 2 Kings 18:32 : “Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.…”

Lechem can represent food in general. In Gen. 3:19 (the first biblical occurrence), it signifies the entire diet: “In the sweat of thy face shalt thou eat bread.…” This nuance may include meat, as it does in Judg. 13:15-16 : “And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread.…” In 1 Sam. 14:24 , 28 , *lechem* includes honey, and in Prov. 27:27 goat’s milk. *Lechem* may also represent “food” for animals: “He giveth to the beast his food, and to the young ravens which cry” (Ps. 147:9 ; cf. Prov. 6:8). Flesh and grain offered to God are called “the bread of God”: “… For the offerings of the Lord

made by fire, and the bread of their God, they do offer …" (Lev. 21:6 ; cf. 22:13).

There are several special or figurative uses of *lechem.* The "bread" of wickedness is "food" gained by wickedness: "For [evil men] eat the bread of wickedness, and drink the wine of violence" (Prov. 4:17). Compare the "bread" or "food" gained by deceit (Prov. 20:17) and lies (23:3). Thus, in Prov. 31:27 the good wife "looketh well to the ways of her household, and eateth not the bread of idleness"—i.e., unearned food. The "bread of my portion" is the food that one earns (Prov. 30:8).

Figuratively, men are the "food" or prey for their enemies: "Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us …" (Num. 14:9). The Psalmist in his grief says his tears are his "food" (Ps. 42:3). Evil deeds are likened to food: "[The evil man's] meat in his bowels is turned, it is the gall of asps within him" (Job 20:14). In Jer. 11:19 , *lechem* represents "fruit from a tree" and is a figure of a man and his offspring: "… And I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered."

Matstsah (4682), "unleavened bread." This noun occurs 54 times, all but 14 of them in the Pentateuch. The rest of the occurrences are in prose narratives or in Ezekiel's discussion of the new temple (Ezek. 45:21).

In the ancient Orient, household bread was prepared by adding fermented dough to the kneading trough and working it through the fresh dough. Hastily made bread omitted the fermented (leavened) dough: Lot "made them a feast, and did bake unleavened bread, and they did eat" (Gen. 19:3). In this case, the word represents bread hastily prepared for unexpected guests. The feasts of Israel often involved the use of unleavened bread, perhaps because of the relationship between fermentation, rotting, and death (Lev. 2:4ff .), or because unleavened bread reminded Jews of the hasty departure from Egypt and the rigors of the wilderness march.

BREADTH

rochab (7341), “breadth; width; expanse.” The noun *rochab* appears 101 times and in all periods of biblical Hebrew.

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First, the word refers to how broad a flat expanse is. In Gen. 13:17 , we read: “Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” *Rochab* itself sometimes represents the concept length, breadth, or the total territory: “… And the stretching out of his wings shall fill the breadth of thy land, O Immanuel” (Isa. 8:8). The same usage appears in Job 37:10 , where the NASB

renders the word “expanse.” This idea is used figuratively in 1 Kings 4:29 , describing the dimensions of Solomon’s discernment: “And God gave Solomon wisdom and understanding exceeding much, and largeness [*rochab*] of heart, even as the sand that is on the seashore.”

Second, *rochab* is used to indicate the “thickness” or “width” of an object. In its first biblical occurrence the word is used of Noah’s ark: “The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits” (Gen. 6:15). In Ezek. 42:10 , the word represents the “thickness” of a building’s wall in which there were chambers (cf. Ezek. 41:9).

Rochab is derived from the verb *rachab,* as is the noun *rehob* or *rehob. Rechob* (7339) or *rechob* (7339), “town square.” *Rechob* (or *rehob*) occurs 43 times in the Bible. Cognates of this noun appear in Ugaritic, Akkadian, and Aramaic. *Rechob* represents the “town square” immediately near the gate(s), as in Gen. 19:2 (the first occurrence). This “town square” often served for social functions such as assemblies, courts, and official proclamations.

TO BREAK

shabar (7665), “to break, shatter, smash, crush.” This word is frequently used in ancient Akkadian and Ugaritic, and is common throughout Hebrew. It is found almost 150 times in the Hebrew Bible. The first biblical occurrence of *shabar* is in Gen. 19:9 , which tells how the men of Sodom threatened to “break” Lot’s door to take his house guests.

The common word for “breaking” things, *shabar* describes the breaking of earthen vessels (Judg. 7:20 ; Jer. 19:10), of bows (Hos. 1:5), of swords (Hos. 2:18), of bones (Exod. 12:46), and of yokes or bonds (Jer. 28:10 , 12-13). Sometimes it is used figuratively to describe a “shattered” heart or emotion (Ps. 69:20 ; Ezek. 6:9). In its intensive sense, *shabar* connotes “shattering” something, such as the tablets of the Law (Exod. 32:19) or idol images (2 Kings 11:18), or the “shattering” of trees by hail (Exod. 9:25).

BREATH

hebel (1892), “breath; vanity; idol.” Cognates of this noun occur in Syriac, late Aramaic, and Arabic. All but 4 of its 72 occurrences are in poetry (37 in Ecclesiastes).

First, the word represents human “breath” as a transitory thing: “I loathe it; I would not live always: let me alone; for my days are vanity [literally, but a breath]” (Job 7:16).

Second, *hebel* means something meaningless and purposeless: “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity” (Eccl. 1:2).

Third, this word signifies an “idol,” which is unsubstantial, worthless, and vain: “They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities …” (Deut. 32:21 —the first occurrence).

BROTHER

ʿach (251), “brother.” This word has cognates in Ugaritic and most other Semitic languages. Biblical Hebrew attests the word about 629 times and at all periods.

In its basic meaning, *ʿach* represents a “male sibling,” a “brother.” This is its meaning in the first biblical appearance: “And she again bare his brother Abel” (Gen. 4:2). This word represents a full brother or a half-brother: “And he said to him, Go, I pray thee, see whether it be well with thy brethren …” (Gen.

37:14
).

In another nuance, *‹ach* can represent a “blood relative.” Abram’s nephew is termed his “brother”: “And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people” (Gen. 14:16). This passage, however, might also reflect the covenantal use of the term whereby it connotes “ally” (cf. Gen. 13:8). In Gen. 9:25 , *‹ach* clearly signifies “relative”: “Cursed be Canaan; a servant of servants shall he be unto his brethren.” Laban called his cousin Jacob an *‹ach* : “And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for

nought?" (Gen. 29:15). Just before this, Jacob described himself as an *‹ach* of Rachel's father (Gen. 29:12
).

Tribes may be called *‹achim:* "And [the tribe of] Judah said unto [the tribe of] Simeon his brother, Come up with me into my lot …" (Judg. 1:3). The word *‹ach* is used of a fellow tribesman: "With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine …" (Gen. 31:32). Elsewhere it describes a fellow countryman: "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens …" (Exod. 2:11).

In several passages, the word *‹ach* connotes "companion" or "colleague"—that is, a brother by choice. One example is found in 2 Kings 9:2 : "And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber" (cf. Isa. 41:6 ; Num. 8:26). Somewhat along this line is the covenantal use of the word as a synonym for "ally": "And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly" (Gen. 19:6-7). Notice this same use in Num. 20:14 and 1 Kings 9:13 .

‹Ach can be a term of polite address, as it appears to be in Gen. 29:4 : "And Jacob said unto them [shepherds, whose identity he did not know], My brethren, whence be ye?"

The word *‹ach* sometimes represents someone or something that simply exists alongside a given person or thing: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of … every man's brother will I require the life of man" (Gen. 9:5-6).

TO BUILD

A. Verb.

banah (1129), “to build, establish, construct, rebuild.” This root appears in all the Semitic languages except Ethiopic and in all periods of Hebrew. In biblical Hebrew, it occurs about 375 times and in biblical Aramaic 23 times.

In its basic meaning, *banah* appears in Gen. 8:20 , where Noah is said to have “constructed” an ark. In Gen. 4:17 , *banah* means not only that Enoch built a city, but that he “founded” or “established” it. This verb can also mean “to manufacture,” as in Ezek. 27:5 : “They have made all thy ship boards of fir trees….” Somewhat in the same sense, we read that God “made” or “fashioned” Eve out of Adam’s rib (Gen. 2:22 —the first biblical occurrence). In like manner, Asa began with the cities of Geba and Mizpah and “fortified” them (1 Kings 15:22). In each case, the verb suggests adding to existing material to fashion a new object.

Banah can also refer to “rebuilding” something that is destroyed. Joshua cursed anyone who would rise up and rebuild Jericho, the city that God had utterly destroyed (Josh. 6:26).

Metaphorically or figuratively, the verb *banah* is used to mean “building one’s house”—i.e., having children. Sarai said to Abram, “I pray thee, go in unto my maid; it may be that I may obtain children by her” (Gen. 16:2). It was the duty of the nearest male relative to conceive a child with the wife of a man who had died childless (Deut. 25:9); he thus helped “to build up the house” of his deceased relative. Used figuratively, “to build a house” may also mean “to found a dynasty” (2 Sam. 7:27).

B. Nouns.

ben (1121), “son.” *bat* (1323), “daughter.” These nouns are derived from the verb *banah.* They are actually different forms of the same noun, which occurs in nearly every Semitic language (except Ethiopic and Akkadian). Biblical occurrences number over 5,550 in the Hebrew and about 22 in Aramaic.

Basically, this noun represents one’s immediate physical male or female offspring. For example, Adam “begat sons and daughters” (Gen. 5:4). The

special emphasis here is on the physical tie binding a man to his offspring. The noun can also be used of an animal's offspring: "Binding his *foal* unto the vine, and his ass's colt unto the choice vine …" (Gen. 49:11). Sometimes the word *ben,* which usually means "son," can mean "children" (both male and female). God told Eve that "in sorrow thou shalt bring forth children" (Gen. 3:16 —the first occurrence of this noun). The words *ben* and *bat* can signify "descendants" in general—daughters, sons, granddaughters, and grandsons. Laban complained to Jacob that he had not

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allowed him “to kiss my sons and my daughters” (Gen. 31:28 ; cf. v. 43). The phrase, “my son,” may be used by a superior to a subordinate as a term of familiar address. Joshua said to Achan, “My son, give, I pray thee, glory to the Lord God of Israel …” (Josh. 7:19). A special use of “my son” is a teacher’s speaking to a disciple, referring to intellectual or spiritual sonship: “My son, if sinners entice thee, consent thou not” (Prov. 1:10). On the lips of the subordinate, “son” signifies conscious submission. Ben-hadad’s servant Hazael took gifts to Elisha, saying, “Thy son Benhadad king of Syria hath sent me to thee” (2 Kings 8:9). *Ben* can also be used in an adoption formula: “Thou art my Son; this day have I begotten thee” (Ps. 2:7). *Ben* often is used in this sense of a king’s relationship to God (i.e., he is God’s adopted son). Sometimes the same word expresses Israel’s relationship to God: “When Israel was a child, then I loved him, and called my son out of Egypt” (Hos. 11:1).

The Bible also refers to the heavenly court as the “sons of God” (Job 1:6). God called the elders of Israel the “sons [KJV , “children”] of the Most High” (Ps. 82:6). In Gen. 6:2 , the phrase “sons of God” is variously understood as members of the heavenly court, the spiritual disciples of God (the sons of Seth), and the boastful among mankind.

Ben may signify “young men” in general, regardless of any physical relationship to the speaker: “And
[I] beheld among the simple ones, I discerned among the youths, a young man void of understanding” (Prov. 7:7). A city may be termed a “mother” and its inhabitants its “sons”: “For he hath strengthened the bars of thy gates; he hath blessed thy children within thee” (Ps. 147:13).

Ben is sometimes used to mean a single individual; thus Abraham ran to his flock and picked out a “son of a cow” (Gen. 18:7). The phrase “son of man” is used in this sense—God is asked to save the poor individuals, not the children of the poor (Ps. 72:4).

Ben may also denote a member of a group. An example is a prophet who followed Elijah (1 Kings 20:35 ; cf. Amos 7:14).

This noun may also indicate someone worthy of a certain fate—e.g., “a stubborn and rebellious son” (Deut. 21:18).

Used figuratively, “son of” can mean “something belonging to”—e.g., “the arrow [literally, “the son of a bow”] cannot make him flee” (Job 41:28).

BULLOCK

par (6499), “bullock.” Cognates of this word appear in Ugaritic, Aramaic, Syriac, and Arabic. *Par* appears about 132 times in the Bible and in every period, although most of its appearances are in prose contexts dealing with sacrifices to God.

Par means “young bull,” which is the significance in its first biblical appearance (Gen. 32:15), which tells us that among the gifts Jacob sent to placate Esau were “ten bulls.” In Ps. 22:12 , the word is used to describe “fierce, strong enemies”: “Many bulls have compassed me: strong bulls of Bashan have beset me round.” When God threatens the nations with judgment in Isa. 34:7 , He describes their princes and warriors as “young bulls,” which He will slaughter (cf. Jer. 50:27 ; Ezek. 39:18).

Parah is the feminine form of *par,* and it is used disdainfully of women in Amos 4:1 : “Hear this word, you cows [KJV , “kine”] of Bashan …” (RSV). *Parah* occurs 25 times in the Old Testament, and its first appearance is in Gen. 32:15 .

TO BURN

A. Verb.

sarap (8313), “to burn.” A common Semitic term, this word is found in ancient Akkadian and Ugaritic, as well as throughout the history of the Hebrew language. It occurs in its verb form nearly 120 times in the Hebrew Old Testament. *Sarap* is found first in Gen. 11:3 in the Tower of Babel story:

“Go to, let us make brick, and burn them thoroughly.”

Since burning is the main characteristic of fire, the term *sarap* is usually used to describe the destroying of objects of all kinds. Thus, the door of a city tower was “burned” (Judg. 9:52), as were various cities (Josh. 6:24 ; 1 Sam. 30:1), chariots (Josh. 11:6 , 9), idols (Exod. 32:20 ; Deut. 9:21), and the scroll that Jeremiah had dictated to Baruch (Jer. 36:25 , 27-28). The Moabites’ “burning” of the bones of the king of

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Edom (Amos 2:1) was a terrible outrage to all ancient Semites. The "burning" of men's bodies on the sacred altar was a great act of desecration (1 Kings 13:2). Ezekiel "burned" a third of his hair as a symbol that part of the people of Judah would be destroyed (Ezek. 5:4).

Interestingly, *sarap* is never used for the "burning" of a sacrifice on the altar, although a few times it designates the disposal of refuse, unused sacrificial parts, and some diseased parts. The "burning" of a red heifer was for the purpose of producing ashes for purification (Lev. 19:5 , 8).

B. Nouns.

sarap (8314), "burning one; fiery being." In Num. 21:6 , 8 , the term *sarap* describes the serpents that attacked the Israelites in the wilderness. They are referred to as "fiery" serpents. A "fiery" flying serpent appears in Isa. 14:29 , as well as in Isa. 30:6 .

Serapim (8314), "burning, noble." *Serapim* refers to the ministering beings in Isa. 6:2 , 6 , and may imply either a serpentine form (albeit with wings, human hands, and voices) or beings that have a "glowing" quality about them. One of the *serapim* ministered to Isaiah by bringing a glowing coal from the altar.

TO BURN INCENSE

A. Verb.

qatar (6999), "to burn incense, cause to rise up in smoke." The primary stem of this verb appears in Akkadian. Related forms appear in Ugaritic, Arabic, Phoenician, and postbiblical Hebrew. The use of this verb in biblical Hebrew is never in the primary stem, but only in the causative and intensive stems (and their passives).

The first biblical occurrence of *qatar* is in Exod. 29:13 : "And thou shalt take all the fat that covereth the inwards, and caul that is above the liver, and the

two kidneys, and the fat that is upon them, and *offer them up in smoke* on the altar." Technically this verb means "offering true offerings" every time it appears in the causative stem (cf. Hos. 4:13 ; 11:2), although it may refer only to the "burning of incense" (2 Chron. 13:11). Offerings are burned in order to change the thing offered into smoke (the ethereal essence of the offering), which would ascend to God as a pleasing or placating savor. The things sacrificed were mostly common foods, and in this way Israel offered up to God life itself, their labors, and the fruit of their labors.

Such offerings represent both the giving of the thing offered and a vicarious substitution of the offering for the offerer (cf. John 17:19 ; Eph. 5:2). Because of man's sinfulness (Gen. 8:21 ; Rom. 5:12), he was unable to initiate a relationship with God. Therefore, God Himself told man what was necessary in order to worship and serve Him. God specified that only the choicest of one's possessions could be offered, and the best of the offering belonged to Him (Lev. 4:10). Only His priests were to offer sacrifices (2 Kings 16:13). All offerings were to be made at the designated place; after the conquest, this was the central sanctuary (Lev. 17:6).

Some of Israel's kings tried to legitimatize their idolatrous offerings, although they were in open violation of God's directives. Thus the causative stem is used to describe, for example, Jeroboam's idolatrous worship: "So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense" (1 Kings 12:33 ; cf. 2 Kings 16:13 ; 2 Chron. 28:4).

The intensive stem (occurring only after the Pentateuch) always represents "false worship." This form of *qatar* may represent the "total act of ritual" (2 Chron. 25:14). Such an act was usually a conscious act of idolatry, imitative of Canaanite worship (Isa. 65:7). Such worship was blasphemous and shameful (Jer. 11:17). Those who performed this "incense-burning" were guilty of forgetting God (Jer. 19:4), while the practice itself held no hope for those who were involved in it (Jer. 11:12). Amos ironically told Israelites to come to Gilgal and Bethel (idolatrous altars) and "offer" a thank offering. This

irony is even clearer in the Hebrew, for Amos uses *qatar* in the intensive stem.

B. Nouns.

qetorel (7004), “incense.” The first biblical occurrence of *qetoret* is in Exod. 25:6 , and the word is

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used about 60 times in all. The word represents “perfume” in Prov. 27:9 . *Qitter* means “incense.” This word appears once in the Old Testament, in Jer. 44:21 . Another noun, *qetorah,* also means “incense.” This word’s only appearance is in Deut. 33:10 . *Qitor* refers to “smoke; vapor.” This word does not refer to the smoke of an offering, but to other kinds of smoke or vapor. The reference in Ps. 148:8 (“vapor”) is one of its four biblical occurrences. *Muqtar* means “the kindling of incense.” The word is used only once, and that is in Mal. 1:11 : “… And in every place incense shall boffered unto my name.…”

Miqteret means “censer; incense.” The word occurs twice. *Miqteret* represents a “censer”—a utensil in which coals are carried—in 2 Chron. 26:19 . The word refers to “incense” in Ezek. 8:11 . *Meqatterah* refers to “incense altar.” The word occurs once (2 Chron. 26:19). *Miqtar* means a “place of sacrificial smoke; altar.” The word appears once (Exod. 30:1).

TO BURY

A. Verb.

qabar (6912), “to bury.” This verb is found in most Semitic languages including Ugaritic, Akkadian, Arabic, Aramaic, Phoenician, and post-biblical Aramaic. Biblical Hebrew attests it about 130 times and in all periods.

This root is used almost exclusively of human beings. (The only exception is Jer. 22:19 ; see below.) This verb generally represents the act of placing a dead body into a grave or tomb. In its first biblical appearance, *qabar* bears this meaning. God told Abraham, “And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age” (Gen. 15:15).

A proper burial was a sign of special kindness and divine blessing. As such, it was an obligation of the responsible survivors. Abraham bought the cave of Machpelah so that he might bury his dead. David thanked the men of Jabesh-gilead for their daring reclamation of the bodies of Saul and Jonathan (1 Sam.

31:11 - 13), and for properly “burying” them. He said, “Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him” (2 Sam. 2:5). Later, David took the bones of Saul and Jonathan and buried them in their family tomb (2 Sam. 21:14); here the verb means both “bury” and “rebury.” A proper burial was not only a kindness; it was a necessity. If the land were to be clean before God, all bodies had to be “buried” before nightfall: “His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance” (Deut. 21:23). Thus, if a body was not buried, divine approval was withdrawn.

Not to be “buried” was a sign of divine disapproval, both on the surviving kinsmen and on the nation. Ahijah the prophet told Jeroboam’s wife, “And all Israel shall mourn for him [Jeroboam’s son], and bury him: for he only of Jeroboam shall come to the grave” (1 Kings 14:13). As for the rest of his family, they would be eaten by dogs and birds of prey (v. 11 ; cf. Jer. 8:2). Jeremiah prophesied that Jehoiakim would “be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem” (Jer. 22:19).

Bodies may be “buried” in caves (Gen. 25:9), sepulchers (Judg. 8:32), and graves (Gen. 50:5). In a few places, *qabar* is used elliptically of the entire act of dying. So in Job 27:15 we read: “Those that remain of him [his survivors] shall be buried in *death:* and his widows shall not weep.”

B. Noun.

qeber (6913), “grave; tomb; sepulcher.” *Qeber* occurs 67 times and in its first biblical appearance (Gen. 23:4) the word refers to a “tomb-grave” or “sepulcher.” The word carries the meaning of “grave” in Jer. 5:16 , and in Ps. 88:11 , *qeber* is used of a “grave” that is the equivalent of the underworld. In Judg. 8:32 , the word signifies a “family sepulcher.” Jeremiah 26:23 uses the word for a “burial place,” specifically an open pit.

TO BUY, ACQUIRE

qanah (7069), “to get, acquire, create, buy.” A common Semitic word, *qanah* is found in ancient and modern Hebrew and in ancient Akkadian and Ugaritic. It occurs in the text of the Hebrew Old Testament 84 times. The first occurrence of *qanah* in the Old Testament is in Gen. 4:1 : “I have gotten a man from the

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Lord." In this passage, *qanah* expresses a basic meaning of God's "creating" or "bringing into being," so Eve is really saying, "I have created a man-child with the help of the Lord." This meaning is confirmed in Gen. 14:19 , 22 where both verses refer to God as "creator of heaven and earth" (KJV , NASB , "possessor"; RSV , "maker").

In Deut. 32:6 , God is called the "father" who "created" Israel; a father begets or "creates," rather than "acquires" children. In the Wisdom version of the Creation story (Prov. 8:22-36), Wisdom herself states that "the Lord created me at the beginning of his work" (RSV , NEB , JB , TEV). "Possessed" (KJV , NASB) is surely not as appropriate in such a context.

When the Psalmist says to God, "Thou didst form my inward parts" (Ps. 139:13 , RSV) he surely meant "create" (JB).

Qanah is used several times to express God's redeeming activity in behalf of Israel, again reflecting "creativity" rather than "purchase." Exod. 15:16 is better translated, "… Thy people … whom thou hast created," rather than "thou hast purchased" (RSV). See also Ps. 74:2 ; 78:54 .

The meaning "to buy" is expressed by *qanah* frequently in contexts where one person makes a purchase agreement with another. The word is used to refer to "buying" a slave (Exod. 21:2) and land (Gen. 47:20).

C

CALAMITY

ʿed (343), "calamity; disaster." A possible cognate of this word appears in Arabic. Its 24 biblical appearances occur in every period of biblical Hebrew (12 in wisdom literature and only 1 in poetical literature, the Psalms).

This word signifies a "disaster" or "calamity" befalling a nation or individual.

When used of a nation, it represents a “political or military event”: “To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste” (Deut. 32:35 —first occurrence). The prophets tend to use *ʿed* in the sense of national “disaster,” while Wisdom writers use it for “personal tragedy.”

TO CALL

A. Verb.

qaraʿ (7121), “to call, call out, recite.” This root occurs in Old Aramaic, Canaanite, and Ugaritic, and other Semitic languages (except Ethiopic). The word appears in all periods of biblical Hebrew.

Qaraʿ may signify the “specification of a name.” Naming a thing is frequently an assertion of sovereignty over it, which is the case in the first use of *qaraʿ:* “And God called the light Day, and the darkness he called Night” (Gen. 1:5). God’s act of creating, “naming,” and numbering includes the stars (Ps. 147:4) and all other things (Isa. 40:26). He allowed Adam to “name” the animals as a concrete demonstration of man’s relative sovereignty over them (Gen. 2:19). Divine sovereignty and election are extended over all generations, for God “called” them all from the beginning (Isa. 41:4 ; cf. Amos 5:8). “Calling” or “naming” an individual may specify the individual’s primary characteristic (Gen. 27:36); it may consist of a confession or evaluation (Isa. 58:13 ; 60:14); and it may recognize an eternal truth (Isa. 7:14).

This verb also is used to indicate “calling to a specific task.” In Exod. 2:7 , Moses’ sister Miriam asked Pharaoh’s daughter if she should go and “call” (summon) a nurse. Israel was “called” (elected) by God to be His people (Isa. 65:12), as were the Gentiles in the messianic age (Isa. 55:5).

To “call” on God’s name is to summon His aid. This emphasis appears in Gen. 4:26 , where men began to “call” on the name of the Lord. Such a “calling” on God’s name occurs against the background of the Fall and the murder of Abel.

The “calling” on God’s name is clearly not the beginning of prayer, since communication between God and man existed since the Garden of Eden; nor is it an indication of the beginning of formal worship, since formal worship began at least as early as the offerings of Cain and Abel (

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Gen. 4:7ff .). The sense of “summoning” God to one’s aid was surely in Abraham’s mind when he “called upon” God’s name (Gen. 12:8). “Calling” in this sense constitutes a prayer prompted by recognized need and directed to One who is able and willing to respond (Ps. 145:18 ; Isa. 55:6).

Basically, *qara‹* means “to call out loudly” in order to get someone’s attention so that contact can be initiated. So Job is told: “Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?” (Job 5:11). Often this verb represents sustained communication, paralleling “to say” (*‹amar*), as in Gen. 3:9 : “And the Lord God called unto Adam, and said unto him.…” *Qara‹* can also mean “to call out a warning,” so that direct contact may be avoided: “And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean” (Lev. 13:45).

Qara‹ may mean “to shout” or “to call out loudly.” Goliath “shouted” toward the ranks of Israel (1 Sam. 17:8) and challenged them to individual combat (duel). Sometimes ancient peoples settled battles through such combatants. Before battling an enemy, Israel was directed to offer them peace: “When thou comest nigh unto a city to fight against it, then proclaim peace unto it [call out to it in terms of peace]” (Deut. 20:10).

Qara‹ may also mean “to proclaim” or “to announce,” as when Israel proclaimed peace to the sons of Benjamin (Judg. 21:13). This sense first occurs in Gen. 41:43 , where we are told that Joseph rode in the second chariot; “and they cried before him, Bow the knee.” Haman recommended to King Ahasuerus that he adorn the one to be honored and “proclaim” (“announce”) before him, “Thus shall it be done to the man whom the king delighteth to honor” (Esth. 6:9). This proclamation would tell everyone that the man so announced was honored by the king. The two emphases, “proclamation” and “announce,” occur in Exod. 32:5 : “… Aaron made proclamation, and said, Tomorrow is a feast to the Lord.” This instance implies “summoning” an official assemblage of the people. In prophetic literature, *qara‹* is a technical term for “declaring” a prophetic message: “For

the saying which he *cried* by the word of the Lord … shall surely come to pass" (1 Kings 13:32). Another major emphasis of *qara*ʿ is "to summon." When Pharaoh discovered Abram's deceit concerning Sarai, he "summoned" ("called") Abram so that he might correct the situation (Gen. 12:18). Often the summons is in the form of a friendly invitation, as when Reuel (or Jethro) told his daughters to "invite him [Moses] to have something to eat" (Exod. 2:20 , "that he may eat bread," KJV). The participial form of *qara*ʿ is used to denote "invited guests": "As soon as you enter the city you will find him before he goes up to the high place to eat … afterward *those who are invited* will eat" (1 Sam. 9:13 , NASB). This verb is also used in judicial contexts, to mean being "summoned to court"if a man is accused of not fulfilling his levirate responsibility, "then the elders of his city shall call him, and speak unto him …" (Deut. 25:8). *Qara*ʿ is used of "summoning" someone and/or "mustering" an army: "Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?" (Judg. 8:1).

The meaning "to read" apparently arose from the meaning "to announce" and "to declare," inasmuch as reading was done out loud so that others could hear. This sense appears in Exod. 24:7 . In several prophetic passages, the Septuagint translates *qara*ʿ "to read" rather than "to proclaim" (cf. Jer. 3:12 ; 7:2 , 27 ; 19:2). *Qara*ʿ means "to read to oneself" only in a few passages.

At least once, the verb *qara*ʿ means "to dictate": "Then Baruch answered them, He [dictated] all these words unto me … and I wrote them with ink in the book" (Jer. 36:18).

B. Noun.

*miqra*ʿ (4744), "public worship service; convocation." The word implies the product of an official summons to worship ("convocation"). In one of its 23 appearances, *miqra*ʿ refers to Sabbaths as "convocation days" (Lev. 23:2).

CAMP

machaneh (4264), "camp; encampment; host." This noun derived from the verb *chanah* occurs 214 times in the Bible, most frequently in the Pentateuch

and in the historical books. The word is rare in the poetical and prophetic literature.

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Those who travel were called “campers,” or in most versions (KJV , RSV , NASB) a “company” or “group” (NIV), as in Gen. 32:8 . Naaman stood before Elisha “with all his company” (2 Kings 5:15 NASB , NEB , “retinue”). Travelers, tradesmen, and soldiers spent much time on the road. They all set up “camp” for the night. Jacob “encamped” by the Jabbok with his retinue (G en. 32:10) . The name *Mahanaim* (Gen. 32:2 , “camps”) owes its origin to Jacob’s experience with the angels. He called the place *Mahanaim* in order to signify that it was God’s “camp” (Gen. 32:2), as he had spent the night “in the camp” (Gen. 32:21
) and wrestled with God (Gen. 32:24). Soldiers also established “camps” by the city to be conquered (Ezek. 4:2) Usage of *machaneh* varies according to context. First, it signifies a nation set over against another (Exod. 14:20). Second, the word refers to a division concerning the Israelites; each of the tribes had a special “encampment” in relation to the tent of meeting (Num. 1:52). Third, the word “camp” is used to describe the whole people of Israel: “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the *camp* trembled” (Exod. 19:16).

God was present in the “camp” of Israel: “For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee” (Deut. 23:14). As a result, sin could not be tolerated within the camp, and the sinner might have to be stoned outside the camp (Num. 15:35).

The Septuagint translated *machaneh* by the Greek *parembole* (“camp; barracks; army”) 193 times. Compare these Old Testament occurrences with the use of “camp” in Hebrews 13:11 : “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” In the English versions, the word is variously translated “camp; company; army” (KJV , RSV , NASB , NIV); “host” (KJV);

“attendances; forces” (NIV)

CAN, MAY

yakol (3201), “can, may, to be able, prevail, endure.” This word is used about 200 times in the Old Testament, from the earliest to the latest writings. It is also found in Assyrian and Aramaic. As in English, the Hebrew word usually requires another verb to make the meaning complete.

Yakol first occurs in Gen. 13:6 : “And the land was not *able* to bear them, that they might dwell together.…” God promised Abraham: “And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Gen. 13:16 , NIV ; cf. Gen. 15:5).

The most frequent use of this verb is in the sense of “can” or “to be able.” The word may refer specifically to “physical ability,” as in 1 Sam. 17:33 : “You are not able to go against this Philistine to fight with him” (NASB). Yakol may express “moral inability,” as in Josh. 7:13 : “… Thou canst not stand before thine enemies, until ye take away the accursed thing from among you.” For a similar sense, see Jer. 6:10 : “Behold, their ear is uncircumcised, and they cannot hearken.…” In the negative sense, it may be used to express “prohibition”: “Thou mayest not eat within thy gates the tithe of thy corn …” (Deut. 12:17 , NIV). Or the verb may indicate a “social barrier,” as in Gen. 43:32 : “… The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians” (KJV , RSV , NIV , NASB , “could not”).

Yakol is also used of God, as when Moses pleaded with God not to destroy Israel lest the nations say, “Because the Lord was not *able* to bring this people into the land … , therefore he hath slain them …” (Num. 14:16 , NASB). The word may indicate a positive sense: “If it be so, our God whom we serve is *able* to deliver us …” (Dan. 3:17). The word *yakol* appears when God limits His patience with the insincere: “When the Lord could no longer *endure* your wicked actions … , your land became an object of cursing …” (Jer. 44:22 , NIV)

When *yakol* is used without another verb, the sense is “to prevail” or “to

overcome," as in the words of the angel to Jacob: "Your name will no longer be Jacob, but Israel, because you have struggled with God, and with men and have overcome" (Gen. 32:28 , NIV , KJV , NASB , "prevailed"). With the word *yakol,* God rebukes Israel's insincerity: "I cannot endure iniquity and the solemn assembly" (Isa. 1:13 , NASB , NIV , "bear"). "… How long will it be ere they attain to innocency?" (Hos. 8:5 , KJV , NASB , "will they be capable of").

There is no distinction in Hebrew between "can" and "may," since *yakol* expresses both "ability" and

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"permission," or prohibition with the negative. Both God and man can act. There is no limit to God's ability apart from His own freely determined limits of patience with continued disobedience and insincerity (Isa. 59:1-2) and will (Dan. 3:17-18).

The Septuagint translates *yakol* by several words, *dunamai* being by far the most common. *Dunamai* means "to be able, powerful." It is first used in the New Testament in Matt. 3:9 : "… God is able of these stones to raise up children unto Abraham."

CANAAN; CANAANITE

kena›an (3667), "Canaan"; *kena›ani* (3669), "Canaanite; merchant." "Canaan" is used 9 times as the name of a person and 80 times as a place name. "Canaanite" occurs 72 times of the descendants of "Canaan," the inhabitants of the land of Canaan. Most occurrences of these words are in Genesis through Judges, but they are scattered throughout the Old Testament.

"Canaan" is first used of a person in Gen. 9:18 : "… and Ham is the father of Canaan" (cf. Gen. 10:6). After a listing of the nations descended from "Canaan," Gen. 10:18-19 adds: "… and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah,…." "Canaan" is the land west of the Jordan, as in Num. 33:51 : "When ye are passed over Jordan into the land of Canaan" (cf. Josh. 22:9-11). At the call of God, Abram "… went forth to go into the land of Canaan; and into the land of Canaan they came.… And the Canaanite was then in the land" (Gen. 12:5-6). Later God promised Abram: "Unto thy seed have I given this land, … [the land of] the Canaanites …" (Gen. 15:18-20 ; cf. Exod. 3:8 , 17 ; Josh. 3:10).

"Canaanite" is a general term for all the descendants of "Canaan": "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee … the Canaanites …" (Deut. 7:1).

It is interchanged with Amorite in Gen. 15:16 : "… for the iniquity of the Amorites is not yet full" (cf. Josh. 24:15 , 18).

"Canaanite" is also used in the specific sense of one of the peoples of Canaan: "… and the Canaanites dwell by the sea, and by the coast of Jordan" (Num. 13:29 ; cf. Josh. 5:1 ; 2 Sam. 24:7). As these peoples were traders, "Canaanite" is a symbol for "merchant" in Prov. 31:24 and Job 41:6 and notably, in speaking of the sins of Israel, Hosea says, "He is a merchant, the balances of deceit are in his hand …" (Hos. 7:12 ; cf. Zeph. 1:11).

Gen. 9:25-27 stamps a theological significance on "Canaan" from the beginning: "Cursed be Canaan; a servant of servants shall he be unto his brethren.… Blessed be the Lord God of Shem; and Canaan shall be his servant. And God shall enlarge Japheth … and Canaan shall be his servant." Noah prophetically placed this curse on "Canaan" because his father had stared at Noah's nakedness and reported it grossly to his brothers. Ham's sin, deeply rooted in his youngest son, is observable in the Canaanites in the succeeding history. Leviticus 18 gives a long list of sexual perversions that were forbidden to Israel prefaced by the statement: "… and after the doings of the land of Canaan, whither I bring you, shall ye not do …" (Lev. 18:3). The list is followed by a warning: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you" (Lev. 18:24).

The command to destroy the "Canaanites" was very specific: "… thou shalt smite them, and utterly destroy them.… ye shall destroy their altars, and break down their images.… For thou art a holy people unto the Lord thy God …" (Deut. 7:2-6). But too often the house of David and Judah "built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel" (1 Kings 14:23-24 ; cf. 2 Kings 16:3-4 ; 21:1 - 15). The nations were the "Canaanites"; thus "Canaanite" became synonymous with religious and moral perversions of every kind.

This fact is reflected in Zech. 14:21 : "… and in that day there shall be no

more the Canaanite in the house of the Lord of hosts." A "Canaanite" was not permitted to enter the tabernacle or temple; no longer would one of God's people who practiced the abominations of the "Canaanites" enter the house of the Lord.

This prophecy speaks of the last days and will be fulfilled in the New Jerusalem, according to Rev.

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21:27 : “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie …” (cf. Rev. 22:15).

These two words occur in Acts 7:11 and 13:19 in the New Testament.

TO CAST DOWN

shalak (7993), “to throw, fling, cast, overthrow.” This root seems to be used primarily in Hebrew, including modern Hebrew. *Shalak* is found 125 times in the Hebrew Bible. Its first use in the Old Testament is in Gen. 21:15 , which says that Hagar “cast the child [Ishmael] under one of the shrubs.”

The word is used to describe the “throwing” or “casting” of anything tangible: Moses “threw” a tree into water to sweeten it (Exod. 15:25); Aaron claimed he “threw” gold into the fire and a golden calf walked out (Exod. 32:24). Trees “shed” or “cast off” wilted blossoms (Job 15:33).

Shalak indicates “rejection” in Lam. 2:1 : “How hath the Lord … cast down from heaven unto the earth the beauty of Israel.…” The word is used figuratively in Ps. 55:22 : “Cast thy burden upon the Lord.…”

CATTLE

‹eleph (504), “cattle; thousand; group.” The first word, “cattle,” signifies the domesticated animal or the herd animal. It has cognates in Aramaic, Akkadian, Ugaritic, and Phoenician. It appears only 8 times in the Bible, first in Deut. 7:13 : “He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine [NASB , “herd”], and the flocks of thy sheep.…”

This noun is probably related to the verb *‹alap* , “to get familiar with, teach, instruct.” This verb occurs 4 times, only in Job and Proverbs.

The related noun *‹allup* usually means “familiar; confident.” It, too, occurs

only in biblical poetry. In Ps. 144:14 , *ʿallup* signifies a tame domesticated animal: “That our oxen may be strong to labor; that there be no breaking in, nor going out.…”

The second word, “thousand,” occurs about 490 times and in all periods of biblical Hebrew. It first appears in Gen. 20:16 : “Behold, I have given thy brother a thousand pieces of silver …”

The third word, “group,” first occurs in Num. 1:16 : “These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands [divisions] in Israel.” It appears to be related to the word *ʿellup* , “leader of a large group,” which is applied almost exclusively to non-lsraelite tribal leaders (exceptions: Zech. 9:7 ; 12:5-6). *ʿAllup* first occurs in Gen. 36:15 : “These were [*chiefs*] of the sons of Esau.…”

TO CEASE

A. Verbs.

chadal (2308), “to cease, come to an end, desist, forbear, lack.” This word is found primarily in Hebrew, including modern Hebrew. In the Hebrew Old Testament, it is found fewer than 60 times. The first occurrence of *chadal* is in Gen. 11:8 where, after man’s language was confused, “they left off building the city” (RSV).

The basic meaning of *chadal* is “coming to an end.” Thus, Sarah’s capacity for childbearing had long since “ceased” before an angel informed her that she was to have a son (Gen. 18:11). The Mosaic law made provision for the poor, since they would “never cease out of the land” (Deut. 15:11 ; Matt. 26:11). In Exod. 14:12 , this verb is better translated “let us alone” for the literal “cease from us.”

Shabat (7673), “to rest, cease.” This word occurs about 200 times throughout the Old Testament. The root also appears in Assyrian, Arabic, and Aramaic.

The verb first occurs in Gen. 2:2-3 : “And on the seventh day God ended his

work which he had made; and he *rested* on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had *rested* from all his work which God created and made."

The basic and most frequent meaning of *shabat* is shown in Gen. 8:22 : "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This promise became a prophetic sign of God's faithfulness: "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. 31:36).

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We find a variety of senses: "… Even the first day ye shall *put away* leaven out of your houses …" (Exod. 12:15). "Neither shalt thou suffer the salt of the covenant of thy God to *be lacking* from thy meat offering" (Lev. 2:13 NASB , KJV , NIV , "do not leave out"). Josiah "put down the idolatrous priests …" (2 Kings 23:5). "I will also eliminate harmful beasts from the land" (Lev. 26:6 NASB , KJV , "rid"; RSV , NIV , "remove").

B. Noun.

shabbat (7676), "the sabbath." The verb sabat is the root of *shabbat:* "Six days you are to do your work, but on the seventh day you shall cease from labor …" (Exod. 23:12 , NASB , KJV , "rest"). In Exod. 31:15 , the seventh day is called the "sabbath rest" (NASB , "a sabbath of complete rest").

A man's "rest" was to include his animals and servants (Exod. 23:12): even "in earing time and in harvest thou shalt rest" (Exod. 34:21). "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exod. 31:17
).

"… Then shall the land keep a sabbath unto the Lord" (Lev. 25:2). Six years' crops will be sown and harvested, but the seventh year "shall be a sabbath of rest unto the land, a sabbath for the Lord …" (Lev. 25:4). The feast of trumpets, the Day of Atonement, and the first and eighth days of the Feast of Tabernacles are also called "a sabbath observance" or "a sabbath of complete rest" (Lev. 23:24 , 32 , 39).

The "sabbath" was a "day of worship" (Lev. 23:3) as well as a "day of rest and refreshment" for man (Exod. 23:12). God "rested and was refreshed" (Exod. 31:17). The "sabbath" was the covenant sign of God's lordship over the creation. By observing the "sabbath," Israel confessed that they were God's redeemed people, subject to His lordship to obey the whole of His law. They were His stewards to show mercy with kindness and liberality to all

(Exod. 23:12 ; Lev. 25).

By “resting,” man witnessed his trust in God to give fruit to his labor; he entered into God’s “rest.” Thus “rest” and the “sabbath” were eschatological in perspective, looking to the accomplishment of God’s ultimate purpose through the redemption of His people, to whom the “sabbath” was a covenant sign. The prophets rebuked Israel for their neglect of the sabbath (Isa. 1:13 ; Jer. 17:21-27 ; Ezek. 20:12-24 ; Amos 8:5). They also proclaimed “sabbath” observance as a blessing in the messianic age and a sign of its fullness (Isa. 56:2-4 ; 58:13 ; 66:23 ; Ezek. 44:24 ; 45:17 ; 46:1 , 3-4 , 12). The length of the Babylonian Captivity was determined by the extent of Israel’s abuse of the sabbatical year (2 Chron. 36:21 ; cf. Lev. 26:34 - 35).

CHARIOTRY

A. Nouns.

rekeb (7393), “chariotry; chariot units; chariot horse; chariot; train; upper millstone.” The noun *rekeb* appears 119 times and in all periods of biblical Hebrew.

The word is used collectively of an entire force of “military chariotry”: “And he took six hundred chosen chariots, and all the [*chariotry*]” (Exod. 14:7 , KJV , NASB , “chariots”). This use of *rekeb* might well be rendered “chariot-units” (the chariot, a driver, an offensive and a defensive man). The immediately preceding verse uses *rekeb* of a single “war-chariot” (or perhaps “chariot unit”). The following translation might better represent Exod. 14:6-7 : “So he made his chariot ready and took his courtiers with him, and he took six hundred select chariot units, and all the chariotry of Egypt with defensive men.”

In its first biblical appearance, *rekeb* means “chariotry”: “And there went up with him both chariotry [KJV , “chariots”] and horsemen …” (Gen. 50:9). In 2 Sam. 8:4 , the word represents “chariot-horse”: “… And David hamstrung [KJV , “houghed”] all the chariot horses.…” *Rekeb* also is used of the “chariot” itself: “… And the king was propped [KJV , “stayed”] up in his

chariot against the Syrians …" (1 Kings 22:35). Next, *rekeb* refers to a "column" or "train of donkeys and camels": "And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels …" (Isa. 21:7).

Finally, *rekeb* sometimes signifies an "upper millstone": "No man shall take the nether or the upper millstone to pledge …" (Deut. 24:6 ; cf. Judg. 9:53 ; 2 Sam. 11:21).
merkabah (4818), "war chariot." This word occurs 44 times. *Merkabah* has cognates in Ugaritic,

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Syriac, and Akkadian. Like *rekeb,* it is derived from *rakab.* The word represents a "war-chariot" (Exod. 14:25), which may have been used as a "chariot of honor" (Gen. 41:43 —the first occurrence). It may also be translated "traveling coach" or "cart" (2 Kings 5:21).

B. Verb.

rakab (7392), "to ride upon, drive, mount (an animal)." This verb, which has cognates in Ugaritic and several other Semitic languages, occurs 78 times in the Old Testament. The first occurrence is in Gen. 24:61 : "And Rebekah arose, and her damsels, and they rode upon the camels…."

TO CHOOSE

A. Verb.

bachar (977), "to choose." This verb is found 170 times throughout the Old Testament. It is also found in Aramaic, Syriac, and Assyrian. The word has parallels in Egyptian, Akkadian, and Canaanite languages.

Bachar first occurs in the Bible in Gen. 6:2 : "… They took them wives of all which they chose." It is often used with a man as the subject: "Lot chose [for himself] all the plain of Jordan …" (Gen. 13:11). In more than half of the occurrences, God is the subject of *bachar* , as in Num. 16:5 : "… The Lord will show who are his, and who is holy; … even him whom he hath chosen will he cause to come near unto him."

Neh. 9:7-8 describes God's "choosing" (election) of persons as far back as Abram: "You are the Lord God, who chose Abram … and you made a covenant with him" (NIV). *Bachar* is used 30 times in Deuteronomy, all but twice referring to God's "choice" of Israel or something in Israel's life. "Because he loved thy fathers, therefore he chose their seed after them …" (Deut. 4:37). Being "chosen" by God brings people into an intimate relationship with Him: "… The children of the Lord your God: … the Lord

hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:1-2).

God's "choices" shaped the history of Israel; His "choice" led to their redemption from Egypt (Deut. 7:7-8), sent Moses and Aaron to work miracles in Egypt (Ps. 105:26-27), and gave them the Levites "to bless in the name of the Lord" (Deut. 21:5). He "chose" their inheritance (Ps. 47:4), including Jerusalem, where He dwelt among them (Deut. 12:5 ; 2 Chron. 6:5 , 21). But "they have chosen their own ways, and … I also will choose their delusions, and will bring their fears upon them …" (Isa. 66:3 - 4). The covenant called men to respond to God's election: "… I have set before you life and death … : therefore choose life …" (Deut. 30:19 ; cf. Josh. 24:22).

The Greek Septuagint version translated *bachar* chiefly by *eklegein* , and through this word the important theological concept of God's "choosing" came into the New Testament. The verb is used of God's or Christ's "choice" of men for service, as in Luke 6:13 ("of them he chose twelve …") or of the objects of His grace: "… He hath chosen us in him before the foundation of the world …" (Eph. 1:4). John 15:16 expresses the central truth of election in both Testaments: "Ye have not chosen me, but I have chosen you, … that ye should go and bring forth fruit, and that your fruit should remain.…"

B. Noun.

bachir (972), "chosen ones." Another noun, *bachir,* is used 13 times, always of the Lord's "chosen ones": "Saul, whom the Lord did choose" (2 Sam. 21:6); "ye children of Jacob, his chosen ones" (1 Chron. 16:13).

TO CIRCUMCISE

mul (4135), "to circumcise, cut off." This verb occurs more than 30 times in the Old Testament. Its usage is continued in rabbinic and modern Hebrew. However, the verb "to cut off" is not found in other Semitic languages.

Most of the occurrences in the Old Testament take place in the Pentateuch (20 times) and Joshua (8 times). *Mul* occurs most frequently in Genesis (17 times,

11 of them in Genesis 17 alone) and Joshua (8

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times). *Mul* occurs in 3 of the 7 verb patterns and in several rare patterns. It has no derivatives other than *mulot* in Exod. 4:26 : “At that time she said, ‘bridegroom of blood,’ referring to circumcision” (NIV).

The physical act of circumcision was introduced by God as a sign of the Abrahamic covenant: “This is my covenant with you and your descendants after you … Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you” (Gen. 17:10-11 , NIV). It was a permanent “cutting off” of the foreskin of the male organ, and as such was a reminder of the perpetuity of the covenantal relationship. Israel was enjoined to be faithful in “circumcising” all males; each male baby was to be “circumcised” on the eighth day (Gen. 17:12 ; Lev. 12:3). Not only were the physical descendants of Abraham “circumcised,” but also those who were servants, slaves, and foreigners in the covenant community (Gen. 17:13-14).

The special act of circumcision was a sign of God’s gracious promise. With the promise and covenantal relations, God expected that His people would joyously and willingly live up to His expectations, and thus demonstrate His rule on earth. To describe the “heart” attitude, several writers of Scripture use the verb “to circumcise.” The “circumcision” of the flesh is a physical sign of commitment to God. Deuteronomy particularly is fond of the spiritual usage of the verb “to circumcise”: “Circumcise your hearts, therefore, and do not be stiff-necked any longer” (Deut. 10:16 , NIV ; cf. 30:6). Jeremiah took over this usage: “Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah … , because of the evil of your doings” (Jer. 4:4).

Few occurrences of the verb differ from the physical and the spiritual usage of “to circumcise.” *Mul* in the Book of Psalms has the meaning of “to cut off, destroy”: “All the nations surrounded me, but in the name of the Lord I cut them off” (Ps. 118:10 , NIV ; cf. vv. 11-12).

The verb is translated as *peritemno* in the Septuagint. The verb and the noun

peritome are used in both the physical and the spiritual sense. In addition to this, it also is a figure for baptism: “In him you were also circumcised, … not with a circumcision alone by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead” (Col. 2:11-12 , NIV).

In the English versions, the verb is rendered “to circumcise,” “to destroy” (KJV), as well as “to cut off” and “to wither” (RSV , NASB , NIV).

CITY

›ir (5892), “city; town; village; quarter [of a city].” Cognates of this word appear in Ugaritic, Phoenician, Sumerian, and old Arabic. This noun occurs about 1,092 times and in every period of biblical Hebrew.

The word suggests a “village.” An unwalled village is represented by the Hebrew word *chatser. Qiryat,* a synonym of *›ir,* is an Aramaic loanword.

But *›ir* and its synonym do not necessarily suggest a walled city. This usage is seen in Deut. 3:5 , where *›ir* may be a city standing in the open country (perhaps surrounded by dirt or stone ramparts for protection): “All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.” A comparison of Lev. 25:29 and Lev. 25:31 shows that *›ir* can be used as synonym of *chatser:* “And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; … but the houses of the villages [*chatser*] which have no wall round about them shall be counted as the fields of the country….”

›Ir can signify not only a “village consisting of permanent houses” but also one in a permanent place, even though the dwellings are tents: “And Saul came to a *city* of Amalek, and laid wait in the valley” (1 Sam. 15:5).

In Gen. 4:17 (the first occurrence), the word *›ir* means a “permanent dwelling center” consisting of residences of stone and clay. As a rule, there are no political overtones to the word; *›ir* simply represents the “place where people

dwell on a permanent basis." At some points, however, *›ir* represents a political entity (1 Sam. 15:5 ; 30:29).

This word can represent "those who live in a given town": "And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city,

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and told it, *all the city* cried out" (1 Sam. 4:13).

›*Ir* can also signify only "a part of a city," such as a part that is surrounded by a wall: "Nevertheless David took the stronghold of Zion: the same is the *city* of David" (2 Sam. 5:7). Ancient cities (especially larger ones) were sometimes divided into sections (quarters) by walls, in order to make it more difficult to capture them. This suggests that, by the time of the statement just cited, ›*ir* normally implied a "walled city."

TO BE CLEAN

A. Verb.

taher (2891), "to be clean, pure." The root of this word appears over 200 times in various forms—as a verb, adjective, or noun.

Since the fall of Adam and Eve, none of their offspring is clean in the sight of the holy God: "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9). Reminding Job that protestations of innocence are of no avail, Eliphaz asked: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" (Job 4:17).

There is hope, however, because God promised penitent Israel: "And I will cleanse them from all their iniquity, whereby they have sinned against me …" (Jer. 33:8). He said: "… I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so they shall be my people, and I will be their God" (Ezek. 37:23).

The baleful effect of sin was recognized when a person contracted the dread disease of leprosy. After the priest diagnosed the disease, he could declare a person "clean" only after cleansing ceremonies had been performed: "… And he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean" (Lev. 14:9).

God required that His people observe purification rites when they came into His presence for worship. On the Day of Atonement, for example, prescribed ceremonies were performed to “cleanse” the altar from “the uncleanness of the children of Israel” and to “hallow it” (Lev. 16:17-19 ; cf. Exod. 29:36ff .). The priests were to be purified before they performed their sacred tasks. Moses was directed to “take the Levites … and cleanse them” (Num. 8:6 ; cf. Lev. 8:5-13). After they had been held captive in the unclean land of Babylon, “… the priests and the Levites purified themselves, and purified the people, and the gates, and the wall [of the rebuilt city of Jerusalem]” (Neh. 12:30).

Cleansing might be achieved by physically removing the objects of defilement. During the reform of King Hezekiah, “the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord …” (2 Chron. 29:16).

Some rites required blood as the purifying agent: “And he shall sprinkle of the blood upon it [the altar] with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel” (Lev. 16:19). Sacrifices were offered to make atonement for a mother after childbirth: “… she shall bring … the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean” (Lev. 12:8).

B. Adjective.

tahor (2889), “clean; pure.” The word denotes the absence of impurity, filthiness, defilement, or imperfection. It is applied concretely to substances that are genuine or unadulterated as well as describing an unstained condition of a spiritual or ceremonial nature.

Gold is a material frequently said to be free of baser ingredients. Thus the ark of the covenant, the incense altar, and the porch of the temple were “overlaid with pure gold” (Exod. 25:11 ; 37:11 , 26 ; 2 Chron. 3:4). Some of the furnishings and utensils in the temple—such as the mercy seat, the lampstand, the dishes, pans, bowls, jars, snuffers, trays—were of “pure gold” (Exod. 37:6 , 16-24). The high priest’s vestment included “two chains of pure gold” and “a plate of pure gold” (Exod. 28:14 , 22 , 36).

God demands that His people have spiritual and moral purity, unsullied by sin. Anyone not clean of sin is subject to divine rejection and punishment. This contamination is never outgrown or overcome. Because sin pollutes one generation after another, Job asks: “Who can bring a clean thing out of an unclean?” (Job

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14:4). All outward appearances to the contrary, it cannot be said that there is "one event … to the clean, and to the unclean" (Eccl. 9:2). Hope is available even to the chief of sinners, because any man can entreat the mercy of God and say: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

In sharp contrast with mankind's polluted nature and actions, "the words of the Lord are pure words …" (Ps. 12:6). The Lord is "of purer eyes than to behold evil" (Hab. 1:13).

"Clean" most frequently describes the purity maintained by avoiding contact with other human beings, abstaining from eating animals, and using things that are declared ceremonially clean. Conversely, cleansing results if ritual procedures symbolizing the removal of contamination are observed.

The people of the old covenant were told that "he that toucheth the dead body of any man shall be unclean seven days" (Num. 19:11). A priest was not to defile himself "for the dead among his people" except "for his kin, that is near unto him" (Lev. 21:1-2). This relaxation of the rule was even denied the high priest and a Nazarite during "all the days that he separateth himself unto the Lord" (Num. 6:6ff .). Cleansing rituals emphasized the fact that the people were conceived and born in sin. Though conception and birth were not branded immoral (just as dying itself was not sinful), a woman who had borne a child remained unclean until she submitted to the proper purification rites (Lev. 12). Chapter 15 of Leviticus prescribes ceremonial cleansing for a woman having her menstrual flow, for a man having seminal emissions, and for "the woman also with whom man shall lie with seed of copulation" (Lev. 15:18).

To be ceremonially "clean," the Israelite also had to abstain from eating certain animals and even from touching them (Lev. 11 ; Deut. 14:3 - 21). After the Israelites settled in the Promised Land, some modifications were made in the regulations (Deut. 12:15 , 22 ; 15:22).

Purification rites frequently involved the use of water. The person to be cleansed was required to wash himself and his clothes (Lev. 15:27). Water was sprinkled on the individual, on his tent, and on all its furnishings: “And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or the slain, or one dead, or a grave” (Num. 19:18). Sometimes the person being cleansed also had to change garments (Lev. 6:11).

However, the rites were not meritorious deeds, earning God’s favor and forgiveness. Nor did the ceremonies serve their intended purpose if performed mechanically. Unless the rites expressed a person’s contrite and sincere desire to be cleansed from the defilement of sin, they were an abomination to God and only aggravated a person’s guilt. Anyone who appeared before Him in ritual and ceremony with “hands … full of blood” (Isa. 1:15) and did not plead for cleansing of his crimes was judged to be as wicked as the people of Sodom and Gomorrah. Zion’s hope lay in this cleansing by means of an offering: “And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses … as the children of Israel bring an offering in a clean vessel into the house of the Lord” (Isa. 66:20).

TO CLEAVE, CLING

dabaq (1692), “to cling, cleave, keep close.” Used in modern Hebrew in the sense of “to stick to, adhere to,” *dabaq* yields the noun form for “glue” and also the more abstract ideas of “loyalty, devotion.” Occurring just over 60 times in the Hebrew Old Testament, this term is found very early in the text, in Gen. 2:24 : “Therefore shall a man leave his father and his mother, and shall *cleave* unto his wife: and they shall be one flesh.” This usage reflects the basic meaning of one object’s (person’s) being joined to another. In this sense, Eleazar’s hand “cleaved” to the sword as he struck down the Philistines (2 Sam. 23:10). Jeremiah’s linen waistcloth “clung” to his loins, symbolic of Israel’s “clinging” to God (Jer. 13:11). In time of war and siege, the resulting thirst and famine caused the tongue “to cleave” to the roof of the mouth of those who had been so afflicted.

The literal statement, “My soul cleaveth unto the dust” (Ps. 119:25 ; RSV , “cleaves”), is better understood as one consults the other English versions: “I lie prone in the dust” (NEB); “Down in the dust I lie prostrate” (JB); “I lie prostrate in the dust” (NAB); “I lie defeated in the dust” (TEV).

The figurative use of *dabaq* in the sense of “loyalty” and “affection” is based on the physical closeness of the persons involved, such as a husband’s closeness to his wife (Gen. 2:24), Shechem’s affection for

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Dinah (Gen. 34:3), or Ruth's staying with Naomi (Ruth 1:14). "Cleaving" to God is equivalent to "loving" God (Deut. 30:20).

TO CLEAVE, SPLIT

baqa› (1234), "to cleave, split, break open, break through." This word occurs in all the periods of the Hebrew language and is also found in ancient Ugaritic or Canaanite. It is the origin of the name of the famous Beqa Valley (which means "valley" or "cleft") in Lebanon.

In its verbal forms, *baqa›* is found some 50 times in the Hebrew Old Testament. The word is first used there in Gen. 7:11 , which states that the "fountains of the great deep [were] broken up," resulting in the Flood. The everyday use of the verb is seen in references to "splitting" wood (Eccl. 10:9) and the ground "splitting" asunder (Num. 16:31). Serpents' eggs "split open" or "hatch out" their young (Isa. 59:5). City walls are "breached" or "broken into" in order to take them captive (Jer. 52:7). One of the horrors of war was the "ripping open" of pregnant women by the enemy (2 Kings 8:12 ; 15:16). Three times God is said "to split open" rocks or the ground in order to provide water for His people (Judg. 15:19 ; Ps. 74:15 ; Isa. 48:21).

In the figurative sense, it is said that the light of truth will "break forth as the morning" (Isa. 58:8). Using hyperbole or exaggeration, the historian who recorded the celebration for Solomon's coronation said that it was so loud "that the earth rent with the sound of them" (1 Kings 1:40). As here, the KJV often renders *baqa›* by "rent." In other contexts, it may be translated "burst; clave (cleave); tear; divide; break."

TO CLOTHE

labash (3847), "to put on (a garment), clothe, wear, be clothed." A common Semitic term, this word is found in ancient Akkadian and Ugaritic, in Aramaic, and throughout the history of the Hebrew language. The word occurs about 110 times in the text of the Hebrew Bible. *Labash* is found very early in the

Old Testament, in Gen. 3:21 : “Unto Adam also and to his wife did the Lord God make coats of skin, and *clothed* them.” As always, God provided something much better for man than man could do for himself—in this instance, fig-leaf garments (Gen. 3:7).

Labash is regularly used for the “putting on” of ordinary clothing (Gen. 38:19 ; Exod. 29:30 ; 1 Sam. 28:8). The word also describes the “putting on” of armor (Jer. 46:4). Many times it is used in a figurative sense, as in Job 7:5 : “My flesh is clothed [covered] with worms.…” Jerusalem is spoken of as “putting on” the Jews as they return after the Exile (Isa. 49:18). Often the figurative garment is an abstract quality: “For he put on righteousness as a breastplate, … he put on garments of vengeance for clothing …” (Isa. 59:17). God is spoken of as being “clothed with honor and majesty” (Ps. 104:1). Job says, “I put on righteousness, and it clothed me …” (Job 29:14).

These abstract qualities are sometimes negative: “The prince shall be clothed [RSV , “wrapped”] with desolation” (Ezek. 7:27). “They that hate thee shall be clothed with shame” (Job 8:22). “Let mine adversaries be clothed with shame” (Ps. 109:29). A very important figurative use of *labash* is found in Judg. 6:34 , where the stative form of the verb may be translated, “The spirit of the Lord clothed itself [was clothed] with Gideon.” The idea seems to be that the Spirit of the Lord incarnated Himself in Gideon and thus empowered him from within. The English versions render it variously: “came upon” (KJV , NASB , JB); “took possession of” (NEB , RSV); “took control (TEV); wrapped round” (Knox).

CLOUD

›anan (6051), “cloud; fog; storm cloud; smoke.” Cognates of this word appear in Aramaic and Arabic. Its 87 appearances are scattered throughout the biblical material.

The word commonly means “cloud mass.” *›Anan* is used especially of the “cloud mass” that evidenced the special presence of God: “And the Lord went before them by day in a pillar of a cloud, to lead them the way …”(Exod.

13:21). In Exod. 34:5 , this presence is represented by *›anan* only: “And the Lord descended in the cloud, and stood with him [Moses] there, and proclaimed the name of the Lord.”

When the ark of the covenant was brought into the holy place, “The cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the

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house of the Lord" (1 Kings 8:10-11). Thus the "cloud" evidenced the presence of God's glory. So the psalmist wrote that God was surrounded by "clouds and darkness" (Ps. 97:2); God appears as the controller and sovereign of nature. This description is somewhat parallel to the descriptions of Baal, the lord of the storm and god of nature set forth in Ugaritic mythology. The "cloud" is a sign and figure of "divine protection" (Isa. 4:5) and serves as a barrier hiding the fullness of divine holiness and glory, as well as barring sinful man's approach to God (Lam. 3:44). Man's relationship to God, therefore, is God-initiated and God-sustained, not humanly initiated or humanly sustained.

In its first biblical occurrence, *›anan* is used in conjunction with God's sign that He would never again destroy the earth by a flood: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Gen. 9:13). Elsewhere, the transitory quality of a cloud is used to symbolize the loyalty (Hos. 6:4) and existence of Israel (13:3). In Isa. 44:22 , God says that after proper punishment He will wipe out, "as a thick cloud, thy transgressions, and, as a cloud, thy sins.…"

›Anan can mean "storm cloud" and is used to symbolize "an invading force": "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (Ezek. 38:9 ; cf. Jer. 4:13). In Job 26:8 , the storm cloud is said to be God's: "He bindeth up the waters in his thick clouds; and the cloud is not rent under them." In several passages, the thick storm cloud and the darkness accompanying it are symbols of "gloom" (Ezek. 30:18) and/or "divine judgment" (Ezek. 30:3).

›Anan can represent the "smoke" arising from burning incense: "And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not …" (Lev. 16:13). This "cloud of smoke" may represent the covering between God's presence (above the mercy seat) and sinful man. If so, it probably also symbolizes the "divine glory." On the other hand, many scholars feel it represents the human prayers offered up to God.

TO COME

boʿ (935), “to go in, enter, come, go.” This root appears in most Semitic languages, but with varying meanings. For example, the meaning “come” appears in the Babylonian letters of Mari (1750-1697 B.C.). The corresponding Ugaritic word (1550-1200 B.C.) has the same significance as its Hebrew counterpart, while the Phoenician root (starting around 900 B.C.) means “come forth.” *Boʿ* occurs about 2,570 times in Old Testament Hebrew.

First, this verb connotes movement in space from one place toward another. The meaning “go in” or “enter” appears in Gen. 7:7 , where it is said that Noah and his family “entered” the ark. In the causative stem, this verb can signify “cause to enter” or “bring into” (Gen. 6:19) or “bring unto” (its meaning in its first biblical occurrence, Gen. 2:19). In Gen. 10:19 , the verb is used more absolutely in the phrase “as thou goest unto Sodom.” Interestingly, this verb can also mean “to come” and “to return.” Abram and his family “came” to the land of Canaan (Gen. 12:5), while in Deut. 28:6 God blessed the godly who “go forth” (to work in the morning) and “return” (home in the evening).

Sometimes *boʿ* refers to the “going down” or “setting” of the sun (Gen. 15:12). It can connote dying, in the sense of “going to one’s fathers” (Gen. 15:15). Another special use is the “going into one’s wife” or “cohabitation” (Gen. 6:4). *Boʿ* can also be used of movement in time. For example, the prophets speak of the “coming” day of judgment (1 Sam. 2:31). Finally, the verb can be used of the “coming” of an event such as the sign predicted by a false prophet (Deut. 13:2).

There are three senses in which God is said “to come.” God “comes” through an angel (Judg. 6:11) or other incarnated being (cf. Gen. 18:14). He “appears” and speaks to men in dreams (Gen. 20:3) and in other actual manifestations (Exod. 20:20). For example, during the Exodus, God “appeared” in the cloud and fire that went before the people (Exod. 19:9).

Secondly, God promises to “come” to the faithful wherever and whenever they properly worship Him (Exod. 20:24). The Philistines felt that God had

“come” into the Israelite camp when the ark of the covenant arrived (1 Sam. 4:7). This usage associated with formal worship may appear in Ps. 24:7 , where the gates of Zion are said to open as the King of glory “enters” Jerusalem. Also, the Lord is “to return” (“come back”) to the new temple described in Ezek. 43:2 .

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Finally, there is a group of prophetic pictures of divine “comings.” This theme may have originated in the hymns sung of God’s “coming” to aid His people in war (cf. Deut. 33:2). In the Psalms (e.g., 50:3) and prophets (e.g., Isa. 30:27), the Lord “comes” in judgment and blessing—a poetic figure of speech borrowed from ancient Near Eastern mythology (cf. Ezek. 1:4).

Boʿ also is used to refer to the “coming” of the Messiah. In Zech. 9:9 , the messianic king is pictured as “coming” on a foal of a donkey. Some of the passages pose especially difficult problems, such as Gen. 49:10 , which prophesies that the scepter will remain in Judah “until Shiloh come.” Another difficult passage is Ezek. 21:27 : “until he come whose right it is.” A very well-known prophecy using the verb *boʿ* is that concerning the “coming” of the Son of Man (Dan. 7:13). Finally, there is the “coming” of the last day (Amos 8:2) and the Day of the Lord (Isa. 13:6).

The Septuagint translates this verb with many Greek words paralleling the connotations of the Hebrew verb, but especially with words meaning “to come,” “to enter,” and “to go.”

TO COME NEAR, APPROACH

nagash (5066), “to approach, draw near, bring.” Found primarily in biblical Hebrew, this word is also found in ancient Ugaritic. It occurs 125 times in the Hebrew text of the Old Testament. *Nagash* is used for the first time in the biblical text in Gen. 18:23 , where Abraham is said to “draw near” to God to plead that Sodom be spared.

The word is often used to describe ordinary “contact” of one person with another (Gen. 27:22 ; 43:19). Sometimes *nagash* describes “contact” for the purpose of sexual intercourse (Exod. 19:15). More frequently, it is used to speak of the priests “coming into the presence of” God (Ezek. 44:13) or of the priests’ “approach” to the altar (Exod. 30:20). Opposing armies are said “to draw near” to battle each other (Judg. 20:23 ; KJV , “go up”). Inanimate objects, such as the close-fitting

scales of the crocodile, are said to be so “near” to each other that no air can come between them (Job 41:16). Sometimes the word is used to speak of “bringing” an offering to the altar (Mal. 1:7).

The English versions render *nagash* variously, according to context: “went near” (RSV); “moved closer” (TEV); “came close” (JB , NEB , NASB).

TO COME UP, ASCEND

A. Verb.

›alah (5927), “to go up, ascend, offer up.” This word occurs in all Semitic languages, including biblical Hebrew. The Old Testament attests it about 890 times.

Basically, *›alah* suggests movement from a lower to a higher place. That is the emphasis in Gen. 2:6 (the first occurrence of the word), which reports that Eden was watered by a mist or stream that “went up” over the ground. *›Alah* may also mean “to rise up” or “ascend.” The king of Babylon said in his heart, “I will ascend into heaven” (Isa. 14:13). This word may mean “to take a journey,” as in traveling from Egypt (Gen. 13:1) toward Palestine or other points northward. The verb may be used in a special sense meaning “to extend, reach”—for example, the border of Benjamin “went up [“extended, reached”] through the mountains westward” (Josh. 18:12).

The use of *›alah* to describe the journey from Egypt to Palestine is such a standard phrase that it often appears without the geographical reference points. Joseph told his brothers to “go up” to their father in peace (Gen. 44:17). Even the return from the Exile, which was a journey from north to south (Palestine), is described as a “going up” (Ezra 2:1). Thus, the reference may be not so much to physically “going up,” but to a figurative or spiritual “going up.” This usage appears long before Ezra’s time, when it is said that one “goes up” to the place where the sanctuary is located (cf. Deut. 17:8). The verb became a technical term for “making a pilgrimage” (Exod. 34:24) or “going up” before the Lord; in a secular context, compare Joseph’s “going up” before Pharaoh (Gen. 46:31).

In instances where an enemy located himself in a superior position (frequently a higher place), one “goes up” to battle (Josh. 22:12). The verb can also refer merely to “going out” to make war against someone, even though there is no movement from a lower to a higher plane. So Israel “went up” to make

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war against the Moabites, who heard of the Israelites' approach while still dwelling in their cities (2 Kings 3:21). Even when *›alah* is used by itself, it can mean "to go to war"; the Lord told Phinehas, "Go up; for tomorrow I will deliver them into thine hand" (Judg. 20:28). On the other hand, if the enemy is recognized to be on a lower plane, one can "go down" (*yarad*) to fight (Judg. 1:9). The opposite of "going up" to war is not descending to battle, but "leaving off" (*›alah me›al*), literally, "going up from against."

Another special use of *›alah* is "to overpower" (literally, "to go up from"). For example, the Pharaoh feared the Israelites lest in a war they join the enemy, fight against Egypt, and "overpower" the land (Exod. 1:10). "To go up" may also be used of "increasing in strength," as the lion that becomes strong from his prey: The lion "goes up from his prey" (Gen. 49:9 ; cf. Deut. 28:43).

Not only physical things can "go up." *›Alah* can be used also of the "increasing" of wrath (2 Sam. 11:20), the "ascent" of an outcry before God (Exod. 2:23), and the "continual" sound of battle (although "sound of" is omitted; cf. 1 Kings 22:35). The word can also be used passively to denote mixing two kinds of garments together, causing one "to lie upon" or "be placed upon" the other (Lev. 19:19). Sometimes "go up" means "placed," even when the direction is downward, as when placing a yoke upon an ox (Num. 19:2) or going to one's grave (Job 5:26). This may be an illustration of how Hebrew verbs can sometimes mean their opposite. The verb is also used of "recording" a census (1 Chron. 27:24).

The verb *›alah* is used in a causative stem to signify "presenting an offering" to God. In 63 cases, the word is associated with the presentation of the whole burnt offering (*›olah*). *›Alah* is used of the general act of "presenting offerings" when the various offerings are mentioned in the same context (Lev. 14:20), or when the purpose of the offering is not specifically in mind (Isa. 57:6). Sometimes this verb means merely "to offer" (e.g., Num. 23:2).

B. Nouns.

›elyon (5945), “the upper; the highest.” This word occurs 53 times. The use of *›elyon* in Gen. 40:17 means “the upper” as opposed to “the lower.” Where referring to or naming God, *›elyon* means “the highest” (Gen. 14:18). *ma›alah* (4699), “step; procession; pilgrimage.” In some of its 47 biblical appearances, *ma›alah* signifies a “step” or “stair” (cf. Exod. 20:26). The word can also mean “procession” (Ps. 84:6).

TO COMMAND

tsawah (6680), “to command.” This verb occurs only in biblical Hebrew (in all periods) and imperial Aramaic (starting from around 500 B C.). Biblical occurrences number around 485. Essentially, this verb refers to verbal communication by which a superior “orders” or “commands” a subordinate. The word implies the content of what was said. Pharaoh “ordered” (“commanded”) his men concerning Abraham, and they escorted Abraham and his party out of Egypt (Gen. 12:20). This “order” defines an action relevant to a specific situation. *Tsawah* can also connote “command” in the sense of the establishment of a rule by which a subordinate is to act in every recurring similar situation. In the Garden of Eden (the first appearance of this word in the Bible), God “commanded” (“set down the rule”): “Of every tree of the garden thou mayest freely eat: …” (Gen. 2:16). In this case, the word does not contain the content of the action but focuses on the action itself One of the recurring formulas in the Bible is “X did all that Y commanded him”—e.g., Ruth “did according to all that her mother-in-law bade her” (Ruth 3:6). This means that she carried out Naomi’s “orders.” A similar formula, “X did just as Y commanded,” is first found in Num. 32:25 , where the sons of Reuben and Gad say to Moses that they “will do as my lord commandeth.” These formulas indicate the accomplishment of, or the intention to accomplish, the “orders” of a superior.

The verb *tsawah* can be used of a commission or charge, such as the act of “commanding,” “telling,” or “sending” someone to do a particular task. In Gen. 32:4 , Jacob “commissioned” his servants to deliver a particular message to his brother Esau. They acted as his emissaries. Jacob commissioned (literally, “commanded”) his sons to bury him in the cave of Machpelah (Gen.

49:30), and then he died. This “command” constituted a last will and testament— an obligation or duty. The verb again indicates, therefore, appointing someone to be one’s emissary.

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The most frequent subject of this verb is God. However, He is not to be questioned or "commanded" to explain the work of His hands (Isa. 45:11). He tells Israel that His "commands" are unique, requiring an inner commitment and not just external obedience, as the commands of men do (Gen. 29:13). His "ordering" is given to Moses from above the mercy seat (Exod. 25:22) and from His "commands" at Sinai (Lev. 7:38 ; cf. 17:1ff .). At other times when He "commands," the thing simply occurs; His word is active and powerful (Ps. 33:9). He also issues "orders" through and to the prophets (Jer. 27:4) who explain, apply, and speak His "commands" (Jer. 1:17).

COMMANDER

sar (8269), "official; leader; commander; captain; chief; prince; ruler." This word, which has an Akkadian cognate, appears about 420 times in biblical Hebrew. The word is often applied to certain non-lsraelite "officials or representatives of the king." This meaning appears in Gen. 12:15 , its first biblical appearance: "The *princes* also of Pharaoh saw her [Sarah], and commended her before Pharaoh.…" In other contexts *sar* represents "men who clearly have responsibility over others"; they are "rulers or chieftains." *Sar* may mean simply a "leader" of a profession, a group, or a district, as Phichol was the "commander" of Abimelech's army (Gen. 21:22) and Potiphar was "an officer of Pharaoh's and captain of the [body]guard" (Gen. 37:36). In such usage, "chief" means "head official" (cf. Gen. 40:2). *Sarim* (plural) were "honored men" (Isa. 23:8).

Sar is used of certain "notable men" within Israel. When Abner was killed by Joab, David said to his servants (palace officials), "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. 3:38 ; cf. Num. 21:18). Joab, Abishai, and Ittai were "commanders" in David's army (cf. 2 Sam. 23:19). "Local leaders in Israel" are also called *sarim:* "And the *princes* of Succoth said …" (Judg. 8:6). In several passages, *sar* refers to the task of "ruling." Moses tried to break up a fight between two Hebrews and one of

them asked him, “Who made thee a prince and a judge over us?” (Exod. 2:14). In such a context, *sar* means “leader,” “ruler,” and “judge”: “Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens …” (Exod. 18:21). The “commander” of Israel’s army was called a *sar* (1 Sam. 17:55).

In Judg. 9:30 , *sar* represents a “ruler” of a city. Any government official might be called a *sar* (Neh. 3:14). “Religious officiants” who served in the temple of God were also called *sarim* (Jer. 35:4).

The “leaders” or “chiefs” of the Levites (1 Chron. 15:16) or priests (Ezra 8:24) are *sarim.* In 1 Chron. 24:5 , the word appears to be a title: “Thus were they divided by lot, one sort with another; for the governors of the sanctuary [*sarim qodes*] and governors of the house of God [*sarim ha‹elohim*], were of the sons of Eleazar and of the sons of Ithamar” (NASB , “officers of the sanctuary” and “officers of God”).

In the Book of Daniel, *sar* is used of “superhuman beings” or “patron angels.” Thus, Michael is the “prince” of Judah (Dan. 10:21 ; cf. Josh. 5:14). Daniel 8:25 speaks of a king who will arise and “stand up against the Prince of princes” (i.e., the Messiah).

COMMANDMENT

mitswah (4687), “commandment.” This noun occurs 181 times in the Old Testament. Its first occurrence is in Gen. 26:5 , where *mitswah* is synonymous with *choq* (“statute”) and *torah* (“law”): “Because that Abraham obeyed my voice, and kept my charge, my *commandments,* my statutes, and my laws.” In the Pentateuch, God is always the Giver of the *mitswah* “All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his

commandments, or no” (Deut. 8:1-2). The “commandment” may be a prescription (“thou shalt do …”) or a proscription (“thou shalt not do …”). The commandments were given in thhearing of the Israelites (Exod. 15:26 ; Deut. 11:13), who were to “do” (Lev. 4:2ff .) and “keep” (Deut. 4:2 ; Ps. 78:7) them. Any failure to do so signified a covenantal breach (Num. 15:31), transgression (2 Chron. 24:20), and apostasy (1 Kings 18:18).

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The plural of *mitswah* often denotes a “body of laws” given by divine revelation. They are God’s “word”: “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word” (Ps. 119:9). They are also known as “the commandments of God.”

Outside the Pentateuch, “commandments” are given by kings (1 Kings 2:43), fathers (Jer. 35:14), people (Isa. 29:13), and teachers of wisdom (Prov. 6:20 ; cf. 5:13). Only about ten percent of all occurrences in the Old Testament fit this category.

The Septuagint translations are: *entole* (“commandment; order”) and *prostagma* (“order; commandment; injunction”).

COMPANION

A. Nouns.

rea› (7453), “friend; companion.” This noun is also represented in Akkadian, Ugaritic, and Aramaic. *Rea›* appears 187 times in the Hebrew Old Testament, and it has an extensive range of meaning.

The basic meaning of *rea›* is in the narrow usage of the word. A *rea›* is a “personal friend” with whom one shares confidences and to whom one feels very close: “And the Lord spake unto Moses face to face, as a man speaketh unto his friend” (E xod. 33:11) . The closeness of relationship is best expressed by those texts where the *rea›* is like a brother or son, a part of the family: “For my brethren and companions’ sakes …” (Ps. 122:8 , cf. Deut. 13:6). For this reason, when Zimri became king over Israel he killed not only all relatives of Baasha, but also his “friends” (1 Kings 16:11). In this sense, the word is a synonym of *‹ah* (“brother”) and of *qarob* (“kin”): “… Go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his *companion,* and every man his neighbor” (Exod. 32:27).

Similar to the above is the sense of “marriage partner”: “His mouth is most

sweet: yea, he is altogether lovely. This is my beloved, and this is my *friend,* O daughters of Jerusalem" (Song of Sol. 5:16). However, *rea›* may also signify "illegitimate partners": "… If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou has played the harlot with many lovers (*rea›*); yet return again to me, saith the Lord" (Jer. 3:1). The prophet Hosea was commanded to take back his wife from her "friend" (lover), as she had played the adulteress long enough.

The wider usage of *rea›* resembles the English word *neighbor,* the person with whom one associates regularly or casually without establishing close relations. One may borrow from his "neighbor" (Exod. 22:14), but not bear false witness (Exod. 20:16) nor covet his neighbor's possessions (Exod. 20:17-18). The laws regulate how one must not take advantage of one's "neighbors." The second greatest commandment, which Jesus reiterated—"Love thy neighbor as thyself" (Lev. 19:18)—receives reinforcement in the laws of the Pentateuch. The prophets charged Israel with breaking the commandment: They oppressed each other (Isa. 3:5) and desired their neighbors' wives (Jer. 5:8); they committed adultery with these women (Ezek. 18:6); they did not pay wages to the worker (Jer. 22:13); and they improperly took advantage of their "neighbors" (Ezek. 22:12). According to Proverbs, not loving one's neighbor is a sign of foolishness (Prov. 11:12).

The wider meaning comes to expression in the proverb of the rich man and his "friends": "Wealth maketh many friends; but the poor is separated from his neighbor" (Prov. 19:4). Here the "friend" is a person whose association is not long-lasting, whose friendship is superficial.

The Septuagint gives the following translations: *plesion* ("near; close by"), *philos* ("friend"). The KJV gives these senses: "neighbor; friend; fellow; companion."

Re›eh also means "friend." This noun appears in 1 Kings 4:5 : "… Zabud the son of Nathan was principal officer, and the king's *friend* …." *Re›ah* refers to a "female friend." See Judg. 11:37 for this usage: "And she said unto her father

… let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my *fellows* " (cf. Judg. 11:38 ; Ps. 45:14). The noun *ra›yah* means “beloved companion; bride.” *Ra›yah* occurs many times in the Song of Solomon: 1:9 , 15 ; 2:2 , 10 , 13 ; 4:1 , 7 ; 5:2 ; 6:4 . *Re‹ut* refers to a “fellow woman.” This word is usually translated idiomatically in a reciprocal phrase of “one another,” as in Zech. 11:9 : “Then said I, I will not feed you: that that dieth, let it die; and that

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that is to be cut off, let it be cut off; and let the rest eat every one the flesh of *another.* "

B. Verb.

ra›ah (7462), “to associate with.” This word appears in Prov. 22:24 : “Make no friendship with an angry man; and with a furious man thou shalt not go.…”

TO HAVE COMPASSION, BE MERCIFUL

A. Verb.

racham (7355), “to have compassion, be merciful, pity.” The words from this root are found 125 times in all parts of the Old Testament. The root is also found in Assyrian, Ethiopic, and Aramaic.

The verb is translated “love” once: “I will love thee, O Lord …” (Ps. 18:1). *Racham* is also used in God’s promise to declare His name to Moses: “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will *show mercy* on whom I will show mercy” (Exod. 33:19). So men pray: “Remember, O Lord, thy tender mercies and thy loving-kindnesses” (Ps. 25:6); and Isaiah prophesies messianic restoration: “… With great mercies will I gather thee.… But with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer” (Isa. 54:7-8). This is the heart of salvation by the suffering Servant-Messiah.

B. Nouns.

rechem (7358), “bowels; womb; mercy.” The first use of *rechem* is in its primary meaning of “womb”: “The Lord had fast closed up all the wombs of the house of Abimelech” (Gen. 20:18). The word is personified in Judg. 5:30 : “Have they not divided the prey; to every man a damsel or two …?” In another figurative sense, the KJV reads in 1 Kings 3:26 : “Her bowels yearned

upon her son," which the NIV translates more idiomatically: "[She] was filled with compassion for her son." The greatest frequency is in this figurative sense of "tender love," such as a mother has for the child she has borne. *rachamim* (7356), "bowels; mercies; compassion." This noun, always used in the plural intensive, occurs in Gen. 43:14 : "And God Almighty give you mercy [NASB , "compassion"]." In Gen. 43:30 , it is used of Joseph's feelings toward Benjamin: "His bowels did yearn upon his brother." (NIV , "He was deeply moved at the sight of his brother.") *Rachamim* is most often used of God, as by David in 2 Sam. 24:14 : "Let us fall now into the hand of the Lord; for his mercies are great.…" We have the equivalent Aramaic word in Daniel's request to his friends: "That they would desire mercies of the God of heaven concerning this secret …" (Dan. 2:18).

The Greek version of the Old Testament *racham* consists chiefly of three groups of words that come into the New Testament. *Eleos* is the most important, and it is used to translate several Hebrew words. Mary's song recalls the promise in Ps. 103:11 , 17 , where *eleos* translates both *rechem* and *chesed* as "mercy": "His mercy is on them that fear him from generation to generation" (Luke 1:50). *Racham* is probably behind the often-heard plea: "Thou son of David, have mercy on us" (Matt. 9:27).

C. Adjective.

rachum (7349), "compassionate; merciful." The adjective is used in that important proclamation of God's name to Moses: "The Lord, The Lord God, merciful and gracious …" (Exod. 34:6 , NASB , NIV , "compassionate").

TO COMPLETE

A. Verb.

shalam (7999), "to finish, complete, repay, reward." The Hebrew root denotes perfection in the sense that a condition or action is "complete." This concept emerges when a concrete object is described. When sufficient building materials were at hand and workmen had enough time to apply them, "the wall [of Jerusalem] was finished" at the time of Nehemiah (Neh. 6:15). However,

this Hebrew root is also found in words with so many nuances and applications that at times its original and basic intent is all but obscured. In the NASB , for example, *shalam* is represented with such words as: “fulfill, make up, restore, pay, repay,

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full, whole, wholly, entire, without harm, friendly, peaceably, to be at peace, make peace, safe, reward, retribution, restitution, recompense, vengeance, bribe, peace offering."

Perfection and completeness is primarily attributed to God. He is deficient in nothing; His attributes are not marred by any shortcomings; His power is not limited by weakness. God reminded Job of His uninhibited independence and absolute self-sufficiency: "Who hath prevented me, that I should repay him? Whatsoever is under the whole heaven is mine" (Job 41:11). And Job himself admitted: "And who shall repay him what he hath done?" (Job 21:31).

Without any deficiency or flaw in executing justice, God is likewise never lacking in mercy and power to bestow benevolences of every kind. Job is told by his friend: "If thou wert pure … he would make the habitation of thy righteousness prosperous" (Job 8:6). He can make it happen that "… to the righteous good shall be repaid" (Prov. 13:21). Cyrus says of the Lord: "He … shall perform all my pleasure" (Isa. 44:28). The Lord will also "… restore comforts unto him and to his mourners" who wept in the Babylonian exile (Isa. 57:18).

The God of perfect justice and goodness expects total devotion from His creatures. Job, suspected of not rendering the required obedience to his Maker, is therefore urged to "be at peace [with God]" (Job 22:21).

The concept of meeting one's obligation in full is basic in human relationships. Israel's social law required that the person causing injury or loss "… shall surely make it good" (Exod. 22:14). "And he that killeth a beast shall make it good; beast for beast" (Lev. 24:18). In some instances, an offender "… shall pay double unto his neighbor" (Exod. 22:9). David declared that the rich man who slaughtered the poor man's only lamb "… shall restore the lamb fourfold …" (2 Sam. 12:6). Debts were not to be left unpaid. After providing the widow with the amount needed, Elisha directed her: "Go sell the oil, and pay [*shalam*] thy debt …" (2 Kings 4:7). "The wicked borroweth, and payeth not again …" (Ps. 37:21). A robber who has mended his ways "… give[s] again

that he had robbed …" (Ezek. 33:15).

National relationships were established on the basis of "complete" negotiations. Thus cities and peoples "made peace with Israel" after they agreed to Joshua's stipulations (Josh. 10:1). War between the two kingdoms ended when Jehoshaphat "… made peace with the king of Israel" (1 Kings 22:44).

B. Adjective.

shalem (8003), "perfect." God demanded total obedience from His people: "Let [their] heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments …" (1 Kings 8:61). Solomon failed to meet this requirement because "… his heart was not perfect with the Lord his God" (1 Kings 11:4). Hezekiah, on the other hand, protested: "… I have walked before thee in truth and with a perfect heart" (2 Kings 20:3).

In business transactions, the Israelites were required to "… have a perfect and just weight, a perfect and just measure …" (Deut. 25:15).

TO CONFESS

yadah (3034), "to confess, praise, give thanks." The root, translated "confess" or "confession" about twenty times in the KJV , is also frequently rendered "praise" or "give thanks." At first glance, the meanings may appear unrelated. But upon closer inspection, it becomes evident that each sense profoundly illumines and interprets the other.

Yadah overlaps in meaning with a number of other Hebrew words implying "praise," such as *halal* (whence *halleluyah*). Man is occasionally the object of *yadah;* but far more commonly, God is the object.

The usual context seems to be public worship, where the worshipers affirm and renew their relationship with God. The subject is not primarily the isolated individual, but the congregation. Especially in the hymns and thanksgivings of the Psalter, it is evident that *yadah* is a recital of, and thanksgiving for,

Yahweh’s mighty acts of salvation.

An affirmation or confession of God’s undeserved kindness throws man’s unworthiness into sharp relief. Hence, a confession of sin may be articulated in the same breath as a confession of faith or praise

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and thanksgiving. The confession is not a moralistic, autobiographical catalogue of sins—individual infractions of a legal code— but a confession of the underlying sinfulness that engulfs all mankind and separates us from the holy God. God is even to be praised for His judgments, by which He awakens repentance (e.g., Ps. 51:4). So one is not surprised to find praises in penitential contexts, and vice versa (1 Kings 8:33ff .; Neh. 9:2ff .; Dan. 9:4ff .). If praise inevitably entails confession of sin, the reverse is also true: The sure word of forgiveness elicits praise and thanksgiving on the confessor's part. This wells up almost automatically from the new being of the repentant person.

Often the direct object of *yadah* is the "name" of Yahweh (e.g., Ps. 105:1 ; Isa. 12:4 ; 1 Chron. 16:8). In one sense, this idiom is simply synonymous with praising Yahweh. In another sense, however, it introduces the entire dimension evoked by the "name" in biblical usage. It reminds us that the holy God cannot be directly approached by fallen man, but only through His "name"—i.e., His Word and reputation, an anticipation of the incarnation. God reveals Himself only in His "name," especially in the sanctuary where He "causes His name to dwell" (a phrase especially frequent in Deuteronomy).

The vista of *yadah* expands both vertically and horizontally—vertically to include all creation, and horizontally stretching forward to that day when praise and thanksgiving shall be eternal (e.g., Ps. 29 ; 95:10 ; 96:7-9 ; 103:19-22).

TO CONFRONT

qadam (6923), "to meet, confront, go before, be before." This verb occurs 27 times and in every period of biblical Hebrew. Most often, this verb is used in a martial context. Such confrontations may be peaceful, as in the meeting of allies: "For thou [dost meet] him with the blessings of goodness …" (Ps. 21:3). They may also be hostile: "The sorrows of hell compassed me about; the snares of death confronted (KJV , "prevented") me" (2 Sam. 22:6).

CONGREGATION

›edah (5712), “congregation.” This word may have etymologically signified a “company assembled together” for a certain purpose, similar to the Greek words *sunagoge* and *ekklesia,* from which our words “synagogue” and “church” are derived. In ordinary usage, *›edah* refers to a “group of people.” It occurs 149 times in the Old Testament, most frequently in the Book of Numbers. The first occurrence is in Exod. 12:3 , where the word is a synonym for *qahal,* “assembly.”

The most general meaning of *›edah* is “group,” whether of animals—such as a swarm of bees (Judg. 14:8), a herd of bulls (Ps. 68:30), and the flocking together of birds (Hos. 7:12)— or of people, such as the righteous (Ps. 1:5), the evildoers (Ps. 22:16), and the nations (Ps. 7:7).

The most frequent reference is to the “congregation of Israel” (9 times), “the congregation of the sons of Israel” (26 times), “the congregation” (24 times), or “all of the congregation” (30 times). Elders (Lev. 4:15), family heads (Num. 31:26), and princes (Num. 16:2 ; 31:13 ; 32:2) were placed in charge of the “congregation” in order to assist Moses in a just rule.

The Septuagint translation is *sunagoge* (“place of assembly”). The KJV has these translations: “congregation; company; assembly.”
mo›ed (4150), “appointed place of meeting; meeting.” The noun *mo›ed* appears in the Old Testament 223 times, of which 160 times are in the Pentateuch. The historical books are next in the frequency of usage (27 times).

The word *mo›ed* keeps its basic meaning of “appointed,” but varies as to what is agreed upon or appointed according to the context: the time, the place, or the meeting itself. The usage of the verb in Amos 3:3 is illuminating: “Can two walk together, except they be agreed?” Whether they have agreed on a time or a place of meeting, or on the meeting itself, is ambiguous.

The meaning of *mo›ed* is fixed within the context of Israel’s religion. First, the festivals came to be known as the “appointed times” or the set feasts. These festivals were clearly prescribed in the Pentateuch. The word refers to any “festival” or “pilgrimage festival,” such as Passover (Lev. 23:15ff .), the feast

of first fruits (Lev. 23:15ff .), the feast of tabernacles (Lev. 23:33ff .), or the Day of Atonement (Lev. 23:27). God condemned the people for observing the *mo›ed* ritualistically: “Your new moons and your appointed feasts

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my soul hateth …" (Isa. 1:14).

The word *mo›ed* also signifies a "fixed place." This usage is not frequent: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation [*mo›ed*], in the sides of the north …" (Isa. 14:13). "For I know that thou wilt bring me to death, and to *the house appointed* for all living" (Job 30:23).

In both meanings of *mo›ed* —"fixed time" and "fixed place"—a common denominator is the "meeting" of two or more parties at a certain place and time—hence the usage of *mo›ed* as "meeting." However, in view of the similarity in meaning between "appointed place" or "appointed time" and "meeting," translators have a real difficulty in giving a proper translation in each context. For instance, "He hath called an assembly [*mo›ed*] against me" (Lam. 1:15) could be read: "He has called an appointed time against me" (

NASB) or "He summoned an army against me" (NIV).

The phrase, "tabernacle of the congregation," is a translation of the Hebrew *›ohel mo›ed* ("tent of meeting"). The phrase occurs 139 times— mainly in Exodus, Leviticus, and Numbers, rarely in Deuteronomy. It signifies that the Lord has an "appointed place" by which His presence is represented and through which Israel was assured that their God was with them. The fact that the tent was called the "tent of meeting" signifies that Israel's God was among His people and that He was to be approached at a certain time and place that were "fixed" (*ya›ad*) in the Pentateuch. In the KJV , this phrase is translated as "tabernacle of the congregation" (Exod. 28:43) because translators realized that the noun *›edah* ("congregation") is derived from the same root as *mo›ed* The translators of the Septuagint had a similar difficulty. They noticed the relation of *mo›ed* to the root *›ud* ("to testify") and translated the phrase *›ohel hamo›ed* as "tabernacle of the testimony." This phrase was picked up by the New Testament: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened …" (Rev. 15:5).

Of the three meanings, the appointed “time” is most basic. The phrase “tent of meeting” lays stress on the “place of meeting.” The “meeting” itself is generally associated with “time” or “place.”

The Septuagint has the following translations of *mo›ed: kairos (time”),* eorte| (“feast; festival”). The English translators give these senses: “congregation” (KJV , RSV , NASB , NIV); “appointed time” (NASB); “appointed feast” (RSV , NASB); “set time” (RSV , NASB , NIV).

TO CONSUME

A. Verb.

kalah (3615), “to cease, be finished, perish, be completed.” This verb occurs in most Semitic languages and in all periods. In Hebrew, it occurs both in the Bible (about 210 times) and in post-biblical literature. The word does not appear in biblical Aramaic.

Basically, the word means “to cease or stop.” *Kalah* may refer to the “end” of a process or action, such as the cessation of God’s creating the universe: “And on the seventh day God ended his work which he had made …” (Gen. 2:2 —the first occurrence of the word). The word can also refer to the “disappearance” of something: “And the water was *spent* in the bottle …” (Gen. 21:15). Finally, *kalah* can be used of “coming to an end” or “the process of ending”: “The barrel of meal shall not waste” (1 Kings 17:14).

Kalah can have the more positive connotation of “successfully completing” something. First Kings 6:38

says that the house of the Lord was “finished throughout all the parts thereof, and according to all [its plans].” In this same sense, the word of the Lord “is fulfilled”: “Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation …” (Ezra 1:1).

Kalah sometimes means “making a firm decision.” David tells Jonathan that if

Saul is very angry, “be sure that evil is determined by him” (1 Sam. 20:7).

Negatively, “to complete” something may mean “to make it vanish” or “go away.” *Kalah* is used in this sense in Deut. 32:23 , when God says: “I will heap mischiefs upon them; I will spend mine arrows upon them.” In other words, His arrows will “vanish” from His possession. This nuance is used especially of

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clouds: “As the cloud is consumed and vanisheth away …” (Job 7:9). Another negative nuance is to “destroy” something or someone: “the famine shall consume the land” (Gen. 41:30). Along this same line is the use of *kalah* in Isa. 1:28 : “… They that forsake the Lord shall be consumed”; here, however, the verb is a synonym for “dying” or “perishing.” One’s sight may also “vanish” and one may go blind: “But the eyes of the wicked shall fail, and they shall not escape …” (Job 11:20). An altogether different emphasis appears when one’s heart comes “to an end” or “stops within”: “My soul longeth, yea, even fainteth for the courts of the Lord” (Ps. 84:2); the psalmist probably meant that his desire for God’s presence was so intense that nothing else had any meaning for him—he “died” to be there.

B. Noun.

kalah (3617), “consumption; complete annihilation.” *Kalah* appears 15 times; one occurrence is Neh. 9:31 : “Nevertheless for thy great mercies’ sake thou didst not utterly consume them, nor forsake them;.…”

TO BE CONSUMED

A. Verb.

tamam (8552), “to be complete, finished, perfect, spent, sound, used up, have integrity.” Found in both ancient and modern Hebrew, this word also exists in ancient Ugaritic. *Tamam* is found approximately 60 times in the Hebrew Old Testament in its verbal forms.

The basic meaning of this word is that of “being complete” or “finished,” with nothing else expected or intended. When it was said that the temple was “finished” (1 Kings 6:22), this meant that the temple was “complete,” with nothing else to add. Similarly, when the notation is made in Job 31:40 , “The words of Job are ended [finished],” this indicates that the cycle of Job’s speeches is “complete.” *Tamam* is sometimes used to express the fact that

something is “completed” or “finished” with regard to its supply. Thus, money that is all spent is “finished” or “exhausted” (Gen. 47:15 , 18). Jeremiah was given bread daily until “all the bread in the city [was] spent [exhausted]” (Jer. 37:21). When a people came “to a full end” (Num. 14:35 ,

RSV), it meant that they were “consumed” or “completely destroyed.” To “consume” the filthiness out of the people (Ezek. 22:15) meant “to destroy it” or “to make an end of it.”

Tamam sometimes expresses moral and ethical “soundness”: “Then shall I be upright” (Ps. 19:13), says the psalmist, when God helps him to keep God’s Law.

B. Adjective.

tam (8535), “perfect.” When the adjectival form *tam* is used to describe Job (1:1), the meaning is not that he was really “perfect” in the ultimate sense, but rather that he was “blameless” (RSV) or “had integrity.”

CONTINUALLY

A. Adverb.

tamid (8548), “always; continually: regularly.” This word comes from a root that means “to measure.” The root is found in Assyrian, Aramaic, Arabic, and Phoenician. *Tamid* occurs 100 times in all parts of the Old Testament. It signifies what is to be done regularly or continuously without interruption.

Tamid is first used in Exod. 25:30 : “And thou shalt set upon the table showbread before me always” (KJV ; NASB , “at all times”). Sometimes the continuity is explained by what follows, as in Isa. 21:8 : “… My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights.”

Because of his covenant with Jonathan, David said to Mephibosheth: “… And you shall eat at my table regularly” (2 Sam. 9:7 ; cf. 2 Sam. 9:10 , NASB ;

KJV , “continually”; RSV , “always”).

Tamid occurs most frequently of the daily rituals in the tabernacle and temple: “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually” (Exod. 29:38). The variety in the English versions indicates that both ideas—regularity and continuousness—are present in the Hebrew word. In this passage, *tamid* indicates that these rituals were to be performed regularly and

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without interruption for the duration of the old covenant.

The word is also used of God. It describes His visible presence at the tabernacle: “So it was always: the cloud covered it by day, and the appearance of fire by night” (Num. 9:16). It describes His care for His people: “… let thy loving-kindness and thy truth continually preserve me” (Ps. 40:11); “And the Lord shall guide thee continually …” (Isa. 58:11).

Tamid is also used of Jerusalem: “… thy walls are continually before me” (Isa. 49:16). The word describes man’s response to God: “I have set the Lord always before me” (Ps. 16:8); “… his praise shall continually be in my mouth” (Ps. 34:1); “So I shall keep thy law continually, for ever and ever” (Ps. 119:44
). In contrast, Israel is “a people that provoketh me to anger continually to my face” (Isa. 65:3). Finally, it is said of Zion eschatologically: “Therefore thy gates shall be open continually; they shall not be shut day nor night” (Isa. 60:11).

B. Adjective.

tamid (8548), “continual.” In Exod. 30:7-8 , Aaron is commanded to burn incense morning and evening when he trims the lamps. He is told to offer “… a perpetual incense before the Lord throughout your generations” (KJV). The same Hebrew expression is used often of priestly functions (cf. Num. 28:6 ; Ezek. 46:15).

CONTINUITY

A. Noun.

tamid (8548), “continuity.” *Tamid* is often used as a noun. In Num. 4:7 , the word is used with “bread,” literally meaning “the bread of continuity” (NASB , “the continual bread”) or the bread that is “always there.” In other groups of passages, the word emphasizes “regular repetition”: for example, Exod. 29:42

mentions, literally, “the burnt offering of continuity” (NASB , “continual burnt offering”), or the offering made every morning and evening. The “daily sacrifice” of Dan. 8:11 is also this continual burnt offering.

The nonreligious usage indicates that *tamid* describes “continuity in time,” in the sense of a routine or habit. *Tamid* may also have the connotation of a routine that comes to an end when the job is completed: “And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search” (Ezek. 39:14).

B. Adverb.

tamid (8548), “continually; at all times; ever.” A cognate of this word appears in Arabic. Biblical Hebrew attests it in all periods.

The word is used as an adverb meaning “continually.” In its first occurrence, *tamid* represents “uninterrupted action”: “And thou shalt set upon the table showbread before me always” (Exod. 25:30). In Jer. 6:7 , we read: “… Before me continually is grief and wounds.” In many passages, *tamid* bears the nuance of “regular repetition”: “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day *continually.* The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even …” (Exod. 29:38-39).

In poetic usage, *tamid* is found in the context of a fervent religious expression: “Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net” (Ps. 25:15). It may express a firm belief in God’s faithfulness: “Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me” (Ps. 40:11).

COPPER

nechoshet (5178), “copper; bronze; bronze chains.” Cognates of this word appear in Phoenician, Aramaic, Arabic, and Ethiopic. It is attested about 136 times in biblical Hebrew and in all periods.

Nechoshet basically means “copper.” This word refers to the metal ore: “A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig [copper]” (Deut. 8:9). The word can also represent the refined ore: “And

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Zillah, she also bare Tubal-cain, an instructor of every artificer in copper [KJV , “brass”; NASB , “bronze”] and iron” (Gen. 4:22).

Inasmuch as it was a semiprecious metal, *nechoshet* is sometimes listed as a spoil of war (2 Sam. 8:8). In such passages, it is difficult to know whether the reference is to copper or to copper mixed with tin (i.e., bronze). Certainly, “bronze” is intended in 1 Sam. 17:5 , where *nechoshet* refers to the material from which armor is made. Bronze is the material from which utensils (Lev. 6:21), altars (Exod. 38:30), and other objects were fashioned. This material could be polished (1 Kings 7:45) or shined (Ezra 8:27). This metal was less valuable than gold and more valuable than wood (Isa. 60:17).

Still another meaning of *nechoshet* appears in Judg. 16:21 : “But the Philistines took [Samson], and put out his eyes, and brought him down to Gaza, and bound him with fetters of [bronze]; and he did grind in the prison house.” Usually, when the word has this meaning it appears in the dual form (in the singular form only in Lam. 3:7).

Deut. 28:23 uses *nechoshet* to symbolize the cessation of life-giving rain and sunshine: “And thy heaven that is over thy head shall be [bronze], and the earth that is under thee shall be iron.”

CORD

chebel (2256), “cord; rope; tackle; measuring line; measurement; allotment; portion; region.” Cognates of this word appear in Aramaic, Syriac, Ethiopic, Arabic, and Akkadian. The word appears about 50 times in the Old Testament.

Chebel primarily means “cord” or “rope.” “Then she let them down by a rope through the window, for her house was built into the city wall” (Josh. 2:15 , RSV). The word is used of “tent ropes” in Isa. 33:20 : “… A tabernacle that shall not be taken down … neither shall any of the cords thereof be broken.” A ship’s “tackle” is the meaning of *chebel* in Isa. 33:23 .

Used figuratively, *chebel* emphasizes “being bound.” In 1 Kings 20:31 , we read that the Syrians who fled into Aphek proposed to put sackcloth on their heads as a sign of repentance for attacking Israel, and to put “ropes” about their necks as a sign of submission to Israel’s authority. Snares used “cords” or “ropes,” forming a web or a noose into which the prey stepped and was caught. In this manner, the wicked would be caught by God (Job 18:10). In many passages, death is pictured as a hunter whose trap has been sprung and whose quarry is captured by the “cords” of the trap: “The cords of Sheol entangled me; the snares of death confronted me” (2 Sam. 22:6 , RSV).

In other cases, the thing that “binds” is good: “I drew them with cords of a man, with bands of love …” (Hos. 11:4). Eccl. 12:6 pictures human life as being held together by a silver “cord.”

A “cord” could be used as a “measuring line”: “And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive” (2 Sam. 8:2). This meaning of *chebel* also occurs in Ps. 78:55 : “… And [He] divided them an inheritance by line.” Compare Mic. 2:5 : “Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.” The act referred to by Micah appears in Ps. 16:6 as an image of one’s life in general: “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.”

Chebel also means “the thing measured or allotted”: “For the Lord’s portion is his people; Jacob is the lot of his inheritance” (Deut. 32:9). Here the use is clearly figurative, but in 1 Chron. 16:18 the “portion” of Israel’s inheritance is a concrete “measured thing”; this nuance first appears in Josh. 17:5 . In passages such as Deut. 3:4 , the word is used of a “region” or “a measured area”: “… Threescore cities, all the region of Argob, the kingdom of Og in Bashan.”

The word may refer to a group of people, describing them as that which is tied together— “a band”: “… Thou shalt meet a company of prophets coming down from the high place …” (1 Sam. 10:5).

TO COUNSEL

A. Verb.

ya›as (3289), “to advise, counsel, consult.” Used throughout the history of the Hebrew language, this verb occurs in the Hebrew Old Testament approximately 80 times. *Ya›as* is found first in Exod. 18:19 , where Jethro says to his son-in-law Moses: “I will give thee counsel, and God shall be with thee.” The

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word is found only one other time in the Hexateuch, and that is in Num. 24:14 : “I will advise you” (NASB , RSV , “I will let you know”; JB , “let me warn you”; NEB , “I will warn you”).

While *ya›as* most often describes the “giving of good advice,” the opposite is sometimes true. A tragic example was the case of King Ahaziah of Judah, whose mother “was his counselor to do wickedly” (2 Chron. 22:3). The idea of “decision” is expressed in Isa. 23:9 : “The Lord of hosts hath purposed it” (RSV , NEB , NASB , “planned it”; JB , “decision”).

B. Nouns.

yo›es (3289), “counselor.” Perhaps the most familiar use of this root is the noun form found in the messianic passage, Isa. 9:6 . On the basis of the syntax involved, it is probably better to translate the familiar “Wonderful Counselor” (NASB , TEV) as Wonder-Counsellor (JB , NAB) or “Wonder of a Counsellor.” The NEB renders it “in purpose wonderful.” Another possibility is that of separating the terms: “Wonderful, Counselor” (KJV).
ya›as (3289), “those who give counsel.” *Ya›as* is frequently used in its participial form, “those who give counsel,” especially in connection with political and military leaders (2 Sam. 15:12 ; 1 Chron. 13:1).

COURT

chatser (2691), “court; enclosure.” This word is related to a common Semitic verb that has two meanings: “to be present,” in the sense of living at a certain place (encampment, residence, court), and “to enclose, surround, press together.” In the Hebrew Old Testament, *chatser* appears about 190 times; its usage is welldistributed throughout, except for the minor prophets.

In some Hebrew dictionaries, the usage of *chatser* as “settled abode,” “settlement,” or “village” is separated from the meaning “court.” But most modern dictionaries identify only one root with two related meanings.

The first biblical occurrence of *chatser* is in Gen. 25:16 : “These are the sons of Ishmael, and these are their names, by their *towns,* and by their castles; twelve princes according to their nations.” Here *chatser* is related to the first meaning of the root; this occurs less frequently than the usage meaning “court.” The *chatser* (“settlement”) was a place where people lived without an enclosure to protect them. The word is explained in Lev. 25:31 : “But the houses of the villages which have no wall round about them shall be counted as the fields of the *country* : they may be redeemed, and they shall go out in the jubilee.”

Chatser signifies the “settlements” of seminomadic peoples: the Ishmaelites (Gen. 25:16), the Avim (Deut. 2:23), and Kedar (Isa. 42:11). *Chatser* also denotes a “settlement” of people outside the city wall. The cities of Canaan were relatively small and could not contain the whole population. In times of peace, residents of the city might build homes and workshops for themselves outside the wall and establish a separate quarter. If the population grew, the king or governor often decided to enclose the new quarter by surrounding it with a wall and incorporating the section into the existing city, in order to protect the population from bandits and warriors. Jerusalem gradually extended its size westward; at the time of Hezekiah, it had grown into a large city. Huldah the prophetess lived in such a development, known in Hebrew as the *mishneh* : “… she dwelt in Jerusalem in the Second Quarter” (2 Kings 22:14 , RSV).

The Book of Joshua includes Israel’s victories in Canaan’s major cities as well as the suburbs: “Ain, Remmon, and Ether, and Ashan; four cities and their villages …” (19:7 ; cf. 15:45 , 47 ; 21:12 .

The predominant usage of *chatser* is “court,” whether of a house, a palace, or the temple. Each house generally had a courtyard surrounded by a wall or else one adjoined several homes: “Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man’s house in Bahurim, which had a well in his court; whither they went down” (2 Sam. 17:18). Solomon’s palace had several “courts”—an outer “court,” an “enclosed space” around the palace, and a “court” around which the palace was built. Similarly, the temple had various courts. The psalmist expressed his

joy in being in the “courts” of the temple, where the birds built their nests (Ps. 84:3); “For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” (Ps. 84:10). God’s people looked forward to the thronging together of all the people in God’s “courts”: “… In the courts of the Lord’s house, in the midst of thee, O Jerusalem” (Ps. 116:19).

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The Septuagint translations are: *aule* ("courtyard; farm; house; outer court; palace"), *epaulis* ("farm; homestead; residence"), and *kome* ("village; small town"). The KJV gives these translations: "court; village; town."

COVENANT

berit (1285), "covenant; league; confederacy." This word is most probably derived from an Akkadian root meaning "to fetter"; it has parallels in Hittite, Egyptian, Assyrian, and Aramaic. *Berit* is used over 280 times and in all parts of the Old Testament. The first occurrence of the word is in Gen. 6:18 : "But with thee [Noah] will I establish my covenant."

The KJV translates *berit* fifteen times as "league": "… Now therefore make ye a league with us" (Josh. 9:6). These are all cases of political agreement within Israel (2 Sam. 3:12 - 13 , 21 ; 5:3) or between nations (1 Kings 15:19). Later versions may use "covenant," "treaty," or "compact," but not consistently. In Judg. 2:2 , the KJV has: "And ye shall make no league with the inhabitants of this land.…" The command had been also given in Exod. 23:32 ; 34:12-16 ; and Deut. 7:2-6 , where the KJV has "covenant."

The KJV translates *berit* as "covenant" 260 times. The word is used of "agreements between men," as Abraham and Abimelech (Gen. 21:32): "Thus they made a covenant at Beer-sheba.…" David and Jonathan made a "covenant" of mutual protection that would be binding on David's descendants forever (1 Sam. 18:3 ; 20:8 , 16-18 , 42). In these cases, there was "mutual agreement confirmed by oath in the name of the Lord." Sometimes there were also material pledges (Gen. 21:28-31).

Ahab defeated the Syrians: "So he made a covenant with [Ben-hadad], and sent him away" (1 Kings 20:34). The king of Babylon "took of the king's seed [Zedekiah], and made a covenant with him, and hath taken an oath of him …" (Ezek. 17:13 , NIV , "treaty"). In such "covenants," the terms were imposed by the superior military power; they were not mutual agreements.

In Israel, the kingship was based on “covenant”: “… David made a covenant [KJV , “league”] with them [the elders of Israel] in Hebron before the Lord …” (2 Sam. 5:3). The “covenant” was based on their knowledge that God had appointed him (2 Sam. 5:2); thus they became David’s subjects (cf. 2 Kings 11:4 , 17).

The great majority of occurrences of *berit* are of God’s “covenants” with men, as in Gen. 6:18 above. The verbs used are important: “I will *establish* my covenant” (Gen. 6:18)—literally, “cause to stand” or “confirm.” “I will *make* my covenant” (Gen. 17:2 , RSV). “He *declared* to you his covenant” (Deut. 4:13). “My covenant which I *commanded* them …” (Josh. 7:11). “I have *remembered* my covenant. Wherefore … I will bring you out from under the burdens of the Egyptians” (Exod. 6:5-6). God will not reject Israel for their disobedience so as “to destroy them utterly, and to *break* my covenant with them …” (Lev. 26:44
). “He will not … forget the covenant … which he *sware* unto them” (Deut. 4:31). The most common verb is “to cut [*karat*] a covenant,” which is always translated as in Gen. 15:18 : “The Lord made a covenant with Abram.” This use apparently comes from the ceremony described in Gen. 15:9-17 (cf. Jer. 34:18), in which God appeared as “a smoking furnace, and a burning lamp [flaming torch] that passed between those pieces” (Gen. 15:17). These verbs make it plain that God takes the sole initiative in covenant making and fulfillment.

“Covenant” is parallel or equivalent to the Hebrew words *dabar* (“word”), *hoq* (“statute”), *piqqud* (“precepts”— Ps. 103:18 , NASB), ‘edah (“testimony”— Ps. 25:10), *torah* (“law”— Ps. 78:10), and *checed* (“lovingkindness”— Deut. 7:9 , NASB). These words emphasize the authority and grace of God in making and keeping the “covenant,” and the specific responsibility of man under the covenant. The words of the “covenant” were written in a book (Exod. 24:4 , 7 ; Deut. 31:24-26) and on stone tablets (Exod. 34:28).

Men “enter into” (Deut. 29:12) or “join” (Jer. 50:5) God’s “covenant.” They are to obey (Gen. 12:4) and “observe carefully” all the commandments of the “covenant” (Deut. 4:6). But above all, the “covenant” calls Israel to “love the

Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5). God's "covenant" is a relationship of love and loyalty between the Lord and His chosen people.

"… If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people … and ye shall be unto me a kingdom of priests, and a holy nation" (Exod. 19:5-6).

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“All the commandments … shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers” (Deut. 8:1). In the “covenant,” man’s response contributes to covenant fulfillment; yet man’s action is not causative. God’s grace always goes before and produces man’s response.

Occasionally, Israel “made a covenant before the Lord, to walk after the Lord, and to keep his commandments … , to perform the words of this covenant that were written in this book” (2 Kings 23:3). This is like their original promise: “All that the Lord hath spoken we will do” (Exod. 19:8 ; 24:7). Israel did not propose terms or a basis of union with God. They responded to God’s “covenant.”

The wholly gracious and effective character of God’s “covenant” is confirmed in the Septuagint by the choice of *diatheke* to translate *berit.* A *diatheke* is a will that distributes one’s property after death according to the owner’s wishes. It is completely unilateral. In the New Testament, *diatheke* occurs 33 times and is translated in the KJV 20 times as “covenant” and 13 times as “testament.” In the RSV and the NASB , only “covenant” is used.

The use of “Old Testament” and “New Testament” as the names for the two sections of the Bible indicates that God’s “covenant” is central to the entire book. The Bible relates God’s “covenant” purpose, that man be joined to Him in loving service and know eternal fellowship with Him through the redemption that is in Jesus Christ.

TO CREATE

*bara*ʿ (1254), “to create, make.” This verb is of profound theological significance, since it has only God as its subject. Only God can “create” in the sense implied by *bara*ʿ. The verb expresses creation out of nothing, an idea seen clearly in passages having to do with creation on a cosmic scale: “In the beginning God created the heaven and the earth” (Gen. 1:1 ; cf. Gen. 2:3 ; Isa. 40:26 ; 42:5). All other verbs for “creating” allow a much broader range of

meaning; they have both divine and human subjects, and are used in contexts where bringing something or someone into existence is not the issue.

Bara‹ is frequently found in parallel to these other verbs, such as *›asah,* “to make” (Isa. 41:20 ; 43:7 ; 45:7 , 12 ; Amos 4:13), *yatsar* , “to form” (Isa. 43:1 , 7 ; 45:7 ; Amos 4:13), and *kun* , “to establish.” A verse that illustrates all of these words together is Isa. 45:18 : “For thus saith the Lord that created [*bara‹*] the heavens; God himself that formed [*yatsar*] the earth and made [*›asah*] it; he hath established [*kun*] it, he created [*bara‹*] it not in vain, he formed [*yatar*] it to be inhabited: I am the Lord; and there is none else.” The technical meaning of *bara‹* (to “create out of nothing”) may not hold in these passages; perhaps the verb was popularized in these instances for the sake of providing a poetic synonym. Objects of the verb include the heavens and earth (Gen. 1:1 ; Isa. 40:26 ; 42:5 ; 45:18 ; 65:17)man (Gen. 1:27 ; 5:2 ; 6:7 ; Deut. 4:32 ; Ps. 89:47 ; Isa. 43:7 ; 45:12); Israel (Isa. 43:1 ; Mal. 2:10); a new thing (Jer. 31:22); cloud and smoke (Isa. 4:5); north and south (Ps. 89:12); salvation and righteousness (Isa. 45:8); speech (Isa. 57:19); darkness (Isa. 45:7); wind (Amos 4:13); and a new heart (Ps. 51:10). A careful study of the passages where *bara‹* occurs shows that in the few nonpoetic uses (primarily in Genesis), the writer uses scientifically precise language to demonstrate that God brought the object or concept into being from previously nonexistent material.

Especially striking is the use of *bara‹* in Isaiah 40-65 . Out of 49 occurrences of the verb in the Old Testament, 20 are in these chapters. Because Isaiah writes prophetically to the Jews in Exile, he speaks words of comfort based upon God’s past benefits and blessings to His people. Isaiah especially wants to show that, since Yahweh is the Creator, He is able to deliver His people from captivity. The God of Israel has created all things: “I have made [*›asah*] the earth, and created [*bara‹*] man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded” (Isa. 45:12). The gods of Babylon are impotent nonentities (Isa. 44:12-20 ; 46:1-7), and so Israel can expect God to triumph by effecting a new creation (43:16-21 ; 65:17-25).

Though a precisely correct technical term to suggest cosmic, material creation

from nothing, *bara‹* is a rich theological vehicle for communicating the sovereign power of God, who originates and regulates all things to His glory. *qanah* (7069), “to get, acquire, earn.” These basic meanings are dominant in the Old Testament, but

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certain poetic passages have long suggested that this verb means “create.” In Gen. 14:19 , Melchizedek blessed Abram and said: “Blessed be Abram by God Most High, maker [KJV , “possessor”] of heaven and earth” (RSV). Gen. 14:22 repeats this divine epithet. Deut. 32:6 makes this meaning certain in that *qanah* is parallel to *›asah* , “to make”: “Is he not your father, who created (*qanah*) you, who made (*›asah*) you and established (*kun*) you?” (RSV). Ps. 78:54 ; 139:13 ; and Prov. 8:22-23 also suggest the idea of creation.

The cognate languages usually follow the Hebrew in the basic meaning of “to get, acquire.” Ugaritic, however, attests the meaning “create.” In fact, *qny* is the primary Ugaritic term to express creation. The close relationship of Hebrew and Ugaritic and the contextual meaning of *qanah* as “create” in the Old Testament passages cited above argue for the use of *qanah* as a synonym for “create” along with *bara‹* , *›asah* , and *yatsar* .

›asah (6213), “to create, do, make.” This verb, which occurs over 2600 times in the Old Testament, is used as a synonym for “create” only about 60 times. There is nothing inherent in the word to indicate the nature of the creation involved; it is only when *›asah* is parallel to *bara‹* that we can be sure that it implies creation.

Unfortunately, the word is not attested in cognate languages contemporary with the Old Testament, and its etymology is unclear. Because *›asah* describes the most common of human (and divine) activities, it is ill-suited to communicate theological meaning—except where it is used with *bara‹* or other terms whose technical meanings are clearly established.

The most instructive occurrences of *›asah* are in the early chapters of Genesis. Gen. 1:1 uses the verb *bara‹* to introduce the Creation account, and Gen. 1:7 speaks of its detailed execution: “And God made [*›asah*] the firmament….” Whether or not the firmament was made of existing material cannot be determined, since the passage uses only *›asah* . But it is clear that the verb expresses creation, since it is used in that context and follows the technical word *bara‹* . The same can be said of other verses in Genesis: 1:16 (the lights

of heaven); 1:25 , 3:1 (the animals); 1:31 ; 2:2 (all his work); and 6:6 (man). In Gen. 1:26-27 , however, *›asah* must mean creation from nothing, since it is used as a synonym for *bara‹* . The text reads, “Let us make [*›asah*] man in our image, after our likeness.… So God created [*bara‹*] man in his own image.…” Similarly, Gen. 2:4 states: “These are the generations of the heavens and of the earth when they were created [*bara‹*], in the day that the Lord God made [*›asah*] the earth and the heavens.” Finally, Gen. 5:1 equates the two as follows: “In the day that God created [*bara‹*] man, in the likeness of God made [*›asah*] he him.” The unusual juxtaposition of *bara‹* and *›asah* in Gen. 2:3 refers to the totality of creation, which God had “created” by “making.”

It is unwarranted to overly refine the meaning of *›asah* to suggest that it means creation from something, as opposed to creation from nothing. Only context can determine its special nuance. It can mean either, depending upon the situation.

TO CRY

tsa›aq (6817), “to cry, cry out, call.” Found in both biblical and modern Hebrew, this word has the sense of “to shout, yell.” The word is a close parallel to the very similar sounding word, *za›aq* , also translated “to cry.” The verb *tsa›aq* is found about 55 times in the Hebrew Old Testament. The word occurs for the first time in Gen. 4:10 : “The voice of thy brother’s blood *crieth* unto me from the ground.”

This word is often used in the sense of “crying out” for help. Sometimes it is man “crying out” to man: “… The people cried to Pharaoh for bread …” (Gen. 41:55). More often it is man “crying” to God for help: “… And the children of Israel cried out unto the Lord” (Exod. 14:10). The prophets always spoke sarcastically of those who worship idols: “… One shall cry unto him, yet can he not answer …” (Isa. 46:7). This word is frequently used to express “distress” or “need”: “… He cried with a great and exceeding bitter cry …” (Gen. 27:34).
za›aq (2199), “to cry, cry out, call.” This term is found throughout the history of the Hebrew language, including modern Hebrew. The word occurs

approximately 70 times in the Hebrew Old Testament. Its first occurrence is in the record of the suffering of the Israelite bondage in Egypt: "… And the children of Israel sighed by reason of the bondage, and they cried [for help] …" (Exod. 2:23).

Za›aq is perhaps most frequently used to indicate the "crying out" for aid in time of emergency,

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especially “crying out” for divine aid. God often heard this “cry” for help in the time of the judges, as Israel found itself in trouble because of its backsliding (Judg. 3:9 , 15 ; 6:7 ; 10:10). The word is used also in appeals to pagan gods (Judg. 10:14 ; Jer. 11:12 ; Jonah 1:5). That *za›aq* means more than a normal speaking volume is indicated in appeals to the king (2 Sam. 19:28).

The word may imply a “crying out” in distress (1 Sam. 4:13), a “cry” of horror (1 Sam. 5:10), or a “cry” of sorrow (2 Sam. 13:19). Used figuratively, it is said that “the stone shall cry out of the wall” (Hab. 2:11) of a house that is built by means of evil gain.

CUBIT

‹ammah (520), “cubit.” This word has cognates in Akkadian, Ugaritic, and Aramaic. It appears about 245 times in biblical Hebrew and in all periods, but especially in Exod. 25 - 27 ; 37-38 (specifications of the tabernacle); 1 Kings 6-7 (the specifications of Solomon’s temple and palace); and Ezek. 40-43 (the specifications of Ezekiel’s temple).

In one passage, *‹ammah* means “pivot”: “And the posts [literally, “sockets”] of the door moved at the voice of him that cried …” (Isa. 6:4).

In almost every other occurrence, the word means “cubit,” the primary unit of linear measurement in the Old Testament. Some scholars maintain that Israel’s system of linear measurement was primarily based on the Egyptian system. In view of the history of Israel, this is a reasonable position. A “cubit” ordinarily was the distance from one’s elbow to the tip of the middle finger. Since this distance varied from individual to individual, the “cubit” was a rather imprecise measurement. Yet the first appearance of *‹ammah* (Gen. 6:15) refers to the measurement of Noah’s ark, which implies that the word must refer to a more precise length than the ordinary “cubit.”

There was an official “cubit” in Egypt. In fact, there were both a shorter

“cubit” (17.6 inches) and a longer “cubit” (20.65 inches). The Siloam inscription states that the Siloam tunnel was 1,200 “cubits” long. This divided by its measurement in feet (1,749) demonstrates that as late as Hezekiah’s day (cf. 2 Chron. 32:4) the “cubit” was about 17.5 inches or the shorter Egyptian cubit. Ezekiel probably used the Babylonian “cubit” in describing the temple. The Egyptian shorter cubit is only about three inches shorter than the longer cubit; on the other hand, the Babylonian shorter cubit was about four-fifths the length of the official royal “cubit,” about a handbreadth shorter: “And behold a wall on the outside of the house round about, and in the man’s hand a measuring reed of six cubits long by the cubit and a handbreadth …” (Ezek. 40:5). In other words, it was the width of seven palms rather than six.

TO CURSE

A. Verbs.

qalal (7043), “to be trifling, light, swift; to curse.” This wide-ranging word is found in both ancient and modern Hebrew, in ancient Akkadian, and (according to some) in ancient Ugaritic. The word occurs about 82 times in the Hebrew Old Testament. As will be seen, its various nuances grow out of the basic idea of being “trifling” or “light,” with somewhat negative connotations involved.

Qalal is found for the first time in Gen. 8:8 : “… To see if the waters had subsided …” (RSV). Other English versions translate: “abated” (KJV , NASB); “dried up” (JB); “had lessened” (NEB); “had gone down” (TEV). All of these terms indicate a lessening of what had existed.

The idea of “to be swift” is expressed in the Hebrew comparative form. So, Saul and Jonathan “were swifter than eagles” (2 Sam. 1:23 — literally, “more than eagles they were light”). A similar idea is expressed in 1 Sam. 18:23 : “And David said, Seemeth it to you a light thing to a king’s son-in-law …?”

Qalal frequently includes the idea of “cursing” or “making little or contemptible”: “And he that curseth [belittles] his father, or his mother, shall surely be put to death” (Exod. 21:17). “To curse” had the meaning of an

“oath” when related to one’s gods: “And the Philistine cursed David by his gods” (1 Sam. 17:43). The negative aspect of “non-blessing” was expressed by the passive form: “… The sinner being a hundred years old shall be accursed [by death]” (Isa. 65:20). Similar usage is reflected in: “… Their portion is cursed in the earth …” (Job 24:18).

The causative form of the verb sometimes expressed the idea of “lightening, lifting a weight”: “…

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day and extends at least to the return of Christ. Compare Gen. 2:4 : “These are the generations of the heavens and of the earth when they were created, in the day [*beyom*] that the Lord God made the earth and the heavens.…” Here “day” refers to the entire period envisioned in the first six days of creation. Another nuance appears in Gen. 2:17 , where the word represents a “point of time” or “a moment”: “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day [*beyom*] that thou eatest thereof thou shalt surely die.” Finally, when used in the plural, the word may represent “year”: “Thou shalt therefore keep this ordinance in his season from year to year [*yamim*]” (Exod. 13:10).

There are several other special nuances of *yom* when it is used with various prepositions. First, when used with *ke* (“as,” “like”), it can connote “first”: “And Jacob said, Sell me this day [first] thy birthright” (Gen. 25:31). It may also mean “one day,” or “about this day”: “And it came to pass about this time, that Joseph went into the house to do his business …” (Gen. 39:11). On Joseph’s lips, the phrase connotes “this present result” (literally, “as it is this day”): “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (Gen. 50:20). Adonijah used this same phrase to represent “today”: “Let king Solomon swear unto me today that he will not slay his servant …” (1 Kings 1:51). Yet another nuance appears in 1 Sam. 9:13 : “Now therefore get you up; for about this time ye shall find him.” When used with the definite article *ha* , the noun may mean “today” (as it does in Gen. 4:14) or refer to some particular “day” (1 Sam. 1:4) and the “daytime” (Neh. 4:16).

The first biblical occurrence of *yom* is found in Gen. 1:5 : “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” The second use introduces one of the most debated occurrences of the word, which is the duration of the days of creation. Perhaps the most frequently heard explanations are that these “days” are 24 hours long, indefinitely long (i.e., eras of time), or logical rather than temporal categories (i.e., they depict theological categories rather than periods of time).

The “day of the Lord” is used to denote both the end of the age (eschatologically) or some occurrence during the present age (non-eschatologically). It may be a day of either judgment or blessing, or both (cf. Isa. 2).

It is noteworthy that Hebrew people did not divide the period of daylight into regular hourly periods, whereas nighttime was divided into three watches (Exod. 14:24 ; Judg. 7:19). The beginning of a “day” is sometimes said to be dusk (Esth. 4:16) and sometimes dawn (Deut. 28:66-67).

TO DEAL OUT, DEAL WITH

gamal (1580), “to deal out, deal with, wean, ripen.” Found in both biblical and modern Hebrew, this word occurs 35 times in the Hebrew Old Testament. While the basic meaning of the word is “to deal out, with,” the wide range of meaning can be seen in its first occurrence in the biblical text: “And the child grew, and was weaned …” (Gen. 21:8).

Gamal is used most frequently in the sense of “to deal out to,” such as in Prov. 31:12 : “She will do him good and not evil.…” The word is used twice in 1 Sam. 24:17 : “… Thou hast rewarded me good, whereas I have rewarded thee evil.” The psalmist rejoices and sings to the Lord “because he hath dealt bountifully with me” (Ps. 13:6). This word can express ripening of grapes (Isa. 18:5) or bearing ripe almonds (Num. 17:8).

DEATH

mawet (4194), “death.” This word appears 150 times in the Old Testament. The word *mawet* occurs frequently as an antonym of *hayyim* (“life”): “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live …” (Deut. 30:19). In the poetic language, *mawet* is used more often than in the historical books: Job-Proverbs (about 60 times), Joshua-Esther (about 40 times); but in the major prophets only about 25 times.

“Death” is the natural end of human life on this earth; it is an aspect of God’s

judgment on man: “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). Hence all men die: “If these men die the common death of all men …

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then the Lord hath not sent me” (Num. 16:29). The Old Testament uses “death” in phrases such as “the day of death” (Gen. 27:2) and “the year of death” (Isa. 6:1), or to mark an event as occurring before (Gen. 27:7 , 10) or after (Gen. 26:18) someone’s passing away.

“Death” may also come upon someone in a violent manner, as an execution of justice: “And if a man have committed a sin worthy of death and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree …” (Deut. 21:22-23). Saul declared David to be a “son of death” because he intended to have David killed (1 Sam. 20:31 ; cf. Prov. 16:14). In one of his experiences, David composed a psalm expressing how close an encounter he had had with death: “When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me” (2 Sam. 22:5-6 ; cf. Ps. 18:5-6). Isaiah predicted the Suffering Servant was to die a violent death: “And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth” (Isa. 53:9).

Associated with the meaning of “death” is the meaning of “death by a plague.” In a besieged city with unsanitary conditions, pestilence would quickly reduce the weakened population. Jeremiah alludes to this type of death as God’s judgment on Egypt (43:11); note that “death” refers here to “death of famine and pestilence.” Lamentations describes the situation of Jerusalem before its fall: “… Abroad the sword bereaveth, at home there is as death” (Lam. 1:20 ; cf. also Jer. 21:8-9).

Finally, the word *mawet* denotes the “realm of the dead” or *che›ol.* This place of death has gates (Ps. 9:13 ; 107:18) and chambers (Prov. 7:27); the path of the wicked leads to this abode (Prov. 5:5).

Isaiah expected “death” to be ended when the Lord’s full kingship would be established: “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away

from off all the earth: for the Lord hath spoken it" (Isa. 25:8). Paul argued on the basis of Jesus' resurrection that this event had already taken place (1 Cor. 15:54), but John looked forward to the hope of the resurrection when God would wipe away our tears (Rev. 21:4).

Temutah means "death." One occurrence is in Ps. 79:11 : "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die [literally, sons of death]" (cf. Ps. 102:20).

Mamot refers to "death." *Mamot* appears in Jer. 16:4 : "They shall die of grievous deaths …" (cf. Ezek. 28:8).

DECEIT

shawʿ (7723), "deceit; deception; malice; falsity; vanity; emptiness." The 53 occurrences of *shawʿ* are primarily in poetry.

The basic meaning of this word is "deceit" or "deception," "malice," and "falsehood." This meaning emerges when *shawʿ* is used in a legal context: "Put not thine hand with the wicked to be an *unrighteous* witness" (Exod. 23:1). Used in cultic contexts, the word bears these same overtones but may be rendered variously. For example, in Ps. 31:6 the word may be rendered "vain" (KJV , "lying"), in the sense of "deceitful" (cf. Ezek. 12:24). Eliphaz described the ungodly as those who trust in "emptiness" or "deception," though they gain nothing but emptiness as a reward for that trust (Job 15:31).

TO DELIVER

A. Verbs.

natan (5414), "to deliver, give, place, set up, lay, make, do." This verb occurs in the different Semitic languages in somewhat different forms. The form *natan* occurs not only in Aramaic (including in the Bible) and in Hebrew (in all periods). The related forms *nadanu* (Akkadian) and *yatan* (Phoenician) are also attested. These verbs occur about 2,010 times in the Bible.

First, *natan* represents the action by which something is set going or actuated. Achsah asked her father Caleb to “give” her a blessing, such as a tract of land with abundant water, as her dowry; she wanted him to “transfer” it from his possession to hers (Josh. 15:19). There is a technical use of this verb without an object: Moses instructs Israel to “give” generously to the man in desperate need (Deut. 15:10). In some instances, *natan* can mean to “send forth,” as in “sending forth” a fragrance (Song of Sol. 1:12).

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B. Nouns.

yeshu›sh (3444), “deliverance.” This noun appears 78 times in the Old Testament, predominantly in the Book of Psalms (45 times) and Isaiah (19 times). The first occurrence is in Jacob’s last words: “I have waited for thy salvation, O Lord” (Gen. 49:18).

“Salvation” in the Old Testament is not understood as a salvation from sin, since the word denotes broadly anything from which “deliverance” must be sought: distress, war, servitude, or enemies. There are both human and divine deliverers, but the word *yeshu›sh* rarely refers to human “deliverance.” A couple of exceptions are when Jonathan brought respite to the Israelites from the Philistine pressure (1 Sam. 14:45), and when Joab and his men were to help one another in battle (2 Sam. 10:11). “Deliverance” is generally used with God as the subject. He is known as the salvation of His people: “But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation” (Deut. 32:15 ; cf. Isa. 12:2). He worked many wonders in behalf of His people: “O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath [worked salvation for him]” (Ps. 98:1).

Yeshu›ah occurs either in the context of rejoicing (Ps. 9:14) or in the context of a prayer for “deliverance”: “But I am poor and sorrowful: let thy salvation, O God, set me up on high” (Ps. 69:29).

Habakkuk portrays the Lord’s riding on chariots of salvation (3:8) to deliver His people from their oppressors. The worst reproach that could be made against a person was that God did not come to his rescue: “Many there be which say of my soul, there is no help for him in God [literally, “he has no deliverance in God”]” (Ps. 3:2).

Many personal names contain a form of the root, such as *Joshua* (“the Lord is help”), *Isaiah* (“the Lord is help”), and *Jesus* (a Greek form of *yeshu›ah*).

yesha› (3468), “deliverance.” This noun appears 36 times in the Old Testament. One appearance is in Ps. 50:23 : “Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.”
teshu›ah (8668), “deliverance.” *Tesu›ah* occurs 34 times. One example is Isa. 45:17 : “But Israel shall be saved in the Lord with an everlasting *salvation:* ye shall not be ashamed nor confounded world without end.”

The Septuagint translations are: *soteria* and *soterion* (“salvation; preservation; deliverance”) and *soter* (“savior; deliverer”). The KJV gives these translations: “salvation; deliverance; help.”

TO DEPART

naca› (5265), “to journey, depart, set out march.” Found throughout the development of the Hebrew language, this root is also found in ancient Akkadian. The word is used nearly 150 times in the Hebrew Bible. It occurs for the first time in Gen. 11:2 , where *naca›* refers to the “migration” (RSV) of people to the area of Babylon. It is probably the most common term in the Old Testament referring to the movement of clans and tribes. Indeed, the word is used almost 90 times in the Book of Numbers alone, since this book records the “journeying” of the people of Israel from Sinai to Canaan.

This word has the basic meaning of “pulling up” tent pegs (Isa. 33:20) in preparation for “moving” one’s tent and property to another place; thus it lends itself naturally to the general term of “traveling” or “journeying.” Samson is said to have “pulled up” the city gate and posts (Judg. 16:3), as well as the pin on the weaver’s loom (Judg. 16:14). *Naca›* is used to describe the “movement” of the angel of God and the pillar of cloud as they came between Israel and the pursuing Egyptians at the Sea of Reeds (Exod. 14:19). In Num. 11:31 , the word refers to the “springing up” (NEB) of the wind that brought the quail to feed the Israelites in the wilderness.

Naca› lends itself to a wide range of renderings, depending upon the context.

TO BE DESOLATE

shamem (8074), “to be desolate, astonished, appalled, devastated, ravaged.” This verb is found in both biblical and modern Hebrew. It occurs approximately 90 times in the text of the Hebrew Old Testament. *Shamem* does not occur until Lev. 26:22 : “Your high ways shall be desolate.” Interestingly, the

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word occurs 25 times in the Book of Ezekiel alone, which may reflect either Ezekiel's times or (more likely) his personality.

Just how the meanings "be desolate," "be astonished," and "be appalled" are to be connected with each other is not clear. In some instances, the translator must make a subjective choice. For example, after being raped by her half-brother, Tamar is said to have remained in her brother Absalom's house, "desolate" (2 Sam. 13:20). However, she surely was "appalled" at what Amnon had done. Also, the traditional expression, "to be desolated," sometimes means much the same as "to be destroyed" (cf. Amos 7:9 ; Ezek. 6:4).

Shamem often expresses the idea of to "devastate" or "ravage": "I will destroy her vines" (Hos. 2:12). What one sees sometimes is so horrible that it "horrifies" or "appalls": "Mark me, and be astonished, and lay your hand upon your mouth [i.e., be speechless]" (Job 21:5).

TO DESPISE

ma‹ac (3988), "to reject, refuse, despise." This verb is common in both biblical and modern Hebrew. It occurs about 75 times in the Hebrew Old Testament and is found for the first time in Lev. 26:15 : "… If ye shall despise [RSV , "spurn"] my statutes.…"

God will not force man to do His will, so He sometimes must "reject" him: "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me …" (Hos. 4:6). Although God had chosen Saul to be king, Saul's response caused a change in God's attitude: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:23). As a creature of free choice, man may "reject" God: "… Ye have despised the Lord which is among you" (Num. 11:20). At the same time, man may "reject" evil (Isa. 7:15 - 16)When the things that God requires are done with the wrong motives or attitudes, God "de-spised his actions: "I hate, I despise your feast days …" (Amos 5:21

). Purity of heart and attitude are more important to God than perfection and beauty of ritual.

TO DESTROY

shamad (8045), “to destroy, annihilate, exterminate.” This biblical word occurs also in modern Hebrew, with the root having the connotation of “religious persecution” or “forced conversion.” *Shamad* is found 90 times in the Hebrew Old Testament, the first time in Gen. 34:30 : “I shall be destroyed.”

This word always expresses complete “destruction” or “annihilation.” While the word is often used to express literal “destruction” of people (Deut. 2:12 ; Judg. 21:16), *shamad* frequently is part of an open threat or warning given to the people of Israel, promising “destruction” if they forsake God for idols (cf. Deut. 4:25-26). This word also expresses the complete “destruction” of the pagan high places (Hos. 10:8) of Baal and his images (2 Kings 10:28). When God wants to completely “destroy,” He will sweep “with the [broom] of destruction” (Isa. 14:23).
shachat (7843), “to corrupt, spoil, ruin, mar, destroy.” Used primarily in biblical Hebrew, this word has cognate forms in a few other Semitic languages such as Aramaic and Ethiopic. It is used about 150 times in the Hebrew Bible and is found first in Gen. 6 where it is used 4 times in reference to the “corruption” that prompted God to bring the Flood upon the earth (Gen. 6:11-12 , 17).

Anything that is good can be “corrupted” or “spoiled,” such as Jeremiah’s loincloth (Jer. 13:7), a vineyard (Jer. 12:10), cities (Gen. 13:10), and a temple (Lam. 2:6). *Shachat* has the meaning of “to waste” when used of words that are inappropriately spoken (Prov. 23:8). In its participial form, the word is used to describe a “ravening lion” (Jer. 2:30 , RSV) and the “destroying angel” (1 Chron. 21:15). The word is used as a symbol for a trap in Jer. 5:26 . *Shachat* is used frequently by the prophets in the sense of “to corrupt morally” (Isa. 1:4 ; Ezek. 23:11 ; Zeph. 3:7).

TO DEVISE

chashab (2803), “to think, account, reckon, devise, plan.” This word is found throughout the historical development of Hebrew and Aramaic. Found at least 120 times in the Hebrew Bible, *chashab* occurs in the text for the first time in Gen. 15:6 , where it was said of Abraham: “He believed the Lord; and he reckoned it to him as righteousness” (RSV). Here the term has the meaning of “to be imputed.”

Frequently used in the ordinary sense of “thinking,” or the normal thought processes (Isa. 10:7 ; 53:4 ;

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Mal. 3:16), *chashab* also is used in the sense of “devising evil plans” (Gen. 50:20 ; Jer. 48:2). The word refers to craftsmen “inventing” instruments of music, artistic objects, and weapons of war (Exod. 31:4 ; 2 Chron. 26:15 ; Amos 6:5).

TO DIE

mut (4191), “to die, kill.” This verb occurs in all Semitic languages (including biblical Aramaic) from the earliest times, and in Egyptian. The verb occurs about 850 times in biblical Hebrew and in all periods. Essentially, *mut* means to “lose one’s life.” The word is used of physical “death,” with reference to both man and beast. Gen. 5:5 records that Adam lived “nine hundred and thirty years: and he died.” Jacob explains to Esau that, were his livestock to be driven too hard (fast), the young among them would “die” (Gen. 33:13). At one point, this verb is also used to refer to the stump of a plant (Job 14:8). Occasionally, *mut* is used figuratively of land (Gen. 47:19) or wisdom (Job 12:2). Then, too, there is the unique hyperbolic expression that Nabal’s heart had “died” within him, indicating that he was overcome with great fear (1 Sam. 25:37).

In an intensive stem, this root is used of the last act inflicted upon one who is already near death. Thus Abimelech, his head having been cracked by a millstone, asked his armor-bearer to “kill” him (Judg. 9:54). In the usual causative stem, this verb can mean “to cause to die” or “to kill”; God is the one who “puts to death” and gives life (Deut. 32:39). Usually, both the subject and object of this usage are personal, although there are exceptions—as when the Philistines personified the ark of the covenant, urging its removal so it would not “kill” them (1 Sam. 5:11). Death in this sense may also be inflicted by animals (Exod. 21:29). This word describes “putting to death” in the broadest sense, including war and judicial sentences of execution (Josh. 10:26).

God is clearly the ultimate Ruler of life and death (cf. Deut. 32:39). This idea is especially clear in the Creation account, in which God tells man that he will

surely die if he eats of the forbidden fruit (Gen. 2:17 —the first occurrence of the verb). Apparently there was no death before this time. When the serpent questioned Eve, she associated disobedience with death (Gen. 3:3). The serpent repeated God's words, but negated them (Gen. 3:4). When Adam and Eve ate of the fruit, both spiritual and physical death came upon Adam and Eve and their descendants (cf. Rom. 5:12). They experienced spiritual death immediately, resulting in their shame and their attempt to cover their nakedness (Gen. 3:7). Sin and/or the presence of spiritual death required a covering, but man's provision was inadequate; so God made a perfect covering in the form of a promised redeemer (Gen. 3:15) and a typological covering of animal skins (Gen. 3:21).

TO DISCERN

nakar (5234), "to discern, regard, recognize, pay attention to, be acquainted with." This verb is found in both ancient and modern Hebrew. It occurs approximately 50 times in the Hebrew Old Testament. The first time *nakar* is used is in Gen. 27:23 .

The basic meaning of the term is a "physical apprehension," whether through sight, touch, or hearing. Darkness sometimes makes "recognition" impossible (Ruth 3:14). People are often "recognized" by their voices (Judg. 18:3). *Nakar* sometimes has the meaning of "pay attention to," a special kind of "recognition": "Blessed be the man who took notice of you" (Ruth 2:19 , RSV , KJV , "did take knowledge of"). This verb can mean "to be acquainted with," a kind of intellectual awareness: "… Neither shall his place know him any more" (Job 7:10 ; cf. Ps. 103:16). The sense of "to distinguish" is seen in Ezra 3:13 : "… The people could not discern the noise of the shout of joy from the noise of the weeping of the people.…"

TO BE DISMAYED

chatat (2865), "to be dismayed, shattered, broken, terrified." Used primarily in the Hebrew Old Testament, this verb has been identified in ancient Akkadian and Ugaritic texts by some scholars. The word is used

approximately 50 times in the Hebrew Old Testament and occurs for the first time in Deut. 1:21 as Moses challenged Israel: “Do not fear or be dismayed” (RSV , NEB , “afraid”; KJV , JB , “discouraged”). As here, *chatat* is often used in parallelism with the Hebrew term for “fear” (cf. Deut. 31:8 ; Josh. 8:1 ; 1 Sam. 17:11). Similarly, *chatat* is frequently used in parallelism with “to be ashamed” (Isa.

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20:5 ; Jer. 8:9).

An interesting figurative use of the word is found in Jer. 14:4 , where the ground “is dismayed [KJV , “chapt”], for there was no rain.” The meaning “to be shattered” is usually employed in a figurative sense, as with reference to the nations coming under God’s judgment (Isa. 7:8 ; 30:31). The coming Messiah is to “shatter” or “break” the power of all His enemies (Isa. 9:4).

DISTRESS

A. Nouns.

tsarah (6869), “distress; straits.” The 70 appearances of *tsarah* occur in all periods of biblical literature, although most occurrences are in poetry (poetical, prophetical, and wisdom literature). *tsarah* means “straits” or “distress” in a psychological or spiritual sense, which is its meaning in Gen. 42:21 (the first occurrence): “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear….”
tsar (6862), “distress.” This word also occurs mostly in poetry. In Prov. 24:10 , *tsar* means “scarcity” or the “distress” caused by scarcity. The emphasis of the noun is sometimes on the feeling of “dismay” arising from a distressful situation (Job 7:11). In this usage the word *tsar* represents a psychological or spiritual status. In Isa. 5:30 , the word describes conditions that cause distress: “… If one look unto the land, behold darkness and *sorrow* …” (cf. Isa. 30:20). This nuance appears to be the most frequent use represented by *tsar.*

B. Verb.

tsarar (6887), “to wrap, tie up, be narrow, be distressed, be in pangs of birth.” This verb, which appears in the Old Testament 54 times, has cognates in Aramaic, Syriac, Akkadian, and Arabic. In Judg. 11:7 , the word carries the meaning of “to be in distress.”

C. Adjective.

tsar (6862), “narrow.” *Tsar* describes a space as “narrow” and easily blocked by a single person (Num. 22:26).

TO DIVIDE

A. Verb.

chalaq (2505), “to divide, share, plunder, assign, distribute.” Used throughout the history of Hebrew, this verb is probably reflected in the ancient Akkadian term for “field” i.e., that which is divided. The word is found approximately 60 times in the Hebrew Old Testament; it appears for the first time in Gen. 14:15 , where it is said that Abram “divided his forces” (RSV) as he rescued his nephew Lot from the enemy. Apparently, Abram was “assigning” different responsibilities to his troops as part of his strategy. The sense of “dividing” or “allotting” is found in Deut. 4:19 , where the sun, moon, and stars are said to have been “allotted” to all peoples by God. A similar use is seen in Deut. 29:26 , where God is said not to have “allotted” false gods to His people.

Chalaq is used in the legal sense of “sharing” an inheritance in Prov. 17:2 . The word is used three times in reference to “sharing” the spoils of war in 1 Sam. 30:24 .

This verb describes the “division” of the people of Israel, as one half followed Tibni and the other half followed Omri (1 Kings 16:21). The word *chalaq* is also important in the description of the “dividing” of the land of Canaan among the various tribes and clans (Num. 26:52-55).

B. Noun.

cheleq (2506), “portion; territory.” The noun form of *chalaq* is used often in the biblical text. It has a variety of meanings, such as “booty” of war (Gen. 14:24), a “portion” of food (Lev. 6:17), a “tract” of land (Josh. 18:5), a spiritual “possession” or blessing (Ps. 73:26), and a chosen “pattern” or “life-

style” (Ps. 50:18).

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TO DIVINE, PRACTICE DIVINATION

qacam (7080), “to divine, practice divination.” Cognates of this word appear in late Aramaic, Coptic, Syriac, Mandean, Ethiopic, Palmyran, and Arabic. This root appears 31 times in biblical Hebrew: 11 times as a verb, 9 times as a participle, and 11 times as a noun.

Divination was a pagan parallel to prophesying: “There shall not be found among you anyone who makes his son or daughter pass through the fire, one who uses divination.… For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you the Lord your God has not allowed you to do so. The Lord your God will raise up for you a prophet like me from among you, from your countrymen; you shall listen to him” (Deut. 18:10 , 14-15 —first occurrence.)

Qacam is a seeking after the will of the gods, in an effort to learn their future action or divine blessing on some proposed future action (Josh. 13:22). It seems probable that the diviners conversed with demons (1 Cor. 10:20).

The practice of divination might involve offering sacrifices to the deity on an altar (Num. 23:1ff .). It might also involve the use of a hole in the ground, through which the diviner spoke to the spirits of the dead (1 Sam. 28:8). At other times, a diviner might shake arrows, consult with household idols, or study the livers of dead animals (Ezek. 21:21).

Divination was one of man’s attempts to know and control the world and the future, apart from the true God. It was the opposite of true prophecy, which essentially is submission to God’s sovereignty (Deut. 18:14).

Perhaps the most perplexing uses of this word occur in Num. 22-23 and Prov. 16:10 , where it seems to be an equivalent of prophecy. Balaam was well-known among the pagans as a diviner; at the same time, he recognized Yahweh as his God (Num. 22:18). He accepted money for his services and probably was not beyond adjusting the message to please his clients. This

would explain why God, being angry, confronted him (Num. 22:22ff .), even though God had told him to accept the commission and go with his escort (22:20). It appears that Balaam was resolved to please his clients. Once that resolve was changed to submission, God sent him on his journey (22:35).

TO DO GOOD

A. Verb.

yatab (3190), “to be good, do well, be glad, please, do good.” This word is found in various Semitic languages, and is very common in Hebrew, both ancient and modern. *Yatab* is found approximately 100 times in biblical Hebrew. This verbal form is found first in the story of Cain and Abel, where it is used twice in one verse: “If you *do well* , will not your countenance be lifted up? And if you do not *do well* , sin is crouching at the door” (Gen. 4:7 , NASB). Among other nuances of the verb are “to deal well” (E xod. 1:20), “to play [a musical instrument] well” (1 Sam. 16:17), “to adornmake beautiful” (2 Kings 9:30), and “to inquire diligently” (Deut. 17:4).

B. Adjective.

tob (2896), “good.” This word occurs some 500 times in the Bible. Its first occurrence is in Gen. 1:4 : “God saw that the light was good” (NASB). God appraises each day’s creative work as being “good,” climaxing it with a “very good” on the sixth day (Gen. 1:31).

As a positive term, the word is used to express many nuances of that which is “good,” such as a “glad” heart (Judg. 18:20), “pleasing” words (Gen. 34:18), and a “cheerful” face (Prov. 15:13).

DOORWAY

A. Noun.

petach (6607), “doorway; opening; entrance; gate.” This word appears 164

times in biblical Hebrew and in all periods.

Petach basically represents the “opening through which one enters a building, tent, tower (fortress), or city.” Abraham was sitting at the “doorway” of his tent in the heat of the day when his three heavenly

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visitors appeared (Gen. 18:1). Lot met the men of Sodom at the "doorway" of his home, having shut the door behind him (Gen. 19:6). Larger buildings had larger entryways, so in Gen. 43:19 *petach* may be rendered by the more general word, "entrance." In Gen. 38:14 , *petach* may be translated "gateway": Tamar "sat in the gateway [KJV , "open place"]." Thus a *petach* was both a place to sit (a location) and an opening for entry (a passageway): "… And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the *door* at the *entering in* of the tabernacle …" (Exod. 35:15).

There are a few notable special uses of *petach.* The word normally refers to a part of the intended construction plans of a dwelling, housing, or building; but in Ezek. 8:8 it represents an "entrance" not included in the original design of the building: "… When I had digged in the wall, behold a door." This is clearly not a doorway. This word may be used of a cave's "opening," as when Elijah heard the gentle blowing that signified the end of a violent natural phenomenon: "… He wrapped his face in his mantle, and went out, and stood in the entering in of the cave" (1 Kings 19:13). In the plural form, *petach* sometimes represents the "city gates" themselves: "And her [Zion's] gates shall lament and mourn …" (Isa. 3:26). This form of the word is used as a figure for one's lips; in Mic. 7:5 , for example, the prophet mourns the low morality of his people and advises his hearers to trust no one, telling them to guard their lips (literally, the "openings" of their mouths).

In its first biblical occurrence, *petach* is used figuratively. The heart of men is depicted as a house or building with the Devil crouching at the "entrance," ready to subdue it utterly and destroy its occupant (Gen. 4:7).

B. Verb.

palach (6605), "to open." This verb, which appears 132 times in the Old Testament, has attested cognates in Ugaritic, Akkadian, Arabic, and Ethiopic. The first occurrence is in Gen. 7:11 .

Although the basic meaning of *patach* is “to open,” the word is extended to mean “to cause to flow,” “to offer for sale,” “to conquer,” “to surrender,” “to draw a sword,” “to solve [a riddle],” “to free.” In association with *min* , the word becomes “to deprive of.”

DREAM

A.Noun. *chalom* (2472), “dream.” This noun appears about 65 times and in all periods of biblical Hebrew. The word means “dream.” It is used of the ordinary dreams of sleep: “Then thou scarest me with dreams, and terrifiest me through visions …” (Job 7:14). The most significant use of this word, however, is with reference to prophetic “dreams” and/or “visions.” Both true and false prophets claimed to communicate with God by these dreams and visions. Perhaps the classical passage using the word in this sense is Deut. 13:1ff .: “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass.…” This sense, that a dream is a means of revelation, appears in the first biblical occurrence of *chalom* (or *chalom*): “But God came to Abimelech in a dream by night …” (Gen. 20:3).

B. Verb.

chalam (2492), “to become healthy or strong; to dream.” This verb, which appears 27 times in the Old Testament, has cognates in Ugaritic, Aramaic, Syriac, Coptic, Arabic, and Ethiopic. The meaning, “to become healthy,” applies only to animals though “to dream” is used of human dreams. Gen. 28:12 , the first occurrence, tells how Jacob “dreamed” that he beheld a ladder to heaven.

TO DRINK

shatah (8354), “to drink.” This verb appears in nearly every Semitic language, although in biblical Aramaic it is not attested as a verb (the noun form *michetteh* does appear). Biblical Hebrew attests *shatah*

at every period and about 215 times.

This verb primarily means “to drink” or “to consume a liquid,” and is used of inanimate subjects, as well as of persons or animals. The verb *shaqah,* which is closely related to *shatah* in meaning, often appears both with animate and inanimate subjects. The first occurrence of *shatah* reports that Noah

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“drank of the wine, and was drunken” (Gen. 9:21). Animals also “drink”: “I will draw water for thy camels also, until they have done drinking” (Gen. 24:19). God says He does not “drink the blood of goats” (Ps. 50:13).

“To drink a cup” is a metaphor for consuming all that a cup may contain (Isa. 51:17). Not only liquids may be drunk, since *shatah* is used figuratively of “drinking” iniquity: “How much more abominable and filthy is man, which drinketh iniquity like water?” (Job 15:16). Only infrequently is this verb used of inanimate subjects, as in Deut. 11:11 : “But the land, whither ye go to possess it … drinketh water of the rain of heaven.…”

Shatah may also be used of the initial act of “taking in” a liquid: “Is not this it in which my lord drinketh …?” (Gen. 44:5). “To drink” from a cup does not necessarily involve consuming what is drunk. Therefore, this passage uses *shatah* of “drinking in,” and not of the entire process of consuming a liquid.

This word may be used of a communal activity: “And they went out into … the house of their god, and did eat and drink, and cursed Abimelech” (Judg. 9:27). The phrase “eat and drink” may mean “to eat a meal”: “And they did eat and drink, he and the men that were with him, and tarried all night …” (Gen. 24:54). This verb sometimes means “to banquet” (which included many activities in addition to just eating and drinking), or “participating in a feast”: “… Behold, they eat and drink before him, and say, God save king Adonijah” (1 Kings 1:25). In one case, *shatah* by itself means “to participate in a feast”: “So the king and Haman came to the banquet that Esther had prepared” (Esth. 5:5).

The phrase, “eating and drinking,” may signify a religious meal—i.e., a communion meal with God. The seventy elders on Mt. Sinai “saw God, and did eat and drink” (Exod. 24:11). By this act, they were sacramentally united with God (cf. 1 Cor. 10:19). In contrast to this communion with the true God, the people at the foot of the mountain communed with a false god—they “sat down to eat and to drink, and rose up to play” (Exod. 32:6). When Moses stood before God, however, he ate nothing during the entire forty days and

nights (Exod. 34:28). His communion was face-to-face rather than through a common meal.

Priests were commanded to practice a partial fast when they served before God—they were not to drink wine or strong drink (Lev. 10:9). They and all Israel were to eat no unclean thing. These conditions were stricter for Nazirites, who lived constantly before God. They were commanded not to eat any product of the vine (Num. 6:3 ; cf. Judg. 13:4 ; 1 Sam. 1:15). Thus, God laid claim to the ordinary and necessary processes of human living. In all that man does, he is obligated to recognize God's control of his existence. Man is to recognize that he eats and drinks only as he lives under God's rule; and the faithful are to acknowledge God in all their ways.

The phrase, "eating and drinking," may also signify life in general; "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" (1 Kings 4:20 ; cf. Eccl. 2:24 ; 5:18 ; Jer. 22:15). In close conjunction with the verb "to be drunk (intoxicated)," *shatah* means "to drink freely" or "to drink so much that one becomes drunk." When Joseph hosted his brothers, they "drank, and were merry with him" (Gen. 43:34).

TO DRIVE OUT

nadach (5080), "to drive out, banish, thrust, move." This word is found primarily in biblical Hebrew, although in late Hebrew it is used in the sense of "to beguile." *Nadach* occurs approximately 50 times in the Hebrew Old Testament, and its first use is in the passive form: "And lest thou … shouldest be driven to worship them …" (Deut. 4:19). The implication seems to be that an inner "drivenness" or "drawing away," as well as an external force, was involved in Israel's potential turning toward idolatry.

Nadach expresses the idea of "being scattered" in exile, as in Jer. 40:12 : "Even all the Jews returned out of all places whither they were driven.…" Job complained that any resource he once possessed no longer existed, for it "is … driven quite from me" (J ob 6:13) . Evil "shepherds" or leaders did not lead but rather "drove away" and scattered Israel (Jer. 23:2). The enemies of a

good man plot against him “to thrust him down from his eminence” (Ps. 62:4 , RSV).

DUST

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›apar (6083), “dust; clods; plaster; ashes.” Cognates of this word appear in Ugaritic, Akkadian, Aramaic, Syriac, and Arabic. It appears about 110 times in biblical Hebrew and in all periods.

This noun represents the “porous loose earth on the ground,” or “dust.” In its first biblical occurrence, *›apar* appears to mean this porous loose earth: “And the Lord God formed man of the *dust* of the ground, and breathed into his nostrils the breath of life …” (Gen. 2:7). In Gen. 13:16 , the word means the “fine particles of the soil”: “And I will make thy [descendants] as the dust of the earth.…” In the plural, the noun can mean “dust masses” or “clods” of earth: “… While as yet he had not made the earth, nor the fields, nor the first clods [KJV , “highest part of the dust”; NASB , “dust”] of the world” (Prov. 8:26).

›Apar can signify “dry crumbled mortar or plaster”: “And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place …” (Lev. 14:41). In Lev. 14:42 , the word means “wet plaster”: “And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.” *›Apar* represents “finely ground material” in Deut. 9:21 : “And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.” *›Apar* can represent the “ashes” of something that has been burned: “And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them [outside] Jerusalem … and carried the ashes of them unto Bethel” (2 Kings 23:4). In a similar use, the word represents the “ashes” of a burnt offering (Num. 19:17).

The “rubble” of a destroyed city sometimes is called “dust”: “And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the *dust* of Samaria shall suffice for handfuls for all the people that follow me” (1 Kings

20:10). In Gen. 3:14 the serpent was cursed with “dust” as his perpetual food (cf. Isa. 65:25 ; Mic. 7:17). Another nuance arising from the characteristics of dust appears in Job 28:6 , where the word parallels “stones.” Here the word seems to represent “the ground”: “The stones of it are the place of sapphires: and it hath dust of gold.”

›Apar may be used as a symbol of a “large mass” or “superabundance” of something. This use, already cited (Gen. 13:16), appears again in its fulfillment in Num. 23:10 : “Who can count the dust of Jacob, and the number of the fourth part of Israel?” “Complete destruction” is represented by *›apar* in 2 Sam. 22:43 : “Then did I beat them as small as the dust of the earth: I did stamp them as the mire of the street.…” In Ps. 7:5 , the word is used of “valuelessness” and “futility”: “Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust.” To experience defeat is “to lick the dust” (Ps. 72:9), and to be restored from defeat is “to shake oneself from the dust” (Isa. 52:2). To throw “dust” (“dirt”) at someone is a sign of shame and humiliation (2 Sam. 16:13), while mourning is expressed by various acts of selfabasement, which may include throwing “dust” or “dirt” on one’s own head (Josh. 7:6). Abraham says he is but “dust and ashes,” not really important (Gen. 18:27).

In Job 7:21 and similar passages, *›apar* represents “the earth” of the grave: “For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.” This word is also used as a simile for a “widely scattered army”: “… For the king of Syria had destroyed them, and had made them like the dust by threshing” (2 Kings 13:7).

TO DWELL

A. Verbs.

yashab (3427), “to dwell, sit, abide, inhabit, remain.” The word occurs over 1,100 times throughout the Old Testament, and this root is widespread in other ancient Semitic languages.

Yashab is first used in Gen. 4:16 , in its most common connotation of “to dwell”: “Cain went out … and dwelt [NASB , “settled”; NIV , “lived”] in the land of Nod.…” The word appears again in Gen. 18:1 : “He [Abraham] *sat* in the tent door.” In Gen. 22:5 , *yashab* is translated: " *Abide* ye here [NIV , “stay here”] with the ass; and I and the lad will go yonder and worship.…” The word has the sense of “to remain”: “Remain a widow at thy father’s house …” (G en. 38:11) , and it is used of God in a similar sense: “Thou, O Lord,

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EAR

A. Noun.

ʿozen (241), "ear." The noun *ʿozen* is common to Semitic languages. It appears 187 times in the Old Testament, mainly to designate a part of the body. The first occurrence is in Gen. 20:8 : "Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid."

The "ear" was the place for earrings (Gen. 35:4); thus it might be pierced as a token of perpetual servitude (Exod. 21:6).

Several verbs are found in relation to "ear": "to inform" (Ezek. 24:26), "to pay attention" (Ps. 10:17), "to listen" (Ps. 78:1), "to stop up" (Isa. 33:15), "to make deaf" (Isa. 6:10), and "to tingle" (1 Sam. 3:11).

Animals are also said to have "ears" (Prov. 26:17). God is idiomatically said to have "ears": "Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; … when I call answer me speedily" (Ps. 102:2). In this particular passage, the NEB prefers a more idiomatic rendering: "Hide not thy face from me when I am in distress. Listen to my prayer and, when I call, answer me soon." Elsewhere, the KJV reads: "And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord" (1 Sam. 8:21); here the NIV renders "in the ears of" idiomatically as "before." The Lord "pierces"
(i.e., opens up) ears (Ps. 40:6), implants ears (Ps. 94:9), and fashions ears (Prov. 20:12) in order to allow man to receive direction from his Creator. As the Creator, He also is able to hear and respond to the needs of His people (Ps. 94:9). The Lord reveals His words to the "ears" of his prophets: "Now the Lord had told Samuel in his ear a day before Saul came, saying …" (1 Sam. 9:15). Since the Israelites had not responded to the prophetic message, they had made themselves spiritually deaf: "Hear now this, O foolish people, and

without understanding; which have eyes, and see not; which have ears, and hear not" (Jer. 5:21
). After the Exile, the people of God were to experience a spiritual awakening and new sensitivity to God's Word which, in the words of Isaiah, is to be compared to the opening of the "ears" (Isa. 50:5).

The KJV gives these renderings: "ear; audience; hearing."

EARTH

‹*erets* (776), "earth; land." This is one of the most common Hebrew nouns, occurring more than 2,500 times in the Old Testament. It expresses a world view contrary to ancient myths, as well as many modern theories seeking to explain the origin of the universe and the forces which sustain it.

‹*Erets* may be translated "earth," the temporal scene of human activity, experience, and history. The material world had a beginning when God "made the earth by His power," "formed it," and "spread it out" (Isa. 40:28 ; 42:5 ; 45:12 , 18 ; Jer. 27:5 ; 51:15). Because He did so, it follows that "the earth is the Lord's" (Ps. 24:1 ; Deut. 10:1 ; Exod. 9:29 ; Neh. 9:6). No part of it is independent of Him, for "the very ends of the earth are His possession," including "the mountains," "the seas," "the dry land," "the depths of the earth" (Ps. 2:8 ; 95:4-5 ; Amos 4:13 ; Jonah 1:9). God formed the earth to be inhabited (I sa. 45:18) . Having "authority over the earth" by virture of being its Maker, He decreed to "let the earth sprout vegetation: of every kind" (Job 34:13 ; Gen. 1:11). It was never to stop its productivity, for "while the earth stands, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). "The earth is full of God's riches" and mankind can "multiply and fill the earth and subdue it" (Ps. 104:24 ; Gen. 1:28 ; 9:1). Let no one think that the earth is an independentself-contained mechanism, for "the Lord reigns" as He "sits on the vault of the earth" from where "He sends rain on the earth" (Ps. 97:1 ; Isa. 40:22 ; 1 Kings 17:14 ; Ps. 104:4).

As "the eyes of the Lord run to and fro throughout the earth," He sees that "there is not a just man on earth" (Eccl. 7:20). At an early stage, God

endeavored to “blot out man … from the face of the earth” (Gen. 6:5-7). Though He relented and promised to “destroy never again all flesh on the earth,” we can be sure that “He is coming to judge the earth” (Gen. 7:16f .; Ps. 96:13). At that time, “the earth shall be completely laid waste” so that “the exalted people of the earth fade away” (Jer. 10:10 ; Joel 2:10 ; Isa. 33:3-6 ; Ps. 75:8). But He also provides a way of escape for all who heed His promise: “Turn to me and be saved, all the ends of the earth” (Isa. 45:22).

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What the Creator formed “in the beginning” is also to have an end, for He will “create a new heaven and a new earth” (Isa. 65:17 ; 66:22).

The Hebrew word *‹erets* also occurs frequently in the phrase “heaven and earth” or “earth and heaven.” In other words, the Scriptures teach that our terrestrial planet is a part of an all-embracing cosmological framework which we call the universe. Not the result of accident or innate forces, the unfathomed reaches of space and its uncounted components owe their origin to the Lord “who made heaven and earth” (Ps. 121:2 ; 124:8 ; 134:3).

Because God is “the possessor of heaven and earth,” the whole universe is to reverberate in the praise of His glory, which is “above heaven and earth” (Gen. 14:19 , 22 ; Ps. 148:13). “Shout, O heavens and rejoice, O earth”: “let the heavens be glad and let the earth rejoice” (Ps. 49:13 ; 96:11). Such adoration is always appropriate, for “whatever the Lord pleases, He does in heaven and in earth, in the seas and in all deeps” (Ps. 135:6).

‹Erets does not only denote the entire terrestrial planet, but is also used of some of the earth’s component parts. English words like *land, country, ground* , and *soil* transfer its meaning into our language. Quite frequently, it refers to an area occupied by a nation or tribe. So we read of “the land of Egypt,” “the land of the Philistines,” “the land of Israel,” “the land of Benjamin,” and so on (Gen. 47:13 ; Zech. 2:5 ; 2 Kings 5:2 , 4 ; Judg. 21:21). Israel is said to live “in the land of the Lord” (Lev. 25:33f .; Hos. 9:13). When the people arrived at its border, Moses reminded them that it would be theirs only because the Lord drove out the other nations to “give you their land for an inheritance” (Deut. 4:38). Moses promised that God would make its soil productive, for “He will give rain for your land” so that it would be “a fruitful land,” “a land flowing with milk and honey, a land of wheat and barley” (Deut. 11:13-15 ; 8:7-9 ; Jer. 2:7).

The Hebrew noun may also be translated “the ground” (Job 2:13 ; Amos 3:5 ; Gen. 24:52 ; Ezek. 43:14
). When God executes judgment, “He brings down the wicked to the ground”

(Ps. 147:6 , NASB).

TO EAT

A. Verb.

ʿakal (398), “to eat, feed, consume, devour.” This verb occurs in all Semitic languages (except Ethiopic) and in all periods, from the early Akkadian to the latest Hebrew. The word occurs about 810 times in Old Testament Hebrew and 9 times in Aramaic.

Essentially, this root refers to the “consumption of food by man or animals.” In Gen. 3:6 , we read that Eve took of the fruit of the tree of the knowledge of good and evil and “ate” it. The function of eating is presented along with seeing, hearing, and smelling as one of the basic functions of living (Deut. 4:28). “Eating,” as every other act of life, is under God’s control; He stipulates what may or may not be eaten (Gen. 1:29). After the Flood, man was allowed to “eat” meat (Gen. 9:3). But under the Mosaic covenant, God stipulated that certain foods were not to be “eaten” (Lev. 11 ; Deut. 14)while others were permissible. This distinction is certainly not new, inasmuch as it is mentioned prior to the Flood (Gen. 7:2 ; cf. Gen. 6:19). A comparison of these two passages demonstrates how the Bible can speak in general terms, with the understanding that certain limitations are included. Hence, Noah was commanded to bring into the ark two of every kind (Gen. 6:19), while the Bible tells us that this meant two of every unclean and fourteen of every clean animal (Gen. 7:2). Thus, Gen. 9:3 implies that man could “eat” only the clean animals.

This verb is often used figuratively with overtones of destroying something or someone. So the sword, fire, and forest are said to “consume” men. The things “consumed” may include such various things as land (Gen. 3:17), fields (Isa. 1:7), offerings (Deut. 18:1), and a bride’s purchase price (Gen. 31:15). *ʿAkal* might also connote bearing the results of an action (Isa. 3:10).

The word can refer not only to “eating” but to the entire concept “room and

board” (2 Sam. 9:11 , 13), the special act of “feasting” (Eccl. 10:16), or the entire activity of “earning a living” (Amos 7:12 ; cf. Gen. 3:19). In Dan. 3:8 and 6:24 , “to eat one’s pieces” is to charge someone maliciously. “To eat another’s flesh,” used figuratively, refers to tearing him to pieces or “killing him” (Ps. 27:2), although *‹akal* may also

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be used literally, as when one “eats” human beings in times of serious famine (Lev. 26:29). Eccl. 4:5 uses the expression, “eat one’s own flesh,” for allowing oneself to waste away.

Abstinence from eating may indicate deep emotional upset, like that which overcame Hannah before the birth of Samuel (1 Sam. 1:7). It may also indicate the religious self-denial seen in fasting. Unlike the pagan deities (Deut. 32:37-38)God “eats” no food (Ps. 50:13); although as a “consuming” fire (Deut. 4:24
), He is ready to defend His own honor and glory. He “consumes” evil and the sinner. He will also “consume” the wicked like a lion (Hos. 13:8). There is one case in which God literally “consumed” food—when He appeared to Abraham in the form of three “strangers” (Gen. 18:8).

God provides many good things to eat, such as manna to the Israelites (Exod. 16:32) and all manner of food to those who delight in the Lord (Isa. 58:14), even the finest food (Ps. 81:16). He puts the Word of God into one’s mouth; by “consuming” it, it is taken into one’s very being (Ezek. 3:2).

B. Nouns.

ʿokel (400), “food.” This word occurs 44 times in the Old Testament. *ʿOkel* appears twice in Gen. 41:35 with the sense of “food supply”: “And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.” The word refers to the “food” of wild animals in Ps. 104:21 : “The young lions roar after their prey, and seek their meat from God.” *ʿOkel* is used for “food” given by God in Ps. 145:15 . The word may also be used for “food” as an offering, as in Mal. 1:12 . A related noun, *ʿaklah* , also means “food.” This noun has 18 occurrences in the Old Testament.

ELDER; AGED

zaqen (2204 , 2205), “old man; old woman; elder; old.” *Zaqen* occurs 174

times in the Hebrew Old Testament as a noun or as an adjective. The first occurrence is in Gen. 18:11 : “Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.” In Gen. 19:4 , the word “old” is used as an antonym of “young”: “But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young [*na›ar,* “young man”], all the people from every quarter” (cf. Josh. 6:21). A similar usage of *zaqen* and “young” appears in other Bible references: “But [Rehoboam] forsook the counsel of the old men, which they had given him, and consulted with the young men [*yeled* , “boy; child”] that were grown up with him …” (1 Kings 12:8). “Then shall the virgin rejoice in the dance, both young men [*bachur*] and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow” (Jer. 31:13). The “old man” is described as being advanced in days (Gen. 18:11), as being satisfied with life or full of years. A feminine form of *zaqen* refers to an “old woman” (*zeqenah*). The word *zaqen* has a more specialized use with the sense of “elder” (more than 100 times). The “elder” was recognized by the people for his gifts of leadership, wisdom, and justice. He was set apart to administer justice, settle disputes, and guide the people of his charge. Elders are also known as officers (*shotrim*), heads of the tribes, and judges; notice the parallel usage: “Joshua called for all Israel, and for their *elders* and for their heads, and for their judges, and for their officers, and said unto them; I am old and stricken in age …” (Josh. 23:2). The “elders” were consulted by the king, but the king could determine his own course of action (1 Kings 12:8). In a given city, the governing council was made up of the “elders,” who were charged with the well-being of the town: “And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?” (1 Sam. 16:4). The elders met in session by the city gate (Ezek. 8:1). The place of meeting became known as the “seat” or “council” (KJV , “assembly”) of the elders (Ps. 107:32).

The Septuagint gives the following translations: *presbutera* (“man of old; elder; presbyter”), *presbutes* (“old man; aged man”), *gerousia* (“council of elders”). The KJV gives various translations of *zaqen:* “old; elder; old man; ancient.” Note that the KJV distinguishes between “elder” and “ancient”;

whenever the word *zaqen* does not apply to age or to rule, the KJV uses the word “ancient.”

Zaqan means “beard.” The word *zaqan* refers to a “beard” in Ps. 133:2 : “It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts

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of his garments.…" The association of "old age" with a "beard" can be made, but should not be stressed. The verb *zaqen* ("to be old") comes from this noun.

ENCHANTER

‹ashshap (825), "enchanter." Cognates of this word appear in Akkadian, Syriac, and biblical Aramaic (6 times). The noun appears only twice in biblical Hebrew, and only in the Book of Daniel.

The vocation of *ashipu* is known from earliest times in the Akkadian (Old Babylonian) society. It is not clear whether the *ashipu* was an assistant to a particular order of Babylonian priests (*mashmashu*) or an order parallel in function to the *mashmashu* order. In either case, the *ashipu* offered incantations to deliver a person from evil magical forces (demons). The sick often underwent actual surgery while the incantations were spoken.

In the Bible, *‹ashshap* first occurs in Dan. 1:20 : "And as for every matter of wisdom and understanding about which the king consulted them he found them ten times better than all the magicians and enchanters (

NASB , "conjurers") who were in his realm."

TO ENCOUNTER, BEFALL

qara‹ (7122), "to encounter, befall." *Qara‹* represents an intentional confrontation, whereby one person is immediately before another person. This might be a friendly confrontation, in which friend intentionally "meets" friend; so the kings of the valley came out to "meet" Abram upon his return from defeating the marauding army of Chedorlaomer (Gen. 14:17). A host may go forth to "meet" a prospective ally (Josh. 9:11 ; 2 Sam. 19:15). In cultic contexts, one "meets" God or "is met" by God (Exod. 5:3).

Qara‹ may also be used of hostile "confrontation." In military contexts, the word often represents the "confrontation" of two forces to do battle (Josh.

8:5); so Israel is told: “Prepare to meet thy God, O Israel” (Amos 4:12). This verb infrequently may represent an “accidental meeting,” so it is sometimes translated “befall” (Gen. 42:4).

END

A. Nouns.

‹epec (657), “end; not; nothing; only.” The 42 occurrences of this word appear in every period of biblical literature. It has a cognate in Ugaritic. Basically, the noun indicates that a thing “comes to an end” and “is no more.”

Some scholars suggest that this word is related to the Akkadian *apcu* (Gk. *abuccoc*), the chasm of fresh water at the edge of the earth (the earth was viewed as a flat surface with four corners and surrounded by fresh water). But this relationship is highly unlikely, since none of the biblical uses refers to an area beyond the edge of the earth. The idea of the “far reaches” of a thing is seen in passages such as Prov. 30:4 : “Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends [boundaries] of the earth?” (cf. Ps. 72:8). In other contexts, *‹epec* means the “territory” of the nations other than Israel: “… With them he shall push the people together to the ends of the earth …” (Deut. 33:17). More often, this word represents the peoples who live outside the territory of Israel: “Ask of me, and I shall give thee the heathen for thine inheritance, and the [very ends] of the earth for thy possession” (Ps. 2:8). In Ps. 22:27 , the phrase, “the ends of the world,” is synonymously parallel to “all the [families] of the nations.” Therefore, “the ends of the earth” in such contexts represents all the peoples of the earth besides Israel.

‹Epec is used to express “non-existence” primarily in poetry, where it appears chiefly as a synonym of *‹ayin* (“none, nothing”). In one instance, *‹epec* is used expressing the “non-existence” of a person or thing and is translated “not” or “no”: “Is there not yet any of the house of Saul, that I may show the kindness of God unto him?” (2 Sam. 9:3). In Isa. 45:6 , the word means “none” or “no one”: “That they may know from the rising of the sun, and from the west, that

there is none beside me” (cf. v. 9).

In a few passages, *‹epec* used as a particle of negation means “at an end” or “nothing”: “And all her princes shall be nothing,” or “unimportant” and “not exalted” to kingship (Isa. 34:12). The force of this word in Isa. 41:12 is on the “non-existence” of those so described: “… They that war against thee shall be

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in poetry.

Used spatially, the word identifies the “remotest and most distant part of something”: “If I take the wings of the morning, and dwell in the *uttermost* parts of the sea …” (Ps. 139:9).

The most frequent emphasis of the word is “end,” “issue,” or “outcome.” This nuance is applied to time in a superlative or final sense: “… The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12). A slight shift of meaning occurs in Dan. 8:23 , where *ʿacharit* is applied to time in a relative or comparative sense: “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” Here the word refers to a “last period,” but not necessarily the “end” of history. In a different nuance, the word can mean “latter” or “what comes afterward”: “O that they were wise, that they understood this, that they would consider their latter end!” (Deut. 32:29). In some passages, *ʿacharit* represents the “ultimate outcome” of a person’s life. Num. 23:10 speaks thus of death: “Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!”

In other passages, *ʿacharit* refers to “all that comes afterwards.” Passages such as Jer. 31:17 use the word of one’s “descendants” or “posterity” (KJV , “children”). In view of the parallelism suggested in this passage, the first line should be translated “and there is hope for your posterity.” In Amos 9:1 , *ʿacharit* is used of the “rest” (remainder) of one’s fellows. Both conclusion and result are apparent in passages such as Isa. 41:22 , where the word represents the “end” or “result” of a matter: “Let them bring them forth, and show us what shall happen: let them show the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come.”

A third nuance of *ʿacharit* indicates the “last” or the “least in importance”: “Your mother shall be sore confounded; she that bare you shall be ashamed:

behold. the hindermost of the nations shall be a wilderness, a dry land, and a desert” (Jer. 50:12).

The fact that *‹acharit* used with “day” or “years” may signify either “a point at the end of time” or “a period of the end time” has created considerable debate on fourteen Old Testament passages. Some scholars view this use of the word as non-eschatological—that it merely means “in the day which follows” or “in the future.” This seems to be its meaning in Gen. 49:1 (its first occurrence in the Bible): “Gather yourselves together, that I may tell you that which shall befall you in the last days.” Here the word refers to the entire period to follow. On the other hand, Isa. 2:2 uses the word more absolutely of the “last period of time”: “In the last days, … the mountain of the Lord’s house shall be established [as the chief of the mountains].…” Some scholars believe the phrase sometimes is used of the “very end of time”: “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days” (Dan. 10:14). This point, however, is much debated.

B. Adverb.

‹epec (657), “howbeit; notwithstanding; however; without cause.” This word’s first occurrence is in Num. 13:28 : " *Nevertheless* the people be strong that dwell in the land.…”

ENEMY

‹oyeb (341), “enemy.” *‹Oyeb* has an Ugaritic cognate. It appears about 282 times in biblical Hebrew and in all periods. In form, the word is an active infinitive (or more precisely, a verbal noun).

This word means “enemy,” and is used in at least one reference to both individuals and nations: “… In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies” (Gen. 22:17 —the first occurrence). “Personal foes” may be represented by this word: “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again” (Exod. 23:4). This idea includes “those who show

hostility toward me": "But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied" (Ps. 38:19).

One might be an "enemy" of God: "… The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies" (Nah. 1:2). God is the "enemy" of all who refuse to submit to His lordship:

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“But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy …” (Isa. 63:10).

tsar (6862), “adversary; enemy; foe.” This noun occurs 70 times in the Hebrew Old Testament, mainly in the Psalms (26 times) and Lamentations (9 times). The first use of the noun is in Gen. 14:20 : “And blessed be the most high God, which hath delivered thine enemies into thy hand.”

Tsar is a general designation for “enemy.” The “enemy” may be a nation (2 Sam. 24:13) or, more rarely, the “opponent” of an individual (cf. Gen. 14:20 ; Ps. 3:1). The Lord may also be the “enemy” of His sinful people as His judgment comes upon them (cf. Deut. 32:41-43). Hence, the Book of Lamentations describes God as an “adversary” of His people: “He hath bent his bow like an enemy [*‹oyeb*]: he stood with his right hand as an adversary [*tsar*], and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire” (Lam. 2:4).

The word *tsar* has several synonyms: *‹oyeb* , “enemy” (cf. Lam. 2:5); *sone‹* , “hater” (Ps. 44:7); *rodep* , “persecutor” (Ps. 119:157); *›arits* , “tyrant; oppressor” (Job 6:23).

In the Septuagint, *tsar* is generally translated by *echthros* (“enemy”). The KJV gives these translations: “enemy; adversary; foe.”

EPHOD

‹epod (646), “ephod.” This word, which appears in Assyrian and (perhaps) Ugaritic, occurs 49 times in the biblical Hebrew, 31 times in the legal prescriptions of Exodus—Leviticus and only once in biblical poetry (Hos. 3:4).

This word represents a close-fitting outer garment associated with worship. It was a kind of long vest, generally reaching to the thighs. The “ephod” of the high priest was fastened with a beautifully woven girdle (Exod. 28:27-28)

and had shoulder straps set in onyx stones, on which were engraved the names of the twelve tribes. Over the chest of the high priest was the breastplate, also containing twelve stones engraved with the tribal names. Rings attached it to the "ephod." The Urim and Thummin were also linked to the breastplate.

Apparently, this "ephod" and attachments were prominently displayed in the sanctuary. David consulted the "ephod" to learn whether the people of Keilah would betray him to Saul (1 Sam. 23:9-12); no doubt the Urim and Thummim were used. The first biblical occurrence of the word refers to this high priestly ephod: "Onyx stones, and stones to be set in the ephod, and in the breastplate" (Exod. 25:7). So venerated was this "ephod" that replicas were sometimes made (Judg. 8:27 ; 17:1-5) and even worshiped. Lesser priests (1 Sam. 2:28) and priestly trainees wore less elaborate "ephods" made of linen whenever they appeared before the altar.

‹*Apuddah* means "ephod; covering." This word is a feminine form of ‹*epod* (or ‹*epod*). The word occurs 3 times, first in Exod. 28:8 : "And the curious girdle of the ephod, which is upon it, shall be of … gold, of blue, and purple, and scarlet, and fine twined linen."

TO ESCAPE

malat (4422), "to escape, slip away, deliver, give birth." This word is found in both ancient and modern Hebrew. *Malat* occurs approximately 95 times in the Hebrew Old Testament. The word appears twice in the first verse in which it is found: "Flee for your life; … flee to the hills, lest you be consumed" (Gen. 19:17 , RSV). Sometimes *malat* is used in parallelism with *nuc* , "to flee" (1 Sam. 19:10), or with *barah* , "to flee" (1 Sam. 19:12). The most common use of this word is to express the "escaping" from any kind of dangersuch as an enemy (Isa. 20:6), a trap (2 Kings 10:24), or a temptress (Eccl. 7:26). When Josiah's reform called for burning the bones of false prophets, a special directive was issued to spare the bones of a true prophet buried at the same place: "… So they let his bones alone …" (2 Kings 23:18 ; literally, "they let his bones escape"). *Malat* is used once in the sense of "delivering a child" (Isa. 66:7).

EVENING

›*ereb* (6153), “evening, night.” The noun ›*ereb* appears about 130 times and in all periods. This word represents the time of the day immediately preceding and following the setting of the sun. During this period, the dove returned to Noah’s ark (Gen. 8:11). Since it was cool, women went to the wells for

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water in the “evening” (Gen. 24:11). It was at “evening” that David walked around on top of his roof to refresh himself and cool off, and observed Bathsheba taking a bath (2 Sam. 11:2). In its first biblical appearance, *›ereb* marks the “opening of a day”: “And the evening and the morning were the first day” (Gen. 1:5). The phrase “between the evenings” means the period between sunset and darkness, “twilight” (Exod. 12:6 ; KJV , “in the evening”).

Second, in a late poetical use, the word can mean “night”: “When I lie down, I say, When shall I arise, and the *night* be gone? And I am full of tossings to and fro unto the dawning of the day” (Job 7:4).

EVER, EVERLASTING

›olam (5769), “eternity; remotest time; perpetuity.” This word has cognates in Ugaritic, Moabite, Phoenician, Aramaic, Arabic, and Akkadian. It appears about 440 times in biblical Hebrew and in all periods.

First, in a few passages the word means “eternity” in the sense of not being limited to the present. Thus, in Eccl. 3:11 we read that God had bound man to time and given him the capacity to live “above time” (i.e., to remember yesterday, plan for tomorrow, and consider abstract principles); yet He has not given him divine knowledge: “He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.”

Second, the word signifies “remotest time” or “remote time.” In 1 Chron. 16:36 , God is described as blessed “from everlasting to everlasting” (KJV , “for ever and ever”), or from the most distant past time to the most distant future time. In passages where God is viewed as the One Who existed before the creation was brought into existence, *›olam* (or *›olam*) may mean: (1) “at the very beginning”: “Remember the former things [the beginning things at the very beginning] of old: for I am God, and there is none else …” (Isa. 46:9); or (2) “from eternity, from the pre-creation, till now”: “Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old

[from eternity]" (Ps. 25:6). In other passages, the word means "from (in) olden times": "… Mighty men which were of old, men of renown" (Gen. 6:4). In Isa. 42:14 , the word is used hyperbolically meaning "for a long time": "I have long time holden my peace; I have been still, and refrained myself.…" This word may include all the time between the ancient beginning and the present: "The prophets that have been before me and before thee of old prophesied …" (Jer. 28:8
). The word can mean "long ago" (from long ago): "For [long ago] I have broken thy yoke, and burst thy bands …" (Jer. 2:20). In Josh. 24:2 , the word means "formerly; in ancient times." The word is used in Jer. 5:15 , where it means "ancient": "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation.…" When used with the negative, *›olam* (or *›olam*) can mean "never": "We are thine: thou never barest rule [literally, "not ruled from the most distant past"] over them …" (Isa. 63:19). Similar meanings emerge when the word is used without a preposition and in a genitive relationship to some other noun.

With the preposition *›ad* , the word can mean "into the indefinite future": "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever" (Deut. 23:3). The same construction can signify "as long as one lives": "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide *for ever"* (1 Sam. 1:22). This construction then sets forth an extension into the indefinite future, beginning from the time of the speaker. In the largest number of its occurrences, *›olam* (or *›olam*) appears with the preposition *le* This construction is weaker and less dynamic in emphasis than the previous phrase, insofar as it envisions a "simple duration." This difference emerges in 1 Kings 2:33 , where both phrases occur. *Le›olam* is applied to the curse set upon the dead Joab and his descendants. The other more dynamic phrase (*›ad ›olam*), applied to David and his descendants, emphasizes the ever-continued, ever-acting presence of the blessing extended into the "indefinite future": "Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever [*le ›olam*]: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever [*›ad ›olam*] from the

Lord.” In Exod. 21:6 the phrase *le ›olam* means “as long as one lives”: “… And his master shall bore his ear through with an awl; and he shall serve him for ever.” This phrase emphasizes “continuity,” “definiteness,”

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and “unchangeability.” This is its emphasis in Gen. 3:22 , the first biblical occurrence of *›olam* (or *›olam*): “… And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.…”

The same emphasis on “simple duration” pertains when *›olam* (or *›olam*) is used in passages such as Ps. 61:8 , where it appears by itself: “So will I sing praise unto thy name for ever, that I may daily perform my vows.” The parallelism demonstrates that *›olam* (or *›olam*) means “day by day,” or “continually.” In Gen. 9:16 , the word (used absolutely) means the “most distant future”: “And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature.…” In other places, the word means “without beginning, without end, and ever-continuing”: “Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (Isa. 26:4).

The plural of this word is an intensive form.

TO BE EXALTED

A. Verb.

rum (7311), “to be high, exalted.” This root also appears in Ugaritic (with the radicals *r-m*), Phoenician, Aramaic (including biblical Aramaic, 4 times), Arabic, and Ethiopic. In extra-biblical Aramaic, it appears as *r‹m.* The word occurs in all periods of biblical Hebrew and about 190 times. Closely related is the rather rare (4 times) *rmm* , “to rise, go away from.”

Basically, *rum* represents either the “state of being on a higher plane” or “movement in an upward direction.” The former meaning appears in the first biblical occurrence of the word: “And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted [rose] up above the earth” (Gen. 7:17). Used of men, this verb may refer to their “physical stature”; for example, the spies sent into Canaan reported that “the people is greater and taller than we; the cities are great and walled up to heaven …”

(Deut. 1:28). The second emphasis, representing what is done to the subject or what it does to itself, appears in Ps. 12:8 : “The wicked walk on every side, when the vilest men are exalted.” The psalmist confesses that the Lord will “set me up upon a rock” so as to be out of all danger (Ps. 27:5). A stormy wind (Ps. 107:25) “lifts up” the waves of the sea. *Rum* is used of the building of an edifice. Ezra confessed that God had renewed the people of Israel, allowing them “to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and Jerusalem” (Ezra 9:9 ; cf. Gen. 31:45). In Ezek. 31:4 , this verb is used of “making a plant grow larger”: “The waters made him [the cedar in Lebanon] great, the deep set him up on high.…” Since in Deut. 1:28 |gadal(“larger”) and *rum* (“taller”) are used in close connection, Ezek. 31:4 could be translated: “The waters made it grow bigger, the deep made it grow taller.” Closely related to this nuance is the use of *rum* to represent the process of child-rearing. God says through Isaiah: “… I have nourished [*gadal*] and brought up children, and they have rebelled against me” (Isa. 1:2).

Rum sometimes means “to take up away from,” as in Isa. 57:14 : “Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.” When used in reference to offerings, the word signifies the “removal of a certain portion” (Lev. 2:9). The presentation of the entire offering is also referred to as an “offering up” (Num. 15:19).

In extended applications, *rum* has both negative and positive uses. Positively, this word can signify “to bring to a position of honor.” So God says: “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high” (Isa. 52:13). This same meaning occurs in 1 Sam. 2:7 , where Hannah confessed: “The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.” Used in a negative sense, *rum* means “to be haughty”: “And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down” (2 Sam. 22:28).

Rum is often used with other words in special senses. For example, to lift one’s voice is “to cry aloud.” Potiphar’s wife reported that when Joseph attacked her, she “raised” her voice screaming. These two words (*rum* and

“voice”) are used together to mean “with a loud voice” (Deut. 27:14).

The raising of the hand serves as a symbol of power and strength and signifies being “mighty” or “triumphant”: “Were it not that I feared the wrath of the enemy, lest their adversaries should behave

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themselves strangely, and lest they should say, Our hand is high [literally, "is raised"] …" (Deut. 32:27). To raise one's hand against someone is to rebel against him. Thus, "Jeroboam … lifted up his hand against the king" (1 Kings 11:26).

The raising of one's horn suggests the picture of a wild ox standing in all its strength. This is a picture of "triumph" over one's enemies: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies …" (1 Sam. 2:1). Moreover, horns symbolized the focus of one's power. Thus, when one's horn is "exalted," one's power is exalted. When one exalts another's horn, he gives him "strength": "… He [the Lord] shall give strength unto his king, and exalt the horn of his anointed" (1 Sam. 2:10).

Raising one's head may be a public gesture of "triumph and supremacy," as in Ps. 110:7 , where it is said that after defeating all His enemies the Lord will "lift up the head." This nuance is sometimes used transitively, as when someone else lifts a person's head. Some scholars suggest that in such cases the verb signifies the action of a judge who has pronounced an accused person innocent by raising the accused's head. This phrase also came to signify "to mark with distinction," "to give honor to," or "to place in a position of strength": "But thou, O Lord, art a shield for me, my glory, and the lifter up of mine head" (Ps. 3:3).

To raise one's eyes or heart is to be "proud" and "arrogant": "Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt" (Deut. 8:14).

B. Nouns.

rum (7312), "height; haughtiness." This word occurs 6 times, and it means "height" in Prov. 25:3 . *Rum* signifies "haughtiness" in Isa. 2:11 . *marom* (4791), "higher plane; heighthigh social position." *Marom* appears about 54 times in biblical Hebrew. It also is attested in Ugaritic and Old South Arabic.

In its first biblical occurrence (Judg. 5:18), *marom* means “a higher plane on the surface of the earth.” Job 16:19 and Isa. 33:5 contain the word with the meaning of “the height” as the abode of God. Job 5:11 uses the word to refer to “a high social position.” *Marom* can also signify “self-exaltation” (2 Kings 19:22 ; Ps. 73:8).

EXCEEDINGLY

A. Adverb.

me‹od (3966), “exceedingly; very; greatly; highly.” This word occurs about 300 times and in all periods of biblical Hebrew. A verb with a similar basic semantic range appears in Akkadian, Ugaritic, and Arabic.

Me‹od functions adverbially, meaning “very.” The more superlative emphasis appears in Gen. 7:18 , where the word is applied to the “amount (quantity)” of a thing: “And the waters prevailed, and were increased greatly upon the earth.…” In Ps. 47:9 , *me‹od* is used of “magnifying” and “exaltation”: “… For the shields of the earth belong unto God; he is greatly exalted.” The doubling of the word is a means of emphasizing its basic meaning, which is “very much”: “And the waters prevailed exceedingly (NASB , “more and more”) upon the earth …” (Gen. 7:19).

B. Noun.

me‹od (3966), “might.” This word is used substantively in the sequence “heart … soul … might”: “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (Deut. 6:5).

EYE

›ayin (5869), “eye; well; surface; appearance; spring.” *›Ayin* has cognates in Ugaritic, Akkadian, Aramaic, and other Semitic languages. It occurs about 866 times and in all periods of biblical Hebrew (5 times in biblical Aramaic).

First, the word represents the bodily part, “eye.” In Gen. 13:10 , *›ayin* is used of the “human eye”: “And Lot lifted up his eyes, and beheld all the plain of Jordan.…” It is also used of the “eyes” of animals (Gen. 30:41), idols (Ps. 115:5), and God (Deut. 11:12 —anthropomorphism). The expression “between the

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refers to the “face” of something. First, it refers to the “face” of a human being: “And Abram fell on his face: and God talked with him …” (Gen. 17:3). In a more specific application, the word represents the look on one’s face, or one’s “countenance”: “And Cain was very [angry], and his countenance fell” (Gen. 4:5). To pay something to someone’s “face” is to pay it to him personally (Deut. 7:10); in such contexts, the word connotes the person himself. *Panim* can also be used of the surface or visible side of a thing, as in Gen. 1:2 : “The Spirit of God moved upon the *face* of the waters.” In other contexts, the word represents the “front side” of something: “And thou shalt couple five curtains by themselves, and six curtains by themselvesand shalt double the sixth curtain in the forefront of the tabernacle” (Exod. 26:9). When applied to time, the word (preceded by the preposition *le*) means “formerly”: “The Horim also dwelt in Seir [formerly] … (Deut. 2:12).

This noun is sometimes used anthropomorphically of God; the Bible speaks of God as though He had a “face”: “… For therefore I have seen thy face, as though I had seen the face of God” (Gen. 33:10). The Bible clearly teaches that God is a spiritual being and ought not to be depicted by an image or any likeness whatever (Exod. 20:4). Therefore, there was no image or likeness of God in the innermost sanctuary—only the ark of the covenant was there, and God spoke from above it (Exod. 25:22). The word *panim* , then, is used to identify the bread that was kept in the holy place. The KJV translates it as “the showbread,” while the NASB renders “the bread of the Presence” (Num. 4:7). This bread was always kept in the presence of God.

FAITHFULNESS

A. Noun.

‹*emunah* (530), “faithfulness.” This word occurs in Punic as *emanethi* (“certainty”). In the Hebrew Old Testament, the noun occurs 49 times, mainly in the Book of Psalms (22 times). The first occurrence of the word refers to Moses’ hands: “But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the

one on the one side and the other on the other side; and his hands were *steady* until the going down of the sun" (Exod. 17:12).

The basic meaning of *‹emunah* is "certainty" and "faithfulness." Man may show himself "faithful" in his relations with his fellow men (1 Sam. 26:23). But generally, the Person to whom one is "faithful" is the Lord Himself: "And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart" (2 Chron. 19:9). The Lord has manifested His "faithfulness" to His people: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). All his works reveal his "faithfulness" (Ps. 33:4). His commandments are an expression of his "faithfulness" (Ps. 119:86); those who seek them are found on the road of "faithfulness": "I have chosen the way of *truth:* thy judgments have I laid before me" (Ps. 119:30). The Lord looks for those who seek to do His will with all their hearts. Their ways are established and His blessing rests on them: "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent" (Prov. 28:20). The assurance of the abundance of life is in the expression quoted in the New Testament (Rom. 1:17 ; Gal. 3:11) from Hab. 2:4 : "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

The word *‹emunah* is synonymous with *tsedeq* ("righteousness"—cf. Isa. 11:5), with *chesed* ("lovingkindness"—cf. Ps. 98:3 , NASB), and with *mishpat* ("justice" cf. Jer. 5:1).

The relationship between God and Israel is best described by the word *hesed* ("love"); but as a synonym, *‹emunah* fits very well. Hosea portrays God's relation to Israel as a marriage and states God's promise of "faithfulness" to Israel: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in *faithfulness:* and thou shalt [acknowledge] the Lord" (Hos. 2:19-20). In these verses, the words "righteousness," "judgment" ("justice"), "loving-kindness," "mercies," and "faithfulness" bear out the conclusion that the synonyms for *‹emunah* are covenantal terms expressive of God's "faithfulness" and "love." The assurance of the covenant

and the promises is established by God’s nature; He is “faithful.” Man’s acts (Prov. 12:22) and speech (12:17 must reflect his favored status with God. As in the marriage

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relationship, “faithfulness” is not optional. For the relation to be established, the two parties are required to respond to each other in “faithfulness.” Isaiah and Jeremiah condemn the people for not being “faithful” to God: “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the *truth;* and I will pardon [this city]” (Jer. 5:1 ; cf. Isa. 59:4 ; Jer. 7:28 ; 9:3).

Faithfulness will be established in the messianic era (Isa. 11:5). The prophetic expectation was fulfilled in Jesus Christ, as his contemporaries witnessed in Him God’s grace (cf. *checed*) and truth (cf. *‹emunah*): “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18). It is significant that John puts these two terms side by side, even as they are found together in the Old Testament.

The Septuagint translations are: *aletheia* (“truthfulness; dependability; uprightness; truth; reality”) and *pistos* (“trustworthy; faithfulnessreliability; rest; confidence; faith”). The KJV gives these translations: “faithfulness; truth; set office; faithfully; faithful. "

B. Verb.

‹aman (539), “to be certain, enduring; to trust, believe.” This root is found in Akkadian, Ugaritic, and Phoenician. In the Old Testament, the word occurs fewer than 100 times. Three words are derived from this verb: *‹amen* (“amen”—30 times; e.g., Ps. 106:48) *‹emet* (“true”—127 times; e.g., Isa. 38:18), and *‹emunah* (“faithfulness”).

FALSEHOOD

sheqer (8267), “falsehood; lie.” The presence of this root is limited to Hebrew and Old Aramaic. The word *sheqer* occurs 113 times in the Old Testament. It is rare in all but the poetic and prophetic books, and even in these books its usage is concentrated in Psalms (24 times) Proverbs (20 times),

and Jeremiah (37 times). The first occurrence is in Exod. 5:9 : “Let there more work be laid upon the men, that they may labor therein: and let them not regard vain words [lies].”

In about thirty-five passages, *sheqer* describes the nature of “deceptive speech”: “to speak” (Isa. 59:3), “to teach” (Isa. 9:15), “to prophesy” (Jer. 14:14), and “to lie” (Mic. 2:11). It may also indicate a “deceptive character,” as expressed in one’s acts: “to deal treacherously” (2 Sam. 18:13) and “to deal falsely” (Hos. 7:1).

Thus *sheqer* defines a way of life that goes contrary to the law of God. The psalmist, desirous of following God, prayed: “Remove from me the way of lying: and grant me thy law graciously. I have chosen the way of truth: thy judgments have I laid before me” (Ps. 119:29 - 30 ; cf. vv. 104 , 118 , 128). Here we see the opposites: “falsehood” and “faithfulness.” As “faithfulness” is a relational term, “falsehood” denotes “one’s inability to keep faith” with what one has said or to respond positively to the faithfulness of another being.

The Old Testament saint was instructed to avoid “deception” and the liar: “Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked” (Exod. 23:7 ; cf. Prov. 13:5).

The Septuagint has these translations: *adikos/ adikia* (“unjust; unrighteous; wrongdoing; wickedness”) and *pseudes* (“falsehood; lie”). The KJV gives these meanings: “lie; falsehood; false; falsely.”

FAMILY

mishpachah (4940), “family; clan.” A form of this Hebrew word occurs in Ugaritic and Punic, also with the meaning of “family” or “clan.” The word is found in the Dead Sea Scrolls, as well as in Mishnaic and modern Hebrew. *Mishpachah* occurs 300 times in the Hebrew Old Testament. The word is first used in Gen. 8:19 : “Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their *kinds* , went forth out of the ark.”

The word is related to the verbal root *shipchah,* but the verbal form is absent from the Old Testament. Another noun form *pechah* (“maidservant”), as in Gen. 16:2 : “And Sarai said unto Abram … I pray thee, go in unto my maid.…”

The noun *mishpachah* is used predominantly in the Pentateuch (as many as 154 times in Numbers)

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and in the historical books, but rarely in the poetical literature (5 times) and the prophetical writings.

All members of a group who were related by blood and who still felt a sense of consanguinity belonged to the “clan” or “the extended family.” Saul argued that since he belonged to the least of the “clans,” he had no right to the kingship (1 Sam. 9:21). This meaning determined the extent of Rahab’s family that was spared from Jericho: “… And they brought out all her *kindred* , and left them without the camp of Israel” (Josh. 6:23). So the “clan” was an important division within the “tribe.” The Book of Numbers gives a census of the leaders and the numbers of the tribes according to the “families” (Num. 1-4 ; 26). In capital cases, where revenge was desired, the entire clan might be taken: “And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth” (2 Sam. 14:7).

A further extension of the meaning “division” or “clan” is the idiomatic usage of “class” or “group,” such as “the families” of the animals that left the ark (Gen. 8:19) or the “families” of the nations (Ps. 22:28 ; 96:7 ; cf. Gen. 10:5). Even God’s promise to Abraham had reference to all the nations: “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Gen. 12:3).

The narrow meaning of *mishpachah* is similar to our usage of “family” and similar to the meaning of the word in modern Hebrew. Abraham sent his servant to his relatives in Padanaram to seek a wife for Isaac (Gen. 24:38). The law of redemption applied to the “close relatives in a family”: “After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself” (Lev. 25:48-49).

In the Septuagint, several words are given as a translation: *demos* ("people; populace; crowd"), *phule* ("tribe; nation; people"), and *patria* ("family; clan"). The KJV translates *mishpachah* with "family; kindred; kind." Most versions keep the translation "family"; but instead of "kindred" and "kind," some read "relative" (NASB) or "clan."

FAMINE

A. Noun.

ra›ab (7458), "famine; hunger." This word appears about 101 times and in all periods of biblical Hebrew. *Ra›ab* means "hunger" as opposed to "thirst": "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things …" (Deut. 28:48).

Another meaning of the word is "famine," or the lack of food in an entire geographical area: "And there was a famine in the land: and Abram went down into Egypt …" (Gen. 12:10 —the first occurrence). God used a "famine" as a means of judgment (Jer. 5:12), of warning (1 Kings 17:1), of correction (2 Sam. 21:1
), or of punishment (Jer. 14:12), and the "famine" was always under divine control, being planned and used by Him. *Ra›ab* was also used to picture the "lack of God's word" (Amos 8:11 ; cf. Deut. 8:3).

B. Verb.

ra›eb (7456), "to be hungry, suffer famine." This verb, which appears in the Old Testament 14 times, has cognates in Ugaritic (*rgb*), Arabic, and Ethiopic. The first biblical occurrence is in Gen. 41:55 : "And when all the land of Egypt was famished.…"

C. Adjective.

ra›eb (7456 , 7457), "hungry." This word appears as an adjective 19 times.

The first biblical occurrence is in 1 Sam. 2:5 : “… And they that were hungry ceased: …”

FAR

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rachaq (7368), “far.” A common Semitic term, this word was known in ancient Akkadian and Ugaritic long before the Hebrew of the Old Testament. *Rachaq* is a common word in modern Hebrew as well. The word is used about 55 times in the Hebrew Old Testament and it occurs for the first time in Gen. 21:16 .

Rachaq is used to express “distance” of various types. It may be “distance” from a place (Deut. 12:21
), as when Job felt that his friends kept themselves “aloof” from him (Job 30:10). Sometimes the word expresses “absence” altogether: “… The comforter that should relieve my soul is far from me …” (Lam. 1:16). “To be distant” was also “to abstain”: “Keep thee far from a false matter” (Exod. 23:7).

Sometimes *rachaq* implies the idea of “exile”: “… The Lord [removes] men far away” (Isa. 6:12). “To make the ends of the land distant” is “to extend the boundaries”: “… thou hast increased the [borders of the land]” (Isa. 26:15).

FATHER

‹ab (1), “father; grandfather; forefather; ancestor.” Cognates of this word occur in Ugaritic, Akkadian, Phoenician, and other Semitic languages. Biblical Hebrew attests it about 1,120 times and in all periods.

Basically, *‹ab* relates to the familial relationship represented by the word “father.” This is the word’s significance in its first biblical appearance: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife …” (Gen. 2:24). In poetical passages, the word is sometimes paralleled to *‹em* , “mother”: “I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister” (Job 17:14). The word is also used in conjunction with “mother” to represent one’s parents (Lev. 19:3). But unlike the word *‹em, ‹ab* is never used of animals.

‹Ab also means “grandfather” and/or “greatgrandfather,” as in Gen. 28:13 : “I

am the Lord God of Abraham thy [grand]father, and the God of Isaac.…" Such progenitors on one's mother's side were called "thy mother's father" (Gen. 28:2). This noun may be used of any one of the entire line of men from whom a given individual is descended: "But he [Elijah] himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19:4). In such use, the word may refer to the first man, a "forefather," a clan (Jer. 35:6), a tribe (Josh. 19:47), a group with a special calling (1 Chron. 24:19), a dynasty (1 Kings 15:3), or a nation (Josh. 24:3). Thus, "father" does not necessarily mean the man who directly sired a given individual.

This noun sometimes describes the adoptive relationship, especially when it is used of the "founder of a class or station," such as a trade: "And Adah bare Jabal: he was the *father* of such as dwell in tents, and of such as have cattle" (Gen. 4:20).

ʿAb can be a title of respect, usually applied to an older person, as when David said to Saul: "Moreover, my father, see, yea, see the skirt of thy robe in my hand …" (1 Sam. 24:11). The word is also applied to teachers: "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof …" (2 Kings 2:12). In 2 Kings 6:21 , the word is applied to the prophet Elisha and in Judg. 17:10 , to a priest; this word is also a title of respect when used of "one's husband": "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" (Jer. 3:4). In Gen. 45:8 , the noun is used of an "advisor": "So now it was not you that sent me hither, but God: and he hath made me a father [advisor] to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." In each case, the one described as "father" occupied a position or status and received the honor due to a "father."

In conjunction with *bayit* ("house"), the word *ʿab* may mean "family": "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers …" (Exod. 12:3). Sometimes the plural of the word used by itself can represent "family": "… These are the heads of the fathers

[households] of the Levites according to their families” (Exod. 6:25).

God is described as the “father” of Israel (Deut. 32:6). He is the One who begot and protected them, the One they should revere and obey. Mal. 2:10 tells us that God is the “father” of all people. He is especially the “protector” or “father” of the fatherless: “A father of the fatherless, and a judge of the widows, is God in his holy habitation” (Ps. 68:5). As the “father” of a king, God especially aligns Himself to that man and his kingdom: “I will be his father, and he shall be my son. If he commit iniquity, I will

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chasten him with the rod of men, and with the stripes of the children of men" (2 Sam. 7:14). Not every king was a son of God—only those whom He adopted. In a special sense, the perfect King was God's adopted Son: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Ps. 2:7). The extent, power, and duration of His kingdom are guaranteed by the Father's sovereignty (cf. Ps. 2:8-9). On the other hand, one of the Messiah's enthronement names is "Eternal Father": "… And his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

FAVOR

A. Noun.

ratson (7522), "favor; goodwill; acceptance; will; desire; pleasure." The 56 occurrences of this word are scattered throughout Old Testament literature.

Ratson represents a concrete reaction of the superior to an inferior. When used of God, *ratson* may represent that which is shown in His blessings: "And for the precious things of the earth and fullness thereof, and for the *good will* of him that dwelt in the bush" (Deut. 33:16). Thus Isaiah speaks of the day, year, or time of divine "favor"-in other words, the day of the Lord when all the blessings of the covenant shall be heaped upon God's people (Isa. 49:8 ; 58:5 ; 61:2). In wisdom literature, this word is used in the sense of "what men can bestow": "He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him" (Prov. 11:27). In Prov. 14:35 , *ratson* refers to what a king can or will do for someone he likes.

This word represents the position one enjoys before a superior who is favorably disposed toward him. This nuance is used only of God and frequently in a cultic context: "… And it [the plate engraved with "holy to the Lord"] shall be always upon his [the high priest's] forehead, that they may be accepted before the Lord" (Exod. 28:38). Being "accepted" means that God

subjectively feels well disposed toward the petitioner.

Ratson also signifies a voluntary or arbitrary decision. Ezra told the people of Israel to do the "will" of God, to repent and observe the law of Moses (Ezra 10:11). This law was dictated by God's own nature; His nature led Him to be concerned for the physical well-being of His people. Ultimately, His laws were highly personal; they were simply what God wanted His people to be and do. Thus the psalmist confessed his delight in doing God's "will," or His law (Ps. 40:8). When a man does according to his own "will," he does "what he desires": "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his willand became great" (Dan. 8:4). In Ps. 145:16 , the word *ratson* means "one's desire" or "what one wants" (cf. Esth. 1:8). This emphasis is found in Gen. 49:6 (the first occurrence): "… And in their self-will they [brought disaster upon themselves]."

B. Verb.

ratsah (7521), "to be pleased with or favorable to, be delighted with, be pleased to make friends with; be graciously received; make oneself favored." This verb, which occurs 50 times in the Old Testament, has cognates in Ugaritic, Aramaic, Syriac, and Arabic. Gen. 33:10 contains one appearance of this word: "… thou wast pleased with me."

TO FEAR

A. Verb.

*yare*ʿ (3372), "to be afraid, stand in awe, fear." This verb occurs in Ugaritic and Hebrew (both biblical and post-biblical). The Bible attests it approximately 330 times and in all periods.

Basically, this verb connotes the psychological reaction of "fear." *Yare*ʿ may indicate being afraid of something or someone. Jacob prayed: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him,

lest he will come and smite me, and the mother with the children” (Gen. 32:11).

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Used of a person in an exalted position, *yare‹* connotes “standing in awe.” This is not simple fear, but reverence, whereby an individual recognizes the power and position of the individual revered and renders him proper respect. In this sense, the word may imply submission to a proper ethical relationship to God; the angel of the Lord told Abraham: “… I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Gen. 22:12). The verb can be used absolutely to refer to the heavenly and holy attributes of something or someone. So Jacob said of Bethel: “How [awesome] is this place! this is none other but the house of God, and this is the gate of heaven” (Gen. 28:17). The people who were delivered from Egypt saw God’s great power, “feared the Lord, and believed the Lord, and his servant Moses” (Exod. 14:31). There is more involved here than mere psychological fear. The people also showed proper “honor” (“reverence”) for God and “stood in awe of” Him and of His servant, as their song demonstrates (Exod. 15). After experiencing the thunder, lightning Flashes, sound of the trumpet, and smoking mountain, they were “afraid” and drew back; but Moses told them not to be afraid, “for God is come to prove you, and that his fear may be before your faces, that ye sin not” (Exod. 20:20). In this passage, the word represents “fear” or “dread” of the Lord. This sense is also found when God says, “fear not” (Gen. 15:1).

Yare‹ can be used absolutely (with no direct object), meaning “to be afraid.” Adam told God: “… I was afraid, because I was naked; and I hid myself” (Gen. 3:10 —the first occurrence). One may be “afraid” to do something, as when Lot “feared to dwell in Zoar” (Gen. 19:30).

B. Nouns.

mora‹ (4172), “fear.” The noun *mora‹* , which appears 12 times, is used exclusively of the fear of being before a superior kind of being. Usually it is used to describe the reaction evoked in men by God’s mighty works of destruction and sovereignty (Deut. 4:24). Hence, the word represents a very strong “fear” or “terror.” In the singular, this word emphasizes the divine acts themselves. *Mora‹* may suggest the reaction of animals to men (Gen. 9:2) and

of the nations to conquering Israel (Deut. 11:25).
yirʿah (3374), “fear; reverence.” The noun *yirʿah* appears 45 times in the Old Testament. It may mean “fear” of men (Deut. 2:25), of things (Isa. 7:25), of situations (Jonah 1:10), and of God (Jonah 1:12); it may also mean “reverence” of God (Gen. 20:11).

FEAST

chag (2282), “feast; festal sacrifice.” Cognates of this noun appear in Aramaic, Syriac, and Arabic. Biblical Hebrew attests it about 62 times and in all periods, except in the wisdom literature.

This word refers especially to a “feast observed by a pilgrimage.” That is its meaning in its first biblical occurrence, when Moses said to Pharaoh: “We will go with our young and with our old, with our sons and with our daughters, with our Rocks and with our herds will we go; for we must hold a feast unto the Lord” (Exod. 10:9). *Chag* (or *chag*) usually represents Israel’s three annual “pilgrimage feasts,” which were celebrated with processions and dances. These special feasts are distinguished from the sacred seasons (“festal assemblies”— Ezek. 45:17), the new moon festivals, and the Sabbaths (Hos. 2:11).

There are two unique uses of *chag.* First, Aaron proclaimed a “feast to the Lord” at the foot of Mt. Sinai. This “feast” involved no pilgrimage but was celebrated with burnt offerings, communal meals, singing, and dancing. The whole matter was displeasing to God (Exod. 32:5-7).

In two passages, *chag* represents the “victim sacrificed to God” (perhaps during one of the three annual sacrifices): “… Bind the [festal] sacrifice with cords, even unto the horns of the altar” (Ps. 118:27 ; cf. Exod. 23:18).

FIELD

sadeh (7704), “field; country; domain [of a town].” *Sadeh* has cognates in Akkadian, Phoenician, Ugaritic, and Arabic. It appears in biblical Hebrew about 320 times and in all periods.

This word often represents the “open field” where the animals roam wild. That is its meaning in its first biblical appearance: “And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth …” (Gen. 2:5). Thus, “Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents” (Gen. 25:27). A city in

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the “open field” was unfortified; David wisely asked Achish for such a city, showing that he did not intend to be hostile (1 Sam. 27:5). Dwelling in an unfortified city meant exposure to attack.

Sadeh represents the “fields surrounding a town” (Josh. 21:12 ; cf. Neh. 11:25). “Arable land,” land that is either cultivated or to be cultivated, is also signified by *sadeh:* “If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field …” (Gen. 23:8-9). The entirety of one’s cultivated or pasture land is called his “field”: “And the king [David] said unto him [Mephibosheth], Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land [previously owned by Saul]” (2 Sam. 19:29).

Sometimes particular sections of land are identified by name: “And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre …” (Gen. 23:19).
saday (7704), “open field.” *Saday* occurs 12 times, only in poetical passages. Deut. 32:13 is the first biblical appearance: “He made him ride on the high places of the earth, that he might eat the increase of the fields; …”

TO FIGHT

A. Verb.

lacham (3898), “to fight, do battle, engage in combat.” This word is found in all periods of Hebrew, as well as in ancient Ugaritic. It occurs in the text of the Hebrew Bible more than 170 times. *Lacham* appears first in Exod. 1:10 , where the Egyptian pharaoh expresses his fears that the Israelite slaves will multiply and join an enemy “to fight” against the Egyptians.

While the word is commonly used in the context of “armies engaged in pitched battle” against each other (Num. 21:23 ; Josh. 10:5 ; Judg. 11:5), it is also used to describe “single, hand-to-hand combat” (1 Sam. 17:32-33).

Frequently, God “fights” the battle for Israel (Deut. 20:4). Instead of swords, words spoken by a lying tongue are often used “to fight” against God’s servants (Ps. 109:2).

In folk etymology, *lacham* is often connected with *lechem,* the Hebrew term for “bread,” on the contention that wars are fought for bread. There is, however, no good basis for such etymology.

B. Noun.

milchamah (4421), “battle; war.” This noun occurs more than 300 times in the Old Testament, indicating how large a part military experience and terminology played in the life of the ancient Israelites. Gen. 14:8 is an early occurrence of *milchamah:* “And there went out the king of Sodom, and the king of Gomorrah, … and they joined battle with them in the vale of Siddim.”

TO FILL

A. Verb.

*male*ʿ (4390), “to fill, fulfill, overflow, ordain, endow.” This verb occurs in all Semitic languages (including biblical Aramaic) and in all periods. Biblical Hebrew attests it about 250 times.

Basically, *male*ʿ means “to be full” in the sense of having something done to one. In 2 Kings 4:6 , the word implies “to fill up”: “And it came to pass, when the vessels were full, that she said.…” The verb is sometimes used figuratively as in Gen. 6:13 , when God noted that “the earth is filled with violence.” Used transitively, this verb means the act or state of “filling something.” In Gen. 1:22 (the first occurrence of the word), God told the sea creatures to “penetrate” the waters thoroughly but not exhaustively: “Be fruitful, and multiplyand fill the waters in the seas.” *Male*ʿ can also mean “to fill up” in an exhaustive sense: “… And the glory of the Lord filled the tabernacle” (Exod. 40:34). In this sense an appetite can be “filled up,” “satiated,” or “satisfied.”

Male‹ is sometimes used in the sense “coming to an end” or “to be filled up,” to the full extent of what is expected. For example, in 1 Kings 2:27 we read: “So Solomon thrust out Abiathar from being priest unto the Lord; that he might *fulfill* the word of the Lord, which he spake concerning the house of Eli in Shiloh.” This constitutes a proof of the authority of the divine Word.

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In a different but related nuance, the verb signifies “to confirm” someone’s word. Nathan told Bathsheba: “Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words” (1 Kings 1:14). This verb is used to signify filling something to the full extent of what is necessary, in the sense of being “successfully completed”: “When her days to be delivered were fulfilled …” (Gen. 25:24). This may also mean “to bring to an end”; so God tells Isaiah: “Speak ye comfortably to Jerusalem and cry unto her, that her warfare is *accomplished* …” (Isa. 40:2).

*Male*ʿ is used of “filling to overflowing”—not just filling up to the limits of something, but filling so as to go beyond its limits: “For Jordan overfloweth all his banks all the time of harvest” (Josh. 3:15).

A special nuance appears when the verb is used with “heart”; in such cases, it means “to presume.” King Ahasuerus asked Esther: “Who is he, and where is he, that durst presume [literally, “fill his heart”] to do so?” (Esth. 7:5). To call out “fully” is to cry aloud, as in Jer. 4:5 .

The word often has a special meaning in conjunction with “hand.” *Male*ʿ can connote “endow” (“fill one’s hand”), as in Exod. 28:3 : “And thou shalt speak unto all that are wisehearted, whom I have [endowed] with the spirit of wisdom.…” In Judg. 17:5 , “to fill one’s hand” is “to consecrate” someone to priestly service. A similar idea appears in Ezek. 43:26 , where no literal hand is filled with anything, but the phrase is a technical term for “consecration”: “Seven days shall they [make atonement for] the altar and purify it; and they shall consecrate themselves.” This phrase is used not only of setting someone or something aside for special religious or cultic use, but of formally installing someone with the authority and responsibility to fulfill a cultic function (i.e., to be a priest). So God commands concerning Aaron and his sons: “And thou … shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office” (Exod. 28:41).

In military contexts, “to fill one’s hand” is to prepare for battle. This phrase may be used of “becoming armed,” as in Jer. 51:11 : “Sharpen the arrows, fill

the quivers." (KJV , "Make bright the arrows; gather the shields.") In a fuller sense, the phrase may signify the step immediately before shooting arrows: "And Jehu drew [literally, "filled his hand with"] a bow with his full strength …" (2 Kings 9:24). It can also signify "being armed," or having weapons on one's person: "But the man that shall touch them must be [armed] with iron and the staff of a spear …" (2 Sam. 23:7).

B. Adjective.

male‹ (4390), "full." The adjective *male‹* appears 67 times. The basic meaning of the word is "full" or "full of" (Ruth 1:21 ; Deut. 6:11).

TO FIND

matsa‹ (4672), "to find, meet, get." This word is found in every branch of the Semitic languages (including biblical Aramaic) and in all periods. It is attested both in biblical (about 455 times) and post-biblical Hebrew.

Matsa‹ refers to "finding" someone or something that is lost or misplaced, or "finding" where it is. The thing may be found as the result of a purposeful search, as when the Sodomites were temporarily blinded by Lot's visitors and were not able to "find" the door to his house (Gen. 19:11). In a very similar usage, the dove sent forth by Noah searched for a spot to land and was unable to "find" it (Gen. 8:9). On other occasions, the location of something or someone may be found without an intentional search, as when Cain said: "[Whoever] findeth me shall slay me" (Gen. 4:14).

Matsa‹ may connote not only "finding" a subject in a location, but "finding something" in an abstract sense. This idea is demonstrated clearly by Gen. 6:8 : "But Noah found grace in the eyes of the Lord." He found—"received"—something he did not seek. This sense also includes "finding" something one has sought in a spiritual or mental sense: "Mine hand had gotten much …" (Job 31:25). Laban tells Jacob: "… If I have found favor in thine eyes, [stay with me] …" (Gen. 30:27). Laban is asking Jacob for a favor that he is seeking in an abstract sense.

Matsa‹ can also mean “to discover.” God told Abraham: “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes” (Gen. 18:26). This same emphasis appears in the first biblical occurrence of the word: “… But for Adam there was not found a help meet for him” (Gen. 2:20).

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As noted earlier, there can be a connotation of the unintentional here, as when the Israelites “found” a man gathering wood on the Sabbath (Num. 15:32). Another special nuance is “to find out,” in the sense of “gaining knowledge about.” For example, Joseph’s brothers said: “God hath found out the iniquity of thy servants …” (Gen. 44:16). *Matsa‹* sometimes suggests “being under the power” of something, in a concrete sense. David told Abishai: “… Take thou thy lord’s servants, and pursue after him, lest he get him fenced cities, and escape us” (2 Sam. 20:6). The idea is that Sheba would “find,” enter, and defend himself in fortified cities. So to “find” them could be to “take them over.” This usage appears also in an abstract sense. Judah told Joseph: “For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father” (Gen. 44:34). The word *matsa‹,* therefore, can mean not only to “find” something, but to “obtain” it as one’s own: “Then Isaac sowed in that landand received in the same year …” (Gen. 26:12).

Infrequently, the word implies movement in a direction until one arrives at a destination; thus it is related to the Ugaritic root meaning “reach” or “arrive” (*mts*). This sense is found in Job 11:7 : “Canst thou by searching find out God?” (cf. 1 Sam. 23:17). In a somewhat different nuance, this meaning appears in Num. 11:22 : “Shall the flocks and the herds be slain for them, to *suffice* them?”

FIRE

‹esh (784), “fire.” Cognates of this word occur in Ugaritic, Akkadian, Aramaic, and Ethiopic. The 378 occurrences of this word in biblical Hebrew are scattered throughout its periods. In its first biblical appearance this word, *‹esh* represents God’s presence as “a torch of fire”“And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a [flaming torch] …” (Gen. 15:17). “Fire” was the instrument by which an offering was transformed into smoke, whose ascending heavenward symbolized God’s reception of the offering (Lev. 9:24). God also consumed people with the “fire of judgment” (Num. 11:1 ; Ps. 89:46). Various things

were to be burnt as a sign of total destruction and divine judgment (Exod. 32:20).

“Fire” often attended God’s presence in theophanies (Exod. 3:2). Thus He is sometimes called a “consuming fire” (Exod. 24:17).

The noun *ishsheh* , meaning “an offering made by fire,” is derived from *‹esh* .

FIRSTBORN

bekor (1060), “firstborn.” *Bekor* appears about 122 times in biblical Hebrew and in all periods. The word represents the “firstborn” individual in a family (Gen. 25:13); the word can also represent the “firstborn” of a nation, collectively (Num. 3:46). The plural form of the word appears occasionally (Neh. 10:36); in this passage, the word is applied to animals. In other passages, the singular form of *bekor* signifies a single “firstborn” animal (Lev. 27:26 ; KJV , “firstling”) or collectively the “firstborn” of a herd (Exod. 11:5).

The “oldest” or “firstborn” son (Exod. 6:14) had special privileges within the family. He received the special family blessing, which meant spiritual and social leadership and a double portion of the father’s possessions—or twice what all the other sons received (Deut. 21:17). He could lose this blessing through misdeeds (Gen. 35:22) or by selling it (Gen. 25:29-34). God claimed all Israel and all their possessions as His own. As a token of this claim, Israel was to give Him all its “firstborn” (Exod. 13:1-16). The animals were to be sacrificed, redeemed, or killed, while the male children were redeemed either by being replaced with Levites or by the payment of a redemption price (Num. 3:40ff .).

Israel was God’s “firstborn”; it enjoyed a privileged position and blessings over all other nations (Exod. 4:22 ; Jer. 31:9).

The “first-born of death” is an idiom meaning a deadly disease (Job 18:13); the “first-born of the poor” is the poorest class of people (Isa. 14:30). *bikkurim* (1061), “first fruits.” This noun appears 16 times. The “first grain and fruit” harvested was to be offered to God (Num. 28:26) in recognition of

God’s ownership of the land and His sovereignty over nature. Bread of the “first fruits” was bread made of the first harvest grain, presented to God at Pentecost (Lev. 23:20). The “day of the first fruits” was Pentecost (Num. 28:26).

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TO FLEE

barach (1272), “to flee, pass through.” Some scholars see this word, which is used throughout the history of the Hebrew language, reflected in ancient Ugaritic as well. *Barach* occurs about 60 times in the Hebrew Bible. The word first appears in Gen. 16:6 , where it is said that Hagar “fled from her [Sarah’s] face” as a result of Sarah’s harsh treatment.

Men may “flee” from many things or situations. David “fled” from Naioth in Ramah in order to come to Jonathan (1 Sam. 20:1). Sometimes it is necessary to “flee” from weapons (Job 20:24). In describing flight from a person, the Hebrew idiom “from the presence of” (literally, “from the face of”) is often used (Gen. 16:6 , 8 ; 31:27 ; 35:1 , 7).

In its figurative use, the word describes days “fleeing” away (Job 9:25) or frail man “fleeing” like a shadow (Job 14:2). A rather paradoxical use is found in Song of Sol. 8:14 , in which “flee” must mean “come quickly”: “Make haste [literally, “flee”], my beloved, and be thou like to a gazelle.…” *nuc* (5127), “to flee, escape, take flight, depart.” This term is found primarily in biblical Hebrew, where it occurs some 160 times. *Nuc* occurs for the first time in Gen. 14:10 , where it is used twice to describe the “fleeing” of the kings of Sodom and Gomorrah. *Nuc* is the common word for “fleeing” from an enemy or danger (Gen. 39:12 ; Num. 16:34 ; Josh. 10:6). The word is also used to describe “escape,” as in Jer. 46:6 and Amos 9:1 . In a figurative use, the word describes the “disappearance” of physical strength (Deut. 34:7), the “fleeing” of evening shadows (Song of Sol. 2:17), and the “fleeing away” of sorrow (Isa. 35:10).

FLESH

basar (1320), “flesh; meat; male sex organ.” Cognates of this word appear in Ugaritic, Arabic, and Aramaic. Biblical Hebrew attests it about 270 times and in all periods.

The word means the “meaty part plus the skin” of men: “And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof” (Gen. 2:21 —the first occurrence). This word can also be applied to the “meaty part” of animals (Deut. 14:8). Gen. 41:2 speaks of seven cows, sleek and “fat of flesh.” In Num. 11:33 , *basar* means the meat or “flesh” of the quail that Israel was still chewing. Thus the word means “flesh,” whether living or dead.

Basar often means the “edible part” of animals. Eli’s sons did not know God’s law concerning the priests’ portion, so “when any man offered sacrifice, the priest’s [Eli’s] servant came, while the flesh was [boiling], with a [threepronged fork] in his hand” (1 Sam. 2:13). However, they insisted that “before they burnt the fat … , Give flesh to roast for the priest; for he will not have [boiled] flesh of thee, but raw” (literally, “living”— 1 Sam. 2:15). *Basar* , then, represents edible animal “flesh” or “meat,” whether cooked (Dan. 10:3) or uncooked. The word sometimes refers to “meat” that one is forbidden to eat (cf. Exod. 21:28).

This word may represent a part of the body. At some points, the body is viewed as consisting of two components, “flesh” and bones: “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man” (Gen. 2:23). That part of the “fleshly” element known as the foreskin was to be removed by circumcision (Gen. 17:11). In other passages, the elements of the body are the “flesh,” the skin, and the bones (Lam. 3:4). Num. 19:5 mentions the “flesh,” hide, blood, and refuse of a heifer. In Job 10:11 , we read: “Thou hast clothed me with skin and flesh, and hast [knit] me with bones and sinews.”

Flesh sometimes means “blood relative”: “And Laban said to him [Jacob], Surely thou art my bone and my flesh” (Gen. 29:14). The phrase “your flesh” or “our flesh” standing alone may bear the same meaning: “Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh” (Gen. 37:27). The phrase *she‹er basar* is rendered “blood relative” (Lev. 18:6 ; KJV , “near of kin”).

About 50 times, “flesh” represents the “physical aspect” of man or animals as

contrasted with the spirit, soul, or heart (the nonphysical aspect). In the case of men, this usage appears in Num. 16:22 : “O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?” In such passages, then, *basar* emphasizes the “visible and structural part” of man or animal.

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In a few passages, the word appears to mean “skin,” or the part of the body that is seen: “By reason of the voice of my groaning my bones cleave to my skin” (Ps. 102:5 ; 119:120). In passages such as Lev. 13:2 , the ideas “flesh” and “skin” are clearly distinguished.

Basar sometimes represents the “male sex organ”: “Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh [NASB , “body”], because of his issue he is unclean” (Lev. 15:2).

The term “all flesh” has several meanings. It means “all mankind” in Deut. 5:26 : “For who is there of all flesh, that hath heard the voice of the living God …?” In another place, this phrase refers to “all living creatures within the cosmos,” or all men and animals (Gen. 6:17).

FLOCK

tso‹n (6629), “flock; small cattle; sheep; goats.” A similar word is found in Akkadian, Aramaic, and Syriac, and in the Tel Amarna tablets. In Hebrew, *tso‹n* kept its meaning in all stages of the development of the language. The word occurs 273 times in the Hebrew Old Testament, with its first occurrence in Gen. 4:2 . The word is not limited to any period of Hebrew history or to any type of literature. The Book of Genesis, with the narratives on the patriarchs in their pastoral setting, has the greatest frequency of usage (about 60 times).

The primary meaning of *tso‹n* is “small cattle,” to be distinguished from *baqar* (“herd”). The word may refer to “sheep” only (1 Sam. 25:2) or to both “sheep and goats”: “So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me” (Gen. 30:33). The “flock” was an important economic factor in the ancient Near East. The animals were eaten (1 Sam. 14:32 ; cf. Ps. 44:11), shorn for their wool (Gen. 31:19), and milked (Deut. 32:14). They were also offered as a sacrifice, as when Abel sacrificed a firstling of his “flock” (Gen. 4:4).

In the metaphorical usage of *tso‹n* , the imagery of a “multitude” may apply to people: “As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord” (Ezek. 36:38). God is viewed as the shepherd of His “flock,” God’s people: “Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture” (Ps. 100:3 ; cf. Ps. 23 ; 79:13 ; Mic. 7:14). In a period of oppression, the psalmist compared God’s people to “sheep for the slaughter” (Ps. 44:22) and prayed for God’s deliverance.

People without a leader were compared to a “flock” without a shepherd (1 Kings 22:17 ; cf. Zech. 10:2 ; 13:7). Jeremiah viewed the Judeans as having been guided astray by their shepherds, or leaders (Jer. 50:6). Similarly, Isaiah wrote: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isa. 53:6).

The prophetic promise pertains to God’s renewed blessing on the remnant of the “flock”: “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase” (Jer. 23:3). This would come to pass as the Messiah (“the Branch of David”) will establish His rule over the people (vv. 5-6). This idea is also expressed by Ezekiel: “And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it” (Ezek. 34:23 -24).

The Septuagint gives the following translations: *probaton* (“sheep”) and *poimnion* (“flock”). The KJV gives these senses: “flocks; sheep; cattle.”

FOLLOWING

‹acher (312), “following; different; other.” This word occurs about 166 times and in all periods of biblical Hebrew.

The first meaning of this word is temporal, and is seen in Gen. 17:21 : “But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the *next* year” (i.e., the year “following”). The first biblical occurrence of the word is in Gen. 4:25 : “And Adam [had relations with] his wife again;

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and she bare a son, and called his name Seth: For God, said she, hath appointed me *another* seed instead of Abel.…”

This meaning of “different” or “another” also appears in Lev. 27:20 : “And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.” In Isa. 28:11 , *‹acher* defines tongue or language; hence it should be understood as “foreign”: " For with stammering lips and *another* tongue will he speak to this people.” Since this verse is quoted in 1 Cor. 14:21 as an Old Testament prophecy of tongues-speaking, *‹acher* figures prominently in the debate on that subject.

Finally, *‹acher* can mean “other.” In this usage, the word distinguishes one thing from another without emphasizing any contrast. This is its meaning in Exod. 20:3 : “Thou shalt have no other gods before me.”

FOOL

‹ewil (191), “fool.” This word appears primarily in the wisdom literature. A person described by *‹ewil* generally lacks wisdom; indeed, wisdom is beyond his grasp (Prov. 24:7). In another nuance, “fool” is a morally undesirable individual who despises wisdom and discipline (Prov. 1:7 ; 15:5). He mocks guilt (Prov. 14:9), and is quarrelsome (Prov. 20:3) and licentious (Prov. 7:22). Trying to give him instruction is futile (Prov. 16:22).

FOOLISHNESS

‹iwwelet (200), “foolishness; stupidity.” This noun appears 25 times in the Old Testament. It can mean “foolishness” in the sense of violating God’s law, or “sin” (Ps. 38:5). The word also describes the activities and life-style of the man who ignores the instructions of wisdom (Prov. 5:23). In another nuance, the noun means “thoughtless.” Hence *‹iwwelet* describes the way a young person is prone to act (Prov. 22:15) and the way any fool or stupid person chatters (Prov. 15:2).
nebalah (5039), “foolishness; senselessness; impropriety; stupidity.” This

abstract noun appears 13 times in the Old Testament. Its use in 1 Sam. 25:25 signifies “disregarding God’s will.” *Nebalah* is most often used as a word for a serious sin (Gen. 34:7 —the first occurrence).

FOOT

regel (7272), “foot; leg.” *Regel* is a word found in many Semitic languages, referring to a part of the body. In the Old Testament, the word is used a total of 245 times, with its first occurrence in Gen. 8:9 .

Regel may refer to the “foot” of a human (Gen. 18:4), an animal (Ezek. 29:11), a bird (Gen. 8:9), or even a table (a rare usage; Exod. 25:26 , KJV). The word’s usage is also extended to signify the “leg”: “And he had greaves of brass upon his legs, and a target of brass between his shoulders” (1 Sam. 17:6). *Regel* is used euphemistically for the genital area; thus urine is “water of the legs” (2 Kings 18:27) and pubic hair is “hair of the legs” (Isa. 7:20). The foot’s low place gave rise to an idiom: “From the sole of the foot to the crown of the head” (cf. Deut. 28:35), signifying the “total extent of the body.”

“Foot” may be a metaphor of “arrogance”: “Let not the foot of pride come against me, and let not the hand of the wicked remove me” (Ps. 36:11). It is used to represent Israel: “Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them” (2 Kings 21:8).

In anthropomorphic expressions, God has “feet.” Thus God revealed Himself with a pavement of sapphire as clear as the sky under His “feet” (Exod. 24:10). The authors of Scripture portray God as having darkness (Ps. 18:9) and clouds of dust beneath His “feet” (Nah. 1:3), and sending a plague out from His “feet” (Hab. 3:5). His “feet” are said to rest on the earth (Isa. 66:1); the temple is also the resting place of His “feet”: “… And I will make the place of my feet glorious” (Isa. 60:13). Similarly, the seraphim had “feet,” which they covered with a pair of wings as they stood in the presence of God (Isa. 6:2); the cherubim had “feet” that Ezekiel described (Ezek.

1:7).

The Septuagint gives the following translations: *pous* (“foot”) and *skelos* (“leg”).

TO FORGET

shakach (7911), “to forget.” The common word meaning “to forget” appears in all periods of the

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Hebrew language; this term is also found in Aramaic. It occurs just over 100 times in the Hebrew Bible. *Shakah* is found for the first time in the Old Testament in Gen. 27:45 , when Rebekah urges Jacob to flee his home until Esau "forget that which thou hast done to him."

As the people worshiped strange gods, Jeremiah reminded Judah that "all thy lovers have forgotten thee; they seek thee not" (Jer. 30:14). But God does not "forget" His people: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). In spite of this, when destruction came, Judah complained: "Wherefore dost thou forget us for ever …?" (Lam. 5:20). Israel would often "forget" God's law (Hos. 4:6) and God's name (Jer. 23:27).

TO FORGIVE

calach (5545), "to forgive." This verb appears 46 times in the Old Testament. The meaning "to forgive" is limited to biblical and rabbinic Hebrew; in Akkadian, the word means "to sprinkle," and in Aramaic and Syriac signifies "to pour out." The meaning of *calach* in Ugaritic is debatable.

The first biblical occurrence is in Moses' prayer of intercession on behalf of the Israelites: "… It is a stiffnecked people; and [forgive] our iniquity and our sin, and take us for thine inheritance" (Exod. 34:9). The basic meaning undergoes no change throughout the Old Testament. God is always the subject of "forgiveness." No other Old Testament verb means "to forgive," although several verbs include "forgiveness" in the range of meanings given a particular context (e.g., *naca›* and *›awon* in Exod. 32:32 ; *kapar* in Ezek. 16:63).

The verb occurs throughout the Old Testament. Most occurrences of *calach* are in the sacrificial laws of Leviticus and Numbers. In the typology of the Old Testament, sacrifices foreshadowed the accomplished work of Jesus Christ, and the Old Testament believer was assured of "forgiveness" based on sacrifice: "And the priest shall make an atonement [for him in regard to his sin]" (Num. 15:25 , 28), "And it shall be forgiven him" (Lev. 4:26 ; cf. vv.

20 , 31 , 35 ; 5:10 , 13 , 16 , 18). The mediators of the atonement were the priests who offered the sacrifice. The sacrifice was ordained by God to promise ultimate “forgiveness” in God’s sacrifice of His own Son. Moreover, sacrifice was appropriately connected to atonement, as there is no forgiveness without the shedding of blood (Lev. 4:20 ; cf. Heb. 9:22).

Out of His grace, God alone “forgives” sin. The Israelites experienced God’s “forgiveness” in the wilderness and in the Promised Land. As long as the temple stood, sacrificial atonement continued and the Israelites were assured of God’s “forgiveness.” When the temple was destroyed and sacrifices ceased, God sent the prophetic word that He graciously would restore Israel out of exile and “forgive” its sins (Jer. 31:34).

The psalmist appealed to God’s great name in his request for “forgiveness”: “For thy name’s sake, O Lord, pardon mine iniquity; for it is great” (Ps. 25:11). David praised God for the assurance of “forgiveness” of sins: “Bless the Lord, O my soul … , who forgiveth all thine iniquities …” (Ps. 103:2-3). The Old Testament saints, while involved in sacrificial rites, put their faith in God.

In the Septuagint, *calach* is most frequently translated by *hileos einai* (“to be gracious; be merciful”), *hilaskesthai* (“to propitiate, expiate”) and *apievai* (“to forgive, pardon, leave, cancel”). The translation “to forgive” is found in most English versions (KJV , RSV , NASB , NIV), and at times also “to pardon” (KJV , RSV).

TO FORM

yatsar (3335), “to form, mold, fashion.” A word common to Hebrew in all its periods, *yatsar* is used in modern Hebrew in the sense of “to produce,” or “to create.” The word is found just over 60 times in the Hebrew Old Testament. The first occurrence in the Old Testament is in Gen. 2:7 : “… God formed man of the dust of the ground,” reflecting the basic meaning of “molding” something to a desired shape.

Yatsar is a technical potter's word, and it is often used in connection with the potter at work (Isa. 29:16 ; Jer. 18:4 , 6). The word is sometimes used as a general term of "craftsmanship or handiwork," whether molding, carving, or casting (Isa. 44:9-10 , 12).

The word may be used to express the "forming of plans in one's mind (Ps. 94:20 ; KJV , "frameth").

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Yatsar is frequently used to describe God's creative activity, whether literally or figuratively. Thus, God "formed" not only man (Gen. 2:7-8) but the animals (Gen. 2:19). God also "formed" the nation of Israel (Isa. 27:11 ; 45:9 , 11); Israel was "formed" as God's special servant even from the womb (Isa. 44:2 , 24 ; 49:5). While yet in the womb, Jeremiah was "formed" to be a prophet (Jer. 1:5). God "formed" locusts as a special visual lesson for Amos (Amos 7:1); the great sea monster, Leviathan, was "formed" to play in the seas (Ps. 104:26).

The concreteness of ancient Hebrew thinking is vividly seen in a statement such as this: "I form the light, and create darkness …" (Isa. 45:7). Similarly, the psalmist confessed to God: "… Thou hast made summer and winter" (Ps. 74:17). God "formed" the spirit of man (Zech. 12:1), as well as the heart or mind of man (Ps. 33:15). *Yatsar* is used to express God's "planning" or "preordaining" according to His divine purpose (Isa. 22:11 ; 46:11).

Almost one half of the uses of this word in the Old Testament are found in the Book of Isaiah, with God as the subject of most of them.

FORMER

ri‹shon (7223), "former; chief; first." This word comes from a common Semitic root that also yields *ro‹sh* ("head") and *re‹shit* ("beginning"). *Ri‹shon* , which appears 182 times (first in Gen. 8:13), is well represented throughout the entire Old Testament, with the exception of the poetic books and the minor prophets. The basic meaning of *ri‹shon* is "first" in a series. The word is the antonym of *‹acharon* ("last"). On the one hand, *ri‹shon* may refer to the "first month" (Exod. 40:2), the "first day" (Exod. 12:15), the "former temple" (Ezra 3:12)or the "firstborn" (Gen. 25:25ff .).

On the other hand, the word may denote the "most prominent" in a series. Thus God is "the first" as well as "the last": "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he" (Isa. 41:4). The most prominent people at a banquet sat in the

“first place” (Esth. 1:14). The use of *ri‹shon* with “father” in “Thy first father hath sinned, and thy teachers have transgressed against me” (Isa. 43:27) expresses how Israel’s beginnings started with sin and rebellion.

As a reference to time, *ri‹shon* signifies what has been—i.e., the “former.” This usage appears in phrases meaning a “former position” (Gen. 40:13) and a “deceased husband” (Hos. 2:7). The “prophets of the past” (Zech. 1:4) and “ancestors” (Lev. 26:45) are both best understood as expressions referring to the past. The prophetic phrase “former days” (unlike “latter days”) expresses Israel’s past sin and God’s judgment on Israel: “Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them” (Isa. 42:9).

The Septuagint translations are: *proteros* (“earlier; former; superior”), *protos* (“first; earlier; earliest”), *emprosthen* (“ahead; in front”), *arche* (“beginning; first cause; ruler; rule”). The KJV gives these translations: “first; former; before; beginning.”

TO FORSAKE

›azab (5800), “to leave, forsake, abandon, leave behind, be left over, let go.” This word occurs in Akkadian and post-biblical Hebrew and Aramaic. Similar words appear in Arabic and Ethiopic. The word occurs in biblical Hebrew about 215 times and in all periods.

Basically *›azab* means “to depart from something,” or “to leave.” This is the meaning of the word in its first biblical appearance: "[For this cause] shall a man leave his father and his mother, and shall cleave unto his wife …” (Gen. 2:24). A special nuance of the word is “to leave in the lurch,” or to leave someone who is depending upon one’s services. So Moses said to Hobab the Midianite (Kenite): “Leave us not [in the lurch] I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes” (Num. 10:31).

The word also carries the meaning “forsake,” or “leave entirely.” Such passages convey a note of finality or completeness. So Isaiah is to preach that

“… the land that thou abhorrest shall be forsaken of both her kings” (Isa. 7:16). In other places, the abandonment is complete but not necessarily permanent. God says that Israel is “as a woman forsaken and grieved in spirit.… For a small moment have I forsaken thee; but with great mercies will I gather thee” (Isa. 54:6-7). In Akkadian, this word carries a technical

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sense of “completely and permanently abandoned” or “divorced.” Isaiah employs this sense in 62:4 : “Thou shalt no more be termed Forsaken; … but thou shalt be called [My delight is in her], and thy land [Married].…”

Another special use of the word is “to disregard advice”: “But he forsook the counsel of the old men which they had given him …” (1 Kings 12:8).

A second emphasis of *›azab* is “to leave behind,” meaning to allow something to remain while one leaves the scene. In Gen. 39:12 , Joseph “left” his garment in the hand of Potiphar’s wife and fled. The word may also refer to an intentional “turning over one’s possessions to another’s trust,” or “leaving something in one’s control.” Potiphar “left all that he had in Joseph’s hand” (Gen. 39:6).

In a somewhat different nuance, the word means to “let someone or something alone with a problem”: “If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him …” (Exod. 23:5). Used figuratively, *›azab* means to “put distance between” in a spiritual or intellectual sense: “Cease from anger, and forsake wrath …” (Ps. 37:8).

The third emphasis of the word is “to be left over,” or “to take most of something and leave the rest behind”: “And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them [over] for the poor and stranger: I am the Lord your God” (Lev. 19:10).

Finally, *›azab* can mean “to let go” or “allow to leave.” The “stupid and senseless men” are those who make no provision for the future; they die leaving (“allowing it to go”) their wealth to others (Ps. 49:10). A different nuance occurs in Ruth 2:16 , where the verb means “to let something lie” on the ground. *›Azab* can also mean “to give up”: “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them [gives them up] shall have mercy” (Prov. 28:13), and the word can mean “to set free,” as in 2 Chron. 28:14 : “So the armed men left the captives and the spoil before the princes and all the congregation.” *›Azab* can signify “let go,” or “make it

leave." Concerning evil, Zophar remarks, "… [The wicked] forsake it not, but keep it still within his mouth" (Job 20:13).

›*Azab* can mean to "allow someone to do something," as in 2 Chron. 32:31 , where "God left [Hezekiah], to try him, that he might know all that was in his heart"; God "let" Hezekiah do whatever he wanted. "Letting an activity go" may also signify its discontinuance: "I pray you, let us leave off this usury" (Neh. 5:10).

›*Azab* is sometimes used in a judicial technical sense of "being free," which is the opposite of being in bondage. The Lord will vindicate His people, and will have compassion on His servants "when he seeth that their power is gone, and there is none shut up, or left" (Deut. 32:36).

FRIEND

rea› (7453), "friend; companion; fellow." This noun appears about 187 times in the Bible. The word refers to a "friend" in 2 Sam. 13:3 : "But Amnon had a friend, whose name was Jonadab." The word may be used of a husband (Jer. 3:20) or a lover (Song of Sol. 5:16).

In another sense, *rea›* may be used of any person with whom one has reciprocal relations: "And they said every one to his fellow, Come, and let us cast lots …" (Jonah 1:7). The word also appears in such phrases as "one another," found in Gen. 11:3 : "And they said one to another …" (cf. Gen. 31:49).

Other related nouns that appear less frequently are *re›eh* , which means "friend" about 5 times (e.g., 1 Kings 4:5); and *re›ah* , which means "companion or attendant" (Judg. 11:38 ; Ps. 45:14).

FRUIT

A. Noun.

peri (6529), "fruit; reward; price; earnings; product; result." Cognates of this

word appear in Ugaritic and Egyptian. *Peri* appears about 120 times in biblical Hebrew and in every period.

First, *peri* represents the mature edible product of a plant, which is its “fruit.” This broad meaning is evident in Deut. 7:13 : “He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine and the flocks of thy sheep.…” In its first biblical appearance, the word is used to signify both “trees” and the “fruit” of trees: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind …” (Gen. 1:11). In Ps. 107:34 ,

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the word is used as a modifier of land. The resulting term is “a fruitful land” in the sense of a “land of fruit.”

Second, *peri* means “offspring,” or the “fruit of a womb.” In Deut. 7:13 , the word represents “human offspring,” but it can also be used of animal “offspring” (Gen. 1:22).

Third, the “product” or “result” of an action is, in poetry, sometimes called its “fruit”: “A man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth” (Ps. 58:11). Isa. 27:9 speaks of “the full price of the pardoning of his sin” (KJV , “all the fruit to take away his sin”), i. e., the result of God’s purifying acts toward Israel. The wise woman buys and plants a field with her earnings or the “fruit of her hands” (Prov. 31:16). In other words, she is to be rewarded by receiving the “product” of her hands (Prov. 31:31). The righteous will be rewarded “according to his ways, according to the results of his deeds” (Jer. 17:10 , NASB ; cf. 21:14). In most passages similar to these, the NASB renders *peri* “fruit” (cf. Prov. 18:21).

B. Verb.

parah (6504), “to be fruitful, bear fruit.” This verb appears 29 times in the Old Testament. Its first occurrence is in Gen. 1:22 : “And God blessed them, saying, Be fruitful, and multiply, …”

G

GARMENT

beged (899), “garment; covering; cloth; blanket; saddlecloth.” This word appears in biblical Hebrew about 200 times and in all periods.

The word signifies any kind of “garment” or “covering,” usually for human wear. *Beged* first appears in Gen. 24:53 : “And the servant brought forth

jewels of silver, and jewels of gold, and garments [KJV , “raiment”], and gave them to Rebekah.…” Here the word represents “garments made of precious materials.” The “garments” of widows, on the other hand, must have been quite common and valueless (Gen. 38:14). Certainly mourners’ “garments” must have been very plain, if not torn (2 Sam. 14:2).

Beged sometimes refers to “outer garments.” Thus in 2 Kings 7:15 , the Syrian soldiers who fled from Jerusalem left behind their “clothes” and equipment; they left behind everything that would hinder their escape. Surely this did not include their essential “clothing.” In Judg. 14:12 , however, the word is distinguished from linen wrappings (“outer garments”)—Samson promised the Philistines that if they would solve his riddle, he would give them “thirty linen wraps [KJV , “sheets”] and thirty change of garments” (cf. Judg. 17:10). The “holy garments” Moses was commanded to make for Aaron included everything he was to wear while officiating before the Lord: “… A breastplate, and an ephod, and a robe, and an embroidered coat, a mitre, and a [sash]; and they shall make holy garments for Aaron …” (Exod. 28:4). In passages such as Num. 4:6 , *beged* means “covering,” in the sense of a large flat piece of cloth material to be laid over something: “And [they] shall put thereon the covering of badgers’ skins, and shall spread over it a cloth wholly of blue.…” When put over people, such clothes were probably “blankets”: “Now king David was old and stricken in years; and they covered him with blankets [KJV and NASB , “clothes”], but he gat no heat” (1 Kings 1:1). When put over beasts, such coverings were “saddlecloths” (Ezek. 27:20).

GATE

sha‹ar (8179), “gate.” This word has cognates in Ugaritic, Arabic, Moabite, Aramaic, and Phoenician. Biblical Hebrew attests it about 370 times and in all periods.

Basically, this word represents a structure closing and enclosing a large opening through a wall, or a barrier through which people and things pass to an enclosed area. The “gate” of a city often was a fortified structure deeper than the wall. This is especially true of strong, wellfortified cities, as in the case of the first biblical appearance of the word: “And there came two angels

to Sodom at even; and Lot sat in the gate of Sodom …" (Gen. 19:1). Within major cities there were usually strongly fortified citadels with "gates" (Neh. 2:8). Certain "gates" were only the thickness of a curtain: "And for the gate of the court [of the tabernacle] shall be a hanging of twenty cubits …" (Exod. 27:16). Later, the temple had large openings between its

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various courts: “Stand in the gate of the Lord’s house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord” (Jer. 7:2).

Exod. 32:26 speaks of an opening (“gate”) in the barrier surrounding Israel’s temporary camp at the foot of Sinai. Such camps often were enclosed with barriers of earth and/or rock. Ancient fortified cities had to find a source of water for periods of siege, and sometimes dams were built. Nah. 2:6 apparently refers to such a dam when it says: “The gates of the rivers shall be opened, and the palace shall be dissolved” (i.e., swept away). Both the underworld (Job 38:17) and heaven, the domain of God (Gen. 28:17), are pictured as cities with “gates.”

The “gates” of ancient cities sometimes enclosed city squares or were immediately in front of squares (2 Chron. 32:6). The entry way (2 Chron. 23:15) could be secured with heavy doors that were attached to firmly embedded pillars and reinforced by bars (Judg. 16:3 ; cf. Ps. 147:13 ; Neh. 3:3). Palaces could be citadels with strongly fortified “gates” large enough to have rooms over them. During siege, such rooms housed warriors. It was such a room into which David climbed and wept over the death of his son Absalom (2 Sam. 18:33). “Gates” had rooms to house guards (Ezek. 40:7). The rooms bordering the “gates” could also be used to store siege supplies (Neh. 12:25).

The “gates” were the place where local courts convened: “And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth …” (Deut. 25:7). The sentence sometimes was executed at the city “gates”: “And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people …” (Jer. 15:7). In this passage, all of the land of Israel is envisioned as a city at whose “gates” God gathers the offenders for trial, judgment, sentence, and punishment.

The phrase, “within the gates,” means “within the area enclosed.” Thus the sojourner who is “in your gates” is the foreigner who permanently lives in one

of Israel's towns (Exod. 20:10). In passages such as Deut. 12:15 , this phrase means "wherever you live": "Notwithstanding thou mayest kill and eat flesh in all thy gates.…"

TO GATHER

qabats (6908), "to collect, gather, assemble." This verb also appears in Ugaritic, Arabic, Aramaic, and post-biblical Hebrew; a similar word (having the same radicals but a different meaning) occurs in Ethiopic. *Qabats* appears in all periods of Hebrew and about 130 times in the Bible. The verb *ʿacaph* is a near synonym to *qabats* , differing from it only by having a more extensive range of meanings. *ʿAcap* duplicates, however, all the meanings of *qabats* .

First, *qabats* means "to gather" things together into a single location. The word may focus on the process of "gathering," as in Gen. 41:35 (the first occurrence): Joseph advised Pharaoh to appoint overseers to "gather all the food of those good years that come, and lay up corn under the hand of Pharaoh.…" The verb may also focus on the result of the process, as in Gen. 41:48 : "And he gathered up all the food of the seven years, which were in the land of Egypt.…" Only in one passage does *qabats* mean "to harvest" (Isa. 62:9): "But they that have gathered [harvested] it [grain] shall eat it and praise the Lord; and they that have brought it [wine] together shall drink it in the courts of my holiness."

This verb is used metaphorically of things that can be "gathered" only in a figurative sense. So in Ps. 41:6 , the enemy's "heart gathereth iniquity to itself" while visiting—i.e., the enemy considers how he can use everything he hears and sees against his host.

Qabac is often used of "gathering" people or "assembling" them. This "gathering" is usually a response to a summons, but not always. In 1 Kings 11:24 , David "gathered men unto him, and became captain over a [marauding] band." This action was not the result of a summons David issued, but resulted from reports that circulated about him. The entire story makes it quite clear that David was not seeking to set up a force rivaling Saul's. But when men came to him, he marshalled them.

Quite often this verb is used of “summoning” people to a central location. When Jacob blessed his sons, for example, he “summoned” them to him and then told them to gather around closer (Gen. 49:2). This same word is used of “summoning” the militia. All able-bodied men in Israel between the ages of 20 and 40 were members of the militia. In times of peace they were farmers and tradesmen; but when danger

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gather one's soul" is "to lose" one's life (Judg. 18:25). God can also be the agent who "gathers" or "takes away" a soul: "Gather not my soul with sinners …" (Ps. 26:9). In this sense, *‹acap* can mean "being cured" of a disease; "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (2 Kings 5:3).

GENERATION

dor (1755), "generation." This noun belongs to a common Semitic root, which signifies "duration" in East Semitic and "generation" in West Semitic. The Akkadian words *daru* ("long duration") and *duru* ("circle") seem by form to be related to the root for the Hebrew word *dor.*

In the Old Testament, the word *dor* occurs about 166 times; as many as 74 of these are in the repetition " *dor* plus *dor,* " meaning "alway." The first occurrence of the word is in Gen. 6:9 : "These are the generations of Noah [the account of Noah]: Noah was a just man and perfect in his generations, and Noah walked with God."

First the concrete meaning of "generation" is the "period during which people live": "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1). A "generation" may be described as "stubborn" (Deut. 32:5 — KJV , "perverse") or "righteous" (Ps. 14:5). Close to this meaning is the temporal element of *dor:* A *dor* is roughly the period of time from one's birth to one's maturity, which in the Old Testament corresponds to a period of about 40 years (Num. 14:33). Abraham received the promise that four "generations" of his descendants were to be in Egypt before the Promised Land would be inherited. Israel was warned to be faithful to the Lord, as the punishment for disobedience would extend to the fourth "generation" (Exod. 20:5); but the Lord's love extends to a thousand "generations" of those who love Him (Deut. 7:9).

The lasting element of God's covenantal faithfulness is variously expressed

with the word *dor:* “Thy faithfulness is unto all generations: thou hast established the earth, and it abideth” (Ps. 119:90)

The use of *dor* in Isa. 51 teaches the twofold perspective of“generation,” with reference to the future as well as to the past. Isaiah spoke about the Lord’s lasting righteousness and said that His deliverance is everlasting (literally, “generation of generations”—v. 8); but in view of Israel’s situation, Isaiah petitioned the Lord to manifest His loving strength on behalf of Israel as in the past (literally, “generations forever”—v. 9). Thus, depending on the context, *dor* may refer to the past, the present, or the future. The psalmist recognized the obligation of one “generation” to the “generations” to come: “One generation shall praise thy works to another, and shall declare thy mighty acts” (Ps. 145:4). Even the grey-haired man has the opportunity to instruct the youth (Ps. 71:17-18). In the Septuagint, *dor* is nearly always translated by *genea* (“generation”). The KJV translates it by “generation; age.”

TO GIVE DRINK

shaqah (8248), “to give drink, irrigate, water.” This verb is found in ancient Akkadian and Ugaritic, as well as in biblical and modern Hebrew. The word usually occurs in the causative sense, while its much more common counterpart, *shatah* , is used primarily in the simple active form, “to drink.” In its first occurrence in the biblical text, *shaqah* expresses the idea of “to irrigate,” or “to water”: “But there went up a mist from the earth, and watered the whole face of the ground” (Gen. 2:6). In view of the Mesopotamian background of this passage, both linguistic and agricultural, the Hebrew word for “mist” probably is to be connected with the idea of an irrigation canal or system.

The dry climate of the Middle East makes *shaqah* a most important word, since it expresses the act of “irrigating” or “watering” crops (Deut. 11:10). God “waters” the earth and causes plants to grow (Ps. 104:13-14). Figuratively, He “irrigates” His vineyard, Israel (Isa. 27:3).

A frequent use of *shaqah* is to express the “giving of water to drink” to animals

(Gen. 24:14 , 46 ; 29:2-3 , 7-8 , 10). Men are given a variety of things to drink, such as water (Gen. 24:43), wine (Gen. 19:32 ; Amos 2:12), milk (Judg. 4:19), and vinegar (Ps. 69:21). In a symbol of divine judgment, God is said to give “poisoned water [KJV , “water of gall”] to drink” to Israel (Jer. 8:14 ; 9:15 ; 23:15). In this time of judgment and mourning, Israel was not to be given “the cup of consolation to drink” (Jer. 16:7).

A healthy person is one whose bones “are moistened” with marrow (Job 21:24 ; literally, whose bones

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“are watered” or “irrigated” with marrow).

GLORY

A. Noun.

tip‹eret (8597), “glory; beauty; ornament; distinction; pride.” This word appears about 51 times and in all periods of biblical Hebrew.

The word represents “beauty,” in the sense of the characteristic enhancing one’s appearance: “And thou shalt make holy garments for Aaron thy brother for glory and for beauty” (Exod. 28:2 —the first occurrence). In Isa. 4:2 , the word identifies the fruit of the earth as the “beauty” or “adornment” of the survivors of Israel.

Tip‹eret (or *tip‹arah*) means “glory” in several instances. The word is used of one’s rank. A crown of “glory” is a crown which, by its richness, indicates high rank—Wisdom will "[present you with] a crown of glory (NASB , “beauty”)” (Prov. 4:9). “The hoary head is a crown of glory” (Prov. 16:31), a reward for righteous living. In Isa. 62:3 , the phrase “crown of glory (NASB , “beauty”)” is paralleled by “royal diadem.” This word also modifies the greatness of a king (Esth. 1:4) and the greatness of the inhabitants of Jerusalem (Zech. 12:7). In each of these instances, this word emphasizes the rank of the persons or things so modified. The word is used of one’s renown: “… And to make thee high above all nations which he hath made, in praise, and in name, and in honor [distinction]” (Deut. 26:19).

In another related nuance, *tip‹eret* (or *tip‹arah*) is used of God, to emphasize His rank, renown, and inherent “beauty”: “Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty …” (1 Chron. 29:11).

This word represents the “honor” of a nation, in the sense of its position before

God: "[He has] cast down from heaven unto the earth the beauty [honor or pride] of Israel …" (Lam. 2:1). This nuance is especially clear in passages such as Judg. 4:9 : "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor [i.e., distinction]; for the Lord shall sell Sisera into the hand of a woman."

In Isa. 10:12 , *tip‹eret* (or *tip‹arah*) represents a raising of oneself to a high rank in one's own eyes: "… I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

B. Verb.

pa‹ar (6286), "to glorify." This verb occurs 13 times in biblical Hebrew. One appearance of this verb is in Isa. 60:9 : "… And to the Holy One of Israel, because he hath gloried thee."

TO GO AWAY, LEAVE

A. Verb.

galah (1540), "to leave, depart, uncover, reveal." This verb occurs in Ugaritic, Phoenician, Arabic, imperial Aramaic, biblical Aramaic, and Ethiopic. Biblical Hebrew attests it in all periods and about 190 times. Some scholars divide this verb into two homonyms (two separate words spelled the same). If this division is accepted, *galah* (1) appears about 112 times and *galah* (2) about 75 times. Other scholars consider this one verb with an intransitive emphasis and a transitive emphasis. This seems more likely.

Intransitively, *galah* signifies "depart" or "leave." This meaning is seen clearly in 1 Sam. 4:21 : "And she named the child Ichabod, saying, The glory is departed from Israel.…" Thus Isaiah 24:11 could be translated: "The gaiety of the earth departs." One special use of this sense of the verb is "to go into exile." The first biblical occurrence of *galah* carries this nuance: "And the children of Dan set up the graven image: and Jonathan … and his sons were priests to the tribe of Dan until the day of the *captivity* of the land" (Judg. 18:30), or until they lost control of the land and were forced to serve other

gods.

The best-known Old Testament captivity was the one brought by God through the kings of Assyria and Babylon (1 Chron. 5:26 ; cf. Jer. 29:1).

Although *galah* is not used in this sense in the law of Moses, the idea is clearly present. If Israel does not “observe to do all the words of this law that are written in this book, that thou mayest fear this glorious

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and fearful name, The Lord Thy God; … ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people …" (Deut. 28:58 , 63-64 ; cf. Lev. 26:27 , 33). This verb can also be used of the "exile of individuals," such as David (2 Sam. 15:19).

This word may signify "making oneself naked." Noah "drank of the wine, and was drunken; and he was uncovered within his tent" (Gen. 9:21).

The transitive form occurs less frequently, but has a greater variety of meanings. "To uncover" another person may mean "to have sexual relations with" him or her: "None of you shall approach to any [blood relative of his] to uncover their nakedness: I am the Lord" (Lev. 18:6). Uncovering one's nakedness does not always, however, refer to sexual relations (cf. Exod. 20:26). Another phrase, "to uncover someone's skirts," means to have sexual relations with a person (Deut. 22:30).

In Isaiah 16:3 , *galah* (2) (in the intensive stem) signifies "betray": "… Hide the outcasts [do not betray the fugitive].…" This verb may also be used of "uncovering" (KJV , "discovering") things, of "laying them bare" so that they become visible: "… The foundations of the world were discovered at the rebuking of the Lord …" (2 Sam. 22:16). In a related sense Ezek. 23:18 speaks of "uncovering" harlotries, of "exposing" them constantly or leading a life of harlotry.

God's "uncovering" of Himself means that He "revealed" Himself (Gen. 35:7). "To uncover someone's ears" is to tell him something: "Now the day before Saul came, the Lord had revealed [literally, "had uncovered the ear"] to Samuel …" (1 Sam. 9:15 , RSV). In this case, the verb means not simply "to tell," but "to tell someone something that was not known." Used in this sense, *galah* is applied to the "revealing" of secrets (Prov. 11:13) and of one's innermost feelings. Hence, Jer. 11:20 should be translated: "For unto thee have I revealed my case."

Thus *galah* can be used of "making something" openly known, or of

“publicizing” it: “The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day” (Esth. 3:14). Another nuance appears in Jer. 32:11 , where *galah* , in connection with a deed of purchase, means “not sealed or closed up.”

B. Noun.

golah (1473), “exile; people exiled.” This word makes 42 Old Testament appearances. Ezra 2:1 uses the word of “people returning from the exile.” In other references, the word means “people in exile” (2 Kings 24:15). In 1 Chron. 5:22 , *golah* refers to the era of the “exile.”

TO GO DOWN

yarad (3381), “to descend, go down, come down.” This verb occurs in most Semitic languages (including post-biblical Hebrew) and in all periods. In biblical Hebrew, the word appears about 380 times and in all periods.

Basically, this verb connotes “movement” from a higher to a lower location. In Gen. 28:12 , Jacob saw a “ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.” In such a use, the speaker or observer speaks from the point of destination, and the movement is “downward” toward him. Thus one may “go down” below or under the ground’s surface (Gen. 24:16). The speaker may also speak as though he stands at the point of departure and the movement is away from him and “downward.”

Interestingly, one may “go down” to a lower spot in order to reach a city’s gates (Judg. 5:11) or to get to a city located on a lower level than the access road (1 Sam. 10:8)—usually one goes up to a city and “goes down” to leave a city (1 Sam. 9:27). The journey from Palestine to Egypt is referred to as “going down” (Gen. 12:10). This reference is not to a movement in space from a higher to a lower spot; it is a more technical use of the verb.

Yarad is used frequently of “dying.” One “goes down” to his grave. Here the idea of spatial movement is present, but in the background. This “going down”

is much more of a removal from the world of conscious existence: For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee …" (Isa. 38:18-19). On the

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other hand, “going down to the dust” implies a return to the soil—i.e., a return of the body to the soil from which it came (Gen. 3:19). “All they that go down to the dust shall bow before him …” (Ps. 22:29). There is also the idea of the “descent” of the human soul into the realm of the dead. When Jacob mourned over Joseph whom he thought to be dead, he said: “For I will go down into the grave unto my son mourning” (Gen. 37:35). Since one can “descend” into Sheol alive as a form of punishment (Num. 16:30), this phrase means more than the end of human life. This meaning is further established because Enoch was rewarded by being taken off the earth: “And Enoch walked with God: and he was not; for God took him” (Gen. 5:24); he was rewarded by not having “to descend” into Sheol. *Yarad* may also be used of “coming down,” when the emphasis is on “moving downward” toward the speaker: “And the Lord came down to see the city and the tower” of Babel (Gen. 11:5 —the first biblical occurrence). This verb may also be used to express coming down from the top of a mountain, as Moses did when he “descended” from Sinai (Exod. 19:14). The word may be used of “dismounting” from a donkey: “And when Abigail saw David, she hasted, and lighted off the ass …” (1 Sam. 25:23). Abigail’s entire body was not necessarily lower than before, so movement from a higher to a lower location is not indicated. However, she was no longer on the animal’s back. So the verb here indicates “getting off” rather than getting down or descending. In a somewhat related nuance, one may “get out” of bed. Elijah told Ahaziah: “Thou shalt not come down from that bed on which thou art gone up …” (2 Kings 1:4). Again, the idea is not of descending *from* something. When one comes down from a bed, he stands up; he is higher than he was while yet in the bed. Therefore, the meaning here is “get out of” rather than “descend.” This verb is used also to describe what a beard does—it “hangs down” (Ps. 133:2). *Yarad* is used to indicate “coming away from” the altar: “And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering …” (Lev. 9:22). This special use is best seen as the opposite of “ascending to” the altar, which is not just a physical movement from a lower to a higher plane but a spiritual ascent to a higher realm of reality. For example, to “ascend” before a king is to go into the presence of someone who

is on a higher social level. “To ascend” before God (represented by the altar) is to go before Someone on a higher spiritual plane. To stand before God is to stand in His presencebefore His throne, on a higher spiritual plane. *Yarad* may thus be used of the humbled approach before God. God tells Moses that all the Egyptians shall “come down” to Him and bow themselves before Him (Exod. 11:8). Equally interesting is the occasional use of the verb to represent “descending” to a known sanctuary (cf. 2 Kings 2:2).

Figuratively, the verb has many uses. The “going down” of a city is its destruction (Deut. 20:20). When a day “descends,” it comes to an end (Judg. 19:11). The “descent” of a shadow is its lengthening (2 Kings 20:11). Tears “flow down” the cheeks when one weeps bitterly (Jer. 13:17). *Yarad* is also used figuratively of a “descent in social position”: “The stranger that is within thee shall get up above thee very high; and thou shalt come down very low” (Deut. 28:43).

At least once the word means “to go up.” Jephthah’s daughter said: “Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity …” (Judg. 11:37).

TO GO OUT, GO FORTH

A. Verb.

*yatsa*ʿ (3318), “to come forth, go out, proceed, go forth, bring out, come out.” This verb occurs in all Semitic languages, including biblical Aramaic and Hebrew. It occurs in every period of Hebrew; the Old Testament attests the word about 1,070 times.

Basically, this word means “movement away” from some point, even as *bo*ʿ (“come”) means movement toward some point. *Yatsa*ʿ is the word used of “coming forth”—the observer is outside the point of departure but also speaks from the perspective of that departing point. For example, Gen. 2:10 (the first occurrence of the word) reports that a river “came forth” or “flowed out” from the garden of Eden.

In comparison to this continuing “going out,” there is the one-time (punctiliar) “coming forth,” as seen when all the animals “came out” of the ark (Gen. 9:10). Thus, Goliath the champion of the Philistines “went

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forward" from the camp to challenge the Israelites to a duel (1 Sam. 17:4). In the art of ancient warfare, a battle was sometimes decided on the basis of two duelers.

This verb may be used with "come" (*boʿ*) as an expression for "constant activity." The raven Noah sent out "went forth to and fro" (literally, "in and out") until the water had abated (Gen. 8:7). Various aspects of a man's personality may "go forth," indicating that they "leave" him. When one's soul "departs" the body, the person dies (Gen. 35:18). When one's heart "departs," he loses all inner strength and confidence (Gen. 42:28).

Yatsaʿ has a number of special uses. It can be used of "giving birth" (Exod. 21:22) or of "begetting" descendants (Gen. 17:6). The "going forth" of a year is its close, as in the harvest season (Exod. 23:16). Another special use of this verb has to do with "moving out" a camp for either a military campaign (1 Sam. 8:20) or some other purpose (Deut. 23:10). "Going and coming" may also be used of "fighting" in wars. Toward the end of his life Moses said he was unable to "come and go" (Deut. 31:2 ; cf. Josh. 14:11). He probably meant that he could not engage in war (Deut. 31:3). On the other hand, this phrase can refer to the normal activities of life (1 Kings 3:7). *Yatsaʿ* also has a cultic use, describing the "movement" of the priest in the tabernacle; bells were attached to the hem of the priest's robe so the people could follow his actions (Exod. 28:35).

When applied to God, the action of "going out" only infrequently refers to His "abandoning" a certain location. In Ezek. 10:18 , the glory of the Lord "left" the "threshhold of the [temple], and stood over the cherubim," and eventually departed the temple altogether (Ezek. 10:19). Often this verb pictures the Lord as "going forth" to aid His people, especially in texts suggesting or depicting His appearances among men (theophanies; cf. Judg. 5:4). In Egypt, the Lord "went out" into the midst of the Egyptians to smite their first born (Exod. 11:4). The Lord's departure-point in such cases is variously represented as Seir (Judg. 5:4) and His heavenly dwelling place (Mic. 1:3), although it is often unexpressed.

The messenger of God also “goes forth” to accomplish specific tasks (Num. 22:32). God’s providential work in history is described by Laban and Bethuel as “the thing proceedeth from the Lord” (Gen. 24:50). Also, “going out” from the Lord are His hand (Ruth 1:13), His Word (Isa. 55:11), His salvation (Isa. 51:5), His justice (Isa. 45:23), and His wisdom (Isa. 51:4).

Yatsa‹ is not used of God’s initial creative act, but only of His using what already exists to accomplish His purposes, such as His causing water to “come out” of the rock (Deut. 8:15). Because *yatsa‹* can mean “to bring forth,” it is often used of “divine deliverance,” as the One who “bringeth me forth from mine enemies” (2 Sam. 22:49) “into a large place” (2 Sam. 22:20). One of the most important formulas in the Old Testament uses the verb *yatsa‹:* “the Lord [who] brought [Israel] out of [Egypt]”; He brought them from slavery into freedom (Exod. 13:3).

B. Nouns.

motsa‹ (4161), “place of going forth; that which comes forth; going forth.” The word occurs 23 times. *Motsa‹* is a word for “east” (cf. Ps. 19:6), where the sun rises (“goes forth”). The word also represents the “place of departure” or “exit” from the temple in Ezekiel’s vision (Ezek. 42:11), and the “starting point” of a journey (Num. 33:2). *Motsa‹* may also refer to that which “comes forth,” for example, an “utterance” (Num. 30:13), and the “going forth” of the morning and evening, the dawn and dusk (Ps. 65:8). Finally, the word can represent the “actual going forth” itself. So Hosea says that the Lord’s “going forth” to redeem His people is as certain as the sunrise (6:3).
totsa‹ot (8444), “departure; place of departure.” The word *totsa‹ot* can connote both the source or place of “departure” (Prov. 4:23) and the actual “departure” itself (“escape,” Ps. 68:20). However, the word may also represent the extremity of a territory or its “border”—the place where one departs a given territory (Josh. 15:7).

GOAT-DEMONS

sa›ir (8163), “goat-demons; goat-idols.” This word occurs 4 times in biblical Hebrew. In its first biblical appearance, the word represents “goat-demons” (some scholars translate it “goat-idols”): “And they shall no more offer their sacrifices unto devils [NASB , “goat demons”], after whom they have gone a

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whoring" (Lev. 17:7). This passage demonstrates that the word represents beings that were objects of pagan worship. Worship of these "demons" persisted long in the history of Israel, appearing under Jeroboam I (929-909 B. C.), who "… ordained him priests for the high places, and for the devils [RSV , "satyrs"], and for the calves which he had made" (2 Chron. 11:15). In this instance, *sa›ir* represents idols that Jeroboam had manufactured. Josiah's revival probably involved the breaking down of the high places of the goat-demons (2 Kings 23:8).

GOD

‹el (410), "god." This term was the most common general designation of deity in the ancient Near East. While it frequently occurred alone, *‹el* was also combined with other words to constitute a compound term for deity, or to identify the nature and functions of the "god" in some manner. Thus the expression "God, the God of Israel" (Gen. 33:20) identified the specific activities of Israel's God.

In the ancient world, knowledge of a person's name was believed to give one power over that person. A knowledge of the character and attributes of pagan "gods" was thought to enable the worshipers to manipulate or influence the deities in a more effective way than they could have if the deity's name remained unknown. To that extent, the vagueness of the term *‹el* frustrated persons who hoped to obtain some sort of power over the deity, since the name gave little or no indication of the god's character. This was particularly true for El, the chief Canaanite god. The ancient Semites stood in mortal dread of the superior powers exercised by the gods and attempted to propitiate them accordingly. They commonly associated deity with the manifestation and use of enormous power. Perhaps this is reflected in the curious Hebrew phrase, "the power [*‹el*] of my hand" (Gen. 31:29 , KJV ; RSV , "It is in my power"; cf. Deut. 28:32
). Some Hebrew phrases in the Psalms associated *‹el* with impressive natural features, such as the cedar trees of Lebanon (Ps. 80:10) or mountains (Ps. 36:6). In these instances, *‹el* conveys a clear impression of grandeur or

majesty.

Names with *ʿel* as one of their components were common in the Near East in the second millennium
B.C. The names Methusael (Gen. 4:18) and Ishmael (Gen. 16:11) come from a very early period. In the Mosaic period, *ʿel* was synonymous with the Lord who delivered the Israelites from bondage in Egypt and made them victorious in battle (Num. 24:8). This tradition of the Hebrew *ʿel* as a "God" who revealed Himself in power and entered into a covenant relationship with His people was prominent in both poetry (Ps. 7:11 ; 85:8) and prophecy (Isa. 43:12 ; 46:9). The name of *ʿel* was commonly used by the Israelites to denote supernatural provision or power. This was both normal and legitimate, since the covenant between "God" and Israel assured an obedient and holy people that the creative forces of the universe would sustain and protect at all times. Equally, if they became disobedient and apostate, these same forces would punish them severely.

ʿelah (426), "god." This Aramaic word is the equivalent of the Hebrew *ʿeloah.* It is a general term for "God" in the Aramaic passages of the Old Testament, and it is a cognate form of the word *ʿallah,* the designation of deity used by the Arabs. The word was used widely in the Book of Ezra, occurring no fewer than 43 times between Ezra 4:24 and 7:26 . On each occasion, the reference is to the "God" of the Jewish people, whether the speaker or writer was himself Jewish or not. Thus the governor of the province "Beyond the River" (i.e., west of the river Euphrates) spoke to king Darius of the "house of the great God" (Ezra 5:8). So also Cyrus instructed Sheshbazzar, the governor, that the "house of God be builded" in Jerusalem (Ezra 5:15).

While the Persians were certainly not worshipers of the "God" of Israel, they accorded Him the dignity that befitted a "God of heaven" (Ezra 6:10). This was done partly through superstition; but the pluralistic nature of the newly-won Persian empire also required them to honor the gods of conquered peoples, in the interests of peace and social harmony. When Ezra himself used the word *ʿelah* , he frequently specified the God of the Jews. Thus he spoke of the "God of Israel" (5:1 ; 6:14), the "God of heaven" (5:12 ; 6:9) and "God of Jerusalem" (7:19); he also associated "God" with His house in Jerusalem

(5:17 ; 6:3). In the decree of Artaxerxes, Ezra was described as “the priest, the scribe of the God of heaven” (7:12 , 21). This designation would have sounded strange coming from a pagan Persian ruler, had it not been for the policy of religious toleration exercised by the Achaemenid regime. Elsewhere in Ezra, *‹elah* is associated with the

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tradition of mountain revelation just after the Exodus, but by this time the name *‹el shadday* had been replaced by the tetragrammaton of Yahweh (Exod. 3:15 , 6:3).

‹El shadday served as the patriarchs' covenant name for "God," and continued as such until the time of Moses, when a further revelation took place (Exod. 6:3). The Abrahamic covenant was marked by a degree of closeness between "God" and the human participants that was distinctive in Hebrew history. "God Almighty" revealed Himself as a powerful deity who was able to perform whatever He asserted. But the degree of intimacy between *‹el shadday* and the patriarchs at various stages shows that the covenant involved God's care and love for this growing family that He had chosen, protected, and prospered. He led the covenant family from place to place, being obviously present with them at all times. His covenant formulations show that He was not preoccupied with cultic rites or orgiastic celebrations. Instead, He demanded a degree of obedience that would enable Abraham and his descendants to walk in His presence, and live blameless moral and spiritual lives (Gen. 17:1). The true covenantal service of *‹el shadday* , therefore, was not cultic or ritualistic, but moral and ethical in character.

In the early Mosaic era, the new redemptive name of "God" and the formulation of the Sinai covenant made *‹el shadday* largely obsolete as a designation of deity. Subsequently, the name occurs about 35 times in the Old Testament, most of which are in the Book of Job. Occasionally, the name is used synonymously with the tetragrammaton of Yahweh (Ruth 1:21 ; Ps. 91:1-2), to emphasize the power and might of "God" in characteristic fashion. *‹el ›olam* (410 , 5769), "God of eternity; God the everlasting; God for ever." The word *›olam* has related forms in various ancient Near Eastern languages, all of which describe lengthy duration or distant time. The idea seems to be quantitative rather than metaphysical. Thus in Ugaritic literature, a person described as *›bd ›lm* was a "permanent slave," the term |'lm(the same as the Hebrew *›olam*) expressing a period of time that could not be measured other than as lengthy duration.

Only in rare poetic passages such as Ps. 90:2 are temporal categories regarded inadequate to describe the nature of God's existence as *ʿel ʾolam* . In such an instance, the Creator is deemed to have been "from everlasting to everlasting"; but even this use of *ʾolam* expresses the idea of continued, measurable existence rather than a state of being independent of temporal considerations.

The name *ʿel ʾolam* was associated predominantly with Beer-sheba (Gen. 21:25-34). The settlement of Beer-sheba was probably founded during the Early Bronze Age, and the Genesis narrative explains that the name means "well of the oath" (Gen. 21:31). But it could also mean "well of the seven"—i.e., the seven lambs that were set apart as witnesses of the oath.

Abraham planted a commemorative tree in Beer-sheba and invoked the name of the Lord as *ʿel ʾolam.*

The fact that Abraham subsequently stayed many days in the land of the Philistines seems to imply that he associated continuity and stability with *ʿel ʾolam* , who was not touched by the vicissitudes of time. Although Beer-sheba may have been a place where the Canaanites worshiped originally, the area later became associated with the veneration of the God of Abraham.

At a subsequent period, Jacob journeyed to Beer-sheba and offered sacrifices to the God of Isaac his father. He did not offer sacrifices to *ʿel ʿolam* by name, however; and although he saw a visionary manifestation of God, he received no revelation that this was the God Abraham had venerated at Beer-sheba. Indeed, God omitted any mention of Abraham, stating that He was the God of Jacob's father.

Gen. 21:33 is the only place in the Old Testament where the title *ʿel ʾolam* occurs. Isa. 40:28 is the only other instance where *ʾolam* is used in conjunction with a noun meaning God. *See also* LORD .

GOLD

zahab (2091), "gold." This word has cognates in Arabic and Aramaic. It occurs about 385 times in biblical Hebrew and in every period.

Zahab can refer to “gold ore,” or “gold in its raw state.” This is its meaning in its first biblical appearance: “The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold” (Gen. 2:11). The word can also be used of “gold” which has already been refined: “But he knoweth the way that I take: when he hath tried me, I shall come forth as gold” (Job 23:10). “Gold” could be beaten (1 Kings 10:16) and purified (Exod. 25:11). One can also speak of the best “gold” (2 Chron. 3:5

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Zahab can be conceived of as an “object of wealth”: “And Abram was very rich in cattle, in silver, and in gold” (Gen. 13:2). As such, the emphasis is on “gold” as a valuable or precious commodity. Consequently, the word is used in comparisons: “The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold” (Job 28:17).

“Gold” was often one of the spoils of war: “But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord” (Josh. 6:19).

“Gold” was bought and sold as an object of merchandise: “The merchants of Sheba and Raamah, they were thy merchants: they [paid for your wares] with chief of all spices, and with all precious stones, and gold” (Ezek. 27:22).

Zahab was used as a costly gift: “And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I [could not do anything] …” (Num. 22:18).

This metal was used as a material to make jewelry and other valuable items: “And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold …” (Gen. 24:22). Solomon’s temple was adorned with “gold” (1 Kings 6:20-28).

Gold was used as money, being exchanged in various weights and values (according to its weight): “And he made three hundred shields of beaten gold; three pound of gold went to one shield …” (1 Kings 10:17 ; cf. 2 Sam. 12:30). “Gold” even existed in the form of “coins” (Ezra 2:69).

Zahab is used for the color “gold”: “What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?” (Zech. 4:12).

GOOD

A. Adjective.

tob (2896), “good; favorable; festive; pleasing,;pleasant; well; better; right; best.” This word appears in Akkadian, Aramaic, Arabic, Ugaritic, and Old South Arabic. Occurring in all periods of biblical Hebrew, it appears about 559 times.

This adjective denotes “good” in every sense of that word. For example, *tob* is used in the sense “pleasant” or “delightful”: “And he saw that [a resting place] was good, and the land that it was pleasant; and bowed his shoulder to bear [burdens] …” (Gen. 49:15). An extension of this sense appears in Gen. 40:16 , where *tob* means “favorable” or “in one’s favor”: “When the chief baker saw that the interpretation was *good* , he said unto Joseph.…” In 1 Sam. 25:8 , the emphasis is on the nuance “delightful” or “festal”: “… Let the young men find favor in thine eyes: for we come in a *good* day.…” God is described as One who is “good,” or One who gives “delight” and “pleasure”: “But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works” (Ps. 73:28).

In 1 Sam. 29:6 , this word describes human activities: “… As the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the [army] is good in my sight.…” *Tob* can be applied to scenic beauty, as in 2 Kings 2:19 : “Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.” Second Chron. 12:12 employs a related nuance when it applies the word to the conditions in Judah under King Rehoboam, after he humbled himself before God: “… Things went well.”

Tob often qualifies a common object or activity. When the word is used in this sense, no ethical overtones are intended. In 1 Sam. 19:4 , *tob* describes the way Jonathan spoke about David: “And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have

been [toward thee] very good." First Samuel 25:15 characterizes a people as "friendly" or "useful": "But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.…" Often this word bears an even stronger emphasis, as in 1 Kings 12:7 , where the "good word" is not only friendly but eases the life of one's servants. God's "good word" promises life in the face of oppression and uncertainty: "… There hath not failed one word of all his good

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promise, which he promised by the hand of Moses his servant" (1 Kings 8:56). *Tob* often characterizes a statement as an important assertion for salvation and prosperity (real or imagined): "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been *better* for us to serve the Egyptians, than that we should die in the wilderness" (Exod. 14:12). God judged that man's circumstance without a wife or helpmeet was not "good" (Gen. 2:18). Elsewhere *tob* is applied to an evaluation of one's well-being or of the wellbeing of a situation or thing: "And God saw the light, that it was good: and God divided the light from the darkness" (Gen. 1:4 —the first occurrence).

Tob is used to describe land and agriculture: "And I am come down to deliver them out of the [power] of the Egyptians, and to bring them up out of that land unto a good [fertile] land and a large, unto a land flowing with milk and honey …" (Exod. 3:8). This suggests its potential of supporting life (Deut. 11:17). Thus the expression "the good land" is a comment about not only its existing, but its potential, productivity. In such contexts the land is viewed as one aspect of the blessings of salvation promised by God; thus the Lord did not permit Moses to cross the Jordan and enter the land which His people were to inherit (Deut. 3:26-28). This aspect of the "good land" includes overtones of its fruitfulness and "pleasantness": "And he will take your fields, and your vineyards, and your oliveyards, even the best of them …" (1 Sam. 8:14).

Tob is used to describe men or women. Sometimes it is used of an "elite corps" of people: "And he will take your menservants, and your maidservants, and your goodliest young men, and your asses …" (1 Sam. 8:16). In 2 Sam. 18:27 , Ahimaaz is described as a "good" man because he comes with "good" military news. In 1 Sam. 15:28 , the word has ethical overtones: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou" (cf. 1 Kings 2:32). In other passages, *tob* describes physical appearance: "And the damsel was very fair to look upon [literally, "good of appearance"] …" (Gen. 24:16). When applied to one's heart, the word describes "well-being" rather than ethical status. Therefore, the parallel idea is "joyous and happy": "… And they … went unto

their tents joyful and glad of heart for all the goodness that the Lord had done for David …" (1 Kings 8:66
). Dying "at a good old age" describes "advanced age," rather than moral accomplishment, but a time when due to divine blessings one is fulfilled and satisfied (Gen. 15:15).

Tob indicates that a given word, act, or circumstance contributes positively to the condition of a situation. Often this judgment does not mean that the thing is actually "good," only that it is so evaluated: "When the chief baker saw that the interpretation was good …" (Gen. 40:16). The judgment may be ethical: "It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen …?" (Neh. 5:9). The word may also represent "agreement" or "concurrence": "The thing proceedeth from the Lord: we cannot speak unto thee bad or good" (Gen. 24:50).

Tob is often used in conjunction with the Hebrew word *ra›ah* ("bad; evil"). Sometimes this is intended as a contrast; but in other contexts it may mean "everything from good [friendly] to bad [unfriendly]," which is a way of saying "nothing at all." In other contexts, more contrast is suggested: "And what the land is that they dwell in, whether it be good or bad …" (Num. 13:19). In this case, the evaluation would determine whether the land could support the people well or not.

In Gen. 2:9 , *tob* contrasted with evil has moral overtones: "… the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." The fruit of this tree, if consumed, would reveal the difference between moral evil and moral "good." This reference also suggests that, by eating this fruit, man attempted to determine for himself what "good" and evil are.

B. Verbs.

yatab (3190), "to go well, be pleasing, be delighted, be happy." This verb appears 117 times in the Old Testament. The meaning of the word, as expressed in Neh. 2:6 , is "pleased."
tob (2895), "to be joyful, glad, pleasant, lovely, appropriate, becoming, good, precious." *Tob* has cognates in Akkadian and Arabic. The verb occurs 21

times in the Old Testament. Job 13:9 is one example of the word's meaning, "to be good": "Is it good that he should search you out?"

TO BE GRACIOUS, SHOW FAVOR

A. Verb.

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chanan (2603), “to be gracious, considerate; to show favor.” This word is found in ancient Ugaritic with much the same meaning as in biblical Hebrew. But in modern Hebrew *chanan* seems to stress the stronger meaning of “to pardon or to show mercy.” The word occurs around 80 times in the Hebrew Old Testament, the first time in Gen. 33:5 : “The children which God hath graciously given thy servant.” Generally, this word implies the extending of “favor,” often when it is neither expected nor deserved. *Chanan* may express “generosity,” a gift from the heart (Ps. 37:21). God especially is the source of undeserved “favor” (Gen. 33:11), and He is asked repeatedly for such “gracious” acts as only He can do (Num. 6:25 ; Gen. 43:29). The psalmist prays: “… Grant me thy law graciously” (Ps. 119:29).

God’s “favor” is especially seen in His deliverance from one’s enemies or surrounding evils (Ps. 77:9 ; Amos 5:15). However, God extends His “graciousness” in His own sovereign way and will, to whomever He chooses (Exod. 33:19).

In many ways, *chanan* combines the meaning of the Greek *haric* (with the general classical Greek sense of “charm” or “graciousness”) and the New Testament sense of “undeserved favor” or “mercy.”

B. Noun.

chen (2580), “favor; grace.” The root with the meaning “to favor someone” is a common Semitic term. In Akkadian, the verb *enenu* (“to have compassion”) is related to *hinnu* (“favor”), which occurs only as a proper noun. The Hebrew noun *chen* occurs 69 times, mainly in the Pentateuch and in the historical books through Samuel. The word’s frequency increases in the poetic books, but it is rare in the prophetic books. The first occurrence is in Gen. 6:8 : “But Noah found grace in the eyes of the Lord.”

The basic meaning of *chen* is “favor.” Whatever is “pleasant and agreeable” can be described by this word. When a woman is said to have *chen* , she is a “gracious” woman (Prov. 11:16); or the word may have the negative

association of being “beautiful without sense” (Prov. 31:30). A person’s speech may be characterized by “graciousness”: “He that loveth pureness of heart, for the grace of his lips the king shall be his friend” (Prov. 22:11 ; cf. Ps. 45:2).

Chen also denotes the response to whatever is “agreeable.” The verbs used with “favor” are: “give favor” (Gen. 39:21), “obtain favor” (Exod. 3:21), and “find favor” (Gen. 6:8 , RSV). The idioms are equivalent to the English verbs “to like” or “to love”: "[She] said to him, Why have I found favor in your eyes, that you should take notice of me, when I am a foreigner?” (Ruth 2:10 , RSV).

The Septuagint translations are: *charis* (“grace; favor; graciousness; attractiveness”) and *eleos* (“mercy; compassion; pity”).

C. Adjective.

channun (2587), “gracious.” One of the word’s 13 occurrences is in Exod. 34:6 : “And the Lord passed by before him [Moses], and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.…”

TO BE GREAT, HEAVY

A. Verbs.

kabed (3515), “to be heavy, weighty, burdensome, dull, honored, glorious.” This word is a common Semitic term, one that is found frequently in ancient Akkadian and Ugaritic, as well as in Hebrew of all periods. *Kabed* occurs more than 150 times in the Hebrew Bible. The verb’s first occurrence is in Gen. 13:2 in the sense of “being rich”: “And Abram was very rich.…” This usage vividly illustrates the basic implications of the word. Whenever *kabed* is used, it reflects the idea of “weightiness,” or that which is added to something else. Thus, to be “very rich” means that Abram was heavily “weighted down” with wealth. This idea also explains how the word can be used to indicate the state of “being honored” or “glorious,” for honor and glory are additional

qualities that are added to a person or thing.

“To be heavy” includes negative as well as positive aspects. Thus, calamity is “heavier than the sand of the sea” (Job 6:3), and the hand of God is “very heavy” in punishing the Philistines (1 Sam. 5:11). Bondage and heavy work are “heavy” on the people (Exod. 5:9 ; Neh. 5:18). Eyes (Gen. 48:10) and ears (Isa. 59:1) that have become insensitive, or “dull,” have had debilitating conditions added to them, whether through

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multiplicity" is also applied to amounts of liquids or masses of non-liquids: "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly …" (Num. 20:11); a "great" amount of water came forth. Rebekah told Abraham's servant that her father had "straw and provender enough, and room to lodge in" (Gen. 24:25).

The phrase "many waters" is a fixed phrase meaning the "sea": "… Thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue …" (Isa. 23:2-3). "And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. He sent from above, he took me; he drew me out of many waters …" (2 Sam. 22:16-17). This imagery is used in several Old Testament poetical passages; it would be wrong to conclude that this view of the world was true or actual. On the other hand, Gen. 7:11 uses a related phrase as a figure of the "sources of all water": "… The same day were all the fountains of the great deep broken up.…"

Used in conjunction with "days" or "years," *rab* means "long," and the resulting phrase means "a long time": "And Abraham sojourned in the Philistines' land many days" (Gen. 21:34).

The word can be used metaphorically, describing an abstract concept: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5 —the first biblical occurrence). This use of *rab* does not describe the relative *value* of the thing modified, but its numerical recurrence. The statement implies, however, that man's constant sinning was more reprehensible than the more occasional sinning previously committed.

When *rab* is applied to land areas, it means "large" (1 Sam. 26:13). This usage is related to the usual meaning of the Semitic cognates, which represent "size" rather than numerical multiplicity (also cf. *gadal*): "And the Lord delivered them into the hand of Israel, who smote them, and chased them unto

great Zidon …" (Josh. 11:8). When God is called the "great King" (Ps. 48:2), the adjective refers to His superior power and sovereignty over all kings (vv. 4ff .). This meaning emerges in Job 32:9 : "The great may not be wise, nor may elders understand justice" (cf. Job 35:9). Uses such as these in Job emphasize "greatness in prestige," whereas passages such as 2 Chron. 14:11 emphasize "strength and might": "Lord, there is none like thee to help [in battle], between the mighty and the weak" (RSV).

TO BE GUILTLESS

A. Verb.

naqah (5352), "to be pure, innocent." Only in Hebrew does this verb mean being "innocent." In Aramaic and Arabic it occurs with the meaning of being "clean." The verb is found 44 times in the Old Testament.

Isaiah described the future of Jerusalem as an empty ("cleaned out") city: "The gates of Zion will lament and mourn; *destitute* , she will sit on the ground" (Isa. 3:26 , NIV). On the more positive side, a land may also be "cleansed" of robbers: "… Every thief will be banished [KJV , "cut off"] and everyone who swears falsely will be banished" (Zech. 5:3 , NIV).

The verb is more often used to mean being "free" (with the preposition *min*). The first occurrence in the Old Testament is in Gen. 24:8 , and is illustrative of this usage. Abraham ordered his servant to find a wife for Isaac. The servant pledged that he would fulfill his commission; however, if he did not succeed—that is, in case the woman was unwilling to make the long journey with him—Abraham would free him: "… Then thou shalt be clear from this my oath.…" The freedom may be from an oath (cf. Gen. 24:8 , 41), from wrongdoing (Num. 5:31), or from punishment (Exod. 21:19 ; Num. 5:28). The translations vary in these contexts.

The verb *naqah* also appears with the legal connotation of "innocence." First, a person may be declared "innocent," or "acquitted." David prayed: "Keep your servant also from willful sins.… Then will I be blameless, innocent of great transgression" (Ps. 19:13 , NIV). On the other hand, the sinner is not

“acquitted” by God: “I still dread all my sufferings, for I know you will not hold me innocent” (Job 9:28 , NIV). The punishment of the person who is not “acquitted” is also expressed by a negation of the verb *naqah:* “The Lord will not hold anyone guiltless who misuses his name” (Exod. 20:7 , NIV ; “The Lord will

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not leave unpunished," NEB). "I will discipline you but only with justice; I will not let you go entirely unpunished" (Jer. 30:11 , NIV). The fate of the wicked is the judgment of God: "… the wicked shall not be *unpunished:* but the seed of the righteous shall be delivered [*malat*]" (Prov. 11:21).

The verb is translated in the Septuagint generally as *athos* ("to be innocent, guiltless"). However, the range of the meaning of the Hebrew word is wider. It extends from "to be emptied [cleaned out]" to the legal jargon of "acquittal." In English versions, there is no uniformity of translation: "to be innocent, unpunished, acquitted, cleansed, held innocent" (KJV , RSV , NIV); "to be guiltless, free, cut off" (RSV); "to be deserted, purged" (NASB); "to be released, banished" (NIV).

B. Adjective.

naqi (5355), "innocent." This adjective appears 43 times in the Old Testament. One occurrence is in Ps. 15:5 , which says of the righteous man, "… Nor does he take a bribe against the innocent" (NASB).

H

HALF

A. Noun.

chatsi (2677), "half; halfway; middle." This word appears about 123 times and in all periods of biblical Hebrew.

First, the word is used to indicate "half" of anything. This meaning first occurs in Exod. 24:6 : "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar."

Second, *chatsi* can mean "middle," as it does in its first biblical appearance:

“And it came to pass, that at midnight [literally, “the middle of the night”] the Lord smote all the first-born in the land of Egypt …” (Exod. 12:29). In Exod. 27:5 , the word means “halfway”: “And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst [i.e., up to the middle] of the altar.”

B. Verb.

hatsah (2673), “to divide, reach unto.” This verb appears about 15 times in biblical Hebrew and has cognates in Phoenician, Moabite, and Arabic. The word most commonly means “to divide,” as in Exod. 21:35 : “… Then they shall sell the live ox, and divide the money of it.…”

HAND

yad (3027), “hand; side; border; alongside; hand-measure; portion; arm (rest); monument; manhood (male sex organ); power; rule.” This word has cognates in most of the other Semitic languages. Biblical Hebrew attests it about 1,618 times and in every period. The primary sense of this word is “hand”: “And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life …” (Gen. 3:22 —the first biblical occurrence). Sometimes the word is used in conjunction with an object that can be grasped by the “hand”: “And if he smite him with throwing a stone [literally, “hand stone”] …” (Num. 35:17). In a similar usagethe word means “human”: “… He shall also stand up against the Prince of princes; but he shall be broken without hand [i.e., human agency]” (Dan. 8:25 ; cf. Job 34:20).

In Isa. 49:2 , “hand” is used of God; God tells Moses that He will put His “hand” over the mouth of the cave and protect him. This is a figure of speech, an anthropomorphism, by which God promises His protection. God’s “hand” is another term for God’s “power” (cf. Jer. 16:21). The phrase “between your hands” may mean “upon your chest”: “And one shall say unto him, What are these wounds in thine hands [upon your chest]?” (Zech. 13:6).

Yad is employed in several other noteworthy phrases. The “lifting of the hand”

may be involved in “taking an oath” (Gen. 14:22). “Shaking” [literally, “giving one’s hand”] is another oath-taking gesture (cf. Prov. 11:21). For “one’s hands to be on another” (Gen. 37:27) or “laid upon another” (Exod. 7:4) is to do harm to someone. “Placing one’s hands with” signifies “making common cause with someone” (Exod. 23:1

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). If one's hand does not "reach" something, he is "unable to pay" for it (Lev. 5:7 , RSV). When one's countryman is "unable to stretch out his hand to you," he is not able to support himself (Lev. 25:35).

"Putting one's hand on one's mouth" is a gesture of silence (Prov. 30:32). "Placing one's hands under someone" means submitting to him (1 Chron. 29:24). "Giving something into one's hand" is entrusting it to him (Gen. 42:37).

A second major group of passages uses *yad* to represent the location and uses of the hand. First, the word can mean "side," where the hand is located: "And Absalom rose up early, and stood *beside* the way of the gate …" (2 Sam. 15:2). In 2 Chron. 21:16 , the word means "border": "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near [literally, "by the hand of"] the Ethiopians." A similar use in Exod. 25 applies this word to the "banks" of the Nile River: "And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked *along by* the [Nile].…" In this sense, *yad* can represent "length and breadth." In Gen. 34:21 we read that the land was (literally) "broad of hands": "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them.…"

Second, since the hand can receive only a part or fraction of something, the word can signify a "part" or "fraction": "And he took and sent [portions] unto them from before him: but Benjamin's [portion] was five times so much as any of theirs" (Gen. 43:34).

Third, *yad* comes to mean that which upholds something, a "support" (1 Kings 7:35ff .) or an "arm rest" (1 Kings 10:19).

Fourth, since a hand may be held up as a "sign," *yad* can signify a "monument" or "stele": "… Saul came to Carmel, and, behold, he set him up a place [monument], and is gone about, and passed on, and gone down to Gilgal" (1 Sam. 15:12).

Fifth, *yad* sometimes represents the "male sex organ": "… And art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it [you have looked on their *manhood*]" (Isa. 57:8 ; cf. v. 10 ; 6:2 ; 7:20).

In several passages, *yad* is used in the sense of "power" or "rule": "And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates" (1 Chron. 18:3). "To be delivered into one's hands" means to be "given into one's power": "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars" (1 Sam. 23:7 ; cf. Prov. 18:21).

"To fill someone's hand" may be a technical term for "installing him" in office: "And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them [literally, "fill their hands"], and sanctify them, that they may minister unto me in the priest's office" (Exod. 28:41). *Yad* is frequently joined to the preposition |beand other prepositions as an extension; there is no change in meaning, only a longer form: "For what have I done? or what evil is in mine hand?" (1 Sam. 26:18).

TO HASTEN, MAKE HASTE

mahar (4116), "to hasten, make haste." This verb and various derivatives are common to both ancient and modern Hebrew. *Mahar* occurs approximately 70 times in the Hebrew Bible; it appears twice in the first verse in which it is found: "And Abraham *hastened* into the tent unto Sarah, and said, *Make ready quickly* three measures of fine meal …" (Gen. 18:6). *Mahar* often has an adverbial use when it appears with another verb, such as in Gen. 18:7 : "… hasted to dress it" (or "quickly prepared it").

TO HATE

A. Verb.

sane‹ (8130), “to hate, set against.” This verb appears in Ugaritic, Moabite, Aramaic, and Arabic. It appears in all periods of Hebrew and about 145 times in the Bible.

Sane‹ represents an emotion ranging from intense “hatred” to the much weaker “set against” and is used of persons and things (including ideas, words, inanimate objects).

The strong sense of the word typifies the emotion of jealousy; and therefore, *sane‹* is the feeling Joseph’s brothers experienced because their father preferred him (Gen. 37:4 ; cf. v. 11). This “hatred” increased when Joseph reported his dreams (Gen. 37:8). Obviously, the word covers emotion ranging

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from “bitter disdain” to outright “hatred,” for in Gen. 37:18ff . the brothers plotted Joseph’s death and achieved his removal.

This emphasis can be further heightened by a double use of the root. Delilah’s father told Samson: “I verily thought that thou hadst utterly hated her [literally, “hating, you hated her”] …” (Judg. 15:2).

One special use of *sane*ʿ is ingressive, indicating the initiation of the emotion. So “Amnon hated [literally, “began to hate”] her exceedingly; so that the hatred wherewith he hated [“began to hate”] her was greater than the love wherewith he had loved her” (2 Sam. 13:15). This emphasis appears again in Jer. 12:8 : “Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I [come to hate] it” (also cf. Hos. 9:15).

In a weaker sense, *sane*ʿ signifies “being set against” something. Jethro advised Moses to select men who hated [“were set against”] covetousness to be secondary judges over Israel (Exod. 18:21). A very frequent but special use of the verb means “to be unloved.” For example, *sane*ʿ may indicate that someone is “untrustworthy,” therefore an enemy to be ejected from one’s territory. This sense is found in an early biblical occurrence, in which Isaac said to Abimelech and his army: “Wherefore come ye to me, seeing ye hate me, and have sent me away from you?” (Gen. 26:27). The word may mean “unloved” in the sense of deteriorating marital relations: “And the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth [i.e., turned against] her” (Deut. 22:16). This nuance is especially clear in Ezek. 23:28 , where the verb is in synonymous parallelism to “alienated”: “Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated.” In the case of two wives in a family, in which one was preferred over the other, it may be said that one was loved and the other “hated” (Deut. 21:15). This emphasis is found in Gen. 29:31 : “And when the Lord saw that Leah was hated, he opened her womb; but Rachel was barren.” The word, used as a passive participle, represents a spurned woman: “… An odious [unloved] woman when she is married …” (Prov. 30:23).

B. Noun.

sin‹ah (8135), “hatred.” This noun occurs 17 times in the Old Testament. Num. 35:20 is one occurrence: “And if he stabbed him from hatred, or hurled at him, lying in wait …” (RSV).

HEAD

A. Nouns.

ro‹sh (7218), “head; top; first; sum.” Cognates of *ro‹g* appear in Ugaritic, Akkadian, Phoenician, biblical Aramaic, Arabic, and Ethiopic. *Ro‹sh* and its alternate form *re‹sh* appear about 596 times in biblical Hebrew.

This word often represents a “head,” a bodily part (Gen. 40:20). *Ro‹sh* is also used of a decapitated “head” (2 Sam. 4:8), an animal “head” (Gen. 3:15), and a statue “head” (Dan. 2:32). In Dan. 7:9 , where God is pictured in human form, His “head” is crowned with hair like pure wool (i.e., white).

To “lift up one’s own head” may be a sign of declaring one’s innocence: “If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction” (Job 10:15). This same figure of speech may indicate an intention to begin a war, the most violent form of selfassertion: “For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head” (Ps. 83:2). With a negation, this phrase may symbolize submission to another power: “Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more” (Judg. 8:28). Used transitively (i.e., to lift up someone else’s “head”), this word may connote restoring someone to a previous position: “Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place …” (Gen. 40:13). It can also denote the release of someone from prison: “… Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison” (2 Kings 25:27).

With the verb *rum* (“to raise”), *ro‹sh* can signify the victory and power of an enthroned king—God will “lift up [His] head,” or exert His rule (Ps. 110:7). When God lifts up (*rum*) one’s “head,” He fills one with hope and confidence: “But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head” (Ps. 3:3).

There are many secondary nuances of *ro‹sh.* First, the word can represent the “hair on one’s head”:

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B. Adjective.

ri‹shon (7223), “first; foremost; preceding; former.” This word occurs about 182 times in biblical Hebrew. It denotes the “first” in a temporal sequence: “And it came to pass in the six hundredth and first year, in the first month, the first day of the month …” (Gen. 8:13). In Ezra 9:2 , *ri‹shon* is used both of precedence in time and of leadership: “… The holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.”

A second meaning of this adjective is “preceding” or “former”: “… Unto the place of the altar, which he had made there at the first …” (Gen. 13:4). Gen. 33:2 uses this word locally: “And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.” The “former ones” are “ancestors”: “But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen …” (Lev. 26:45). But in most cases, this adjective has a temporal emphasis.

TO HEAL

rapa‹ (7495), “to heal.” This word is common to both ancient and modern Hebrew. It occurs approximately 65 times in the Hebrew Old Testament, appearing first in Gen. 20:17 : “… God healed Abimelech.”

“To heal” may be described as “restoring to normal,” an act which God typically performs. Thus, appeals to God for healing are common: “… O Lord, heal me; for my bones are vexed” (Ps. 6:2); “Heal me, O Lord, and I shall be healed …” (Jer. 17:14). Not only are human diseases “healed,” but bad water is restored to normal or “healed” (2 Kings 2:22); salt water is “healed” or made fresh (Ezek. 47:8); even pottery is “healed” or restored (Jer. 19:11).

A large number of the uses of *rapa‹* express the “healing” of the nation—such “healing” not only involves God’s grace and forgiveness, but also the nation’s

repentance. Divine discipline leads to repentance and “healing”: “Come, and let us return unto the Lord: for he hath torn, and he will heal us …” (Hos. 6:1). God promises: “For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord …” (Jer. 30:17). Even foreign cities and powers can know God’s “healing” if they repent (Jer. 51:8-9).

False prophets are condemned because they deal only with the symptoms and not with the deep spiritual hurts of the people: “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace” (Jer. 6:14 ; also 8:11).

TO HEAR

A. Verb.

shama› (8085), “to hear, hearken, listen, obey, publish.” This word occurs throughout the Semitic languages including biblical Hebrew and Aramaic. *Shama›* occurs in all historical layers of Hebrew, and about 1,160 times in the Bible. The word is attested 9 times in biblical Aramaic.

Basically, this verb means to “hear” something with one’s ears, but there are several other nuances. In Gen. 37:17 , a man told Joseph that he “heard” Joseph’s brothers say, “Let us go to Dothan”; in other words, he unintentionally “overheard” them say it. *Shama›* can also be used of “eavesdropping, or intentionally listening in on a conversation; so Sarah “overheard” what the three men said to Abram (Gen. 18:10).

Joseph asked his brothers to “listen” as he recounted what he had dreamed (Gen. 37:6). In 1 Chron. 28:2 , David told his audience to “listen” as he spoke; they were to give him their undivided attention.

To “hear” something may imply to “have knowledge,” as when Abimelech told Abraham that he did not know about the controversy over the wills because no one had told him and neither had he “heard” it (Gen. 21:26).

Shama‹ may also imply to “gain knowledge” or to “get knowledge”: “… The Chaldeans that besieged Jerusalem heard [the report] …” (Jer. 37:5).

Again, the word may mean to “come into knowledge about.” Moses told the unclean men to wait while he “listened” to what the Lord would command regarding them (Num. 9:8). His intent clearly was

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more than just to “hear” something; he intended to “gain some knowledge” from the Lord.

The verb can represent the mere “hearing” of something, as when Adam and Eve “heard” the sound of God walking in the garden (Gen. 3:8 —first biblical occurrence). To “make someone hear” something (without any specification of what was heard) suggests “summoning” the person (1 Kings 15:22).

“Hearing” can be both intellectual and spiritual. Spiritually, one may “hear” God’s Word (Num. 24:4), or “learn” it from God. Conversely, God told Abraham that He had “heard” his prayer and would act accordingly (Gen. 17:20). In this context, to “hear” means not only to hear what is said, but to agree with its intention or petition (cf. Gen. 16:11). In the case of hearing and hearkening to a higher authority, *shama›* can mean to “obey.” In Abraham’s seed, all nations would be blessed because he “heard” (obeyed) God’s voice (Gen. 22:18).

Another nuance of intellectual “hearing” appears in Gen. 11:7 , in which we are told that God planned to confuse human language, “that they may not understand one another’s speech.”

To have a “hearing heart” is to have “discernment” or “understanding” (1 Kings 3:9). Certainly when Moses told Israel’s judges to “hear” cases, he meant more than listening with one’s ear. He meant for them to examine the merits of a case, so as to render a just decision (Deut. 1:16).

B. Nouns.

shoma› (8089), means “things heard by accident; hearsay.” This word appears infrequently in the Old Testament, as in Josh. 6:27 : “So the Lord was with Joshua; and his *fame* was noised throughout all the country.” *shema›* (8088), “something heard by design; report.” The Old Testament attests this word 17 times. Gen. 29:13 contains one occurrence: “And it came to pass, when Laban heard the tidings [*shema›*] of Jacob his sister’s son.… *shemu›ah* (8052),

“revelation; something heard.” This word appears 27 times. One appearance is in Isa. 28:9 : “Whom shall he teach knowledge? and whom shall he make to understand doctrine [*shemu›ah*]?”

HEART

A. Noun.

leb (3820), “heart; mind; midst.” *Leb* and its synonym *lebab* appear 860 times in the Old Testament. The law, prophets, and Psalms often speak of the “heart.” The root occurs also in Akkadian, Assyrian, Egyptian, Ugaritic, Aramaic, Arabic, and post-biblical Hebrew. The corresponding Aramaic nouns occur seven times in the Book of Daniel.

“Heart” is used first of man in Gen. 6:5 : “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” In Gen. 6:6 *leb* is used of God: “And it repented the Lord that he had made man on the earth, and it grieved him at his heart.”

“Heart” may refer to the organ of the body: “And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place …” (Exod. 28:29); “… [Joab] took three darts in his hand, and thrust them through the heart of Absalom …” (2 Sam. 18:14); “My heart panteth …” (Ps. 38:10). *Leb* may also refer to the inner part or middle of a thing: “… and the depths were congealed in the heart of the sea” (Exod. 15:8); “… and the mountain burned with fire in the midst [RSV , “to the heart”] of heaven …” (Deut. 4:11 , KJV)“Yea, thou shalt be as he that lieth down in the midst of the sea …” (Prov. 23:34).

Lebab can be used of the inner man, contrasted to the outer man, as in Deut. 30:14 : “But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it” (cf. Joel 2:13); “… man looketh on the outward appearance, but the Lord looketh on the heart” (1 Sam. 16:7). *Lebab* is often compounded with “soul” for emphasis, as in 2 Chron. 15:12 ; “And they

entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul" (cf. 2 Chron. 15:15). *Nepesh* ("soul; life; self") is translated "heart" fifteen times in the KJV . Each time, it connotes the "inner man": "For as he thinketh in his heart [*nepesh*], so is he" (Prov. 23:7).

Leb can be used of the man himself or his personality: "Then Abraham fell upon his face and laughed, and said in his heart, …" (Gen. 17:17); "… my heart had great experience …" (Eccl. 1:16). *Leb* is also

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used of God in this sense: “And I will give you pastors according to mine heart” (Jer. 3:15).

The seat of desire, inclination, or will can be indicated by “heart”: “Pharaoh’s heart is hardened …” (Exod. 7:14); “… whosoever is of a willing heart, let him bring it …” (Exod. 35:5 ; cf. vv. 21 , 29); “I will praise thee, O Lord my God, with all my heart …” (Ps. 86:12). *Leb* is also used of God in this sense: “… and I will plant them in this land assuredly with my whole heart and with my whole soul” (Jer. 32:41). Two people are said to be in agreement when their “hearts” are right with each other: “Is thine heart right, as my heart is with thy heart?” (2 Kings 10:15). In 2 Chron. 24:4 , “… Joash was minded to repair the house of the Lord” (Heb. “had in his heart”).

The “heart” is regarded as the seat of emotions: “And thou shalt love the Lord thy God with all thine heart, …” (Deut. 6:5); “… and when he [Aaron] seeth thee, he will be glad in his heart” (Exod. 4:14 ; cf. 1 Sam. 2:1). So there are “merry” hearts (Judg. 16:25), “fearful” hearts (Isa. 35:4), and hearts that “trembled” (1 Sam. 4:13).

The “heart” could be regarded as the seat of knowledge and wisdom and as a synonym of “mind.” This meaning often occurs when “heart” appears with the verb “to know”: “Thus you are to know in your heart …” (Deut. 8:5 , NASB); and “Yet the Lord hath not given you a heart to perceive [know] …” (Deut. 29:4 , KJV ; RSV , “mind”). Solomon prayed, “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad …” (1 Kings 3:9 ; cf. 4:29). Memory is the activity of the “heart,” as in Job 22:22 : “… lay up his [God’s] words in thine heart.”

The “heart” may be the seat of conscience and moral character. How does one respond to the revelation of God and of the world around him? Job answers: “… my heart shall not reproach me as long as I live” (27:6). On the contrary, “David’s heart smote him …” (2 Sam. 24:10). The “heart” is the fountain of man’s deeds: “… in the integrity of my heart and innocency of my hands I have done this” (Gen. 20:5 ; cf. v. 6). David walked “in uprightness of heart”

(1 Kings 3:6) and Hezekiah “with a perfect heart” (Isa. 38:3) before God. Only the man with “clean hands, and a pure heart” (Ps. 24:4) can stand in God’s presence.

Leb may refer to the seat of rebellion and pride. God said: “… for the imagination of man’s heart is evil from his youth” (Gen. 8:21). Tyre is like all men: “Because thine heart is lifted up, and thou hast said, I am a God” (Ezek. 28:2). They all become like Judah, whose “sin … is graven upon the table of their heart” (Jer. 17:1).

God controls the “heart.” Because of his natural “heart,” man’s only hope is in the promise of God: “A new heart also will I give you, … and I will take away the stony heart out of your flesh, and I will give you a heart of flesh” (Ezek. 36:26). So the sinner prays: “Create in me a clean heart, O God” (Ps. 51:10); and “… unite my heart [give me an undivided heart] to fear thy name” (Ps. 86:11). Also, as David says, “I know also, my God, that thou triest the heart, and hast pleasure in uprightness” (1 Chron. 29:17). Hence God’s people seek His approval: “… try my reins and my heart” (Ps. 26:2).

The “heart” stands for the inner being of man, the man himself. As such, it is the fountain of all he does (Prov. 4:4). All his thoughts, desires, words, and actions flow from deep within him. Yet a man cannot understand his own “heart” (Jer. 17:9). As a man goes on in his own way, his “heart” becomes harder and harder. But God will circumcise (cut away the uncleanness of) the “heart” of His people, so that they will love and obey Him with their whole being (Deut. 30:6).

B. Adverb.

leb (3820), “tenderly; friendly; comfortably.” *Leb* is used as an adverb in Gen. 34:3 : “And his soul clave unto Dinah … and he loved the damsel, and spake kindly unto the damsel.” In Ruth 4:13 , the word means “friendly”: “… thou hast spoken friendly unto thine handmaid.…” The word means “comfortably” in 2 Chron. 30:22 and in Isa. 40:2 .

HEAVENS

shamayim (8064), “heavens; heaven; sky.” This general Semitic word appears in languages such as Ugaritic, Akkadian, Aramaic, and Arabic. It occurs 420 times and in all periods of biblical Hebrew.

First, *shamayim* is the usual Hebrew word for the “sky” and the “realm of the sky.” This realm is

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where birds fly. God forbids Israel to make any “likeness of any winged fowl that flieth in the air” (Deut. 4:17). When Absalom’s hair caught in the branches of a tree, he hung suspended between the “heaven” and the earth (2 Sam. 18:9). This area, high above the ground but below the stars and heavenly bodies, is often the locus of visions: “And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem” (1 Chron. 21:16).

Second, this word represents an area farther removed from the earth’s surface. From this area come such things as frost (Job 38:29), snow (Isa. 55:10), fire (Gen. 19:24), dust (Deut. 28:24), hail (Josh. 10:11), and rain: “The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained” (Gen. 8:2). This realm is God’s storehouse; God is the dispenser of the stores and Lord of the realm (Deut. 28:12). This meaning of *shamayim* occurs in Gen. 1:7-8 : “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven.”

Third, *shamayim* also represents the realm in which the sun, moon, and stars are located: “And God said, Let there be lights in the firmament of the heaven to divide the day from the night …” (Gen. 1:14). This imagery is often repeated in the Creation account and in poetical passages. Thus the “heavens” can be stretched out like a curtain (Ps. 104:2) or rolled up as a scroll (Isa. 34:4).

Fourth, the phrase “heaven and earth” may denote the entire creation. This use of the word appears in Gen. 1:1 : “In the beginning God created the heaven and the earth.”

Fifth, “heaven” is the dwelling place of God: “He that sitteth in the heavens shall laugh: the Lord shall have them in derision” (Ps. 2:4 ; cf. Deut. 4:39). Again, note Deut. 26:15 : “Look down from thy holy habitation, from heaven, and bless thy people Israel.…” Another expression representing the dwelling

place of God is “the highest heaven [literally, the heaven of heavens].” This does not indicate height, but an absolute—i.e., God’s abode is a unique realm not to be identified with the physical creation: “Behold the heaven and the heaven of heavens is the Lord’s thy God, the earth also, with all that therein is” (Deut. 10:14).

TO HELP

›azar (5826), “to help, assist, aid.” This word and its derivatives are common in both ancient and modern Hebrew. The verb occurs about 80 times in the biblical text. *›Azar* is first found in the Old Testament in Jacob’s deathbed blessing of Joseph: “… The God of thy father, who shall help thee …” (Gen. 49:25).

Help or aid comes from a variety of sources: Thirty-two kings “helped” Ben-hadad (1 Kings 20:6); one city “helps” another (Josh. 10:33); even false gods are believed to be of “help” (2 Chron. 28:23). Of course, the greatest source of help is God Himself; He is “the helper of the fatherless” (Ps. 10:14). God promises: “I will help thee” (Isa. 41:10); “and the Lord shall help them, and deliver them …” (Ps. 37:40).

HERD

baqar (1241), “herd; cattle.” This noun has cognates in Arabic and Aramaic. It appears about 180 times in biblical Hebrew and in all periods.

One meaning of the word is “cattle.” Such beasts were slaughtered for food, and their hides were presented as offerings to God (Num. 15:8). This meaning of *baqar* is in Gen. 12:16 (the first biblical occurrence): “And he [Pharaoh] entreated Abram well for her [Sarah’s] sake: and he had sheep, and oxen, and he asses.…” These were grazing beasts (1 Chron. 27:29) and were eaten (1 Kings 4:23). These animals pulled carts (2 Sam. 6:6) and plows (Job 1:14), and carried burdens on their backs (1 Chron. 12:40).

Baqar often refers to a group of cattle or “herd” (both sexes), as it does in Gen. 13:5 : “And Lot also, which went with Abram, had flocks, and herds [in the

Hebrew, this word appears in a singular form] and tents." The word can represent a "small group of cattle" (not a herd; cf. Gen. 47:17 ; Exod. 22:1) or even a pair of oxen (Num. 7:17). A single ox is indicated either by some other Hebrew word or called an offspring of oxen (Gen. 18:7).

Baqar also refers to statues of oxen: "It [the altar of burnt offerings] stood upon twelve oxen, three

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looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east …" (1 Kings 7:25).

Some scholars believe this noun is related to the verb *baqar* ("to seek out") and to the noun *boqer* ("morning").

HERO

A. Nouns.

gibbor (1368), "hero." This word appears 159 times in the Old Testament. The first occurrence of *gibbor* is in Gen. 6:4 : "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became *mighty men* which were of old, men of renown."

In the context of battle, the word is better understood to refer to the category of warriors. The *gibbor* is the proven warrior; especially is this true when *gibbor* is used in combination with *chayil* ("strength"). The KJV gives a literal translation, "mighty men [*gibbor*] of valor [*chayil*]," whereas the NIV renders the phrase idiomatically, "fighting men" (cf. Josh. 1:14). David, who had proven himself as a warrior, attracted "heroes" to his band while he was being pursued by Saul (2 Sam. 23). When David was enthroned as king, these men became a part of the elite military corps. The phrase *gibbor chayil* may also refer to a man of a high social class, the landed man who had military responsibilities. Saul came from such a family (1 Sam. 9:1); so also Jeroboam (1 Kings 11:28).

The king symbolized the strength of his kingdom. He had to lead his troops in battle, and as commander he was expected to be a "hero." Early in David's life, he was recognized as a "hero" (1 Sam. 18:7). The king is described as a "hero": "Gird thy sword upon thy thigh, O most *Mighty* , with thy glory and thy majesty" (Ps. 45:3). The messianic expectation included the hope that the

Messiah would be “mighty”: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The *mighty* God, The everlasting Father, The Prince of Peace” (Isa. 9:6).

Israel’s God was a mighty God (Isa. 10:21). He had the power to deliver: “The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” (Zeph. 3:17). Jeremiah’s moving confession (32:17ff .) bears out the might of God in creation (v. 17) and in redemption (vv. 18ff .). The answer to the emphatic question, “Who is this King of glory?” in Psalm 24 is: “The Lord strong and mighty, the Lord mighty in battle” (v. 8).

The Septuagint gives the following translations: *dunatos* (“powerful; strong; mighty; able ruler”) and *ischuros* (“strong; mighty; powerful”). The KJV gives these senses: “mighty men; mighty one; strong; violent.”
geber (181), “man.” This word occurs 66 times in the Old Testament, once in 1 Chron. 23:3 : “Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.”

B. Verb.

gabar (1396), “to be strong.” The root meaning “to be strong” appears in all Semitic languages as a verb or a noun, but the verb occurs only 25 times in the Old Testament. Job 21:7 contains an occurrence of *gabar:* “Wherefore do the wicked live, become old, yea, are mighty in power?”

C. Adjective.

gibbor (1368), “strong.” *Gibbor* may be translated by the adjective “strong” in the following contexts: a “strong” man (1 Sam. 14:52), a “strong” lion (Prov. 30:30), a mighty hunter (Gen. 10:9), and the mighty ones (Gen. 6:1-4).

TO HIDE

catar (5641), “to conceal, hide, shelter.” This verb and various derivatives are found in modern Hebrew as well as in biblical Hebrew. *Catar* occurs approximately 80 times in the Old Testament. The

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word is found for the first time in Gen. 4:14 as Cain discovers that because of his sin, he will be "hidden" from the presence of God, which implies a separation.

In the so-called Mizpah Benediction (which is really a warning), *catar* again has the sense of "separation": "The Lord watch between me and thee, when we are absent one from another" (Gen. 31:49
). To "hide oneself" is to take refuge: "Doth not David hide himself with us …?" (1 Sam. 23:19). Similarly, to "hide" someone is to "shelter" him from his enemy: "… The Lord hid them" (Jer. 36:26).

To pray, "Hide thy face from my sins" (Ps. 51:9), is to ask God to ignore them. But when the prophet says, "And I will wait upon the Lord, that hideth his face from the house of Jacob …" (Isa. 8:17), he means that God's favor has been withdrawn. Similarly, Judah's sins have "hidden" God's face from her (Isa. 59:2).

HIGH

A. Adjective.

gaboah (1364), "high; exalted." This adjective occurs about 24 times. The root seen in this adjective, in the verb *gabah* and in the noun *gobah* , occurs in every period of biblical Hebrew.

This word means "high, lofty, tall in dimension": "And the waters [of the flood] prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered" (Gen. 7:19 —the first occurrence). When used of a man, *gaboah* means "tall": Saul was "higher than any of the people" (1 Sam. 9:2 ; cf. 16:7). In Dan. 8:2 , *gaboah* describes the length of a ram's horns: "… And the two horns were high; but one was higher than the other, and the higher came up last."

The word means “high or exalted in station”: “Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high” (Ezek. 21:26). In Eccl. 5:8 , this connotation of “one of high rank” may be expressed in the translation “official” (RSV).

Gaboah may be used of a psychological state, such as “haughtiness”: “Talk no more so exceeding proudly [this double appearance of the word emphasizes it]; let not arrogancy come out of your mouth …” (1 Sam. 2:3).

›elyon (5945), “high; top; uppermost; highest; upper; height.” The 53 occurrences of this word are scattered throughout biblical literature.

This word indicates the “uppermost” (as opposed to the lower): “… I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats …” (Gen. 40:16-17). In Ezek. 42:5 , *›elyon* describes the “uppermost” of three stories: “Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.” A figurative use of the word appears in 2 Chron. 7:21 , where it modifies the dynasty (house) of Solomon. The messianic Davidic king will be God’s firstborn, “higher than the kings of the earth” (Ps. 89:27).

In many passages, *›elyon* means “upper,” in the sense of the top or higher of two things: “… the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper” (Josh. 16:5 ; cf. 2 Chron. 8:5).

This word is frequently used in a name (*el ›elyon*) of God; it describes Him as the Most High, the “highest” and only Supreme Being. The emphasis here is on divine supremacy rather than divine exclusiveness: “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most *high God* " [*el ›elyon*] (Gen. 14:18 —the first occurrence). This name for a god also appears in extra-biblical Palestinian documents.

Also the figurative use of *›elyon* to describe the “house” or dynasty of Israel takes an unusual turn in 1 Kings 9:8 , where the kingdom is said to be the “height” of astonishment: “And at this house, which [will be a heap of ruins],

every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?”

B. Verb.

gabah (1362), “to be high, exalted, lofty.” This verb, which occurs 38 times in the Bible, has cognates in Akkadian, Aramaic, and Arabic. Its meanings parallel those of the adjective. It may mean “to be high, lofty.” In this sense, it is used of trees (Ezek. 19:11), the heavens (Job 35:5), and a man (1 Sam. 10:23). It

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may mean “to be exalted” in dignity and honor (Job 36:7). Or it may simply mean “to be lofty,” used in the positive sense of “being encouraged” (2 Chron. 17:6) or in the negative sense of “being haughty or proud” (2 Chron. 26:16).

C. Noun.

gobah (1363), “height; exaltation; grandeur; haughtiness; pride.” This noun, which occurs 17 times in biblical Hebrew, refers to the “height” of things (2 Chron. 3:4) and of men (1 Sam. 17:4). It may also refer to “exaltation” or “grandeur” (Job 40:10), and to “haughtiness” or “pride” (2 Chron. 32:26).

HIGH PLACE

bamah (1116), “high place.” This noun occurs in other Semitic languages, meaning the “back” of an animal or of a man (Ugaritic), the incline or “back” of a mountain (Akkadian), and the “block” (of stone) or grave of a saint (Arabic). *Bamah* is used about 100 times in biblical Hebrew, and the first occurrence is in Lev. 26:30 : “And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.” Most of the uses are in the Books of Kings and Chronicles, with the sense of “cultic high place.” The word is rarely used in the Pentateuch or in the poetic or prophetic literature.

Bamah with the sense of “back” is still to be found in the Hebrew Old Testament: “So your enemies shall cringe before you, and you shall tread upon their high places” (Deut. 33:29 , NASB). Compare this with the NEB “Your enemies come crying to you, and you shall trample their bodies [*bamah*] underfoot.”

The Bible’s metaphorical use of the “backs” of the clouds and the waves of the sea gives problems to translators: “I will ascend above the heights [*bamah*] of the clouds; I will be like the most High” (Isa. 14:14
), and "[He] alone spreadeth out the heavens, and treadeth upon the waves

[literally, “high places”] of the sea” (Job 9:8). A similar problem is found in Ps. 18:33 (cf. 2 Sam. 22:34 ; Hab. 3:19): “He maketh my feet like hinds’ feet, and setteth me upon my high places.” In these passages, *bamah* must be understood idiomatically, meaning “authority.”

The word is used metaphorically to portray the Lord as providing for His people: “He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock” (Deut. 32:13 ; cf. Isa. 58:14). The idiom, “to ride upon the high places of the earth,” is a Hebraic way of expressing God’s protection of His people. It expresses the exalted nature of Israel, whose God is the Lord. Not every literal *bamah* was a cultic high place; the word may simply refer to a geographical unit; cf. “Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the [temple] as the high places of the forest” (cf. Amos 4:13 ; Mic. 3:12). The Canaanites served their gods on these hills, where pagan priests presented the sacrifices to the gods: Israel imitated this practice (1 Kings 3:2), even when they sacrificed to the Lord. The surrounding nations had high places dedicated to Chemosh (1 Kings 11:7)Baal (Jer. 19:5), and other deities. On the “high place,” a temple was built and dedicated to a god: "[Jeroboam] made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi” (1 Kings 12:31). Cultic symbols were added as decoration; thus, the sacred pillars (*‹asherah*) and sacred trees or poles (*matstsebah*) were associated with a temple: “For they also built them high places, and [sacred stones], and groves, on every high hill [*gib›ah*], and under every green tree” (1 Kings 14:23 ; cf. 2 Kings 16:4). Before the temple was built, Solomon worshiped the Lord at the great *bamah* of Gideon (1 Kings 3:4). This was permissible until the temple was constructed; however, history demonstrates that Israel soon adopted these “high places” for pagan customs. The *bamah* was found in the cities of Samaria (2 Kings 23:19)in the cities of Judah (2 Chron. 21:11), and even in Jerusalem (2 Kings 23:13). The *bamah* was a place of cult prostitution: "[They] pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name: And they lay themselves down upon clothes laid to pledge by every altar, and they drink the

wine of the condemned in the house of their god” (Amos 2:7-8).

The Septuagint gives the following translations: *hupselos* (“high; lofty; elevated”), *bama* (a transliteration of the Hebrew), *bomos* (“altar”), *stele* (“pillar”) and *hupsos* (“height; high place”).

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HOLY

A. Adjective.

qadosh (6918), “holy.” The Semitic languages have two separate original forms of the root. The one signifies “pure” and “devoted,” as in Akkadian *qadistu* and in Hebrew *qadec* , “holy.” The word describes something or someone. The other signifies “holiness” as a situation or as an abstract, as in Arabic *al-qaddus* “the most holy or most pure.” In Hebrew the verb *qadash* and the word *qadesh* combine both elements: the descriptive and the static. The traditional understanding of “separated” is only a derived meaning, and not the primary.

Qadosh is prominent in the Pentateuch, poetic and prophetic writings, and rare in the historical books. The first of its 116 occurrences is in Exod. 19:16 : “And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.”

In the Old Testament *qadosh* has a strongly religious connotation. In one sense the word describes an object or place or day to be “holy” with the meaning of “devoted” or “dedicated” to a particular purpose: “And the priest shall take holy water in an earthen vessel …” (Num. 5:17). Particularly the sabbath day is “devoted” as a day of rest: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord …” (Isa. 58:13-14). The prescription is based on Gen. 2:3 where the Lord “sanctified,” or “dedicated,” the sabbath.

God has dedicated Israel as His people. They are “holy” by their relationship to the “holy” God. All of the people are in a sense “holy,” as members of the covenant community, irrespective of their faith and obedience: “And they gathered themselves together against Moses and against Aaron, and said unto

them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16:3). God's intent was to use this "holy" nation as a "holy," royal priesthood amongst the nations (Exod. 19:6). Based on the intimate nature of the relationship, God expected His people to live up to His "holy" expectations and, thus, to demonstrate that they were a "holy nation": "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26).

The priests were chosen to officiate at the Holy Place of the tabernacle/temple. Because of their function as intermediaries between God and Israel and because of their proximity to the temple, they were dedicated by God to the office of priest: "They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy" (Lev. 21:6-8
). Aaron as the high priest was "the holy one of the Lord (Ps. 106:16 , NASB). The Old Testament clearly and emphatically teaches that God is "holy." He is "the Holy One of Israel" (Isa. 1:4), the "holy God" (Isa. 5:16), and "the Holy One" (Isa. 40:25). His name is "Holy": "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). The negative statement, "There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God" (1 Sam. 2:2), explains that He is most "holy" and that no one is as "holy" as He is. Also the angels in the heavenly entourage are "holy": "And the valley of my mountains shall be stopped up, for the valley of the mountains shall touch the side of it; and you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the Lord your God will come, and all the holy ones [KJV , "saints"] with him" (Zech. 14:5 , RSV). The seraphim proclaimed to each other the holiness

of God: “And one cried unto another, and said, “Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Isa. 6:3).

In the Septuagint the word *hagios* (“holy”) stands for the Hebrew *qadosh.*

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B. Verb.

qadesh (6942), or *qadash* (6942), “to be holy; to sanctify.” This verb, which occurs 175 times, can mean “to be holy” (Exod. 29:37 ; Lev. 6:18) or “to sanctify”: “Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place” (2 Chron. 29:5).

C. Nouns.

qodesh (6944), “holiness; holy thing; sanctuary.” This noun occurs 469 times with the meanings: “holiness” (Exod. 15:11); “holy thing” (Num. 4:15); and “sanctuary” (Exod. 36:4).

Another noun, *qadesh* , means “temple-prostitute” or “sodomite”: “There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel” (Deut. 23:17). The noun is found 11 times.

TO HONOR

A. Verbs.

kabed (3513), “to honor.” This verb occurs about 114 times and in all periods of biblical Hebrew. Its cognates appear in the same languages as those of the noun *kabod.* One occurrence of *kabed* is in Deut. 5:16 : “Honor thy father and thy mother, as the Lord thy God hath commanded thee….”
hadar (1921), “to honor, prefer, exalt oneself, behave arrogantly.” This verb, which appears 8 times in biblical Hebrew, has cognates only in Aramaic although some scholars suggest cognates in Egyptian and Syriac. The word means “to honor” or “to prefer” in Exod. 23:3 : “Neither shalt thou countenance a poor man in his cause.” In Prov. 25:6 |hadarmeans “to exalt oneself” or “to behave arrogantly.”

B. Nouns.

kabod (3519), “honor; glory; great quantity; multitude; wealth; reputation [majesty]; splendor.” Cognates of this word appear in Ugaritic, Phoenician, Arabic, Ethiopic, and Akkadian. It appears about 200 times in biblical Hebrew and in all periods.

Kabod refers to the great physical weight or “quantity” of a thing. In Nah. 2:9 one should read: “For there is no limit to the treasure—a great quantity of every kind of desirable object.” Isa. 22:24 likens Eliakim to a peg firmly anchored in a wall upon which is hung “all the [weighty things] of his father’s house.” This meaning is required in Hos. 9:11 , where *kabod* represents a great crowd of people or “multitude”: “As for Ephraim, their [multitude] shall fly away….” The word does not mean simply “heavy,” but a heavy or imposing quantity of things.

Kabod often refers to both “wealth” and significant and positive “reputation” (in a concrete sense). Laban’s sons complained that “Jacob hath taken away all that was our father’s; and of that which was our father’s hath he gotten all this [wealth]” (Gen. 31:1 —the first biblical occurrence). The second emphasis appears in Gen. 45:13 , where Joseph told his brothers to report to his “father … all my [majesty] in Egypt.” Here this word includes a report of his position and the assurance that if the family came to Egypt, Joseph would be able to provide for them. Trees, forests, and wooded hills have an imposing quality, a richness or “splendor.” God will punish the king of Assyria by destroying most of the trees in his forests, “and shall consume the glory of his forest, … and the rest of the trees of his forest shall be few, that a child may write them” (Isa. 10:18-19). In Ps. 85:9 the idea of richness or abundance predominates: “Surely his salvation is nigh them that fear him; that glory [or abundance] may dwell in our land.” This idea is repeated in Ps. 85:12 : “Yea, the Lord shall give that which is good; and our land shall yield her increase.”

Kabod can also have an abstract emphasis of “glory,” imposing presence or position. Phinehas’ wife named their son Ichabod, “saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-inlaw and her husband” (they, the high priests, had died; 1 Sam. 4:21). In Isa. 17:3 *kabod* represents the more concrete idea of a fullness of things

including fortified cities, sovereignty (self-rule), and people. Among such qualities is “honor,” or respect and position. In Isa. 5:13 this idea of “honor” is represented by *kabod:* “… And their [my people’s] honorable men are famished, and their multitude dried up with thirst.” Thus the word *kabod* and its parallel (the multitude) represent all the people of Israel: the upper classes and the common people. In many passages the word represents a future rather

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smooth-flowing but halting (heavy; Exod. 4:10). This use of *kabed* appears with an explanation in Ezek. 3:6 , where God is describing the people to whom Ezekiel is to minister: "… not to many people of a strange speech and of a hard language, whose words thou canst not understand." Another nuance of this word appears in Exod. 7:14 , where it is applied to Pharaoh's heart: "Pharaoh's heart is hardened, he refuseth to let the people go." In all such contexts *kabed* depicts a burden which weighs down one's body (or some part of it) so that one is either disabled or unable to function successfully.

A second series of passages uses this word of something that falls upon or overcomes one. So God sent upon Egypt a "heavy" hail (Exod. 9:18), a "great" swarm of insects (8:24), "numerous" locusts, and a "severe" pestilence (9:3). The first appearance of the word belongs to this category: "… The famine was [severe] in the land" of Egypt (Gen. 12:10).

Used with a positive connotation, *kabed* can describe the amount of "riches" one has: "And Abram was very rich in cattle, in silver, and in gold" (Gen. 13:2). In Gen. 50:9 the word is used to modify a group of people, "a very great company." The next verse uses *kabed* in the sense of "imposing" or "ponderous": "… They mourned with a great and very sore lamentation.…"

This adjective is never used of God.

HORSE

cuc (5483), "horse." Cognates of this word appear in Ugaritic, Akkadian, Egyptian, and Syriac. It appears in biblical Hebrew about 138 times and in all periods.

The first biblical appearance of *cuc* is in Gen. 47:17 : "And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses.…" In the second quarter of the second millennium the chariot became a major military weapon and "horses" a very desirable commodity. This was the time of Joseph. It was

not until the end of the second millennium that a rudimentary cavalry appeared on the battlefield. In the period of the eighth-century prophets and following, “horses” became a sign of luxury and apostasy (Isa. 2:7 ; Amos 4:10) inasmuch as Israel’s hope for freedom and security was to be the Lord: “But he [the king] shall not multiply horses to himself, nor cause the people to return to Egypt, to … multiply horses …” (Deut. 17:16).

The “horses” of God are the storm clouds with which he treads upon the sea (Hab. 3:15).

HOST

A. Noun.

tsabaʿ (6633), “host; military service; war; army; service; labor; forced labor; conflict.” This word has cognates in either a verbal or noun form in Akkadian, Ugaritic, Arabic, and Ethiopic. The noun form occurs 486 times in biblical Hebrew and in all periods of the language.

This word involves several interrelated ideas: a group; impetus; difficulty; and force. These ideas undergird the general concept of “service” which one does for or under a superior rather than for himself. *Tsabaʿ* is usually applied to “military service” but is sometimes used of “work” in general (under or for a superior). In Num. 1:2-3 the word means “military service”: “Take ye the sum of all the congregation of the children of Israel … from twenty years old and upward, all that are able to go forth to war in Israel.…” The idea is more concrete in Josh. 22:12 , where the word represents serving in a military campaign: “And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go to war against them.” Num. 31:14 uses *tsabaʿ* of the actual battling itself: “And Moses was wroth with the officers of the [army], … which came from the battle.”

The word can also represent an “army host”: “And Eleazer the priest said unto

the men of war which went to the battle …” (Num. 31:21). Even clearer is Num. 31:48 : “And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses.“This meaning first appears in Gen. 21:22 , which mentions Phichol, the captain of Abimelech’s “army.” At several points this is the meaning of the feminine plural: “And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people” (Deut. 20:9). In Num. 1 , 2 , and 10 , where *tsabaʿ* occurs with regard to a census of Israel, it is suggested that this was

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a military census by which God organized His “army” to march through the wilderness. Some scholars have noted that the plan of the march, or the positioning of the tribes, recalls the way ancient armies were positioned during military campaigns. On the other hand, groupings of people might be indicated regardless of military implications, as seems to be the case in passages such as Exod. 6:26 : “These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies.”

That *tsabaʿ* can refer to a “nonmilitary host” is especially clear in Ps. 68:11 : “The Lord gave the word: great was the company of those that published it.” The phrase “hosts of heaven” signifies the stars as visual indications of the gods of the heathen: “And them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham …” (Zeph. 1:5). This meaning first appears in Deut. 4:19 . Sometimes this phrase refers to the “host of heaven,” or the angels: “And [Micaiah] said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven [the angels] standing by him on his right hand and on his left” (1 Kings 22:19). God Himself is the commander of this “host” (Dan. 8:10-11). In Josh. 6:14 the commander of the “host” of God confronted Joshua. This heavenly “host” not only worships God but serves to do all His will: “Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure” (Ps. 103:21).

Another meaning of the phrase “the host(s) of heaven” is simply “the numberless stars”: “As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me” (Jer. 33:22). This phrase can include all the heavenly bodies, as it does in Ps. 33:6 : “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” In Gen. 2:1 *tsabaʿ* includes the heavens, the earth, and everything in the creation: “Thus the heavens and the earth were finished, and all the host of them.”

The meaning “nonmilitary service in behalf of a superior” emerges in Num. 4:2-3 : “Take the sum of the sons of Kohath … from thirty years old and

upward even until fifty years old, all that enter [the service], to do the work in the tabernacle of the congregation." In Job 7:1 the word represents the burdensome everyday "toil" of mankind: "Is there not an appointed time to man upon earth? Are not his days also like the days of a hireling?" In Job 14:14 *tsaba‹* seems to represent "forced labor." In Dan. 10:1 the word is used for "conflict": "In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshazzar. And the word was true, and it was a great conflict" [RSV ; KJV , "time appointed"].

B. Verb.

tsaba‹ (6633), "to wage war, to muster an army, to serve in worship." This verb appears 14 times in biblical Hebrew. *Tsaba‹* means "to wage war" in Num. 31:7 : "And they warred against the Midianites, as the Lord commanded Moses.…" The word is used in 2 Kings 25:19 to refer to "mustering an army." Another sense of *tsaba‹* appears in Num. 4:23 with the meaning of "serving in worship": "… all that enter in to perform the service, to do the work in the tabernacle of the congregation."

HOUSE

bayit (1004), "house or building; home; household; land." The noun has cognates in most other Semitic languages including biblical Aramaic. *Bayit* appears about 2,048 times in biblical Hebrew (44 times in Aramaic) and in all periods.

First, this noun denotes a fixed, established structure made from some kind of material. As a "permanent dwelling place" it is usually distinguished from a tent (2 Sam. 16:21 , cf. v. 22). This word can even be applied to a one-room dwelling: "And he [Lot] said [to the two angels], Behold now, my lords, turn in, I pray you, into your servant's house …" (Gen. 19:2). *Bayit* is also distinguished from temporary booths or huts: "And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle …" (Gen. 33:17). In Ps. 132:3 the word means "dwelling-living-place" and is used in direct conjunction with "tent" (literally, "tent of my house"): "Surely I will not come into the tabernacle of my house, nor go up into my bed." A similar usage

appears in 1 Chron. 9:23 (literally, “the tent house”): “So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.”

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denotes a literal lowness. Even in passages where the meaning may be taken literally, the prophet communicates a spiritual truth: "… The high [trees] of stature shall be hewn down, and the haughty shall be humbled" (Isa. 10:33), or "Every valley shall be exalted, and every mountain and hill shall be made low …" (Isa. 40:4). Isaiah particularly presented Judah's sin as one of rebellion, self-exaltation, and pride (2:17 ; 3:16-17). In the second chapter he repeated God's indictment on human pride. When the Lord comes in judgment, He will not tolerate pride: "… The Lord alone shall be exalted in that day" (Isa. 2:11); then "the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. 2:12). Isaiah applied to Judah the principle found in Proverbs: "A man's pride shall bring him low: but honor shall uphold the humble in spirit" (Prov. 29:23).

Pride and self-exaltation have no place in the life of the godly, as the Lord "brings low" a person, a city, and a nation: "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up" (1 Sam. 2:7).

The prophets called the people to repent and to demonstrate their return to God by lowliness. Their call was generally unheeded. Ultimately the Exile came, and the people were humbled by the Babylonians. Nevertheless, the promise came that, regardless of the obstacles, God would initiate the redemption of His people. Isaiah expressed the greatness of the redemption in this way: "Prepare ye the way of the Lord.… Every valley shall be exalted, and every mountain and hill shall be made low.… And the glory of the Lord shall be revealed.…" (Isa. 40:3-5) In the Septuagint *shapel* is represented by |tapeino| ("to level, be humble, humiliate"). It is translated in English versions as "to be low" (KJV , RSV , NASB , NIV); "to bring low" (KJV , RSV); "to bring down" (NASB , NIV); "to be humble" (KJV , RSV , NASB , NIV).

B. Nouns.

Some nouns related to this verb occur infrequently. *Shepel* refers to a "low condition, low estate." This word appears twice (Ps. 136:23 ; Eccl. 10:6). The

noun *shiplah* means a “humiliated state.” This noun occurs once: “When it shall hail, coming down on the forest; and the city shall be low in a low place” (Isa. 32:19); the city is leveled completely. *Shelah* means “lowland.” This word is used most often as a technical designation for the low-lying hills of the Judean hill country (cf. Deut. 1:7 ; Josh. 9:1). *Shiplut* refers to a “sinking.” This noun’s single appearance is in Eccl. 10:18 : “By much slothfulness the building decayeth; and through idleness [*shiplut*] of the hands the house droppeth through.” The word implies a negligence or “sinking” of the hands.

C. Adjective.

shapal (8217), means “low; humble.” This word means “low” in Ezek. 17:24 : “And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree.…” In Isa. 57:15 *shapal* refers to “humble”: “… I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

TO BE HUMBLED, AFFLICTED

A. Verb.

›anah (6031), “to be afflicted, be bowed down, be humbled, be meek.” This word, common to both ancient and modern Hebrew, is the source of several important words in the history and experience of Judaism: “humble, meek, poor, and affliction.” *›Anah* occurs approximately 80 times in the Hebrew Old Testament. It is found for the first time in Gen. 15:13 : “… they shall afflict them four hundred years.”

›Anah often expresses harsh and painful treatment. Sarai “dealt hardly” with Hagar (Gen. 16:6). When Joseph was sold as a slave, his feet were hurt with fetters (Ps. 105:18). Frequently the verb expresses the idea that God sends affliction for disciplinary purposes: “… the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart …” (Deut. 8:2 ; see also 1 Kings 11:39 ; Ps. 90:15). To take a woman sexually by force may be “to humble” her (Gen. 34:2 , KJV , RSV), but

the word is more appropriately translated “dishonor” (JB , NEB). In the Day of Atonement observance, “to humble oneself” is probably connected with the requirement for fasting on that day (Lev. 23:28 - 29)

B. Noun.

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passages such as Isa. 66:3 the word for "idol," *‹awen* , means "uncanny or wickedness." Jer. 50:38 evidences the word *‹emim,* which means "fright or horror." The word *‹elil* appears for "idol" in Lev. 19:4 ; it means "nothingness or feeble." 1 Kings 15:13 uses the Hebrew word, *mipletset* , meaning a "horrible thing, a cause of trembling." A root signifying to make an image or to shape something, *‹tsb* (a homonym of the root meaning "sorrow and grief") is used in several passages (cf. 1 Sam. 31:9).

TO INHERIT

A. Verb.

nachal (5157), "to inherit, get possession of, take as a possession." This term is found in both ancient and modern Hebrew, as well as in ancient Ugaritic. It is found around 60 times in the Hebrew Old Testament. The first time *nachal* is used in the Old Testament text is in Exod. 23:30 : "inherit the land." The

RSV "possess" translates more appropriately here, since the land of Canaan was not literally an inheritance in the usual sense of the word, but a possession, that which was due her, through God's direct intervention. In fact, in most cases of the use of *nachal* in the Old Testament, the word has the basic sense of "to possess" rather than "to inherit" by means of a last will and testament. One of the few instances of "to inherit" by last will and testament is in Deut. 21:16 : "… when he maketh his sons to inherit that which he hath.…" This clause is more literally translated "in the day he causes his sons to inherit that which is his."

When Moses prayed: "… O Lord, … take us for thine inheritance" (Exod. 34:9), he did not mean that God should "inherit" through a will, but that He should "take possession of" Israel. The meaning "to get as a possession" is seen in its figurative use. Thus, "the wise shall inherit [possess as their due] glory" (Prov. 3:35); "the upright shall have good things in possession" (Prov. 28:10); "our fathers have inherited lies" (Jer. 16:19); "he that troubleth his own house shall inherit the wind" (Prov. 11:29).

B. Noun.

nachalah (5159), “possession; property; inheritance.” This noun is used frequently (220 times), but mainly in the Pentateuch and Joshua. It is rare in the historical books. The first occurrence of the word is in Gen. 31:14 : “And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father’s house?”

The basic translation of *nachalah* is “inheritance”: “And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee” (1 Kings 21:3). The word more appropriately refers to a “possession” to which one has received the legal claim. The usage of *nachalah* in the Pentateuch and Joshua indicates that the word often denotes that “possession” which all of Israel or a tribe or a clan received as their share in the Promised Land. The share was determined by lot (Num. 26:56) shortly before Moses’ death, and it fell upon Joshua to execute the division of the “possession”: “So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes” (Josh. 11:23). After the Conquest the term “inheritance” is no longer used to refer to newly gained territory by warfare. Once “possession” had been taken of the land, the legal process came into operation by which the hereditary property was supposed to stay within the family. For this reason Naboth could not give his rights over to Ahab (1 Kings 21:3-4). One could redeem the property, whenever it had come into other hands, as did Boaz, in order to maintain the name of the deceased: “Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place” (Ruth 4:10).

Metaphorically, Israel is said to be God’s “possession”: “But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day” (Deut. 4:20).

Within the special covenantal status Israel experienced the blessing that its children were a special gift from the Lord (Ps. 127:3). However, the Lord

abandoned Israel as His “possession” to the nations (cf. Isa. 47:6), and permitted a remnant of the “possession” to return: “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy” (Mic. 7:18).

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On the other hand, it can even be said that the Lord is the “possession” of His people. The priests and the Levites, whose earthly “possessions” were limited, were assured that their “possession” is the Lord: “Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him” (Deut. 10:9 ; cf. 12:22 ; Num. 18:23).

The Septuagint gives the following translations: *kleronomia* (“inheritance; possession; property”), and *kleros* (“lot; position; share”). The KJV gives these senses: “inheritance, heritage.”

INIQUITY

A. Verb.

›awah (5753), “to do iniquity.” This verb appears in the Bible 17 times. In Arabic this verb appears with the meaning “to bend” or “to deviate from the way.” *›Awah* is often used as a synonym of *chata‹* , “to sin,” as in Ps. 106:6 : “We have sinned [*chata‹* with our fathers, we have committed iniquity [*›awah*], we have done wickedly [*rasha›*].”

B. Nouns.

›awon (5771), “iniquity; guilt; punishment.” This noun, which appears 231 times in the Old Testament, is limited to Hebrew and biblical Aramaic. The prophetic and poetic books employ *›awon* with frequency. The Pentateuch as a whole employs the word about 50 times. In addition to these, the historical books infrequently use *›awon.* The first use of *›awon* comes from Cain’s lips, where the word takes the special meaning of “punishment”: “And Cain said unto the Lord, My punishment is greater than I can bear” (Gen. 4:13).

The most basic meaning of *›awon* is “iniquity.” The word signifies an offense, intentional or not, against God’s law. This meaning is also most basic to the word *chatta‹t* , “sin,” in the Old Testament, and for this reason the words

chatta‹t and *›awon* are virtually synonymous; “Lo, this [the live coal] hath touched thy [Isaiah’s] lips; and thine iniquity [*›awon*] is taken away, and thy sin [*chatta‹t*] purged” (Isa. 6:7).

“Iniquity” as an offense to God’s holiness is punishable. The individual is warned that the Lord punishes man’s transgression: “But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge” (Jer. 31:30). There is also a collective sense in that the one is responsible for the many: “Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me” (Exod. 20:5). No generation, however, was to think that it bore God’s judgment for the “iniquity” of another generation: “Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezek. 18:19 - 20).

Israel went into captivity for the sin of their fathers and for their own sins: “And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword” (Ezek. 39:23).

Serious as “iniquity” is in the covenantal relationship between the Lord and His people, the people are reminded that He is a living God who willingly forgives “iniquity”: “Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation” (Exod. 34:7). God expects confession of sin: “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin” (Ps. 32:5), and a trusting, believing heart which expresses the humble prayer: “Wash me thoroughly from mine iniquity, and cleanse me

from my sin” (Ps. 51:2).

Isaiah 53 teaches that God put upon Jesus Christ our “iniquities” (v. 6), that He having been bruised for our “iniquities” (v. 5) might justify those who believe on Him: “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities”

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(Isa. 53:11).

The usage of *›awon* includes the whole area of sin, judgment, and "punishment" for sin. The Old Testament teaches that God's forgiveness of "iniquity" extends to the actual sin, the guilt of sin, God's judgment upon that sin, and God's punishment of the sin. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:2).

In the Septuagint the word has the following renderings: *adikia* ("wrongdoing; unrighteousness; wickedness"); *hamartia* ("sin; error"); and *anomia* ("lawlessness"). In the English versions the translation "iniquity" is fairly uniform. The RSV and NIV give at a few places the more specialized rendering "guilt" or the more general translation "sin."

‹awen (205), "iniquity; misfortune." This noun is derived from a root meaning "to be strong," found only in the Northwest Semitic languages. The word occurs about 80 times and almost exclusively in poetic-prophetic language. The usage is particularly frequent in the poetical books. Isaiah's use stands out among the prophets. The first occurrence is in Num. 23:21 : "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."

The meaning of "misfortune" comes to expression in the devices of the wicked against the righteous. The psalmist expected "misfortune" to come upon him: "And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it" (Ps. 41:6). *‹Awen* in this sense is synonymous with *‹ed* , "disaster" (Job 18:12). In a real sense *‹awen* is part of human existence, and as such the word is identical with *›amal* , "toil," as in Ps. 90:10 : "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

‹Awen in a deeper sense characterizes the way of life of those who are without God: "For the vile person will speak villany, and his heart will work iniquity,

to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail" (Isa. 32:6). The being of man is corrupted by "iniquity." Though all of mankind is subject to *‹awen* ("toil"), there are those who delight in causing difficulties and "misfortunes" for others by scheming, lying, and acting deceptively. The psalmist puts internalized wickedness this way: "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood" (Ps. 7:14 ; cf. Job 15:35).

Those who are involved in the ways of darkness are the "workers of iniquity," the doers of evil or the creators of "misfortune" and disaster. Synonyms for *‹awen* with this sense are *ra›* , "evil," and *rasha›* , "wicked," opposed to "righteousness" and "justice." They seek the downfall of the just (Ps. 141:9). Between Ps. 5:5 and 141:9 there are as many as 16 references to the workers of evil (cf. "The foolish shall not stand in thy sight: thou hatest all workers of iniquity"— Ps. 5:5). In the context of Ps. 5 , the evil spoken of is falsehood, bloodshed, and deceit (v. 6). The qualitative aspect of the word comes to the best expression in the verbs with *‹awen.* The wicked work, speak, beget, think, devise, gather, reap, and plow *‹awen* , and it is revealed ("comes forth") by the misfortune that comes upon the righteous. Ultimately when Israel's religious festivals (Isa. 1:13) and legislation (Isa. 10:1) were affected by their apostate way of life, they had reduced themselves to the Gentile practices and way of life. The prophetic hope lay in the period after the purification of Israel, when the messianic king would introduce a period of justice and righteousness (Isa. 32) and the evil men would be shown up for their folly and ungodliness.

The Septuagint has several translations: *anomia* ("lawlessness"); *kopos* ("work; labor; toil"); *mataios* ("empty; fruitless; useless; powerless"); *poneria* ("wickedness; maliciousness; sinfulness"); and *adikia* ("unrighteousness; wickedness; injustice"). The KJV has these translations: "iniquity; vanity; wickedness."

INSTRUCTION

A. Noun.

mucar (4148), “instruction; chastisement; warning.” This noun occurs 50 times, mainly in Proverbs. The first occurrence is in Deut. 11:2 : “… I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm.”

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the priests. *Qanaʿ*, then, in its most basic sense is the act of advancing one's rights to the exclusion of the rights of others: "… Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. 11:13). Saul sought to murder the Gibeonite enclave "in his zeal to the children of Israel and Judah" (2 Sam. 21:2). Next, the word signifies the attitude of envy toward an opponent. Rachel in her barren state "envied her sister" (Gen. 30:1) and in the state of envy approached Jacob: "Give me children, or else I die." The Philistines envied Isaac because of the multitude of his flocks and herds (Gen. 26:14).

The Bible contains a strong warning against being envious of sinners, who might prosper and be powerful today, but will be no more tomorrow: "Do not envy a violent man or choose any of his ways" (Prov. 3:31 , NIV ; cf. Ps. 37:1).

In man's relation to God, the act of zeal is more positively viewed as the act of the advancement of God and His glory over against substitutes. The tribe of Levi received the right to service because "he was zealous for his God" (Num. 25:13). Elijah viewed himself as the only faithful servant left in Israel: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant … And I, even I only, am left …" (1 Kings 19:10). However, the sense of *qanaʿ* is "to make jealous," that is, "to provoke to anger": "They provoked him to jealousy with strange gods, with abominations provoked they him to anger" (Deut. 32:16).

God is not tainted with the negative connotation of the verb. His holiness does not tolerate competitors or those who sin against Him. In no single passage in the whole Old Testament is God described as envious. Even in those texts where the adjective "jealous" is used, it might be more appropriate to understand it as "zealous." When God is the subject of the verb *qanaʿ*, the meaning is "be zealous," and the preposition *le* ("to, for") is used before the object: His holy name (Ezek. 39:25); His land (Joel 2:18); and His inheritance (Zech. 1:14). Cf. Zech. 8:2 : "This is what the Lord Almighty says: I am very jealous for Zion; I am burning with jealousy for her" (NIV), where we must interpret "jealous[y]" as "zealous" and "zeal."

In the Septuagint the word *zelos* (“zeal; ardor; jealousy”) brings out the Hebrew usage. In the English versions similar translations are given: “to be jealous” or “to be zealous” (KJV , RSV , NASB , NIV) and to be envious (KJV and NIV)

B. Noun.

qin‹ah (7068), “ardor; zeal; jealousy.” This noun occurs 43 times in biblical Hebrew. One occurrence is in Deut. 29:20 : “The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man.…”

C. Adjectives.

qanna‹ (7067), “jealous.” This adjective occurs 6 times in the Old Testament. The word refers directly to the attributes of God’s justice and holiness, as He is the sole object of human worship and does not tolerate man’s sin. One appearance is in Exod. 20:5 : “… For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”

The adjective *qanno‹* also means “jealous.” This word appears only twice, with implications similar to *qanna‹* . Josh. 24:19 is one example: “And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.” Nah. 1:2 contains the other occurrence of *qanno‹* .

TO JUDGE

A. Verb.

shapat (8199), “to judge, deliver, rule.” This verb also occurs in Ugaritic, Phoenician, Arabic, Akkadian, and post-biblical Hebrew. Biblical Hebrew attests *shapat* around 125 times and in all periods. In many contexts this root has a judicial sense. *Shapat* refers to the activity of a third party who sits over two parties at odds with one another. This third party hears their cases against

one another and decides where the right is and what to do about it (he functions as both judge and jury). So Sarai said to Abram: “My wrong [outrage done me] be upon thee [in your lap]: I have given my maid into thy bosom;

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A. Verb.

natsach (5329), “to keep, oversee, have charge over.” The word appears as “to set forward” in the sense of “to oversee or to lead” in 1 Chron. 23:4 , 2 Chron. 34:12 , Ezra 3:8 , and Ezra 3:9 : “Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God.…” The word appears as “to oversee” in 2 Chron. 2:2 : “And Solomon told out threescore and ten thousand men to bear burdens … and three thousand and six hundred to oversee them.”

B. Participle.

natstseach (5329), “overseer; director.” Used throughout the history of the Hebrew language, this root is used in the noun sense in modern Hebrew to mean “eternity, perpetuity.” While this word is used approximately 65 times in the Hebrew Old Testament, almost all of them (except for 5 or 6) are participles, used as verbal-nouns. The participial form has the meaning of “overseer, director,” reflecting the idea that one who is pre-eminent or conspicuous is an “overseer.” Thus, *natstseach* is found in the Book of Psalms a total of 55 times in the titles of various psalms (Ps. 5 , 6 , 9 , et al.) with the meaning, “To the choirmaster” (JB , RSV). Other versions render it “choir director” (NASB); “chief musician” (KJV); and “leader” (NAB). The significance of this title is not clear. Of the 55 psalms involved, 39 are connected with the name of David, 9 with Korah, and 5 with Asaph, leaving only two anonymous psalms. The Hebrew preposition meaning “to” or “for” which is used with this participle could mean assignment to the person named, or perhaps more reasonably, an indication of a collection of psalms known by the person’s name. This title is found also at the end of Hab. 3 , showing that this psalm was part of a director’s collection.

The word refers to “overseers” in 2 Chron. 2:18 : “… and three thousand and six hundred overseers to set the people a work.”

C. Adjective.

Natsach is used only in Jer. 8:5 in the sense of "enduring": "Why then is this people of Jerusalem slidden back by a perpetual backsliding?"

TO KEEP, WATCH, GUARD

A. Verb.

natsar (5341), "to watch, to guard, to keep." Common to both ancient and modern Hebrew, this verb is found also in ancient Ugaritic. It occurs some 60 times in the Hebrew Old Testament. *Natsar* is found for the first time in the biblical text in Exod. 34:7 , where it has the sense of "keeping with faithfulness." This meaning is usually found when man is the subject: "keeping" the covenant (Deut. 33:9); "keeping" the law (Ps. 105:45 and 10 times in Ps. 119); "keeping" the rules of parents (Prov. 6:20).

Natsar is frequently used to express the idea of "guarding" something, such as a vineyard (Isa. 27:3) or a fortification (Nah. 2:1). "To watch" one's speech is a frequent concern, so advice is given "to watch" one's mouth (Prov. 13:3), the tongue (Ps. 34:13), and the lips (Ps. 141:3). Many references are made to God as the one who "preserves" His people from dangers of all kinds (Deut. 32:10 ; Ps. 31:23). Generally, *natsar* is a close synonym to the much more common verb, *shamar* , "to keep, tend."

Sometimes "to keep" has the meaning of "to besiege," as in Isa. 1:8 , "… as a besieged city." *shamar* (8104), "to keep, tend, watch over, retain." This verb occurs in most Semitic languages (biblical Aramaic attests only a noun formed from this verb). Biblical Hebrew attests it about 470 times and in every period.

Shamar means "to keep" in the sense of "tending" and taking care of. So God put Adam "into the garden of Eden to dress it and to keep it" (Gen. 2:15 —the first occurrence). In 2 Kings 22:14 Harhas is called "keeper of the wardrobe" (the priest's garments). Satan was directed "to keep," or "to tend" (so as not to allow it to be destroyed) Job's life: "Behold, he is in thine hand; but save his life" (Job 2:6). In this same sense God is described as the keeper of Israel (Ps. 121:4).

The word also means “to keep” in the sense of “watching over” or giving attention to. David, ironically chiding Abner for not protecting Saul, says: “Art not thou a valiant man? and who is like to thee in Israel?

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wherefore then hast thou not kept thy lord the king?" (1 Sam. 26:15). In extended application this emphasis comes to mean "to watch, observe": "And it came to pass, as she continued praying before the Lord, that Eli [was watching] her mouth" (1 Sam. 1:12). Another extended use of the verb related to this emphasis appears in covenantal contexts. In such cases "keep" means "to watch over" in the sense of seeing that one observes the covenant, keeping one to a covenant. God says of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment …" (Gen. 18:19). As God had said earlier, "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations" (Gen. 17:9). When used in close connection with another verb, *shamar* can signify carefully or watchfully doing that action: "And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?" (Num. 23:12). Not only does *shamar* signify watching, but it signifies doing it *as a watchman* in the sense of fulfilling a responsibility: "And the spies saw a man come forth out of the city …" (Judg. 1:24).

In a third group of passages this verb means "to keep" in the sense of saving or "retaining." When Jacob told his family about his dream, "his brethren envied him; but his father observed the saying" (Gen. 37:11); he "retained" it mentally. Joseph tells Pharaoh to appoint overseers to gather food: "And let them … lay up corn under the hand of Pharaoh, and let them keep food in the cities" (Gen. 41:35); let them not give it out but see that it is "retained" in storage.

In three passages *shamar* seems to have the same meaning as the Akkadian root, "to revere." So the psalmist says: "I have hated them that regard [revere] lying vanities: but I trust in the Lord" (Ps. 31:6).

B. Nouns.

mishmar (4929), "guard; guardpost." In the first of its 22 occurrences *mishmar* means "guard": "And he put them in ward [*mishmar*] in the house

of the captain of the guard, into the prison …" (Gen. 40:3). The word implies "guardpost" in Neh. 7:3 . The word also refers to men on "guard" (Neh. 4:23) and to groups of attendants (Neh. 12:24).
mishmeret (4931), "those who guard; obligation." This noun appears 78 times. The word refers to "those who guard" in 2 Kings 11:5 : "… A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house." In Gen. 26:5 the word refers to an "obligation": "Because that Abraham obeyed my voice, and kept my *charge,* my commandments, my statutes, and my laws."

Some other nouns are related to the verb *shamar. Shemarim* refers to "dregs of wine, lees." One of the 4 appearances of this word is in Isa. 25:6 : "… shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The noun *shamrah* means "guard, watch." The single appearance of this word is in Ps. 141:3 . *Shimmurim* means a "night vigil." In Exod. 12:42 this word carries the meaning of "night vigil" in the sense of "night of watching": "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." This noun occurs twice in this entry and in no other verse.
‹Ashmurah (or *‹ashmoret*) refers to "watch." This noun occurs 7 times and in Exod. 14:24 refers to "morning watch": "… that in the morning watch the Lord looked unto the host of the Egyptians.…"

TO KILL

shachat (7819), "to slaughter, kill." This word is common to both ancient and modern Hebrew, as well as ancient Ugaritic. The idea that the ancient Akkadian term *shachashu* ("to flay") may be related appears to have some support in the special use of *shachat* in 1 Kings 10:16-17 : "beaten gold" (see also 2 Chron. 9:15-16). *Shachat* occurs in the Hebrew Bible approximately 80 times. It first appears in Gen. 22:10 : "And Abraham … took the knife to slay his son." Expressing "slaying" for sacrifice is the most frequent use of *shachat* (51 times); and as might be expected, the word is found some 30 times in the Book of Leviticus alone.

Shachat sometimes implies the “slaughtering” of animals for food (1 Sam. 14:32 , 34 ; Isa. 22:13). The word is used of the “killing” of people a number of times (Judg. 12:6 ; 1 Kings 18:40 ; 2 Kings 10:7 , 14). Sometimes God is said “to slay” people (Num. 14:16). Backslidden Judah went so far as “to slaughter”

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children as sacrifices to false gods (Ezek. 16:21 ; 23:39 ; Isa. 57:5). *harag* (2026), “to kill, slay, destroy.” This term is commonly used in modern Hebrew in its verb and noun forms to express the idea of “killing, slaughter.” The fact that it is found in the Old Testament some 170 times reflects how commonly this verb was used to indicate the taking of life, whether animal or human. *Harag* is found for the first time in the Old Testament in the Cain and Abel story (Gen. 4:8 ; also
vv. 14-15). Rarely suggesting premeditated killing or murder, this term generally is used for the “killing” of animals, including sacrificially, and for ruthless personal violence of man against man. *Harag* is not the term used in the sixth commandment (Exod. 20:13 ; Deut. 5:17). The word there is *rashach* , and since it implies premeditated killing, the commandment is better translated: “Do not murder,” as most modern versions have it.

The word *harag* often means wholesale slaughter, both in battle and after battle (Num. 31:7-8 ; Josh. 8:24 ; 2 Sam. 10:18). The word is only infrequently used of men’s killing at the command of God. In such instances, the causative form of the common Hebrew verb for “to die” is commonly found. In general, *harag* refers to violent “killing” and destruction, sometimes even referring to the “killing” of vines by hail (Ps. 78:47).
rashach (7523), “to kill, murder, slay.” This verb occurs more than 40 times in the Old Testament, and its concentration is in the Pentateuch. *Rashach* is rare in rabbinic Hebrew, and its usage has been increased in modern Hebrew with the exclusive meaning of “to murder.” Apart from Hebrew, the verb appears in Arabic with the meaning of “to bruise, to crush.”

Rashach occurs primarily in the legal material of the Old Testament. This is not a surprise, as God’s law included regulations on life and provisions for dealing with the murderer. The Decalogue gives the general principle in a simple statement, which contains the first occurrence of the verb: “Thou shalt not kill [murder]” (Exod. 20:13). Another provision pertains to the penalty: “Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses …” (Num. 35:30). However, before a person is put to death, he is assured of a trial.

The Old Testament recognizes the distinction between premeditated murder and unintentional killing. In order to assure the rights of the manslayer, who unintentionally killed someone, the law provided for three cities of refuge (Num. 35 ; Deut. 19 ; Josh. 20 ; 21) on either side of the Jordan, to which a manslayer might flee and seek asylum: "… that the slayer may flee thither, which killeth any person at unawares" (Num. 35:11). The provision gave the manslayer access to the court system, for he might be "killed" by the blood avenger if he stayed within his own community (Num. 35:21). He is to be tried (Num. 35:12), and if he is found to be guilty of unintentional manslaughter, he is required to stay in the city of refuge until the death of the high priest (Num. 35:28). The severity of the act of murder is stressed in the requirement of exile even in the case of unintentional murder. The man guilty of manslaughter is to be turned over to the avenger of blood, who keeps the right of killing the manslayer if the manslayer goes outside the territory of the city of refuge before the death of the high priest. On the other hand, if the manslayer is chargeable with premeditated murder (examples of which are given in Num. 35:16-21), the blood avenger may execute the murderer without a trial. In this way the Old Testament underscores the principles of the sanctity of life and of retribution; only in the cities of refuge is the principle of retribution suspended.

The prophets use *rashach* to describe the effect of injustice and lawlessness in Israel: "… because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery …" (Hos. 4:1-2 ; cf. Isa. 1:21 ; Jer. 7:9). The psalmist, too, metaphorically expresses the deprivation of the rights of helpless murder victims: "They slay the widow and the stranger, and murder the fatherless" (Ps. 94:6).

The Septuagint gives the following translation: *phoneuein* ("murder; kill; put to death"). The KJV gives these senses: "kill; murder; be put to death; be slain."

KINGDOM

malkut (4438), “kingdom; reign; rule.” The word *malkut* occurs 91 times in the Hebrew Old

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meanings are to be associated with the Greek word *basileia* ("kingdom"). This is the major translation of *mamlakah* in the Septuagint, and as such it is small wonder that the New Testament authors used this word to refer to God's "kingdom": the realm, the king, the sovereignty, and the relationship to God Himself *melek* (4428), "king." This word occurs about 2,513 times in the Old Testament. It is found several times in Gen. 14:1 : "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations."

TO KNOW

A. Verb.

nakar (5234), "to know, regard, recognize, pay attention to, be acquainted with." This verb, which is found in both ancient and modern Hebrew, occurs approximately 50 times in the Hebrew Old Testament. The first time is in Gen. 27:23 : "… he did not recognize him" (RSV).

The basic meaning of the term is a physical apprehension, whether through sight, touch, or hearing. Darkness sometimes makes recognition impossible (Ruth 3:14). People are often "recognized" by their voices (Judg. 18:3). *Nakar* sometimes has the meaning "pay attention to," a special kind of recognition: "Blessed be the man who took notice of [KJV , "took knowledge of"] you" (Ruth 2:19 , RSV).

This verb can mean "to be acquainted with," a kind of intellectual awareness: "… neither shall his place know him any more" (Job 7:10 ; cf. Ps. 103:16).

The sense of"to distinguish" is seen in Ezra 3:13 : "… The people could not discern the noise of the shout of joy from the noise of the weeping of the people.…"
yada› (3045), "to know." This verb occurs in Ugaritic, Akkadian, Phoenician, Arabic (infrequently), biblical Aramaic, and in Hebrew in all periods. This

verb occurs about 1,040 times (995 in Hebrew and 47 in Aramaic) in the Bible. Essentially *yada›* means: (1) to know by observing and reflecting (thinking), and (2) to know by experiencing. The first sense appears in Gen. 8:11 , where Noah “knew” the waters had abated as a result of seeing the freshly picked olive leaf in the dove’s mouth; he “knew” it after observing and thinking about what he had seen. He did not actually see or experience the abatement himself In contrast to this knowing through reflection is the knowing which comes through experience with the senses, by investigation and proving, by reflection and consideration (firsthand knowing). Consequently *yada›* is used in synonymous parallelism with “hear” (Exod. 3:7), “see” (Gen. 18:21), and “perceive, see” (Job 28:7). Joseph told his brothers that were they to leave one of their number with him in Egypt then he would “know,” by experience, that they were honest men (Gen. 42:33). In the Garden of Eden, Adam and Eve were forbidden to eat of the tree whose fruit if eaten would give them the experience of evil and, therefore, the knowledge of both good and evil. Somewhat characteristically the heart plays an important role in knowing. Because they experienced the sustaining presence of God during the wilderness wandering, the Israelites “knew” in their hearts that God was disciplining or caring for them as a father cares for a son (Deut. 8:5). Such knowing can be hindered by a wrongly disposed heart (Ps. 95:10).

Thirdly, this verb can represent that kind of knowing which one learns and can give back. So Cain said that he did not “know” he was Abel’s keeper (Gen. 4:9), and Abram told Sarai that he “knew” she was a beautiful woman (Gen. 12:11). One can also “know” by being told—in Lev. 5:1 a witness either sees or otherwise “knows” (by being told) pertinent information. In this sense “know” is paralleled by “acknowledge” (Deut. 33:9) and “learn” (Deut. 31:12-13). Thus, little children not yet able to speak do not “know” good and evil (Deut. 1:39); they have not learned it so as to tell another what it is. In other words, their knowledge is not such that they can distinguish between good and evil.

In addition to the essentially cognitive knowing already presented, this verb has a purely experiential side. The “knower” has actual involvement with or in the object of the knowing. So Potiphar was unconcerned about (literally, “did

not know about”) what was in his house (Gen. 39:6)—he had no actual contact with it. In Gen. 4:1 Adam’s knowing Eve also refers to direct contact with her—in a sexual relationship. In Gen. 18:19 God says He “knows” Abraham; He cared for him in the sense that He chose him from among other men and saw to it that certain things happened to him. The emphasis is on the fact that God “knew” him intimately and personally. In fact, it is parallel in concept to “sanctified” (cf. Jer. 1:5).

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appears several times in Ecclesiastes (2:11 , 19 , 21 ; 5:16 . The verb is also found in Ps. 127:1 : “Except the Lord build the house, they labor in vain that build it.…”

›*Amel* means “toiling.” This verb occurs only in a few instances in Ecclesiastes. One occurrence is in Eccl. 3:9 : “What profit hath he that worketh in that wherein he laboreth?”

LAMB (MALE)

kebes (3532), “lamb (male); kid.” The Akkadian cognate of this noun means “lamb,” whereas the Arabic cognate signifies “a young ram.” The word occurs 107 times in the Hebrew Old Testament, and especially in the Pentateuch.

The *kebes* is a “young lamb” which is nearly always used for sacrificial purposes. The first usage in Exodus pertains to the Passover: “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats” (Exod. 12:5). The word *gedi* , “kid,” is a synonym for *kebes:* “The wolf also shall dwell with the lamb [*kebes*], and the leopard shall lie down with the kid [*gedi*]; and the calf and the young lion and the fatling together; and a little child shall lead them” (Isa. 11:6). The traditional translation “lamb” leaves the gender uncertain. In Hebrew the word *kebes* is masculine, whereas the *kibshah* , “young ewe lamb,” is feminine; cf. “And Abraham set seven ewe lambs of the flock by themselves” (Gen. 21:28).

The Septuagint gives the following translations: *amnos* (“lamb”); *probaton* (“sheep”); and *arnos* (“lamb”). The KJV gives these senses: “lamb; sheep.”

LAND

‹*adamah* (127), “ground; land; earth.” This noun also occurs in Arabic. Hebrew occurrences number about 224 and cover every period of biblical Hebrew.

Initially this noun represents arable “ground” (probably red in color). As such it supports water and plants: “But there went up a mist from the earth, and watered the whole face of the ground” (Gen. 2:6). This meaning is in Gen. 1:25 , where it first appears: “… every thing that creepeth upon the earth.…” The word is contrasted to unproductive soil, or “waste land,” and the generic word for the surface of the planet “earth,” which may represent either or both of the preceding words. The body of the first man, Adam, was formed exclusively from the ‹*adamah* (cf. Gen. 2:9): “And the Lord God formed man [‹*adam*] of the dust of the ground [‹*adamah*] …” (Gen. 2:7).

‹*Adamah* may be used specifically to describe what has been and will be cultivated by a given group of people, or what they possess to this end: “Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey” (Deut. 26:15). A further variation of this nuance refers to the actual soil itself: “Shall there not then, I pray thee, be given to thy servant two mules’ burden of earth [with which to build an altar to the true God]?” (2 Kings 5:17).

In Exod. 3:5 ‹*adamah* is used more in the sense “ground,” what is below one’s feet irrespective of its cultivable properties: “… Put off thy shoes from off thy feet, for the place whereon thou standest is holy *ground.* "

The nuance “property” or “possession” comes more clearly to the fore in passages such as Zech. 2:12 : “And the Lord shall inherit Judah his portion in the holy land …” (cf. Ps. 49:11). Although ‹*adamah* is never used politically, its use as “landed property” or “home country” sometimes approaches that sense (cf. Isa. 14:2 ; 19:17 ; and especially Ezek. 7:2). Isa. 15:9 : “… For I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land,” further illustrates this usage.

Throughout the Old Testament there is a relationship between ‹*adam* , “man,” and the ‹*adamah.* The two words have an etymological affinity inasmuch as they both appear to be derived from the verb ‹*adom* , “to be red.” If Adam were to remain obedient to God, the “ground” would give forth its fruit. Hence, the “ground” was God’s possession and under His command (Gen.

2:6). He made it respond to His servant. The entry of sin disrupted the harmony between man and the “ground,” and the “ground” no longer responded to man’s care. His life moved in and toward death rather than upward and toward life. Increased human rebellion caused decreased fruitfulness of the “ground” (Gen. 4:12 , 14 ; cf. 8:21). In

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Abraham the promised redemption (Gen. 3:15) took the form of the restoration of a proper relation between God and man and between man and the "ground" (Gen. 28:14-15). Under Moses the fruitfulness of the "ground" depended on the obedience of God's people (cf. Deut. 11:17).

‹erets (776), "land (the whole earth); dry land; ground; land (political); underworld." This word has cognates in Ugaritic, PhoenicianPunic, Moabite, Akkadian, Aramaic (here the radicals are *‹rq* or *‹r›*), and Arabic (*‹rd*). *‹Erets* occurs in biblical Hebrew about 2,504 times (22 times in biblical Aramaic) and in all periods.

The word often represents the whole surface of this planet and, together with the word "heavens," describes the entire physical creation and everything in it. This meaning is in its first biblical occurrence: "In the beginning God created the heaven and the earth" (Gen. 1:1).

‹Erets sometimes means "land" as contrasted to sea or water. This use, for example, is in Exod. 20:11 : "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day…." This more narrow meaning first appears in Gen. 1:10 , where God called the dry ground "land." Here "land" includes desert and arable land, valleys and mountains—everything that we know today as continents and islands.

‹Erets refers to the physical "ground" under the feet of men and animals. Upon the "ground" creep all creeping things: "Let us make man in our image, after our likeness: and let them have dominion … over every creeping thing that creepeth upon the earth" (Gen. 1:26). Dust lies upon the *‹erets* (Exod. 8:16), and rain and dew fall on it (Gen. 2:5).

‹Erets may be used geographically, i.e., to identify a territory: "And Haran died before his father Terah in the land of his nativity" (Gen. 11:28).

‹Erets sometimes bears a political connotation and represents both a given political territory and the people who live there: "And there was no bread in all

the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine" (Gen. 47:13). Not only the "land" languished, but (and especially) the people suffered.

Next, in several passages this noun has both geographical and political overtones and identifies the possession or inheritance of a tribe. This emphasis is in Num. 32:1 : "Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle.…"

In a seldom used, but interesting, nuance *‹erets* represents the "underworld": "But those that seek my soul, to destroy it, shall go into the lower parts of the earth" (Ps. 63:9). Sometimes even used by itself (absolutely) this noun represents the "underworld": "I went down to the bottoms of the mountains; the earth with her bars was about me for ever …" (Jonah 2:6). The Akkadian cognates sometimes bear this same meaning. Other Old Testament passages where some scholars find this meaning are Exod. 15:12 ; Ps. 71:20 ; and Jer. 17:13 .

LAST

A. Adjective.

‹acharon (314), "at the back; western; later; last; future." This word occurs about 51 times in biblical Hebrew.

‹Acharon has a local-spatial meaning. Basically, it means "at the back": "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost" (Gen. 33:2 —the first biblical appearance). When applied elsewhere, the word means "western": "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost [western] sea shall your coast be" (Deut. 11:24).

Used temporally, *‹acharon* has several nuances. First, it means "last" as

contrasted to the first of two things: “And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign” (Exod. 4:8). Second, it can represent the “last” in a series of things or people: “Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?” (2 Sam. 19:12). The word also connotes “later on” and/or “afterwards”: “But thou

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shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people" (Deut. 13:9). Next the emphasis can be on the finality or concluding characteristic of a given thing: "Now these be the last words of David" (2 Sam. 23:1).

‹*Acharon* connotes "future," or something that is yet to come: "… So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land …" (Deut. 29:22).

The combination of "first" and "last" is an idiom of completeness: "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?" (2 Chron. 9:29). Likewise the phrase expresses the sufficiency of the Lord, since He is said to include within Himself the "first" as well as the "last": "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6 ; cf. 48:12). These verses affirm that there is no other God, because all exists in Him.

B. Verb.

‹*achar* (309), "to tarry, remain behind, delay." Other words derived from this verb are: "other," "after (wards)," "backwards." ‹*Achar* appears in Exod. 22:29 with the meaning "delay": "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me."

LAW

A. Noun.

torah (8451), "law; direction; instruction." This noun occurs 220 times in the Hebrew Old Testament.

In the wisdom literature, where the noun does not appear with a definite article, *torah* signifies primarily “direction, teaching, instruction”: “The law of the wise is a fountain of life, to depart from the snares of death” (Prov. 13:14), and “Receive, I pray thee, the law from his mouth, and lay up his words in thine heart” (Job 22:22). The “instruction” of the sages of Israel, who were charged with the education of the young, was intended to cultivate in the young a fear of the Lord so that they might live in accordance with God’s expectations. The sage was a father to his pupils: “Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father” (Prov. 28:7 ; cf. 3:1 ; 4:2 ; 7:2). The natural father might also instruct his son in wise living, even as a Godfearing woman was an example of kind “instruction”: “She openeth her mouth with wisdom; and in her tongue is the law of kindness” (Prov. 31:26).

The “instruction” given by God to Moses and the Israelites became known as “the law” or “the direction” (*ha-torah*), and quite frequently as “the Law of the Lord”: “Blessed are the undefiled in the way, who walk in the law of the Lord” (Ps. 119:1), or “the Law of God”: “Also day by day, from the first day unto the last day, [Ezra] read in the book of the law of God” (Neh. 8:18), and also as “the Law of [given through] Moses”: “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel …” (Mal. 4:4). The word can refer to the whole of the “law”: “For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children” (Ps. 78:5), or to particulars: “And this is the law which Moses set before the children of Israel …” (Deut. 4:44).

God had communicated the “law” that Israel might observe and live: “And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” (Deut. 4:8). The king was instructed to have a copy of the “law” prepared for him at his coronation (Deut. 17:18). The priests were charged with the study and teaching of, as well as the jurisprudence based upon, the “law” (Jer. 18:18). Because of rampant apostasy the last days of Judah were times when there were no teaching priests (2 Chron. 15:3); in fact, in Josiah’s days the “law” (whether

the whole Torah, or a book or a part) was recovered: “And Hilkiah … said to Shaphan the scribe, I have found the book of the law in the house of the Lord” (2 Chron. 34:15).

The prophets called Israel to repeat by returning to the *torah* (“instruction”) of God (Isa. 1:10). Jeremiah prophesied concerning God’s new dealing with His people in terms of the New Covenant, in

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which God's law is to be internalized, God's people would willingly obey Him: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). The last prophet of the Old Testament reminded the priests of their obligations (Mal. 2) and challenged God's people to remember the "law" of Moses in preparation for the coming Messiah (Mal. 4:4).

The Septuagint gives the following translations: *nomos* ("law; rule"); *nomimos* ("conformable to law; lawful"); *entole* ("command[ment]; order"); and *prostagma* ("order; commandment; injunction").

B. Verb.

yarah (3384), "to throw, cast, direct, teach, instruct." The noun *torah* is derived from this root. The meaning "to cast" appears in Gen. 31:51 : "And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee." *Yarah* means "to teach" in 1 Sam. 12:23 : "… but I will teach you the good and the right way."

TO BE LEFT, REMAIN

A. Verb.

yatar (3498), "to be left; remain over; excel; show excess." This word is found in various Semitic languages, ranging from ancient Akkadian to modern Hebrew. In its verb forms, the word is found just over 100 times in the Hebrew Bible. *Yatar* occurs for the first time in the biblical text in Gen. 30:36 , where it is stated that "Jacob fed the rest of Laban's flocks." This statement reflects the word's frequent use to show separation from a primary group. Thus, Jacob "was left alone" (Gen. 32:24) when his family and flocks went on beyond the brook Jabbok.

Sometimes the word indicates survivors, as in 2 Sam. 9:1 : “Is there yet any that is left of the house of Saul …?” The remnant idea is reflected in Ezek. 6:8 : “Yet will I leave a remnant, that ye may have some that shall escape the sword.…”

B. Noun.

yeter (3499), “remainder; excess.” This noun occurs nearly 100 times. As “remainder, excess,” it is used especially in the sense of a lesser number or quality as compared to something of primary importance. So, *yeter* is used to refer to “the rest of the vessels” left in Jerusalem by Nebuchadnezzar (Jer. 27:19-20 ,

RSV), and the men who were left after Joab had assigned his picked men in the battle lines (2 Sam. 10:10). Occasionally *yeter* is used to indicate “excess” in a negative way, so the literal “lip of excess” has the meaning of “false speech” (Prov. 17:7 , RSV).

A few times this noun implies “superiority” or “pre-eminence,” as in Gen. 49:3 , where Jacob describes his son Reuben as being “preeminent in pride and pre-eminent in power” (RSV). The name of Jethro, Moses’ father-inlaw, is derived from this word.

TO LIE

A. Verb.

shakab (7901), “to lie down, lie, have sexual intercourse with.” This word also occurs in Ugaritic, Akkadian, Ethiopic, post-biblical Aramaic, and post-biblical Hebrew. Biblical Hebrew attests it about 160 times and in all periods.

Basically this verb signifies a person’s lying down—though in Job 30:17 and Eccl. 2:23 it refers to something other than a human being. *Shakab* is used of the state of reclining as opposed to sitting: “And every thing that she lieth upon in her [menstruation] shall be unclean: every thing also that she sitteth

upon …" (Lev. 15:20). This general sense appears in several nuances. First, there is the meaning "to lie down to rest." Elisha "came thither, and he turned into the chamber [which the Shunammite had prepared for his use], and lay there" (2 Kings 4:11). Job remarks that his gnawing pains "take no rest" (Job 30:17 ; cf. Eccl. 2:23).

Shakab can also be used of lying down on a bed, for example, when one is sick. Jonadab told Amnon:

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“Lay thee down on thy bed, and make thyself [pretend to be] sick …” (2 Sam. 13:5). The word can be used as an equivalent of the phrase “to go to bed”: “But before they [Lot’s visitors] lay down, the men of the city, even the men of Sodom, compassed the house round …” (Gen. 19:4 —the first occurrence of the verb). *Shakab* also signifies “lying down asleep.” The Lord told Jacob: “… The land whereon thou liest, to thee will I give it, and to thy seed” (Gen. 28:13).

In Exod. 22:26-27 the verb denotes the act of sleeping more than the lying down: “If thou at all take thy neighbor’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down … [In what else] shall he sleep?”

Shakab can also be used to mean “lodge” and thus refers to sleeping and eating. Israel’s spies lodged with Rahab: “And they went, and came into a harlot’s house, named Rahab, and lodged there” (Josh. 2:1 ; cf. 2 Kings 4:11).

This verb can mean “to lie down” in a figurative sense of to be humbled or to be robbed of power. The trees of Lebanon are personified and say concerning the king of Babylon: “Since thou art laid down, no feller [tree cutter] is come up against us” (Isa. 14:8).

Used reflexively, *shakab* means “to humble oneself, to submit oneself”: “We lie down in our shame …” (Jer. 3:25).

Another special nuance is “to put something on its side”: “Who can number the clouds in wisdom? Or who can [tip] the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together?” (Job 38:37-38).

A second emphasis of *shakab* is “to die,” to lie down in death. Jacob instructed his sons as follows: “But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place” (Gen. 47:30). This phrase (“lie down with one’s fathers”) does not necessarily refer to being buried or to dying an honorable death (cf. 1 Kings 22:40) but is a synonym for a human’s dying. (It is never used of animals or inanimate things.) The idea is that when

one dies he no longer stands upright. Therefore, to “lie with one’s fathers” parallels the concept of “lying down” in death. *Shakab* , as 1 Kings 22:40 suggests, can refer to the state of being dead (“so Ahab slept with his fathers”), since v. 37 already reports that he had died and was buried in Samaria. The verb used by itself may mean “to die,” or “to lie dead”; cf. “At her feet he bowed, he fell, he lay [dead]: at her feet he bowed, he fell: where he bowed, there he fell down dead” (Judg. 5:27).

A third major use of *shakab* is “to have sexual relations with.” The first occurrence of this use is in Gen. 19:32 , where Lot’s daughters say: “Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.” Even when a physical “lying down” is not necessarily in view, the word is used of having sexual relations: “Whosoever lieth with a beast shall surely be put to death” (Exod. 22:19). The word is also used of homosexual activities (Lev. 18:22).

B. Nouns.

mishkab (4904), “place to lie; couch; bed; act of lying.” This noun appears 46 times in the Old Testament. In Gen. 49:4 *mishkab* is used to mean a “place to lie” or “bed”: “… because thou wentest up to thy father’s bed.…” The word refers to the “act of lying” in Num. 31:17 : “… kill every woman that hath known man by lying with him.”

Shekabah means “layer of dew.” In one of its 9 appearances, *sekabah* refers to a “layer of dew”: “… and in the morning the dew lay round about the host” (Exod. 16:13).

Shekobet refers to “copulation.” This noun occurs rarely (4 times), as in Lev. 18:20 : “Moreover thou shalt not lie carnally with thy neighbor’s wife, to defile thyself with her.”

TO LIGHT

A. Verb.

‹*or* (216), “to become light, become lighted up (of daybreak), give light, cause light to shine.” This verb is found also in Akkadian and Canaanite. The Akkadian word *urru* means “light,” but generally “day.”

‹*Or* means “to become light” in Gen. 44:3 : “As soon as the morning was light, the men were sent away,

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they and their asses." The word means "to give light" in Num. 8:2 : "… the seven lamps shall give light over against the candlestick."

B. Nouns.

ʿor (216), "light." This noun appears about 120 times and is clearly a poetic term. The first occurrence of *ʿor* is in the Creation account: "And God said, Let there be light: and there was light" (Gen. 1:3). Here "light" is the opposite of "darkness." The opposition of "light" and "darkness" is not a unique phenomenon. It occurs frequently as a literary device: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20); and "In that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof" (Isa. 5:30). In Hebrew various antonyms of *ʿor* are used in parallel constructions: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

The basic meaning of *ʿor* is "daylight" (cf. Gen. 1:3). In the Hebrew mind the "day" began at the rising of the sun: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain" (2 Sam. 23:4). The "light" given by the heavenly bodies was also known as *ʿor:* "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30:26).

In the metaphorical use *ʿor* signifies life over against death: "For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" (Ps. 56:13). To walk in the "light" of the face of a superior (Prov. 16:15), or of God (Ps. 89:15), is an expression of a joyful, blessed life in which the quality of life is enhanced. The believer is assured of God's "light," even in a period of difficulty; cf. "Rejoice

not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Mic. 7:8 ; cf. Ps. 23:4).

In the Septuagint *‹or* has many translations, of which *phos* ("light") is most frequent. The noun *‹ur* means "shine; light-giving." This word occurs infrequently, once in Isa. 50:11 : "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light [*‹ur*] of your fire, and in the sparks that ye have kindled."

‹Orah refers to "light." This noun means "light" in Ps. 139:12 : "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Ma‹or also means "light." This noun appears about 20 times. *Ma‹or* occurs more than once in Gen. 1:16 : "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

LIKENESS

A. Verb.

damah (1819), "to be like, resemble, be or act like, liken or compare, devise, balance or ponder." This verb appears in biblical Hebrew about 28 times. Cognates of this word appear in biblical Aramaic, Akkadian, and Arabic. *Damah* means "to be like" in Ps. 102:6 : "I am like a pelican of the wilderness: I am like an owl of the desert."

B. Noun.

demut (1823), "likeness; shape; figure; form; pattern." All but 5 of the 25 appearances of this word are in poetical or prophetical books of the Bible.

First, the word means "pattern," in the sense of the specifications from which an actual item is made: "Now King Ahaz went to Damascus … and saw the altar which was at Damascus; and King Ahaz sent to Urijah the priest the

pattern of the altar and its model, according to all its workmanship” (2 Kings 16:10 ,

NASB).

Second, *demut* means “shape” or “form,” the thing(s) made after a given pattern. In 2 Chron. 4:3 the word represents the “shape” of a bronze statue: “And under it was the similtude of oxen, which did

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compass it round about: ten in a cubit, compassing the sea round about." In such passages *demut* means more than just "shape" in general; it indicates the "shape" in particular. In Ezek. 1:10 , for example, the word represents the "form" or "likeness" of the faces of the living creatures Ezekiel describes. In Ezek. 1:26 the word refers to what something seemed to be rather than what it was: "And above the firmament that was over their heads was the likeness of a throne.…"

Third, *demut* signifies the original after which a thing is patterned: "To whom then will ye liken God? or what likeness will ye compare unto him?" (Isa. 40:18). This significance is in its first biblical appearance: "And God said, Let us make man in our image, after our likeness …" (Gen. 1:26).

Fourth, in Ps. 58:4 the word appears to function merely to extend the form but not the meaning of the preposition *ke:* "Their poison is like the poison of a serpent.…"

LION

‹ari (738), "lion." This apparently Aramaic loan word finds a cognate only in Aramaic. Occurring in all periods of biblical Hebrew, it is attested 83 times.

The word represents a "full-grown lion." This word should be compared to: (1) *gur* (Gen. 49:9), a suckling lion; (2) *shachal* (Hos. 5:14), a young lion which no longer is a suckling; and (3) *kepir* (Judg. 14:5), a young lion which no longer is a suckling and which hunts for its food independently. The "lion" was a much-feared beast (Amos 3:12) found mostly in the Trans-jordan (Jer. 49:19) and in the mountainous areas (Song of Sol. 4:8). The various characteristics of the "lion" make it a frequent figure of strength and power (Judg. 14:18), of plundering (Gen. 49:9), and of malicious scheming (Ps. 10:9).

LIP

sapah (8193), “lip; edge.” This Hebrew word is related to cognate languages where a similar word signifies “lip” or “edge” (cf. Akkadian *captu*). *Sapah* has undergone little change in the history of the Hebrew language. It occurs about 175 times in the Old Testament, mainly in the poetic literature. The word is most frequent in the prophetical books, except for Isaiah (13 times) and Ezekiel (7 times).

“Lip” is first a part of the body. Isaiah’s “lips” were ritually cleansed by the burning coal (Isa. 6:7). The compression of the “lips” was an indication of evil thoughts or motivation: “He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass” (Prov. 16:30).

The use of “lip” as an organ of speech is more frequent. With the lips, or human speech, one may flatter (Ps. 12:3), lie (Ps. 31:18), speak mischief (Ps. 140:9), and speak perversity (Prov. 4:24). On the other hand, the “lip” (speech) of the people of God is described as not sinful (Job 2:10), rejoicing (Job 8:21
), prayerful (Ps. 17:1), God’s word (Ps. 119:13), truthful (Prov. 12:19), wise (Prov. 14:7 ; 15:7), righteous (Prov. 16:13), and excellent (Prov. 17:7). In all these examples “the lip” signifies a manner of speech; cf. “Excellent speech becometh not a fool: much less do lying lips a prince” (Prov. 17:7). The use of *sapah* is similar to that of |lashon“tongue,” in that both words denote speech and also human language. *Sapah* with the meaning of human language occurs in the phrase “the language of Canaan” (Isa. 19:18). Isaiah described foreign language as “deeper speech than thou canst perceive” (literally, “depths of lip”; 33:19).

The metaphorical use of *sapah* (“edge”) appears mainly in the narrative literature. The word denotes the shore of a sea (Gen. 22:17) or of a river (Gen. 41:3), or the edge of material (Exod. 26:4), or the brim of a vessel (1 Kings 7:23).

The Septuagint translation is *cheilos* (“lip; shore; bank”); and the KJV has these translations: “lip; bank; brim; edge; language; shore; and speech.”

TO LIVE

A. Verb.

chayah (2421), “to live.” This verb, which has cognates in most other Semitic languages (except Akkadian), occurs 284 times in biblical Hebrew and in all periods. In the ground stem this verb connotes “having life”: “And Adam lived a hundred and thirty years …” (Gen. 5:3). A similar meaning appears in Num. 14:38 and Josh. 9:21 .

The intensive form of *chayah* means “to preserve alive”: “… Two of every sort shalt thou bring into the

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C. Adjective.

chay (2416), “alive; living.” This word has cognates in Ugaritic, Canaanite, Phoenician, Punic, and Aramaic. It occurs about 481 times in biblical Hebrew and in all periods.

The word *chay* is used both as an adjective and as a noun. Used adjectivally it modifies men, animals, and God, but never plants. In Gen. 2:7 the word used with the noun *nepech* (“soul, person, being”) means a “living” person: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” The same two words are used in Gen. 1:21 but with a slightly different meaning: “And God created … every living creature that moveth, which the waters brought forth abundantly, after their kind.…” Here a living *nepesh* (“creature”) is an animal. Deut. 5:26 refers to God as the “living” God, distinguishing Him from the lifeless gods/idols of the heathen.

In a related nuance *chay* describes flesh (animal meat or human flesh) under the skin, or “raw flesh.” In Lev. 13:10 one reads that leprosy involved seeing quick (alive), raw (*chay*) flesh: “And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising.…” The same words (*bashar chay*) are applied to dead, raw (skinned) animal flesh: “Give flesh to roast for the priest; for he will not have [boiled] flesh of thee, but raw” (1 Sam. 2:15).

Applied to liquids, *chay* means “running”; it is used metaphorically describing something that moves: “And Isaac’s servants digged in the valley, and found there a well of springing water” (Gen. 26:19). In Jer. 2:13 the NASB translates “living” waters, or waters that give life (cf. Jer. 17:13 ; Zech. 14:8). The Song of Solomon uses the word in a figure of speech describing one’s wife; she is “a well of living waters” (4:15). The emphasis is not on the fact that the water flows but on its freshness; it is not stagnant, and therefore is refreshing and pleasant when consumed.

LOAD

massa‹ (4853), “load; burden; tribute; delight.” The 43 occurrences of this word are scattered throughout the periods of biblical Hebrew.

The word means that which is borne by a man, an ass, a mule, or a camel: “If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him …” (Exod. 23:5 —the first occurrence). A “load” may be hung on a peg (Isa. 22:25). This word is used figuratively of spiritual “loads” one is carrying: “For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me” (Ps. 38:4).

Massa‹ means “burden” in the sense of something burdensome, a hardship. Moses asked God: “… Wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?” (Num. 11:11).

Once the word represents that which is borne to a lord, a “tribute”: “Also some of the Philistines brought Jehoshaphat presents, and tribute silver …” (2 Chron. 17:11).

In Ezek. 24:25 *massa‹* bears a unique meaning: “Will it not be on the day when I take from them their stronghold, the joy of their pride, the desire of their eyes, and their heart’s delight [or, the longing of their soul], their sons and their daughters … (NASB).
massa‹ (4853), “utterance; oracle.” This noun, closely related to the above noun, is used 21 times. *Massa‹* means “utterance” or “oracle”: “For remember, when you and I rode side by side behind Ahab his father, how the Lord uttered this oracle against him” (2 Kings 9:25 , RSV). In Jer. 23:33-38 the word appears to connote both a burden and an oracle.

TO LOOK

nabat (5027), “to look, regard, behold.” This verb is found in both ancient and modern Hebrew. It occurs approximately 70 times in the Old Testament. The first use of this term is in Gen. 15:5 , where it is used in the sense of “take a good look,” as God commands Abraham: “Look now toward heaven, and

[number] the stars.…”

While *nabat* is commonly used of physical “looking” (Exod. 3:6), the word is frequently used in a figurative sense to mean a spiritual and inner apprehension. Thus, Samuel is told by God: “Look not on his countenance …” (1 Sam. 16:7) as he searched for a king among Jesse’s sons. The sense of “consider”

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(with insight) is expressed in Isa. 51:1-2 : "… Look unto the rock whence ye are hewn.… Look unto Abraham your father.…" "Pay attention to" seems to be the meaning in Isa. 5:12 : "… they regard not the work of the Lord.…"

LOOSE CONDUCT

A. Noun.

zimmah (2154), "loose conduct; lewdness." The 28 occurrences of this noun are all in legal and poetical books of the Bible, except for a single occurrence in Judges.

This noun signifies "loose or infamous conduct" and is used most often with regard to illicit sexual conduct: "Thou shalt not uncover the nakedness of a woman and her daughter, … or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness" (Lev. 18:17 —the first occurrence). Rejection of God's law or spiritual adultery may be represented by *zimmah* (Ps. 119:150 ; cf. Ezek. 16:12-28). A plan or scheme identified by the word is, therefore, a "harlotrous" plan (Ps. 26:10).

mezimmah (4209), "purpose; evil device; evil thoughts; discretion." This noun occurs 19 times. The word means "purpose" in Job 42:2 : "I know that thou canst do all things, and that no purpose of time can be thwarted" (RSV). *Mezimmah* refers to "evil device" in Jer. 11:15 : "What hath my beloved to do in mine house, seeing she hath wrought lewdness with many.…" In Job 21:27 the word is used to mean "evil thoughts," and in Prov. 1:4 the word is used for "discretion."

B. Verb.

zamam (2161), "to ponder, to cogitate." The noun *mezimmah* is derived from this verb that occurs 13 times. In Zech. 8:14-15 the word appears to carry the sense of "to ponder": "For thus saith the Lord of hosts; As I thought to punish

you, when your fathers provoked me to wrath … and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not."

LORD

‹adon (113), or *‹adonay* (113), "lord; master; Lord." Cognates of this word appear in Ugaritic and Phoenician. The form *‹adon* appears 334 times, while the form *‹adonay* (used exclusively as a divine name) appears 439 times.

Basically, *‹adon* means "lord" or "master." It is distinguished from the Hebrew word *ba›al* , which signifies "possessor" or "owner." *‹Adon* basically describes the one who occupies the position of a "master" or "lord" over a slave or servant: "And the servant put his hand under the thigh of Abraham his master …" (Gen. 24:9). It is used of kings and their most powerful aides. Joseph told his brothers: "So now it was not you that sent me hither, but God: and he hath made me a father [i.e., an adviser] to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt" (Gen. 45:8 ; cf. 42:30). Only once is this word used in the sense of "owner" or "possessor" (1 Kings 16:24).

‹Adon is often used as a term of polite address. In some cases, the one so named really occupies a position of authority. In Gen. 18:12 (the first occurrence) Sarah called Abraham her "lord." On the other hand, this may be a purely honorary title by which the speaker intends to indicate his submission to the one so addressed. Jacob instructed his slaves to speak to "my lord Esau" (Gen. 32:18); i.e., Jacob called his brother Esau "lord." In places where the speaker is addressing someone calling him "lord," the word virtually means "you."

When applied to God, *‹adon* is used in several senses. It signifies His position as the one who has authority (like a master) over His people to reward the obedient and punish the disobedient: "Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him" (Hos. 12:14). In such contexts God is conceived as a Being who is sovereign ruler and almighty master. The word is often a title of respect, a term of direct address usually assuming a specific concrete lord-

vassal or master-servant relationship (Ps. 8:1). In some cases the word appears to be a title suggesting God's relationship to and position over Israel: "Three times in the year all thy males shall appear before the Lord God" (Exod. 23:17). In such contexts *ʿadon* is a formal divine name and

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should probably be transliterated if the proper emphasis is to be retained. In the form *‹adonay* the word means "Lord" par excellence or "Lord over all," even as it sometimes does in the form *‹adon* (cf. Deut. 10:17 , where God is called the "God of gods, and Lord of lords"; Josh. 3:11 , where He is called the "Lord of all the earth").

The word *‹adonay* appears in Gen. 15:2 : "And Abram said, Lord God, what wilt thou give me, seeing I go childless,…." This word frequently appears in Psalms (Ps. 68:17 ; 86:3) and Isaiah (Isa. 29:13 ; 40:10).

yehwah (3068), "Lord." The Tetragrammaton *YHWH* appears without its own vowels, and its exact pronunciation is debated (Jehovah, Yehovah, Jahweh, Yahweh). The Hebrew text does insert the vowels for *‹adonay* , and Jewish students and scholars read *‹adonay* whenever they see the Tetragrammaton. This use of the word occurs 6,828 times. The word appears in every period of biblical Hebrew.

The divine name *YHWH* appears only in the Bible. Its precise meaning is much debated. God chose it as His personal name by which He related specifically to His chosen or covenant people. Its first appearance in the biblical record is Gen. 2:4 : "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Apparently Adam knew Him by this personal or covenantal name from the beginning, since Seth both called his son Enosh (i.e., man as a weak and dependent creature) and began (along with all other pious persons) to call upon (formally worship) the name of *YHWH* , "the Lord" (Gen. 4:26). The covenant found a fuller expression and application when God revealed Himself to Abraham (Gen. 12:8), promising redemption in the form of national existence. This promise became reality through Moses, to whom God explained that He was not only the "God who exists" but the "God who effects His will": "Thus shalt thou say unto the children of Israel, The Lord [*YHWH*] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever,

and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord [*YHWH*] God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites …" (Exod. 3:15-17). So God explained the meaning of "I am who I am" (Exod. 3:14). He spoke to the fathers as *YHWH* , but the promised deliverance and, therefore, the fuller significance or experienced meaning of His name were unknown to them (Exod. 6:2-8).

LOT

goral (1486), "lot." This word is attested 77 times and in all periods of the language (if a traditional view of the formation of the canon is accepted).

Goral represents the "lot" which was cast to discover the will of God in a given situation: "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat" (Lev. 16:8 —the first occurrence). Exactly what casting the "lot" involved is not known.

Since the land of Palestine was allocated among the tribes by the casting of the "lot," these allotments came to be known as their lots: "This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom …" (Josh. 15:1).

In an extended use the word *goral* represents the idea "fate" or "destiny": "And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17:14). Since God is viewed as controlling all things absolutely, the result of the casting of the "lot" is divinely controlled: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33). Thus, providence (divine control of history) is frequently figured as one's "lot."

TO LOVE

A. Verb.

ʿahab (157), or *ʿaheb* (157), “to love; like.” This verb occurs in Moabite and Ugaritic. It appears in all periods of Hebrew and around 250 times in the Bible.

Basically this verb is equivalent to the English “to love” in the sense of having a strong emotional attachment to and desire either to possess or to be in the presence of the object. First, the word refers to

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the love a man has for a woman and a woman for a man. Such love is rooted in sexual desire, although as a rule it is desire within the bounds of lawful relationships: “And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her …” (Gen. 24:67). This word may refer to an erotic but legal love outside marriage. Such an emotion may be a desire to marry and care for the object of that love, as in the case of Shechem’s love for Dinah (Gen. 34:3). In a very few instances *‹ahab* (or *‹aheb*) may signify no more than pure lust—an inordinate desire to have sexual relations with its object (cf. 2 Sam. 13:1). Marriage may be consummated without the presence of love for one’s marriage partner (Gen. 29:30).

‹Ahab (or *‹aheb*) seldom refers to making love (usually this is represented *yada‹* , “to know,” or by *shakab* , “to lie with”). The word does seem to have this added meaning, however, in 1 Kings 11:1 : “But King Solomon loved many strange women, together with the daughter of Pharaoh …” (cf. Jer. 2:25). Hosea appears to use this nuance when he writes that God told him to “go yet, love a woman beloved of her friend, yet an adulteress …” (3:1). This is the predominant meaning of the verb when it appears in the causative stem (as a participle). In every instance except one (Zech. 13:6) *‹ahab* (or *‹aheb*) signifies those with whom one has made or intends to make love: “Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed” (Jer. 22:20 ; cf. Ezek. 16:33). *‹Ahab* (or *‹aheb*) is also used of the love between parents and their children. In its first biblical appearance, the word represents Abraham’s special attachment to his son Isaac: “And he said, Take now thy son, thine only son Isaac, whom thou lovest …” (Gen. 22:2). *‹Ahab* (or *‹aheb*) may refer to the family love experienced by a daughter-in-law toward her mother-in-law (Ruth 4:15). This kind of love is also represented by the word *racham* *‹Ahab* (or *‹aheb*) sometimes depicts a special strong attachment a servant may have toward a master under whose dominance he wishes to remain: “And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free …” (Exod. 21:5). Perhaps there is an overtone here of family love; he “loves”

his master as a son “loves” his father (cf. Deut. 15:16). This emphasis may be in 1 Sam. 16:21 , where we read that Saul “loved [David] greatly.” Israel came “to love” and deeply admire David so that they watched his every move with admiration (1 Sam. 18:16).

A special use of this word relates to an especially close attachment of friends: “… The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul” (1 Sam. 18:1). In Lev. 19:18 : “… Thou shalt love thy neighbor as thyself..” (cf. Lev. 19:34 ; Deut. 10:19) *‹ahab* (or *‹aheb*) signifies this brotherly or friendly kind of love. The word suggests, furthermore, that one seek to relate to his brother and all men according to what is specified in the law structure God gave to Israel. This was to be the normal state of affairs between men.

This verb is used politically to describe the loyalty of a vassal or a subordinate to his lord— so Hiram of Tyre “loved” David in the sense that he was completely loyal (1 Kings 5:1).

The strong emotional attachment and desire suggested by *‹ahab* (or *‹aheb*) may also be fixed on objects, circumstances, actions, and relationships.

B. Noun.

‹ahabah (160), “love.” This word appears about 55 times, and it represents several kinds of “love.” The first biblical occurrence of *‹ahabah* is in Gen. 29:20 ; there the word deals with the “love” between man and wife as a general concept. In Hos. 3:1 the word is used of “love” as a sexual activity. *‹Ahabah* means “love” between friends in 1 Sam. 18:3 : “Then Jonathan and David made a covenant because he loved him as his own soul.” The word refers to Solomon’s “love” in 1 Kings 11:2 and to God’s “love” in Deut. 7:8 .

C. Participle.

‹ahab (157), “friend.” This word used as a participle may mean “friend”: “… The rich hath many friends” (Prov. 14:20).

LOVING-KINDNESS

A. Noun.

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Another adjective *gadel* means “becoming great; growing up.” This verbal adjective occurs 4 times, once in Gen. 26:13 : “And the man waxed great, and went forward, and grew until he became very great.”

MAIDEN, VIRGIN

betulah (1330), “maiden, virgin.” Cognates of this word appear in Ugaritic and Akkadian. Its 50 biblical occurrences are distributed throughout every period of Old Testament literature.

This word can mean “virgin,” as is clear in Deut. 22:17 , where if a man has charged that “I found not thy daughter a maid,” the father is to say, “And yet these are the tokens of my daughter’s virginity [*betulim*]. The text continues: “And they shall spread the cloth before the elders of the city.” The husband was to be chastised and fined (which was given to the girl’s father), “because he hath brought up an evil name upon a virgin of Israel” (Deut. 22:19). If she was found not to be a “virgin,” she was to be stoned to death “because she hath wrought folly in Israel, to play the whore in her father’s house” (Deut. 22:21).

In several passages this word merely means a grown-up girl or a “maiden”; it identifies her age and marital status. The prophets who denounce Israel for playing the harlot also called her the *betulah* of Yahweh, or the *betulah* (daughter) of Israel (Jer. 31:4 , 21). The other nations are also called *betuloth:* Isa. 23:12 — Zidon; Isa. 47:1 —Babylon; Jer. 46:11 Egypt. These nations are hardly being commended for their purity! In Ugaritic literature the word is used frequently of the goddess Anat, the sister of Baal and hardly a virgin. What was true of her and figuratively of these nations (including Israel) was that she was a vigorous young woman at the height of her powers and not married. Thus *betulah* is often used in parallelism with the Hebrew *bachur* , which signifies a young man, regardless of his virginity, who is at the height of his powers (Deut. 32:25). In such contexts virility and not virginity is in view. Because of this ambiguity Moses described Rebekah as a young girl (*na›arah*) who was “very fair to look upon, a virgin [*betulah*], neither had

any man known her” (Gen. 24:16 —the first occurrence of the word).

Both the masculine and feminine forms appear in Isa. 23:4 : “… I travail not, nor bring forth children, neither do I nourish up young men (*betulim*), nor bring up virgins (*betulot*). A similar occurrence is found in Lam. 1:18 : “… Behold my sorrow: my *virgins* and my *young* men are gone into captivity” (cf. Lam. 2:21 ; Zech. 9:17).

The standard edition of William Gesenius’ lexicon by Brown, Driver, and Briggs (BDB) observes that the Assyrian word *batultu* (masc. *batulu*) is a cognate of *betulah.* This Assyrian word means “maiden” or “young man.”

Most scholars agree that *betulah* and *batultu* are phonetically related; yet they disagree as to whether they are true cognates. Various Old Testament contexts indicate that *betulah* should be translated “maiden” more often than “virgin.” If this is true, the BDB etymology is probably correct.

TO MAKE (CUT) A COVENANT

A. Verb.

karat (3772), “to cut off, cut down, fell, cut or make (a covenant or agreement).” This verb also occurs in Akkadian, Moabite, and post-biblical Hebrew. In biblical Hebrew it is attested about 290 times and in all periods.

Basically *karat* means “to sever” something from something else by cutting it with a blade. The nuance depends upon the thing being cut off. In the case of a branch, one “cuts it down” (Num. 13:23), and one "[swings] the axe to cut down the tree” (Deut. 19:5). The word is also used of “chopping down” wooden idols (Exod. 34:13). *Karat* can signify “chopping off” a man’s head and feet (1 Sam. 5:4). In Jer. 34:18 this verb means “to cut into two pieces.” “Cut off” may also imply cutting off in the sense of circumcision. In Exod. 4:25 Zipporah took a flint knife and “cut off” her son’s foreskin. In a related but different usage this word appears in Num. 11:33 , where it means “to chew” meat.

“To cut off” can mean “to exterminate or destroy.” God told Noah that “all flesh [shall never again] be cut off … by the waters of a flood …” (Gen. 9:11 - the first occurrence of the word). *Karat* can be used of spiritual and social extermination. A person “cut off” in this manner is not necessarily killed but may be driven out of the family and removed from the blessings of the covenant. God told Abraham that “the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his

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people; he hath broken my covenant" (Gen. 17:14).

One of the best known uses of this verb is "to make" a covenant. The process by which God made a covenant with Abraham is called "cutting": "In the same day the Lord made a covenant with Abram …" (Gen. 15:18). The word "covenant" appears nine times before this in Genesis, but it is not connected with *karat* .

A synonym to this verb appears in this immediate context (Gen. 15:10) and is directly related to the process of making the covenant. Furthermore, hereafter in Genesis and throughout the Bible *karat* is frequently associated with making a covenant. This verb, therefore, constitutes a rather technical term for making a covenant. In Genesis it often alludes to an act by which animals were cut in two and the party taking the oath passed between the pieces. This act was not created by God especially to deal with Abraham but was a well-known practice at that time among many men.

Later, "cutting" a covenant did not necessarily include this act but seems to be an allusion to the Abrahamic covenantal process (cf. Jer. 34:18). In such a covenant the one passing through the pieces pledged his faithfulness to the covenant. If that faithfulness was broken, he called death upon himself, or the same fate which befell the animals. In some cases it is quite clear that no literal cutting took place and that *karat* is used in a technical sense of "making an agreement in writing" (Neh. 9:38).

B. Nouns.

keritut (3748), refers to a "bill of divorcement." This word implies the cutting off of a marriage by means of a "bill of divorcement": "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house" (Deut. 24:1). *Kerirtut* appears 4 times.

Keritot means “beams.” This noun, which occurs only 3 times, refers to “beams” in the sense of things “cut off” in 1 Kings 6:36 : “And he built the inner court with three rows of hewed stone, and a row of cedar beams.”

TO MAKE HASTE, HASTEN

mahar (4116), “to hasten; make haste.” This verb, along with various derivatives, is common to both ancient and modern Hebrew. It occurs approximately 70 times in the Hebrew Bible. *Mahar* occurs twice in the first verse in which it is found: “And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal …” (Gen. 18:6).

Mahar often has an adverbial use when it is used with another verb, such as in Gen. 18:7 : “… hasted to prepare it” (or, “quickly prepared it”). Anyone who yields to seduction is likened by the wise man to a bird that rushes into a snare (Prov. 7:23).

MALE

A. Noun.

zakar (2145), “male.” Cognates of this word appear in Akkadian, Aramaic, and Arabic. It occurs 82 times and usually in early prose (Genesis through Deuteronomy), only 5 times in the biblical prophets, and never in biblical wisdom or poetical literature.

Zakar emphasizes “maleness” as over against “femaleness”; this word focuses on the sex of the one so named. Thus, “God created man in his own image, in the image of God created he him; male and female created he them” (Gen. 1:27). The word can be used not only of an “adult male” but also of a “male child” (Lev. 12:7). *Zakar* is used collectively in many passages—in singular form, with a plural reference (Judg. 21:11).

In some contexts the word represents a “male animal”: “And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them

alive with thee; they shall be male and female” (Gen. 6:19).

B. Adjective.

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zakar (2145), “male.” Sometimes *zakar* is used as an adjective: “Number all the firstborn of the males of the children of Israel from a month old and upward …” (Num. 3:40). The word appears in Jer. 20:15 : “A man child is born unto thee; making him very glad.”

MAN

A. Nouns.

‹adam (120), “man; mankind; people; someone (indefinite); Adam (the first man).” This noun appears in Ugaritic, Phoenician, and Punic. A word with the same radicals occurs in old South Arabic meaning “serf.” In late Arabic the same radicals mean not only “mankind” but “all creation.” Akkadian *admu* signifies “child.” The Hebrew word appears about 562 times and in all periods of biblical Hebrew.

This noun is related to the verb *‹adom* , “to be red,” and therefore probably relates to the original ruddiness of human skin. The noun connotes “man” as the creature created in God’s image, the crown of all creation. In its first appearance *‹adam* is used for mankind, or generic man: “And God said, Let us make man in our image, after our likeness …” (Gen. 1:26). In Gen. 2:7 the word refers to the first “man,” Adam: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Throughout Gen. 2:5-5:5 there is a constant shifting and interrelationship between the generic and the individual uses. “Man” is distinguished from the rest of the creation insofar as he was created by a special and immediate act of God: he alone was created in the image of God (Gen. 1:27). He consisted of two elements, the material and the nonmaterial (Gen. 2:7). From the outset he occupied an exalted position over the rest of the earthly creation and was promised an even higher position (eternal life) if he obeyed God: “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish

the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28 ; cf. 2:16 - 17). In Gen. 1 "man" is depicted as the goal and crown of creation, while in Gen. 2 the world is shown to have been created as the scene of human activity. "Man" was in God's image with reference to his soul and/or spirit. (He is essentially spiritual; he has an invisible and immortal aspect which is simple or indivisible.) Other elements of this image are his mind and will, intellectual and moral integrity (he was created with true knowledge, righteousness, and holiness), his body (this was seen as a fit organ to share immortality with man's soul and the means by which dominion over the creation was exercised), and dominion over the rest of the creation.

The Fall greatly affected the nature of "man," but he did not cease to be in God's image (Gen. 9:6). Fallen "man" occupies a new and lower position before God: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5 ; cf. 8:21). No longer does "man" have perfect communion with the Creator; he is now under the curse of sin and death. Original knowledge, righteousness, and holiness are destroyed. Restoration to his proper place in the creation and relationship to the Creator comes only through spiritual union with the Christ, the second Adam (Rom. 5:12-21). In some later passages of Scripture *ʿadam* is difficult to distinguish from *ʿish* —man as the counterpart of woman and/or as distinguished in his maleness.

Sometimes *ʿadam* identifies a limited and particular "group of men": "Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land [of the Philistines], and all that is therein; the city, and them that dwell therein: then the men [used in the singular] shall cry, and all the inhabitants of the land shall howl" (Jer. 47:2). When used of a particular group of individual "men," the noun appears in the phrase "sons of men": "And the Lord came down to see the city and the tower, which the children of men builded" (Gen. 11:5). The phrase "son of man" usually connotes a particular individual: "God is not a man [*ʿish*], that he should lie; neither the son of man, that he should repent …" (Num. 23:19 ; cf. Ezek. 2:1). The one notable exception is the use of this term in Dan. 7:13-14 : "I saw in the night

visions, and, behold, one like the Son of man [*‹enos*] came with the clouds of heaven.… His dominion is an everlasting dominion, which shall not pass away …” Here the phrase represents a divine being.

‹Adam is also used in reference to any given man, or to anyone male or female: “When a man [anyone] shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the

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bachur. They would relate it to the first sense of *bhr* , whose cognate in Akkadian has to do with fighting men. The word means “choose or select” in Gen. 6:2 : “… and they took them wives of all which they chose.”

TO BE MARVELOUS

A. Verb.

pala‹ (6381), “to be marvelous, be extraordinary, be beyond one’s power to do, do wonderful acts.” As can be seen from the suggested meanings, this verb is not easy to define. As a denominative verb, it is based on the noun for “wonder, marvel,” so it expresses the idea of doing or making a wondrous thing. Found in both biblical and modern Hebrew, *pala‹* occurs some 70 times in the Hebrew Old Testament. The verb is found for the first time in Gen. 18:14 : “Is any thing too hard for the Lord?”

Pala‹ is used primarily with God as its subject, expressing actions that are beyond the bounds of human powers or expectations. This idea is well expressed by the psalmist: “This is the Lord’s doing; it is marvelous in our eyes” (Ps. 118:23). Deliverance from Egypt was the result of God’s wondrous acts: “And I will stretch out my hand, and smite Egypt with all my wonders which I will do in [it] …” (Exod. 3:20). Praise is constantly due God for all His wonderful deeds (Ps. 9:1). At the same time, God does not require anything of His people that is too hard for them (Deut. 30:11). Although something may appear impossible to man, it still is within God’s power: “If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts” (Zech. 8:6).

B. Noun.

pele‹ (6382), “wonder; marvel.” This noun frequently expresses the “wonder,” the extraordinary aspects, of God’s dealings with His people (Exod. 15:11 ; Ps. 77:11 ; Isa. 29:14). The messianic title, “marvel of a

counselor" (Isa. 9:6 ; KJV , RSV , "wonderful counselor"), points toward God's Anointed continuing the marvelous acts of God.

TO MEASURE

A. Verb.

madad (4058), "to measure, measure off, extend." Found in both ancient and modern Hebrew, in modern usage this word has the nuance of "to survey." The word has cognates in Akkadian, Phoenician, and Arabic. It occurs 53 times in the text of the Hebrew Old Testament. The basic meaning of the verb is illustrated in its first occurrence in the Old Testament: "… they did mete it with an omer …" (Exod. 16:18). *Madad* is used not only of "measuring" volume but also of "measuring" distance (Deut. 21:2) and length (Num. 35:5).

A rather gruesome use is found in 2 Sam. 8:2 , where, after defeating the Moabites, David "measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive."

The greatness of the creator God is expressed in the question, "Who hath measured the waters in the hollow of his hand …?" (Isa. 40:12). Also, God "stood, and measured [NASB , "surveyed"] the earth" (Hab. 3:6).

Madad can express the idea of extending, stretching: "And he stretched himself upon the child three times …" (1 Kings 17:21).

B. Noun.

middah (4060), "measure; measurement; extent; size; stature; section; area." Of the 53 times this noun appears, 25 appearances are in Ezekiel. The rest of the word's occurrences are scattered throughout every period of biblical Hebrew.

This noun refers to the act of "measurement": "You shall do no wrong in

judgment, in measures of length or weight or quantity” (Lev. 19:35 , RSV). In Ezek. 41:17 this word is used of length “measurement,” and in Job 28:25 of liquid “measurement.”

Second, *middah* means the thing measured, or the “size.” Exod. 26:2 (the first occurrence) specifies:

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"… Every one of the curtains shall have one measure [the same size]." The word can also refer to the duration of one's life: "Lord, make me to know [realize] mine end, and the measure of my days [how short my life really is] …" (Ps. 39:4). A "man of measure" is one of great "stature or size": "And he [Benaiah] slew an Egyptian, a man of great stature, five cubits [about 7 1/2 feet] high …" (1 Chron. 11:23).

Third, *middah* sometimes represents a "measured portion" of a thing: "Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces" (Neh. 3:11). In Ezek. 45:3 the word appears to represent a "measured area."

TO MEDITATE

hagah (1897), "to meditate, moan, growl, utter, speak." This word is common to both ancient and modern Hebrew. Found only 25 times in the Hebrew Old Testament, it seems to be an onomatopoetic term, reflecting the sighing and low sounds one may make while musing, at least as the ancients practiced it. This meaning is seen in its first occurrence in the text: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night …" (Josh. 1:8). Perhaps the most famous reference "to meditating" on the law day and night is Ps. 1:2 .

Hagah also expresses the "growl" of lions (Isa. 31:4) and the "mourning" of doves (Isa. 38:14). When the word is used in the sense of "to mourn," it apparently emphasizes the sorrowful sounds of mourning, as seen in this parallelism: "Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres" (Jer. 48:31). The idea that mental exercise, planning, often is accompanied by low talking seems to be reflected by Prov. 24:1-2 : "Be not thou envious against evil men, … for their heart studieth destruction, and their lips talk of mischief."

MESSIAH

A. Nouns.

mashiach (4899), “anointed one; Messiah.” Of the 39 occurrences of *mashiach* , none occurs in the wisdom literature. They are scattered throughout the rest of biblical literary types and periods.

First, *mashiach* refers to one who is anointed with oil, symbolizing the reception of the Holy Spirit, enabling him to do an assigned task. Kings (1 Sam. 24:6), high priests, and some prophets (1 Kings 19:16) were so anointed: “If the priest that is anointed do sin according to the sin of the people …” (Lev. 4:3 —the first biblical appearance). In the case of Cyrus, he was anointed with God’s Spirit only and commissioned an “anointed deliverer” of Israel (Isa. 45:1). The patriarchs, too, are called “anointed ones”: “Touch not mine anointed, and do my prophets no harm” (Ps. 105:15).

Second, the word is sometimes transliterated “Messiah.” After the promise to David (2 Sam. 7:13) *mashiach* refers immediately to the Davidic dynasty, but ultimately it points to the “Mes-siah,” Jesus the Christ: “The kings of the earth [take their stand], and the rulers take counsel together, against the Lord, and against his Anointed …” (Ps. 2:2). In Dan. 9:25 the word is transliterated: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince.…” The New Testament also attests the word in this latter meaning (John 1:41). Most frequently in the New Testament the word is translated (“Christ”) rather than transliterated (“Messiah”). *See also* ANOINT .
mishchah (4888), “anointment.” This noun occurs 21 times and only in Exodus, Leviticus, and Numbers. It always follows the Hebrew word for oil. The first occurrence is Exod. 25:6 : “Oil for the light, spices for anointing oil, and for sweet incense.”

B. Verb.

mashach (4886), “to smear with oil or paint, anoint.” This verb, which appears 69 times in biblical Hebrew, has cognates in Ugaritic, Akkadian, Aramaic, and Arabic. The objects of this verb are people, sacrificial victims,

and objects of worship. Aaron and his sons are the objects of this verb in Exod. 30:30 : “And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office.”

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MIDST

tawek (8432), “midst; middle.” This word, which also appears in Ugaritic, occurs about 418 times in biblical Hebrew and in all periods.

Tawek indicates the part of a space, place, number of people, things, or line which is not on the end or outside edge. This emphasis is in Gen. 9:21 : “And he [Noah] drank of the wine, and was drunken; and he was uncovered within [literally, “in the midst of”] his tent. In many contexts the word means “among,” not necessarily in the middle: “… And he [Pharaoh] lifted up the head of the chief butler and of the chief baker among [literally, “in the midst of”] his servants” (Gen. 40:20). Exod. 14:29 uses *tawek* as an extension of the word “through”: “But the children of Israel walked upon dry land in the midst of the sea.…” The idea “within” can be emphasized with the addition of words like *me›im* , “belly, inwards,” or *leb* , “heart”: “… My heart is like wax, it is melted in the midst of my bowels” (Ps. 22:14). This word also sometimes means simply “in” in the sense of “mixed into something”: “And they did beat the gold into thin plates, and cut it into wires, to work it in the blue …” (Exod. 39:3).

Tawek can mean “middle” when applied to an object or person between two others: “And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe …” (Exod. 39:25). The same sense but a different translation is required in Judg. 15:4 : “And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.” This appears to be the meaning of the word in its first biblical occurrence: “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters” (Gen. 1:6). In Num. 35:5 the word means “in the center”: “And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst.…” In other passages this word signifies the hypothetical center line dividing something into two equal parts: “And he [Abraham] took

unto him all these, and divided them in the midst, and laid each piece one against another …" (Gen. 15:10 ; cf. Ezek. 15:4).

In a few instances *tawek* is used substantively, meaning "the middle or the center part of a thing": "Sihon king of the Amorites … ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river …" (Josh. 12:2).

The word occurs only 7 times without a preceding preposition.

MIGHT

geburah (1369), "might." This noun is found 61 times in the Hebrew Old Testament, predominantly in poetic books and in Isaiah and Jeremiah. The first occurrence is in Exod. 32:18 : "And he said, It is not the voice of them that shout for *mastery* , neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

The primary meaning of *geburah* is "power" or "strength." Certain animals are known for their "strength," such as horses (Ps. 147:10) and crocodiles (Job 41:4). Man also demonstrates "might" in heroic acts (Judg. 8:21) and in war (Isa. 3:25). David's powerful regime is expressed as a "kingship of *geburah* " (1 Chron. 29:30 ; KJV , "his reign and his might"). Since both physical strength and wisdom were necessary for leadership, these two qualities are joined together: "Counsel is mine, and sound wisdom: I am understanding; I have strength" (Prov. 8:14). Also Micah, being filled with the Holy Spirit, said: "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mic. 3:8). In messianic expectations the prophets projected the Messiah's special role as a demonstration of "might" and counsel: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2).

The Psalms ascribe "might" to God. These characterizations are found either in the context of "praise": "… which by his strength setteth fast the mountains;

being girded with power” (Ps. 65:6), or in the context of prayer: “Save me, O God, by thy name, and judge me by thy strength” (Ps. 54:1). The Lord’s “might” is a manifestation of His wisdom: “With him is wisdom and strength, he hath counsel and understanding” (Job 12:13). In the plural *geburah* denotes God’s mighty deeds of the past: “O Lord God, thou hast begun to

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show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?" (Deut. 3:24).

The Septuagint gives the following translations: *dunasteis* ("ruler, sovereign; court official"); *ischus* ("strength; power; might"); and *dunamis* ("power; strength; might; ability; capability"). The KJV gives these senses: "might; strength; power; mighty acts."

TO MINISTER, SERVE

A. Verb.

sharat (8334), "to minister, serve, officiate." This word is a common term in Hebrew usage, ancient and modern, in various verbal and noun forms. It occurs in ancient Phoenician, and some see it in ancient Ugaritic as well. *Sharat* is found just under 100 times in the Hebrew Old Testament. The first time it is used in the Hebrew Bible is in the story of Joseph as he becomes the slave of Potiphar: "And Joseph found grace in his sight, and he served [RSV , "attended"] him …" (Gen. 39:4).

As a term for serving or ministering, *sharat* is to be distinguished from the term for more menial serving, *›abad* , from which the word meaning "slave" or "servant" is derived. *Sharat* is characteristically used of "serving" done by royal household workers (2 Sam. 13:17 ; 1 Kings 10:5). In the manner of the modern "public servant" idea, the word is used in reference to court officials and royal servants (1 Chron. 27:1 ; 28:1 ; Esth. 1:10).

Elisha "ministered" to Elijah (1 Kings 19:21). Foreign kings are "to minister" to God's people (Isa. 60:10).

This term is used most frequently as the special term for service in worship. The Levitical priests "stand before the Lord to minister unto him" (Deut. 10:8). They also are "to stand before the congregation to minister unto them"

(Num. 16:9). In the post-exilic temple, the Levites who had earlier "ministered" in idolatry will not be allowed "to serve" as priests but rather as maintenance workers in the temple (Ezek. 44:11-14).

B. Noun.

sharat (8334), "minister; servant." The noun form of the verb appears several times meaning "minister" or "servant." As Moses' right-hand man Joshua is referred to as "minister" (KJV), "servant" (RSV , JB , NASB), "assistant" (NEB), or "aide" (NAB) in Exod. 24:13 . Angels are God's "ministers … that do his pleasure" (Ps. 103:21 ; cf. Ps. 104:4).

MORNING

A. Noun.

boqer (1242), "morning." This word occurs about 214 times and in every period of biblical Hebrew. This word means "morning," though not the period of time before noon. Rather it indicates the point of time at which night is changing to day or that time at the end of night: "And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts" (Exod. 10:13).

Boqer can represent the time just before the rising of the sun. In Judg. 19:25 we read that the men of Gibeah raped and abused the Levite's concubine "all the night until the morning: and when the day began to spring, they let her go" (cf. Ruth 3:13). In the ancient Near East the night was divided into three watches. The last period of the night was called the morning watch (Exod. 14:24). It lasted from 2:00 A.M. until sunrise, and in such a context the word indicates this period of time. *Boqer* can mean "daybreak" or "dawn." In Exod. 14:27 it is reported that the water of the Red Sea "returned to his [normal state] when the morning appeared [literally, "at the turning of the morning"]." *Boqer*

is used as a synonym of “dawn” in Job 38:12 : “Hast thou commanded the morning since thy days; and caused the dayspring to know his place …?”

Sometimes *boqer* appears to mean “early morning,” or shortly after daybreak: “And Joseph came in unto them in the morning, and looked upon them and, behold, they were sad” (Gen. 40:6). Thus, Moses

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“rose up early in the morning” and went up to Mount Sinai; he arose before daybreak so he could appear before God in the “morning” as God had commanded (Exod. 34:2 , 4). In the “morning” Jacob saw that his bride was Leah rather than Rachel (Gen. 29:25 ; cf. 1 Sam. 29:10).

As the opposite of night the word represents the entire period of daylight. The psalmist prays that it is good “to show forth thy loving-kindness in the morning, and thy faithfulness every night” (Ps. 92:2), in other words, to always be praising God (cf. Amos 5:8).

In Ps. 65:8 *boqer* represents a place, specifically, the place where the sun rises: “They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.”

At least once the word appears to represent the resurrection: “Like sheep they [the ungodly] are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning …” (Ps. 49:14).

Boqer can mean “morrow” or “next day.” This meaning first appears in Exod. 12:10 , where God tells Israel not to leave any of the Passover “until the morning; and that which remaineth of it until the morning ye shall burn with fire” (cf. Lev. 22:30).

B. Verb.

baqar (1239), “to attend, bestow care on, seek with pleasure.” Although this verb is found only 7 times in biblical Hebrew, it occurs in early, middle, and late periods and in both prose and poetry. The word has cognates in Arabic and Nabataean. Some scholars relate to this verb the noun *baqar* , “herd, cattle, ox.”

In Lev. 13:36 *baqar* means “to attend to”: “… If the scall be spread in the skin, the priest shall not seek for yellow hair.…” The word implies “to seek with pleasure or delight” in Ps. 27:4 : “… to behold the beauty of the Lord, and *to*

inquire in his temple."

MOTHER

‹em (517), "mother; grandmother; stepmother." Cognates of this word appear in nearly all Semitic languages including Ugaritic and Aramaic. Biblical Hebrew attests it 220 times and in all periods.

The basic meaning of the word has to do with the physical relationship of the individual called "mother." This emphasis of the word is in Gen. 2:24 (the first biblical appearance): "Therefore shall a man leave his father and his mother, and shall cleave unto his wife…." *‹Em* sometimes represents an animal "mother": "Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its [mother]; on the eighth day thou shalt give it me" (Exod. 22:30). The phrase "father and mother" is the biblical phrase for parents: "And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother [living]" (Esth. 2:7). The "son of one's mother" is his brother (Gen. 43:29), just as the "daughter of one's mother" is his sister (Gen. 20:12). These phrases usually emphasize that the persons so represented are whole brothers or sisters, whereas the Hebrew words *‹ach* , ("brother") and *‹achot* , ("sister") meaning both whole and half siblings, leave the issue unclear. On the other hand, in Gen. 27:29 this phrase appears to mean peoples more distantly related: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

‹Em can represent blood relatives further removed than one's mother. In 1 Kings 15:10 the word means "grandmother": "And forty and one years reigned he in Jerusalem. And his [grand]mother's name was Maachah, the daughter of Abishalom." This word can also mean "stepmother." When Joseph told his dream to his family, "his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy [step]mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37:10 ; cf. 35:16ff ., where we read that Rachel died). The word can signify a mother-in-law, or the mother of one's wife: "And if a man take a wife and her mother, it is wickedness …" (Lev. 20:14). The woman through whom a nation

originated is called its “mother”; she is the first or tribal “mother,” an ancestress: “Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite” (Ezek. 16:3). Even further removed

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physically is Eve, “the mother of all living” (Gen. 3:20).

‹*Em* can represent all one’s female forebears: “Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out” (Ps. 109:14).

A group of people, a people, or a city may be personified and called a “mother.” Hosea calls the priests (probably) the “mother” of Israel: “… And the prophet also shall fall with thee in the night, and I will destroy thy mother” (Hos. 4:5). The people of Israel, the northern kingdom, are the “mother” of Judah: “Where is the bill of your mother’s divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away” (Isa. 50:1 ; cf. Hos. 2:4 , 7).

An important city may be called a “mother” of its citizens: “… Thou seekest to destroy a city and a mother in Israel …” (2 Sam. 20:19).

The title “mother in Israel” was a title of respect in Deborah’s day (Judg. 5:7). “The mother of a way” is the starting point for roads: “For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination …” (Ezek. 21:21).

MOUNTAIN RANGE

har (2022), “mountain range; mountainous region; mount.” This word also appears in Ugaritic, Phoenician, and Punic. Biblical Hebrew attests it about 558 times and in all periods.

In its first biblical appearance *har* refers to the “mountain range” upon which Noah’s ark came to rest (Gen. 8:4). In the singular form the word can mean a “mountain range” or the “mountains” of a given area: “… And [he] set his face toward the mount [NASB , “hill country”] Gilead” (Gen. 31:21). Jacob was fleeing from Laban toward the “mountains” where he thought to find

protection. A further extension of this meaning applies this word to an area which is primarily mountainous; the word focuses on the territory in general rather than on the mountains in particular: “And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it” (Josh. 21:11). The word can be used of particular “mountains”: “… And he led the flock to the backside of the desert, and came to the mountain of Godeven to Horeb” (Exod. 3:1). In this particular instance “the mountain of God” refers to Horeb. Elsewhere it is Jerusalem: “Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever” (Ps. 68:16).

Har signifies inhabitable sites situated on hills and/or mountainsides: “And at that time came Joshua, and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities” (Josh. 11:21). In this regard, compare Deut. 2:37 : “Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.” A comparison of Judg. 1:35 and Josh. 19:41 shows that Mount Heres is the same as the city of Heres.

In the poetical literature of the Old Testament, the view of the world held by men of that era finds its reflection. One can speak of the foundations of the mountains as rooted in the underworld (Deut. 32:22), serving to support the earth as the “bars” of the earth (Jonah 2:6). Mountain peaks may be said to reach into the heavens where God dwells (Isa. 24:21 ; in Gen. 11:4 , the men who built the tower at Babel erroneously thought they were going to reach God’s dwelling place). Although it would be wrong to conclude that God is setting forth this understanding of creation, yet He used it in explaining His word to men just as He used other contemporaneous ideas. Since “mountains” were associated with deity (Isa. 14:13), God chose to make great revelations on “mountains,” concretely impressing the recipients with the solemnity and authority of the message (Deut. 27 ; Josh. 8:30-35). At the same time such locations provided for better audibility and visibility (Judg. 9:7 ; 2 Chron. 13:4). “Mountains” often serve as a symbol of strength (Zech. 4:7) inasmuch

as they carried mythological significance since many people thought of them as sacred areas (Jer. 3:22-23), and they were the locations of strong fortresses (Josh. 10:6). Even the “mountains” tremble before the Lord; He is mightier than they are (Job 14:18).

TO MOURN

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ʿabal (56), “to mourn, lament.” This word is common to both ancient and modern Hebrew. Found in the Hebrew Old Testament 39 times, *ʿabal* is used in the simple, active verbal form primarily in poetry, and usually in a figurative sense. When it is used of mourning for the dead in a literal sense, the word is found in prose sections and in the reflexive form, indicating action back on the subject. It first occurs in Gen. 37:34 : “And Jacob … mourned for his son many days.”

When used in the figurative sense, *ʿabal* expresses “mourning” by gates (Isa. 3:26), by the land (Isa. 24:4), and by pastures (Amos 1:2). In addition to mourning for the dead, “mourning” may be over Jerusalem (Isa. 66:10), over sin (Ezra 10:6), or over God’s judgment (Exod. 33:4). One may pretend to be a mourner (2 Sam. 14:2) simply by putting on mourning clothes.

MOUTH

peh (6310), “mouth; edge; opening; entrance; collar; utterance; order; command; evidence.” This word has cognates in Ugaritic, Akkadian, Arabic, Aramaic, and Amorite. It appears about 500 times and in every period of biblical Hebrew.

First, the word means “mouth.” It is often used of a human “mouth”: “And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth …” (Exod. 4:16). In passages such as Num. 22:28 this word represents an animal’s “mouth”: “And the Lord opened the mouth of the ass, and she said unto Balaam.…” When used of a bird’s “mouth” it refers to its beak: “And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off …” (Gen. 8:11). This word may be used figuratively of “the mouth of the ground,” referring to the fact that liquid went into the ground—the ground drank it: “And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand” (Gen. 4:11 —the first biblical occurrence). A similar use appears in Ps. 141:7 : “Our bones are scattered at the grave’s mouth.…” In this case Sheol is perhaps conceived as a pit and then personified with its “mouth” consuming

men once they die.

Second, this word can be used in an impersonal, nonpersonified sense of an "opening": "And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth" (Gen. 29:2). In Isa. 19:7 this word represents the "edge" of a river: "The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away…." Gen. 42:27 uses *peh* to refer to an orifice, or the area within the edges of a sack's opening: "… He espied his money; for, behold, it was in his sack's mouth." A similar use appears in Josh. 10:18 , where the word is used of a cave "entrance" or "opening." *Peh* can mean not only an opening which is closed in on all sides but a city gate, an opening opened at the top: "… at the gates, at the entry of the city, at the coming in at the doors" (Prov. 8:3). Exod. 28:32 uses this word to mean an "opening" in a tunic around which a collar would be woven: "And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon, that it be not rent." Job 30:18 uses the word of the "collar" itself: "By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat" (cf. Ps. 133:2).

In several passages *peh* represents the edge of a sword, perhaps in the sense of the part that consumes and/or bites: "And they slew Hamor and Shechem his son with the edge of the sword …" (Gen. 34:26).

Several noteworthy idioms employ *peh.* In Josh. 9:2 "with one mouth" means "with one accord": "… That they gathered themselves together, to fight with Joshua and with Israel, with one accord." In Num. 12:8 God described His unique communication as "mouth to mouth" or person to person. A similar construction appears in Jer. 32:4 (cf. 34:3 , which has the same force): "And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, hut shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes." The phrase "from mouth to mouth" or "mouth to mouth" can mean "from end to end": "And they came into the house of Baal; and the house of Baal was full from one end to another" (2 Kings 10:21). "With open mouth" is a phrase which

emphasizes greedy consumption: “The Syrians before, and the Philistines behind; and they

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shall devour Israel with open mouth" (Isa. 9:12). Placing one's hands on one's mouth is a gesture of silence (Job 29:9). "To ask someone's mouth" is to ask him personally: "We will call the damsel, and inquire at her mouth [NASB , "consult her wishes"]" (Gen. 24:57).

This word can also stand for "utterance" or "order": "Thou shalt be over my house, and according unto thy word shall all my people be ruled …" (Gen. 41:40). "The mouth of two witnesses" means their testimony: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses …" (Num. 35:30). In Jer. 36:4 "from the mouth of Jeremiah" means "by dictation": "… And Baruch wrote from the mouth of Jeremiah all words of the Lord … upon a [scroll]."

Peh used with various prepositions has special meanings. (1) Used with *ke* , it means "according to." In Lev. 25:52 this construction has the special nuance "in proportion to": "And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto [in proportion to] his years shall he give him again the price of his redemption." The meaning "according to" appears in passages such as Num. 7:5 : "Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service." The phrase means "as much as" in Exod. 16:21 . A different nuance appears in Job 33:6 : "Behold, I am according to thy wish in God's stead.…" (2) When the word is preceded by *le* , its meanings are quite similar to those just discussed. In Lev. 25:51 it means "in proportion to." Jer. 29:10 uses the word in the sense "according to": "After seventy years be accomplished at Babylon," which can be read literally, "according to the fullness of the seventy years of Babylon." (3) With *ʿal* the word also means "according to" or "in proportion to" (cf. Lev. 27:18).

The phrase *pi shenayim* (literally, "two mouths") has two different meanings. In Deut. 21:17 it means "double portion" (two parts): "But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath.…" This same phrase, however, also means "two

thirds": "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein" (Zech. 13:8).

TO MULTIPLY, INCREASE

A. Verb.

rabah (7235), "to multiply, become numerous, become great." This verb also occurs in Akkadian, Arabic, Amorite, and biblical Aramaic. Biblical Hebrew attests it about 220 times and in all periods. This word should be compared to *gadal* and *rabab.*

Basically this word connotes numerical increase. It can refer to the process of increasing numerically: God told the sea and air creatures to "be fruitful, and multiply" (Gen. 1:22 —the first occurrence). In Gen. 38:12 the word refers to the end result in the sense that a great many of something existed: "And in process of time the daughter of Shuah Judah's wife died [literally, "and the days became multiplied"].…" When used with "days," the word may also signify "long life": "… I shall multiply my days as the sand" (Job 29:18 : cf. Prov. 4:10). *Rabah* sometimes refers to increasing in wealth, although in such cases the material is clearly specified (cf. Deut. 8:13 : "… and thy silver and thy gold is multiplied").

This verb can be used of being quantitatively large. In Gen. 7:17 the waters are said to have "increased, and bare up the ark, and it was lifted up above the earth." So here the verb means "to increase in quantity." A similar use occurs in Gen. 15:1 , where God tells Abram: "I am … thy exceeding great reward." The first instance speaks of the process of increasing and the latter of the end product (something that is larger).

In a special nuance this verb signifies the process of growing up: "Their young ones are in good liking, they grow up [in the open field]" (Job 39:4). *Rabah* can also be used of the end product: "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown …"

(Ezek. 16:7). A somewhat different nuance occurs in Ezek. 19:2 , where the verb speaks of a parent's care for an offspring: "… She nourished her whelps." *Rabah* is sometimes used with another verb to signify its increase in occurrence or frequency. In some passages it signifies that a process is continuing: "The people bring much more than

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enough for the service of the work …" (Exod. 36:5), literally, "the people continue to bring." It can also signify a great number of times with the sense of "repeatedly." The sinner is urged to return to God, "for he will abundantly pardon" (Isa. 55:7). This sense appears clearly in Amos 4:4 : "Come to Beth-eland transgress; at Gilgal multiply transgression.…"

B. Nouns.

‹arbeh (697), "locust." This noun, which occurs 24 times, refers to a kind of swarming "locust": "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land …" (Exod. 10:12).

Several other nouns related to this verb appear infrequently. *Marbeh* , which appears once means "abundance" (Isa. 33:23). *Marbit* , which is found 5 times, refers to a "greater number" (1 Sam. 2:33) or the "greater half" (2 Chron. 9:6). *Tarbut* has a single appearance to mean "increase" (Num. 32:14). *Tarbit* , which occurs 6 times, can mean "interest, increment, usury" (Lev. 25:36).

MULTITUDE

A. Noun.

hamon (1995), "multitude; lively commotion; agitation; tumult; uproar; commotion; turmoil; noise; crowd; abundance." This noun appears 85 times in biblical Hebrew and in all periods.

The word represents a "lively commotion or agitation": "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me?" (Isa. 63:15).

Hamon represents the stirring or agitation of a crowd of people: "When Joab

sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was" (2 Sam. 18:29). In Isa. 17:12 the word is synonymously parallel to *sha‹on* , "rumbling": "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!"

Sometimes *hamon* represents the noise raised by an agitated crowd of people (a "tumult"): "And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult [raised by the report that the battle was lost]?" (1 Sam. 4:14). In Isa. 13:4 the word represents the mighty sound of a gathering army rather than the confused outcry of a mourning city: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle." A young lion eating his prey is not disturbed by the noise of a band of shepherds trying to scare him off (Isa. 31:4). There are exceptions to the rule that the word represents the sound of a large number of people. In 1 Kings 18:41 *hamon* signifies the roar of a heavy downpour of rain (cf. Jer. 10:13), and in Jer. 47:3 it represents the tumult of chariots.

Hamon sometimes means a "multitude or crowd" from which a tumult may arise. Frequently the word represents a large army: "And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude [NASB , "many troops"] …" (Judg. 4:7 ; cf. 1 Sam. 14:16). Elsewhere *hamon* represents a whole people: "And he dealt among all the people, even among the whole multitude of Israel …" (2 Sam. 6:19). Finally, any great throng, or a great number of people (Gen. 17:4 —the first occurrence) may be represented by this word.

A great number of things can be indicated by *hamon* "O Lord our God, all this store that we have prepared to build thee a house for thine holy name …" (1 Chron. 29:16).

Abundance of possessions or wealth is indicated by *hamon* , as in: "A little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16 ; cf. Eccl. 5:10 —parallel to "silver" [money]; Isa. 60:5).

Finally, *hamon* refers to a group of people organized around a king, specifically, his courtiers: “Son of man, speak unto Pharaoh king of Egypt, and to his multitude [his train or royal retinue]; Whom art thou like in thy greatness?” (Ezek. 31:2). Thus in Ps. 42:4 the word can represent a festival procession, a kind of train.

B. Verb.

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with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts." In Ps. 37:35 the word means "to spread oneself out."

NAME

shem (8034), "name; reputation; memory; renown." Cognates of this word appear in Akkadian, Ugaritic, Phoenician, Aramaic, and Arabic. This word appears about 864 times and in all periods of biblical Hebrew. It is not always true that an individual's "name" reveals his essence. Names using foreign loan words and ancient words were probably often not understood. Of course, names such as "dog" (Caleb) and "bee" (Deborah) were not indicative of the persons who bore them. Perhaps some names indicated a single decisive characteristic of their bearer. In other cases, a "name" recalls an event or mood which the parent(s) experienced at or shortly before the child's birth and/or naming. Other names make a statement about an individual. This sense of a name as an identification appears in Gen. 2:19 (an early occurrence of this word): "… And whatsoever Adam called every living creaturethat was the name thereof." On the other handthe names by which God revealed Himself (*›Adonay, ‹El, ‹Elohim*) do reflect something of His person and work.

Shem can be a synonym for "reputation" or "fame": "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name; lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4). To "give a name for one" is to make him famous: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make a name, and to do for you great things and terrible, for thy land …" (2 Sam. 7:23). If a name goes forth for one, his "reputation" of fame is made known: "And thy renown went forth among the heathen for thy beauty …" (Ezek. 16:14). Fame may include power: "And he lifted up his spear against three hundred, and slew them, and had the name among three" (2 Sam. 23:18). This sense, "men of reputation," appears in Gen. 6:4 : "… mighty men which were of old, men of renown."

This word is sometimes a synonym for “memory” or “reputation” (that which remains): “… And so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth” (2 Sam. 14:7). In this respect “name” may include property, or an inheritance: “Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father” (Num. 27:4).

Shem can connote “renown” and “continuance” (in those remaining after one): “And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown” (Num. 16:2). This significance is in the phrase “to raise up his name after him”: “What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance” (cf. Deut. 9:14 ; 25:6 ; Ruth 4:5).

NATION

goy (1471), “nation; people; heathen.” Outside the Bible, this noun appears only in the Mari texts (Akkadian) and perhaps in Phoenician-Punic. This word occurs about 56 times and in all periods of biblical Hebrew.

Goy refers to a “people or nation,” usually with overtones of territorial or governmental unity/identity. This emphasis is in the promise formulas where God promised to make someone a great, powerful, numerous “nation” (Gen. 12:2). Certainly these adjectives described the future characteristics of the individual’s descendants as compared to other peoples (cf. Num. 14:12). So *goy* represents a group of individuals who are considered as a unit with respect to origin, language, land, jurisprudence, and government. This emphasis is in Gen. 10:5 (the first occurrence): “By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.” Deut. 4:6 deals not with political and national identity but with religious unity, its wisdom, insight, righteous jurisprudence, and especially its nearness to God: “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”

Certainly all this is viewed as the result of divine election (Deut. 4:32ff

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.). Israel's greatness is due to the greatness of her God and the great acts He has accomplished in and for her.

The word *ʿam* , "people, nation," suggests subjective personal interrelationships based on common familial ancestry and/or a covenantal union, while *goy* suggests a political entity with a land of its own: "Now therefore, I pray thee, if I have found grace in thy sight, show me thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people" (Exod. 33:13). *Goy* may be used of a people, however, apart from its territorial identity: "And ye shall be unto me a kingdom of priests, and a holy nation" (Exod. 19:6).

Goy is sometimes almost a derogatory name for non-Israelite groups, or the "heathen": "And I will scatter you among the heathen, and will draw out a sword …" (Lev. 26:33). This negative connotation is not always present, however, when the word is used of the heathen: "For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). Certainly in contexts dealing with worship the *goyim* are the nonIsraelites: "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence" (2 Kings 17:33). In passages such as Deut. 4:38 *goyim* specifically describes the early inhabitants of Canaan prior to the Israelite conquest. Israel was to keep herself apart from and distinct from the "heathen" (Deut. 7:1) and was an example of true godliness before them (Deut. 4:6). On the other hand, as a blessing to all the nations (Gen. 12:2) and as a holy "nation" and kingdom of priests (Exod. 19:6), Israel was to be the means by which salvation was declared to the nations (heathen) and they came to recognize God's sovereignty (Isa. 60). So the Messiah is the light of the nations (Isa. 49:6).

NEEDY (PERSON)

A. Noun.

‹ebypn (34), “needy (person).” This word also occurs in Ugaritic and Ethiopic. Biblical Hebrew attests it about 60 *times* (33), times in the Psalms alone) and in all periods.

This noun refers, first, to someone who is poor in a material sense. Such a one may have lost the land of his inheritance: “But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat” (Exod. 23:11). He has come into difficult financial straits (Job 30:25) and perhaps lacks clothing (Job 31:19) or food (Ps. 132:15).

Secondly, *‹ebyon* may refer to the lack of social standing which causes a need for protection. The first biblical occurrence bears this emphasis. God guarantees protection for such a one: “Thou shalt not wrest the judgment of thy poor in his cause” (Exod. 23:6). The godly man defends the needy and defenseless: “I was a father to the poor: and the cause which I knew not I searched out” (Job 29:16 ; cf. Prov. 31:9 ; Rom. 3:14-15). Divine provisions are encased in the Mosaic stipulations such as the seventhyear reversion of ancestral hereditary lands (Exod. 23:11), cancellation of loans (Deut. 15:4), and special extension of loans (Deut. 15:7 , 9 , 11).

Thirdly, this noun sometimes describes one’s spiritual condition before God: “Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes” (Amos 2:6). In this verse *‹ebyon* is in synonymous parallelism to “righteous,” which means that it describes a moral quality.

B. Verb.

‹abah (14), “to accede, accept, consent.” This verb, which occurs about 52 times and in all periods of biblical Hebrew, is sometimes associated with the noun *‹ebyon* , “needy (person).” The same radicals appear in Akkadian (“to wish”), Arabic (“to refuse”), Aramaic (“to want”), and Egyptian (“to desire”). This verb means “to consent to” in Deut. 13:8 : “Thou shalt not consent unto him, nor hearken unto him…”

NEW; NEW MOON

A. Verb.

chadash (2318), “to renew.” This verb occurs in post-Mosaic literature (with the exception of Job

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10:17). The root is found in all the Semitic languages with the same sense; usually the radicals are *h-d-th.* The first appearance of *chadash* in the Bible is in 1 Sam. 11:14 : “Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.”

B. Noun.

chodesh (2320), “new moon; month.” This noun occurs about 283 times in biblical Hebrew and in all periods.

The word refers to the day on which the crescent reappears: “So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat” (1 Sam. 20:24). Isa. 1:14 uses this word of the feast which occurred on that day: “Your new moons [festivals] and your appointed feasts my soul hateth …” (cf. Num. 28:14 ; 29:6).

Chodesh can refer to a “month,” or the period from one new moon to another. The sense of a measure of time during which something happens occurs in Gen. 38:24 : “And it came to pass about three months after, that it was told Judah.…” In a related nuance the word refers not so much to a measure of time as to a period of time, or a calendar month. These “months” are sometimes named (Exod. 13:4) and sometimes numbered (Gen. 7:11).

C. Adjective.

chadash (2319), “new; renewed.” This adjective appears 53 times in biblical Hebrew. *Chadash* means “new” both in the sense of recent or fresh (as the opposite of old) and in the sense of something not previously existing. The first nuance appears in Lev. 23:16 : “Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.” The first biblical occurrence of *chadash* (Exod. 1:8) demonstrates the second meaning: “Now there arose up a new king over Egypt, which knew not Joseph.” This second nuance occurs in Isaiah’s discussion of the future salvation. For example, in Isa. 42:10 a new saving act of God will bring forth a

new song of praise to Him: “Sing unto the Lord a new song, and his praise from the end of the earth.…” The Psalter uses the phrase “a new song” in this sense; a new saving act of God has occurred and a song responding to that act celebrates it. The “new” is often contrasted to the former: “Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them” (Isa. 42:9). Jer. 31:31-34 employs this same nuance speaking of the new covenant (cf. Ezek. 11:19 ; 18:31).

A unique meaning appears in Lam. 3:23 , where *chadash* appears to mean “renewed”; just as God’s creation is renewed and refreshed, so is His compassion and loving-kindness: “They are new every morning: great is thy faithfulness.” This nuance is more closely related to the verb from which this word is derived.

NIGHT

laylah (3915), “night.” Cognates of this noun appear in Ugaritic, Moabite, Akkadian, Aramaic, Syrian, Arabic, and Ethiopic. The word appears about 227 times in biblical Hebrew and in all periods.

Laylah means “night,” the period of time during which it is dark: “And God called the light Day, and the darkness he called Night” (Gen. 1:5 —the first biblical appearance). In Exod. 13:21 and similar passages the word means “by night,” or “during the night”: “And the Lord went before them by day in a pillar of cloud … and by night in a pillar of fire, to give them light; to go by day and night.” This word is used figuratively of protection: “Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; [betray] not him that wandereth” (Isa. 16:3). *Laylah* also figures deep calamity without the comforting presence and guidance of God, and/or other kinds of distress: “Where is God my maker, who giveth songs in the night …?” (Job 35:10).

During Old Testament times the “night” was divided into three watches: (1) from sunset to 10 P.M., (Lam. 2:19), (2) from 10 P.M. to 2 A.M. (Judg. 7:19), and (3) from 2 A.M. to sunrise (Exod. 14:24).

NO

‹ayin (369), “no; not; nothing; or else, nor.” Cognates of this word appear in Akkadian, Ugaritic, and Phoenician (Punic). The word appears 789 times in biblical Hebrew and in all periods.

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‹Ayin may be used absolutely, with no suffixes and not in a construct chain. When so used the word signifies nonexistence. This is its use and significance in Gen. 2:5 (the first occurrence): "… And there was not a man to till the ground." Preceded by the particle *‹im* , the word may mean "not": "Is the Lord among us, or not?" (Exod. 17:7). In Gen. 30:1 this construction means "or else." In other contexts the word means "nothing": "… Mine age is as nothing before thee …" (Ps. 39:5).

In the construct state *‹ayin* has the same basic meaning. In one special nuance the word is virtually a predicate meaning "there is not" or "we do not have" (Num. 14:42 ; cf. Gen. 31:50). In several contexts the word might be translated "without": "Without counsel purposes are disappointed …" (Prov. 15:22). Preceded by the preposition *min, ‹ayin* can mean "because" (Jer. 7:32). Elsewhere the word expresses simple negation: "They have ears, but they hear not; neither is there any breath in their mouths" (Ps. 135:17).

With a suffixed pronoun *‹ayin* negates the existence of the one or thing so represented; with the suffixed pronoun "he," the word means "he was no longer": "And Enoch walked with God: and he was [no longer]; for God took him" (Gen. 5:24).

This word should be distinguished from another *‹ayin* meaning "whence," or "from where."

NOBLE

A. Nouns.

‹addir (117), "noble; principal; stately one." As a noun, *‹addir* is paralleled to "mighty" in Judg. 5:13 : "Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty." The word also occurs in Jer. 14:3 and Jer. 30:21 . In 2 Chron. 23:20

‹addir is paralleled to “captains and governors.” The word is applied to the Messiah; the Messiah is none other than God Himself: “But there the glorious Lord will be unto us a place of broad rivers …” (Isa. 33:21).

Two less frequently occurring nouns are *‹adderet* and *‹eder. ‹Adderet* may mean “luxurious outer garment, mantle, cloak.” This word appears in Gen. 25:25 to mean “mantle.” *‹Eder* may refer to a “luxurious outer garment” (Mic. 2:8).

B. Adjectives.

‹addir (117), “mighty; majestic.” The word *‹addir* (adjective or noun) occurs about 26 times in biblical Hebrew and mostly in poetical passages (of all periods). Ugaritic and Phoenician attest cognates of the word.

In its first appearance the adjective *‹addir* describes God’s superior (majestic) holiness which was demonstrated by His delivering Israel from Egyptian bondage: “Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?” (Exod. 15:11). The idea of superior power is also suggested here (cf. Exod. 15:6 ; 1 Sam. 4:8). It is God’s eternal and sovereign might which overcame His enemies: “and [he] slew famous kings” (Ps. 136:18)—He was/is mightier than mighty kings. Hence, His name (His person) is lauded as sovereign in power and majesty: “O Lord, our Lord, how majestic is thy name in all the earth” (Ps. 8:1 NASB). The word, therefore, has two implications: might and splendor. Only God is Lord (exercises *‹addir*) over the oceans (Ps. 93:4) and the mountains (Ps. 76:4).

God also exalts other things; He makes them majestic. Israel’s exaltation is described in the figure of a cedar (Ezek. 17:23).

Two other adjectives are related to this word. *‹Adderet* used as an adjective and a noun appears 12 times. In Ezek. 17:8 the word implies “noble or majestic”: “It was planted in a good soil by great waters … that it might be a goodly [*‹adderet*] vine.” *‹Eder* occurs once as an adjective (Zech. 11:13);

there it modifies the value of an amount of money.

C. Verb.

‹adar (142), “to be majestic.” This verb occurs only twice and in a poetical usage. The word appears in Isa. 42:21 : “The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it

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honorable [*‹adar*].” The word also appears in Exod. 15:11 .

NOSE

A. Noun.

‹ap (639), “nose; nostrils; face; wrath; anger.” This general Semitic word has cognates in Akkadian, Ugaritic, Phoenician, Aramaic, and Arabic. This word appears in every period of biblical Hebrew and about 277 times.

The fundamental meaning of the word is “nose,” as a literal part of the body. *‹Ap* bears this meaning in the singular, while the dual refers to the “nostrils” through which air passes in and out: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life” (Gen. 2:7 —the first biblical occurrence).

In other contexts *‹ap* in the dual represents the “entire face.” God cursed Adam saying: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground …” (Gen. 3:19). This emphasis appears often with the phrase “to bow one’s face to the ground”: “… And Joseph’s brethren came, and bowed down themselves before him with their faces to the earth” (Gen. 42:6).

The words “length of face or nostrils” constitute an idiom meaning “longsuffering” or “slow to anger.” It is used both of God and of man: “The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth” (Exod. 34:6). The contrasting idiom, meaning “quick to anger,” might literally mean “short of face/nostrils.” It implies a changeable countenance, a capricious disposition. Prov. 14:17 uses this idiom with a little stronger emphasis: “He that is soon angry dealeth foolishly: and a man of wicked devices is hated.” The accuracy of this translation is supported by the parallelism of the phrase and “a man of evil devices.” Clearly *‹ap* must mean something evil in God’s sight.

Finally, the dual form can mean “wrath” (only in 4 passages): “Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife” (Prov. 30:33 ; cf. Exod. 15:8).

The singular form means “nose” about 25 times. In Num. 11:19-20 the word represents a human nose: “You [Israel] shall … eat [the meat God will supply] … a whole month, until it comes out of your nostrils and becomes loathsome to you” (NASB). Isa. 2:22 makes it clear that the word represents the place where the breath is: “Stop regarding man, whose breath of life is in his nostrils (NASB). Perhaps the NASB translation in such passages is acceptable. The first passage, however, refers to the two holes or nostrils, while the second passage appears to refer to the entire frontal part of the nasal passages (where one is aware of breath being present). This word may be used of the structure protruding from one’s face: “… They shall take away thy nose and thine ears; and thy remnant shall fall by the sword …” (Ezek. 23:25 ; cf. Song of Sol. 7:4). ‹*Ap* is applied also to the “nose” of animals. In Job 40:24 , God speaks of a large water animal: “He taketh it with his eyes: his nose pierceth through snares.”

The word can be used anthropomorphically of God. Certainly passages such as Deut. 4:15-19 make it clear that God is a Spirit (John 4:24) and has not a body like men. Yet, speaking figuratively, it may be said: “They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee [literally, “in thy nostrils”], and whole burnt sacrifice upon thine altar” (Deut. 33:10 ; cf. Ps. 18:8 , 15). The idiom “high of nose” means “haughty” (cf. the English idiom “to have one’s nose in the air”): “The wicked, through the pride of his countenance, will not seek after God …” (Ps. 10:4).

The singular form often means “anger” or “wrath.” This meaning first appears in Gen. 30:2 : “And Jacob’s anger was kindled against Rachel.…” This meaning is applied to God as a figure of speech (anthropopathism) whereby He is attributed human emotions. Since God is infinite, eternal, and unchangeable and since anger is an emotion representing a change in one’s reaction (cf. Num. 25:4), God does not really become angry, He only appears to do so in the eyes of men (cf. Prov. 29:8). The Spirit of God can seize a man

and move him to a holy “anger”(Judg. 14:19 ; 1 Sam. 11:6).

B. Verb.

‹anap (599), “to be angry.” This verb, which has cognates in most of the Semitic languages, occurs 39 times in biblical Hebrew and in all periods. The verb appears in Isa. 12:1 : “O Lord, I will praise thee:

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though thou wast angry with me.…”

FOR NOTHING

chinnam (2600), “for nothing; for no purpose; useless; without a cause; for no reason.” The 32 appearances of this word are scattered throughout every period of biblical Hebrew.

This substantive is used chiefly as an adverb. *Chinnam* means “for nought”: “And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?” (Gen. 29:15 —the first occurrence). The word means “in vain,” or “for no purpose”: “Surely in vain the net is spread in the sight of any bird” (Prov. 1:17). Finally, *chinnam* means “for no cause”: “… Wherefore then wilt thou sin against innocent blood, to slay David without a cause?” (1 Sam. 19:5).

The verb *chanan* and the noun *chen* are related to this word.

TO NUMBER, COUNT

A. Verb.

capar (5608), “to number, count, proclaim, declare.” The relationship of this verb to similar verbs in other languages is greatly debated, but it does occur in Ugaritic, Ethiopic, and Old South Arabic. Attested in all periods of biblical Hebrew, it appears about 110 times.

In the basic verbal form this verb signifies “to number or count.” This meaning is in its first biblical appearance, Gen. 15:5 : “Look now toward heaven, and tell the stars, if thou be able to number them.…” Here the counting is a process which has no completion in view. In Lev. 15:13 the emphasis is on a completed task: “And when [the man with the discharge becomes cleansed]; then he shall number to himself seven days for his cleansing, and wash his

clothes, and bathe his flesh.…" Another nuance of this usage is "to count up" or "to take a census": "And David's heart smote him after that he had numbered the people" (2 Sam. 24:10). The verb is also used of assigning persons to particular jobs: "And Solomon told out threescore and ten thousand men to bear burdens …" (2 Chron. 2:2). Another special use appears in Ezra 1:8 , where *capar* means "to count out according to a list" as the recipient listens: "Even those [the temple furnishings] did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." In Ps. 56:8 the word signifies "taking account of," or being aware and concerned about each detail of: "Thou tellest my wanderings.…" This verb can also mean "to measure," in the sense of what one does with grain: "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number" (Gen. 41:49). Finally, the verb *capar*

can represent recording something in writing, or enumerating. So, "the Lord shall count, when he writeth up the people, that this man was born there" (Ps. 87:6).

In about 90 instances this verb appears in an intensive form. For the most part the verb in this form means "to recount," to orally list in detail. The one exception to this significance is Job 38:37 : "Who can number the clouds in wisdom? Or who can stay the bottles of heaven …?" In every other instance the verb signifies a vocal statement (listing or enumeration) of a series of given facts. In Gen. 24:66 Eliezer, Abraham's servant, "told Isaac all things that he had done"; he gave him a summarized but complete account of his activities. Thus Isaac knew who Rebekah was, and why she was there, so he took her to be his wife. In a similar but somewhat different sense Jacob "told Laban" who he was, that he was from the same family (Gen. 29:13). In this case the word represents something other than a report; it represents an account of Jacob's genealogy and perhaps of the events of his parents' lives. This emphasis on accurate recounting is especially prominent in Num. 13:27 , where the spies report back to Moses concerning what they saw in Palestine. Even more emphatic is Exod. 24:3 , where one word represents a detailed repetition of what Moses heard from God: "And Moses came and told the people all the

words of the Lord, and all the judgments.…” Again, in Isa. 43:26 a detailed and accurate recounting is clearly in view. In this case the prophet has in mind the presentation of a law case: “Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.” Because of the predominant meaning presented above, Ps. 40:5 could be translated: “If I would declare and speak of them, they would be too numerous to recount” (instead of “to count”).

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In at least one case the verb in the intensive stem means “to exhibit,” “to recount or list in detail by being a living example.” This meaning first appears in Exod. 9:16 , where God tells Moses to say to Pharaoh: “And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.”

B. Nouns.

micpar (4557), “measure; (a certain) number; account.” This noun occurs about 132 times. *Micpar* can mean “measure” (quantity) as in Gen. 41:49 . In Gen. 34:30 , the first biblical occurrence, the word refers to “a certain number” in the sense of the sum total of individuals that are counted: “… and I being few in number, they shall gather themselves together against me, and slay me.…” The word means “account” (what is set forth in a detailed report) in Judg. 7:15 .
ceper (5612), “book; tablet.” This noun occurs in Akkadian, Phoenician, and Aramaic (including biblical Aramaic), and in all periods of biblical Hebrew. It occurs 187 times in the Old Testament. Basically this word represents something one writes upon. So in Exod. 17:14 “the Lord said unto Moses, Write this for a memorial in a book.” In Isa. 30:8 *ceper* represents a tablet. In Gen. 5:1 (the first biblical occurrence of this word) it signifies something that has been written upon, or a written record: “This is the book of the generations of Adam.” Such a written document may be a summary of God’s law (Exod. 24:7
). During the monarchy *ceper* came to represent a letter (2 Sam. 11:14). Even later it means a king’s written decree sent throughout his empire (Esth. 1:22). Usually the word means “book” (Exod. 32:32)—a complete record of whatever one wants to preserve accurately. Often this word can signify the way a people writes, the written language or script (Isa. 29:11).
soper (5608), “scribe.” *Coper* , which occurs about 50 times in biblical Hebrew, appears also in Akkadian, Ugaritic, and Aramaic. In the early monarchy the chief “scribe” was the highest court official next to the king (2 Sam. 8:17). His job was to receive and evaluate all royal correspondence—to answer the unimportant and give the rest to the proper officer or to the king

himself. He also wrote and/or composed royal communications to those within the kingdom. There was probably an entire corps of lesser scribes under his direction. As a highly trusted official he was sometimes involved in counting and managing great influxes of royal revenue (2 Kings 12:10) and in certain diplomatic jobs (2 Kings 19:2). Later *coper* represented the Jewish official in the Persian court who was responsible for Jewish belongings (Ezra 7:11). In the post-exilic community this word came to mean someone who was learned in the Old Testament Scripture and especially the Mosaic Law (the Pentateuch; Ezra 7:6). The word first occurs in Judg. 5:14 , where its meaning is debated. The NASB translates it "office"; some scholars translate it "scribe" (KJV , "they that handle the pen of the writer").

Some other nouns are related to the verb *capar.* Three of them occur only once: *cepar* , "numbering or census" (2 Chron. 2:17); *ciprah* , "book" (Ps. 56:8); *ceperah* , "number or sum" (Ps. 71:15).

TO NUMBER, VISIT, PUNISH

A. Verb.

paqad (6485), "to number, visit, be concerned with, look after, make a search for, punish." This very ancient Semitic word is found in both Akkadian and Ugaritic long before it appears in Hebrew. It is used over 285 times in the Old Testament. The first occurrence is in Gen. 21:1 ("The Lord visited Sarah") in the special sense of "to intervene on behalf of," so as to demonstrate the divine intervention in the normal course of events to bring about or fulfill a divine intent. Often this intervention is by miraculous means.

The verb is used in an expression which is unique to Hebrew and which shows great intensity of meaning. Such an occurrence appears in Exod. 3:16ff ., in which it is used twice in two different grammatical forms to portray the intensity of the action; the text reads (literally): "Looking after, I have looked after" (KJV , "I have surely visited"). The usage refers to God's intervention in His saving the children of Israel from their bondage in Egypt. The same verb in a similar expression can also be used for divine intervention for punishment:

“Shall I not visit them for these things?” (Jer. 9:9), which means literally: “Shall I not punish them for these things?”

Hebrew usage also allows a use which applies to the speaker in a nearly passive sense. This is termed

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Ps. 91:10 ; 119:150).

Qarab is used technically of having sexual relations. In Gen. 20:4 before Abimelech states his innocence with regard to Sarah we read he “had not come near her” (cf. Deut. 22:14 ; Isa. 8:3).

In another technical use the word represents every step one performs in presenting his offering and worship to God. This idea first appears in Exod. 3:5 where God tells Moses not to “draw near” before removing his sandals. Later Israel’s meeting with God’s representative was a drawing near to God (Exod. 16:9). At Sinai they drew near to receive God’s law (Deut. 5:23 , 27). In the causative stem the verb often represents the sacrificial presentation of offerings (Lev. 1:14) through the priests (Lev. 1:5) to the Lord (Lev. 1:13).

Israel also came near the Lord’s representative in serious legal cases so that God the great King and Judge could render a decision (Josh. 7:14). In the eschaton all peoples are to gather before God; they are “to come near” Him to hear and receive His judgment (Isa. 41:1 ; 48:16).

B. Nouns.

qorban (7133), “offering; oblation.” This noun occurs about 80 times in biblical Hebrew. The word is also found in Ethiopic and old South Arabic. The first occurrence of the word is used of an “offering” presented as a sacrifice: “If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock” (Lev. 1:2).

Some other related nouns appear less frequently: *qarob* , “neighbor” (Exod. 32:27); *qirbah* occurs twice with the meaning of drawing near to worship God and offer sacrifice (Ps. 73:28 ; Isa. 58:2); *qurban* , which appears twice, means “supply, offering” (Neh. 10:35 ; 13:31)— it appears to be a late pronunciation of *qorban.* The word *qerab* , which appears 8 times, is an Aramaic loan word; it means “war, battle,” or the actual engaging in battle

(Ps. 55:18).

C. Adjectives.

qarob (7138), “near.” This word occurs about 77 times. *Qarob* can represent nearness in space (Gen. 19:20 —the first biblical occurrence) and an epistemological nearness (Deut. 30:14). The adjective also appears in Ezek. 6:12 : “He that is far off shall die of the pestilence; and he that is near shall fall by the sword.…”

The adjective *qareb* parallels *qarob* in meaning. *Qareb* , which occurs 11 times, means “near”; it represents intimate proximity (usually in a cultic context referring to cultic activity). One appearance is in Ezek. 45:4 : “The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord.…”

OFFERING

minchah (4503), “meat [cereal] offering; offering; tribute; present; gift; sacrifice; oblation.” The KJV characteristically translates the word as “meat offering,” using it some 40 times in this way in both Leviticus and Numbers alone. The word “meat” in this KJV use really means “food”; the RSV ’S rendering, “cereal offering,” generally is much more accurate. *Minchah* is found some 200 times in the Old Testament.

Minchah is found in all periods of Hebrew, although in modern Hebrew, while it is commonly used in the sense of “gift,” it also is used to refer to “afternoon prayers.” This latter use is an obvious echo of the Old Testament liturgy connected with sacrifices. It appears in other Semitic languages such as Arabic and Phoenician, and seems to be used in ancient Ugaritic in the sense of “tribute/gift.” *Minchah* occurs for the first time in the Old Testament in Gen. 4:3 : “… Cain brought of the fruit of the ground an offering unto the Lord.” This use reflects the most common connotation of *minchah* as a “vegetable or cereal offering.”

Minchah is used many times in the Old Testament to designate a “gift” or

“present” which is given by one person to another. For example, when Jacob was on his way back home after twenty years, his long-standing guilt and fear of Esau prompted him to send a rather large “present” (bribe) of goats, camels, and other animals (Gen. 32:13-15). Similarly, Jacob directed his sons to “carry down the man a present” (Gen. 43:11) to appease the Egyptian ruler that later turned out to be his lost son Joseph. Those who came to hear Solomon’s great wisdom all brought to him an appropriate “present” (1 Kings 10:25), doing so on a yearly basis.

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Exod. 29:2) and as a medication (Ezek. 16:9). This “oil” is burned for light (Exod. 25:6). Its many uses made olive oil a valuable trade item (Ezek. 27:17).

In many contexts *shemen* perhaps means the “olive” itself: “… But ye, gather ye wine, and summer fruits, and oil, and put them in your vessels …” (Jer. 40:10).

Once the word appears to mean lavish dishes, or dishes mixed with much oil: “And in this mountain shall the Lord of hosts make unto all people a feast of fat things [NASB , “lavish banquet”]” (Isa. 25:6).

Shemen is “a kind of perfume,” or olive oil mixed with certain odors to make a perfume, in passages such as Song of Sol. 1:3 : “Because of the savor of thy good ointments [NASB , “oils”] thy name is as ointment poured forth.…”

Shemen sometimes modifies “wood”: “In the inner sanctuary he made two cherubim of olivewood, each ten cubits high” (1 Kings 6:23 , RSV).

A related noun *mishman* appears 4 times. It means “stout or vigorous ones” (Isa. 10:16) and “fertile spots” (Dan. 11:24).

B. Verb.

The verb *saman,* which appears 5 times, has cognates in Aramaic, Syriac, and Arabic. The word means “to grow or be fat” (Neh. 9:25 ; Jer. 5:28).

C. Adjective.

The adjective *shaman* , which occurs 10 times, in Ugaritic cognates means: “fat” (Ezek. 34:16); “rich” in the sense of fattening (Gen. 49:20 — the first occurrence); “fertile” (Num. 13:20); “robust or muscular” (Judg. 3:29); and “large” (Hab. 1:16).

TO OVERLAY, SPY

A. Verb.

tsapah (6822), “to overlay, spy, keep watch.” This word is found in both biblical and modern Hebrew, and some scholars suggest that it exists in Ugaritic. *Tsapah* is found in the text of the Hebrew Bible about 37 times. It occurs for the first time in the Old Testament in the socalled Mizpah Benediction: “The Lord watch between me and thee …” (Gen. 31:49). The meaning in this context is “to watch” with a purpose, that of seeing that the covenant between Laban and Jacob was kept. Thus, the statement by Laban is more of a threat than a benediction. Similarly, when God’s “eyes behold the nations” (Ps. 66:7), it is much more than a casual look. Perhaps in most uses, the connotation of “to spy” would be the most accurate.

B. Participle.

The participial form of *tsapah* is often used as a noun, *tsopeh* , meaning “watchman,” or one whose task it is “to keep close watch” (2 Sam. 13:34).

TO OVERTAKE

nasag (5381), “to reach, overtake, attain.” This verb is found in both ancient and modern Hebrew. It is used in the text of the Hebrew Old Testament approximately 50 times, the first time being Gen. 31:25 : “Then Laban overtook Jacob.” Often it is used in connection with the verb, “to pursue, follow,” as in Gen. 44:4 : “… follow after the men; and when thou dost overtake them.…” *Nasag* is sometimes used in the figurative sense to describe “being overtaken” by something undesirable or unwanted, such as war (Hos. 10:9), the sword (Jer. 42:16), or curses (Deut. 28:15 , 45). Fortunately, blessings may “overtake” those who are obedient (Deut. 28:2). *Nasag* may mean “to attain to” something, “to come into contact” with it: “The sword of him that layeth at him [Leviathan] …” (Job 41:26). Used figuratively, “The ransomed of the Lord … shall obtain joy and gladness …” (Isa. 35:10). Jacob complained: “… the days of the years of my pilgrimage … have not attained unto the days of the years of the life of my fathers …” (Gen. 47:9).

B. Verb.

kapap (3721), “to bend, bow down.” This word appears 5 times in biblical poetry and has cognates in Akkadian and Arabic. The verb occurs in Isa. 58:5 : “… is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?”

PART

A. Particle.

bad (905), “part; portion; limbs; piece of cloth; pole; shoot; alone; by themselves; only; apart from; besides; aside from.” This word occurs about 219 times and in all periods of biblical Hebrew.

First, *bad* means a “part or portion” of something. In Exod. 30:34 it refers to the portion or amount of spices mixed together to make incense for the worship of God. In Job 18:13 the word represents the members or parts of the wicked (cf. Job 41:12 —“limbs” of a crocodile).

Second, the word means a piece of cloth: “And thou shalt make them linen breeches to cover their nakedness …” (Exod. 28:42 —first occurrence of this nuance). This word is always used of a priestly garment or at least of a garment worn by one who appears before God or His altar.

Third, *bad* can mean a long piece of wood or woody material. The ark, altars, and table of the Bread of the Presence were carried by staves passed through rings attached to these articles: “And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them” (Exod. 25:14 —first occurrence of this nuance). In Ezek. 19:14 *bad* is used of the “shoots” or limbs of a vine; “And fire is gone out of a rod of her branches …” (cf. Ezek. 17:6). The gates of a city are *badim* (Job 17:16).

Fourth, in most of its *appearances* (152), times) this word is preceded by the preposition *le.* This use means *alone"* (89), times): "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2:18 —first occurrence of the word). In a second nuance the phrase identifies a unit by itself, a single unit: "And thou shalt couple five curtains by themselves, and six curtains by themselves …" (Exod. 26:9). Twice the word is used as an adverb of limitation meaning "only": "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). When followed by the preposition *min* (or *‹al*) the word functions as an adverb meaning "apart from" or "besides": "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children" (Exod. 12:37). In Num. 29:39 the translation "besides" is appropriate: "These things ye shall do unto the Lord in your set feasts, beside your vows, and your freewill offerings.…" In 33 passages the word is preceded by the preposition min but still means "besides."

B. Verb.

badad (909), "to be isolated, be alone." This verb has an Arabic cognate. One of its 3 appearances is in Ps. 102:7 : "I watch, and am as a sparrow alone upon the housetop."

TO PASS ON, PASS AWAY

chalap (2498), "to pass on, pass away, change, overstep, transgress." Common to both biblical and modern Hebrew, this term appears approximately 30 times in the Hebrew Old Testament. When used in the simple active form, *chalap* occurs only in poetry (except for 1 Sam. 10:3), and it has the meaning of "to pass on, through." The word is typically used in narrative or prose with the meaning of "to change." With this meaning *chalap* first occurs in the Old Testament in Gen. 31:7 : "… Your father hath deceived me, and changed my wages ten times …" (cf. Gen. 31:41). *Chalap* expresses the "sweeping on" of a flood (Isa. 8:8), of a whirlwind (Isa. 21:1), and of God Himself (Job 9:11). The word has the meaning of "to pass away or to

vanish," with reference to days (Job 9:26), the rain (Song of Sol. 2:11), and idols (Isa. 2:18). Not only wages, but garments are "changed" (Gen. 35:2 ; Ps. 102:26). "To change" is "to renew" strength (Isa. 40:31 ; 41:1); a tree appears "to be renewed" when it sprouts again (Job 14:7).

TO PASS OVER

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PEACE

A. Nouns.

shalom (7965), “peace; completeness; welfare; health.” The root is a common Semitic root with the meaning “peace” in Akkadian, Ugaritic, Phoenician, Aramaic, Syriac, Arabic, and Ethiopic.

Shalom is a very important term in the Old Testament and has maintained its place in Mishnaic, rabbinic, and modern Hebrew. In Israel today, people greet the newcomer and each other with the words *mah shlomka* , (“what is your peace,” “how are you doing,”) and they ask about the “peace” (“well-being”) of one’s family. The use of *shalom* is frequent (237 times) and varied in its semantic range. The first two occurrences in Genesis already indicate the changes in meaning: “And thou shalt go to thy fathers in peace [*shalom* in the sense of “in tranquility,” “at ease,” “unconcerned”]; thou shalt be buried in a good old age” (Gen. 15:15); and “that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace [*shalom* with the meaning of “unharmed” and “unhurt”] …” (Gen. 26:29). Yet, both uses are essentially the same, as they express the root meaning of “to be whole.” The phrase |ish shelomi(“friend of my peace”) in Ps. 41:9 , “Yea, mine own familiar friend [literally, “friend of my peace”], in whom I trusted, which did eat of my bread, hath lifted up his heel against me” (cf. Jer. 20:10), signifies a state in which one can feel at ease, comfortable with someone. The relationship is one of harmony and wholeness, which is the opposite of the state of strife and war: “I am for peace: but when I speak, they are for war” (Ps. 120:7). *Shalom* as a harmonious state of the soul and mind encourages the development of the faculties and powers. The state of being at ease is experienced both externally and internally. In Hebrew it finds expression in the phrase *beshalom* (“in peace”): “I will both lay me down in peace [*beshalom*], and sleep: for thou, Lord, only makest me dwell in safety” (Ps. 4:8).

Closely associated to the above is the meaning “welfare,” specifically personal “welfare” or “health.” This meaning is found in questions: “And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him” (2 Sam. 20:9), or in the prepositional phrase *leshalom* with the verb “to ask”: “And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?” (Gen. 43:27).

Shalom also signifies “peace,” indicative of a prosperous relationship between two or more parties. *Shalom* in this sense finds expression in speech: “Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably [literally, “in peace”] to his neighbor with his mouth, but in heart he layeth his wait” (Jer. 9:8); in diplomacy: “Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite” (Judg. 4:17); and in warfare: “… If it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee” (Deut. 20:11).

Isaiah prophesied concerning the “prince of peace” (Isa. 9:6), whose kingdom was to introduce a government of “peace” (Isa. 9:7). Ezekiel spoke about the new covenant as one of “peace”: “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore” (Ezek. 37:26). Psalm 122 is one of those great psalms in celebration of and in prayer for the “peace of Jerusalem”: “Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6). In benedictions God’s peace was granted to His people: “… Peace shall be upon Israel” (Ps. 125:5).

The Septuagint gives the following translations: *eirene* (“peace; welfare; health”); *eirenikos* (“peaceable; peaceful”); *soteria* (“deliverance; preservation; salvation”); and *hugiainein* (“be in good health; sound”).

Another related noun is *shelem,* which occurs 87 times, and means “peace offering”: “And he sent young men of the children of Israel, which offered

burnt offerings, and sacrificed peace offerings of oxen unto the Lord” (Exod. 24:5).

B. Verbs.

shalem (7999), “to be complete, be sound.” This verb occurs 103 times. The word signifies “to be

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complete” in 1 Kings 9:25 : “So he finished the house.”

Another verb, *shalam* , means “to make peace”: “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him” (Prov. 16:7).

C. Adjective.

shalem (8003), “complete; perfect.” This word is found in Gen. 15:16 with the meaning of not quite “complete”: “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” The word means “perfect” in Deut. 25:15 .

PEOPLE

›am (5971), “people; relative.” This common Semitic word has cognates in Akkadian, Amorite, Phoenician, Ugaritic, Punic, Moabite, Aramaic, and Arabic. This word occurs about 1,868 times and at all periods of biblical Hebrew.

The word bears subjective and personal overtones. First, *›am* represents a familial relationship. In Ruth 3:11 the word means “male kinsmen” with special emphasis on the paternal relationship: “And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.” Here the word is a collective noun insofar as it occurs in the singular; indeed, it is almost an abstract noun. In the plural the word refers to all the individuals who are related to a person through his father: “But he shall not defile himself, being a chief man among his people, to profane himself” (Lev. 21:4). This emphasis of the word is related to the meaning of its cognates in Ugaritic (clan), Arabic (uncle on one’s father’s side), and Nabataean (uncle on one’s father’s side). The word is quite often combined with divine names and titles in people’s names (theophoric names) where God is set forth as the God of a particular tribe, clan, or family—for example, Jekameam (God has raised up a clan or family, 1 Chron. 23:19) and Jokneam (God has created a clan or family, Josh. 12:22).

Second, *›am* may signify those relatives (including women and children) who are grouped together locally whether or not they permanently inhabit a given location: “Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands” (Gen. 32:7).

Third, this word may refer to the whole of a nation formed and united primarily by their descent from a common ancestor. Such a group has strong blood ties and social interrelationships and interactions. Often they live and work together in a society in a common location. This is the significance of the word in its first biblical appearance: “And the Lord said, Behold, the people is one, and they have all one language …” (Gen. 11:6). Hence, in this usage *›am* refers not simply to male relatives but to men, women, and children.

›Am may also include those who enter by religious adoption and marriage. The people of Israel initially were the descendants of Jacob (Israel) and their families: “And he said unto his people [Egyptians], Behold, the people of the children of Israel are more and mightier than we” (Exod. 1:9). Later the basic unity in a common covenant relationship with God becomes the unifying factor underlying *›am.* When they left Egypt, the people of Israel were joined by many others: “And a mixed multitude went up also with them; and flocks, and herds, even very much cattle” (Exod. 12:38). Such individuals and their families were taken into Israel before they observed the Passover: “And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land …” (Exod. 12:48). There is another mention of this group (perhaps) in Num. 11:4 : “And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said.…”

After that, however, we read of them no more. By the time of the conquest we read only of the “people” (*›am*) of Israel entering the land of Canaan and inheriting it (Judg. 5:11). Passages such as Deut. 32:9 clearly focus on this covenantal relationship as the basis of unity: “For the Lord’s portion is his people; Jacob is the lot of his inheritance.” This sense certainly emerges in the

concept “to be cut off from one’s people”: “And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant” (Gen. 17:14).

›Am can mean all those physical ancestors who lived previously and are now dead. So Abraham was

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gathered to his people: “Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people” (Gen. 25:8). There might be covenantal overtones here in the sense that Abraham was gathered to all those who were true believers. Jesus argued that such texts taught the reality of life after death (Matt. 22:32).

›Am can represent the individuals who together form a familial (and covenantal) group within a larger group: “Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field [on the battlefield]” (Judg. 5:18). Some scholars have suggested that the reference here is to a fighting unit with the idea of blood relationship in the background. One must never forget, however, that among nomadic and semi-nomadic tribes there is no distinction between the concepts “militia” and “kinsmen”: “And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise …” (Josh. 8:1). Compare Josh. 8:5 where *›am* by itself means fighting unit: “And I, and all the people that are with me, will approach unto the city …” (cf. Gen. 32:7).

›Am may signify the inhabitants of a city regardless of their familial or covenantal relationship; it is a territorial or political term: “And Boaz said unto the elders, and unto all the people, Ye are witnesses …” (Ruth 4:9).

This noun can be used of those who are privileged. In the phrase “people of the land” *›am* may signify those who have feudal rights, or those who may own land and are especially protected under the law: “And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth” (Gen. 23:7). This sense of a full citizen appears when the phrase is used of Israel, too (cf. 2 Kings 11:14ff .). In some contexts this phrase excludes those of high office such as the king, his ministers, and priests; “For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land” (Jer. 1:18). In Lev. 4:27 this same phrase signifies the entire worshiping community of Israel: “And if any one of the common people [people of the land] sin through

ignorance….” The sense of privileged people with a proper relationship to and unique knowledge of God appears in Job 12:2 : “No doubt but ye are the people, and wisdom shall die with you.” Could it be that in Isa. 42:5 all mankind are conceived to be the privileged recipients of divine revelation and blessing: “Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.”

Finally, sometimes *›am* used of an entire nation has political and territorial overtones. As such it may be paralleled to the Hebrew word with such overtones (*goy*): “For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Deut. 14:2 ; cf. Exod. 19:5-6).

PERADVENTURE

‹ulay (194), “peradventure; perhaps; suppose; if; less.” The 43 occurrences of this word appear in every period of biblical Hebrew.

This word meaning “peradventure or perhaps” usually expresses a hope: “Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her” (Gen. 16:2 —the first occurrence). Elsewhere *‹ulay* expresses fear or doubt: “Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?” (Gen. 24:5).

If followed by another clause the word almost functions to introduce a protasis: “Peradventure there be fifty righteous within the city: wilt thou also destroy …” (Gen. 18:24).

In Num. 22:33 the word has a different force: “And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.”

PERFECT

A. Adjectives.

tamim (8549), “perfect; blameless; sincerity; entire; whole; complete; full.” The 91 occurrences of this word are scattered throughout biblical literature with 51 of them in passages dealing with cultic offerings.

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Tamim means “complete,” in the sense of the entire or whole thing: “And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone …” (Lev. 3:9). The sun stood still for the “whole” day while Joshua fought the Gibeonites (Josh. 10:13). In Lev. 23:15 God commands that there be seven “complete” sabbaths after the first fruit feast plus fifty days and then that the new grain offering be presented. A house within a walled city must be purchased back within a “full” year if it is to remain the permanent property of the seller (Lev. 25:30).

This word may mean “intact,” or not cut up into pieces: “Behold, when it was whole, it [a piece of wood] was meet for no work …” (Ezek. 15:5).

Tamim may mean incontestable or free from objection. In Deut. 32:4 the word modifies God’s work: “His work is perfect.” The people of God are to avoid the idolatrous practices of the Canaanites. They are to “be perfect with the Lord thy God” (Deut. 18:13). Used in such contexts the word means the one so described externally meets all the requirements of God’s law (cf. Ps. 18:23). This word modifies the victim to be offered to *God* (51), times). It means that the victim has no blemish (Lev. 22:18-21) as “blemish” is defined by God: “Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats” (Lev. 22:19).

In several contexts the word has a wider background. When one is described by it, there is nothing in his outward activities or internal disposition that is odious to God; “… Noah was a just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). This word describes his entire relationship to God. In Judg. 9:16 , where *tamim* describes a relationship between men it is clear that more than mere external activity is meant: “Now therefore, if ye have done truly and sincerely [literally, “in a sincere manner”], in that ye have made Abimelech king.…” This extended connotation of this nuance is also evidenced when one compares Gen. 17:1 with Rom. 4 where Paul argues that Abraham fulfilled God’s condition but that he did so only through faith.

Another adjective, *tam* , appears 15 times. With a cognate in Ugaritic the word means “complete or perfect” (Song of Sol. 5:2 , RSV), “sound or wholesome” (Gen. 25:27), and “complete, morally innocent, having integrity” (Job 1:8).

B. Noun.

tom (8537), “completeness.” This noun, which occurs 25 times, signifies “completeness” in the following senses: fullness (Job 21:23), innocency or simplicity (2 Sam. 15:11), integrity (Gen. 20:5).

C. Verb.

tamam (8552), “to be complete, be finished, be consumed, be without blame.” This verb, which appears 64 times, has cognates in Aramaic, Syriac, and Arabic. The word means “to be finished or completed” in Gen. 47:18 : “When that year was ended, they came unto him.…”

TO PERISH

A. Verb.

’abad (6), “to perish, die, be lost, go astray, go to ruin, succumb, be carried off, fail.” The word occurs in all the branches of the Semitic languages including biblical Aramaic. Biblical Hebrew attests this verb at every time period and about 120 times.

Basically *‹abad* represents the disappearance of someone or something. In its strongest sense the word means “to die or to cease to exist.” The Lord warned Israel that disobedience and godlessness would be punished by their removal from the Promised Land and death in a foreign land: “And ye shall perish among the heathen, and the land of your enemies shall eat you up” (Lev. 26:38). This sense may be further heightened by the use of the intensive stem so that the verb comes to mean “utterly destroy.” The stem also changes the force of the verb from intransitive to transitive. So God told Israel “to utterly destroy” (“bring to non-existence”) the false gods of Canaan: “… [Utterly]

destroy all their pictures and [utterly] destroy all their molten images …” (Num. 33:52). The force of this command was further heightened when He said:

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“Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods … and destroy the names of them out of that place” (Deut. 12:2-3). This intensified sense is used of the destruction of peoples (armies), too; as for Pharaoh’s army, “the Lord hath destroyed them unto this day” (Deut. 11:4).

A somewhat different emphasis of *ʿabad* is “to go to ruin” or “to be ruined.” After the second plague Pharaoh’s counsellors told him to grant Israel’s request to leave because the nation was in ruins: “… knowest thou not yet that Egypt is destroyed [ruined]?” (Exod. 10:7 —the first biblical occurrence). In a similar sense Moab is said “to be ruined” or laid waste: “Woe to thee, Moab! Thou art undone [NASB , “ruined”], O people of Chemosh … We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah …” (Num. 21:29-30).

Closely related to the immediately preceding emphasis is that of “to succumb.” This use of *ʿabad* focuses on the process rather than the conclusion. The sons of Israel spoke to Moses about the disastrous effects of everyone drawing near to God. They needed some mediators (priests) who could focus on keeping ritualistically prepared so they would not die when they approached God. They used the verb, therefore, in the sense of the nation gradually perishing, or “succumbing” to death: “Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?” (Num. 17:12-13). God responds by establishing the priesthood so “that there be no wrath any more upon the children of Israel” (Num. 18:5).

ʿAbad can also speak of being carried off to death or destruction by some means. The leaders of the rebellion against the Aaronic priesthood (Korah, Dathan, and Abiram) and their families were swallowed up by the ground: “… and the earth closed upon them: and they perished from among the congregation” (Num. 16:33). This same nuance appears when God says the people will “perish” from off the land if they do not keep the covenant: “… Ye shall soon utterly perish from off the land whereunto ye go over Jordan to

possess it; ye shall not prolong your days upon it, but shall utterly be destroyed" (Deut. 4:26). As a nation they will be destroyed as far as the land is concerned.

The verb may mean to disappear but not be destroyed, in other words "to be lost." God instructs Israel concerning lost possessions: "In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself" (Deut. 22:3). Israel is called "lost sheep" whose "shepherds have caused them to go astray" (Jer. 50:6).

Another nuance of the verb is "to go astray" in the sense of wandering. At the dedication of the first fruits Israel is to recognize God's rights to the land, that He is the landowner and they are the temporary tenants, by confessing "a Syrian ready to perish was my father" (Deut. 26:5 ; NASB , "my father was a wandering Aramean").

Finally, *ʿabad* can be applied to human qualities which are lessening or have lessened: "For they are a nation void of counsel, neither is there any understanding in them" (Deut. 32:28). The word can also be used of the failure of human wisdom as in Ps. 146:4 : as for men "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

B. Nouns.

There are four nouns related to the verb. *ʿAbedah* , which is found 4 times, refers to a "thing which has been lost" (Exod. 22:9). The noun *ʿabaddon* occurs 6 times and means "the place of destruction" (Job 26:6). *ʿAbdan* occurs once with the meaning "destruction" (Esth. 9:5). A variant spelling *ʿabdan* also occurs twice with the meaning "destruction" (Esth. 8:6 ; 9:5).

PESTILENCE

deber (1698), "pestilence." The meaning of the cognate word varies in other Semitic languages from the Hebrew. In Ugaritic, *dbr* probably signifies

“death.” The Arabic word *dabrat* means “misfortune,” similar to the Akkadian *dibiru* , “misfortune.” The word occurs fewer than 60 times in the Old Testament, and mainly in the prophets Jeremiah and Ezekiel.

The meaning of *deber* is best denoted by the English word “pestilence” or “plague.” A country might

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be quickly reduced in population by the “plague” (cf. 2 Sam. 24:13ff .). The nature of the “plague” (bubonic or other) is often difficult to determine from the contexts, as the details of medical interest are not given or are scanty. In the prophetical writings, the “plague” occurs with other disasters: famine, flood, and the sword: “When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence” (Jer. 14:12).

The Septuagint gives the following translation: *thanatos* (“death”).

PILLAR

‹ayil (352), “pillar.” This word appears 22 times and only once outside Ezek. 40-41 : “And for the entering of the oracle he made doors of olive tree: the lintel [pillar] and side posts were a fifth part of the wall” (1 Kings 6:31). *mashshebah* (4676), “pillar; monument; sacred stone.” This word is derived from the verb *nashab* , and it is found about 35 times.

This word refers to a “pillar” as a personal memorial in 2 Sam. 18:18 : “Now Absalom in his lifetime had taken and reared up for himself a pillar … and he called the pillar after his own name: and it is called unto this day, Absalom’s place.” In Gen. 28:18 the “monument” is a memorial of the Lord’s appearance. *Mashshebah* is used in connection with the altar built by Moses in Exod. 24:4 , and it refers to “sacred stones or pillars.”

PIOUS

chacid (2623), “one who is pious, godly.” Psalms contains 25 of the 32 appearances of this word. Basically, hasid means one who practices hesed (“loving-kindness”), so it is to be translated the “pious” or “godly one.” The word’s first biblical occurrence is in Deut. 33:8 where it represents a human being: “Give to Levi thy Thummim, and thy Urim to thy godly one” (RSV). The word appears in Ps. 32:6 : “For this shall every one that is godly pray unto thee in a time when thou mayest be found.…” The word is applied to God in

Ps. 145:17 : “The Lord is righteous in all his ways, and holy in all his works.”

This noun is derived from the noun *checed.*

PIT

be‹er (875), “pit; well.” Cognates of this noun appear in Ugaritic, Akkadian, Arabic, Phoenician, Aramaic, and Ethiopic. This word appears 37 times in the Bible with no occurrences in the Old Testament prophetic books.

Be‹er means a “well” in which there may be water. (By itself the word does not always infer the presence of water.) The word refers to the “pit” itself whether dug or natural: “And Abraham reproved Abimelech because of a well of water, which Abimelech’s servants had violently taken away” (Gen. 21:25). Such a “well” may have a narrow enough mouth that it can be blocked with a stone which a single strong man could move (Gen. 29:2 , 10). In the desert country of the ancient Near East a “well” was an important place and its water the source of deep satisfaction for the thirsty. This concept pictures the role of a wife for a faithful husband (Prov. 5:15).

A “pit” may contain something other than water. In its first biblical appearance *be‹er* is used of tar pits: “And the vale of Siddim was full of slimepits …” (Gen. 14:10). A “pit” may contain nothing as does the “pit” which becomes one’s grave (Ps. 55:23 , “pit of the grave”). In some passages the word was to represent more than a depository for the body but a place where one exists after death (Ps. 69:15). Since Babylonian mythology knows of such a place with gates that shut over the deceased, it is not at all unreasonable to see such a place alluded to (minus the erroneous ideas of the pagans) in the Bible.

TO PLANT

nata› (5193), “to plant.” Common in both ancient and modern Hebrew, this word is also found in ancient Ugaritic. It occurs approximately 60 times in the Hebrew Old Testament. The word is used for the first time in the text in Gen. 2:8 : “And the Lord God planted a garden eastward in Eden.…” The regular word for planting trees and vineyards, *nata›* is used figuratively of planting

people: “Yet I had planted thee

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[Judah] a noble vine …" (Jer. 2:21). This use is a close parallel to the famous "Song of the Vineyard" (Isa. 5:1-10) where Israel and Judah are called God's "pleasant planting" (Isa. 5:7 , RSV). *Nata›* is used in Isa. 17:10 in an unusual description of idolatry: "… Therefore shalt thou plant pleasant plants, and shalt set it with strange slips." The NEB (much like the JB) translates more specifically: "Plant them, if you will, your gardens in honor of Adonis" (Adonis was the god of vegetation). "To plant" sometimes has the meaning of "to establish." Thus, God promises in the latter days, "I will plant them upon their land" (Amos 9:15).

TO PLEAD

A. Verb.

rib (7378), "to plead, strive, conduct a legal case, make a charge." Found in both biblical and modern Hebrew, this term occurs as a verb some 70 times. It appears in the text for the first time in Gen. 26:20 : "And the herdmen of Gerar did strive with Isaac's herdmen.…" Such "striving" with words is found frequently in the biblical text (Gen. 31:36 ; Exod. 17:2). Sometimes contentious words lead to bodily struggle and injury: "And if men strive together, and one smite another …" (Exod. 21:18). The prophets use *rib* frequently to indicate that God has an indictment, a legal case, against Israel: "The Lord standeth up to plead, and standeth to judge the people" (Isa. 3:13). In one of his visions, Amos noted: "… the Lord God called to contend by fire …" (Amos 7:4 , KJV ; RSV , "calling for a judgment"). Micah 6 is a classic example of such a legal case against Judah, calling on the people "to plead" their case (6:1) and progressively showing how only God has a valid case (6:8).

B. Noun.

rib (7379), "strife; dispute." This word appears as a noun 60 times. The word appears twice in Mic. 6:2 : "Hear ye, O mountains, the Lord's controversy, and

ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel."

PLEASURE

A. Noun.

chepets (2656), "pleasure; delight; desire; request; affair; thing." None of the 39 occurrences of this word appear before First Samuel. All its occurrences are scattered through the rest of biblical literature.

This word often means "pleasure" or "delight": "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" (1 Sam. 15:22 —the first occurrence). Thus "the preacher [writer of Ecclesiastes] sought to find out acceptable [*chepets*] words: and that which was written was upright, even words of truth" (Eccl. 12:10), words that were both true and aesthetically pleasing. A good wife works with "hands of delight," or hands which delight in her work because of her love for her family; "she seeketh wool, and flax, and worketh willingly [in delight] with her hands" (Prov. 31:13).

Chepes can mean not simply what one takes pleasure in or what gives someone delight but one's wish or desire: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow" (2 Sam. 23:5). "To do one's desire" is to grant a request (1 Kings 5:8). "Stones of desire" are precious stones (Isa. 54:12).

Third, *chepes* sometimes represents one's affairs as that in which one takes delight: "… There is … a time to every purpose [literally, delight] under the heaven" (Eccl. 3:1). In Isa. 58:13 the first occurrence of this word means "pleasure" or "delight," while the last occurrence indicates an affair or matter in which one delights: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Finally, in one passage this word means “affair” in the sense of a “thing” or “situation”: “If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter [NASB “sight”] …” (Eccl. 5:8).

B. Verb.

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chapets (2654), “to take pleasure in, take care of, desire, delight in, have delight in.” This verb, which occurs 72 times in biblical Hebrew has cognates in Arabic, Phoenician, Syriac, and Arabic. *Chapets* means “to delight in” in 2 Sam. 15:26 : “But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.”

C. Adjective.

chapets (2655), “delighting in, having pleasure in.” This adjective appears 12 times in biblical Hebrew. The word is found in Ps. 35:27 : “Let the Lord be magnified, which hath pleasure in the prosperity of his servant.”

TO PLOW

A. Verb.

charash (2790), “to plow, engrave, work in metals.” This word occurs in ancient Ugaritic, as well as in modern Hebrew where it has the primary sense of “to plow.” It is found approximately 50 times in the Hebrew Old Testament. A fitting word for the agricultural nature of Israelite culture, *charash* is frequently used of “plowing” a field, usually with animals such as oxen (1 Kings 19:19). The imagery of cutting up or tearing up a field with a plow easily lent itself to the figurative use of the word to mean mistreatment by others: “The plowers plowed upon my back: they made long their furrows” (Ps. 129:3). The word is used to express the plotting of evil against a friend in Prov. 3:29 : “Devise not evil against thy neighbor, seeing he dwelleth securely by thee [literally, “do not plow evil”].”

The use of *charash* in the sense of “working or engraving” metals is not used in the Old Testament as much as it might have been if Israel had been as given to such craftsmanship as her neighbors, or perhaps because of the commandment against images (Exod. 20:4). The word is used in 1 Kings 7:14 : “… His father was a man of Tyre, a worker in brass [literally, “a man

who works in brass"].…" The first occurrence of *charash* is in Gen. 4:22 where it is used of the "artificer in brass and iron." The figurative use of "engraving" is vividly seen in the expression describing the extent of Israel's sin: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart …" (Jer. 17:1).

An updating or correction of the KJV is called for in 1 Sam. 8:12 where *charash* is translated by the old English term, "to ear the ground"!

B. Noun.

charash (2796), "engraver; artificer." The prophets denounced the craftsmanship of these workers in metals when they made images (Isa. 40:20 ; Hos. 8:6). A more positive approach to the word is conveyed in 1 Chron. 29:5 : "The gold for things of gold … and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?"

TO POLLUTE

chalal (2490), "to pollute, defile, profane, begin." This word is used more than 225 times in the Old Testament. As a verb, *chalal* is used in what seem to be two quite different ways. In one sense, the word means "to pollute" or "to profane." In the second usage the word has the sense of "to begin."

The most frequent use of this Hebrew root is in the sense of "to pollute, defile." This may be a ritual defilement, such as that resulting from contact with a dead body (Lev. 21:4), or the ceremonial profaning of the sacred altar by the use of tools in order to shape the stones (Exod. 20:25). Holy places may be profaned (Ezek. 7:24); the name of God (Ezek. 20:9) and even God Himself (Ezek. 22:26) may be profaned. The word is often used to describe the defilement which results from illicit sexual acts, such as harlotry (Lev. 21:9) or violation of one's father's bed (Gen. 49:4 —the first occurrence).

In more than 50 instances, this root is used in the sense of "to begin." Perhaps the most important of such uses is found in Gen. 4:26 . There it is stated that

after the birth of Seth, who was born to Adam and Eve after the murder of Abel by Cain, “men began to call upon the name of the Lord” (RSV). The Septuagint translates it something like this: “he hoped [trusted] to call on the name of the Lord God.” The

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Jerusalem Bible says: “This man was the first to invoke the name of Yahweh.” One must ask whether the writer meant to say that it was not until the birth of Enosh, the son of Seth, that people “began” to call on the name of the Lord altogether, or whether he meant that this was the first time the name Yahweh was used. In view of the accounts in Gen. 1-3 , neither of these seems likely. Perhaps the writer is simply saying that in contrast to the apparent non-Godfearing attitude expressed by Cain, the generation beginning with Seth and his son Enosh was known for its God-fearing way of life. Perhaps, in view of the passive intensive verb form used here, the meaning is something like this: “Then it was begun again to call on the name of the Lord.”

POOR (PERSON), WEAK (PERSON)

A. Nouns.

›ani (6041), “poor; weak; afflicted; humble.” This word, which also appears in early Aramaic and post-biblical Hebrew, occurs in biblical Hebrew about 76 times and in all periods.

This noun is frequently used in synonymous parallelism with *‹ebyon* (“needy”) and/or *dal* (“poor”). It differs from both in emphasizing some kind of disability or distress. A hired servant as one who is in a lower (oppressive) social and material condition is described both as an *‹ebyon* and *›ani:* “Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee” (Deut. 24:14-15). If wrongly oppressed, he can call on God for defense. Financially, the *›ani* lives from day to day and is socially defenseless, being subject to oppression. In its first biblical occurrence the *›ani* is guaranteed (if men obey God’s law) his outer garment for warmth at night even though that garment might be held as collateral during the day: “If thou lend money to any of my people that is poor by thee, thou shall not be to him as a usurer, neither shalt thou lay upon him usury” (Exod. 22:25). The godly

protect and deliver the “afflicted” (Isa. 10:2 ; Ezek. 18:17), while the ungodly take advantage of them, increasing their oppressed condition (Isa. 58:7). The king is especially charged to protect the *›ani* : “Open thy mouth, judge righteously, and plead the cause of the poor and needy” (Prov. 31:9 .

›Ani can refer to one who is physically oppressed: “Therefore hear now this, thou afflicted, and drunken, but not with wine” (Isa. 51:21).

Physical oppression is sometimes related to spiritual oppression as in Ps. 22:24 : “For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him.…” Outward affliction frequently leads to inner spiritual affliction and results in an outcry to God: “Turn thee unto me, and have mercy upon me; for I am desolate and afflicted” (Ps. 25:16). Even apart from outward affliction, the pious are frequently described as the “afflicted” or “poor” for whom God provides: “Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor” (Ps. 68:10). In such cases spiritual poverty and want are clearly in view.

Sometimes the word means “humble” or “lowly,” as it does in Zech. 9:9 , where it describes the Messiah: “Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass …” (cf. Ps. 18:27 ; Prov. 3:34 ; Isa. 66:2).

Related to *›ani* is the noun *›oni* , “affliction.” It appears about 36 times and in all periods of biblical Hebrew. *›Oni* represents the state of pain and/or punishment resulting from affliction. In Deut. 16:3 the shewbread is termed the bread of “affliction” because it is a physical reminder of sin, the cause of “affliction” (Ps. 25:18), the hardship involved in sin (especially the Egyptian bondage), and divine deliverance from sin (Ps. 119:50).

›Ani is also related to the word *›anawah* , “humility, gentleness.” This word occurs only 5 times, setting forth the two characteristics gained from affliction. Applied to God, it represents His submission to His own nature (Ps. 45:4). *dal* (1800), “one who is low, poor, reduced, helpless, weak.” This noun also appears in Ugaritic. It occurs in biblical Hebrew about 47 times and in all periods.

Dal is related to, but differs from, *›ani* (which suggests affliction of some kind), *‹ebyon* (which

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emphasizes need), and *rash* (which suggests destitution). The *dallim* constituted the middle class of Israel—those who were physically deprived (in the ancient world the majority of people were poor). For example, the *dallim* may be viewed as the opposite of the rich (Exod. 30:15 ; cf. Ruth 3:10 ; Prov. 10:15).

In addition, the word may connote social poverty or lowliness. As such, *dal* describes those who are the counterparts of the great: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor" (Lev. 19:15 ; cf. Amos 2:7).

When Gideon challenged the Lord's summoning him to deliver Israel, he emphasized that his clan was too weak to do the job: "And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh …" (Judg. 6:15 ; cf. 2 Sam. 3:1). God commands that society protect the poor, the lowly, and the weak: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: neither shalt thou countenance a poor man in his cause" (Exod. 23:2-3 ; cf. Lev. 14:21 ; Isa. 10:2). He also warns that if men fail to provide justice, He will do so (Isa. 11:4
).

A fourth emphasis appears in Gen. 41:19 (the first biblical appearance of the word), where *dal* is contrasted to "healthy" or "fat": "And behold, seven other kine came up after them, poor and very ill-favored and leanfleshed.…" Thus, *dal* indicates a physical condition and appearance of sickliness. It is used in this sense to describe Amnon's appearance as he longed for Tamar (2 Sam. 13:4).

Dal is used (very infrequently) of spiritual poverty (in such cases it is sometimes paralleled to *‹ebyon*): "Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God" (Jer. 5:4). Some scholars argue that here the word means "ignorance,"

and as the context shows, this is ignorance in the knowledge of God's word.

Another noun, *dallah* , is related to *dal. Dallah* , which appears about 8 times, means "poverty; dishevelled hair." The word appears in 2 Kings 24:14 : "… none remained, save the poorest sort of the people of the land," where *dallah* emphasizes the social lowliness and "poverty" of those people whom it describes. In Song of Sol. 7:5 the word refers to "dishevelled hair" in the sense of something that hangs down.

B. Verbs.

dalal (1809), "to be low, hang down." This verb appears only 8 times in the Bible and always in poetical passages. It has cognates or near cognates in Arabic, Ethiopic, Akkadian, and extra-biblical Hebrew. The word appears in Ps. 79:8 : "O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low."

›anah (6031), "to afflict, oppress, humble." This verb, which also appears in Arabic, occurs about 74 times in biblical Hebrew and in every period. The first occurrence is in Gen. 15:13 : "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

C. Adjective.

›anaw (6035), "humble; poor; meek." This adjective, which appears about 21 times in biblical Hebrew, is closely related to *›ani* and derived from the same verb. Sometimes this word is synonymous with *›ani.* Perhaps this is due to the well-known *waw-yodh* interchange. *›Anaw* appears almost exclusively in poetical passages and describes the intended outcome of affliction from God, namely "humility." In its first appearance the word depicts the objective condition as well as the subjective stance of Moses. He was entirely dependent on God and saw that he was: "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3).

TO POSSESS

A. Verb.

yarash (3423), “to inherit, subdue, take possession, dispossess, impoverish.” This word is attested in all Semitic languages except Akkadian, Phoenician, and biblical Aramaic. The word appears in all periods

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of Hebrew; the Bible attests it about 260 times.

Basically *yarash* means “to inherit.” The verb can connote the state of being designated as an heir. Abram said to God: “Behold, to me thou hast given no [offspring]: and, lo, one born in my house is mine heir [literally, “is the one who is inheriting me”]” (Gen. 15:3 —the first biblical occurrence of the word). Whatever Abram had to be passed on to his legal descendants was destined to be given to his servant. Hence his servant was his legally designated heir.

This root can also represent the status of having something as one’s permanent possession, as a possession which may be passed on to one’s legal descendants. God told Abram: “I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it” (Gen. 15:7). *Yarash* can mean “to take over as a permanent possession”: “And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it …” (Num. 27:11). The verb sometimes means to take something over (in the case of the Promised Land) by conquest as a permanent possession: “The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it” (Deut. 28:21).

When people are the object, *yarash* sometimes means “to dispossess” in the sense of taking away their inheritable goods and putting them in such a social position that they cannot hold possessions or inherit permanent possessions: “The Horim also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead …” (Deut. 2:12
). To cause someone to be dispossessed is “to impoverish” him: “The Lord maketh poor, and maketh rich …” (1 Sam. 2:7), the Lord makes one to be without permanent inheritable possessions.

B. Nouns.

Several nouns related to *yarash* occur infrequently in biblical Hebrew. *Yereshah,* which appears twice, means “something given as a permanent possession; to be taken over by conquest” (Num. 24:18). *Yerushshah* occurs 14 times; it means “to have as a possession” (Deut. 2:5), “to be designated as a possession, to receive as a possession” (Deut. 2:9). The noun *morash* means “a place one has as a permanent possession” in its 2 appearances (Isa. 14:23 ; Obad. 17). *Morashah* , which occurs 9 times, can refer to “a place one has as a permanent possession” (Exod. 6:8), “a thing one has as a permanent possession” (Deut. 33:4), and “people to be dispossessed” (Ezek. 25:4).

Some scholars associate *reshet* , “net,” with *yarash.* Hence, a “net” is conceived as a thing which receives and holds (possesses) something or someone (Job 18:8). Others suggest that *reshet* can also mean “pit” (cf. Ps. 9:15 ; 35:7-8).

POSSESSION

cegullah (5459), “possession.” Cognates of this word appear in late Aramaic and Akkadian. This word occurs only 8 times.

Cegullah signifies “property” in the special sense of a private possession one personally acquired and carefully preserves. Six times this word is used of Israel as God’s personally acquired (elected, delivered from Egyptian bondage, and formed into what He wanted them to be), carefully preserved, and privately possessed people: “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure [NASB , “possession”] unto me above all people: for all the earth is mine” (Exod. 19:5 —first occurrence).

TO POUR, FLOW

yatsaq (3332), “to pour, pour out, cast, flow.” Commonly used throughout the history of the Hebrew language, this word occurs in ancient Ugaritic with the same nuances as in the Old Testament. *Yatsaq* occurs in the Hebrew Bible just over 50 times. The word is used first in Gen. 28:18 , where it is said that after Jacob had slept at Bethel with his head resting on a stone, he “poured oil upon

the top of it." He again "poured" oil on a stone pillar at Bethel while on his return trip home twenty years later (Gen. 35:14). The idea expressed in these two instances and others (Lev. 8:12 ; 21:10) is that of anointing with oil; it is not the ordinary term for "to anoint." (The regular term for "to anoint" is *mashach* , which gives us the word "messiah.")

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Many things may “be poured out,” such as oil in sacrifice (Lev. 2:1), water for washing purposes (2 Kings 3:11), and pottage for eating (2 Kings 4:41). This verb is used to express the idea of “pouring out” or “casting” molten metals (Exod. 25:12 ; 26:37 ; 1 Kings 7:46). The idea of “pouring upon or infusing” someone is found in Ps. 41:8 : “A wicked thing is poured out upon him” (NASB). The context seems to imply the infusion of a sickness, as interpreted by the JB : “This sickness is fatal that has overtaken him.” *shapak* (8210), “to pour out, pour, shed.” A common Semitic word, this verb is found in both ancient Akkadian and Ugaritic, as well as throughout Hebrew. *Shapak* occurs just over 100 times in the text of the Hebrew Bible. In its first use in the Old Testament, the word is part of the general principle concerning the taking of human life: “Whoso sheddeth man’s blood, by man shall his blood be shed …” (Gen. 9:6). While it is frequently used in this sense of “shedding” or “pouring out” blood, the word is commonly used of the “pouring out” of the contents of a vessel, such as water (Exod. 4:9 ; 1 Sam. 7:6), plaster or dust (Lev. 14:41), and drink offerings to false gods (Isa. 57:6).

In its figurative use, *shapak* indicates the “pouring out” of God’s wrath (Hos. 5:10), of contempt (Job 12:21), of wickedness (Jer. 14:16), and of the Spirit of God (Ezek. 39:29). The psalmist describes his helpless condition in this picturesque phrase: “I am poured out like water” (Ps. 22:14 , KJV ; NEB , “My strength drains away like water”; JB , “I am like water draining away”).

POWER

koach (3581), “strength; power; force; ability.” This Hebrew word is used in biblical, rabbinic, and modern Hebrew with little change in meaning. The root is uncertain in Hebrew, but the verb is found in Arabic (*wakaha* , “batter down,” and *kwch* , “defeat”). *Koach* , which occurs 124 times, is a poetic word as it is used most frequently in the poetic and prophetical literature.

The basic meaning of *koach* is an ability to do something. Samson’s “strength” lay in his hair (Judg. 16:5

), and we must keep in mind that his “strength” had been demonstrated against the Philistines. Nations and kings exert their “powers” (Josh. 17:17 ; Dan. 8:24). It is even possible to say that a field has *koach* , as it does or does not have vital “powers” to produce and harvest: “When thou tillest the ground, it shall not henceforth yield unto thee her strength [i.e., crops] …” (Gen. 4:12 —the first occurrence). In the Old Testament it is recognized that by eating one gains “strength” (1 Sam. 28:22), whereas one loses one’s “abilities” in fasting (1 Sam. 28:20); “And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God” (1 Kings 19:8).

The above definition of *koach* fits well in the description of Daniel and his friends: “Children in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability [*koach*] in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans” (Dan. 1:4). The “ability” is here not physical but mental. They were talented in having the intellectual acumen of learning the skills of the Babylonians and thus training for being counselors to the king. The internal fortitude was best demonstrated by the difficulties and frustrations of life. A strong man withstood hard times. The proverb bears out this important teaching: “If thou faint in the day of adversity, thy strength is small” (Prov. 24:10).

A special sense of *koach* is the meaning “property.” The results of native “abilities,” the development of special gifts, and the manifestation of one’s “strength” led often to prosperity and riches. Those who returned from the Exile gave willingly out of their riches (*koach*) to the building fund of the temple (Ezra 2:69). A proverb warns against adultery, because one’s “strength,” or one’s wealth, may be taken by others: “Lest strangers be filled with thy wealth [*koach*]; and thy labors be in the house of a stranger” (Prov. 5:10).

In the Old Testament, God had demonstrated His “strength” to Israel. The language of God’s “strength” is highly metaphorical. God’s right hand gloriously manifests His “power” (Exod. 15:6). His voice is loud: “The voice

of the Lord is powerful; the voice of the Lord is full of majesty” (Ps. 29:4). In His “power,” He delivered Israel from Egypt (Exod. 32:11) and brought them through the Red Sea (Exod. 15:6 ; cf. Num. 14:13). Even as He advances the rights of the poor and needy (Isa. 50:2), He brought the Israelites as a needy people into the Promised Land with His “power”: “He hath showed his people the power of his works, that he may give them the heritage of the heathen” (Ps. 111:6). He delights in helping

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His people; however, the Lord does not tolerate self-sufficiency on man's part. Isaiah rebuked the king of Assyria for his arrogance in claiming to have been successful in his conquests (10:12-14), and he remarked that the axe (Assyria) should not boast over the one who chops (God) with it (v. 15). Likewise God had warned His people against pride in taking the land of Canaan: "And thou say in thine heart, My power [*koach*] and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power [*koach*] to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. 8:17-18). The believer must learn to depend upon God and trust in Him: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

The Septuagint gives the following translations: *ischus* ("strength; power; might") and *dunamis* ("power; might; strength; force; ability; capability").

TO PRAISE

A. Verbs.

halal (1984), "to praise, celebrate, glory, sing (praise), boast." The meaning "to praise" is actually the meaning of the intensive form of the Hebrew verb *halal* , which in its simple active form means "to boast." In this latter sense *halal* is found in its cognate forms in ancient Akkadian, of which Babylonian and Assyrian are dialects. The word is found in Ugaritic in the sense of "shouting," and perhaps "jubilation." Found more than 160 times in the Old Testament, *halal* is used for the first time in Gen. 12:15 , where it is noted that because of Sarah's great beauty, the princes of Pharaoh "praised" (KJV , "commended") her to Pharaoh.

While *halal* is often used simply to indicate "praise" of people, including the king (2 Chron. 23:12) or the beauty of Absalom (2 Sam. 14:25), the word is usually used in reference to the "praise" of God. Indeed, not only all living things but all created things, including the sun and moon, are called upon "to

praise" God (Ps. 148:2-5 , 13 ; 150:1). Typically, such "praise" is called for and expressed in the sanctuary, especially in times of special festivals (Isa. 62:9).

The Hebrew name for the Book of Psalms is simply the equivalent for the word "praises" and is a bit more appropriate than "Psalms," which comes from the Greek and has to do with the accompaniment of singing with a stringed instrument of some sort. It is little wonder that the Book of Psalms contains more than half the occurrences of *halal* in its various forms. Psalms 113-118 are traditionally referred to as the "Hallel Psalms," because they have to do with praise to God for deliverance from Egyptian bondage under Moses. Because of this, they are an important part of the traditional Passover service. There is no reason to doubt that these were the hymns sung by Jesus and His disciples on Maundy Thursday when He instituted the Lord's Supper (Matt. 26:30).

The word *halal* is the source of "Hallelujah," a Hebrew expression of "praise" to God which has been taken over into virtually every language of mankind. The Hebrew "Hallelujah" is generally translated "Praise the Lord!" The Hebrew term is more technically translated "Let us praise Yah," the term "Yah" being a shortened form of "Yahweh," the unique Israelite name for God. The term "Yah" is found in the KJV rendering of Ps. 68:4 , reflecting the Hebrew text; however, the Jerusalem Bible (JB) translates it with "Yahweh." Most versions follow the traditional translation "Lord," a practice begun in Judaism before New Testament times when the Hebrew term for "Lord" was substituted for "Yahweh," although it probably means something like "He who causes to be." The Greek approximation of "Hallelujah" is found 4 times in the New Testament in the form "Alleluia" (Rev. 19:1 , 3-4 , 6). Christian hymnody certainly would be greatly impoverished if the term "Hallelujah" were suddenly removed from our language of praise.
yadah (3034), "to give thanks, laud, praise." A common Hebrew word in all its periods, this verb is an important word in the language of worship. *Yadah* is found nearly 120 times in the Hebrew Bible, the first time being in the story of the birth of Judah, Jacob's son who was born to Leah: "And she conceived again and bore a son, and said, This time I will praise the Lord; therefore she

called his name Judah” (Gen. 29:35 , RSV).

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As is to be expected, this word is found most frequently in the Book of Psalms (some 70 times). As an expression of thanks or praise, it is a natural part of ritual or public worship as well as personal praise to God (Ps. 30:9 , 12 ; 35:18). Thanks often are directed to the name of the Lord (Ps. 106:47 ; 122:4).

The variation in translation may be seen in 1 Kings 8:33 : "confess" thy name (KJV , NEB , NASB); acknowledge (RSV); praise (JB , NAB).

B. Nouns.

tehillah (8416), "glory; praise; song of praise; praiseworthy deeds." *Tehillah* occurs 57 times and in all periods of biblical Hebrew.

First, this word denotes a quality or attribute of some person or thing, "glory or praiseworthiness": "He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen" (Deut. 10:21). Israel is God's "glory" when she exists in a divinely exalted and blessed state: "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:7 ; cf. Jer. 13:11).

Second, in some cases *tehillah* represents the words or song by which God is publicly lauded, or by which His "glory" is publicly declared: "My praise [the Messiah is speaking here] shall be of thee in the great congregation …" (Ps. 22:25). Ps. 22:22 is even clearer: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

In a third nuance *tehillah* is a technical-musical term for a song (*shir*) which exalts or praises God: "David's psalm of praise" (heading for Ps. 145 ; v. 1 in the Hebrew). Perhaps Neh. 11:17 refers to a choirmaster or one who conducts such singing of "praises": "And Mattaniah … , the son of Asaph, was the principal to begin the thanksgiving in prayer [who at the beginning was the leader of praise at prayer].…"

Finally, *tehillah* may represent deeds which are worthy of "praise," or deeds for which the doer deserves "praise and glory." This meaning is in the word's first biblical appearance: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises [in praiseworthy deeds], doing wonders [miracles]?" (Exod. 15:11).

Two other related nouns are *mahalal* and *hillulim. Mahalal* occurs once (Prov. 27:21) and denotes the degree of "praise" or its lack. *Hillulim* , which occurs twice, means "festal jubilation" in the fourth year at harvest time (Lev. 19:24 , RSV ; Judg. 9:27 , NASB),
todah (8426), "thanksgiving." This important noun form, found some 30 times in the Old Testament, is used there in the sense of "thanksgiving." The word is preserved in modern Hebrew as the regular word for "thanks." In the Hebrew text *todah* is used to indicate "thanksgiving" in songs of worship (Ps. 26:7 ; 42:4). Sometimes the word is used to refer to the thanksgiving choir or procession (Neh. 12:31 , 38). One of the peace offerings, or "sacrings," was designated the thanksgiving offering (Lev. 7:12).

TO PRAY

A. Verb.

palal (6419), "to pray, intervene, mediate, judge." Found in both biblical and modern Hebrew, this word occurs 84 times in the Hebrew Old Testament. The word is used 4 times in the intensive verbal form; the remaining 80 times are found in the reflexive or reciprocal form, in which the action generally points back to the subject. In the intensive form *palal* expresses the idea of "to mediate, to come between two parties," always between human beings. Thus, "if a man sins against a man, God will mediate for him …" (1 Sam. 2:25 , RSV). "To mediate" requires "making a judgment," as in Ezek. 16:52 : "Thou also, which hast judged thy sisters.…" In the remaining 2 references in which the intensive form is used, *palal* expresses "making a judgment" in Gen. 48:11 and "coming between" in Ps. 106:30 .

The first occurrence of *palal* in the Old Testament is in Gen. 20:7 , where the

reflexive or reciprocal form of the verb expresses the idea of “interceding for, prayer in behalf of”: “… He shall pray for thee.…” Such intercessory praying is frequent in the Old Testament: Moses “prays” for the people’s deliverance from the fiery serpents (Num. 21:7); he “prays” for Aaron (Deut. 9:20); and Samuel “intercedes” continually for Israel (1 Sam. 12:23). Prayer is directed not only toward Yahweh but toward pagan idols

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as well (Isa. 44:17). Sometimes prayer is made to Yahweh that He would act against an enemy: “That which thou hast prayed to me against Sennacherib king of Assyria I have heard” (2 Kings 19:20).

Just why this verb form is used to express the act of praying is not completely clear. Since this verb form points back to the subject, in a reflexive sense, perhaps it emphasizes the part which the person praying has in his prayers. Also, since the verb form can have a reciprocal meaning between subject and object, it may emphasize the fact that prayer is basically communication, which always has to be two-way in order to be real.

B. Noun.

tepillah (8605), “prayer.” This word, which appears 77 times in biblical Hebrew, is the most general Hebrew word for “prayer.” It first appears in 1 Kings 8:28 : “Yet have thou respect unto the prayer of thy servant, and to his supplication.…” In the eschaton God’s house will be a house of “prayer” for all peoples (Isa. 56:7); it will be to this house that all nations will come to worship God. The word can mean both a non-liturgical, non-poetical “prayer” and a liturgical, poetical “prayer.” In the latter special meaning *tepillah* is used as a psalm title in 5 psalms and as the title of Habakkuk’s prayer (Hab. 3:1). In these uses *tepillah* means a prayer set to music and sung in the formal worship service. In Ps. 72:20 the word describes all the psalms or “prayers” of Psalms 1-72 , only one of which is specifically called a “prayer” (17:1).

PRECIOUS

A. Adjective.

yaqar (3368), “precious; rare; excellent; weighty; noble.” Although none of the 35 biblical appearances of this word occurs before First Samuel, they are scattered throughout the rest of the Bible.

First, *yaqar* means “precious” in the sense of being rare and valuable: “And he

took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head" (2 Sam. 12:30). The emphasis is on the nuance "rare" in 1 Sam. 3:1 : "And the word of the Lord was precious in those days; there was no open vision."

Second, the word can focus on the value of a thing: "How excellent is thy loving-kindness, O God!" (Ps. 36:7).

Third, this word means "weighty" or "noble": "A little foolishness is weightier than wisdom and honor" (Eccl. 10:1 , NASB); like dead flies which make perfume stink, so a little foolishness spoils wisdom and honor—it is worth more in a negative sense (cf. Lam. 4:2).

B. Verb.

yaqar (3365), "to be difficult, be valued from, be valued or honored, be precious." This verb, which occurs 11 times in biblical Hebrew, has cognates in Ugaritic, Arabic, and Akkadian. The word means "to be precious" in 1 Sam. 26:21 : "Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day…."

C. Noun.

yeqar (3366), "precious thing; value; price; splendor; honor." This noun, which appears 16 times in biblical Hebrew, is Aramaic in form. The word signifies "value or price" (Zech. 11:13), "splendor" (Esth. 1:4), and "honor" (Esth. 8:16). In Jer. 20:5 the word refers to "precious things": "Moreover I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof…."

TO PREPARE

A. Verb.

kun (3559), "to be established, be readied, be prepared, be certain, be admissible." This verb occurs in nearly every Semitic language (not in biblical

Aramaic). *Kun* appears in the Bible about 220 times and in all periods of Hebrew.

This root used concretely connotes being firmly established, being firmly anchored and being firm. The first meaning is applied to a roof which is “firmly established” on pillars. So Samson said to the lad who

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was leading him: “Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them” (Judg. 16:26). In a similar sense the inhabited earth “is firmly established or anchored”; it is immovable: “… The world also is stablished, that it cannot be moved” (Ps. 93:1). In Ps. 75:3 the image shifts to the earth “firmly established” upon pillars. In Ps. 65:6 the divine establishing of the mountains is synonymous with divine creating. The verb also means “to be firm”: “And you grew up and became tall and arrived at [the age for fine ornaments]; your breasts were formed, and your hair had grown” (Ezek. 16:7 , RSV),

Used abstractly, *kun* can refer to a concept as “established,” or “fixed” so as to be unchanging and unchangeable: “And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass” (Gen. 41:32 —the first occurrence of the word). In somewhat the same sense one can speak of the light of day “being firmly established,” or having fully arrived: “But the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). *Kun* can be used of the “establishing” of one’s descendants, of seeing them prosperous (Job 21:8).

Something can be “fixed” in the sense of “being prepared or completed”: “Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord …” (2 Chron. 8:16).

An “established” thing can be something that is enduring. In 1 Sam. 20:31 Saul tells Jonathan: “For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.” Truthful lips (what they say) “shall be established,” or will endure forever (Prov. 12:19). One’s plans “will endure” (be established) if he commits his works to the Lord (Prov. 16:3).

Kun can also mean “to be established” in the sense of “being ready.” So Josiah told the people “to prepare” themselves for the Passover (2 Chron. 35:4). This same sense appears in Exod. 19:11 “And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon

mount Sinai." A somewhat different nuance appears in Job 18:12 ; Bildad says that wherever godlessness breaks out, there is judgment: "… Destruction shall be ready at his side." That is, calamity is "fixed or prepared" so that it exists potentially even before godlessness breaks out.

Something "fixed" or "established" can "be certain": "Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain …" (Deut. 13:14). In a somewhat different nuance the thing can be trustworthy or true. The psalmist says of the wicked that "there is no faithfulness in their mouth" (Ps. 5:9). A further development of this emphasis is that a matter "may be admissible"—so Moses said to Pharaoh: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God …" (Exod. 8:26).

When one "fixes" an arrow on the bow, he takes aim or "prepares" to shoot his bow (cf. Ps. 7:12).

B. Nouns.

mekonah (4350), "proper place; base." This noun occurs 25 times; it means "proper place" in Ezra 3:3 : "And they set the altar upon his bases.…" The word refers to "bases" in 1 Kings 7:27 .

Two other nouns are related to the verb *kun* . *Makon* , which appears 17 times, means "an established place or site" (Exod. 15:17). *Tekunah* , which makes 3 appearances, means "fixed place" as in Job 23:3 or "fixed matter" as in Ezek. 43:11 : "… Show them the form of the house, and the fashion [*tekunah*] thereof …"

C. Adjective.

ken (3651), "right; veritable; honest." This adjective occurs 24 times in biblical Hebrew. The word implies "honest or righteous" in Gen. 42:11 "We are all one man's sons; we are true men, thy servants are no spies." The word means not "right" in 2 Kings 17:9 .

PRIDE

A. Verb.

ga‹ah (1342), “to be proud, be exalted.” This verb appears 7 times in biblical Hebrew. The word appears in Exod. 15:1 in the sense of “to be exalted”: “I will sing to the Lord, for He is highly exalted [KJV ,

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“he hath triumphed”]; The horse and its rider He has hurled into the sea (NASB).

B. Nouns.

ga‹on (1347), “pride.” This root occurs only in northwest Semitic languages, as in Ugaritic: *gan* , “pride.” This noun is a poetic word, which is found only in poetic books, the proph *ets* (12 times in Isaiah), Moses’ song (Exod. 15:7), and Leviticus (26:19). In rabbinic Hebrew, *ga‹on* signifies a man of great learning. A *ga‹on* was the head of the rabbinic academies of Susa and Pumpedita in Babylonia. Saadiah Gaon was one of the most outstanding.

In a positive sense *ga‹on* , like the verb, signifies “excellence” or “majesty.” God’s “majesty” was expressed in Israel’s deliverance through the Red Sea (Exod. 15:7). Israel as the redeemed people, then, is considered to be an expression of God’s “majesty”: “He shall choose our inheritance for us, the excellency of Jacob whom he loved” (Ps. 47:4). The meaning of *ga‹on* is here close to that of *kabod* , “glory.”

Related to “majesty” is the word *ga‹on* attributed to nature as something mighty, luxuriant, rich, and thick. The poets use the word to refer to the proud waves (Job 38:11) or the thick shrubbery by the Jordan; cf. “If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling [literally, “majesty”] of Jordan?” (Jer. 12:5 ; cf. 49:19; 50:44).

The majority of the uses of *ga‹on* are negative in that they connote human “pride” as an antonym for humility (Prov. 16:18). Proverbs puts *ga‹on* together with arrogance, evil behavior, and perverse speech. In her independence from the Lord, Israel as a majestic nation, having been set apart by a majestic God, had turned aside and claimed its excellence as a prerogative earned by herself. The new attitude of insolence was not tolerated by God: “The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor

the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein" (Amos 6:8).

The Septuagint translations are: *hubris* ("insolence; arrogance") and *huperephania* ("arrogance; haughtiness; pride"). Some other nouns are related to |ga'on. Ge'ahoccurs once to mean "pride" (P rov. 8:13). The noun *ga‹awah* , which is found 19 times, also means "pride": "And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart …" (Isa. 9:9). *Ge‹ut* appears 8 times and refers to "majesty": "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord" (Isa. 26:10).

C. Adjectives.

The adjective *ge‹* , which is thought to be a scribal error for *ge‹eh* , appears only once as "proud" (Isa. 16:6). *Ge‹eh* also means "proud" in its 8 occurrences, once in Isa. 2:12 : "For the day of the Lord of hosts shall be upon every one that is proud and lofty…."

Ga‹ayon , which means "pride," appears once in biblical Hebrew (Ps. 123:4).

PRIEST; PRIESTHOOD

A. Noun.

kohen (3548), "priest." This word is found 741 times in the Old Testament. More than one-third of the references to the "priests" are found in the Pentateuch. Leviticus, which has about 185 references, is called the "manual of the priests."

The term *kohen* was used to refer not only to the Hebrew priesthood but to Egyptian "priests" (Gen. 41:50 ; 46:20 ; 47:26), the Philistine "priests" (1 Sam. 6:2), the "priests" of Dagon (1 Sam. 5:5), "priests" of Baal (2 Kings 10:19), "priests" of Chemosh (Jer. 48:7), and "priests" of the Baalim and Asherim (2 Chron. 34:5).

Joseph married the daughter of the “priest” of On (Gen. 41:45), and she bore him two sons, Ephraim and Manasseh (Gen. 46:20). Joseph did not purchase the land of the “priests” of Egypt, because the

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Egyptian “priests” received regular allotments from Pharaoh (Gen. 47:22).

A “priest” is an authorized minister of deity who officiates at the altar and in other cultic rites. A “priest” performs sacrificial, ritualistic, and mediatorial duties; he represents the people before God. By contrast, a “prophet” is an intermediary between God and the people.

The Jewish priestly office was established by the Lord in the days of Moses. But prior to the institution of the high priesthood and the priestly office, we read of the priesthood of Melchizedek (Gen. 14:18) and of Midianite “priests” (Exod. 2:16 ; 3:1 ; 18:1). In Exod. 19:24 , other “priests” are mentioned: these may have been either Midianite “priests” or “priests” in Israel prior to the official establishment of the Levitical priesthood. No doubt priestly functions were performed in pre-Mosaic times by the head of the family, such as Noah, Abraham, and Job. After the Flood, for example, Noah built an altar to the Lord (Gen. 8:20-21). At Bethel, Mamre, and Moriah, Abraham built altars. In Gen. 22:12-13 , we read that Abraham was willing to offer his son as a sacrifice. Job offered up sacrifices for his sinning children (Job 1:5).

The priesthood constituted one of the central characteristics of Old Testament religion. A passage showing the importance of the priesthood is Num. 16:5-7 : “And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; And put fire therein, and put incense in them before the Lord … the man whom the Lord doth choose, he shall be holy.…”

God established Moses, Aaron, and Aaron’s sons Nadab, Abihu, Eleazar, and Ithamar as “priests” in Israel (Exod. 28:1 , 41 ; 29:9 , 29 - 30). Because Nadab and Abihu were killed when they “offered strange fire before the Lord,” the priesthood was limited to the lines of Eleazar and Ithamar (Lev. 10:1-2 ; Num. 3:4 ; 1 Chron. 24:2).

However, not all individuals born in the family of Aaron could serve as "priest." Certain physical deformities excluded a man from that perfection of holiness which a "priest" should manifest before Yahweh (Lev. 21:17-23). A "priest" who was ceremonially unclean was not permitted to perform his priestly duties. Lev. 21:1-15 gives a list of ceremonial prohibitions that forbade a "priest" from carrying out his duties.

Exod. 29:1-37 and Lev. 8 describe the sevenday consecration ceremony of Aaron and his sons. Both the high priest (*kohen haggadol*) and his sons were washed with water (Exod. 29:4). Then Aaron the high priest dressed in holy garments with a breastplate over his heart, and there was placed on his head a holy crown— the mitre or turban (Exod. 29:5-6). After that, Aaron was anointed with oil on his head (Exod. 29:7 ; cf. Ps. 133:2). Finally, the blood of a sacrificial offering was applied to Aaron and his sons (Exod. 29:20-21). The consecrating bloodmark was placed upon the tip of the right ear, on the thumb of the right hand, and on the great toe of the right foot.

The duties of the priesthood were very clearly defined by the Mosaic law. These duties were assumed on the eighth day of the service of consecration (Lev. 9:1). The Lord told Aaron: "Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve …" (Num. 18:7).

The "priests" were to act as teachers of the Law (Lev. 10:10-11 ; Deut. 33:10 ; 2 Chron. 5:3 ; 17:7-9 ; Ezek. 44:23 ; Mal. 2:6-9), a duty they did not always carry out (Mic. 3:11 ; Mal. 2:8). In certain areas of health and jurisprudence, "priests" served as limited revelators of God's will. For example, it was the duty of the "priest" to discern the existence of leprosy and to perform the rites of cleansing (Lev. 13-14). Priests determined punishments for murder and other civil matters (Deut. 21:5 ; 2 Chron. 19:8-11).

B. Verb.

kahan (3547), "to act as a priest." This verb, which appears 23 times in biblical Hebrew, is derived from the noun *kohen.* The verb appears only in the

intensive stem. One occurrence is in Exod. 28:1 : “And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office.…”

PRINCE

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A. Nouns.

nashiʿ (5387), “prince; chief; leader.” This noun appears 129 times in biblical Hebrew. An early occurrence of *nashiʿ* is in Gen. 23:6 : “Hear us, my lord: thou art a mighty prince among us.…” The books of Numbers and Ezekiel use the word most frequently. Elsewhere it rarely occurs.

Though the origin and meaning of *nashiʿ* are controversial, it is clearly associated with leadership, both Israelite and non-lsraelite. M. Noth proposed the idea that the *nashiʿ* was originally a tribal representative or a “deputy, chief.” Ishmael was promised to give rise to twelve “princes” (Gen. 17:20 ; cf. 25:16); the Midianites had “princes” (Num. 25:18), as well as the Amorites (Josh. 13:21), the peoples of the sea (Ezek. 26:16), Kedar (Ezek. 27:21), Egypt (Ezek. 30:13), and Edom (Ezek. 32:29). Also Israel had her “princes” (“rulers”): “… On the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses” (Exod. 16:22). The “princes” (“leaders”) of Israel did not only participate in the civil leadership; they were also regarded as pillars in Israelite religious life, the upholders of the covenantal way of life: “And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them” (Exod. 34:31 ; cf. Josh. 22:30). Hence, Israel was to obey her “leaders”: “Thou shalt not revile the gods, nor curse the ruler of thy people” (Exod. 22:28).

The Septuagint translation is *arxon* (“ruler; lord; prince; authority; official”), and the KJV has these translations: “prince; captain; chief; ruler.”

Another noun, *neshiʿim* , is related to *neshiʿ*. The word, which is found 4 times, means “clouds”: “Whoso boasteth himself of a false gift is like clouds and wind without rain” (Prov. 25:14 ; cf. Ps. 135:7 ; Jer. 10:13 ; 51:16).

B. Verb.

nashshaʿ (5375), “to lift up, carry.” This verb appears 654 times in the Old

Testament; once in Gen. 44:1 : “Fill the men’s sacks with food, as much as they can carry….”

PROPERTY

A. Noun.

‹*achuzzah* (272), “property; possession.” This word appears 66 times, with most of its appearances being in Genesis-Joshua and Ezekel.

Essentially ‹*achuzzah* is a legal term usually used of land, especially family holdings to be passed down to one’s heirs. In Gen. 17:13 (an early occurrence of the word) Abram is promised the territory of Palestine as a familial or tribal possession until the indiscriminate future. In Gen. 23:20 (cf. vv. 4 , 9) the word bears a similar meaning. The difference appears to be that here no feudal responsibilities were attached to this “possession.” However, the rather small lot belonged to Abraham and his descendants as a burial site: “And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth” (Gen. 23:20).

In Lev. 25:45-46 non-lsraelites could also be inheritable property, but a fellow Israelite could not. The “inheritable property” of the Levites was not fields but the Lord Himself (Ezek. 44:28).

B. Verb.

‹*achaz* (270), “to seize, grasp, hold fast, bolt (a door).” This verb, which occurs 64 times in biblical Hebrew, occurs also in most other Semitic languages. The verb appears in Gen. 25:26 : “… And his hand took hold on Esau’s heel.…” The meaning of “to bolt” (a door) appears in Neh. 7:3 : “… Let them shut and bolt [KJV , “bar”] the doors” (NASB). In 2 Chron. 9:18 , ‹*achaz* means “fastened.”

TO PROPHESY

A. Verb.

naba‹ (5012), “to prophesy.” This word appears in all periods of the Hebrew language. It seems to be related to the ancient Akkadian word *nabu* , which in its passive form means “to be called.” The word is found in the biblical Hebrew text about 115 times. Its first appearance is in 1 Sam. 10:6 , where Saul is told

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were held responsible for what he told them and were admonished to obey him (Deut. 18:19). However, if what the "prophet" said proved to be wrong, he was to be killed (Deut. 18:20). Immediately, this constitutes a promise and definition of the long succession of Israel's prophets. Ultimately, it is a promise of the Great Prophet, Jesus Christ (cf. Acts 3:22-23). The "prophet" or dreamer of dreams might perform miracles to demonstrate that he was God's man, but the people were to look to the message rather than the miracle before they heeded his message (Deut. 13:1-5).

In the plural *nabiʿ* is used of some who do not function as God's mouthpieces. In the time of Samuel there were men who followed him. They went about praising God (frequently with song) and trying to stir the people to return to God (1 Sam. 10:5 , 10 ; 19:20). Followers of Elijah and Elisha formed into groups to assist and/or to learn from these masters. They were called sons of the prophets (1 Kings 20:35). Used in this sense, the word *nabiʿ* means a companion and/or follower of a prophet.

The word is also used of "heathen prophets": "Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table" (1 Kings 18:19).

This word has a feminine form, "prophetess" (*nebiʿah*), which appears 6 times. In Exod. 15:20 Miriam is called a "prophetess." Isaiah's wife, too, is called a "prophetess" (Isa. 8:3). This usage may be related to the meaning "a companion and/or follower of a prophet."

TO PROSPER

tsaleach (6743), "to succeed, prosper." This word is found in both ancient and modern Hebrew. Occurring some 65 times in the text of the Hebrew Old Testament, the word is first found in Gen. 24:21 : "… whether the Lord had made his journey prosperous [literally, "to prosper"] or not." This word generally expresses the idea of a successful venture, as contrasted with failure.

The source of such success is God: "… as long as he sought the Lord, God made him to prosper" (2 Chron. 26:5). In spite of that, the circumstances of life often raise the question, "Wherefore doth the way of the wicked prosper?" (Jer. 12:1
).

Tsaleach is sometimes used in such a way as to indicate "victory": "In your majesty ride forth victoriously" (Ps. 45:4 , RSV ; the KJV rendering, "ride prosperously," is not nearly so appropriate).

TO PROVOKE (ANGER)

ka‹as (3707), "to provoke, vex, make angry." This word is common throughout the history of Hebrew and is used in modern Hebrew in the sense of "to be angry, to rage." It occurs some 55 times in the Hebrew Old Testament.

A word that is characteristic of the Book of Deuteronomy, it seems fitting that *ka›as* is found for the first time in the Old Testament in that book: "… To provoke him to anger" (Deut. 4:25). The word is characteristic also of the books of Jeremiah and Kings. A review of the uses of this verb shows that around 80 percent of them involve Yahweh's "being provoked to anger" by Israel's sin, especially its worship of other gods. One such example is in 2 Kings 23:19 : "And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away.…"

TO PURSUE

radap (7291), "to pursue, follow after, pass away, persecute." This verb also appears in Coptic, Syriac, Mandaean, Arabic, and postbiblical Aramaic. It appears in the Bible about 135 times and in all periods.

The basic meaning of this verb is "to pursue after" an enemy with the intent of overtaking and defeating him. In most of its occurrences *radap* is a military term. It first occurs in Gen. 14:14 , where it is reported that Abram mustered

his *men* (318), men) and “pursued them [men who took his brother] unto Dan.” A nuance of this verb is “to pursue” a defeated enemy with the intent of killing him: “And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus” (Gen. 14:15). The one pursued is not always a hostile force—so Laban “took his brethren [army] with him, and pursued after him [Jacob] seven days’ journey; and they overtook him in the

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Many passages use *ʿayil* as a figure of despots or mighty men: “Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them …” (Exod. 15:15). The king of Babylon deported Judah’s kings, princes, and the “mighty of the land” (Ezek. 17:13). In the first instance the word represents chiefs in the sense of head political figures, whereas in the second use it appears to signify lesser figures. An even more powerful figure is in view in Ezek. 31:11 , where *ʿayil* represents a central, powerful, earthly figure who will ruthlessly destroy Assyria: “I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.”
yobel (3104), “ram; ram’s horn; jubilee year.” Cognates of this word appear in late Aramaic, Phoenician, and Arabic. The 27 biblical appearances of the noun all occur before the Book of Judges.

First, this word means “ram’s horn”: “When the ram’s horn [v, “trumpet”] sounds a long blast, they shall come up to the mountain” (Exod. 19:13 —the first occurrence). In Josh. 6:5 the word is preceded by the Hebrew word for “horn,” which is modified by *yobel* , “horn of a ram.”

Second, this word signifies “jubilee year.” The law concerning this institution is recorded in Lev. 25:8-15 ; 27:16-25 . In the fiftieth year on the Day of Atonement jubilee was to be declared. All land was to return to the individual or family to whom it had originally belonged by inheritance, even if he (or she) were in bondservice. When land was valued in anticipation of selling it or devoting it to God, it was to be valued in terms of anticipated productivity prior to the year of jubilee. Between jubilees land might be redeemed for its productivity value. City property, however, must be redeemed within a year of its sale or loss. Levitical property was not subject to these rules. Israelites who fell into bondage were to be released in the jubilee year, or redeemed in the interim period.

TO REBEL

A. Verb.

marah (4784), “to rebel, be contentious.” The meaning of “being rebellious” is limited to the Hebrew language, as the meaning of this verb in other Semitic languages differs: “to make angry” (Aramaic), “to contend with” (Syriac), and “to dispute with” (Arabic). *Marah* occurs some 50 times in the Old Testament, and its usage is scattered throughout the Old Testament (historical, prophetic, poetic, and legal literature). Some personal names are partly composed of the verb: *Meraiah* (“stubborn headed”; Neh. 12:12) and *Miriam* (“stubborn headed,” if actually derived from the verb).

Marah signifies an opposition to someone motivated by pride: “If a man have a stubborn [*carar*] and rebellious [*marah*] son, which will not obey the voice of his father …” (Deut. 21:18). The sense comes out more clearly in Isa. 3:8 (NASB): “For Jerusalem has stumbled, and Judah has fallen, Because their speech and their actions are against the Lord, To rebel against His glorious presence.”

More particularly, the word generally connotes a rebellious attitude against God. Several prepositions are used to indicate the object of rebellion (*›im, et* , generally translated as “against”): “… Ye have been rebellious against [*›im*] the Lord” (Deut. 9:7); “… She hath been rebellious against [*et*] me …” (Jer. 4:17).

The primary meaning of *marah* is “to disobey.” Several passages attest to this: “… Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee” (1 Kings 13:21); cf. 1 Kings 13:26 : “It is the man of God, who was disobedient unto the word of the Lord.…”

The Old Testament sometimes specifically states that someone “rebelled” against the Lord; at other times it may refer to a rebelling against the word of the Lord (Ps. 105:28 ; 107:11), or against the mouth of God (KJV , “word”; NIV , “command”; cf. Num. 20:24 ; Deut. 1:26 , 43 ; 9:23 ; 1 Sam. 12:14-15). The intent of the Hebrew is to signify the act of defying the command of God: “The Lord is righteous; for I have rebelled against his commandment …” (Lam. 1:18).

The verb *marah* is at times strengthened by a form of the verb *carar* (“to be stubborn”): "[They] might not be as their fathers, a stubborn [*carar*] and rebellious [*marah*] generation; a generation that set not their heart aright …” (Ps. 78:8 ; cf. Deut. 21:18 , 20 ; Jer. 5:23).

An individual (Deut. 21:18 , 20), a nation (Num. 20:24), and a city (Zeph. 3:1) may be described as

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"being rebellious." Zephaniah gave a vivid image of the nature of the rebellious spirit: "Woe to her that is rebellious and defiled, the oppressing city! She listens to no voice, she accepts no correction. She does not trust in the Lord, she does not draw near to her God" (Zeph. 3:1-2 , RSV).

The Septuagint translates *marah* by *parepikraino* ("make bitter; make angry; provoke; be rebellious") and by *atheteo* ("to reject; not to recognize"). The English versions give the meanings "rebel; provoke" (KJV , RSV , NIV).

B. Nouns.

meri (4805), "rebellion." This word occurs infrequently: "For I know thy rebellion, and thy stiff neck …" (Deut. 31:27 ; cf. Prov. 17:11).

The noun *meratayim* means "double rebellion." This reference to Babylon (Jer. 50:21) is generally not translated (KJV , RSV , and NIV , "Merathaim").

C. Adjective.

meri (4805), "rebellious." This word occurs 23 times, mainly in Ezekiel. The word modifies "house" (referring to Israel) in Ezek. 2:8 : "… Be not thou rebellious like that rebellious house.…"

TO RECKON

A. Verb.

yachas (3187), "to reckon (according to race or family)." In Aramaic, *yachas* appears in the Targumim for the Hebrew *mishpachah* ("family") and *toledot* ("genealogy or generations"). This word occurs about 20 times in the Old Testament.

In 1 Chron. 5:17 *yachas* means "reckoned by genealogies": "All these were reckoned by genealogies in the days of Jothan King of Judah …" (cf. 1 Chron.

7:5). A similar use is found in Ezra 2:62 : “These sought their register among those that were reckoned by genealogy, but they were not found …” (NASB , “searched among their ancestral registration”).

The Septuagint renders *yachas* variously: *ogdoekonta* (“genealogy … to be reckoned”); *arithmos* (“member of them; father their genealogy”); *paratoxin* (“member throughout the genealogy”); *sunodias* (“reckoned by genealogy”).

B. Noun.

yachas (3188), “genealogy.” This word appears in the infinitive form as a noun to indicate a register or table of genealogy: “And the number throughout the genealogy of them that were apt to the war, and to battle was twenty and six thousand men” (1 Chron. 7:40 ; cf. 2 Chron. 31:18). Another rendering concerning the acts of Rehoboam, recorded in the histories of Shemaiah (2 Chron. 12:15), meant that the particulars were related in a genealogical table.

TO RECOMPENSE, REWARD

shalam (7999), “to recompense, reward, be whole, be complete, sound.” A common Semitic term, this verb is found in ancient Akkadian and Ugaritic and in all periods of Hebrew. The root is familiar to most people in the word *shalom* , which is the common Jewish greeting. The verb *shalam* occurs just over 100 times in the Hebrew Bible.

In its first occurrence in the Old Testament, the word has the sense of “repaying” or “restoring”: “Why have you returned evil for good?” (Gen. 44:4 , RSV). Sometimes it means “to complete or finish”—for example, completing the temple (1 Kings 9:25). In Lev. 24:18 , *shalam* describes compensation for injury: “And he that killeth a beast shall make it good [life for life].”

Perhaps it should be noted that the Arabic terms *Muslim* and *Islam* are derived from the Arabic cognate to *shalam* and imply “submission to Allah.”

TO REDEEM

A. Verbs.

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The noun related to *padah* is *pedut.* It occurs about 5 times and means “ransom or redemption”: “He sent redemption unto his people: he hath commanded his covenant for ever …” (Ps. 111:9).

TO REIGN

malak (4427), “to reign, be king (or queen).” This root appears in most Semitic languages, although it means “advice” and “counsel” in Akkadian (and biblical Aramaic) and “own” exclusively in Ethiopic (and old South Arabic). In the Northwest Semitic dialects the root has a common meaning. The verbal form occurs in every period of Hebrew and about 350 times in the Bible.

Basically the word means to fill the functions of ruler over someone. To hold such a position was to function as the commander-in-chief of the army, the chief executive of the group, and to be an important, if not central, religious figure. The king was the head of his people and, therefore, in battle were the king to be killed, his army would disperse until a new king could be chosen. The first appearance of *malak* is in Gen. 36:31 : “And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.” The king “reigned” as the earthly representative of the god (or God) who was recognized as the real king. Thus, he was considered to be god’s (God’s) son. This same idea recurs in Israel (Ps. 2:6). In Israel, too, God was the King: “The Lord shall reign for ever and ever” (Exod. 15:18). That the word can also be used of what a queen does when she “reigns” proves that it refers to the function of anyone in the office of king: “And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land” (2 Kings 11:3).

Malak can also be used of the idea “to become king”—someone was made, or made himself, a king: “And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead” (Gen. 36:33). This verb can be used of the assumption of a kingly reign, or of “beginning to reign”: “Saul reigned one year; and when he had reigned two years over Israel …” (1 Sam. 13:1 ; cf. Prov. 30:22).

Finally, the verb is used of receiving the title of queen (or king) whether or not one receives any political or military power. So it was said: “And let the maiden which pleaseth the king be queen instead of Vashti” (Esth. 2:4).

TO REJOICE

A. Verb.

samach (8055), “to rejoice, be joyful.” This verb also occurs in Ugaritic (where its radicals are *shh-m-h* and perhaps in AramaicSyriac. It appears in all periods of Hebrew and about 155 times in the Bible.

Samach usually refers to a spontaneous emotion or extreme happiness which is expressed in some visible and/or external manner. It does not normally represent an abiding state of wellbeing or feeling. This emotion arises at festivals, circumcision feasts, wedding feasts, harvest feasts, the overthrow of one’s enemies, and other such events. The men of Jabesh broke out joyously when they were told that they would be delivered from the Philistines (1 Sam. 11:9).

The emotion expressed in the verb *samach* usually finds a visible expression. In Jer. 50:11 the Babylonians are denounced as being glad and “jubilant” over the pillage of Israel. Their emotion is expressed externally by their skipping about like a threshing heifer and neighing like stallions. The emotion represented in the verb (and concretized in the noun *simchah*) is sometimes accompanied by dancing, singing, and playing musical instruments. This was the sense when David was heralded by the women of Jerusalem as he returned victorious over the Philistines (1 Sam. 18:6). This emotion is usually described as the product of some external situation, circumstance, or experience, such as found in the first biblical appearance of *samach:* God told Moses that Aaron was coming to meet him and “when he seeth thee, he will be glad in his heart” (Exod. 4:14). This passage speaks of inner feeling which is visibly expressed. When Aaron saw Moses, he was overcome with joy and kissed him (v. 27).

Therefore, the verb *samach* suggests three elements: (1) a spontaneous,

unsustained feeling of jubilance, (2) a feeling so strong that it finds expression in some external act, and (3) a feeling prompted by some external and unsustained stimulus.

This verb is used intransitively signifying that the action is focused on the subject (cf. 1 Sam. 11:9). God is sometimes the subject, the one who “rejoices and is jubilant”: “The glory of the Lord shall endure

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for ever: the Lord shall rejoice in his works" (Ps. 104:31). The godly are to "be glad in the Lord, and rejoice … and shout for joy …" (Ps. 32:11). *Samach* can also mean "to be joyful or glad." In the place the Lord chooses, Israel is "to be joyful" in all in which the Lord blesses them (Deut. 12:7). Used thus the verb describes a state into which one places himself under given circumstances. It has a further and technical sense describing all that one does in making a feast before God: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (Lev. 23:40).

In a few cases the verb describes an ongoing state. In 1 Kings 4:20 the reign of Solomon is summarized as follows: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry."

B. Noun.

simchah (8057), "joy." This noun, which also occurs in Ugaritic, is found 94 times in biblical Hebrew. *Simchah* is both a technical term for the external expression of "joy" (Gen. 31:27 —the first biblical occurrence; cf. 1 Sam. 18:6 ; Jer. 50:11) and (usually) a representation of the abstract feeling or concept "joy" (Deut. 28:47). In another technical use this noun signifies the entire activity of making a feast before God: "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth [literally, "to make a great rejoicing"] …" (Neh. 8:12).

The noun catches the concrete coloring of the verb, as in Isa. 55:12 : "For ye shall go out with joy … : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

C. Adjective.

sameach (8056), "joyful; glad." This adjective occurs 21 times in the Old Testament. The first biblical occurrence is in Deut. 16:15 : "Seven days shalt

thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee … therefore thou shalt surely rejoice."

TO REMAIN

lun (3885), "to remain, lodge, spend the night, abide." Found also in ancient Ugaritic, this word continues in use from biblical Hebrew until now. The modern Hebrew term for "hotel" is derived from this term. *Lun* is used approximately 60 times in the Hebrew Old Testament. Its first occurrence is in Gen. 19:2 , where it is used twice: "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night.… And they said, Nay; but we will abide in the street all night."

While it is usually used concerning human beings spending the night, *lun* is sometimes used of animals, such as the wild ox (Job 39:9 , NASB ; KJV , "unicorn"), the pelican and the hedgehog (Zeph. 2:14 , NASB ; KJV , "the cormorant and the bittern"). The word does not necessarily mean sleeping through the night, but may be used to indicate being located in one place for the night: "Thou shalt not … [let] the fat of my sacrifice remain until the morning [literally, "pass the night until morning"] (Exod. 23:18). In a similar way, the figurative use of the word often has the connotation of "abiding, remaining": "… Mine error remaineth [NASB , "lodges"] with myself" (Job 19:4); "… Righteousness lodged in it …" (Isa. 1:21); "His soul shall dwell at ease …" (Ps. 25:13); "… [He] shall abide satisfied …" (Prov. 19:23).

REMAINDER; REMNANT

A. Nouns.

yeter (3499), "remainder; remnant." *Yeter* appears 94 times in the Hebrew Old Testament. The word occurs mainly (about 45 times) in the historical books in the stereotype phrase "the rest of the acts," as in "And the rest of the acts of Solomon [the events of Solomon's reign], and all that he did, and his wisdom, are they not written in the Book of the Acts of Solomon?" (1 Kings 11:41). In these verses, *yeter* is used to refer to those events which have not

been included in the works of the biblical historiographers.

The more general meaning of *yeter* is “whatever remains”: the prey (Num. 31:32); the giants (Deut.

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3:11); the kingdom (Josh. 13:27); and the people (Judg. 7:6). A good illustration is found in Joel's teaching on the locusts: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel 1:4
).

The prophets used *she‹erit* as a technical term for "the remnant of Israel." They predicted that after the Exile a "remnant" of God-fearing people would return to the land (cf. Hag. 2:2-3). Few prophets (Micah; Zeph. 2:9) employ *yeter* for this purpose: "Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant [*yeter*] of his brethren shall return unto the children of Israel" (Mic. 5:3).

The Septuagint translations are: *loipos* ("remaining; rest; remainder") and *kataloipos* ("what is left; remaining").

Several other nouns which appear infrequently are related to *yeter. Yoter* ("advantage; excess; over,") can be found in Eccl. 6:8 : "For what advantage does the wise man have over the fool?" (NASB). *Yitrah* means "abundance" or "riches" and occurs only in Jer. 48:36 . *Yitron* can refer to "advantage, gain, profit," and this word appears only in Ecclesiastes (cf. Eccl. 1:3 ; 2:11). *Yoteret* , "appendage of the liver," occurs about 10 times (cf. Exod. 29:13 , 22 ; Lev. 3:4 , 10 , 15). *Motar* , which means "abundance, superiority, profit," is found in Prov. 14:23 . *See also* REMNANT .

B. Verb.

yatar (3498), "to be superfluous." This verb is related to other Semitic languages, where the root *yatar/watar* signifies the state of abundance (Ugaritic, Phoenician, Arabic). In Hebrew many forms are derived from the verb *yatar.* The word occurs about 107 times, once in Dan. 10:13 : "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with

the kings of Persia."

TO REMEMBER

A. Verb.

zakar (2142), "to remember, think of, mention." This root is found in Assyrian, Aramaic, Arabic, and Ethiopic. The group of words (the verb and the three nouns derived from it) is found throughout the Old Testament. The first occurrence of *zakar* is in Gen. 8:1 with God as the subject: "God remembered Noah … : and God made a wind to pass over the earth, and the waters assuaged." In Gen. 9:15 God said to Noah: "And I will remember my covenant … ; and the waters shall no more become a flood to destroy all flesh." As in these two cases (cf. Gen. 6:18), "remember" is used of God in respect to His covenant promises and is followed by an action to fulfill His covenant. God delivered Lot from Sodom because of His covenant with Abraham to bless all the nations through him (Gen. 18:17-33): "God remembered Abraham, and brought Lot out of the catastrophe …" (Gen. 19:29 , NIV). This marks the history of Israel at every major point: "And I have also heard the groaning of the children of Israel, … and I have remembered my covenant.… and I will bring you out from under the burdens of the Egyptians …" (Exod. 6:5-6). The promise "to remember" was repeated in the covenant at Sinai (Lev. 26:40-45), God's remembrance was sung in the Psalms (98:3 ; 105:8 , 42 ; 106:45), and the promise was repeated by the prophets in regard to restoration from captivity (Ezek. 16:60). The new covenant promise is: "… I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

Because of this God's people pray, as Moses: "Turn from thy fierce wrath.… Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest …" (Exod. 32:12-13); or Nehemiah: "Remember … the word that thou commandedst thy servant Moses …" (Neh. 1:8 , quoting Lev. 26:33); or the psalmist: "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me …" (Ps. 25:7); or Jeremiah: "… Remember, break not thy covenant with us" (Jer. 14:21).

Men also “remember.” Joseph said to Pharaoh’s butler: “But think on me … , and make mention of me unto Pharaoh …” (Gen. 40:14 ; NIV , “remember … and mention”). Again, “to remember” means more than “to recall”; it means “to retain in thought” so as to tell someone who can take action (cf. Ps. 20:7). *Zakar* may have more specific connotations in certain circumstances: “Hear ye this, O house of Jacob, …

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which swear by the name of the Lord, … and make mention of the God of Israel …" (Isa. 48:1). The

NASB and the NIV translate the last clause "and invoke the God of Israel"; and the RSV has "confess." All point to the mention of God's name in worship. David appointed "Levites as ministers before the ark of the Lord, to invoke … the Lord …" (1 Chron. 16:4 , RSV ; NASB , "to celebrate"; NIV , "to make petition").

The covenant commanded Israel to "remember this day, in which ye came out from Egypt …" (Exod. 13:3); to "remember the sabbath day …" (Exod. 20:8); to "remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand …" (Deut. 5:15 and often); and to "remember his marvelous works …" (Ps. 105:5 ; cf. 1 Chron. 16:15). But "the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies …" (Judg. 8:34 ; cf. Ps. 78:42).

B. Nouns.

zeker (2143), or *zeker* (2143), "remembrance; memorial." Of His covenant name, *YHWH* ("Lord"), God said: "… This is my memorial unto all generations" (Exod. 3:15 ; cf. Ps. 30:4 ; 135:13). The name would recall His acts of covenant fulfillment. Moses was told to write an account of the war with Amalek "for a memorial [*zikkaron*] in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance [*zeker* or *zeker*] of Amalek from under heaven" (Exod. 17:14).

The noun *zikkaron* has similar meanings. God gave the bronze plates covering the altar (Num. 16:40) and the heap of stones at the Jordan (Josh. 4:7 , 20-24) as perpetual "memorials" for the sons of Israel. The names of the twelve tribes of Israel were engraved on two stones that were attached to the ephod as "stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord …" (Exod. 28:12 ; cf. v. 29). When Israel went into

battle, and when they offered sacrifice, they were to blow trumpets “that they may be to you for a memorial before your God” (Num. 10:9-10).

The noun *‹azkarah* means “memorial offering” and it occurs primarily in Leviticus. “Memorials” were directed toward God. A “memorial” portion of each meal offering was burnt on the altar (Lev. 2:2 , 9 , 16), in other words a small portion in place of the whole amount.

The Septuagint translates these words by several derivatives from one root, *mimnesko* , by which the idea comes into the New Testament. Zechariah praised the Lord God that He had “raised up a horn of salvation for us in the house of his servant David … and to remember his holy covenant …” (Luke 1:69-73
). Our need for a reminder is met in “This do in remembrance of me” (1 Cor. 11:24-25).

REMNANT

A. Nouns.

she‹erit (7611), “rest; remnant; residue.” The idea of the “remnant” plays a prominent part in the divine economy of salvation throughout the Old Testament. The “remnant” concept is applied especially to the Israelites who survived such calamities as war, pestilence, and famine—people whom the Lord in His mercy spared to be His chosen people: “For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this” (2 Kings 19:31 ; cf. Ezra 9:14).

The Israelites repeatedly suffered major catastrophes that brought them to the brink of extinction. So they often prayed as in Jer. 42:2 : “Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:).”

Isaiah used the word *she‹erit* 5 times to denote those who would be left after

the Assyrian invasions: “For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this” (Isa. 37:32).

Micah also announced the regathering of the Jewish people after the Exile. Thus Micah prophesied: “I will surely assemble them together, O Jacob, all of thee; I will surely gather the remnant of Israel …” (2:12). In Mic. 4:7 he predicted: “And I will make her that halted a remnant and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.” In 5:7-8 and 7:18 , Micah announces a similar idea.

Jeremiah discussed the plight of the Jews who fled to Egypt after Jerusalem’s capture by

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Nebuchadnezzar: “Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the King of Babylon had left a remnant of Judah.… Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly saying, Let me go, I pray thee, and I will slay Ishmael … wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?” (Jer. 40:11 , 15).

Zephaniah, a seventh-century prophet, identified the “remnant” with the poor and humble (2:3 , 7 ; 3:12-13). Zechariah announced that a “remnant” would be present at the time of the coming of the Messiah’s kingdom (12:10-13:1 ; 13:8-9).
she‹ar (7605), “rest; remnant; residue.” Isaiah describes the “remnant” of Israel: “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth” (Isa. 10:20). Notice that a twofold theme emerges from most prophetic passages concerning the “remnant”: (1) A “remnant” will survive when the people are subjected to punishment, and (2) the fact that a “remnant” does survive and does remain contains a note of hope for the future. Isa. 10:21 announces: “The remnant shall return, even the remnant of Jacob, unto the mighty God.” In Isa. 11:11 , the prophet proclaims: “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his peoplewhich shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” *See also* REMAINDER .

B. Verb.

sha‹ar (7604), “to remain, be left over.” This verb and its noun derivatives occur about 220 times in the Old Testament.

Noah and his family were a “remnant” delivered by the Flood: “… And Noah only remained alive, and they that were with him in the ark” (Gen. 7:23). In

the days of Elijah, when God's chosen people in the northern kingdom had fallen into apostasy, the Lord announced: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal …" (1 Kings 19:18).

In the pre-exilic period, this remnant idea is stressed by Isaiah. Isaiah tells of the judgment on the earth from which a remnant will "remain": "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isa. 24:6). Isa. 4:3 refers to a "remnant" which shares holiness: "And it shall come to pass, that he that is left [*sha‹ar*], and he that remaineth in Jerusalem, shall be called holy…."

In the writing prophets, the idea of the "remnant" acquired a growing significance. Yet the idea may be found as early as the Pentateuch. The idea of "those being left" or "having escaped," especially a portion of the Israelite people, may be traced back to Deut. 4:27 : "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (cf. Deut. 28:62). In these passages, Moses warns that if Israel failed to live up to the stipulations of the Mosaic covenant, the Lord would scatter them among the nations, and then He would regather a "remnant."

In Neh. 1:2-3 , the condition of the "remnant" of Israel is described: "… And I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach…."

TO REMOVE, DEPART

A. Verb.

nasha‹ (5375), "to remove, depart, carry away." This verb occurs in all Semitic languages including biblical Aramaic and in all periods of Hebrew. The Bible attests this Hebrew word about 650 times.

The meaning “to lift up” or “to bear” is seen, for example, in Gen. 7:17 (the first occurrence of this word), where it is reported that the waters “lifted up” the ark. A special use of this emphasis occurs in Job 6:2 , where Job prays that his trouble be laid (“lifted up”) in the balances because he believes his trouble far outweighs his sin. Then there is the sense “to bear up” or “to support,” as a loaded donkey “bears up” his load (Gen. 45:23). Then, too, *nasha*ʿ can be used of bearing something away—David and his men “took away” the abandoned Philistine idols; they lifted them up, bore them, and carried them away (2 Sam. 5:21 ,

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RSV). This same nuance is applied to marriage, or taking a wife (Ruth 1:4). The same expression means to steal (or plunder) a wife (Judg. 21:23). The phrase “lift up … heads” sometimes means “to take a census” (

KJV , “to number”)—the Lord told Moses to “lift up” the heads of the sons of Israel (Exod. 30:12). This latest phrase may well be an evidence of direct influence from the Akkadian language.

Often *nasa‹* is used as a part of a gesture— for example, “to lift up” one’s hand. This gesture can be hostile (2 Sam. 20:21), a part of taking an oath (Exod. 6:8), something done while praying (Ps. 28:9) and signaling (Isa. 49:22). “To lift up the head” can mean to be or declare independence in power and control (Judg. 8:28). The same phrase can be used of being free (2 Kings 25:27 ; cf. Gen. 40:13), while losing one’s head can mean dying (cf. Gen. 40:19). To “lift one’s face” means to be able to look someone straight in the eye, to have a clear conscience toward someone or with reference to something (2 Sam. 2:22
), or to anticipate that things will go well (Job 22:26). God says He will “accept” Lot’s request; He reassures Lot that things will go the way he wants them to (Gen. 19:21). This phrase can mean “to be well disposed toward” or “to respect” (2 Kings 3:14), and “to be biased in favor of” (Job 13:8). God’s “raising His face on one” means that He will show one His favor (Num. 6:26). To raise one’s eyes is to see (Gen. 13:10) and to lust for someone (Gen. 39:7).

Nasa‹ can also be used with words for sounds and verbal communication. “To lift” one’s voice often means to wail (Gen. 21:16). It can also mean to call out loudly (Judg. 9:7), to speak (a proverb; Num. 23:7
), to declare (an oracle; 2 Kings 9:25), to slander (Ps. 15:3), to carry (a false rumor; Exod. 23:1), and to speak a name (Exod. 20:7).

This verb can be used with “soul,” in the sense “to lift up” one’s soul. This means “to hand oneself over to” or “to be dependent on” something—the poor

man “lifts up his soul” to his wages (Deut. 24:15).

Sometimes *nasa‹* means “to support”— Gen. 13:6 says the land could not support, or provide enough sustenance for, Abraham’s and Lot’s parties.

The Bible speaks of bearing sin and iniquity in Exod. 28:38 , where it is said that Aaron “may bear the iniquity of the holy things”; the sin of the holy things will be on Aaron, who is “holy to the Lord” (v. 36). In Gen. 18:24 Abraham pleads with God to spare Sodom and Gomorrah and to bear away the sin of the place.

B. Nouns.

nasi‹ (5387), "(elected) chief.” This noun appears 130 times, and it refers to one lifted up publicly: “… Twelve princes shall he beget, and I will make him a great nation” (Gen. 17:20 ; cf. Num. 1:44).

Several other related nouns occur less frequently. *Massa‹* appears 45 times as “load” or “bearing” (Num. 11:11) and 21 times as “utterance” (2 Kings 9:25). *Mas‹et* , which occurs 16 times, refers to the “action of lifting up” (cf. Ps. 141:2) and to “something lifted up” (Gen. 43:34). *Se‹et* occurs 14 times, with 2 senses: (1) a “lifting up,” such as an “uprising” (Job 41:25), and “dignity” (Gen. 49:3); and (2) something that is “lifted up,” such as a swelling or blotch (Lev. 13:2). *Nesi‹im* occurs 4 times with the meaning “damp, fog, hovering clouds” (Jer. 10:13). Both *massa‹ah* (Isa. 30:27) and *si‹* (Job 20:6) occur only once.

TO REND, TEAR

qara› (7167), “to rend, tear, tear away.” This word is common to both ancient and modern Hebrew. Used some 63 times in the Hebrew Old Testament, it is found for the first time in Gen. 37:29 : “… He rent his clothes.” In the expression, “to tear one’s clothes,” *qara›* is used 39 times. Usually such “rending” of clothes is an expression of grief (Gen. 37:34 ; 44:13 ; 2 Sam. 13:19).

Sometimes the word is used in a symbolic act, such as Ahijah's "tearing" a new garment into twelve pieces and sending them to the twelve tribes as a symbol of coming division (1 Kings 11:30). Samuel used *qara›* figuratively when he said to Saul: "The Lord hath rent the kingdom of Israel from thee this day …" (1 Sam. 15:28). Wild animals "rend" or "tear" their prey (Hos. 13:8).

TO REPENT

nacham (5162), "to repent, comfort." *Nacham* apparently means "to repent" about 40 times and "to comfort" about 65 times in the Old Testament. Scholars assert several views in trying to ascertain the

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meaning of *nacham* by connecting the word to a change of the heart or disposition, a change of mind, a change of purpose, or an emphasis upon the change of one's conduct.

Most uses of the term in the Old Testament are connected with God's repentance: "… It repented the Lord that he had made man …" (Gen. 6:6); "And the Lord repented [NASB , "changed his mind"] of the evil which he thought to do unto his people" (Exod. 32:14 , KJV). Sometimes the Lord "repented" of the discipline He had planned to carry out concerning His people: "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18:8); "If it do evil in my sight, that it obey not my voice, then I will repent of the good …" (Jer. 18:10); "And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger … and repenteth him of evil" (Joel 2:13). In other instances, the Lord changed His mind; obviously, He changed when man changed to make the right choices, but He could not change His attitude toward evil when man continued on the wrong course. As God changed His actions, He always remained faithful to His own righteousness.

In some situations, God was weary of"repenting" (Jer. 15:6), suggesting that there might be a point beyond which He had no choice but to implement His discipline. An instance of this action was in Samuel's word to Saul, that God took the kingdom from Israel's first king and intended to give it to another; Samuel declared, "And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent" (NASB , "change His mind"; 1 Sam. 15:29).

God usually changed His mind and "repented" of His actions because of man's intercession and repentance of his evil deeds. Moses pleaded with God as the intercessor for Israel: "Turn from thy fierce wrath, and repent of this evil against thy people" (Exod. 32:12). The Lord did that when He "… repented [changed His mind] of the evil which he thought to do unto his people" (Exod. 32:14). As God's prophet preached to Nineveh, "… God saw their

works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them …" (Jonah 3:10). In such instances, God "repented," or changed His mind, to bring about a change of plan. Again, however, God remained faithful to His absolutes of righteousness in His relation to and with man.

Other passages refer to a change (or lack of it) in man's attitude. When man did not "repent" of his wickedness, he chose rebellion (Jer. 8:6). In the eschatological sense, when Ephraim (as a representative of the northern branch of Israel) will "repent" (Jer. 31:19), God then will have mercy (Jer. 31:20).

Man also expressed repentance to other men. Benjamin suffered greatly from the crime of immorality (Judg. 19-20): "And the children of Israel [eleven tribes] repented them from Benjamin their brother, and said, There is one tribe cut off from Israel this day" (Judg. 21:6 ; cf. v. 15).

Nacham may also mean "to comfort." The refugees in Babylon would be "comforted" when survivors arrived from Jerusalem (Ezek. 14:23); the connection between "comfort" and "repent" here resulted from the calamity God brought upon Jerusalem as a testimony to the truth of His Word. David "comforted" Bathsheba after the death of her child born in sin (2 Sam. 12:24); this probably indicates his repentance of what had happened in their indiscretion.

On the other hand, the word was used in the human sense of "comfort." Job asked his three companions, "How then comfort ye me in vain seeing in your answers there remaineth falsehood?" (Job 21:34 ; he meant that their attitude seemed cruel and unfeeling). The psalmist looked to God for "comfort": "Thou shalt increase my greatness, and comfort me on every side" (Ps. 71:21). In an eschatological sense God indicated that He would "comfort" Jerusalem with the restoration of Israel, as a mother comforts her offspring (Isa. 66:13).

REPROACH

A. Noun.

cherpah (2781), “reproach.” This noun occurs in the Old Testament and in rabbinic Hebrew. Its use in modern Hebrew has been taken over by other nouns. *Cherpah* occurs 70 times in the Hebrew Old Testament. It is rare in the Pentateuch and in the historical books. The noun appears most frequently in the Book of Psalms, in the major prophets, and in Daniel. The first occurrence is in Gen. 30:23 : “And she

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conceived, and bare a son; and said, God hath taken away my reproach."

"Reproach" has a twofold usage. On the one hand, the word denotes the state in which one finds himself. The unmarried woman (Isa. 4:1) or the woman without children (Gen. 30:23) carried a sense of disgrace in a society where marriage and fertility were highly spoken of. The destruction of Jerusalem and the Exile brought Judah to the state of "reproach": "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us" (Dan. 9:16). On the other hand, the disgrace found in a person or a nation became the occasion for taunting the oppressed. The disgraced received abuse by the words spoken against them and by the rumors which were spread about them.

Whatever the occasion of the disgrace was whether defeat in battle, exile, or enmity, the psalmist prayed for deliverance from the "reproach": "Remove from me reproach and contempt; for I have kept thy testimonies" (Ps. 119:22 —see context; cf. Ps. 109:25). The verbal abuse that could be heaped upon the unfortunate is best evidenced by the synonyms found with *cherpah* in Jer. 24:9 : "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." Several prophets predicted that Israel's judgment was partly to be experienced by the humiliating "reproach" of the nations: "And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among all the nations whither I have driven them" (Jer. 29:18 ; cf. Ezek. 5:14). However, the Lord graciously promised to remove the "reproach" at the accomplishment of His purpose: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth …" (Isa. 25:8).

The Septuagint translations are: *oneidismos* ("reproach; reviling; disgrace;

insult”) and *oneidos* (“disgrace; reproach; insult”). The KVJ gives these translations: “reproach; shame; rebuke.”

B. Verb.

charap (2778), “to say sharp things, reproach.” The root with the meaning “to be sharp” is found in Northwest and South Semitic languages. In Hebrew the verb refers to a manner of speech, i.e., to reproach someone. The word appears about 50 times in the Old Testament, once in Ps. 42:10 : “As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?”

TO REPROVE

yakach (3198), “to decide, prove, convince, judge.” As in biblical Hebrew, this verb is found in modern Hebrew primarily in the causative forms. It occurs some 60 times in the text of the Hebrew Bible. The first occurrence of the word is in Gen. 20:16 , where the KJV translates: “… She was reproved.” The context indicates, however, that Abraham, Sarah’s husband, deserved being “reproved” in our modern meaning of the word, but that Sarah actually was “cleared” (NASB).

It is evident in most of the uses of *yakach* that there is a value judgment involved, as in Ps. 50:21 : “… I will reprove thee, and [lay the charge before thee].” Negative judgments may lead to reproof, especially by God (Job 5:17). Such divine reproof may be physical: “… I will chasten him with the rod of men …” (2 Sam. 7:14). But it is the conviction of the wise man that “the Lord reproves him whom he loves” (Prov. 3:12 , RSV).

TO REST, REMAIN

nuach (5117), “to rest, remain, be quiet.” This word is common to ancient and modern Hebrew, as well as ancient Akkadian and Ugaritic. It occurs in the text of the Old Testament approximately 65 times; the first occurrence is in Gen. 8:4 : “And the ark [came to rest] … upon the mountains of Ararat.” This illustrates the frequent use of this word to show a physical settling down of

something at some particular place. Other examples are birds (2 Sam. 21:10), insects (Exod. 10:14), and soles of feet in the waters of the Jordan (Josh. 3:13).

“To rest” sometimes indicates a complete envelopment and thus permeation, as in the spirit of Elijah

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"resting" on Elisha (2 Kings 2:15), the hand of God "resting" on the mountain (Isa. 25:10), and when Wisdom "resteth in the heart of him that hath understanding" (Prov. 14:33). Frequently *nuach* means "to be quiet" or "to rest" after hard work (Exod. 20:11), from onslaught of one's enemies (Esth. 9:16), from trouble (Job 3:26), and in death (Job 3:17). The word may mean "to set one's mind at rest," as when a child receives the discipline of his parent (Prov. 29:17). Sometimes *nuach* means "to leave at rest" or "to allow to remain." Thus, God "allowed" the pagan nations "to remain" in Canaan during Joshua's lifetime (Judg. 2:23). God threatened to abandon the Israelites in the wilderness (Num. 32:15).

It should be noted that while *nuach* is used sometimes as a synonym for *shabat* , "to cease, to rest" (Exod. 20:11), *shabat* really is basically "to cease" from work which may imply rest, but not necessarily so. The writer of Gen. 2:3 is not stressing rest from work but rather God's ceasing from His creative work since it was complete.

TO RETURN

A. Verb.

shub (7725), "to return or go back, bring back." This verb occurs in several Semitic languages (not in Phoenician-Punic and Ethiopic) including Ugaritic (1550-1200 B.C.) and in all periods of Hebrew. It occurs about 1,060 times in biblical Hebrew and about 8 times in biblical Aramaic (in the form *tub*).

The basic meaning of the verb is movement back to the point of departure (unless there is evidence to the contrary). In the first occurrence of this verb God told Adam that he and Eve would "eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Used in this emphasis, *shub* can be applied specifically of returning along a path already traversed: "So Esau returned that day on his way unto Seir"

(Gen. 33:16). The word can mean “turn away from,” as in Ps. 9:3 : “When mine enemies are turned back … ,” or “reverse a direction,” as in 2 Kings 20:10 : “… Let the shadow return backward ten degrees.” It can mean the opposite of going out, as when the raven Noah sent forth was constantly going “to and fro” (Gen. 8:7)—this phrase, however, may also mean merely constant movement; the raven went about constantly “here and there” (cf. NASB). In Gen. 8:3 the word is used of the receding of the flood water; the water went (*halak*) down (*shub* , “returned”) steadily.

The verb can also mean “to follow after”: “Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law” (Ruth 1:15).

Shub can imply the cessation of something. In this sense, the word can imply “to go away or disappear”: “And tarry with him a few days, until thy brother’s fury turn away” (Gen. 27:44). It can refer to the initiation of the cessation of something. In some cases violence is the means of bringing something to cease: “How then wilt thou turn away the face of one captain of the least of my master’s servants …” (2 Kings 18:24). In Isa. 47:10 the verb implies both turning away and destroying: “Thy wisdom and thy knowledge, it hath perverted thee.…”

In the case of spiritually returning (metaphorically) to the Lord, *shub* can mean “turning away from” following Him (Num. 14:43), “turning from” pursuing evil (1 Kings 8:35), and “to return” to Him and obey Him (Deut. 30:2). The verb can also be used in close relation to another verb to indicate the repetition of an action presented by the other verb: “… I will again feed and keep thy flock” (Gen. 30:31).

B. Nouns.

meshubah (4878), “backturning; apostasy.” This noun occurs 12 times, and it refers to “backsliding” in Hos. 14:4 : “I will heal their backsliding, I will love them freely: for mine anger is turned away from him.” Other nouns related to the verb *shub* occur less frequently. *Teshubah* is found 8 times, and it may mean “return” or “beginning” (1 Sam. 7:17) and “answer” (Job 21:34).

Shubah occurs once to mean “coming back” or “turning back” (Isa. 30:15).

TO RIDE

rakab (7392), “to ride, cause to ride.” Already found in ancient Akkadian and Ugaritic, this word is

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also common to both ancient and modern Hebrew. It occurs approximately 70 times in the text of the Hebrew Bible and is found for the first time in Gen. 24:61 : “And Rebekah arose, and her damsels, and they rode upon the camels.…” In addition to camels, the biblical account records the riding of mules (2 Sam. 13:29), asses (1 Sam. 25:42), horses (Zech. 1:8), and chariots (2 Kings 9:16). “To ride” upon horses is symbolic of an alliance with Assyria (Hos. 14:3).

Isaiah’s statement that “the Lord rideth upon a swift cloud” (Isa. 19:1) is an interesting parallel to the Ugaritic text’s reference to the god Baal as “a rider on the clouds.” This is not to equate Baal with God, but simply to note the similar imagery which is used, and the apparent influence of one literature on another.

RIGHT HAND

yamin (3225), “right hand.” This word has cognates attested in Ugaritic, Arabic, Syriac, Aramaic, and Ethiopic. It appears about 137 times and in all periods of biblical Hebrew.

First, the word represents the bodily part called the “right hand”: “And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand …” (Gen. 48:13). Ehud was “bound as to his right hand”; he was lefthanded: “But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded …” (Judg. 3:15). *Yamin* may be used in a figurative sense. God’s taking one’s “right hand” means that He strengthens him: “For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee” (Isa. 41:13). The Bible speaks anthropomorphically, attributing to God human parts and, in particular, a “right hand” (Exod. 15:6). The Bible teaches that God is a spirit and has no body or bodily parts (cf. Exod. 20:4 ; Deut. 4:15-19). This figure is used of God’s effecting His will among men and of His working in their behalf (showing His favor): “And I said, This is my infirmity: but I will remember the

years of the right hand of the Most High” (Ps. 77:10).

Second, *yamin* represents the direction, to the “right.” In this use the word can specify the location of someone or something: “But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left” (Exod. 14:29). In other contexts *yamin* signifies “direction toward”: “Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left” (Gen. 13:9 — the first biblical appearance).

Third, *yamin* can be used of bodily parts other than the right hand. In Judg. 3:16 the word is used of one’s thigh (literally, “thigh of the right hand”): “But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.” The word is used in 1 Sam. 11:2 in conjunction with one’s eye and in Exod. 29:22 with a thigh.

Fourth, this word is used to mean “south,” since the south is on one’s “right” when he faces eastward: “Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?” (1 Sam. 23:19).

Yemani (3233), “right hand; on the right side; the right side (of one’s body); southern.” This noun appears 25 times in the Old Testament. *Yemani* means “right hand” in Exod. 29:20 , the first biblical occurrence. In 1 Kings 7:21 the word refers to the “right side” in regard to a location. *Yemani* appears in Ezek. 4:6 with the meaning of the “right side” of the body. The word implies “southern” in 1 Kings 6:8 : “The door for the middle chamber was in the right side [southern side] of the house….”
teman (8486), “south; southern quarter; southwards.” This noun makes 22 biblical appearances. In its first biblical occurrence (Exod. 26:18), the word refers to the direction “southward.” *Teman* can mean “south” or “southern quarter” as in Josh. 15:1 .

TO BE RIGHTEOUS

A. Verb.

tsadaq (6663), “to be righteous, be in the right, be justified, be just.” This verb, which occurs fewer than 40 times in biblical Hebrew, is derived from the noun *tsedeq.* Nowhere is the issue of righteousness more appropriate than in the problem of the suffering of the righteous presented to us in Job, where the

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faithful to each other's expectations. It is a relational word. In Jacob's proposal to Laban, Jacob used the word *tsedaqah* to indicate the relationship. The KJV gives the following translation of *tsedaqah:* "So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face …" (Gen. 30:33). The NASB gives the word "righteousness" in a marginal note, but prefers the word "honesty" in the text itself. The NEB reads "fair offer" instead. Finally, the NIV has: "And my honesty [*tsedaqah*] will testify for me in the future, whenever you check on the wages you have paid me." On the other hand "righteousness" as an abstract or as the legal status of a relationship is also present in the Old Testament. The *locus classicus* is Gen. 15:6 : "… And he [the Lord] counted it to him [Abraham] for righteousness."

Regrettably, in a discussion of the dynamic versus the static sense of the word, one or the other wins out, though both elements are present. The books of Psalms and of the prophets particularly use the sense of "righteousness" as a state; cf. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. 51:1); and "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust" (Isa. 51:5). The NEB exhibits this tension between dynamic and static in the translation of *tsedeq:* "My victory [instead of righteousness] is near, my deliverance has gone forth and my arm shall rule the nations; for me coasts and islands shall wait and they shall look to me for protection" (Isa. 51:5). Thus, in the discussion of the two nouns below the meanings lie between the dynamic and the static.

Tsedeq and *tsedaqah* are legal terms signifying justice in conformity with the legal corpus (the Law; Deut. 16:20), the judicial process (Jer. 22:3), the justice of the king as judge (1 Kings 10:9 ; Ps. 119:121 ; Prov. 8:15), and also the source of justice, God Himself: "Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.… And my tongue shall speak of thy righteousness and of thy praise all the day long" (Ps. 35:24 , 28).

The word "righteousness" also embodies all that God expects of His people.

The verbs associated with “righteousness” indicate the practicality of this concept. One judges, deals, sacrifices, and speaks righteously; and one learns, teaches, and pursues after righteousness. Based upon a special relationship with God, the Old Testament saint asked God to deal righteously with him: “Give the king thy judgments, O God, and thy righteousness unto the king’s son” (Ps. 72:1).

The Septuagint gives the following translations: *dikaios* (“those who are upright, just, righteous, conforming to God’s laws”); *dikalosune* (“righteousness; uprightness”); and *eleemosune* (“land deed; alms; charitable giving”). The KJV gives the senses “righteousness; justice.”

C. Adjective.

tsaddiq (6662), “righteous; just.” This adjectival form occurs 206 times in biblical Hebrew. In Old Aramaic the adjective signifies “loyalty” of a king or high priest to his personal god, often represented by a gift to the god. Similarly in Phoenician, the noun and adjective apply to the loyal relationship of the king before the gods. The word is used of God in Exod. 9:27 : “I have sinned this time: the Lord is righteous, and I and my people are wicked.” *Tsaddiq* is used of a nation in Gen. 20:4 : “… And he said, Lord, wilt thou slay also a righteous nation?”

TO RISE UP EARLY

shakam (7925), “to rise early, start early.” Found in both biblical and modern Hebrew, this verb occurs some 65 times in the Hebrew Old Testament. It is found for the first time in Gen. 19:2 : “… And ye shall rise up early, and go on your ways.” As in this instance, many of the instances of the use of *shakam* are in connection with traveling. Thus, it may be used with verbs of going (as above) or encamping (Judg. 7:1). The word is used some 30 times in reference to rising early in the morning, as in 1 Sam. 29:10 , in which this phrase appears twice: “Wherefore now rise up early in the morning with thy master’s servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.”

A number of times in the Book of Jeremiah, “rising up early” is used with “speaking” (7:13 ; 25:3 ; 35:14
), “sending” (7:25 ; 25:4 ; 29:19 ; 35:15 ; 44:4), “protesting” (11:7), or “teaching” (32:33). Ps. 127:2 gives some interesting advice while using this word: “It is vain for you to rise up early, to sit up late, to eat the

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bread of sorrows: for so he giveth his beloved sleep."

RIVER; WADI

A. Nouns.

nachal (5158), "wadi (or wady); torrentvalley; torrent; river; shaft." This root also occurs in Akkadian, post-biblical Hebrew, and Syriac. In Arabic these same radicals mean "palm tree." *Nachal* occurs about 139 times in biblical Hebrew and in all periods.

This noun represents a dry valley in which water runs during the rainy season: "And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there" (Gen. 26:17 — the first biblical appearance). The word can signify the "wady" when it is full of rushing water. Indeed, it appears to describe the rushing water itself: "And he took them, and sent them over the brook …" (Gen. 32:23). Sometimes *nachal* means a permanent stream or "river": "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat" (Lev. 11:9). Finally, the word represents a miner's shaft (only once in the Scripture): "They open shafts in a valley away from where men live" (Job 28:4 , RSV).

The Pentateuch consistently distinguishes between extra-Egyptian waterways (calling them *nachal* , 13 times, and *nahar,* 13 times) and interEgyptian waterways (calling them *ye‹or*). This distinction demonstrates the kind of firsthand knowledge and historical concern expected from a mature eyewitness.

Nachal is used figuratively of many things that emerge and disappear suddenly or that have extreme onrushing power such as the pride of nations (Isa. 66:12), the strength of the invader (Jer. 47:2), and the power of the foe (Ps. 18:4). Torrents of oil do not please God if the offerer's heart is wrongly disposed (Mic. 6:7). God overfloods the godly with torrents of His good pleasure (Ps. 36:8). The eschaton is typified by streams, or torrents, in the

desert (Ezek. 47:5-19 ; cf. Exod. 17:3ff .).
nahar (5104), “river; stream; canal; current.” Cognates of this word are attested in Ugaritic, Akkadian, Aramaic, and Arabic. The word appears about 120 times in biblical Hebrew and in all periods.

First, this word mually refers to permanent natural watercourses. In its first biblical appearance *nahar* represents the primeval “rivers” of Eden: “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads” (Gen. 2:10).

In some passages *nahar* may represent a “canal(s)”: “Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams [the branches of the Nile], upon their rivers [canals], and upon their ponds …” (Exod. 7:19 ; cf. Ezek. 1:1).

Third, this word is used of “ocean currents”: “For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me” (Jonah 2:3).

Fourth, *nahar* is used of underground streams: “For he hath founded it [the earth] upon the seas, and established it upon the floods” (Ps. 24:2). This passage appears to be a literary allusion to the pagan concept of the creation and structure of the world—the next verse is “Who shall ascend into the hill of the Lord?” (Ps. 24:3).

This word plays a prominent role in the figure of divine blessing set forth in Ps. 46:4 : “There is a river, the streams whereof shall make glad the city of God.…” This may be an allusion to the primeval “river” in Eden whose water gave life to the garden. In Isa. 33:21 the same Jerusalem is depicted as having “rivers” of blessing: “… A place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby” (cf. Isa. 48:18). In other passages a “river” is a figure of trouble and difficulty: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee …” (Isa. 43:2). This is in marked contrast to the use of the same idea in Isa. 66:12 , where an “overflowing stream” depicts respectively the onrush of God’s glory and divine peace.

B. Verb.

nahar (5102), “to flow.” This verb, derived from the noun *nahar* , occurs 3 times in biblical Hebrew. The first occurrence is in Isa. 2:2 : “And it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

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ROCK

tsur (6697), “rock; rocky wall; cliff; rocky hill; mountain; rocky surface; boulder.” Cognates of this word appear in Amorite, Phoenician, Ugaritic, and Aramaic. Other than in names of places and persons, the word appears 70 times in biblical Hebrew and in all periods.

First, *tsur* means “rocky wall” or “cliff.” This is probably what Moses struck in Exod. 17:6 : “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it.…” Thus God hid Moses in a cleft of the “rocky cliff” (Exod. 33:21-22).

Second, the word frequently means “rocky hill” or “mountains.” This emphasis clearly emerges in Isa. 2:10 , 19 : “Enter into the rock, and hide thee in the dust.… And [men] shall go into the holes of the rocks, and into the caves of the earth.…” Thus “rock” is an abbreviation for “caves of the rocks.” A lookout sees someone “from the top of the rocks [hills] … , from the hills” (Num. 23:9). The “rock” (mountains or hills) flowing with honey and oil figures the abundant overflowing blessing of God (Deut. 32:13). The “rock” (or mountain) serves as a figure of security (Ps. 61:2), firmness (Job 14:18), and something that endures (Job 19:24).

Third, *tsur* can mean “rocky ground” or perhaps a large flat “rock”: “And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock …” (2 Sam. 21:10 ; cf. Prov. 30:19).

Fourth, in some passages the word means “boulder.” in the sense of a rock large enough to serve as an altar: “… There rose up fire out of the rock, and consumed the flesh and the unleavened cakes …” (Judg. 6:21).

“Rock” is frequently used to picture God’s support and defense of His people (Deut. 32:15). In some cases this noun is an epithet, or meaningful name, of God (Deut. 32:4), or of heathen gods: “For their rock [god] is not as our Rock [God] …” (Deut. 32:31).

Finally, Abraham is the source (rock) from which Israel was hewn (Isa. 51:1).

TO RULE

mashal (4910), “to rule, reign, have dominion.” This term is common in both ancient and modern Hebrew. It is found approximately 100 times in the text of the Hebrew Old Testament. The word is used for the first time in the Old Testament in Gen. 1:18 , where the sun, moon, and stars are designated “to rule over the day and over the night.…”

Mashal is used most frequently in the text to express the “ruling or dominion” of one person over another (Gen. 3:16 ; 24:2). Cain is advised “to rule over” or “master” sin (Gen. 4:7). Joseph’s brothers respond to his dreams with the angry question: “Shalt thou indeed reign over us?” (Gen. 37:8 ; the Hebrew verb here is literally “ruling will you rule,” the repetition of the same root giving the needed emphasis).

As Creator and Sovereign over His world, God “ruleth by his power for ever” (Ps. 66:7). When God allowed Israel to have a king, it was with the condition that God was still the ultimate King and that first loyalty belonged to Him (Deut. 17:14-20). This theocratic ideal is perhaps best expressed by Gideon: “I will not rule over you, neither shall my son rule over you: the Lord shall rule over you” (Judg. 8:23). With the possible exception of David, no king of Israel fully lived up to the theocratic ideal, and David himself had some problems with it.

TO RUN

A. Verb.

ruts (7323), “to hasten, run.” This verb also appears in Ethiopic, Aramaic (where it is spelled *rehats*), and Akkadian (where it means “hasten to one’s aid”). It appears about 80 times in the Bible and in all periods of the language.

In some contexts *ruts* signifies moving very quickly or “hastening” rather than

running. This appears to be the emphasis in its first occurrence, where we are told that “when [Abraham] saw them [the three men], he ran to meet them from the tent door …” (Gen. 18:2). Abraham did not run to meet the three men but instead moved very quickly to meet them. So, also, Abraham probably did not run but “hastened” to his herd to choose the animal for the meal (cf. Gen. 18:7). This meaning is confirmed by Isa. 59:7 , where the

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SACRIFICE

zebach (2077), “sacrifice.” This root with the meaning “to sacrifice” is represented in other Semitic languages: Akkadian, Ugaritic, Phoenician, Aramaic, and Arabic. *Zebach* continued to be used in Mishnaic Hebrew, and its use is greatly reduced in modern Hebrew, since there is no temple. The word is used 162 times in the Hebrew Old Testament and in all periods. The first occurrence is in Gen. 31:54 : “Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.”

The basic meaning of *zebach* is “sacrifice.” When a “sacrifice” had been slaughtered by the priest, he then offered it to God. The purpose was not just to create communion between God and man; rather, the “sacrifice” represented the principle that, without the shedding of blood, there is no forgiveness of sins (Lev. 17:11 ; cf. Heb. 9:22). In the act of “sacrifice” the faithful Israelite submitted himself to the priest, who, in keeping with the various detailed regulations (see Leviticus), offered the “sacrifice” in accordance with God’s expectations. The “sacrifices” are the Passover “sacrifice” (Exod. 12:27), “sacrifice” of the peace offering (Lev. 3:1ff .), “sacrifice” of thanksgiving (Lev. 7:12), and “sacrifice” of the priest’s offering (*qarban;* Lev. 7:1 6). The *zebach* was not like the burnt offering (*›olah*), which was completely burnt on the altar; and it was unlike the sin offering (*chatta‹t*), where the meat was given to the priest, for most of the meat of the *zebach* was returned to the person who made the “sacrifice.” The fat was burned on the altar (Lev. 3:4-5), and the blood was poured out around the altar (3:2). The person who made the *zebach* had to share the meat with the officiating priest (Exod. 29:28 ; Lev. 7:31-35 ; Deut. 18:3).

In view of the fact that the people shared in the eating of the *zebach* , the “sacrifice” became a communal meal in which the Lord hosted His people. Zephaniah’s message of judgment is based on this conception of “sacrifice”: “Hold thy peace at the presence of the Lord God: for the day of the Lord is at

hand: for the Lord hath prepared a sacrifice, he hath bid his guests" (Zeph. 1:7). The Israelite came to the temple with the animal to be sacrificed. It was butchered, boiled, and eaten in the area of the sanctuary (1 Sam. 2:13). Apart from the sanctuaries, the Israelites also celebrated God's goodness together in their native villages. The story of Samuel gives several good illustrations of this custom (cf. 1 Sam. 9:13 ; 16:2-3
).

The prophets looked with condemnation on apostate Israel's "sacrifices": "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (Isa. 1:11). Hosea spoke about the necessity of Israel's love for God: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hos. 6:6). Samuel the prophet rebuked Saul with the familiar words: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). David knew the proper response to God when he had sinned: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:16-17).

The Septuagint gives the following translation: *thusia* ("sacrifice; offering"). The KJV gives these senses: "sacrifice; offering."

TO SANCTIFY

A. Verb.

qadash (6942), "to sanctify, be holy." This verb also appears in Phoenician, biblical Aramaic, and Ethiopic. In Ugaritic *q-d-sh* signifies "sanctuary," and in Old Babylonian *qadashu* means "shine." *Qadash* appears about 170 times in biblical Hebrew and in all periods of the language. In the primary stem the verb signifies an act whereby, or a state wherein, people or things are set aside for me in the worship of God: they are consecrated or "made sacred." By this act and in this state the thing or person consecrated is to be withheld from

workaday use (or profane use) and to be treated with special care as a possession of God. The first use of *qadash* in this stem focuses on the act: “And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaronand upon his garments, and upon his

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Qodesh can also be used of what God makes a person, place, or thing to be. He designates a place to be His (Exod. 3:5 —the first biblical appearance of the word), that is, separate and unique. Even more, God designates His sanctuary a holy place (Exod. 36:1). The outer part of the sanctuary is *the* holy place, the inner part the holy of holies (Exod. 26:33), and the altar a most holy place. This means that to varying degrees these places are identified with the holy God (2 Sam. 6:10-11), the God who is separate from and hates all that is death and/or associated with death and idolatry (Ezek. 39:25). This word is also used (infrequently) to describe God's majestic holiness, in that He is without equal and without imperfection (Exod. 15:11). In at least one place the emphasis is on God's holiness as power (Jer. 23:9).

The noun *miqdash* , which occurs in biblical Hebrew about 74 times, appears in Aramaic and post-biblical Hebrew. The word represents a "sacred place" or "sanctuary," a place set aside by men upon God's direction and acceptance as the place where He meets them and they worship Him (Exod. 15:17 —the first biblical occurrence of the word).

The noun *qadesh* , which occurs about 11 times in biblical Hebrew, indicates a "cult prostitute," whether female (Gen. 38:21 —the first biblical appearance) or male. Male cultic prostitutes were homosexuals (1 Kings 22:46). This noun appears in the Pentateuch, all periods of historical writings, and Hosea and Job.

C. Adjective.

qadosh (6918), "holy." The adjective *qados* occurs about 116 times in biblical Hebrew and in all periods. This adjective is more focused in emphasis than the noun *qodesh. Qashdosh* can refer (infrequently) to cultic holiness, or ritualistic ceremonial holiness (Num. 5:17). Its most frequent use, however, represents God's majestic (1 Sam. 2:2), moral (Lev. 11:44), and dynamistic holiness (holiness as power; 1 Sam. 6:20). The word is also used of what God claims for Himself, what is consecrated to His service (Exod. 29:31). When applied to people, the word may mean "set apart for God" (Ps. 16:3), ritualistically

separated to Him (Exod. 19:6 —the first biblical occurrence of the word), and thoroughly purified and perfected by Him from all moral evil (Isa. 4:3). Infrequently *qadosh* is used of non-human beings, separate from this world and endued with great power (Job 5:1 ; Dan. 8:13).

SATAN

satan (7854), “adversary; Satan.” This word appears 24 times in the Old Testament. Most uses of the term relate to the cosmic struggle in the unseen world between God and the opposing forces of darkness.

In Ps. 38:20 , David cried out because he was the target of attack by his “adversaries.” Possibly David suffered because of mistakes he made; and within the permissive will of God, He used David’s enemies to discipline His servant.

In another psalm of distress by an individual, a godly man expressed his deep faith in the Lord. The writer prayed concerning those who were “adversaries” to his soul: “Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt” (Ps. 71:13). He expressed the reality of the powers of darkness against an individual who sought to live for God.

Imprecatory psalms call for judgment upon one’s enemies, reflecting the battle in the unseen world between darkness and light. David’s enemies became his “adversaries,” but he continued to pray for them (Ps. 109:4). Because those enemies repaid him evil for good and hatred for his love, the king prayed: “Set thou a wicked man over him: and let Satan stand at his right hand” (Ps. 109:6). When they spoke evil against his soul, David called for the Lord’s reward against his “adversaries” (Ps. 109:20), and finally, became David’s accusers had intended him so much harm, he asked that his accusers be clothed with shame and dishonor (Ps. 109:29). In all of these passages, God worked indirectly by permitting individuals to act as “adversaries” of His people.

In another instance, David was merciful with members of Saul’s family who cursed him and wished him harm when he fled from Absalom (2 Sam.

16:5ff .). David restrained his army commanders from killing Saul's family who had repented of their misdeeds. The king did not want his officers to be his "adversaries" on the day of victory and joy (2 Sam. 19:22).

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God can also be the “adversary.” When Balaam went to curse the sons of Israel, God warned him not to do so. When the prophet persisted, God disciplined him: “And God’s anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him” (Num. 22:22). God stood as an “adversary” because no curse could undo the covenants and agreements already made with Israel.

God took up a controversy with Solomon. When Solomon added more and more pagan wives to his harem, God was greatly displeased (Deut. 17:17). But when the king built pagan shrines for his wives, God raised up “adversaries” against him(1 Kings 11:14), a direct action which caused the Edomites and Syrians to revolt against Israel.

Another special instance of intervention was the occasion when “… Satan [literally, “an adversary”] stood up against Israel, and provoked David to number Israel” (1 Chron. 21:1). (No definite article is here in Hebrew and, therefore, “an adversary” is in mind.) In a parallel passage the Lord moved David to number Israel and Judah (2 Sam. 24:1). Even as the Lord stirred up an “adversary” against Solomon, so here God took a direct action to test David to help him learn a vital lesson. God tests believers to help them make the right choices and not depend upon their own human strength.

In the Book of Job, the word *Satan* always has the definite article preceding it (Job 1:6-12 ; 2:1-7), so the term emphasizes Satan’s role as “the adversary.” God permitted Satan to test Job’s faith, and the adversary inflicted the patriarch with many evils and sorrows. Satan was not all-powerful because he indicated that he could not get beyond God’s protection of Job (Job 1:10). He penetrated the “hedge” only with God’s permission and only for specific instances that would demonstrate God’s righteousness. Job became the battleground between the forces of darkness and light. He learned that Satan could be defeated by making the right choices and that God can be glorified in every circumstance. Zechariah recorded a vision of “… Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him” (literally, “be his adversary”; Zech. 3:1). The Lord rebuked “the

adversary” (Zech. 3:2). Satan was once again in conflict with God’s purposes and the angels of God, but “the adversary” was not all-powerful and was subject to rebuke by God Himself A general usage of *satan* (“adversary”) appears in 1 Kings 5:4 : “But now the Lord my God hath given me rest on every side, so that there is neither adversary or evil occurrent.” In another instance, David went over to the side of the Philistines; in attempting to fight with them against Israel, some of the Philistine leaders doubted David’s sincerity and felt that he would be “an adversary” in any battle between the two armies (1 Sam. 29:4).

In the Septuagint, the word is *diabolos.*

TO BE SATISFIED

saba› (7646), “to be satisfied, sated, surfeited.” This word is found in Akkadian and Ugaritic, as well as in all periods of Hebrew. It occurs some 96 times in the Hebrew Old Testament. In its first occurrence in the Old Testament text, *saba›* expresses the idea of “being filled, sated”: “… When the Lord shall give you in the evening flesh to eat, and in the morning bread to the full …” (Exod. 16:8). As here, the word is frequently used in parallelism with “to eat,” or “to graze” when used with cattle or sheep (Jer. 50:19). The earth too “can be sated, have its fill,” of rain (Job 38:27).

In a notoriously difficult verse (Hab. 2:5), wine seems to be referred to as never “being satisfied, never having enough.” Instead of “wine,” the Habakkuk Dead Sea Scroll reads “wealth,” which seems more appropriate in the context which points to Assyria as the concern of Habakkuk’s complaint.

Saba› sometimes expresses “being surfeited with,” as in Prov. 25:16 : “Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.” God too can “become surfeited,” especially when men offer sacrifices with the wrong motives: “… I am full of the burnt offerings of rams …” (Isa. 1:11). The wise man noted that the lazy man “that followeth after vain persons shall have poverty enough [be surfeited with poverty]” (Prov. 28:19 ; to translate “will have plenty of poverty,” as does the

RSV , is not quite strong enough).

Saba› often expresses God's "satisfying, supplying," man with his material needs: "… Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:5). But even when God "fed them to the full," Israel was not satisfied and went after strange gods (Jer. 5:7). Used in parallelism with "to enrich" in Ezek. 27:33 , *saba›* implies something of enriching as well: "… Thou filledst many

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people; … thou didst enrich the kings of the earth.…”

TO SAVE

A. Verb.

yasha‹ (3467), “to help, deliver, save.” Outside Hebrew this word is attested only in Moabite. It appears in all periods of Hebrew (including post-biblical Hebrew) and in biblical Hebrew about 205 times. The verb occurs only in the causative and passive stems.

Essentially the word means “to remove or seek to remove someone from a burden, oppression, or danger.” In Exod. 2:17 (the first appearance of this verb) *yasha›* signifies to remove someone from a burden or job: “… Moses stood up and helped them, and watered their flock.” The word is frequently used of removing or seeking to remove someone from the danger of defeat: “And the men of Gibeon sent unto Joshua … saying, slack not thy hand from thy servants; come up to us quickly, and save us, and help us …” (Josh. 10:6). This is a request to preserve them from possible death. The real danger is not yet upon them but soon will be. The Gibeonites see in Israel their only help.

Yasha› is used in other situations as when Jephthah tells the Ephraimites that they had been summoned to the war at a crucial time but did not respond and “delivered me not out of their [children of Ammon] hands” (Judg. 12:2). Here the emphasis is “set free,” or “liberate,” in other words, to remove someone from a condition already upon him. Militarily the word can also be used of “helping,” emphasizing the union of forces so as to forge a single and stronger fighting unit. This is no last-ditch stand for the unit being helped. So Joab told Abishai: “If the Syrians be too strong for me, then thou shalt help me …” (2 Sam. 10:11). Also, compare: “So the Syrians feared to help [to serve as an ally of] the children of Ammon any more” (2 Sam. 10:19).

In the realm of justice and civil law *yasha›* represents an obligation on the part of anyone who hears an outcry of one being mistreated: “For he [the rapist] found her [the one he was about to rape] in the field, and the betrothed damsel cried, and there was none to save her” (Deut. 22:27 ; cf. 28:29). Therefore, one may appeal especially to the king as the one obligated to help maintain one’s rights: “And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king” (2 Sam. 14:4 ; cf. 2 Kings 6:26). The king also “delivered” his people from subjection to their enemies (1 Sam. 10:27 ; Hos. 13:10). Jeremiah says of the messianic king: “In his days Judah shall be saved, and Israel shall dwell safely …” (23:6). Here *yasha›* is paralleled by “dwell safely,” a phrase which identifies the meaning of *yasha›* as “to be preserved from danger.” Ultimately, God is the Great King who “goeth with you, to fight for you against your enemies, to save you [deliver you from danger]” (Deut. 20:4), and the Judge of all Israel.

The word appears in many prayer petitions: “Arise, O Lord; save me, O my God …” (Ps. 3:7). This is a combination, therefore, of military emphasis (a prayer for deliverance from some enemy by forceful interference) and judicial emphasis (a prayer for that which is the petitioner’s due and the obligation of the one petitioned—in God’s case the obligation is selfimposed through the establishment of the covenantal relationship; cf. Ps. 20:9). In other instances the judicial obligation is in view: “He [the Lord’s anointed king] shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor” (Ps. 72:4). In this passage the word in synonymous parallelism to *yasha›* is *shapat* , “to see that legal justice is executed.” Very often the psalmist has in view the spiritual aspect of God’s eternal covenant. This is clear in passages such as Ps. 86 , where David confesses that, although the ruler of Israel, he is humbled (godly), and that, although enjoying kingly wealth, he is needy (trusting in God). On the basis of these spiritual conditions he prays for God’s covenantal response: “Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee” (Ps. 86:2). The blessings sought here are both eternal (Ps. 86:11-13) and temporal (Ps. 86:14-17).

B. Nouns.

yesu›ah (3444), “salvation.” This word appears about 78 times and refers primarily to God’s acts of help which have already occurred and been experienced. In Gen. 49:18 (the first biblical occurrence), the word includes the idea of “salvation” through divinely appointed means and from inequity. In 1 Sam. 14:45

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yeshu‹ah is used of a human act: “And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel?” The word is used infrequently of deliverance and/or help effected by things (Isa. 12:3).

The noun *teshu›ah* also means “salvation.” It occurs about 34 times. The word is frequently joined with responses of thanksgiving and rejoicing (Judg. 15:18 —the first occurrence; 1 Sam. 11:13). *Teshu›ah* , therefore, is sometimes rendered “deliverance” (Judg. 15:18), “victory” (2 Sam. 19:2), as well as “salvation” (Isa. 45:17). The idea of “salvation” is that of preservation from threatened, impending, and perhaps deserved danger and suffering. *Teshu‹ah* is used in a few instances of a human act: “Where no counsel is, the people fall: but in the multitude of counselors there is safety” (Prov. 11:14).

The noun *yesha›* which occurs 36 times, signifies that which God will do in man’s behalf (2 Sam. 22:3), or that which has been done by Him for man (2 Sam. 22:36). In two instances this word means simply the general absence of oppression and need (Job 5:4 , 11). The word may be translated as “salvation” or “safety.”

The noun *mosha›ot* occurs only once to mean “saving acts” (Ps. 68:20).

SAVOR

A. Noun.

reach (7381), “savor; smell; fragrance; aroma.” Of the 61 appearances of this word, 43 refer specifically to sacrifices made to God and appear in Genesis-Numbers and Ezekiel.

This word refers to the “scent or smell” of a person or thing: “And he [Jacob] came near, … and he [Isaac] smelled the smell of his raiment …” (Gen. 27:27). In Song of Sol. 1:12 *reach* signifies the “fragrance” of perfume and in Song of Sol. 2:3 the “fragrance” of a flower. This word is used of a bad

“smell” in Exod. 5:21 : “… Because ye have made our savor to be abhorred [have made us odious] in the eyes of Pharaoh.…” Most frequently *reach* is used of the “odor” of a sacrifice being offered up to God. The sacrifice, or the essence of the thing it represents, ascends to God as a placating “odor”: “And the Lord smelled a sweet [NASB , “soothing”] savor …” (Gen. 8:21 —the first occurrence of the word).

B. Verb.

ruach (7306), “to perceive, enjoy, smell.” Gen. 8:21 is the first occurrence: “And the Lord smelled a sweet savor.…” The word appears about 14 times.

TO SAY, SPEAK, ANSWER

A. Verb.

‹amar (559), “to say, speak, tell, command, answer.” This verb occurs in all Semitic languages and in all periods of those languages although it has the meaning “to say, speak” only in the so-called Northwest Semitic dialects (except in Ugaritic) and in Aramaic. Elsewhere the word means “to say” or “to see.” This verb is med about 5,280 times in Old Testament Hebrew.

‹Amar refers to the simple act of communicating with the spoken word. Usually the word is used of direct speech (“say”), although it may be used of indirect speech as well (“speak”).

The usual subject of this verb is some selfconscious personality—man (Gen. 2:23) or God (Gen. 1:3 —the first occurrence of the word). Infrequently animals (Gen. 3:1) or, in figures of speech such as personification, inanimate objects “say” something (Judg. 9:8ff .). This verb bears many connotations and in some passages is better translated accordingly. The KJV renders this verb “answer” 98 times (“say as a response”), while the NASB translates such passages “said.” In Gen. 9:8 we read: “God spoke to Noah” (NASB); the specific content of the communication is not immediately detailed. In Gen. 22:2 Abraham is to offer Isaac on the “mountain of which” God “tells [says to] him” (NASB). Moses requests Pharaoh to let Israel go and sacrifice to God as

He “commands” them (Exod. 8:27); the force of God’s speaking is more than merely making a statement: It is authoritative.

In addition to these frequently occurring connotations, *‹amar* is rendered with many words representing variom aspects of spoken communication, such as “appoint” or “assign” (1 Kings 11:18),

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"mention" or "name" (Gen. 43:27), "call" (Isa. 5:20), and "promise" (2 Kings 8:19). Although not always so translated, this word can imply the act of thinking within oneself (Gen. 44:28) and the intention to do something (Exod. 2:14).

When used of divine speaking, this verb may refer to simple communication (Gen. 1:26). Often, however, there is a much fuller sense where God's saying effects the thing spoken (cf. Gen. 1). The phrase "thus says the Lord," so frequent in the prophets, has been analyzed as a message-formula. Ancient Near Eastern letters from, for example, Mari (1750-1697 B.C.) and Amarna (1400-1360 B.C.) contain a similar formula. One might compare our letters which open with "Dear sir." Divine messages are often concluded with the words "says the Lord." The Bible recognizes that behind the divine speaking is divine authority and power.

The Septuagint renders this verb by over 40 different Greek words and most often by *lego* ("to say") and *eipen* ("he said").

B. Nouns.

‹emer (561), "word; speech." This noun appears 48 times. *‹Emer* refers to "words" in Prov. 2:1 : "My son, if thou wilt receive my words, and hide my commandments with thee."

Several other nouns are related to the verb *‹amar*. *‹Imrah* also means "word, speech," and it occurs 37 times. One occurrence of *‹imrah* is in 2 Sam. 22:31 (cf. Ps. 18:30). The noun *‹omer* is found 6 times and means "word, speech, promise" (Ps. 68:11 ; Hab. 3:9). *Ma‹amar* and *me‹mar* mean "word, command." *Ma‹amar* occurs 3 times (Esth. 1:15 ; 2:22 ; 9:32), and *me‹mar* occurs twice (Ezra 6:9 ; Dan. 4:17).

TO SAY, UTTER, AFFIRM

A. Verb.

ne‹um (5002), “to say, utter an affirmation, speak.” The word is a verbal form of the verb *na‹am* , which occurs only once in the entire Old Testament: “Behold, I am against the prophets, saith [*ne‹um*] the Lord, that use their tongues, and say [*na‹am*], He saith [ne’um]” (Jer. 23:31). The word *ne‹um* appears as many as 361 times and, because of the frequency in the prophetical books, it is characteristic of prophetic speech.

Ne‹um is an indicator which generally appears at the end of the quotation: “What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith [*ne‹um*] the Lord God of hosts” (Isa. 3:15). The word may also be found in the middle of an argument: “And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith [ne’um] the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not” (Amos 2:11-12).

B. Noun.

ne‹um (5002), “utterance; saying.” The use of *n um* is rare at the beginning of a statement: “The Lord said unto my Lord [literally, “a statement of Jehovah to my Lord”], Sit thou at my right hand, until I make thine enemies thy footstool” (Ps. 110:1).

With one exception (Prov. 30:1) in the sayings of Agur, the usage throughout the Old Testament is virtually limited to a word from God. In Numbers the utterances of Balaam are introduced with the formula “and he uttered his oracle”: “The *oracle* of Balaam the son of Beor, the *oracle* of the man whose eye is opened” (Num. 24:3 , RSV ; cf. v. 15). David’s concluding words begin with these words: “Now these are the last words of David: The *oracle* of David, the son of Jesse, the *oracle* of the man who was raised on high, the anointed of the God of Jacob, the sweet psalmist of Israel” (2 Sam. 23:1 , RSV). Apart from these instances there are a few more examples, but as a rule *ne‹um* is a prophetic term, which even beyond the prophetical literature is associated with a word from God.

The Septuagint gives the following translation(s): *legein* (“utterance in words”) and *hode* (used with reference to what follows, e.g., “this is what … says”).

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TO SCATTER

puts (6327), “to scatter, disperse, be scattered.” This term is found in both ancient and modern Hebrew. Occurring some 65 times in the Hebrew Old Testament, the word is found for the first time in Gen. 10:18 : “… The families of the Canaanites spread abroad.” The word is used 3 times in the story of the tower of Babel (Gen. 11:4 , 8-9), apparently to emphasize how men and their languages “were spread” throughout the world.

Puts , in the sense of “scattering,” often has an almost violent connotation to it. Thus, when Saul defeated the Ammonites, “they which remained were scattered, so that two of them were not left together” (1 Sam. 11:11). Such “scattering” of forces seems to have been a common thing after defeats in battle (1 Kings 22:17 ; 2 Kings 25:5). Many references are made to Israel as a people and nation “being scattered” among the nations, especially in the imagery of a scattered flock of sheep (Ezek. 34:5 - 6 ; Zech. 13:7). Ezekiel also promises the gathering together of this scattered flock: “… I will even gather you from the people, … where ye have been scattered …” (Ezek. 11:17 ; 20:34 , 41).

In a figurative sense, this word is used to refer to lightning as arrows which God “scatters” (2 Sam. 22:15). According to Job, “the clouds scatter his lightning” (Job 37:11 , RSV). No harvest is possible unless first the seeds “are scattered” in rows (Isa. 28:25).

SEA

yam (3220), “sea; ocean.” This word has cognates in Aramaic, Akkadian, Ugaritic, Phoenician, and Ethiopic. It occurs about 390 times and in all periods of biblical Hebrew.

This word refers to the body of water as distinct from the land bodies (continents and islands) and the sky (heavens): “For in six days the Lord made heaven and earth, the sea and all that in them is …” (Exod. 20:11). Used in

this sense *yam* means “ocean.” This is its meaning in Gen. 1:10 , its first biblical appearance; unlike the use in the singular, where the word is a collective noun, it appears here in the plural: “And God called the dry land Earth; and the gathering together of the waters called he Seas.…”

Yam may be used of “seas,” whether they are salty or fresh. The Great Sea is the Mediterranean: “From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your coast” (Josh. 1:4). This sea is also called the sea of the Philistines (Exod. 23:31) and the hinter or western sea (Deut. 11:24 ; KJV , “uttermost sea”). The Dead Sea is called the Salt Sea (Gen. 14:3), the Arabah (Deut. 3:17 ; KV, “plain”), and the east sea (Ezek. 47:18). Thus, *yam* can be used of an inland salty “sea.” It can also be used of a fresh water “sea” such as the Sea of Galilee: “… And the border shall descend, and shall reach unto the side of the Sea of Chinnereth eastward” (Num. 34:11).

The word is sometimes used of the direction west or westward, in the sense of toward the (Great) Sea: “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward” (Gen. 13:14). In Gen. 12:8 *yam* means “on the west side”: “And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east.…” This word can also refer to a side of something and not just a direction, but it is the side that faces westward: “He turned about to the west side …” (Ezek. 42:19). Exod. 10:19 uses *yam* as an adjective modifying “wind”: “And the Lord turned a mighty strong west wind, which took away the locusts.…”

Yam is used of the great basin immediately in front of the Holy Place: “And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon” (2 Kings 25:13). This is also called the “sea” of cast metal (1 Kings 7:23 ; KJV , “molten sea”) or simply the “sea” (Jer. 27:19).

Yam is used of mighty rivers such as the Nile: “And the waters shall fail from

the sea, and the river shall be wasted and dried up” (Isa. 19:5). This statement occurs in the middle of a prophecy against Egypt. Therefore, “the river” is the Nile. But since the term “river” is in synonymous parallelism to “the sea,” this latter term also refers to the Nile. Ezek. 32:2 uses *yam* of the branches of the Nile: “… And thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.” This word can also be used of the Euphrates River (Jer. 51:36).

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In some instances the word *yam* may represent the Canaanite god Yamm, “which alone spreadeth out the heavens, and treadeth upon the waves of the sea” (Job 9:8). If understood as a statement about Yamm, this passage would read: “and tramples upon the back of Yamm.” The parallelism between “heavens” and “seas,” however, would lead us to conclude that the reference here is to the literal “sea.” Ps. 89:9 - 10 is a more likely place to see a mention of Yamm, for there the word is identified as one of God’s enemies in immediate proximity to the goddess Rahab: “Thou rulest the raging of the sea [Yamm]: when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.” Especially note Job 7:12 : “Am I a sea [Yamm], or a whale, that thou settest a watch over me?” (cf. Job 26:12 ; Ps. 74:13).

SECRET

sod (5475), “secret or confidential plan(s); secret or confidential talk; secret; council; gathering; circle.” This noun occurs 21 times in biblical Hebrew.

Sod means, first, “confidential talk”: “Hide me from the secret counsel of the wicked …” (Ps. 64:2). In Prov. 15:22 the word refers to plans which one makes on one’s own and before they are shared by others: “Without counsel [self-made] purposes are disappointed: but in the multitude of counselors they [succeed].” Sometimes the word signifies simply a talk about something that should be kept confidential: “Debate thy cause with thy neighbor himself; and discover not a secret to another” (Prov. 25:9).

Second, the word represents a group of intimates with whom one shares confidential matters: “O my soul, come not thou into their [Simeon’s and Levi’s] secret; unto their assembly, mine honor, be not thou united …” (Gen. 49:6 —the first occurrence of the word). Jer. 6:11 speaks of the “assembly [informal but still sharing confidential matters] of young men together.” To “have sweet counsel” is to be in a group where everyone both shares and rejoices in what is being discussed and/or done (Ps. 55:14).

SECURITY

A. Nouns.

mibtach (4009), “the act of confiding; the object of confidence; the state of confidence or security.” This word occurs 15 times. The word refers to “the act of confiding” in Prov. 21:22 : “A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.” *Mibtach* means the “object of confidence” in Job 8:14 and the “state of confidence or security” in Prov. 14:26 .

Betach is a noun meaning “security, trust.” One occurrence is in Isa. 32:17 : “… And the effect of righteousness quietness and assurance [*betach*] for ever.”

B. Verb.

batach (982), “to be reliant, trust, be unsuspecting.” This verb, which occurs 118 times in biblical Hebrew, has a possible Arabic cognate and a cognate in late Aramaic. The word means “to trust” in Deut. 28:52 : “And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land.…”

C. Adjective.

betah (982), “secure.” In two passages this word is used as an adjective suggesting trust and security: “And Gideon went up … and smote the host: for the host was secure [unsuspecting]” (Judg. 8:11 ; cf. Isa. 32:17).

D. Adverb.

betach (983), “securely.” The occurrences of this word appear in all periods of biblical Hebrew. In its first occurrence *betach* emphasizes the status of a city which was certain of not being attacked: “… Two of the sons … took each man his sword, and came upon the city boldly, and slew all the males” (Gen. 34:25). Thus the city was unsuspecting regarding the impending attack. In

passages such as Prov. 10:9 (cf. Prov. 1:33) *betach* emphasizes a confidence and the absence of impending doom: “He that walketh uprightly walketh surely: but he that perverteth his ways shall be known [faces certain judgment].” Israel dwells in security apart from any possible doom or danger because God keeps her completely safe (

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Deut. 33:12 , 28 ; cf. 12:10). This condition is contingent on their faithfulness to God (Lev. 25:18-19). In the eschaton, however, such absence of danger is guaranteed by the Messiah's presence (Jer. 23:5-6).

TO SEE, PERCEIVE

A. Verb.

ra‹ah (7200), "to see, observe, perceive, get acquainted with, gain understanding, examine, look after (see to), choose, discover." This verb occurs only in Moabite and all periods of Hebrew. It appears in the Bible about 1,300 times.

Basically *ra‹ah* connotes seeing with one's eyes: Isaac's "eyes were dim, so that he could not see" (Gen. 27:1). This is its meaning in Gen. 1:4 , its first biblical appearance. The word can be used in the sense of seeing only what is obvious: "… For the Lord seeth not as man seeth …" (1 Sam. 16:7). This verb can also mean "to observe": "… And there were upon the roof about three thousand men and women, that beheld while Samson made sport" (Judg. 16:27). The second primary meaning is "to perceive," or to be consciously aware of—so idols "neither see, nor hear" (Deut. 4:28). Third, *ra‹ah* can represent perception in the sense of hearing something—God brought the animals before Adam "to see what he would call them" (Gen. 2:19). In Isa. 44:16 the verb means "to enjoy": "… I am warm, I have seen the fire." It can also mean "to realize" or "to get acquainted with": "When I applied mine heart to know wisdom, and to see the business that is done upon the earth …" (Eccl. 8:16). The rebellious men of Jerusalem tell God they will not "see sword nor famine"; they will not experience it (Jer. 5:12).

This verb has several further extended meanings. For example, *ra‹ah* can refer to "perceiving or ascertaining" something apart from seeing it with one's eyes, as when Hagar saw that she had conceived (Gen. 16:4). It can represent mentally recognizing that something is true: "We saw certainly that the Lord was with thee …" (Gen. 26:28). Seeing and hearing together can mean "to

gain understanding": "… Kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:15). In Mal. 3:18 the verb means "to distinguish": "Then shall ye return, and discern between the righteous and the wicked.…" The word can mean to consider the fact that Israel is God's people (Exod. 33:13).

In addition to these uses of *ra‹ah* referring to intellectual seeing, there is seeing used in the sense of living. "To see the light" is to live life (Job 3:16 ; cf. 33:28). It can mean "experience" in the sense of what one is aware of as he lives: "Even as I have seen, they that plow iniquity … reap the same" (Job 4:8). In 2 Kings 25:19 the verb is used in the unique sense of "having trusted concourse with" when it speaks of the five advisors of the king.

A fourth idea of seeing is "to examine": "And the Lord came down to see the city and the tower …" (Gen. 11:5). This examining can have to do with more than looking something over; it can refer to looking after or supervising something (Gen. 39:23). Used in this sense *ra‹ah* can imply looking upon with joy or pain. Hagar asked that she not be allowed to look on the death of Ishmael (Gen. 21:16). This verb may be used of attending to or visiting—so Jonadab said to Amnon: "… When thy father cometh to see thee, say unto him …" (2 Sam. 13:5). When Joseph advised Pharaoh "to look out a man discreet and wise," he was telling him to choose or select such a man (Gen. 41:33). "To examine" may also be "to observe" someone in order to imitate what he does (Judg. 7:17), or "to discover" something (find it out; Judg. 16:5).

B. Nouns.

ro‹eh (7203), "seer; vision." *Ro‹eh* , which occurs 11 times, refers to a "prophet" (emphasizing the means by which revelation was received; 1 Sam. 9:9) and to "vision" (Isa. 28:7).

Several other nouns are related to the verb *ra‹ah. Re‹i* appears once to mean "looking-glass" (Job 37:18). *Ro‹i* , which occurs 4 times, means "looking, appearance" (1 Sam. 16:12 , NASB). *Re›ut* occurs once, and it means "look" (Eccl. 5:11). *Mar‹ah* means "visionary appearance" or "(prophetic) vision"

(Gen. 46:2) and “looking glasses” (Exod. 38:8); this word appears 12 times. Of its 15 occurrences the noun *to‹ar* means “form, shape” in 1 Sam. 28:14 and “stately appearance” in 1 Sam. 25:3 . *Mar‹eh* occurs 103 times; this word and *to‹ar* are descriptive of blessing in Gen. 39:6 : “Now Joseph was handsome in form [*to‹ar*] and appearance [*mar‹eh*]” (NASB). *Mar‹eh* refers more to external “appearance” (Gen. 2:9), and

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the word can also connote “sight” as in a range of vision (Lev. 13:3) and “sight” in the sense of a supernatural “sight” or manifestation (Exod. 3:3).

TO SEEK

A. Verbs.

baqash (1245), “to seek, search, consult.” This verb occurs only in Ugaritic, Phoenician, and Hebrew (both biblical and post-biblical). It appears in the Bible about 220 times and in all periods.

Basically *baqash* means “to seek” to find something that is lost or missing, or, at least, whose location is unknown. In Gen. 37:15 a man asks Joseph: “What seekest thou?” A special nuance of this sense is “to seek out of a group; to choose, select” something or someone yet undesignated, as in 1 Sam. 13:14 : “… The Lord hath sought him a man after his own heart.…” To seek one’s face is “to seek” to come before him, or to have a favorable audience with him; all the world “was seeking” the presence of Solomon (1 Kings 10:24). In a similar sense one may “seek” God’s face by standing before Him in the temple praying (2 Sam. 21:1).

The sense “seek to secure” emphasizes the pursuit of a wish or the accomplishing of a plan. Moses asked the Levites who rebelled against the unique position of Aaron and his sons: “… Seek ye the priesthood also?” (Num. 16:10). This usage may have an emotional coloring, such as, “to aim at, devote oneself to, and be concerned about.” So God asks the sons of men (mankind): “… How long will ye turn my glory into shame? How long will ye love vanity, and seek after [sin]?” (Ps. 4:2). Cultically one may “seek” to secure God’s favor or help: “And Judah gathered themselves together, to ask help of the Lord …” (2 Chron. 20:4). In such usages the intellectual element usually is in the background; there is no seeking after information. An exception to this is Judg. 6:29 : “And when they inquired [*darash]* and asked [*baqash*], they said, Gideon the son of Joash hath done this thing.”

Infrequently this verb is used of seeking information from God (Exod. 33:7). In a similar sense one may "seek" God's face (2 Sam. 21:1). Here *baqash* is clearly used of searching for information (a cognitive pursuit). Also, compare the pursuit of wisdom (Prov. 2:4).

This sense of "seeking to secure" may also be used of seeking one's life (*nepesh*). God told Moses to "go, return into Egypt: for all the men are dead which sought thy life" (Exod. 4:19). *Baqash* may be used with this same nuance but without *nepesh* —so Pharaoh "sought to slay Moses" (Exod. 2:15). Only twice is this nuance applied to seeking to procure one's good as in Ps. 122:9 : "Because of the house of the Lord our God I will seek thy good" (usually *darash* is used of seeking one's good).

About 20 times *baqash* means to hold someone responsible for something because the speaker has a (real or supposed) legal right to it. In Gen. 31:39 (the first biblical occurrence of the verb) Jacob points out to Laban that regarding animals lost to wild beasts, "of my hand didst thou require it."

Only infrequently is *baqash* used of seeking out a place, or as a verb of movement toward a place. So Joseph "sought [a place] to weep; and he entered into his chamber, and wept there" (Gen. 43:30).

Theologically, this verb can be used not only "to seek" a location before the Lord (to stand before Him in the temple and seek to secure His blessing), but it may also be used of a state of mind: "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him [*daras*] with all thy heart and with all thy soul" (Deut. 4:29). In instances such as this where the verb is used in synonymous parallelism with *darash* , the two verbs have the same meaning.
darash (1875), "to seek, inquire, consult, ask, require, frequent." This word is a common Semitic word, being found in Ugaritic and Syriac as well as in Hebrew in its various periods. It is commonly used in modern Hebrew in its verbal form for "to interpret, expound" and then in its derived noun forms for "sermon, preacher." Occurring more than 160 times in the Old Testament, *darash* is first used in Gen. 9:5 : "And surely your blood of your lives will I require.…" It often has the idea of avenging an offense against God or the

shedding of blood (see Ezek. 33:6).

One of the most frequent uses of this word is in the expression “to inquire of God,” which sometimes indicates a private seeking of God in prayer for direction (Gen. 25:22), and often it refers to the contacting

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of a prophet who would be the instrument of God's revelation (1 Sam. 9:9 ; 1 Kings 22:8). At other times this expression is found in connection with the use of the Urim and Thummim by the high priest as he sought to discover the will of God by the throwing of these sacred stones (Num. 27:21). Just what was involved is not clear, but it may be presumed that only yes-or-no questions could be answered by the manner in which these stones fell. Pagan people and sometimes even apostate Israelites "inquired of" heathen gods. Thus, Ahaziah instructed messengers: "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease" (2 Kings 1:2). In gross violation of the Mosaic law (Deut. 18:10 - 11), Saul went to the witch of Endor "to inquire of" her, which in this instance meant that she was to call up the spirit of the dead prophet Samuel (1 Sam. 28:3ff .). Saul went to the witch of Endor as a last resort, saying, "Seek out for me a woman who is a medium, that I may go to her and *inquire* of her" (1 Sam. 28:7 , RSV).

This word is often used to describe the "seeking of" the Lord in the sense of entering into covenantal relationship with Him. The prophets often used *darash* as they called on the people to make an about-face in living and instead "seek ye the Lord while he may be found …" (Isa. 55:6).

B. Noun.

Midrash can mean "study; commentary; story." This noun occurs a few times in late biblical Hebrew (2 Chron. 13:22); it is commonly used in post-biblical Judaism to refer to the various traditional commentaries by the Jewish sages. One occurrence of the word is in 2 Chron. 24:27 : "Now concerning his sons, and the greatness of the burdens laid upon him … they are written in the story [commentary] of the Book of the Kings."

TO SELL

makar (4376), "to sell." Common in both ancient and modern Hebrew, this word is also found in ancient Akkadian and Ugaritic. It occurs approximately 70 times in the text of the Hebrew Old Testament and is found for the first

time in the Old Testament in Gen. 25:31 : “And Jacob said, Sell me this day thy birthright.”

Anything tangible may be “sold,” such as land (Gen. 47:20), houses (Lev. 25:29), animals (Exod. 21:35
), and human beings as slaves (Gen. 37:27-28). Daughters were usually “sold” for an agreed bride price (Exod. 21:7).

Makar is often used in the figurative sense to express various actions. Nineveh is accused of “selling” or “betraying” other nations (Nah. 3:4). Frequently it is said that God “sold” Israel into the power of her enemies, meaning that He gave them over entirely into their hands (Judg. 2:14). Similarly, it was said that “the Lord shall sell Sisera into the hand of a woman” (Judg. 4:9). “To be sold” sometimes means to be given over to death (Esth. 7:4).

TO SEND

A. Verb.

shalach (7971), “to send, stretch forth, get rid of.” This verb occurs in the Northwest Semitic languages (Hebrew, Phoenician, and Aramaic). It occurs in all periods of Hebrew and in the Bible about 850 times. Biblical Aramaic uses this word 14 times.

Basically this verb means “to send,” in the sense of (1) to initiate and to see that such movement occurs or (2) to successfully conclude such an action. In Gen. 32:18 the second emphasis is in view—these animals are “a present sent unto my lord Esau.” In Gen. 38:20 the first idea is in view: When “Judah sent the kid by the hand of his friend … , he found her not”; it never reached its goal. In 1 Sam. 15:20 Saul told Samuel about the “way which the lord sent” him; here, too, the emphasis is on the initiation of the action.

The most frequent use of *shalach* suggests the sending of someone or something as a messenger to a particular place: “… He shall send his angel before thee, and thou shalt take a wife unto my son from thence” (Gen. 24:7);

God’s angel (messenger) will be sent to Nahor to prepare things for the successful accomplishment of the servant’s task. One may also “send a word” by the hand of a messenger (fool); one may send a message (Prov. 26:6), send a letter (2 Sam. 11:14), and send instructions (Gen. 20:2).

Shalach can refer to shooting arrows by sending them to hit a particular target: “And he sent out

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arrows, and scattered them …" (2 Sam. 22:15). In Exod. 9:14 God "sends" His plague into the midst of the Egyptians; He "sends" them forth and turns them loose among them. Other special meanings of this verb include letting something go freely or without control: "Thou givest thy mouth to evil …" (Ps. 50:19).

Quite often this verb means "to stretch out." God was concerned lest after the Fall Adam "put forth his hand, and take also of the tree of life" (Gen. 3:22). One may stretch forth a staff (1 Sam. 14:27) or a sickle (Joel 3:13).

For the most part the intensive stems merely intensify the meanings already set forth, but the meaning "to send away" is especially frequent: "… Abner was no longer with David in Hebron, for David had sent him away …" (2 Sam. 3:22 , NIV). That is, David "let him go" (v. 24 , NIV). God sent man out of the garden of Eden; He made man leave (Gen. 3:23 —the first occurrence of the verb). Noah sent forth a raven (Gen. 8:7). *Shalach* can also mean to give someone a send off, or "to send" someone on his way in a friendly manner: "… And Abraham went with them to bring them on the way [send them off]" (Gen. 18:16). In Deut. 22:19 the word is used of divorcing a wife, or sending her away.

This verb can signify "to get rid of" something: "They bow themselves, they bring forth their young ones, they cast out their [labor pains]" (Job 39:3). It can also be used of setting a bondservant free: "And when thou sendest him out free from thee, thou shalt not let him go away empty" (Deut. 15:13). In a less technical sense *shalach* can mean to release someone held by force. The angel with whom Jacob wrestled said: "Let me go, for the day breaketh" (Gen. 32:26). Yet another nuance is "to hand someone over," as in Ps. 81:12 : "So I gave them up unto their own hearts' lust.…" *Shalach* can also mean to set something afire, as in "set the city on fire" (Judg. 1:8).

In the passive sense the verb has some additional special meanings; in Prov. 29:15 it means "to be left to oneself": "… But a child left to himself [who gets his own way] bringeth his mother to shame."

B. Nouns.

Mishlach means “outstretching; undertaking.” This noun occurs 7 times. The word refers to an “undertaking” in Deut. 28:8 : “The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee.…” The phrase “that thou settest” embodies the meaning of *mishach* here (cf. Deut. 28:20).

Other nouns are related to *shalah* . *Shilluchim* occurs 3 times and means “presents” in the sense of something sent out to or with someone (1 Kings 9:16). *Mishloach* is found 3 times and refers to “the act of sending” (Esth. 9:19 , 22) or “the place hands reach when stretched forth” (Isa. 11:14 , RSV). *Shelach* means " something sent forth as a missile,” and it can refer to a sword or a weapon. *Shelach* occurs 8 times (2 Chron. 32:5 ; Job 33:18 ; Neh. 4:17). The proper noun *shiloah* appears in Isa. 8:6 and refers to a channel through which water is sent forth.

TO SEPARATE

A. Verbs.

parad (6504), “to divide, separate.” This word and its derivatives are common to both ancient and modern Hebrew. It is found in the text of the Hebrew Old Testament only about 25 times. *Parad* occurs for the first time in the text in Gen. 2:10 : “And a river went out of Eden … and from thence it was parted, and became into four heads.” The meaning here must be “dividing into four branches.”

This word often expresses separation of people from each other, sometimes with hostility: “Separate thyself … from me …” (Gen. 13:9). A reciprocal separation seems to be implied in the birth of Jacob and Esau: “Two nations are in thy womb, and two manner of people shall be separated from thy bowels …” (Gen. 25:23). Sometimes economic status brings about separation: “… The poor is separated from his neighbor” (Prov. 19:4). Generally speaking, *parad* has more negative than positive connotations.

nazar (5144), “to separate, be separated.” This verb occurs about 10 times in the Old Testament. The root *nazar* is a common Semitic verb. In Akkadian, *nazaru* meant “to curse,” but in West Semitic it connoted “to dedicate.” Students of Semitic languages often relate Hebrew *nazar* to *nadhar* (“to vow”).

“To separate” and “to consecrate” are not distinguished from one another in the early Old Testament books. For example, the earliest use of *nazar* in the Pentateuch is in Lev. 15:31 : “Thus shall ye *separate*

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Acts 21:23-24).

TO SERVE

A. Verbs.

sharat (8334), “to serve, minister.” This word occurs less than 100 times in the Old Testament. In the vast majority of instances, *sharat* appears in the form of an infinitive or participle. When the participle is translated as a verbal noun, such as “servant” or “minister,” it loses the connotation of duration or repetition. Another grammatical feature of *sharat* is its usage exclusively in the intensive form.

The reader of a modern English version can no longer be aware of the distinctive meaning of *sharat* because it and its synonym, *›abad* (or *›ebed*), are both rendered “serve” or “servant.”

Sharat often denotes “service” rendered in connection with Israel’s worship; about 60 of its 97 occurrences have this meaning. When Samuel was still a boy, he “… did minister unto the Lord before Eli the priest” (1 Sam. 2:11), and the Lord called to him while he “… ministered unto the Lord before Eli” (1 Sam. 3:1). This kind of “service” was to honor only the Lord, for Israel was not to be “as the heathen, as the families of the countries; to serve wood and stone” (Ezek. 20:32). In the temple of Ezekiel’s vision, those Levites who had “… ministered unto them [the people] before their idols …” were forbidden by the Lord to serve as priests (Ezek. 44:12). Furthermore, “… the Lord separated the tribe of Levi … to minister unto him, and to bless in his name …” (Deut. 10:8). From the tribe of Levi, Moses was to anoint Aaron and his sons and consecrate them, that they may “minister” as priests (Exod. 29:30). Those not of the family of Aaron, though chosen “to minister unto him forever,” acted as assistants to the priests, performing such physical tasks as keeping the gates, slaughtering the burnt offering, caring for the altars and the utensils of the sanctuary (1 Chron. 15:2 ; Ezek. 44:11). But Isaiah foresees the time when “… the sons of strangers … shall minister unto thee” (Isa. 60:10).

In a number of situations, the word is used to denote “service” rendered to a fellow human being. Though the person “served” usually is of a higher rank or station in life, this word never describes a slave’s servitude to his master. Moses was instructed: “Bring the tribe of Levi near, and present them before Aaron, the priest, that they may minister [NASB , “serve”] unto him” (Num. 3:6 ; cf. 8:26). Elisha “ministered” to Elijah (1 Kings 19:21). Abishag is said to have “ministered” unto David (1 Kings 1:15). Various kinds of officials “ministered” to David (1 Chron. 28:1). David’s son Amnon had a “servant that ministered unto him” (2 Sam. 13:17). There were seven eunuchs that “served in the presence of Ahasuerus the king …” (Esth. 1:10). He also had “servants that ministered unto him …” (Esth. 2:2).

›abad (5647), “to serve, cultivate, enslave, work.” This root is used widely in Semitic and Canaanite languages. This verb appears about 290 times in all parts of the Old Testament.

The verb is first used in Gen. 2:5 : “… And there was not a man to till the ground.” God gave to man the task “to dress [the ground]” (Gen. 2:15 ; 3:23 ; cf. 1:28 , NASB). In Gen. 14:4 “they served Chedorlaomer …” means that they were his vassals. God told Abraham that his descendants would “serve” the people of a strange land 400 years (Gen. 15:13), meaning, as in the NIV , “to be enslaved by.”

›Abad is often used toward God: “… Ye shall serve God upon this mountain” (Exod. 3:12), meaning “to worship” as in the NASB and the NIV . The word is frequently used with another verb: “Thou shalt fear the Lord thy God, and serve him …” (Deut. 6:13), or “… hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him …” (Deut. 11:13). All nations are commanded: “Serve the Lord with gladness …” (Ps. 100:2). In the reign of Messiah, “all nations shall serve him” (Ps. 72:11). The verb and the noun may be used together as in Num. 8:11 “And Aaron shall offer the Levites before the Lord … that they may execute the service of the Lord.”

B. Nouns.

›abodah (5656), “work; labors; service.” This noun appears 145 times in the Hebrew Old Testament, and the occurrences are concentrated in Numbers and Chronicles. *›Abodah* is first used in Gen. 29:27 : “… We will give thee this also for the service which thou shalt serve with me.…”

The more general meaning of *›abodah* is close to our English word for “work.” “Labor” in the field (1 Chron. 27:26), daily “work” from morning till evening (Ps. 104:23), and “work” in the linen industry (1

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spake unto Joshua, the son of Nun, Moses' minister [*sharat*].…" Ezek. 46:24 refers to a place in the temple complex which is reserved for "… the ministers of the house.…" The privilege of serving the Lord is not restricted to human beings: "Bless ye the Lord, all ye his hosts [angels]; ye ministers of his, that do his pleasure" (Ps. 103:21). Fire and wind, conceived poetically as persons, are also God's "ministers" (Ps. 104:3-4). Joshua was the "minister" of Moses (Exod. 24:13), and Elisha had a "servitor" (2 Kings 4:43 ;

NASB , "attendant").

TO SET, PLACE

shit (7896), "to put, place, set, station, fix." In addition to biblical Hebrew, this verb is found frequently in ancient Ugaritic. It occurs more than 80 times in the Hebrew Old Testament, for the first time in Gen. 3:15 : "And I will put enmity between thee and the woman.…"

Generally speaking, this word is a term of physical action, typically expressing movement from one place to another. Often it expresses "putting" hands on someone or something: "… Joseph shall put his hand upon thine eyes [close your eyes]" (Gen. 46:4). One may "put on" ornaments (Exod. 33:4); Naomi laid her "grandchild" Obed in her bosom (Ruth 4:16); a fine may be "laid" on someone for injury (Exod. 21:22). Sheep may be "set" or stationed, at a particular place (Gen. 30:40).

"To set" one's heart to something is to give heed to, to pay attention (Exod. 7:23 ; RSV , "he did not lay even this to heart"). To set one's heart may also be to reflect: "Then I saw, and considered it [set my heart to it] …" (Prov. 24:32). "To set" boundaries is "to set," or "fix," limits: "And I will set thy bounds from the Red Sea even unto the sea of the Philistines …" (Exod. 23:31). When Job cries: "Oh … that thou wouldest appoint me a set time, and remember me!" (Job 14:13), he wants limits "set" for him.

Shit is sometimes used to express the making of something: "… I will make

him prince …" (1 Kings 11:34); "And I will lay it waste …" (Isa. 5:6); "… I will make thee a wilderness …" (Jer. 22:6).

TO SET IN ORDER

›arak (6186), "to arrange, set in order, compare." While it occurs some 75 times in the Hebrew Old Testament, this root is also found in modern Hebrew, being connected with "editing" and "dictionary." The word is first found in the Old Testament in Gen. 14:8 : "… They joined battle [literally, "they arranged," referring to opposing battle lines].…" It is used in this way many times in the record of the battles of Israel.

A common word in everyday life, *›arak* often refers to "arranging" a table (Isa. 21:5 ; Ezek. 23:41). The word is used several times in the Book of Job with reference to "arranging" or "setting" words "in order," as in an argument or rebuttal (Job 32:14 ; 33:5 ; 37:19). In Job 13:18 , Job declares: "Behold now, I have ordered my cause [literally, "I have set my judgment in order"].…" "To arrange in order" makes it possible "to compare" one thing with another. So, to show the superiority of God over the idols, the prophet asks: "To whom then will ye liken God? or what likeness will ye compare unto him?" (Isa. 40:18).

TO SET ON, SET UP

A. Verb.

sim (7760), "to put, place, set, fix." This word also appears in Akkadian (as *shamu*), Aramaic (including biblical Aramaic), Arabic, and Ethiopic. It appears about 580 times in biblical Hebrew, in all periods, and almost exclusively in the primary stem.

In its first biblical appearance *sim* means "to put or place someone somewhere": "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Gen. 2:8). In Exod. 40:8 the verb means "to set up," in the sense of "to place or put something so that it is

perpendicular or vertical": "And thou shalt set up the court round about, and hang up the hanging at the court gate." Other things are "set up" in a figurative sense, like a wall. So Micah speaks of "setting up" a siege, a wall, around a city: "… He hath laid siege against us …" (Mic. 5:1 ; cf. 1 Kings 20:12). This image is also used figuratively of a human wall in one's path: "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt" (1 Sam. 15:2).

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Sim is used sometimes in the sense “to set over, impose on” (negatively): “Therefore they did set [imposed] over them taskmasters to afflict them with their burdens” (Exod. 1:11). A more positive use of the word in the sense “to appoint” (where the appointment is pleasing to the wards) appears in 1 Sam. 8:5 —the elders of Israel asked the aged Samuel: “… Now make us a king to judge us like all the nations.” In such usages one in authority determines or is asked to determine something. This is the focus of the word in Num. 24:23 , where Balaam said: “Alas, who shall live when God doeth this!”

This verb means “to make,” as it does in Zeph. 3:19 : “… And I will get them praise and fame [make their shame into praise and fame] in every land where they have been put to shame.”

In some passages *sim* is used in the figurative sense of setting something or putting it before one’s mind: “… They have not set God before them” (Ps. 54:3). The same phrase is used in a literal sense in Ezek. 14:4 (cf. NIV).

Sim also means “to put down” in the sense of literally setting something on the ground, on a chair, or a flat surface: “… Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood” (Gen. 22:9). In a related sense one “puts down” a distance or space between himself and someone else: “And he set three days’ journey betwixt himself and Jacob …” (Gen. 30:36). In Job 4:18 the word means to charge someone with an error, or “to put it down” against or to him. Closely related to this legal use of *sim* is 1 Sam. 22:15 , where it means “to impute” (lay to one’s charge), and Deut. 22:8 , where it means “to bring guilt upon oneself.” Other passages use this verb of putting clothing on, in the sense of setting it down upon one’s body (Ruth 3:3). So, too, one may obligate someone with a task: one may impose it upon him (Exod. 5:8).

When used with “hand,” *sim* may signify putting (Exod. 4:21) or taking something (Judg. 4:21) into one’s grasp. Closely related is the phrase “putting hands on,” or “arresting” (2 Kings 11:16).

This verb may be used in the sense of “giving for” (in behalf of). So Job says: “Lay down now, put me in a surety with thee … ,” or give a pledge for me (Job 17:3). In a related sense the Servant of the Lord would “make his soul an offering for sin” (Isa. 53:10).

In Dan. 1:7 *sim* signifies “to assign something to, or give to”; the commander of the officials assigned new names to them. In Job 5:8 this giving constitutes handing over one’s cause to another, while in Exod. 21:1 it represents fully stating God’s word in the presence of His people so as to make it possible for them to receive it fully.

To place or put something on one’s heart means to consider it (Isa. 47:7) or to pay heed to it (1 Sam. 21:12). The meaning “to fix,” as to fix something in a particular place, appears in Gen. 24:47 : “… And I put the earring upon her face, and the bracelets upon her hands.” So, too, in Deut. 14:1 God commands Israel not “to fix” a bald spot on their foreheads for the sake of the dead. Other things may be so “fixed,” such as plants (Isa. 28:25) and ashes (Lev. 6:10). The word means “to make” in Exod. 4:11 “Who hath made man’s mouth? or who maketh the dumb, or deaf …?” The first nuance here signifies the creation of the thing (fixing its nature) and the second its disposition (fixing its use; cf. Gen. 13:16). Closely related is the use of the verb to represent “to state, to appoint, or to assign”; in Exod. 21:13 , God will appoint a place for the manslayer to flee. In an extended sense *sim* signifies “to assign to continue,” or “to preserve”: “And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance” (Gen. 45:7). Thus, to set a remnant is to keep it alive. Therefore, *sim* means “to preserve.” To set glory and praise to the Lord is to establish it by stating it (Josh. 7:19). God’s establishing the plagues on Pharaoh is also an appointing (Exod. 8:12).

B. Noun.

Tesumet , means “something laid down; a deposit or joint property.” This noun occurs only once in biblical Hebrew: “If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship [*tesumet*] …” (Lev. 6:2).

SHAME

A. Verb.

bosh (954), “to be ashamed, feel ashamed.” This verb, which occurs 129 times in biblical Hebrew,

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has cognates in Ugaritic, Akkadian, and Arabic. The word has overtones of being or feeling worthless. *Bosh* means “to be ashamed” in Isa. 1:29 : “For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.”

B. Noun.

boshet (1322), “shame; shameful thing.” The 30 appearances of this noun are mostly in poetic materials—only 5 appearances are in historical literature.

This word means a “shameful thing” as a substitute for the name Baal: “For shame hath devoured the labor of our fathers from our youth …” (Jer. 3:24 ; cf. Jer. 11:13 ; Hos. 9:10). This substitution also occurs in proper names: Ish-bosheth (2 Sam. 2:8), the “man of shame,” was originally Esh-baal (cf. 1 Chron. 8:33
), the “man of Baal.” This word represents both “shame and worthlessness”: “Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse … unto the confusion of thy mother’s nakedness” (1 Sam. 20:30). The “shame of one’s face” (2 Chron. 32:21) may well mean being red-faced or embarrassed.

SHEOL

she‹ol (7585), “Sheol.” The 66 occurrences of this word are distributed throughout every period of biblical Hebrew.

First, the word means the state of death: “For in death there is no remembrance of thee: in the *grave* who shall give thee thanks?” (Ps. 6:5 ; cf. 18:5). It is the final resting place of all men: “They spend their days in wealth, and in a moment go down to the *grave* (Job 21:13). Hannah confessed that it was the omnipotent God who brings men to *she‹ol* (death) or kills them (1 Sam. 2:6). “Sheol” is parallel to Hebrew words for “pit” or “hell” (Job 26:6), “corruption” or “decay” (Ps. 16:10), and “destruction” (Prov. 15:11).

Second, “Sheol” is used of a place of conscious existence after death. In the first biblical appearance of the word Jacob said that he would “go down into the *grave* unto my son mourning” (Gen. 37:35). All men go to “Sheol”—a place and state of consciousness after death (Ps. 16:10). The wicked receive punishment there (Num. 16:30 ; Deut. 32:22 ; Ps. 9:17). They are put to shame and silenced in “Sheol” (Ps. 31:17). Jesus alluded to Isaiah’s use of *she‹ol* (14:13-15) in pronouncing judgment on Capernaum (Matt. 11:23), translating “Sheol” as “Hades” or “Hell,” meaning the place of conscious existence and judgment. It is an undesirable place for the wicked (Job 24:19) and a refuge for the righteous (Job 14:13). Thus “Sheol” is also a place of reward for the righteous (Hos. 13:14 ; cf. 1 Cor. 15:55). Jesus’ teaching in Luke 16:19-31 seems to reflect accurately the Old Testament concept of *she‹ol;* it is a place of conscious existence after death, one side of which is occupied by the suffering, unrighteous dead separated by a great chasm from the other side peopled by the righteous dead enjoying their reward.

TO SHEPHERD

A. Verb.

ra›ah (7462), “to pasture, shepherd.” This common Semitic root appears in Akkadian, Phoenician, Ugaritic, Aramaic, and Arabic. It is attested in all periods of Hebrew and about 170 times in the Bible. (The word should be distinguished from the verb “to have dealings with or associate with.”)

Ra‹ah represents what a shepherd allows domestic animals to do when they feed on grasses in the fields. In its first appearance Jacob tells the shepherds: “Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them” (Gen. 29:7). *Ra›ah* can also represent the entire job of a shepherd. So “Joseph, being seventeen years old, was feeding the flock with his brethren; and [he was still a youth]” (Gen. 37:2). Used metaphorically this verb represents a leader’s or a ruler’s relationship to his people. At Hebron the people said to David: “Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou

shalt be a captain over Israel” (2 Sam. 5:2). The verb is used figuratively in the sense “to provide with nourishment” or “to enliven”: “The lips of the righteous feed many: but fools die for want of wisdom” (Prov. 10:21).

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Ra›ah is used intransitively describing what cattle do when they feed on the grass of the field. So Pharaoh dreamed that "there came up out of the river seven well-favored kine and fatfleshed; and they fed in a meadow" (Gen. 41:2). This usage is applied metaphorically to men in Isa. 14:30 : "And [those who are most helpless] shall feed, and the needy shall lie down in safety…." This word is used to describe destruction: "Also the children of Noph and Tahapanes have broken [literally, "consumed as a domestic animal utterly bares a pasture"] the crown of thy head" (Jer. 2:16).

B. Nouns.

ro›eh (7462), "shepherd." This noun occurs about 62 times in the Old Testament. It is applied to God, the Great Shepherd, who pastures or feeds His sheep (Ps. 23:1-4 ; cf. John 10:11). This concept of God, the Great Shepherd, is very old, having first appeared in the Bible on Jacob's lips in Gen. 49:24 : "… From thence is the shepherd, the stone of Israel."

When applied to human kings, *ro›eh* recalls its usage among non-Israelites. There it depicts the king as the head of the cultus (official public worship) and the mediator between the god(s) and men. It also suggests that he is the center of national unity, the supreme protector and leader of the nation, the bestower of every earthly blessing, and the dispenser of justice. Interestingly, no biblical king claimed the title *ro›eh* for himself (cf. 2 Sam. 5:2). In later times leaders other than the kings were also called "shepherds" (cf. Isa. 44:28 ; Ezek. 34:2).

Other nouns derived from the verb *ra›ah* occur infrequently. *Mir›eh* , which occurs 12 times, means "pasture or pasturage" in the sense of where animals graze, and/or what they graze on (Gen. 47:4). *Mar›it* appears 10 times and refers to a "pasture" (Ps. 74:1). *Re›l* is found once and means "pasture" (1 Kings 4:23).

TO SHUT

cagar (5462), "to shut, close, shut up or imprison." Found in ancient Ugaritic,

this verb is common also in ancient and modern Hebrew. It is found some 80 times in the text of the Hebrew Old Testament. *Cagar* is used for the first time in the Old Testament in the story of the creation of the woman from the rib of the man: “And the Lord God … closed up the flesh instead thereof” (Gen. 2:21).

The obvious use of this verb is to express the “shutting” of doors and gates, and it is used in this way many times in the text (Gen. 19:10 ; Josh. 2:7). More specialized uses are: fat closing over the blade of a sword (Judg. 3:22) and closing up a breach in city walls (1 Kings 11:27).

Figuratively, men may “close their hearts to pity” (Ps. 17:10 , RSV ; KJV , “They are inclosed in their own fat,” with “fat” symbolizing an unresponsive heart). In the books of Samuel, *cagar* is used in the special sense of “to deliver up,” implying that all avenues of escape “are closed”: “This day will the Lord deliver thee into mine hand …” (1 Sam. 17:46 ; cf. 1 Sam. 24:18 ; 26:8 ; 2 Sam. 18:28).

In Lev. 13-14 , in which the priest functions as a medical inspector of contagious diseases, *cagar* is used a number of times in the sense of “to isolate, to shut up” a sick person away from other people (*see* Lev. 13:5 , 11 , 21 , 26). The more extreme sense of “to imprison” is found in Job 11:10 : “If he cut off, and shut up, or gather together, then who can hinder him?”

TO BE SICK

A. Verb.

chalah (2470), “to be sick, weak.” This verb is common in all periods of the Hebrew language and occurs approximately 60 times in the Hebrew Bible. It is found in the text for the first time near the end of the Book of Genesis when Joseph is told: “Behold, thy father is sick …” (Gen. 48:1).

A survey of the uses of *chalah* shows that there was a certain lack of precision in many of its uses, and that the context would be the deciding factor in its meaning. When Samson told Delilah that if he were tied up with bowstrings he

would “be weak, and be as another man” (Judg. 16:7), the verb obviously did not mean “become sick,” unless being sick implied being less than normal for Samson. When Joram is described as being sick because of wounds suffered in battle (2 Kings 8:29 , RSV), perhaps it would be better to say that he was weak. Sacrificial animals that are described as being lame or “sick” (Mal. 1:8) are

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actually imperfect or not acceptable for sacrifice.

This word is sometimes used in the figurative sense of overexerting oneself, thus becoming “weak.” This is seen in the various renderings of Jer. 12:13 : “They have put themselves to pain …” (KJV); “they have tired themselves out …” (RSV); “they have worn themselves out” (JB); “they sift but get no grain” (NEB

). The versions are divided in the translation of Song of Sol. 2:5 , which the KJV , RSV , and JB translate “sick of/with love,” while the NEB and NAB make it “faint with love.” The NASB renders it “lovesick,” but the TEV

is probably closest to the meaning when it says “weak with passion.”

B. Noun.

choli (2483), “sickness.” This noun occurs about 23 times. The use of this word in the description of the Suffering Servant in Isa. 53:3-4 has resulted in various translations. The RSV , KJV , and NASB render it “grief.” It is “sufferings in the NEB , JB , TEV and “infirmity” in the NAB .

The meaning of “sickness” occurs in Deut. 7:15 : “And the Lord will take away from thee all *sickness* , and will put none of the evil diseases [*madweh*] of Egypt.…” *Choli* is used metaphorically as a distress of the land in Hos. 5:13 .

SIGN

ʿot (226), “sign; mark.” Cognates of this word appear in Aramaic and Arabic. It occurs 78 times in biblical Hebrew and in all periods of the language.

This word represents something by which a person or group is characteristically marked. This is its emphasis in Gen. 4:15 : “And the Lord set a mark [NASB , “sign”] upon Cain, lest any finding him should kill him.” In

Exod. 8:23 God promises to “put a division between my people and thy people: tomorrow shall this sign be” (cf. Exod. 12:13). Num. 2:2 uses *ʿot* to represent a military banner, while Job 21:29 uses the word of the identifying banners of nomadic tribes. Rahab asked her Israelite guests for a trustworthy “mark” (NASB , “pledge of truth”), which they stipulated to be the scarlet cord by which she lowered them out of her window and outside Jericho’s walls (Josh. 2:12 , 18).

The word means “sign” as a reminder of one’s duty. This usage first appears in Gen. 9:12 : “This [the rainbow] is the token of the covenant which I make between me and you and every living creature …” (cf. vv. 4-15). A reminding token is represented by *ʿot:* “And it [the observance of the Feast of Unleavened Bread] shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth …” (Exod. 13:9).

A “sign” eventually showing the truth of a statement is indicated by *ʿot:* “Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain (Exod. 3:12).

In passages such as Exod. 4:8 *ʿot* represents a miraculous “sign”: “And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.” “Signs” are attestations of the validity of a prophetic message, but they are not the highest or final test of a prophet; he must speak in conformity to past revelation (cf. Deut. 13:1-5).

Several passages use *ʿot* of omens and/or indications of future events: “But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us (1 Sam. 14:10).

An *ʿot* can be a “warning sign”: “The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord therefore they are hallowed: and they shall be a sign unto the children of Israel” (Num. 16:38).

The first occurrence of *ʿot* is in Gen. 1:14 . Here it refers to the stars, indicators of the time of day and seasons.

SILVER

A. Noun.

kecep (3701), “silver; money; price; property.” This word has cognates in Akkadian, Ugaritic,

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Phoenician, and Aramaic. It occurs about 402 times in biblical Hebrew and in all periods.

This word represents the “metal ore silver”: “Take away the dross from the silver, and there shall come forth a vessel for the finer” (Prov. 25:4 ; cf. Job 28:1).

Kecep may signify the “metal silver,” or what has been refined from silver ore: “And the servant brought forth jewels of silver, and jewels of gold …” (Gen. 24:53). As a precious metal “silver” was not as valuable as gold—probably because it is not so rare: “And all king Solomon’s drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon” (1 Kings 10:21).

“Silver” was often a form of wealth. This is the meaning of *kecep* in Gen. 13:2 (the first biblical occurrence): “And Abram was very rich in cattle, in silver, and in gold.” Silver pieces (not coins) were used as money: “Then Joseph commanded to fill their sacks with corn, and to restore every man’s money into his sack …” (Gen. 42:25). Frequently the word absolutely (by itself) and in the singular form means “pieces of silver”: “Behold, I have given thy brother a thousand pieces of silver …” (Gen. 20:16). In Lev. 25:50 the word is used in the general sense of “money, value, price”: “And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years.…”

Since it was a form of wealth, “silver” often was one of the spoils of war: “The kings came, they fought; … they got no spoils of silver” (Judg. 5:19 , RSV).

This word may be used in the sense of “valuable property”: “Notwithstanding, if he [the slave who has been beaten] continue a day or two, he shall not be punished: for he is his money” (Exod. 21:21).

Kecep sometimes represents the color “silver”: “Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold” (Ps. 68:13).

B. Verb.

Kacap means “to long for.” Some scholars derive *kecep* from this verb which occurs 5 times in the biblical text. *Kacap* means “to long for” in the sense of “to be pale by reason of longing”: “And now, though thou wouldest needs be gone, because thou sore longedst after thy father’s house, yet wherefore hast thou stolen my gods?” (Gen. 31:30).

SIN

A. Nouns.

‹awen (205), “iniquity; vanity; sorrow.” Some scholars believe that this term has cognates in the Arabic words *‹ana* , (“to be fatigued, tired”) and *‹aynun* (“weakness; sorrow; trouble”), or with the Hebrew word *‹ayin* (“nothingness”). This relationship would imply that *‹awen* means the absence of all that has true worth; hence, it would denote “moral worthlessness,” as in the actions of wrongdoing, evil devising, or false speaking.

Other scholars believe that the term implies a “painful burden or difficulty”—i. e., that sin is a toilsome, exhausting load of “trouble and sorrow,” which the offender causes for himself or others. This meaning is indicated in Ps. 90:10 : “The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and *sorrow* [RSV , “trouble”].…” A similar meaning appears in Prov. 22:8 : “He that soweth iniquity shall reap vanity [*‹awen*]: and the rod of his anger shall fail.”

‹Awen may be a general term for a crime or offense, as in Micah 2:1 : “Woe to them that devise iniquity …” (cf. Isa. 1:13). In some passages, the word refers to falsehood or deception: “The words of his mouth are *iniquity* and deceit: he hath left off to be wise, and to do good” (Ps. 36:3). “For the idols have

spoken *vanity* [NASB , “iniquity”] …” (Zech. 10:2). Isa. 41:29 portrays idols deceiving their worshipers: “Behold, they are all *vanity;* their works are nothing: Their molten images are wind and confusion.”

‹asham (817), “sin; guilt; guilt offering; trespass; trespass offering.” Cognates appear in Arabic as *‹ithmun* (“sin; offense; misdeed; crime”), *‹athima* (“to sin, err, slip”), and *‹athimun* (“sinful; criminal; evil; wicked”); but the Arabic usage does not include the idea of restitution. In the Ugaritic texts of Ras Shamra, the word *atm* occurs in similar passages. Scholars believe this Ugaritic word may mean “offense” or “guilt

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the New Testament (Rom. 3:10-18 , 23 ; cf. 1 Kings 8:46 ; Ps. 14:1-3 ; Eccl. 7:20). The New Testament development is that Christ, “having made one sacrifice for sins for all time sat down at the right hand of God.… For by one offering he has perfected for all time those who are being sanctified” (Heb. 10:12 - 14 ,

NASB).

TO SING

A. Verbs.

ranan (7442), “to sing, shout, cry out.” Found in both ancient and modern Hebrew, this word is used in modern Hebrew in the sense of “to chant, sing.” It occurs approximately 50 times in the Hebrew Old Testament, with about half of these uses being in the Book of Psalms, where there is special emphasis on “singing” and “shouting” praises to God. *Ranan* is found for the first time in Lev. 9:24 at the conclusion of the consecration of Aaron and his sons to the priesthood. When the fire fell and consumed the sacrifice, the people “shouted, and fell on their faces.”

Ranan is often used to express joy, exultation, which seems to demand loud singing, especially when it is praise to God: “Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee” (Isa. 12:6). When Wisdom calls, she cries aloud to all who will hear (Prov. 8:3). To shout for joy (Ps. 32:11) is to let joy ring out!
slr (7891), “to sing.” This word appears frequently in ancient and modern Hebrew, as well as in ancient Ugaritic. While it occurs almost 90 times in the Hebrew Old Testament, it is not used until Exod. 15:1 : “Then sang Moses and the children of Israel this song unto the Lord.…” One might wonder if it took the miracle of the Exodus from Egypt to give the Israelites something “to sing” about!

Over one quarter of the instances of *shir* are found in the Book of Psalms, often in the imperative form, calling the people to express their praise to God in singing. One such example is found in Ps. 96:1 : “O sing unto the Lord a new song: sing unto the Lord, all the earth.” Frequently *shir* is found in parallelism with *zamar* , “to sing” (Ps. 68:4 , 32).

B. Participle.

shir (7891), “singers.” In the Books of Chronicles, *shir* is used in the participial form some 33 times to designate the Levitical “singers” (1 Chron. 15:16). “Female singers” are referred to occasionally (2 Sam. 19:35 ; 2 Chron. 35:25 ; Eccl. 2:8).

C. Noun.

slr (7892), “song.” This noun is found about 30 times in the titles of various psalms as well as elsewhere in the Old Testament. *Shir* is used of a joyous “song” in Gen. 31:27 : “… And didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?” In Judg. 5:12 the word refers to a triumphal “song,” and in Neh. 12:46 the word is used of a religious “song” for worship.

The book that is commonly designated “The Song of Solomon” actually has the title “The Song of Songs” in Hebrew. While this love “song” continues to create questions in the minds of many regarding its inclusion in the biblical canon, it must have had some special meaning to have earned the title it has. Rather than rationalize its place in the canon by stating that it is an allegory of the love between God and Israel, and then Christ and the church, perhaps one should simply recognize that it is a love “song,” pure and simple, and that love has its rightful place in the divine plan for mature men and women.

SISTER

‹achot (269), “sister.” Like the words for “brother” and “father,” this noun is common to many Semitic languages. Whereas “brother” appears 629 times, “sister” occurs only 114 times. The usage is rare in the poetic literature with

the exception of the Song of Solomon (7 times). The first occurrence is in Gen. 4:22 : “And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.”

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The translation of “sister” for *‹achot* is only the beginning. In Hebrew custom the word was a term employed to refer to the daughter of one’s father and mother (Gen. 4:22) or one’s half-sister (Gen. 20:12). It may also refer to one’s aunt on the father’s side (Lev. 18:12 ; 20:19) or on the mother’s side (Lev. 18:13 ; 20:19).

The use of *‹achot* more generally denotes female relatives: “And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them” (Gen. 24:60). This meaning lies behind the metaphorical use, where two divisions of a nation (Judah and Israel; Jer. 3:7) and two cities (Sodom and Samaria; Ezek. 16:46) are portrayed as sisters—Hebrew names of geographical entities are feminine.

The more specialized meaning “beloved” is found only in Song of Sol. 4:9 : “Thou hast ravished my heart, my sister [or beloved], my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.” Here *‹achot* is used as a term of endearment rather than a term for a blood relative.

The Septuagint translates the word *adelphe* (“sister”).

TO SLAUGHTER

A. Verb.

zabach (2076), “to slaughter, sacrifice.” This word is a common Semitic term for sacrifice in general, although there are a number of other terms used in the Old Testament for specific sacrificial rituals. There is no question that this is one of the most important terms in the Old Testament; *zabach* is found more than 130 times in its verbal forms and its noun forms occur over 500 times. The first time the verb occurs is in Gen. 31:54 , where “Jacob offered sacrifice upon the mount.” In Exod. 20:24 the word is used in relation to the kinds of sacrifices to be made.

While there were grain and incense offerings prescribed as part of the Mosaic laws dealing with sacrifice (see Lev. 2), the primary kind of sacrifice was the blood offering which required the slaughter of an animal (cf. Deut. 17:1 ; 1 Chron. 15:26). This blood was poured around the altar, for the blood contained the life, as stated in Lev. 17:11 : “For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life” (RSV). Since the blood was the vehicle of life, it belonged to God alone. Because the blood is the life, and became it is given to God in the process of pouring it about the altar, it becomes the means of expiating sin, as an offering for sin and not because it becomes a substitute for the sinner.

Zabach is also used as a term for “slaughter for eating.” This usage is closely linked with “slaughter for sacrifice” since all eating of flesh was sacrificial among ancient Hebrews. The word carries this meaning in 1 Kings 19:21 : “And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh … and gave unto the people, and they did eat.”

B. Nouns.

zebach (2077), “sacrifice.” This noun occurs more than 160 times in biblical Hebrew. The “sacrifice” which was part of a covenant ritual involved the sprinkling of the blood on the people and upon the altar, which presumably symbolized God as the covenant partner (see Exod. 24:6-8). Another special “sacrifice” was “the sacrifice of the feast of the passover” (Exod. 34:25). In this case the sacrificial lamb provided the main food for the passover meal, and its blood was sprinkled on the doorposts of the Israelite homes as a sign to the death angel.

The “sacrifice” of animals was in no way unique to Israelite religion, for sacrificial rituals generally are part of all ancient religious cults. Indeed, the mechanics of the ritual were quite similar, especially between Israelite and Canaanite religions. However, the differences are very clear in the meanings which the rituals had as they were performed either to capricious Canaanite gods or for the one true God who kept His covenant with Israel.

The noun *zebach* is used of “sacrifices” to the one true God in Gen. 46:1 : “And Israel took his journey with all that he had … and offered sacrifices unto the God of his father Isaac” (cf. Exod. 10:25 ; Neh. 12:43
). The noun refers to “sacrifices” to other deities in Exod. 34:15 : “Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one

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call thee, and thou eat of his sacrifice" (cf. Num. 25:2 ; 2 Kings 10:19).

The idea of "sacrifice" certainly is taken over into the New Testament, for Christ became "the Lamb of God, who takes away the sin of the world" (John 1:29 , RSV). The writer of Hebrews makes much of the fact that with the "sacrifice" of Christ, no more sacrifices are necessary (Heb. 9)
mibeach (4196), "altar." This word is used more than 400 times in the Old Testament. This frequent use is obviously another direct evidence of the centrality of the sacrificial system in Israel. The first appearance of *mizbeach* is in Gen. 8:20 , where Noah built an "altar" after the Flood.

Countless "altars" are referred to as the story of Israel progresses on the pages of the Old Testament: that of Noah (Gen. 8:20); of Abram at Sichem (Gen. 12:7), at Beth-el (Gen. 12:8), and at Moriah (Gen. 22:9); of Isaac at Beersheba (Gen. 26:25); of Jacob at Shechem (Gen. 33:20); of Moses at Horeb (Exod. 24:4), of Samuel at Ramah (1 Sam. 7:17); of the temple in Jerusalem (1 Kings 6:20 ; 8:64); and of the two "altars" planned by Ezekiel for the restored temple (Ezek. 41:22 ; 43:13-17).

SMALL

A. Adjectives.

qatan (6996), "small; youngest"; *qaton* (6994), "small; young; insignificant." These adjectives are synonymous. Both occur in all periods of biblical Hebrew— *qatan* , 47 times; *qaton* , 56 times.

Qaton in its first appearance means "small and insignificant": "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night …" (Gen. 1:16). The first appearance of *qatan* bears the sense "youngest": "And Noah awoke from his wine, and knew what his younger son had done unto him" (Gen. 9:24).

In their first nuance, “small,” the words are often contrasted to *gadol* , “great”: “And all the vessels of the house of God, great and small, and the treasures of the house of the Lord …” (2 Chron. 36:18). Other uses of the words to mean “small” include their application to the size of a set of weights (Deut. 25:13), to the size of the smallest finger of one’s hand (1 King 12:10), and to the degree of seriousness of a given sin (Num. 22:18).

In the sense “young” these words refer to the relative age of an individual: “And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid …” (2 Kings 5:2). Notice 2 Kings 5:14 : “Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child.…” In a related use the word is comparative, contrasting the age of a given individual with that of his sibling(s): “Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither” (Gen. 42:15).

Finally, these adjectives can represent the idea “insignificant,” or small in importance or strength: “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great …” (Deut. 1:17). In a related nuance *qaton* signifies “low in social standing”: “When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel …?” (1 Sam. 15:17). In Exod. 18:22 the word suggests triviality: “And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge.…”

B. Verb.

Qaton means “to be small, insignificant.” This verb occurs 4 times in biblical Hebrew and emphasizes smallness in quality or quantity. The word refers to “being insignificant” in Gen. 32:10 : “I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant …” (cf. 2 Sam. 7:19 , NASB). In Amos 8:5 , *qaton* refers to “making small.”

TO SOJOURN, DWELL

A. Verb.

gur (1481), “to dwell as a client, sojourn.” This verb occurs only in Northwest Semitic and outside Hebrew only as a noun. In biblical Hebrew the verb *gur* occurs 84 times and in every period of the

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language. This sense of *gur* should be distinguished from one that means “to be afraid of” (Num. 22:3).

This verb means “to dwell in a land as a client.” The first occurrence of the word is in Gen. 12:10 , where it is reported that Abram journeyed to Egypt and dwelt there as a client. In Gen. 21:23 , Abraham makes a covenant with Abimelech, saying, “… According to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.”

B. Nouns.

ger (1616), “client; stranger.” *Ger* occurs about 92 times and in every period of biblical Hebrew. A “client” was not simply a foreigner (*nakri*) or a stranger (*zar*). He was a permanent resident, once a citizen of another land, who had moved into his new residence. Frequently he left his homeland under some distress, as when Moses fled to Midian (Exod. 2:22). Whether the reason for his journey was to escape some difficulty or merely to seek a new place to dwell, he was one who sought acceptance and refuge. Consequently he might also call himself a *toshab* , a settler. Neither the settler nor the “client” could possess land. In the land of Canaan the possession of land was limited to members or descendants of the original tribal members. Only they were full citizens who enjoyed all the rights of citizenry, which meant sharing fully in the inheritance of the gods and forefathers—the feudal privileges and responsibilities (cf. Ezek. 47:22).

In Israel a *ger* , like a priest, could possess no land and enjoyed the special privileges of the third tithe. Every third year the tithe of the harvest was to be deposited at the city gate with the elders and distributed among “the Levite, (became he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates …” (Deut. 14:29). In the eschaton such “clients” were to be treated as full citizens: “And it shall come to pass, that ye shall divide it [the land] by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the

children of Israel; they shall have inheritance with you among the tribes of Israel" (Ezek. 47:22). Under the Mosaic law aliens were not slaves but were usually in the service of some Israelite whose protection they enjoyed (Deut. 24:14). This, however, was not always the case. Sometimes a "client" was rich and an Israelite would be in his service (Lev. 25:47).

The *ger* was to be treated (except for feudal privileges and responsibilities) as an Israelite, being responsible to and protected by the law: "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him" (Deut. 1:16); "ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you" (Lev. 18:26); "ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God" (Lev. 24:22). The *ger* also enjoyed the Sabbath rest (Lev. 25:6) and divine protection (Deut. 10:18). God commanded Israel to love the "client" as himself (Lev. 19:34).

The *ger* could also be circumcised (Exod. 12:48) and enjoy all the privileges of the true religion: the Passover (Exod. 12:48-49), the Atonement feast (Lev. 16:29), presenting offerings (Lev. 17:8), and all the feasts (Deut. 16:11). He was also obligated to keep the purity laws (Lev. 17:15).

Israel is told that God is the true owner of all the land and its people are but "clients" owing Him feudal obedience (Lev. 19:34 ; Deut. 10:19). They are admonished to treat the client with justice, righteousness, and love because like Abraham (Gen. 23:4) they were "clients" in Egypt (Exod. 22:21). In legal cases the "client" could appeal directly to God the great feudal Lord (Lev. 24:22).

Two other nouns related to *gur* are *megurim* and *gerut. Megurim* occurs 11 times and refers to the "status or condition of being a client" (Gen. 17:8) and to a "dwelling where one is a client" (Job 18:19). *Gerut* appears once to refer to a "place where clients dwell" (Jer. 41:17). Some scholars think this word is a proper name, a part of a place name.

SOUL; SELF; LIFE

A. Noun.

nepesh (5315), “soul; self; life; person; heart.” This is a very common term in both ancient and modern

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Semitic languages. It occurs over 780 times in the Old Testament and is evenly distributed in all periods of the text with a particularly high frequency in poetic passages.

The basic meaning is apparently related to the rare verbal form, *napash.* The noun refers to the essence of life, the act of breathing, taking breath. However, from that concrete concept, a number of more abstract meanings were developed. In its primary sense the noun appears in its first occurrence in Gen. 1:20 : "the moving creature that hath life," and in its second occurrence in Gen. 2:7 : "living soul."

However, in over 400 later occurrences it is translated "soul." While this serves to make sense in most passages, it is an unfortunate mistranslation of the term. The real difficulty of the term is seen in the inability of almost all English translations to find a consistent equivalent or even a small group of high-frequency equivalents for the term. The KJV alone uses over 28 different English terms for this one Hebrew word. The problem with the English term "soul" is that no actual equivalent of the term or the idea behind it is represented in the Hebrew language. The Hebrew system of thought does not include the combination or opposition of the terms "body" and "soul," which are really Greek and Latin in origin. The Hebrew contrasts two other concepts which are not found in the Greek and Latin tradition: "the inner self" and "the outer appearance" or, as viewed in a different context, "what one is to oneself" as opposed to "what one appears to be to one's observers." The inner person is *nepesh,* while the outer person, or reputation, is *shem* , most commonly translated "name." In narrative or historical passages of the Old Testament, *nepesh* can be translated as "life" or "self," as in Lev. 17:11 : "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for [yourselves]…." Needless to say, the reading "soul" is meaningless in such a text.

But the situation in the numerous parallel poetic passages in which the term appears is much more difficult. The Greek Septuagint and the Latin Vulgate both simply use the Greek and Latin equivalent "soul," especially in the

Psalms. The first occurrence is in Ps. 3:2 : “Many are saying of my soul, // There is no deliverance for him in God” (NASB). The next occurrence is in Ps. 6:3 : “And my soul is greatly dismayed; // But Thou, O Lord—how long?” (NASB). In both passages the parallel contrast is between *nepesh* and some aspect of the self, expressed as “him” in Ps. 3:2 and not expressed but understood in Ps. 6:3 . There is no distinction as to whether it appears as an “A” or “B” word in the parallelism. However, since Hebrew rejects repeating the same noun in both halves of a poetic line, *nepesh* is often used as the parallel for the speaker, primary personal subject, and even for God, as in Ps. 11:5 : “The Lord trieth the righteous: but the wicked // and him that loveth violence [he himself] hateth.” Such passages are frequent, and a proper understanding of the word enlightens many wellknown passages, such as Ps. 119:109 : “My life is continually in my hand, // Yet I do not forget Thy law” (NASB). The versions vary widely in their readings of *nepesh,* with the more contemporary versions casting widely for meanings.

B. Verb.

Napash means “to breathe; respire; be refreshed.” This verb, which is apparently related to the noun *nepesh* , appears 3 times in the Old Testament (Exod. 23:12 ; 31:17). The other appearance is in 2 Sam. 16:14 : “And the king, and all the people that were with him, came weary and refreshed themselves there.”

TO SOW

A. Verb.

zara› (2232), “to sow, scatter seed, make pregnant.” Common throughout the history of the Hebrew language, this root is found in various Semitic languages, including ancient Akkadian. The verb is found approximately 60 times in the Hebrew Old Testament. It occurs first in Gen. 1:29 in the summary of the blessings of creation which God has given to mankind: “… In the which is the fruit of a tree yielding seed.…”

In an agricultural society such as ancient Israel, *zara›* would be most important and very commonly used, especially to describe the annual sowing of crops (Judg. 6:3 ; Gen. 26:12). Used in the figurative sense, it is said that Yahweh “will sow” Israel in the land (Hos. 2:23); in the latter days, Yahweh promises: “… I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast” (Jer. 31:27). Of great continuing comfort are the words, “They that sow in tears shall reap in joy” (Ps.

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exhibit the same nuance except that *zera›* is modified by an undesirable quality.

TO SPEAK

A. Verb.

dabar (1696), “to speak, say.” This verb occurs in all periods of Hebrew, in Phoenician (starting from around 900 B.C.), and in imperial Aramaic (starting from about 500 B.C.). In Old Testament Hebrew it occurs about 1,125 times.

This verb focuses not only on the content of spoken verbal communication but also and especially on the time and circumstances of what is said. Unlike *›amar* , “to say,” *dabar* often appears without any specification of what was communicated. Those who “speak” are primarily persons (God or men) or organs of speech. In Gen. 8:15 (the first occurrence of this verb) God “spoke” to Noah, while in Gen. 18:5 one of the three men “spoke” to Abraham. Exceptions to this generalization occur, for example in Job 32:7 , where Elihu personifies “days” (a person’s age) as that which has the right “to speak” first. In 2 Sam. 23:2 David says that the Spirit of the Lord “spoke” to him; contrary to many (especially liberal) scholars, this is probably a reference to the Holy Spirit (cf. NASB).

Among the special meanings of this verb are “to say” (Dan. 9:21), “to command” (2 Kings 1:9), “to promise” (Deut. 6:3), “to commission” (Exod. 1:17), “to announce” (Jer. 36:31), “to order or command” (Deut. 1:14), and “to utter a song” (Judg. 5:12). Such secondary meanings are, however, quite infrequent.

B. Nouns.

dabar (1697), “word, matter; something.” This noun occurs 1,440 times. The noun *dabar* refers, first, to what is said, to the actual “word” itself; whereas *‹emer* is essentially oral communication (the act of speaking). Before the

dispersion from the tower of Babel all men spoke the same “words” or language (Gen. 11:1). This noun can also be used of the content of speaking. When God “did according to the word of Moses” (Exod. 8:13), He granted his request. The noun can connote “matter” or “affair,” as in Gen. 12:17 , where it is reported that God struck Pharaoh’s household with plagues because of the “matter of Sarah” (KJV , “because of Sarai”). A rather specialized occurrence of this sense appears in references to records of the “events of a period” (cf. 1 Kings 14:19) or the activities of a particular person (1 Kings 11:41 ; cf. Gen. 15:1). *Dabar* can be used as a more general term in the sense of “something”—so in Gen. 24:66 the “everything” (KJV , “all things”) is literally “all of something(s)”; it is an indefinite generalized concept rather than a reference to everything in particular. This noun also appears to have had almost a technical status in Israel’s law procedures. Anyone who had a “matter” before Moses had a law case (Exod. 18:16).

As a biblical phrase “the word of the Lord” is quite important; it occurs about 242 times. Against the background just presented it is important to note that “word” here may focus on the content (meaning) of what was said, but it also carries overtones of the actual “words” themselves. It was the “word of the Lord” that came to Abram in a vision after his victory over the kings who had captured Lot (Gen. 15:1). In most cases this is a technical phrase referring expressly to prophetic revelation (about 225 times). It has been suggested that this phrase has judicial overtones although there are only 7 passages where this is certain (cf. Num. 15:31). This noun is used twice of God’s “affairs” in the sense of the care of the temple (1 Chron. 26:32).

The “word” of God indicates God’s thoughts and will. This should be contrasted with His name, which indicates His person and presence. Therefore, God’s “word” is called “holy” only once (cf. Ps. 105:42), while His name is frequently called “holy.”

There is much discussion regarding the “word” as a hypostatization of divine reality and attributes as seen, for example, in John 1:1 : “In the beginning was the Word.” This theme is rooted in such Old Testament passages as Isa. 9:8 : “The Lord sent a word into Jacob …” (cf. 55:10-11 ; Ps. 107:20 ; 147:15). Some scholars argue that this is no more than the poetical device of

personification and does not foreshadow John's usage. Their evidence is that human attributes are frequently separated from a man and objectivized as if they had a separate existence (cf. Ps. 85:11-12).

The Septuagint translates the noun *dabar* with two words respectively carrying overtones of the (1)

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content and (2) form of speaking: (1) *logos* and (2) *rema.*

Several other nouns related to the verb *dabar* occur infrequently. *Dibrah* , which occurs 5 times, means “cause, manner” (Job 5:8). *Dabberet* means “word” once (Deut. 33:3). *Deborah* appears 5 times and refers to “honey bee” (Deut. 1:44 ; Ps. 118:12). *Midbar* refers to “speaking” once (Song of Sol. 4:3).

SPIRIT; BREATH

ruach (7307), “breath; air; strength; wind; breeze; spirit; courage; temper; Spirit.” This noun has cognates in Ugaritic, Aramaic, and Arabic. The word occurs about 378 times and in all periods of biblical Hebrew.

First, this word means “breath,” air for breathing, air that is being breathed. This meaning is especially evident in Jer. 14:6 : “And the wild asses did stand in the high places, they snuffed up the wind like dragons.…” When one’s “breath” returns, he is revived: “… When he [Samson] had drunk [the water], his spirit [literally, “breath”] came again, and he revived …” (Judg. 15:19). Astonishment may take away one’s “breath”: “And when the queen of Sheba had seen all Solomon’s wisdom, and the home that he had built, And the meat of his table, … there was no more spirit in her [she was overwhelmed and breathless]” (1 Kings 10:4-5). *Ruach* may also represent speaking, or the breath of one’s mouth: “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth”(Ps. 33:6 ; cf. Exod. 15:8 ; Job 4:9 ; 19:17).

Second, this word can be used with emphasis on the invisible, intangible, fleeting quality of “air”: “O remember that my life is wind: mine eyes shall no more see good” (Job 7:7). There may be a suggestion of purposelessness, uselessness, or even vanity (emptiness) when *ruach* is used with this significance: “And the prophets shall become wind, and the word is not in them …” (Jer. 5:13). “Windy words” are really “empty words” (Job 16:3), just as “windy knowledge” is “empty knowledge” (Job 15:2 ; cf. Eccl. 1:14 ,

17 —“meaningless striving”). In Prov. 11:29 *ruach* means “nothing”: “He that troubleth his own house shall inherit the wind.…” This nuance is especially prominent in Eccl. 5:15-16 : “And he came forth of his mother’s womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind?”

Third, *ruach* can mean “wind.” In Gen. 3:8 it seems to mean the gentle, refreshing evening breeze so well known in the Near East: “And they heard the voice of the Lord God walking in the garden in the cool [literally, “breeze”] of the day.…” It can mean a strong, constant wind: “… And the Lord brought an east wind upon the land all that day, and all that night …” (Exod. 10:13). It can also signify an extremely strong wind: “And the Lord turned a mighty strong west wind …” (Exod. 10:19). In Jer. 4:11 the word appears to represent a gale or tornado (cf. Hos. 8:7). God is the Creator (Amos 4:13) and sovereign Controller of the winds (Gen. 8:1 ; Num. 11:31 ; Jer. 10:13).

Fourth, the wind represents direction. In Jer. 49:36 the four winds represent the four ends of the earth, which in turn represent every quarter: “And upon Elam will I bring the four winds [peoples from every quarter of the earth] from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.” Akkadian attests the same phrase with the same meaning, and this phrase begins to appear in Hebrew at a time when contact with Akkadian-speaking peoples was frequent.

Fifth, *ruach* frequently represents the element of life in a man, his natural “spirit”: “And all flesh died that moved upon the earth, … All in whose nostrils was the breath of life …” (Gen. 7:21-22). In these verses the animals have a “spirit” (cf. Ps. 104:29). On the other hand, in Prov. 16:2 the word appears to mean more than just the element of life; it seems to mean “soul”: “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits [NASB , “motives”].” Thus, Isaiah can put *nepesh,* “soul,” and *ruach* in synonymous parallelism: “With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early …” (26:9). It is the “spirit” of a man that returns to God (Eccl. 12:7).

Sixth, *ruach* is often used of a man's mind-set, disposition, or "temper": "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:2). In Ezek. 13:3 the word is med of one's mind or thinking: "Woe unto the foolish prophets, that follow their own spirits, and

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have seen nothing" (cf. Prov. 29:11). *Ruach* can represent particular dispositions, as it does in Josh. 2:11 : "And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you …" (cf. Josh. 5:1 ; Job 15:13). Another disposition represented by this word is "temper": "If the spirit [temper] of the ruler rise up against thee, leave not thy place …" (Eccl. 10:4). David prayed that God would "restore unto me the joy of thy salvation; and uphold me with thy free Spirit" (Ps. 51:12). In this verse "joy of salvation" and "free Spirit" are parallel and, therefore, synonymous terms. Therefore, "spirit" refers to one's inner disposition, just as "joy" refers to an inner emotion.

Seventh, the Bible often speaks of God's "Spirit," the third person of the Trinity. This is the use of the word in its first biblical occurrence: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:2). Isa. 63:10-11 and Ps. 51:12 specifically speak of the "holy or free Spirit."

Eighth, the non-material beings (angels) in heaven are sometimes called "spirits": "And there came forth a spirit, and stood before the Lord, and said, I will persuade him" (1 Kings 22:21 ; cf. 1 Sam. 16:14).

Ninth, the "spirit" may also be used of that which enables a man to do a particular job or that which represents the essence of a quality of man: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him …" (Deut. 34:9). Elisha asked Elijah for a double portion of his "spirit" (2 Kings 2:9) and received it.

SPIRIT (OF THE DEAD), NECROMANCER

ʿob (178), "spirit (of the dead); necromancer; pit." This word has cognates in Sumerian, Akkadian, and Ugaritic, where the meanings "pit" and "spirit of one who has died" occur. In its earliest appearances (Sumerian), *ʿob* refers to a pit out of which a departed spirit may be summoned. Later Assyrian texts use this word to denote simply a pit in the ground. Akkadian texts describe a deity that

is the personification of the pit, to whom a particular exorcism ritual was addressed. Biblical Hebrew attests this word 16 times.

The word usually represents the troubled spirit (or spirits) of the dead. This meaning appears unquestionably in Isa. 29:4 : "… Thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Its second meaning, "necromancer," refers to a professional who claims to summon forth such spirits when requested (or hired) to do so: "Regard not them that have familiar spirits, neither seek after wizards" (Lev. 19:31 —first occurrence). These mediums summoned their "guides" from a hole in the ground. Saul asked the medium (witch) of Endor, "Divine for me from the hole [*ʿob*] (1 Sam. 28:8 , author's translation).

God forbade Israel to seek information by this means, which was so common among the pagans (Lev. 19:31 ; Deut. 18:11). Perhaps the pagan belief in manipulating one's basic relationship to a god (or gods) explains the relative silence of the Old Testament regarding life after death. Yet God's people believed in life after death, from early times (e.g., Gen. 37:35 ; Isa. 14:15ff .) Necromancy was so contrary to God's commands that its practitioners were under the death penalty (Deut. 13). Necromancers' unusual experiences do not prove that they truly had power to summon the dead. For example, the medium of Endor could not snatch Samuel out of God's hands against His wishes. But in this particular incident, it seems that God rebuked Saul's apostasy, either through a revived Samuel or through a vision of Samuel. Mediums do not have power to summon the spirits of the dead, since this is reprehensible to God and contrary to His will.

SPLENDOR

hod (1935), "splendor; majesty; authority." A possible cognate of this word appears in Arabic. All but 4 of its 24 biblical appearances occur in poetry.

The basic significance of "splendor and majesty" with overtones of superior power and position is attested in the application of this word to kings:

“Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!” (Jer. 22:18). This concept is equally prominent when the word is used of God: “Fair weather cometh out of the north: with God is terrible majesty” (Job 37:22).

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In many cases *hod* focuses on "dignity and splendor" with overtones of superior power and position but not to the degree seen in oriental kings: "And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient" (Num. 27:20 — the first occurrence of the word). When used of the olive tree (Hos. 14:6), *hod* focuses on its "splendor and dignity" as the most desired and desirable of the trees (cf. Judg. 9:9-15). The proud carriage of a war horse and seeming bravery in the face of battle lead God to say "The glory of his nostrils is terrible" (Job 39:20). In every use of the word the one so described evokes a sense of amazement and satisfaction in the mind of the beholder.

TO SPREAD OUT

paras (6566), "to spread out, scatter, display." Found in both ancient and modern Hebrew, this word occurs approximately 65 times in the Hebrew Old Testament. It is found for the first time in Exod. 9:29 : "… I will spread abroad my hands unto the Lord.…" Such stretching of the hands probably reflected the characteristic posture of prayer in the Bible (cf. Ps. 143:6 ; Isa. 1:15).

Paras sometimes expresses the "spreading out" of a garment to its widest extent (Judg. 8:25). It is commonly med of wings' "being spread," opened fully (Deut. 32:11 ; 1 Kings 6:27). "To spread out" a net is to set a snare or trap (Hos. 7:12). Sometimes "to spread out" is "to display": "… A fool layeth open his folly" (Prov. 13:16). "To spread" may mean "to cover over" and thus to hide from vision: "And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known" (2 Sam. 17:19). In some instances, "to spread" may have a more violent meaning of "to scatter": "… They that remain shall be scattered toward all winds …" (Ezek. 17:21).

TO SPRINKLE

zaraq (2236), "to throw; sprinkle; strew; toss; scatter abundantly." This word is found in both ancient and modern Hebrew and is used in ancient Akkadian

in the sense of “to spray.” Used 35 times in the text of the Hebrew Old Testament, in 26 of those times it expresses the “throwing” or “sprinkling” of blood against the sacrificial altar or on the people. Thus, it appears very often in Leviticus (1:5 , 11 ; 3:2 , 8 , 13 et al.).

Ezekiel’s version of “the New Covenant” includes the “sprinkling” of the water of purification (Ezek. 36:25). In the first use of *zaraq* in the Old Testament, it describes the “throwing” of handsful of dust into the air which would settle down on the Egyptians and cause boils (Exod. 9:8 , 10). In his reform, Josiah ground up the Canaanite idol images and “scattered, strewed,” the dust over the graves of idolworshipers (2 Chron. 34:4). In Ezekiel’s vision of the departure of God’s glory from the temple, the man in linen takes burning coals and “scatters” them over Jerusalem (Ezek. 10:2).

TO STAND

A. Verbs.

natsab (5324), “to stand, station, set up, erect.” Found in both ancient and modern Hebrew, this word goes back at least to ancient Ugaritic. It is found approximately 75 times in the Hebrew Bible. Its first occurrence in the Old Testament is in Gen. 18:2 : “… Three men stood by him.…”

There are various ways of standing. One may “stand” for a definite purpose at a particular spot: “… Wait for him by the river’s brink …” (Exod. 7:15 , RSV ; literally, “stand by the river’s bank”). One often stands upright: “… And stood every man at his tent door …” (Exod. 33:8); “… my sheaf arose, and also stood upright …” (Gen. 37:7). One who is “stationed” in a position is usually over someone else: “And Azariah the son of Nathan was over the officers [literally, “those standing over”] …” (1 Kings 4:5). “To stand” something may be “to erect” something: “And Jacob set up a pillar …” (Gen. 35:14). The waters of the Sea of Reeds were said to “stand as a heap” (Ps. 78:13). To fix a boundary is “to establish or erect” a boundary marker (Deut. 32:8).

›amad (5975), “to take one’s stand; stand here or be there; stand still.”

Outside biblical Hebrew, where it occurs about 520 times and in all periods, this verb is attested only in Akkadian (“to stand, lean on”). A word spelled the same way appears in Arabic, but it means “to strive after.”

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The basic meaning of this verb is “to stand upright.” This is its meaning in Gen. 18:8 , its first biblical occurrence. It is what a soldier does while on watch (2 Sam. 18:30). From this basic meaning comes the meaning “to be established, immovable, and standing upright” on a single spot; the soles of the priests’ feet “rested” (stood still, unmoving) in the waters of the Jordan (Josh. 3:13). Also, the sun and the moon “stood still” at Joshua’s command (Josh. 10:13). Idols “stand upright” in one spot, never moving. The suggestion here is that they never do anything that is expected of living things (Isa. 46:7). *›Amad* may be used of the existence of a particular experience. In 2 Sam. 21:18 there “was” (*hayah*) war again, while in 1 Chron. 20:4 war “existed” or “arose” (*›amad*) again. Cultically (with reference to the formal worship activities) this verb is used of approaching the altar to make a sacrifice. It describes the last stage of this approaching, “to stand finally and officially” before the altar (before God; cf. Deut. 4:11). Such standing is not just a standing still doing nothing but includes all that one does in ministering before God (Num. 16:9).

In other contexts *›amad* is used as the opposite of verbs indicating various kinds of movement. The psalmist praises the man who does not walk (behave according to) in the counsel of the ungodly or “stand” (serve) in the path of the sinful (Ps. 1:1). Laban told Abraham not “to stand” (remain stationary, not entering) outside his dwelling but to come in (Gen. 24:31). The verb can suggest “immovable,” or not being able to be moved. So the “house of the righteous shall stand” (Prov. 12:7). Yet another nuance appears in Ps. 102:26 , which teaches the indestructibility and/or eternity of God— the creation perishes but He “shalt endure [will ever stand].” This is not the changelessness of doing nothing or standing physically upright, but the changelessness of ever-existing being, a quality that only God has in Himself. All other existing depends upon Him; the creation and all creatures are perishable. In a more limited sense the man who does not die as the result of a blow “stands,” or remains alive (Exod. 21:21). In a military context “to stand” refers to gaining a victory: “Behold, two kings stood not before him: how then shall we stand?” (2 Kings 10:4 ; cf. Judg. 2:14).

›Amad can be used of the ever unchanged content and/or existence of a document (Jer. 32:14), a city (1 Kings 15:4), a people (Isa. 66:22), and a divine worship (Ps. 19:9).

Certain prepositions sometimes give this verb special meanings. Jeroboam "ordained" (made to stand, to minister) priests in Bethel (1 Kings 12:32). With "to" the verb can signify being in a certain place to accomplish a predesignated task—so Moses said that certain tribes should "stand upon mount Gerizim to bless the people" (Deut. 27:12). With this same preposition this verb can be used judicially of (1) the act of being in court, or standing before a judge (1 Kings 3:16), and (2) the position (whether literal or figurative) assumed by a judge when pronouncing the sentence (Ezek. 44:24) or delivering judgment (Isa. 3:13 ; cf. Exod. 17:6). With the preposition "before" *›amad* is used to describe the service of a servant before a master—so Joshua "stood" before Moses (Deut. 1:38). This is not inactivity but activity.

In Neh. 8:5 the verb means "to stand up or rise up"; when Ezra opened the book, all the people "stood up" (cf. Dan. 12:13).

The Septuagint renders *›amad* usually with a verb meaning "to stand" and, where the contexts show it refers to temporal standing, with verbs meaning "to abide or remain."

B. Nouns.

›ammud (5982), "pillar; standing place." The noun *›ammud* occurs 111 times and usually signifies something that stands upright like a "pillar" (Exod. 26:32 ; Judg. 16:25). It may occasionally refer to a "standing place" (2 Kings 11:14).

Several other nouns are derived from the verb *›amad. ›Omed* occurs 9 times and refers to "standing places" (2 Chron. 30:16). *›Emdah* means "standing ground" once (Mic. 1:11). *Ma›amad* , which occurs 5 times, refers to "service" in 2 Chron. 9:4 and to "office or function" (in someone's service) in 1 Chron. 23:28 . *Ma›omad* occurs once to mean "standing place" or "foothold"

(Ps. 69:2).

STATUE

tselem (6754), “statue; image; copy.” Cognates of this word appear in Ugaritic and Phoenician (perhaps), Akkadian, Aramaic, and Arabic. Old Testament Hebrew attests it 17 times.

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This word means “statue”: “And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly …” (2 Kings 11:18 ; cf. Num. 33:52).

This word signifies an “image or copy” of something in the sense of a replica: “Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel …” (1 Sam. 6:5). In Ezek. 23:14 *tselem* represents a wall painting of some Chaldeans.

The word also means “image” in the sense of essential nature. So Adam “begat a son in his own likeness, after his image; and called his name Seth” (Gen. 5:3). Human nature in its internal and external characteristics is what is meant here rather than an exact duplicate. So, too, God made man in His own “image,” reflecting some of His own perfections: perfect in knowledge, righteousness, and holiness, and with dominion over the creatures (Gen. 1:26). Being created in God’s “image” meant being created male and female, in a loving unity of more than one person (Gen. 1:27). It is noteworthy that in Gen. 1:26 (the first occurrence of the word) the “image” of God is represented by two Hebrew words (*tselem* and *demut*); by selem alone in Gen. 1:27 and 9:6 ; and by *demut* alone in Gen. 5:1 . This plus the fact that in other contexts the words are used exactly the same leads to the conclusion that the use of both in passages such as Gen. 1:26 is for literary effect.

In Ps. 39:6 *tselem* means “shadow” of a thing which represents the original very imprecisely, or it means merely a phantom (ghost?), a thing which represents the original more closely but lacks its essential characteristic (reality): “Surely every man walketh in a vain show [*tselem*]; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them” (cf. Ps. 73:20 —the word represents a “dream image”).

STATUTE, ORDINANCE

A. Nouns.

choq (2706), “statute; prescription; rule; law; regulation.” This noun is derived from the verb *haqaq* , “to cut in, determine, decree.” *Choq* occurs 127 times in biblical Hebrew.

The first usage of *hoq* is in Gen. 47:22 : “Only the land of the priests bought he not; for the priests had a portion [*choq*] assigned them of Pharaoh.…” This word is frequent in Deuteronomy and Psalms and rare in the historical books and in the prophets.

The meaning of *choq* in the first occurrence (Gen. 47:22) differs from the basic meaning of “statute.” It has the sense of something allotted or apportioned. A proverb speaks about “the food that is my portion” (Prov. 30:8 , NASB ; KlV, “food convenient for me”; literally, “food of my prescription or portion”). Job recognized in his suffering that God does what is appointed for him: “For he performeth the thing that is appointed for me [literally, “he will perform my Law”] …” (23:14). The “portion” may be something that is due to a person as an allowance or payment. The Egyptian priests received their income from Pharaoh (Gen. 47:22), even as God permitted a part of the sacrifice to be enjoyed by the priests: “And it shall be Aaron’s and his sons’ [as their portion] for ever from the children of Israel: for it is a heave offering …” (Exod. 29:28).

The word *choq* also signifies “law,” or “statute.” In a general sense it refers to the “laws” of nature like rain: “When he made a decree for the rain, and a way for the lightning of the thunder” (Job 28:26 ; cf. Jer. 5:22); and the celestial bodies: “He hath also stablished them for ever and ever: he hath made a decree which shall not pass” (Ps. 148:6 cf). “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever” (Jer. 31:35-36). Moreover, the word *choq* denotes a “law” promulgated in a country: “And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh’s” (Gen. 47:26).

Finally, and most important, the “law” given by God is also referred to as a *choq:* “When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes [*choq*] of God, and his laws [*torah*]” (Exod. 18:16). The word’s synonyms are *mitswah* , “commandment”;

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times in the Old Testament.

Chaqaq is used in Isa. 22:16 with the meaning “to cut in”: “… That graveth a habitation for himself in a rock.” In Isa. 10:1 the verb is used of “enacting a decree”: “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.”

STEP

A. Noun.

pa›am (6471), “step; foot; hoofbeats; pedestal; stroke; anvil.” This noun’s attested cognates appear in Ugaritic (*pcn*) and Phoenician. Biblical occurrences of this word number about 117 and appear in every period of the language.

The nuances of this word are related to the basic meaning “a human foot.” The psalmist uses this meaning in Ps. 58:10 : “The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.” In Exod. 25:12 the word is applied to the “pedestals or feet” of the ark of the covenant: “And thou shalt cast four rings of gold for it, and put them in the four [feet] thereof; and two rings shall be in the one side of it, and two rings in the other side of it.” Elsewhere the word signifies the “steps” one takes, or “footsteps”: “Hold up my goings in thy paths, that my footsteps slip not” (Ps. 17:5). Judg. 5:28 applies the word to the “steps” of a galloping horse, or its hoofbeats. This focus on the falling of a foot once is extended to the “stroke” of a spear: “Then said Abishai to David, … let me pin him to the earth with one stroke of the spear …” (1 Sam. 26:8 , RSV). Finally, *pa›am* represents a footshaped object, an “anvil” (Isa. 41:7).

B. Adverb.

pa‹am (6471), “once; now; anymore.” This word functions as an adverb with

the focus on an occurrence or time. In Exod. 10:17 the word bears this emphasis: “Now therefore forgive, I pray thee, my sin *only this once* , and entreat the Lord your God.…” The first biblical appearance of the word focuses on the finality, the absoluteness, of an event: “This is now bone of my bones …” (Gen. 2:23). The thrust of this meaning appears clearly in the translation of Gen. 18:32 —Abraham said to God: “Oh, let not the Lord be angry, and I will speak yet but this once [only one more time].…”

STONE

‹eben (68), “stone.” A comparison of Semitic languages shows that *‹eben* was the common word for “stone” among the ancients. Exact philological and semantic cognates are found in Akkadian, Ugaritic, Phoenician, Aramaic, Old South Arabic, and several Ethiopic dialects. The Greek Old Testament usually has *lithos* (lithos) for *‹eben.* Used almost exclusively for movable stone(s), *‹eben* is to be distinguished from *cela›* , “rock,” and *tsur* , “cliff.”

The noun *‹eben* occurs in the Old Testament 260 times, with almost equal frequency in the singular (and collective) as in the plural. It appears more frequently in prose than in poetry.

Palestine was (and is) famous for its ubiquitous “stone.” So much was “stone” a part of the ancient writer’s consciousness that it served the literary interests of simile (Exod. 15:5), metaphor (Ezek. 11:19), and hyperbole (1 Kings 10:27 ; 2 Chron. 1:15 ; 9:27). That building with “stone” was the rule rather than the exception in Palestine is suggested by the biblical writer’s allusion to the Mesopotamian custom of using clay bricks (Gen. 11:3). Yet it seems that Israelite craftsmen at the time of David lagged behind somewhat in the art of stonework, for stonemasons from Tyre were employed in constructing the royal residence (2 Sam. 5:11).

Beyond their use as a construction material, “stones” served as covers for wells (Gen. 29:3ff .), storage containers (Exod. 7:19), weights (Deut. 25:13 ; Prov. 11:1), and slingstones (1 Sam. 17:49). Plumblines were suspended stones (Isa. 34:11); pavement was sometimes made of “stone” (2 Kings 16:17); and the Bible speaks of hailstones (Josh. 10:11 ; Ezek. 13:11ff .). The

Israelite custom of cave burials presumes stone tombs (Isa. 14:19); on 3 occasions when bodies were not interred, they were heaped with “stones” (Josh. 7:26 ; 8:29 ; 2 Sam. 18:17).

Pentateuchal laws relating to purity-impurity concepts stipulated that certain crimes were punishable by

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stoning. The standard formula employed either the verb *ragam* or *caqal* followed by a preposition and the noun *‹eben.* Included under this penalty were the crimes of blasphemy (Lev. 24:23 ; Num. 15:35-36), Molech worship (Lev. 20:2), idolatry (Deut. 13:10), and prostitution (Deut. 22:21 , 24). Originally, stoning was a means of merely expelling the lawbreaker from the community; however, in ancient Israel it was a means of capital punishment whereby the community could rid itself of the impure offender without coming into direct contact with him.

As for the cult, the carved “stone” figurines commonly worshiped throughout the ancient Near East were strictly forbidden to Israel (Lev. 26:1). To carve “stone” which was to be used in the cult was to profane it (Exod. 20:25). Altars and memorials especially common to the patriarchal age and the period of the Conquest were all made of unhewn “stones” (Gen. 28:18ff .; 31:45 ; Josh. 4:5 ; 24:26-27). Of the cult objects in Israel’s wilderness shrine, only the tablets of the Decalogue were made of “stone” (Exod. 24:12 ; 34:1 , 4 ; Deut. 4:13 ; Ezek. 40:42 —the stone tables of Ezekiel’s temple served only utilitarian purposes).

Precious “stones” such as onyx (Gen. 2:12) and sapphire (Ezek. 1:26) are mentioned frequently in the Bible, especially with regard to the high priest’s ephod and breastplate (Exod. 39:6ff .). The expensiveness of the high priest’s garments corresponded to the special workmanship of the most holy place where Aaron served.

In certain texts, *‹eben* has been given theological interpretations. God is called the “stone of Israel” in Gen. 49:24 . And several occurrences of *‹eben* in the Old Testament have been viewed as messianic, as evidenced by the Greek Old Testament, rabbinic writings, and the New Testament, among them: Gen. 28:18 ; Ps. 118:22 ; Isa. 8:14 ; 28:16 ; Dan. 2:34 ; Zech. 4:7 .

STREET

A. Noun.

chus (2351), “street.” This word, of uncertain origin, appears in biblical, mishnaic, and modern Hebrew. In the Old Testament the total number of occurrences of the noun and adverb is about 160.

A particular use of *chus* denotes the place outside the houses in a city, or the “street.” The “street” was the place for setting up bazaars: “The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria” (1 Kings 20:34). Craftsmen plied their trade on certain “streets” named after the guild—for example, the Bakers’ Street: “Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers’ street, until all the bread in the city were spent” (Jer. 37:21). The absence of justice in the marketplace was an indication of the wickedness of the whole population of Jerusalem. Jeremiah was called to check in the “streets” to find an honest man: “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it” (5:1).

Other descriptions of the “streets” are given by the prophets. Several mention that the “streets” were muddy: “… And to tread them down like the mire of the streets” (Isa. 10:6 ; cf. Mic. 7:10 ; Zech. 10:5). Others make reference to the blood (Ezek. 28:23), the famished (Lam. 2:19), and the dead (Nah. 3:10) which filled the “streets” in times of war.

The area outside a city was also known as the *chus.* In this case it is better translated as “open country” or “field”; cf. “That our garners may be full, affording all manner of store, that sheep may bring forth thousands and ten thousands in our streets” (Ps. 144:13 , KJV ; RSV , “fields”; cf. Job 5:10 ; Prov. 8:26
).

B. Adverb.

chus (2351), “outside.” The first occurrence of this word is in Gen. 6:14 : “Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without [*chus*] with pitch.”

By *chus* the general idea of “the outside” is intimated. It is sometimes indeterminate where “outside” is, especially when connected with a verb: “You shall also have a place outside the camp; he may not reenter the camp” (Deut. 23:12 , NASB). The area could be “outside” a home, tent, city, or camp—hence the adverbial usage of “outside.” The word is also connected with a preposition with the sense of “in, to, on,

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toward the outside": "If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed" (Exod. 21:19).

STRENGTH

chayil (2458), "strength; power; wealth; property; capable; valiant; army; troops; influential; upper-class people (courtiers)." The cognates of this word have been found in Aramaic, Akkadian, Syriac, Arabic, and Ethiopic. Biblical Hebrew attests it about 245 times and in all periods.

First, this word signifies a faculty or "power," the ability to effect or produce something. The word is used of physical "strength" in the sense of power that can be exerted: "If the iron be blunt, and he do not whet the edge, then must he put to more strength …" (Eccl. 10:10). Quite often this word appears in a military context. Here it is the physical strength, power, and ability to perform in battle that is in view. This idea is used of men in 1 Sam. 2:4 : "The bows of the mighty men are broken, and they that stumbled are girded with strength" (cf. Ps. 18:32 , 39). Ps. 33:17 applies the word to a war horse. An interesting use of *chayil* appears in Num. 24:17-18 , where Balaam prophesied the destruction of Moab and Edom at the hands of Israel: "And Edom shall be a possession, Seir also shall be a possession for his enemies; and lsrael shall do valiantly" (v. 18). The idea here is dynamic; something is happening. One might also render this phrase: "Israel performs mightily." This translation of the word is somewhat inexact; a noun is translated as an adverb.

Second, *chayil* means "wealth, property." This nuance of the word focuses on that which demonstrates one's ability, his wealth or goods; Levi, Simeon, and their cohorts attacked the Shechemites: "And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the home" (Gen. 34:29 —the first biblical occurrence of the word). In Num. 31:9 *chayil* includes all the possessions of the Midianites except the women, children, cattle, and flocks. Thus it seems to be a little narrower in meaning. When this nuance is used with the Hebrew word "to do or make," the resulting

phrase means “to become wealthy or make wealth” (cf. Deut. 8:18 ; Ruth 4:11). This is in marked contrast to the emphasis of the same construction in Num. 24:18 . Joel 2:22 uses *chayil* in the sense of “wealth” or products of the ability of a tree to produce fruit.

Third, several passages use the word in the sense of “able.” In Gen. 47:6 the ability to do a job well is in view. Pharaoh told Joseph: “The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity [capable men] among them, then make them rulers over my cattle.” This word can also represent the domestic skills of a woman—Ruth is described as a woman of ability and, therefore, either potentially or actually a good wife (Ruth 3:11 ; Prov. 12:4). When applied to men, *chayil* sometimes focuses on their ability to conduct themselves well in battle as well as being loyal to their commanders (1 Sam. 14:52 ; 1 Kings 1:42). When used in such contexts, the word may be translated “valiant”: “And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him” (1 Sam. 14:52 ; cf. Num. 24:18 ; 1 Sam. 14:48).

Fourth, this word sometimes means “army”; “And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host [army] …” (Exod. 14:4). The word can also refer to the army as troops in the sense of a combination of a lot of individuals. Under such an idea the word can represent the members of an army distributed to perform certain functions. Jehoshaphat “placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah …” (2 Chron. 17:2). This is also the emphasis in 1 Kings 15:20 : “Ben-hadad … sent the captains of the hosts which he had [

NASB , “commanders of his armies”] against the cities of Israel.…”

Fifth, *chayil* sometimes represents the “upper class,” who, as in all feudal systems, were at once soldiers, wealthy, and influential; Sanballat “spake before his brethren and the army of Samaria,” i.e., in the royal court (NASB , “wealthy men”; Neh. 4:2). The Queen of Sheba was accompanied by a large

escort of upperclass people from her homeland: “And she came to Jerusalem with a very great train …” (1 Kings 10:2).

TO STRETCH OUT

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C. Adverb.

mattah (4295), “downwards; beneath.” This word occurs about 17 times. It means “beneath” (Deut. 28:13), “downward” (2 Kings 19:30), and “underneath” (Exod. 28:27).

STRIFE

A. Verb.

rib (7378), “to strive, contend.” This verb occurs 65 times and in all periods of biblical Hebrew. In Exod. 21:18 *rib* is used in connection with a physical struggle: “And if men strive together, and one smite another with a stone, or with his fist, and he die not.…” *Rib* appears in Judg. 6:32 with the meaning of “to contend against” through words.

B. Nouns.

rib (7379), “strife; quarrel; dispute; case; contentions; cause.” This noun has a cognate only in Aramaic. Its 60 occurrences appear in all periods of biblical Hebrew.

The noun *rib* is used of conflicts outside the realm of law cases and courts. This conflict between individuals may break out into a quarrel, as in Prov. 17:14 : “The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.” In Gen. 13:7-8 (the first occurrence of *rib*) the word is used of “contention” prior to open fighting between two groups: “And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle.…” In such a case the one with the “strife” is clearly the guilty party.

Rib sometimes represents a “dispute” between two parties. This “dispute” is set in the context of a mutual law structure binding both parties and a court

which is empowered to decide and execute justice. This may involve "contention" between two unequal parties (an individual and a group), as when all Israel quarreled with Moses, asserting that he had not kept his end of the bargain by adequately providing for them. Moses appealed to the Judge, who vindicated him by sending water from a rock (cliff?) smitten by Moses: "And he called the name of the place Massah, and Meribah, because of the chiding [quarrel] of the children of Israel …" (Exod. 17:7). God decided who was the guilty party, Moses or Israel. The "contention" may be between two individuals as in Deut. 25:1 , where the two disputants go to court (having a "case or dispute" does not mean one is a wrongdoer): "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." So in Isa. 1:23 the unjust judge accepts a bribe and does not allow the widow's just "cause" (NASB , "widow's plea") to come before him. Prov. 25:8-9 admonishes the wise to "debate thy cause with thy neighbor" when that neighbor has "put thee to shame."

Rib may represent what goes on in an actual court situation. It is used of the entire process of adjudication: "Neither shalt thou [be partial to] a poor man in his cause" (Exod. 23:3 ; cf. Deut. 19:17). It is also used of the various parts of a lawsuit. In Job 29:16 , Job defends his righteousness by asserting that he became an advocate for the defenseless: "I was a father to the poor: and the cause which I knew not I searched out." Here, then, the word means the false charge brought against a defendant. Earlier in the Book of Job (13:6), *rib* represents the argument for the defense: "Hear now my reasoning, and hearken to the pleadings of my lips." Elsewhere the word represents the argument for the prosecution: "Give heed to me, O Lord, and hearken to the voice of them that contend with me [literally, "the men presenting the case for the prosecution"]" (Jer. 18:19). Finally, in Isa. 34:8 *rib* signifies a "case" already argued and won and awaiting justice: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Two other related nouns occur rarely. *Meribah* occurs twice, and it means "strife." The word refers to an extra-legal (Gen. 13:8) and to a legal confrontation (Num. 27:14). *Yarib* appears 3 times to mean "disputant;

opponent; adversary” (Ps. 35:1 ; Isa. 49:25 ; Jer. 18:19).

TO BE STRONG

A. Verb.

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chazaq (2388), “to be strong, strengthen, harden, take hold of” This verb is found 290 times in the Old Testament. The root also exists in Aramaic and Arabic.

The word first occurs in Gen. 41:56 : “… And the famine waxed sore in the land of Egypt” (NASB , NIV , “was severe”). The strong form of the verb is used in Exod. 4:21 : “… I will harden his [Pharaoh’s] heart.…” This statement is found 8 times. Four times we read: “Pharaoh’s heart was hard” (Exod. 7:13 , 22 ; 8:19 ; 9:35 , NIV ; KJV , RSV , NASB , was hardened”). In Exod. 9:34 Pharaoh’s responsibility is made clear by the statement “he sinned yet more, and hardened his heart.…”

In the sense of personal strength *chazaq* is first used in Deut. 11:8 in the context of the covenant: “Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land.…” Moses was commanded to “charge Joshua, and encourage him” (Deut. 3:28). The covenant promise accompanies the injunction to “be strong and of a good courage”: “… For the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Deut. 31:6). The same encouragement was given to the returned captives as they renewed the work of rebuilding the temple (Zech. 8:9 ; 13 ; cf. Hag. 2:4).

If in the above examples there is moral strength combined with physical, the latter is the sense of Judg. 1:28 : “And it came to pass, when Israel was strong, that they put the Canaanites to [forced labor].…” Israel sinned and the Lord “strengthened Eglon the king of Moab against Israel” (Judg. 3:12). The word is used in reference to a building: “… The priests had not repaired the breaches of the house” (2 Kings 12:6), or to a city: “Moreover Uzziah built towers in Jerusalem … and fortified them” (2 Chron. 26:9). In battle *chazaq* means: “So David prevailed over the Philistine …” (1 Sam. 17:50).

As the prophet said, “For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them [NASB , “to strongly support them”] whose heart is perfect toward him” (2 Chron. 16:9). To His

Servant, the Messiah, God said: “I … will hold thine hand …” (Isa. 42:6); and to Cyrus He said: “… Whose right hand I have holden …” (Isa. 45:1).

Other noteworthy uses of the word are: “… Thou shalt relieve him [a poor Israelite] …” (Lev. 25:35); and “… [Saul] laid hold upon the skirt of his mantle, and it rent” (1 Sam. 15:27).

In summary, this word group describes the physical and moral strength of man and society. God communicates strength to men, even to the enemies of His people as chastisement for His own. Men may turn their strength into stubbornness against God.

B. Adjective.

chazaq (2389), “strong; mighty; heavy; severe; firm; hard.” This adjective occurs about 56 times and in all periods of biblical Hebrew.

First, the word means “firm” or “hard” in the sense that something is impenetrable. In Ezek. 3:8-9 the prophet’s face is compared to rock; God has made him determined to his task just as Israel is determined not to listen to him: “Behold, I have made thy face [hard] against their faces, and thy forehead [hard] against their foreheads. As an adamant harder than flint have I made thy forehead.…” Job 37:18 uses *chazaq* of molten solidified metal.

Second, this word means “strong.” In its basic meaning it refers to physical strength. God’s hand (an anthropomorphism; cf. Deut. 4:15 , 19) as a symbol of His effecting His will among men is “strong”: “And I am sure that the king of Egypt will not let you go, no, not by a mighty hand” (Exod. 3:19 —the first biblical occurrence). This word modifies a noun, specifying that it is the opposite of weak, or unable to effect anything (Num. 13:18). Isaiah speaks of God’s “sore and great and strong sword” (27:1). When Ezekiel wrote of “fat and strong” animals, he probably meant that they were well fed and healthy (34:16).

Third, *chazaq* means “heavy.” When applied to a battle or war, it describes the event(s) as severe (1 Sam. 14:52). The word is also used to indicate a severe

sickness (1 Kings 17:17) and famine (1 Kings 18:2
).

TO STUMBLE, BE WEAK

kashal (3782), “to stumble, stagger, totter, be thrown down.” As in biblical Hebrew, this word is used in modern Hebrew in the sense of “to stumble, fail.” It occurs in the text of the Hebrew Old Testament

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approximately 60 times, the first time being in Lev. 26:37 : “And they shall fall one upon another.…” This use illustrates the basic idea that one “stumbles” because of something or over something. Heavy physical burdens cause one “to stagger”: “… The children fell under the [loads of] wood” (Lam. 5:13).

This word is often used figuratively to describe the consequences of divine judgment on sin: “Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them …” (Jer. 6:21). Babylon, too, will know God’s judgment: “And the most proud shall stumble and fall …” (Jer. 50:32). When the psalmist says: “My knees totter from my fasting” (Ps. 109:24 , NAB), he means: “My knees are weak” (as translated by KJV , NASB , RSV , JB , NEB , TEV).

STUPID FELLOW

kecil (3684), “stupid fellow; dull person; fool.” This word occurs in the Old Testament 70 times. All of its occurrences are in wisdom literature except 3 in the Psalms.

The *kecil* is “insolent” in religion and “stupid or dull” in wise living (living out a religion he professes). In Ps. 92:6 the first emphasis is especially prominent: “A brutish man knoweth not; neither doth a fool understand this.” The psalmist is describing an enemy of God who knew God and His word but, seeing the wicked flourishing, reasoned that they have the right life-style (Ps. 92:7). They have knowledge of God but do not properly evaluate or understand what they know. The second emphasis is especially prominent in wisdom contexts: “How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?” (Prov. 1:22). In such contexts the person so described rejects the claims and teachings of wisdom. However, in the Bible wisdom is the practical outworking of one’s religion. Therefore, even in these contexts there is a clear connotation of insolence in religion.

Kecel means “stupidity; imperturbability; confidence.” This noun occurs 6

times. It means “stupidity” in Eccl. 7:25 and “confidence” in Prov. 3:26 . The meaning of “confidence” also appears in Job 31:24 : “If I have made gold my *hope* ….”

SUBURBS

A. Noun.

migrash (4054), “suburbs; pasture land; open land.” This noun occurs about 100 times, mainly in Joshua and First Chronicles. It denotes the untilled ground outside a city or the “pasture land” belonging to the cities: “For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance” (Josh. 14:4).

Ezekiel describes a strip of land for the Levites around the city. Part of the land was to be used for houses and part to be left: “And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof” (Ezek. 48:15).

The Septuagint translates the word *perisporia* (“suburb”).

B. Verb.

garash (1644), “to drive out, cast out.” This verb occurs about 45 times. An early occurrence in the Old Testament is in Exod. 34:11 : “… Behold, I drive out before thee the Amorite, and the Canaanite….” The word may be used of a divorced woman as in Lev. 21:7 —a woman that is “put away from her husband.”

SUFFICIENCY

day (1767), “sufficiency; the required enough.” Cognates of this word appear in late Aramaic, Syriac, and Phoenician. Its 42 biblical occurrences appear in

all periods of biblical Hebrew.

The word is translated variously according to the needs of a given passage. The meaning “sufficiency” is clearly manifested in Exod. 36:7 : “For the stuff they had was sufficient for all the work to make it, and too much.” A different translation is warranted in Jer. 49:9 : “If thieves [come] by night, they will destroy till they have enough” (cf. Obad. 5). In Prov. 25:16 the word means only what one’s digestive system can

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handle: “Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.” Other passages use this word of money (Deut. 15:8). In Jer. 51:58 *day* preceded by the preposition *be* means “only for”: “… The people shall labor in vain [only for nothing], and the folk in the fire [only for fire], and they shall be weary.” The phrase “as long as there is need” signifies until there is no more required (Mal. 3:10 , NEB ; KVJ, “that there shall not be room enough to receive it”). The word first appears in Exod. 36:5 and is preceded by the preposition *min:* “The people bring much more than enough for the service of the work, which the Lord commanded to make.”

There are many special uses of *day* where the basic meaning is in the background and the context dictates a different nuance. In Job 39:25 the word preceded by the preposition *be* may be rendered “as often as”: “As often as the trumpet sounds he says, Aha!” (NASB). When preceded by the preposition *ke* , “as,” the word usually means “according to”: “… The judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number” (Deut. 25:2). Preceded by *min* , “from,” the word sometimes means “regarding the need.” This illuminates passages such as 1 Sam. 7:16 : “And he [Samuel] went from year to year [according to the need of each year; NASB , “annually”] in circuit to Beth-el …” (cf. Isa. 66:23). In other places this phrase (*day* preceded by *min*) signifies “as often as”: “Then the princes of the Philistines went forth: and it came to pass, after [NASB , “as often as”] they went forth, that David behaved himself more wisely than all the servants of Saul …” (1 Sam. 18:30).

SUN

shemesh (8121), “sun; Shamshu (?); sunshield; battlement.” Cognates of this word occur in Ugaritic (*sh-p-sh*), Akkadian, Aramaic, Phoenician, and Arabic. It appears 134 times in biblical Hebrew and in all periods.

This word means “sun”: “And when the sun was going down, a deep sleep fell upon Abram …” (Gen. 15:12 —the first occurrence of the word). The “wings of the sun” are probably its rays (Mal. 4:2). The “sun” and especially its

regularity supported by divine sovereignty (Gen. 8:22) figures the security of God's allies: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might" (Judg. 5:31). God can also make the "sun" stand still when He wishes (Josh. 10:12-13) or darken as an indication of His judgment upon His enemies and salvation for His people (Joel 2:31-32). The "sun" and all the heavenly bodies were created by God (Gen. 1:16) and are summoned to praise Him (Ps. 148:3). The Canaanites and other people worshiped the "sun" as a god, and this paganism appeared among Israelites in times of spiritual decline (Deut. 4:19). In 2 Kings 23:5 perhaps one could translate: "Those who burned incense to Shamshu" (cf. v. 11). Perhaps passages like Ps. 148:3 are allusions to the sun god (although this is questionable).

Shemesh is used in phrases indicating direction. The east is "the rising of the sun": "And they journeyed from Oboth, … toward the sunrising" (Num. 21:11). The west is "the setting of the sun": "Are they not on the other side of Jordan, by the way where the sun goeth down …?" (Deut. 11:30).

In Ps. 84:11 the word represents a sunshaped shield: "For the Lord God is a sun and shield.…" *Shemesh* may be a structural term: "And I will make thy windows [NASB , "battlements"] of agates, and thy gates of carbuncles …" (Isa. 54:12).

There are a few noteworthy phrases related to *shemesh.* To be "before the sun" or "before the eyes of the sun" is to be openly exposed: "Take all the heads of the people, and hang them up before the Lord against the sun [NASB , "in broad daylight"] …" (Num. 25:4). To "see the sun" is "to live": "… Like the untimely birth of a woman, that they may not see the sun" (Ps. 58:8). Something "under the sun" is life lived on the earth apart from God in contrast to life lived on earth with a proper relationship with God (Eccl. 1:3).

TO SWALLOW

bala› (1104), "to swallow, engulf." Commonly used throughout the history of

the Hebrew language, this word is also found in ancient Akkadian, as well as several other Semitic languages. It occurs about 50 times in the Hebrew Old Testament. *Bala›* is first used in Gen. 41:7 in Pharaoh's dream of seven lean ears

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of grain “swallowing up” the seven plump ears.

While it is used of the normal physical swallowing of something quite frequently, such as Jonah’s “being swallowed” by the great fish (Jonah 1:17), the word is used more often in the figurative sense, often implying destruction. Thus, the violent “overwhelm” the innocent (Prov. 1:11-12); an enemy “swallows” those he conquers “like a dragon” (Jer. 51:34); and the false prophet and priest “are swallowed up of wine” (Isa. 28:7 ; RSV , “confused with”).

TO SWEAR

shaba› (7650), “to swear; take an oath.” This is a common word throughout the history of the Hebrew language. The fact that it occurs more than 180 times in the Hebrew Bible attests to its importance there also. *Shaba›* occurs for the first time in the Hebrew Bible in Gen. 21:23-24 , where Abimelech requests Abraham to “… swear unto me here by God that thou wilt not deal falsely with me, nor with my son.… And Abraham said, I will swear.”

Often “to swear or to take an oath” is to strongly affirm a promise. Thus, Joshua instructs the spies concerning Rahab of Jericho: “Go into the harlot’s house, and bring out thence the woman, and all that she hath, as ye sware unto her” (Josh. 6:22). David and Jonathan strongly affirmed their love for each other with an oath (1 Sam. 20:17). Allegiance to God is pledged by an oath (Isa. 19:18). Zephaniah condemns the idolatrous priests “that worship and that swear by the Lord, and that swear by Malcham [the Ammonite god]” (Zeph. 1:5). In making and upholding His promises to men, God often “swears” by Himself. To Abraham after his test involving His command to sacrifice his son Isaac, God said: “By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee …” (Gen. 22:16-17 ; cf. Isa. 45:23 ; Jer. 22:5). God also “swears” by His holiness (Amos 4:2).

The root for “to swear” and the root for “seven” are the same in Hebrew, and

since the number seven is the “perfect number,” some have conjectured that “to swear” is to somehow “seven oneself,” thus to bind oneself with seven things. Perhaps this is paralleled by the use of “seven” in Samson’s allowing himself to be bound by seven fresh bowstrings (Judg. 16:7) and weaving the seven locks of his head (Judg. 16:13
). The relationship between “to swear” and “seven” is inconclusive.

SWORD

A. Noun.

chereb (2719), “sword; dagger; flint knife; chisel.” This noun has cognates in several other Semitic languages including Ugaritic, Aramaic, Syriac, Akkadian, and Arabic. The word occurs about 410 times and in all periods of biblical Hebrew.

Usually *chereb* represents an implement that can be or is being used in war, such as a “sword.” The exact shape of that implement, however, is not specified by this word. Presentday archaeology has unearthed various sickle swords and daggers from the earliest periods. Sickle swords are so named because they are shaped somewhat like a sickle with the outer edge of the arc being the cutting edge. These were long one-edged “swords.” This is what *chereb* refers to when one reads of someone’s being slain with the edge of the “sword”: “And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem’s house …” (Gen. 34:26). The first biblical occurrence of the word (Gen. 3:24) probably also represents such an implement: “… And he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way.…”

The precise meaning of *chereb* is confused, however, by its application to what we know as a “dagger,” a short two-edged sword: “But Ehud made him a dagger which had two edges, of a cubit [eighteen to twenty-four inches] length …” (Judg. 3:16).

The sickle sword was probably the implement used up to and during the

conquest of Palestine. About the same time the Sea Peoples (among whom were the Philistines) were invading the ancient Near East. They brought with them a new weapon—the long two-edged “sword.” The first clear mention of such a “sword” in the biblical record appears in 1 Sam. 17:51 : “Therefore David ran, and stood upon the Philistine [Goliath], and took his sword, and drew it out of the sheath thereof, and slew him.…” Perhaps

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the Lord, a *habitation* for the mighty God of Jacob" (Ps. 132:4-5). The meaning of *mishkan* was also extended to include the whole area surrounding the temple, as much as the city Jerusalem: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High" (Ps. 46:4), "the Lord loveth the gates of Zion more than all the dwellings of Jacob" (Ps. 87:2).

The defilement of the city and the temple area was sufficient reason for God to leave the temple (Ezek. 10) and to permit the destruction of His "dwelling place" by the brutish Babylonians: "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground" (Ps. 74:7). In the Lord's providence He had planned to restore His people and the temple so as to assure them of His continued presence: "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:27-28). John comments that Jesus Christ was God's "tabernacle": "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14), and Jesus later referred to Himself as the temple: "But He spake of the temple of his body" (John 2:21).

In non-religious use *mishkan* is "the dwelling place" of an individual (Num. 16:24), of Israel (Num. 24:5), and of strangers (Hab. 1:6).

The usual translation of *mishkan* in the Septuagint is *skene* ("dwelling; booth"), which is also the translation for *‹ohel* , "tent." It has been suggested that the similarity in sound of the Hebrew *shakan* and the Greek *skene* influenced the translation. Another translation is *skenoma* ("tent; dwelling; lodging"). The translations in the KJV are: "tabernacle; dwelling place; dwelling; habitation."

B. Verb.

shakan (7934), “to dwell, inhabit.” This verb, which occurs about 129 times in biblical Hebrew, is found also in other Semitic languages. In Akkadian *sakanu* , “to lay, to set up, to be situated,” has many forms, such as the noun *mackana* , “dwelling place.” One occurrence of the verb is in Ps. 37:27 : “Depart from evil, and do good; and dwell for evermore.”

TO TAKE, HANDLE

tapas (8610), “to catch, seize, lay hold of, grasp, play.” This verb is found in both biblical and modern Hebrew. It occurs approximately 60 times in the Hebrew Old Testament. The word is found for the first time in Gen. 4:21 , where it expresses the idea of grasping something in one’s hand in order to use it: “… He was the father of all such as handle the harp and organ.” Other things that are “seized” with the hand, or “handled,” are: swords (Ezek. 21:11), shields (Jer. 46:9), bows (Amos 2:15), and sickles (Jer. 50:16). The expert in *torah* , “law,” is one who “handles” the law, but he sometimes mishandles it also: “… They that handle the law knew me not …” (Jer. 2:8).

“To seize” someone may be to arrest him: “… Irijah took [NASB , “arrested”] Jeremiah, and brought him to the princes” (Jer. 37:14). Frequently, *tapas* is used in the sense of “to capture”: “And the king of Ai they took alive, and brought him to Joshua” (Josh. 8:23). “To lay hold of,” or “seize,” hearts is to terrorize: “That I may take the house of Israel in their own heart, because they are all estranged from me through their idols” (Ezek. 14:5).

ʿachaz (270), “to seize, grasp, take hold, take possession.” Found in various Semitic languages, including ancient Akkadian, this word is a common one throughout the stages of the Hebrew language. It occurs almost 70 times in the Hebrew Old Testament. It is used for the first time in the Old Testament in the passive sense with reference to the ram “caught in a thicket by his horns” (Gen. 22:13) and thus became a substitute for Isaac.

While *ʿachaz* is a common term for taking hold of things physically, such as Jacob’s “taking hold” of Esau’s heel (Gen. 25:26), *ʿachaz* is frequently used in a metaphorical or figurative sense. In His wrath, God “seized” Job by the neck (Job 16:12). On the other hand, the psalmist testifies that in His grace,

God “holds” his right hand (Ps. 73:23). Pain and trembling “seize” the enemies of Israel (Exod. 15:14-15). Horror “seizes” the people of the east (Job 18:20).

This word gives us the name of Ahaz, king of Judah (2 Kings 16).

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TO TAKE AWAY

A. Verbs.

laqach (3947), “to take, receive, take away.” This word occurs in all Semitic languages and in all periods of Hebrew. It occurs about 965 times in the Old Testament.

Primarily this word means “to take, grasp, take hold of,” as when Noah reached out and “took hold of” the dove to bring it back into the ark (Gen. 8:9). A secondary meaning is “to take away, remove, take to oneself,” as when the invading kings “took away” and “took to themselves” all the movable goods of the cities of the plain (Gen. 14:11). Sometimes this verb implies “to receive something from someone.” So Abraham asks Ephron the Hittite to “receive from” his hand payment for the field which contained the sepulchre (Gen. 23:13). With the particle “for” *laqach* means “to take someone or something,” as when Joseph’s brothers remarked that they were afraid he was scheming “to take” them to be slaves, mentioned in Gen. 43:18 . Another secondary use of this word is “to transfer” a thing, concept, or emotion, such as “take vengeance” (Isa. 47:3), “receive reproach” (Ezek. 36:30), and “receive a [whisper]” (Job 4:12). In other passages this verb is virtually a helping verb serving to prepare for an action stipulated in a subsequent verb; God “took” Adam and put him into the garden of Eden (Gen. 2:15 —the first occurrence of the verb). Finally, this word can be used elliptically, suggesting the phrase “take and bring,” but only “taken” is written. Noah is told to “take” (and bring) clean animals by sevens into the ark (Gen. 7:2).

This verb is used of God in several connections. Sometimes God is pictured as having bodily parts (anthropomorphically). This is the implication of Gen. 2:15 , where the Lord “took” Adam and put him into Eden. God’s taking sometimes connotes election, as when He “took” Abraham from his father’s house (Gen. 24:7). He also “takes” in the sense of taking to Himself or

accepting. Thus, He “accepts” offerings (Judg. 13:23) and prayers (Ps. 6:9). God “takes away” in judgment David’s wives (2 Sam. 12:11) and the kingdom (1 Kings 11:34)

Of special interest is the use of the verb in the absolute sense: God “took away” Enoch so that he was not found on earth (Gen. 5:24). This meaning of receiving one into heaven to Himself seems to be the force of Ps. 73:24 and perhaps of Ps. 49:15 .
lakad (3920), “to capture; seize; take captive.” This term is found in both ancient and modern Hebrew. It occurs about 120 times in biblical Hebrew and is found for the first time in the text in Num. 21:32 , where the Israelites are said to have taken the villages of the Amorites.

The act of “capturing, seizing” is usually connected with fighting wars or battles, so a variety of objects may be tken. Cities are often “captured” in war (Josh. 8:21 ; 10:1 ; Judg. 1:8 , 12). Land or territory also is taken as booty of war (Josh. 10:42 ; Dan. 11:18). Strategic geographic areas such as watercourses “are captured” (Judg. 3:28). Sometimes kings and princes “are seized” in battle (Judg. 7:25 ; 8:12 , 14), as well as fighting men and horses (2 Sam. 8:4). Saul is spoken of as actually taking the kingdom, apparently by force of arms (1 Sam. 14:47). In establishing the source of Israel’s defeat by Ai, lots were used “to take or separate” the guilty party, Achan and his family (Josh. 7:14).

Occasionally *lakad* is used in the figurative sense, especially in terms of men “being caught” in the trap of divine judgment (Ps. 9:15 ; Isa. 8:15 ; 24:18).

B. Nouns.

Ieqach (3948), “teaching; instruction; persuasiveness; understanding.” The word is used in the sense of something taken in. This noun occurs 9 times in the Old Testament, several times in Proverbs. One occurrence is in Prov. 1:5 : “A wise man will hear, and will increase learning.…” The word refers to “persuasiveness” in Prov. 7:21 .

Several other nouns are related to *laqach. Malqoach* refers to “things taken in

warfare," and it appears 7 times (Num. 31:32). *Malqoach* also means "jaws" once (Ps. 22:15). *Melqachayim* refers to "snuffers" (Exod. 37:23), and it is found 6 times. *Miqqach* occurs once to mean "taking" (2 Chron. 19:7). *Maqqachot* means "wares" once (Neh. 10:31).

TO TEACH

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TO TELL

A. Verb.

nagad (5046), “to tell, explain, inform.” An exact equivalent to this verb is not known outside biblical Hebrew except in late Aramaic. The verb occurs around 335 times and in all periods of biblical Hebrew. The first emphasis of the word is “to tell.” This especially means that A (frequently a messenger or some other person who has witnessed something) “tells” B (the one to whom the report is made) C (the report). In such instances B (the one told) is spatially separated from the original source of the information. So, in Gen. 9:22 , Ham (A) saw his father naked and went outside the tent and “told” his brothers (B) what he had seen (C).

In another group of passages *nagad* represents the reporting of a messenger about a matter of life-or-death importance for the recipient. So a fugitive “came … and told Abram” that Lot had been captured and led away captive (Gen. 14:13). A note of this emotionally charged situation is seen in Jacob’s message to Esau: “… I have sent to tell my lord, that I may find grace in thy sight” (Gen. 32:5). Although not a report from a messenger from afar, Gen. 12:18 uses the verb of a report that is of crucial importance to the one addressed. Pharaoh asked Abram: “Why didst thou not tell me that she was thy wife?” Gen. 12:17 reports that because Pharaoh had taken Sarai into his harem to become his wife, God had smitten his household with great plagues.

Finally, *nagad* means “to explain or reveal” something one does not otherwise know. In Gen. 3:11 (the first biblical occurrence of the word) God asked Adam: “Who told thee that thou wast naked?” This was information immediately before them but not previously grasped by them. This usage appears in Gen. 41:24 , where Pharaoh said of his dream: “… I told this unto the magicians; but there was none that could declare it to me.” Similarly, David made certain there were no survivors from the Philistine cities he looted so no one would “tell” it to Achish (1 Sam. 27:11). This word sometimes has

a more forceful significance—God told the prophet to “show my people their transgression” (Isa. 58:1).

B. Noun.

nagid (5057), “chief leader.” This noun occurs 44 times in biblical Hebrew. In 1 Sam. 9:16 the word is used as a “chief leader” that is equivalent to a king: “Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel.…” *Nagid* appears in 1 Chron. 9:11 to refer to a “chief leader” (ruler) of a smaller region. The word may also be used of a head of a family (1 Chron. 9:20).

C. Preposition.

neged (5048), “before; in the presence of; in the sight of; in front of; in one’s estimation; straight ahead.” This word occurs 156 times in biblical Hebrew as a preposition and an adverb. Basically the word indicates that its object is immediately “before” something or someone. It is used in Gen. 2:18 , where God said He would make Adam “a help meet for him,” or someone to correspond to him, just as the males and females of the animals corresponded to (matched) one another. To be immediately “before” the sun is to be fully in the sunlight (Num. 25:4). In Exod. 10:10 Pharaoh told Moses that evil was immediately “before” his face, or was in his mind. *Neged* signifies “in front of” (Exod. 19:2), “before” in the sense of “in one’s estimation” (Isa. 40:17), and “straight ahead (before)” (Josh. 6:5). In combination with other particles *neged* means “contrary to” (Num. 22:32).

D. Adverb.

neged (5048), “opposite; over against.” This meaning of *neged* appears in Gen. 21:16 : “And she went, and sat her down over against him a good way off.…”

TEMPLE

hekal (1964), “palace; temple.” This word is indirectly derived from the

Sumerian *egal* , “large house, palace,” and more directly from the Akkadian *ekallu* , “large house.” The influence of the Akkadian *ekallu* spread to the Northwest Semitic languages. In post-biblical Hebrew the meaning became limited to

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"temple." The *Hekhal Chlomo* ("Temple of Solomon") in modern Jerusalem signifies the building of Israel's chief rabbinate, in absence of the temple. The word occurs 78 times from First Samuel to Malachi, most frequently in Ezekiel. The first usage pertains to the tabernacle at Shiloh (1 Sam. 1:9).

The word "palace" in English versions may have one of three Hebrew words behind it: *hekal, bayit* , or *‹armon.* The Sumero-Akkadian meaning "palace" for *hekal* is still to be found in biblical Hebrew. The *hekal* with its 15 usages as "palace" refers to the palaces of Ahab (1 Kings 21:1), of the king of Babylon (2 Kings 20:18), and of Nineveh (Nah. 2:6). The "palace" was luxuriously decorated and the residents enjoyed the fulfillment of their pleasures; cf.: "And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged" (Isa. 13:22). The psalmist compared beautiful girls to fine pillars in an ornate "palace": "… That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace" (Ps. 144:12). Amos prophesied that the "songs of the palace" (KJV , "temple") were to turn to wailing at the destruction of the northern kingdom (Amos 8:3 , NASB).

Hekal with the meaning "temple" is generally clarified in the context by two markers that follow. The first marker is the addition "of the Lord": "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel" (Ezra 3:10). The second marker is a form of the word *qodesh* , "holy": "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps" (Ps. 79:1). Sometimes the definite article suffices to identify the "temple in Jerusalem": "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1), especially in a section dealing with the "temple" (Ezek. 41).

The Old Testament also speaks about the heavenly *hekal* , the *hekal* of God. It

is difficult to decide on a translation, whether “palace” or “temple.” Most versions opt in favor of the “temple” idea: “Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple” (Mic. 1:2 ; cf. Ps. 5:7 ; 11:4 ; Hab. 2:20). “In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears” (2 Sam. 22:7). However, since Scripture portrays the presence of the royal judgment throne in heaven, it is not altogether impossible that the original authors had a royal “palace” in mind. The imagery of the throne, the “palace,” and judgment seems to lie behind Ps. 11:4-5 . “The Lord is in his holy temple, the Lord’s throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.”

The Septuagint has the words *naos* (“temple”) and *oikos* (“house; palace; dwelling; household”).

TENT

ʿohel (168), “tent; home; dwelling; habitation.” Cognates of this word appear in Ugaritic, Phoenician, and Arabic. It appears about 343 times in biblical Hebrew and in all periods.

First, this word refers to the mobile structure called a “tent.” This is its meaning in Gen. 4:20 : “And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.” These are what nomadic Bedouins normally live in. “Tents” can also be used as housing for animals: “They smote also the tents of cattle [NASB , “those who owned”], and carried away sheep and camels in abundance …” (2 Chron. 14:15). Soldiers lived in “tents” during military campaigns (1 Sam. 17:54). A “tent” was pitched on top of a house so everyone could see that Absalom went in to his father’s concubines (2 Sam. 16:22). This constituted an open rejection of David’s dominion and a declaration that he (Absalom) was claiming the throne.

Second, the word is a synonym for “home, dwelling,” and “habitation.” This emphasis is especially evident in Judg. 19:9 : “… Behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early

on your way, that thou mayest go home." This meaning appears in the phrase "to your tents": "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel" (2 Sam. 20:1). The "tabernacle" ("tent") of David, therefore, is his dwelling place or palace (Isa. 16:5). Similarly, the "tabernacle" ("tent") of the daughter of Zion is Israel's capital, or what

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Israel inhabits— Jerusalem (Lam. 2:4).

Third, *‹ohel* may represent those who dwell in the dwellings of a given area or who form a unit of people. Thus the “tents” of Judah are her inhabitants: “The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah” (Zech. 12:7 ; cf. Ps. 83:6).

Bedouin “tents” today (as in the past) are constructed of strong black cloth of woven goat’s hair. They are shaped variously. The women pitch them by stretching the cloth over poles and tying it down with cords of goat’s hair or hemp. Wooden mallets are used to drive the tent pegs into the ground (Judg. 4:21). Sometimes the structure is divided in order to separate families or to separate animals from people (2 Chron. 14:15). The back of the “tent” is closed and the front open. The door is made by turning back the fold where the two ends of the cloth meet (Gen. 18:1). The “tent” and all its contents are transported on the back of a single pack animal. Richer people cover the floor with mats of various materials. A chief or sheikh may have several “tents”—one for himself and his guest(s), another for his wives and other females in his immediate family, and still another for the animals (Gen. 31:33).

Before the construction of the tabernacle Moses pitched a “tent” outside the camp (Exod. 33:7). There he met with God. The “tent” outside the camp persisted as a living institution for only a short period after the construction of the tabernacle and before the departure from Sinai (Num. 11:16ff .; 12:4ff .). Eventually the ark of the covenant was moved into the tabernacle (Exod. 40:21) where the Lord met with Moses and spoke to Israel (Exod. 29:42). This structure is called the tent of meeting inasmuch as it contained the ark of the covenant and the tables of testimony (Num. 9:15). As the tent of meeting it was the place where God met with His people through Moses (or the high priest) and revealed His will to them (1 Sam. 2:22).

TO TEST

A. Verb.

tsarap (6884), “to refine, try, smelt, test.” This root with the basic meaning of smelting and refining is found outside the Old Testament in Akkadian, Phoenician, and Syriac. In Arabic an adjective derived from the verb means “pure, unmixed,” describing the quality of wine. *Tsarap* has maintained the meaning “to refine” in rabbinic and modern Hebrew, but lost the primary significance of “to smelt” in modern Hebrew.

The verb occurs fewer than 35 times in the Old Testament, mainly in the prophets and in the Book of Psalms. The first occurrence is in the story of Gideon, where 10,000 are “being tested” and only 300 are chosen to fight with Gideon against the Midianites: “And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there …” (Judg. 7:4). The meaning in this context is “to test,” to find out who is qualified for battle. The only other occurrence of the verb in Judges is equivalent to a noun in English: “smith,” in this context a silversmith (17:4). Jeremiah describes the process of smelting and refining: “The bellows [blow fiercely], the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away” (Jer. 6:29), and the failure of refining the silver leads to rejection (Jer. 6:30). The process (smelting) and the result (refining) are often considered together. It is difficult to separate them in biblical usage. Hence, the work of the smith involves smelting, refining, and particularly the use of the refined metals in making the final product: “The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains” (Isa. 40:19). He used a hammer and anvil in making fine layers of gold used in plating the form (Isa. 41:7).

Tsarap is also used metaphorically with the sense “to refine by means of suffering.” The psalmist describes the experience of Israel in this way: “For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou … laidst affliction upon our loins.… We went through fire and through water: but thou broughtest us out into a wealthy place” (Ps. 66:10-12). God’s judgment is also described as a process of refining: “And I will … purely purge away thy

dross, and take away all thy tin” (Isa. 1:25). Those who were thus purified are those who call on the name of the Lord and receive the gracious benefits of the covenant (Zech. 13:9). The coming of the messenger of the covenant (Jesus Christ) is compared to the work of a smith: “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire.… And he shall sit as a refiner and purifier of silver: and he shall purify the sons of

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Levi, and purge them as gold and silver …" (Mal. 3:2-3). The believer can take comfort in the Word of God which alone on earth is tried and purified and by which we can be purified: "Thy promise is well tried, and thy servant loves it" (Ps. 119:140 , RSV ; cf. Ps. 18:30 ; Prov. 30:5).

Tsarap has the following translations in the Septuagint: *purao* ("to burn; to make red hot") and *chruso-o* ("to gild; to overlay with gold"). The KJV gives the following translations: "to refine; try; melt; founder; goldsmith." In the RSV , NASB , and NIV the verb "to test" is given instead of "to try."

B. Nouns.

Two nouns derived from the verb *tsarap* occur rarely. *Tsorpi* occurs once to mean "goldsmith" (Neh. 3:31). *Matsrep* occurs twice and refers to a "crucible": "The fining pot is for silver, and the furnace is for gold: but the Lord trieth the hearts" (Prov. 17:3 ; cf. Prov. 27:21).

TESTIMONY

›edut (5715), "testimony; ordinance." The 83 occurrences of this word are scattered throughout all types of biblical literature and all periods (although not before the giving of the law at Mount Sinai).

This word refers to the Ten Commandments as a solemn divine charge or duty. In particular, it represents those commandments as written on the tablets and existing as a reminder and "testimony" of Israel's relationship and responsibility to God: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Exod. 31:18). Elsewhere these tablets are called simply "the testimony" (Exod. 25:16). Since they were kept in the ark, it became known as the "ark of the testimony" (Exod. 25:22) or simply "the testimony": "As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept" (Exod. 16:34 —the first biblical occurrence of the word). The tabernacle as the housing for the ark containing these tablets was

sometimes called the “tabernacle of testimony” (Exod. 38:21) or the “tent of the testimony” (Num. 9:15).

The word sometimes refers to the entire law of God: “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple” (Ps. 19:7). Here *›edut* is synonymously parallel to “law,” making it a synonym to that larger concept. Special or particular laws are sometimes called “testimonies”: “And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies …” (1 Kings 2:3). In Ps. 122:4 the annual pilgrimage feasts are called “the testimony of Israel.”

THERE IS

yesh (3426), “there is; substance; he/she/ it is/are.” Cognates of this word are attested in Ugaritic, Aramaic, Akkadian, Amorite, and Arabic. It appears about 137 times and in all periods of biblical Hebrew.

This particle is used substantively only in Prov. 8:21 : “… That I may cause those that love me to inherit substance; and I will fill their treasures.”

In all other appearances the word asserts existence with emphasis. Sometimes *yesh* appears with a predicate following, as it does in Gen. 28:16 : “And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.” In a few passages the word is used as a response to an inquiry: “Is the seer here? And they [the young maidens] answered them, and said, He is; behold, he is before you …” (1 Sam. 9:11-12). Used absolutely the word can mean “there is/are/was/were,” as it does in Gen. 18:24 (the first biblical appearance): “Peradventure there be fifty righteous within the city …?” In many contexts *yesh* used in framing questions or protestations suggests doubt that the matter queried exists or is to be found: “As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not” (1 Kings 18:10). This is especially clear in Jer. 5:1 , where God commands the prophet to go and seek “if ye can find a man, if there be any that executeth judgment, that seeketh the truth.…”

There are several other special uses of *yesh.* Used with the particle *‹im* and a participle, it emphasizes abiding intention: “And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go [literally, if there surely is a prospering of my way; or if it surely is

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that you intend to prosper] …" (Gen. 24:42). Possession is sometimes indicated by *yesh* plus the preposition *le* : "And Esau said, I have enough, my brother …" (Gen. 33:9). Used with the infinitive and the preposition *le, yesh* signifies possibility—Elisha told the Shunammite woman: "… Behold, thou hast been careful for us with all this care; what is to be done for thee? *wouldest* thou be spoken for to the king, or to the captain of the host [is it possible that you want me to speak a word in your behalf to]?" (2 Kings 4:13).

TO THINK, DEVISE

A. Verb.

chashab (2803), "to think, devise, purpose, esteem, count, imagine, impute." This word appears 123 times in the Old Testament, and it implies any mental process involved in planning or conceiving.

Chashab can be translated as "devise" in association with the sense of "to think and reckon." A gihed person of God "devises" excellent works in gold and other choice objects (Exod. 35:35). The word may deal with evil, as when Haman "devised" an evil plot against the Jewish people (Esth. 8:3). David issued his prayer against those who "devise" evil toward him as a servant of the Lord (Ps. 35:4), and the scoundrel "devises" perverse things in Prov. 16:30 . Other verses indicating an immoral intent behind the action of "devising" are Jer. 18:11 ; 18:18 ; Ezek. 11:2 .

The word may mean "think." Some "thought" to do away with David by sending him against the Philistines (1 Sam. 18:25); Judah "thought" Tamar to be a harlot (Gen. 38:15); and Eli "thought" Hannah was drunk (1 Sam. 1:13). God repented of the evil concerning the judgment he "thought" to bring upon Israel (Jer. 18:8). Those who fear the Lord may also "think" upon His name (Mal. 3:16).

Chashab may be rendered "to purpose" or "esteem." God asked Job if he could

tame the Leviathan, who "… esteemeth him as straw, and brass as rotten wood" (Job 41:27). A classic usage of "esteem" appears in Isa. 53:3-4 : "He [the Messiah] is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs.… Yet we did esteem him stricken, smitten of God, and afflicted." Some uses of "to purpose" have a malevolent intent. David's enemies have "purpose" to overthrow him (Ps. 140:4). God repented of the evil He "purposed" to do concerning Israel (Jer. 26:3), and perhaps the people will repent when they hear the evil God has "purposed" against the nation (Jer. 36:3). On the other hand, God "purposes" evil against the land of the Chaldeans in His judgment after using them for the purification of His people, Israel (Jer. 50:45)

Translated as "count," the word is used in a number of ways. It had a commercial connotation, as when land was being redeemed and the price was established, based on the value of crops until the next year of Jubilee: "Then let him count the years of the sale thereof, and restore the overplus …" (Lev. 25:27
). The same idea concerns the provisions for the Levites when Israel offered their gifts to the Lord (Num. 18:30). "Count" may imply "to be thought or reckoned." Bildad declared to Job, "Wherefore are we counted as beasts, and reputed vile in your sight?" (Job 18:3). Those who seek to live for the Lord are "counted" as sheep for the slaughter (Ps. 44:22). The foolish person, when he holds his peace, is "counted" as wise (Prov. 17:28). A theological emphasis exists in God's reward of Abraham, when the patriarch believed God and His word: "And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6).

Most uses of *chashab* translated as "imagine" bear an evil connotation. Job chided his friends: "Do ye imagine to reprove words, and the speeches of one that is desperate …" (Job 6:26); David's enemies "imagined" a mischievous device (Ps. 21:11); and Nahum complained of those who "imagine" evil against the Lord (Nah. 1:11).

Other unique translations of *chashab* occur. In order to approach God, Asaph

had to remember and “consider” the days of old (Ps. 77:5). God had a controversy with Nebuchadnezzar, king of Babylon, because he “conceived” a plan against Him and His people (Jer. 49:30). The prophet Amos cites people who “invent” instruments of music and enjoy it (Amos 6:5). Huram of Tyre sent a man to help Solomon in the building of the temple, who knew how to “find out” all the works of art—i.e., he could work in various

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metals and fabrics to design a work of beauty (2 Chron. 2:14). Joseph had to remind his brethren that he did not seek to do them harm because they had sold him into slavery, since God "meant" it for the good of the preservation of Jacob's sons (Gen. 50:20).

Infrequently, *chashab* is translated as "impute": "And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an abomination" (Lev. 7:18). When an Israelite killed a sacrifice in any place except an appointed altar, the blood was "imputed" to that man; the substitute sacrifice would not atone for the offerer at all, and the offerer would bear his own guilt (Lev. 17:4). David could praise God for forgiveness because the Lord will not "impute" iniquity after he had confessed his sin (Ps. 32:2).

B. Adjective.

chashab (2803), "cunning." This word is applied to those who performed "cunning" work with parts of the tabernacle: "And with him was Aholiab, son of Ahisamach, … an engraver, and a cunning workman …" (Exod. 38:23). This meaning of *chashab* as "cunning" appears 11 times in Exodus. But this skill was more than human invention—it indicated how the Spirit of God imparts wisdom, understanding, and knowledge (cf. Exod. 36:8 ; 39:3).

THRONE

kicceʿ (3678), "throne; seat." This word, with the basic meaning "seat of honor," occurs in many Semitic languages (Ugaritic, Phoenician, Aramaic, Syriac, Arabic) and in ancient Egyptian.

Kicceʿ occurs 130 times in the Hebrew Old Testament and, as is to be expected, the frequency is greater in the historical books and the prophetical works. It is rare in the Pentateuch. The first usage of *kicceʿ* is in Gen. 41:40 : "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." In modern

Hebrew the word mainly denotes a “chair,” and “throne” is further described as a “royal chair.”

In the Old Testament the basic meaning of *kicceʿ* is “seat” or “chair.” Visitors were seated on a chair (1 Kings 2:19), as well as guests (2 Kings 4:10) and older men (1 Sam. 1:9). When the king or elders assembled to administer justice, they sat on the throne of justice (Prov. 20:8 ; cf. Ps. 9:4). In these contexts *kicceʿ* is associated with honor. However, in the case of the prostitute (Prov. 9:14) and soldiers who set up their chairs (Jer. 1:15 — *kicceʿ* may mean “throne” here; cf. KJV , NASB , NlV), *kicceʿ* signifies a place and nothing more.

The more frequent sense of *kicceʿ* is “throne” or “seat of honor,” also known as the “royal seat”: “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites” (Deut. 17:18 ; cf. 1 Kings 1:46). Since the Davidic dynasty received the blessing of God, the Old Testament has a number of references to “the throne of David” (2 Sam. 3:10 ; Jer. 22:2 , 30 ; 36:30): “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever” (Isa. 9:7). The “throne of Israel” is a synonymous phrase for “throne of David” (1 Kings 2:4 ; cf. 8:20 , 25 ; 9:5 ; 10:9 ; 2 Kings 10:30 ; 15:12 , etc.).

The physical appearance of the “throne” manifested the glory of the king. Solomon’s “throne” was an artistic product with ivory inlays, the wood covered with a layer of fine gold (1 Kings 10:18).

The word *kicceʿ* was also used to represent “kingship” and the succession to the throne. David had sworn that Solomon would sit on his “throne” (1 Kings 1:13 ; cf. 2 Kings 10:3).

Above all human kingship and “thrones” was the God of Israel: “God reigneth over the heathen: God sitteth upon the throne of his holiness” (Ps. 47:8). The Israelites viewed God as the ruler who was seated on a “throne.” Micaiah said in the presence of Ahab and Jehoshaphat: “Hear thou therefore the word of the

Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left" (1 Kings 22:19). Isaiah received a vision of God's glory revealed in the temple (Isa. 6:1). The presence of the Lord in Jerusalem also gave rise to the conception that Jerusalem was the throne of God (Jer. 3:17).

The Septuagint translation is *thronos* ("throne; dominion; sovereignty").

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TIME

A. Noun.

›et (6256), “time; period of time; appointed time; proper time; season.” This word also appears in Phoenician, post-biblical Hebrew, Arabic (where the same radicals constitute a verb signifying “to appear”), and Akkadian (where these radicals form an adverb signifying “at the time when”). *›Et* appears about 290 times in the Bible and in all periods.

Basically this noun connotes “time” conceived as an opportunity or season. First, the word signifies an appointed, fixed, and set time or period. This is what astrologers claimed to discern: “Then the king said to the wise men, which knew the times …” (Esth. 1:13). God alone, however, knows and reveals such “appointed times”: “… In the time of their visitation they shall be cast down, saith the Lord” (Jer. 8:12). This noun also is used of the concept “proper or appropriate time.” This nuance is applied to the “time” God has appointed for one to die: “Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?” (Eccl. 7:17). It is used of the “appropriate or suitable time” for a given activity in life: “He hath made every thing beautiful in his time …” (Eccl. 3:11 ; cf. Ps. 104:27). Finally, the “appropriate time” for divine judgment is represented by *›et:* “It is time for thee, Lord, to work: for they have made void thy law” (Ps. 119:126).

A third use connotes “season,” or a regular fixed period of time such as springtime: “And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son” (Gen. 18:10). Similarly, the word is used of the rainy “season” (Ezra 10:13), the harvest “time” (Jer. 50:16), the migratory “period” (Jer. 8:7), and the mating “season” (Gen. 31:10).

This noun also is applied to differing “extensions of time.” In its first biblical appearance, for example, *›et* represents the “time” (period of the day) when the

sun is setting: “And the dove came in to him in the evening [literally, time of the evening] …” (Gen. 8:11). The word is used of special occasions such as the birth of a child (Mic. 5:3) and of periods during which certain conditions persist (Exod. 18:22 ; Dan. 12:11
).

B. Verb.

›Anah means “to be exercised.” The noun *›et* may be derived from this verb which occurs only 3 times in Hebrew poetry (cf. Eccl. 1:13). It may be related to an Arabic root meaning “to be disquieted or disturbed about something,” an Ethiopic root and old South Arabic root meaning “to be concerned about.” In later Hebrew this root means “to worry.”

TOGETHER

A. Adverbs.

yachad (3162), “together; alike; all at once; all together.” *Yachad* appears about 46 times and in all periods of biblical Hebrew.

Used as an adverb, the word emphasizes a plurality in unity. In some contexts the connotation is on community in action. Goliath challenged the Israelites, saying: “I defy the armies of Israel this day; give me a man, that we may fight together” (1 Sam. 17:10). Sometimes the emphasis is on commonality of place: “… And it came to pass, that they which remained were scattered, so that two of them were not left together” (1 Sam. 11:11). The word can be used of being in the same place at the same time: “And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together …” (2 Sam. 21:9). In other passages *yachad* means “at the same time”: “O that my grief were thoroughly weighed, and my calamity laid in the balances together!” (Job 6:2).

In many poetic contexts *yachad* is a near synonym of *kullam* , “altogether.” *Yachad,* however, is more emphatic, meaning “all at once, all together.” In Deut. 33:5 (the first biblical occurrence) the word is used emphatically,

meaning “all together,” or “all of them together”: “And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.” Cf.: “Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity” (Ps. 62:9). In such contexts *yachad* emphasizes the totality of a given group (cf. Ps. 33:15).

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Yachad also sometimes emphasizes that things are "alike" or that the same thing will happen to all of them: "The fool and the stupid alike must perish" (Ps. 49:10 , RSV).
yachdaw , (3162), "all alike; equally; all at once; all together." The second adverbial form, *yachdaw* appears about 92 times. It, too, speaks of community in action (Deut. 25:11), in place (Gen. 13:6 —the first biblical appearance of this form), and in time (Ps. 4:8). In other places it, too, is synonymous with *kullam* , "altogether." In Isa. 10:8 *yachdaw* means "all alike," or "equally": "Are not my princes altogether kings?" In Exod. 19:8 this word implies "all at once" as well as "all together": "And all the people answered together, and said…." The sense "alike" appears in Deut. 12:22 : "Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike."

B. Verb.

Yachad means "to be united, meet." This verb appears in the Bible 4 times and has cognates in Aramaic, Ugaritic, Arabic, Ethiopic, and Akkadian. One occurrence is in Gen. 49:6 : "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united…."

C. Nouns.

yachid (3173), "very self, only; solitary; lonely." This word appears 12 times as a noun or as an adjective. *Yachid* has cognates in Ugaritic, Aramaic, and Syriac. The word can be used meaning "self, my soul": "Deliver my soul from the sword, my life [NASB , "only life"; KJV , "darling"] from the power of the dog" (Ps. 22:20 , RSV ; cf. Ps. 35:17).

Sometimes this word means "only": "Take now thy son, thine only son Isaac, whom thou lovest …" (Gen. 22:2 —the first biblical occurrence of the word). In two passages this word means "solitary" or "lonely": "Turn thee unto me, and have mercy upon me; for I am desolate [RSV , "lonely"] and afflicted" (Ps. 25:16 ; cf. Ps. 68:6).

The noun *yachad* occurs only once to mean “unitedness.” David said to the Benjaminites: “If ye be come peaceably unto me to help me, mine heart shall be knit unto you [I am ready to become one (or united) with you] …” (1 Chron. 12:17). This usage of the word as a substantive is unusual.

TOMORROW

A. Noun.

machar (4279), “tomorrow.” This word has cognates in late Aramaic, Egyptian, Syriac, Phoenician, and Akkadian (here it appears with the word for “day”). *Machar* appears as a noun or an adverb about 52 times in biblical Hebrew and in all periods of the language.

The word means the day following the present day: “… Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today …” (Exod. 16:23). *Machar* also occurs as a noun in Prov. 27:1 : “Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.”

B. Adverbs.

machar (4279), “tomorrow.” The basic meaning of this word is clearly set forth in Exod. 19:10 : “And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes.” In a few passages the Akkadian idiom is closely paralleled—the phrase *yom machar* is used: “So shall my righteousness answer for me in time to come [later] …” (Gen. 30:33). In most passages *machar* by itself (used absolutely) means “tomorrow”: “Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow …” (Exod. 8:29). Interestingly, in Exod. 8:10 the phrase *lemachar* (which appears 5 times in the Bible) is used: “And he said, Tomorrow.” Used with the preposition *ke* , the word means “tomorrow about this time”: “Behold, tomorrow about this time I will cause it to rain a very grievous hail …” (Exod. 9:18). *machorat* (4283), “the next day.” Closely related to the noun *machar* is this adverb, which occurs about 32 times and in

all periods of biblical Hebrew. About 28 times *machorat* is joined to the preposition *min* to mean “on the next day.” This is its form and meaning in its first biblical appearance: “And it came to pass on the morrow …” (Gen. 19:34). In 3 passages this adverb is preceded by the preposition *le* , but the meaning is the same: “And David smote them from the twilight even unto the evening of the next day …” (1

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Sam. 30:17). In Num. 11:32 *machorat* appears after *yom* , “day,” and is preceded by the definite article: “And the people stood up all that day, and all that night, and all the next day, and they gathered the quails.…” First Chron. 29:21 displays yet another construction, with the same meaning: “… On the morrow after that day.…”

C. Verb.

‹*Achar* means “to be behind, tarry, defer.” This verb, which occurs rarely in biblical Hebrew, is usually considered the root of *machar* , “tomorrow.” This verb appears in Prov. 23:30 : “They that tarry long at the wine; they that go to seek mixed wine.” The meaning of “to tarry” also occurs in Judg. 5:28 : “Why tarry the wheels of his chariots?”

TONGUE

lashon (3956), “tongue; language; speech.” This word is thought to have the root meaning “to lick,” but this is a conjecture. The noun occurs in Ugaritic, Akkadian (*Lishanu*), Phoenician, and Arabic. In the Hebrew Old Testament it appears 115 times, mainly in the poetic and, to a lesser extent, in the prophetical books. The first occurrence is in Gen. 10:5 : “By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.” The basic meaning of *lashon* is “tongue,” which as an organ of the body refers to humans (Lam. 4:4) and animals (Exod. 11:7 ; Job 41:1)The extended meaning of the word as an organ of speech occurs more frequently. A person may be “heavy” or “slow” of tongue or have a stammering “tongue” (Exod. 4:10); or he may be fluent and clear: “The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly” (Isa. 32:4). And see the description of the “tongue” in Ps. 45:1 : “My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.” The word is often better translated as “speech,” because of the negative and positive associations of *lashon.* Especially in the wisdom literature the manner of one’s “speech” is considered to be the external

expression of the character of the speaker. The fool's "speech" is unreliable (Ps. 5:9), deceitful (Ps. 109:2 ; 120:2-3 ; Prov. 6:17), boastful (Ps. 140:11), flattering (Prov. 26:28), slanderous (Ps. 15:3), and subversive (Prov. 10:31). The "tongue" of the righteous man heals (Prov. 15:4). While the "tongue" may be as sharp as sword (P s. 57:4) , it is a means of giving life to the righteous and death to the wicked: "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Prov. 18:21 ; cf. 21:23 ; 25:15
). The biblical authors speak of divine inspiration as the Lord's enabling them to speak: "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2 ; cf. Prov. 16:1). "Tongue" with the meaning "speech" has as a synonym *peh* , "mouth" (Ps. 66:17), and more rarely *sapah* , "lip" (Job 27:4).

A further extension of meaning is "language." In Hebrew both *sapah* and *lashon* denote a foreign "language": "For with stammering lips and another tongue will he speak to this people" (Isa. 28:11). The foreigners to the "language" are well described in these words: "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of stammering tongue, that thou canst not understand" (Isa. 33:19).

Lashon also refers to objects that are shaped in the form of a tongue. Most important is the "tongue of fire," which even takes the character of "eating" or "devouring": "Therefore as the [tongues of fire] devoureth the stubble, and the flame consumeth the chaff …" (Isa. 5:24). The association in Isaiah of God's appearance in judgment with smoke and fire gave rise to a fine literary description of the Lord's anger: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire" (Isa. 30:27). Notice the words "lips" and "tongue" here with the meaning of "flames of fire," even though the language evokes the representation of a tongue (as an organ of the body) together with a tongue (of fire). Also a bar of gold (Josh. 7:21) and a bay of the sea (Isa. 11:15) shaped in the form of a tongue were called *lashon.*

The Septuagint translation is *glossa* ("tongue; language").

TO TOUCH

A. Verb.

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naga› (5060), “to touch, strike, reach, smite.” Common throughout the history of the Hebrew language, this word is also found in Aramaic. It is used some 150 times in the Hebrew Old Testament. *Naga›* first occurs in Gen. 3:3 in the Garden of Eden story, where the woman reminds the serpent that God had said: “Ye shall not eat of [the fruit of the tree which is in the midst of the garden], neither shall ye touch it.…” This illustrates the common meaning of physical touch involving various kinds of objects: Jacob’s thigh was “touched” by the man at Jabbok (Gen. 32:25 , 32); the Israelites were commanded not “to touch” Mount Horeb under pain of death (Exod. 19:12); and unclean things were not “to be touched” (Lev. 5:2-3).

Sometimes *naga›* is used figuratively in the sense of emotional involvement: “And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched” (1 Sam. 10:26 ; NEB , “had moved”). The word is used to refer to sexual contact with another person, such as in Gen. 20:6 , where God tells Abimelech that He did not allow him “to touch” Sarah, Abraham’s wife (cf. Prov. 6:29). To refer to the touch of God’s hand means that divine chastisement has been received: “… Have pity upon me, O ye my friends; for the hand of God hath touched me” (Job 19:21).

The word is commonly used also to describe “being stricken” with a disease: King Uzziah “was smitten” with leprosy (2 Chron. 26:20).

B. Noun.

nega› (5061), “plague: stroke; wound.” This noun formed from *naga›* occurs about 76 times in the Old Testament. The word refers to a “plague” most frequently (Gen. 12:17 ; Exod. 11:1). *Nega›* can also mean “stroke” (Deut. 17:8 ; 21:5) or “wound” (Prov. 6:33). Each meaning carries with it the sense of a person “being stricken or smitten in some way.”

TOWER

migdal (4026), “tower; small fortress; watchtower; podium.” Cognates of this

word appear in Ugaritic, Aramaic, Syriac, and Akkadian. The word occurs about 50 times in biblical Hebrew.

Migdal means "tower." This is its use in Gen. 11:4 (the first occurrence of the word): "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven.…"

The word often refers to a "small fortress": "And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower" (Judg. 8:8-9).

Migdal sometimes means "watchtower," one of the specially fortified towers safeguarding the gates of a city and spaced along city walls: "Moreover Uzziah built towers in Jerusalem at he corner gate, and at the valley gate, and at the [corner buttress], and fortified them" (2 Chron. 26:9).

In Neh. 8:4 the word is used of a wooden "podium": "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose.…"

TO TRANSGRESS

A. Verb.

pasha› (6586), "to transgress, rebel." Apart from biblical Hebrew, this verb occurs in post-biblical Hebrew, in Palestinian Aramaic, and in Syriac, where it has the significance of "to be terrified" or "to be tepid, to be insipid." It does not appear in any other Semitic languages. The verb occurs 41 times in the Old Testament. It is not found in the Pentateuch. The first occurrence is in Solomon's prayer at the occasion of the dedication of the temple: "And forgive Thy people who have sinned against Thee and all their transgressions which they have transgressed against Thee …" (1 Kings 8:50 , NASB).

The basic sense of *pasha›* is "to rebel." There are two stages of rebellion. First, the whole process of rebellion has independence in view: "Then Moab rebelled

against Israel after the death of Ahab” (2 Kings 1:1). Second, the final result of the rebellion is the state of independence: “In his days Edom revolted from under the hand of Judah, and made a king over themselves” (2 Kings 8:20 , NASB). A more radical meaning is the state of rebellion in which there is no end of the rebellion in view. The process is no longer

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goal-oriented. The state thus described refers to a *status quo:* “So Israel rebelled against the house of David unto this day” (1 Kings 12:19). The prepositions used (*be* , “against,” and more rarely *mittachal yad* , “from under the hand”) indicate the object of revolt. The usage of *mittachat yad* with *pasha›* fits into the category of rebellion with no goal in view (2 Chron. 21:8 , 10). It is best translated as an absolute, radical act (“to break away from”).

Thus far, the usage has a king or a nation as the object of the revolt. Translations generally give the rendering “transgress” for *pasha›* when the act is committed against the Lord: “Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me …” (Hos. 7:13). This meaning also appears in Isa. 66:24 : “And they shall go forth, and look upon the carcases of the men that have transgressed against me.…” The preposition *be* , “against,” before the name of God occurs about 10 times. In each case the act is an expression of an apostate way of life: “In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood” (Isa. 59:13).

The Septuagint translators are not consistent in the translation of *pasha›* . The most common translations are: *asebeo* (“to act unpiously”); *aphistemi* (“to go away, withdraw”); *anomos* (“lawless”); and *hamartia* (“sin”). The KJV gives these senses: “transgress; revolt; rebel.”

B. Noun.

pesha› (6588), “transgression; guilt; punishment; offering.” A cognate of this word appears in Ugaritic. *Pesha›* appears 93 times and in all periods of biblical Hebrew.

Basically, this noun signifies willful deviation from, and therefore rebellion against, the path of godly living. This emphasis is especially prominent in Amos 2:4 : “For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord,

and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked." Such a willful rebellion from a prescribed or agreed-upon path may be perpetrated against another man: "… Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?" (Gen. 31:36 —the first occurrence of the word). Jacob is asking what he has done by way of violating or not keeping his responsibility (contract) with Laban. A nation can sin in this sense against another nation: "For three transgressions of Damascus, and for four … because they have threshed Gilead with threshing instruments of iron" (Amos 1:3). Usually, however, *pesha›* has immediate reference to one's relationship to God.

This word sometimes represents the guilt of such a transgression: "I am clean, without [guilt of] transgression, I am innocent; neither is there iniquity in me" (Job 33:9).

Pesha› can signify the punishment for transgression: "And a host was given him against the daily sacrifice by reason of transgression …" (Dan. 8:12); "How long shall be the vision concerning the daily sacrifice, and [punishment for] the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. 8:13).

Finally, in Mic. 6:7 *pesha›* signifies an offering for "transgression": "Shall I give my first-born for my transgression [NASB , "for my rebellious acts"] …?"

TREE

›ets (6086), "tree; wood; timber; stick; stalk." This word has cognates in Ugaritic, Akkadian, Phoenician, Aramaic (*›e›*), and Arabic. It occurs about 325 times in biblical Hebrew and in all periods.

In its first biblical appearance *›ets* is used as a collective noun representing all trees bearing fruit (Gen. 1:11). In Exod. 9:25 the word means "tree" indiscriminately: "… And the hail smote every herb of the field, and brake every tree of the field." God forbids Israel to destroy the orchards around besieged cities: "When thou shalt besiege a city a long time, in making war

against it to take it, thou shalt not destroy the trees … : for thou mayest eat of them [literally, "… its tree or orchard … for you may eat from it …"] …" (Deut. 20:19).

This word may signify a single "tree," as it does in Gen. 2:9 : "… The tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

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This word may be used of the genus “tree.” So Isa. 41:19 lists the olive “tree” and the box “tree” in the midst of a long list of various species of trees.

›*Ets* can mean “wood.” Thus, Deut. 16:21 should read: “You shall not plant for yourself an Asherah of any kind of wood” (NASB , “any kind of tree”). This word can represent “wood” as a material from which things are constructed, as a raw material to be carved: “… And in carving of timber, to work in all manner of workmanship” (Exod. 31:5). Large unprocessed pieces of “wood or timber” are also signified by *›ets:* “Go up to the mountain, and bring wood [timber], and build the house …” (Hag. 1:8). The end product of wood already processed and fashioned into something may be indicated by *›ets:* “And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood …” (Lev. 11:32). This word means “stick” or “piece of wood” in Ezek. 37:16 : “… Thou son of man, take thee one stick, and write upon it.…” This may also refer to a “pole” or “gallows”: “… Within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree [gallows or pole] …” (Gen. 40:19).

›*Ets* once means “stalk”: “But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof” (Josh. 2:6).

›*ayil* (352), “large, mighty tree.” This word occurs 4 times and only in poetical passages. This does not mean a particular genus or species of tree but merely a large, mighty tree: “For they shall be ashamed of the [mighty trees] [KJV , RSV , NASB , “oaks”] which ye have desired …” (Isa. 1:29 —the first biblical occurrence).

‹*elon* (436), “large tree.” This noun is probably related to ‹*ayil* , “large tree.” ‹*Elon* occurs 10 times and only in relation to places of worship. It may well be that these were all ancient cultic sites. The word does not represent a particular genus or species of tree but, like the noun to which it is related, simply a “big tree”: “Gaal spoke again and said, Look, men are coming down from the center of the land, and one company is coming from the direction of the

Diviners' oak [KJV , "Meonenim"; NASB , "oak"]" (Judg. 9:37 , RSV). Judg. 9:6 speaks of the "tree of the pillar" (KJV , "plain of the piilar") in Shechem where the men of Shechem and Beth-millo made Abimelech king.

TO TRESPASS

A. Verb.

ma›al (4603), "to trespass, act unfaithfully." This verb is not very common in Hebrew, biblical or rabbinic. It occurs 35 times in the Hebrew Old Testament, particularly in late Hebrew. Translations may give a separate translation of the verb and the noun *ma›al* , but most combine them into one phrase in which the verb takes the meaning of "to act" or "to commit"—e.g., Josh. 7:1 : "But the children of Israel committed [*ma›al*] a trespass [*ma›al*] in the accursed thing …" (KJV); "But the Israelites acted unfaithfully" (NIV). Some versions give the sense more freely: "But the people of Israel broke faith" (RSV); "But the Israelites defied the ban" (NEB).

The first occurrence of the verb (together with the noun) is found in Lev. 5:15 : "If a soul commit a trespass, and sin through ignorance.…" The sense of the verb is similar to the verb "to sin." In fact, in the next chapter the verb for "to sin" and *ma›al* are used together: "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor …" (Lev. 6:2). The combining of these two usages in Leviticus is significant. First, it shows that the verb may be a synonym for "to sin." *Ma›al* has basically this meaning in Lev. 5:15 , since the sin is here out of ignorance instead of a deliberate act of treachery. Second, the meaning of *ma›al* is further expressed by a verb indicating the intent of being unfaithful to one's neighbor for personal profit ("commit a trespass against the Lord, and lie unto his neighbor …").

The offense is against God, even when one acts unfaithfully against one's neighbor. In 2 Chron. 29:6 we read: "For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him …"; and Daniel prayed: "… Because of their trespass that they have trespassed against thee" (Dan. 9:7 ; cf. NIV , "… because of our unfaithfulness to you").

In view of the additional significance of “treachery,” many versions translate the verb “to act unfaithfully” or “to act treacherously” instead of “to transgress” or “to commit a trespass.” Both the verb and the noun have strongly negative overtones, which the translator must convey in English. When God

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spoke to Ezekiel: “Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and … cut off man and beast from it” (Ezek. 14:13), He communicated also His displeasure with Israel’s rebellious, treacherous attitude. This is communicated in other versions: “Son of man, if a country sins against me by being unfaithful …” (NIV); “Son of man, if a country sins against Me by committing unfaithfulness …” (NASB).

The verb *ma›al* generally expresses man’s unfaithfulness to God (Lev. 26:40 ; Deut. 32:51 ; 2 Chron. 12:2 ; Ezra 10:2 ; Ezek. 14:13). The word further signifies man’s unfaithfulness to his fellow man; particularly it is illustrative of unfaithfulness in marriage: “If any man’s wife go aside, and commit a trespass against him, And a man lie with her carnally …” (Num. 5:12-13). In this sense also must Lev. 6:2 be understood: “If anyone sins and is unfaithful to the Lord by deceiving his neighbor about something entrusted to him …” (NIV)

In the Septuagint we find these translations: *athetein* (“to nullify; reject; commit an offense”); *asunthetein* (“to be faithless”); and *aphistaveiv* (“to mislead; withdraw”). Modern versions set forth more explicitly the overt nature of the sin than the KJV (“trespass; transgress”): RSV , NASB , NIV , “act or be unfaithful; RSV , NASB , “to break faith.”

B. Noun.

ma›al (4604), “trespass; unfaithful, treacherous act.” This noun is used 29 times in biblical Hebrew. In addition to the primary sense of “trespass,” given in KJV , there may be an indication of the motivation through which the sin was committed. Most of the usages support the idea of “faithlessness, treachery.” It is an act committed by a person who knows better but who, for selfish motives, acts in bad faith. The story of Achan bears out the attitude of treachery (Josh. 7:1). Joshua challenged Israel not to follow the example of Achan: “Did not Achan the son of Zerah commit [*ma›al*] a trespass [*ma›al*] in the accursed thing, and wrath fell on all the congregation of Israel?” (Josh. 22:20).

In 2 Chron. 29:19 the “faithlessness” was committed against God: “Moreover all the vessels which king Ahaz in his reign did cast away in his transgression.…” *Ma›al* also appears in Ezra 9:2 : “… Yea, the hand of the princes and rulers hath been chief in this trespass.”

TRIBE

A. Nouns.

matteh (4294), “staff; rod; shaft; branch; tribe.” This noun is a distinctively Hebrew word. It occurs 251 times; the first usage is in Gen. 38:18 : “And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand.” The word appears most frequently in Numbers and Joshua, generally with the meaning “tribe” in these books.

The basic meaning of *matteh* is “staff.” The use of the “staff” was in shepherding. Judah was a shepherd and gave his “staff” to his daughter-in-law, Tamar, as a pledge of sending her a kid of the flock (Gen. 38:17-18). Moses was a shepherd when he saw the vision of the burning bush and when the Lord turned his “staff” into a snake as a sign of His presence and power with Moses’ mission (Exod. 4:2ff .). His “staff” figured prominently throughout the wilderness journeys and was known as “the staff of God” because of the miraculous power connected with it: “And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand” (Exod. 17:9). The “staff” was also a token of authority. The Egyptian magicians had “staffs” as symbols of their authority over the magical realm by which they duplicated several miracles (Exod. 7:12). Aaron had a “rod,” which alone sprouted and put forth buds, whereas eleven rods “from all their leaders according to their father’s household” (Num. 17:2 , NASB) did not put forth buds.

The “staff” further signifies authority or power over another nation: “For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his

oppressor, as in the day of Midian” (Isa. 9:4). God gave to Assyria His “staff”; they received His authority, divine permission, to wield the sword, to plunder, and to destroy: “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets” (Isa. 10:5-6). The

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psalmist, in his expectation that the messianic rule included God's authority and judgment over the Gentiles, views the messianic rule as a strong "staff": "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (Ps. 110:2). Similarly, the prophet Ezekiel said, "Fire is gone out of a *rod* of her branches, which hath devoured her fruit, so that she hath no strong *rod* to be a scepter to rule" (Ezek. 19:14). The figurative usage of *matteh* occurs in the idiom *matteh-lehem* , "staff of bread." This poetic idiom refers to the food supply, and it is found mainly in Ezekiel: "Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat [rationed food in anxiety and drink rationed water in despair]" (Ezek. 4:16 ; cf. 14:13).

A derived sense of *matteh* is "tribe," which is used as many as 183 times. The "tribes" of Israel are each designated as *matteh:* "And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them" (Josh. 14:1). It is possible that the *matteh* ("staff"), as a symbol of authority, first applied to the tribal leader and thereafter by extension to the whole "tribe."

The several meanings of *matteh* are reflected in the Septuagint: *phule* ("tribe; nation; people") and *rabdos* ("rod; staff; scepter").
shebet (7626), "tribe; rod." In modern Hebrew this word mainly denotes "tribe" as a technical term. In Akkadian the related verb *shabatu* signifies "to smite," and the noun *shabbitu* means "rod" or "scepter." A synonym of the Hebrew *shebet* is *matteh* , also "rod" or "tribe," and what is applicable to *matteh* is also relevant to *shebet.*

The "rod" as a tool is used by the shepherd (Lev. 27:32) and the teacher (2 Sam. 7:14). It is a symbol of authority in the hands of a ruler, whether it is the scepter (Amos 1:5 , 8) or an instrument of warfare and oppression: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:9 ; cf. Zech. 10:11). The symbolic element comes to expression in a description of the messianic rule: "But with righteousness shall

he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth …" (Isa. 11:4).

The word *shebet* is most frequently used (143 times) to denote a "tribe," a division in a nation. It is the preferred term for the twelve "tribes" of Israel (Gen. 49:16 ; Exod. 28:21). Jeremiah referred to all of Israel as the "tribe": "The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name" (51:19).

The Septuagint translations are: *phule* ("tribe; nation; people"); *rabdos* ("rod; staff"); and *skeptron* ("scepter; tribe").

B. Verb.

natah (5186), "to stretch out, spread out, extend." This root occurs in biblical, mishnaic, and modern Hebrew and in Arabic with the same meaning. One occurrence of *natah* is in Exod. 9:22 : "Stretch forth thine hand toward heaven.…"

TO TURN

A. Verbs.

hapak (2015), "to turn, overturn, change, transform, turn back." A common word throughout the various periods of Hebrew, this term occurs in other Semitic languages, including ancient Akkadian. It is found almost 100 times in biblical Hebrew. Used for the first time in the biblical text in Gen. 3:24 , the Hebrew verb form there indicates reflexive action: "… A flaming sword which turned every way [NAB , "revolving"; NEB , "whirling"] …"

In its simplest meaning, *hapak* expresses the turning from one side to another, such as "turning" one's back (Josh. 7:8), or "as a man wipeth a dish, wiping it, and turning it upside down" (2 Kings 21:13). Similarly, Hosea refers to Israel as being "a cake not turned" (Hos. 7:8). The meaning of "transformation" or "change" is vividly illustrated in the story of Saul's

encounter with the Spirit of God. Samuel promised that Saul would “be changed into another man” (1 Sam. 10:6 , JB), and when the Spirit came on him, “God changed his heart” (1 Sam. 10:9 , JB). Other examples of change are the “changing” of Pharaoh’s mind (

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possible. He is “running away or turning away” (cf. 1 Sam. 22:17). *Cabab* may also refer to a change of direction, as in Num. 34:4 : “And your border shall turn.…”

There are three special nuances under this emphasis. First, the verb may mean “to roam through” as a scout looking for water: “… And they fetched a compass [made a circuit] of seven days’ journey: and there was no water for the host, and for the cattle that followed them” (2 Kings 3:9). Some scholars suggest that this is the idea expressed in Gen. 2:11 that the Pison meandered through Havilah rather than flowed around it. Second, *cabab* may be used of “turning something over” to someone. So Adonijah said of Solomon: “… The kingdom was mine, … howbeit the kingdom is turned about, and is become my brother’s …” (1 Kings 2:15). Third, *cabab* may be used of “changing or turning one thing into another”: “And the land shall be turned as a plain from Geba to Rimmon south of Jerusalem …” (Zech. 14:10).

B. Nouns.

cabib (5439), “area round about; circuit.” This word appears about 336 times in biblical Hebrew. The word can be used as a noun, but it usually occurs as an adverb or preposition. In 1 Chron. 11:8 *cabib* refers to the “parts round about”: “And he built the city round about, even from Millo round about.…” The word may also be used for “circuits”: “… And the wind returneth again according to his circuits” (Eccl. 1:6
). The first biblical appearance of the word is in Gen. 23:17 , and it refers to “within the circuit of.” Other nouns are related to the verb *cabab. Cibbah* and *necibbah* both refer to “turn of affairs”; *cibbah* is found in 1 Kings 12:15 and *necibbah* in 2 Chron. 10:15 . *Mucab* occurs once with the meaning of “circular passage”: “… For the winding about of the house went still upward round about the house …” (Ezek. 41:7). *Mecab* occurs 4 times, and it refers to “that which surrounds or is round.” *Mecab* refers to a “round table” (Song of Sol. 1:12) and to “places round about” Jerusalem (2 Kings 23:5).

TO TURN TOWARDS, TURN BACK

A. Verb.

panah (6437), “to turn towards, turn back, turn around, attach to, pass away, make clear.” This verb also appears in Syriac and post-biblical Hebrew and post-biblical Aramaic. Related verbs which have the same radicals with a somewhat diflferent meaning occur in Arabic and Ethiopic. The Bible attests *panah* about 155 times and in all periods.

Most occurrences of this verb carry the sense “to turn in another direction”; this is a verb of either physical or mental motion. Used of physical motion, the word signifies turning so as to move in another direction: “Ye have compassed this mountain long enough: turn you northward” (Deut. 2:3). *Panah* can also mean to turn so as to face or look at something or someone: “And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness …” (Exod. 16:10). “Turning toward” something may also signify looking at, or seeing it: “Remember thy servants, Abraham, Isaac, and Jacob; look not unto [do not see] the stubbornness of this people, nor to their wickedness, nor to their sin” (Deut. 9:27). A further extension in meaning is seen in Hag. 1:9 , where *panah* means “to look for,” or to expect: “Ye looked for much, and, lo, it came to little.…”

Another focus of meaning is “to turn back” so as to see. This is found in Josh. 8:20 : “When the men of Ai turned back and looked, behold …” (NASB). In other passages the verb means “to turn around,” in the sense of to look in every direction. So Moses “looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand” (Exod. 2:12).

In the sense of “to turn around” *panah* is used of changing one’s direction so as to leave the scene. So “the men turned their faces from thence, and went toward Sodom …” (Gen. 18:22 —the first biblical occurrence of the verb).

Used of intellectual and spiritual turning, this verb signifies attaching oneself to something. God commanded Israel: “Turn ye not unto idols, nor make to yourselves molten gods …” (Lev. 19:4); they should not shift their attention

to and attach themselves to idols. In an even stronger use this verb represents dependence on someone: "… Which bringeth their iniquity to remembrance, when they shall look after [depend on] them …" (Ezek. 29:16). "To turn towards" sometimes means to pay attention to someone. Job tells his friends: "Now … look upon me; for it is evident unto you if I lie" (Job 6:28).

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word is high in Leviticus. Its first occurrence is also in Leviticus: “Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty” (5:2).

The usage of *tameʿ* in the Old Testament resembles that of *tahor* , “pure.” First, uncleanness is a state of being. The leper was compelled to announce his uncleanness wherever he went (Lev. 13:45); however, even here there is a religious overtone, in that his uncleanness was ritual. Hence, it is more appropriate to recognize that the second usage is most basic. *Tameʿ* in the religio-cultic sense is a technical term denoting a state of being ceremonially unfit. Animals, carcases, unclean people, and objects conveyed the impurity to those who touched them: “And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall lie unclean until even” (Num. 19:22). The impurity could also be brought about by a seminal issue (Lev. 15:2) or a menstrual period (Lev. 15:25), and whatever the unclean touched was also rendered “unclean.”

The Septuagint translations are: *akathartos* (“impure; unclean”) and *miaino* (“stain; defile”). The KJV

gives these translations: “unclean; defiled; polluted.”

TO UNDERSTAND

A. Verbs.

sakal (7919), “to be prudent, act wisely, give attention to, ponder, prosper.” This word, which is common to both ancient and modern Hebrew, is found approximately 75 times in the text of the Hebrew Bible. Its first use in the text, in Gen. 3:6 , contributes to an interesting paradox, for while the forbidden fruit was “to be desired to make one wise,” it was a very unwise thing to take it!

The basic meaning of *sakal* seems to be “to look at, to give attention to,” as

illustrated in this parallelism: “That they may see, and know, and consider, and understand …” (Isa. 41:20). From this develops the connotation of insight, intellectual comprehension: “Let not the wise man glory in his wisdom … But let him that glorieth glory in this, that he understandeth and knoweth me …” (Jer. 9:23-24). As here, it is frequently used along with and in parallelism to the Hebrew *yada›* , “to know” (primarily experientially). As is true of *chakam* , “to be wise,” *sakal* never concerns abstract prudence, but acting prudently: “Therefore the prudent shall keep silence …” (Amos 5:13); “… He hath left off to be wise …” (Ps. 36:3).
bin (995), “to understand, be able, deal wisely, consider, pay attention to, regard, notice, discern, perceive, inquire.” This verb, which occurs 126 times in biblical Hebrew, has cognates in Ugaritic, Arabic, Ethiopic, late Aramaic, and Syriac. *Bin* appears in all periods of biblical Hebrew.

Bin appears in Jer. 9:12 with the meaning “to understand”: “Who is the wise man, that may understand this?” In Job 6:30 the word means “to discern,” and in Deut. 32:7 it means “to consider.”

B. Nouns.

binah (998), “understanding.” *Binah* appears 37 times and in all periods of biblical Hebrew even though it belongs primarily to the sphere of wisdom and wisdom literature.

This noun represents the “act of understanding”: “And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians …” (Dan. 1:20).

Elsewhere *binah* signifies the faculty “understanding”: “… The spirit of my understanding causeth me to answer” (Job 20:3).

In other passages the object of knowledge, in the sense of what one desires to know, is indicated by *binah:* “Keep therefore and do them [God’s laws]: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes …” (Deut. 4:6 ; cf. 1 Chron. 22:12). God’s law, therefore, is wisdom and “understanding”—what one should know.

This word is sometimes personified: “Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures …” (Prov. 2:3-4). *tebunah* (8394), “understanding.” This word, which occurs 42 times, is also a wisdom term. Like *binah* , it represents the act (Job 26:12), faculty (Exod. 31:3), object (Prov. 2:3), and personification of wisdom (Prov. 8:1).

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maskil (4905), “didactic psalm(?).” This noun form, derived from *sakal* , is found in the title of 13 psalms and also in Ps. 47:7 . Scholars are not agreed on the significance of this term, but on the basis of the general meaning of *sakal* , such psalms must have been considered didactic or teaching psalms.

UPRIGHT

A. Adjective.

yashar (3477), “upright; right; righteous; just.” This adjective occurs first in Exodus in the idiom “right in his eyes”: "[He] said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee” (Exod. 15:26). Its usage is infrequent in the Pentateuch and in the prophetical writings. Predominantly a poetic term, *yashar* also occurs idiomatically (“to do what is right”) in the historical books; cf. 1 Kings 15:5 : “Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.”

The basic meaning is the root meaning “to be straight” in the sense of “to be level.” The legs of the creatures in Ezekiel’s vision were straight (Ezek. 1:7). The Israelites designated an easy road for traveling as a “level road.” It had few inclines and declines compared to the mountain roads (cf. Jer. 31:9 : “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn”).

Yashar with the meaning “right” pertains to things and to abstracts. Samuel promised himself to instruct God’s people in “the good and the right way” (1 Sam. 12:23). Nehemiah thanked God for having given just ordinances: “Thou camest down also upon mount Sinai, and spakest with them from heaven, and

gavest them right judgments, and true laws, good statutes and commandments" (Neh. 9:13). Based on His revelation God expected His people to please Him in being obedient to Him: "And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers" (Deut. 6:18).

When *yashar* pertains to people, it is best translated "just" or "upright." God is the standard of uprightness for His people: "Good and upright is the Lord: therefore will he teach sinners in the way" (Ps. 25:8). His word (Ps. 33:4), judgments (Ps. 19:9), and ways (Hos. 14:9) reveal His uprightness and are a blessing to His people. The believer follows Him in being "upright" in heart: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart" (Ps. 32:11 ; cf. 7:10 ; 11:2). In their daily walk they manifest that they are walking on the narrow road: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation" (Ps. 37:14). The "just" are promised God's blessing upon their lives (Prov. 11:10-11).

Finally, *yashar* is also the abstract "rightness," especially when the Hebrew word has the definite article (*hayyashar* , "the right"): "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity [all that is right]" (Mic. 3:9).

The Septuagint translations are: *arestos* ("pleasing"); *dikaios* ("upright; just; righteous"); *euthes* ("upright"); and *euthus* ("straight").

B. Verb.

yashar (3474), "to be straight, be smooth, be right." This verb, which occurs rarely has many derivatives in the Bible.

In Akkadian the verb *isharu* signifies "to be straight, bring in order," and the noun *misharum* denotes justice and an upright way of life. The Hebrew word has many related words in other Semitic languages (Phoenician, Ugaritic) and even in Egyptian.

One occurrence of the verb is in 1 Chron. 13:4 : “And all the congregation said that they would do so: for the thing was right in the eyes of all the people.” In this usage *yashar* has the sense of being pleasing or agreeable. In Hab. 2:4 the word implies an ethical uprightness.

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and jewels of gold, and raiment, and gave them to Rebekah …" (Gen. 24:53 — the first biblical appearance of the word). Such "precious ornaments" adorned the typical bride: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels" (Isa. 61:10).

In 1 Sam. 21:5 *keli* may refer to the "male sex organ." This certainly makes more sense than if the word is rendered "vessels," since the matter under discussion is the ritualistic purity of David's men: "Of a truth women have been kept from us about these three days, since I came out, and the vessels [sex organs] of the young men are holy…."

VINEYARD

kerem (3754), "vineyard." This Hebrew word is related to other Semitic languages (Akkadian, *karmu;*

Arabic, *karm*). The word is evenly distributed throughout the Old Testament and is used 92 times. The first occurrence is in Gen. 9:20 .

Isaiah gives a vivid description of the work involved in the preparation, planting, and cultivation of a "vineyard" (Isa. 5:1-7). The "vineyard" was located on the slopes of a hill (Isa. 5:1). The soil was cleared of stones before the tender vines were planted (Isa. 5:2). A watchtower provided visibility over the "vineyard" (Isa. 5:2), and a winevat and place for crushing the grapes were hewn out of the rock (Isa. 5:2). When all the preparations were finished, the "vineyard" was ready and in a few years it was expected to produce crops. In the meantime the *kerem* required regular pruning (Lev. 25:3-4). The time between planting and the first crop was of sufficient import as to free the owner from military duty: "And what man is he that hath planted a vineyard, and hath not yet eaten of it?" (Deut. 20:6).

The harvest time was a period of hard work and great rejoicing. The enjoyment of the “vineyard” was a blessing of God: “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them” (Isa. 65:21). The failure of the “vineyard” to produce or the transfer of ownership of one’s “vineyard” was viewed as God’s judgment: “Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them” (Amos 5:11 ; cf. Deut. 28:30).

The words “vineyard” and “olive grove’ (*zayit*) are often found together in the biblical text. These furnished the two major permanent agricultural activities in ancient Israel, as both required much work and time before the crops came in. God promised that the ownership of the “vineyards” and orchards of the Canaanites was to go to His people as a blessing from Him (Deut. 6:11-12). God’s judgment to Israel extended to the “vineyards.” The rejoicing in the “vineyard” would cease (Isa. 16:10) and the carefully cultivated “vineyard” would be turned into a thicket with thorns and briers (cf. Isa. 32:12-13). The “vineyard” would be reduced to a hiding place of wild animals and a grazing place for goats and wild donkeys (Isa. 32:14). The postexilic hope lay in God’s blessings on the agricultural activity of His people: “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them” (Amos 9:14).

The “vineyards” were located mainly in the hill country and in the low-lying hill country. The Bible mentions the “vineyard” at Timnath (Judg. 14:5), Jezreel (1 Kings 21:1), the hill country of Samaria (Jer. 31:5), and even at Engedi (Song of Sol. 1:14).

The metaphorical use of *kerem* allows the prophet Isaiah to draw an analogy between the “vineyard” and Israel: “For the vineyard of the Lord of hosts is the house of Israel …” (Isa. 5:7). It has also been suggested that the “vineyard” in the Song of Solomon is better understood metaphorically as “person”: “Look not upon me, because I am black, because the sun hath

looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song of Sol. 1:6).

VIOLENCE

A. Noun.

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chamas (2555), “violence; wrong; maliciousness.” This word appears about 60 times and in all periods of biblical Hebrew.

Basically *chamas* connotes the disruption of the divinely established order of things. It has a wide range of nuances within this legal sphere. The expression “a witness in the case of violent wrongdoing” means someone who bears witness in a case having to do with such an offense (cf. Deut. 19:16). In this context the truthfulness of the witness is not established except upon further investigation (Deut. 19:18). Once he was established as a false witness, the penalty for the crime concerning which he bore false witness was to be executed against the lair (cf. Deut. 19:19). In Exod. 23:1 Israel is admonished: “… Put not thine hand with the wicked to be an unrighteous witness,” i.e., a witness who in accusing someone of a violent crime intends to see the accused punished severely.

Chamas perhaps connotes a “violent wrongdoing” which has not been righted, the guilt of which lies on an entire area (its inhabitants) disrupting their relationship with God and thereby interfering with His blessings.

It is this latter sense which appears in the phrase “the earth was full of violent wrongdoing”: “The earth also was corrupt before God, and the earth was filled with violence” (Gen. 6:11 —the first occurrence of the word). Thus, in Gen. 16:5 Sarai summons God to judge between Abram and herself because he has not acted properly toward her keeping Hagar in submission: “My wrong [done me] be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.” Abram as God’s judge (in God’s stead) accepts the correctness of her case and commits Hagar to Sarai’s care to be dealt with properly.

B. Verb.

Hamas means “to treat violently.” This verb, which occurs 7 times in biblical Hebrew, has cognates in Aramaic, Akkadian, and Arabic. This verb appears in Jer. 22:3 with the meaning of “to do no violence”: “… And do no wrong, do

no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.”

VIRGIN

›almah (5959), “virgin; maiden.” This noun has an Ugaritic cognate, although the masculine form also appears in Aramaic, Syriac, and Arabic. The feminine form of the root appears 9 times; the only 2 appearances of the masculine form (*›elem*) are in First Samuel. This suggests that this word was used rarely, perhaps because other words bore a similar meaning.

That *›almah* can mean “virgin” is quite clear in Song of Sol. 6:8 : “There are threescore queens, and fourscore concubines, and virgins [NASB , “maidens”] without number.” Thus all the women in the court are described. The word *›almah* represents those who are eligible for marriage but are neither wives (queens) nor concubines. These “virgins” all loved the king and longed to be chosen to be with him (to be his bride), even as did the Shulamite who became his bride (1:3-4). In Gen. 24:43 the word describes Rebekah, of whom it is said in Gen. 24:16 that she was a “maiden” with whom no man had had relations. Solomon wrote that the process of wooing a woman was mysterious to him (Prov. 30:19). Certainly in that day a man ordinarily wooed one whom he considered to be a “virgin.” There are several contexts, therefore, in which a young girl’s virginity is expressly in view.

Thus *›almah* appears to be used more of the concept “virgin” than that of “maiden,” yet always of a woman who had not borne a child. This makes it the ideal word to be used in Isa. 7:14 , since the word *betulah* emphasizes virility more than virginity (although it is used with both emphases, too). The reader of Isa. 7:14 in the days preceding the birth of Jesus would read that a “virgin who is a maiden” would conceive a child. This was a possible, but irregular, use of the word since the word can refer merely to the unmarried status of the one so described. The child immediately in view was the son of the prophet and his wife (cf. Isa. 8:3) who served as a sign to Ahaz that his enemies would be defeated by God. On the other hand, the reader of that day must have been extremely uncomfortable with this use of the word, since its primary connotation is “virgin” rather than “maiden.” Thus the clear translation of the

Greek in Matt. 1:23

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whereby this word is rendered “virgin” satisfies its fullest implication. Therefore, there was no embarrassment to Isaiah when his wife conceived a son by him, since the word *›almah* allowed for this. Neither is there any embarrassment in Matthew’s understanding of the word.

VISION

A. Nouns.

chazon (2377), “vision.” None of the 34 appearances of this word appear before First Samuel, and most of them are in the prophetic books.

Chazon almost always signifies a means of divine revelation. First, it refers to the means itself, to a prophetic “vision” by which divine messages are communicated: “The days are prolonged, and every vision faileth” (Ezek. 12:22). Second, this word represents the message received by prophetic “vision”: “Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Prov. 29:18). Finally, *chazon* can represent the entirety of a prophetic or prophet’s message as it is written down: “The vision of Isaiah the son of Amoz …” (Isa. 1:1). Thus the word inseparably related to the content of a divine communication focuses on the means by which that message is received: “And the word of the Lord was precious in those days; there was no open vision” (1 Sam. 3:1 — the first occurrence of the word). In Isa. 29:7 this word signifies a non-prophetic dream.
chizzayon (2384), “vision.” This noun, which occurs 9 times, refers to a prophetic “vision” in Joel 2:28 : “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” *Chizzayon* refers to divine communication in 2 Sam. 7:17 (the first biblical occurrence) and to an ordinary dream in Job 4:13 .

B. Verb.

chazah (2372), “to see, behold, select for oneself.” This verb appears 54 times and in every period of biblical Hebrew. Cognates of this word appear in Ugaritic, Aramaic, and Arabic. It means “to see or behold” in general (Prov. 22:29), “to see” in a prophetic vision (Num. 24:4), and “to select for oneself” (Exod. 18:21 —the first occurrence of the word).

In Lam. 2:14 the word means “to see” in relation to prophets’ vision: “Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity….”

VOICE

qol (6963), “voice; sound; noise.” This word also appears in Ugaritic (“sound”), Akkadian (“call”), Arabic (“say”), and in Phoenician, Ethiopic, and old South Arabic (“voice”). *Qol* appears about 506 times in the Bible and in all periods.

In its first meaning the word denotes a “sound” produced by vocal cords. This includes the human “voice”: “And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel” (Josh. 10:14). The word also includes vocal “sounds” produced by animals: “And Samuel said, What meaneth then this bleating [literally, sound] of the sheep in mine ears, and the lowing [literally, sound] of the oxen which I hear?” (1 Sam. 15:14). In this regard *qol* is used of the “voice” of personified inanimate objects or things: “And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground” (Gen. 4:10).

The second meaning, “sound” or “noise,” appears especially in poetical passages and covers a great variety of “noises and sounds,” such as the “noise or sound” of battle: “And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp” (Exod. 32:17). It can be used of the “sound” of words (Deut. 1:34), water (Ezek. 1:24), weeping (Isa. 65:19), and thunder (Exod. 9:23).

The word can also represent the thing that is spoken: “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the

tree of which I commanded thee …” (Gen. 3:17
). In an extended nuance *qol* signifies the thing said, even though it is written down: “Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice …” (2 Kings 10:6).

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There are several special phrases related to *qol.* “To lift up one’s *voice* and weep” signifies many things including crying out for help (Gen. 39:14), mourning for present or anticipated tragedy (Gen. 21:16), and the “sound” of disaster (Num. 16:34) or joy (Gen. 29:11).

“To hearken to one’s voice” means such things as taking note of something and believing it (Gen. 4:23
), following another’s suggestions (Gen. 3:17), complying with another’s request (Gen. 21:12), obeying another’s command (Gen. 22:18), and answering a prayer (2 Sam. 22:7).

Theologically the word is crucial in contexts relating to prophecy. The prophet’s “voice” is God’s “voice” (Exod. 3:18 ; cf. 7:1 ; Deut. 18:18-19). God’s “voice” is sometimes the roar of thunder (Exod. 9:23 , 29) or a “still small voice” (1 Kings 19:12). Thunder demonstrated God’s tremendous power and evoked fear and submission. In covenantal contexts God stipulates that His “voice,” heard in both the roar of thunder and the prophetic message, is authoritative and when obeyed brings reward (Exod. 19:5 ; 1 Sam. 12:14-18). The blast (“sound”) of a trumpet is used to signify divine power (Josh. 6:5) and presence (2 Sam. 6:15).

Interestingly the first biblical appearance of *qol* (Gen. 3:8) is a highly debated passage. Exactly what did Adam and Eve hear in the garden? Was it the sound of God walking (cf. 1 Kings 14:6)?

VOW

A. Verb.

nadar (5087), “to vow.” This verb occurs in Semitic languages (Ugaritic, Phoenician, and Aramaic). In Phoenician-Punic inscriptions the verb and also the noun derived from it frequently denote human sacrifices and in a more general sense signify a gift. In the Old Testament *nadar* occurs 31 times.

The distribution of the verb is over the entire Old Testament (narrative, legal, poetic, but more rarely in the prophetic books). Beyond the Old Testament the verb occurs in the Dead Sea Scrolls, rabbinic Hebrew, medieval and modern Hebrew. However, its usage declined from post-Exilic times onward.

Both men and women could “vow” a vow. Numbers 30 deals with the law concerning vows; cf. Num. 30:2 : “If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond …”; and Num. 30:3 : “If a woman also vow a vow unto the Lord, and bind herself by a bond.…”

The Septuagint has *euchomai* (“to wish”).

B. Noun.

neder (5088), “vow; votive offering.” This noun occurs 60 times in biblical Hebrew and is often used in conjunction with the verb (19 times): “… Any of thy vows which thou vowest …” (Deut. 12:17). Modern versions compress the noun and verb into one idiom: “Or whatever you have vowed to give” (NIV), or give a technical usage to the noun: “Or any of your votive offerings which you vow” (RSV) The vow has two basic forms, the unconditional and the conditional. The unconditional is an “oath” where someone binds himself without expecting anything in return: “I will pay my vows unto the Lord now in the presence of all his people” (Ps. 116:14). The obligation is binding upon the person who has made a “vow.” The word spoken has the force of an oath which generally could not be broken: “If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do [everything he said] " (Num. 30:2). The conditional “vow” generally had a preceding clause before the oath giving the conditions which had to come to pass before the “vow” became valid: “And Jacob vowed a vow, saying, If God will be with me, and will [watch over me] … , so that I come again to my father’s house in peace; then shall the Lord be my God … and of all that thou shalt give me I will surely give the tenth unto thee” (Gen. 28:20-22).

“Vows” usually occurred in serious situations. Jacob needed the assurance of

God’s presence before setting out for Padan-aram (Gen. 28:20-22); Jephthah made a rash “vow” before battle (Judg. 11:30 ; cf. Num. 21:1-3); Hannah greatly desired a child (1 Sam. 1:11), when she made a “vow.” Though conditional “vows” were often made out of desperation, there is no question of the binding force of the “vow.” Ecclesiastes amplifies the Old Testament teaching on “vowing”: “When thou vowest a vow unto God, defer not to pay it.… Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.… Neither say thou before the angel, that it was an error” (5:4-6). First, “vow” is always made to God. Even

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kind of physical form. For example, Adam and Eve heard the sound of God "walking" to and fro in the garden of Eden (Gen. 3:8). He "walks" on the clouds (Ps. 104:3) or in the heavens (Job 22:14); these are probably anthropomorphisms (God is spoken of as if He had bodily parts). Even more often God is said to accompany His people (Exod. 33:14), to go to redeem (deliver) them from Egypt (2 Sam. 7:23), and to come to save them (Ps. 80:2). The idea of God's "going" ("walking") before His people in the pillars of fire and cloud (Exod. 13:21) leads to the idea that His people must "walk" behind Him (Deut. 13:5). Quite often the people are said to have "walked" or to be warned against "walking behind" foreign gods (Deut. 4:3). Thus, the rather concrete idea of following God through the wilderness moves to "walking behind" Him spiritually. Some scholars suggest that "walking behind" pagan gods (or even the true God) arose from the pagan worship where the god was carried before the people as they entered the sanctuary. Men may also "walk … after the imagination of their evil heart," or act stubbornly (Jer. 3:17). The pious followed or practiced God's commands; they "walked" in righteousness (Isa. 33:15), in humility (Mic. 6:8), and in integrity (Ps. 15:2). They also "walk with God" (Gen. 5:22), and they live in His presence, and "walk before" Him (Gen. 17:1), in the sense of living responsibly before Him.

B. Nouns.

halikah (1979), "course; doings; traveling company; caravan; procession." This noun occurs 6 times in the Old Testament.

This word conveys several nuances. In Nah. 2:5 *halikah* refers to a "course": "He shall recount his worthies: they shall stumble in their walk.…" The word means "doings" in Prov. 31:27 . It may also mean "traveling-company" or "caravan as in Job 6:19 or a "procession as in Ps. 68:24 .

Several other related nouns occur infrequently. *Mahalak* , which appears 5 times, means "passage" (Ezek. 42:4) and "journey" (Neh. 2:6). *Helek* occurs twice and means a "visitor" (2 Sam. 12:4). *Halik* appears once with the

meaning “steps” (Job 29:6). *Tahalukot* occurs once to mean “procession,” specifically a thanksgiving procession (Neh. 12:31).

WALL

chomah (2346), “wall.” This word is found in several Semitic languages and even in Egyptian. In Phoenician, it has the more restricted significance of “fortifications.” It is thought that the root meaning is “to protect,” as in the Arabic *chama* , “to protect.”

Chomah occurs about 120 times in the Hebrew Bible. Its first occurrence is in Exod. 14:22 : “And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.” It is rare in the Pentateuch, in the historical books, and in the poetical books. The most frequent use is in Nehemiah, where Nehemiah is in charge of the rebuilding of the “wall” of Jerusalem.

The primary meaning of *chomah* is a “wall” around a city, since in ancient Israel people had to protect themselves by constructing such a well-fortified “wall” (cf. Lev. 25:29-30). Stones were used in the construction of the “wall”: “Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall” (Neh. 4:3). The “wall” was also strengthened by thickness and other devices. From Solomonic times double walls (casemate) served a strategic purpose in that they were easy to construct and could be filled in with rocks and dirt in the case of a siege. There was also another possibility during a siege: “And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king’s garden: (now the Chaldees were against the city round about:) …” (2 Kings 25:4).

In the case of war the enemy besieged a city and made efforts to breach the “wall” with a battering ram. The goal was to force a breach wide enough for the troops to enter into the city; “And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits [about six hundred feet]” (2

Kings 14:13). At the time of Nebuchadnezzar's invasion and victory over Jerusalem, he had the "walls" of the city demolished: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly

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vessels thereof" (2 Chron. 36:19). For this reason Nehemiah had to help his unsuccessful compatriots to rebuild the "wall" about 135 years later: "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach" (Neh. 2:17).

Chomah also referred to any "wall," whether around buildings or parts of the city such as the temple precincts: "And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and a handbreadth: so he measured the breadth of the building, one reed; and the height, one reed" (Ezek. 40:5).

The Septuagint gives the following translation: *teichos* ("wall").

WAR

A. Noun.

milchamah (4421), "war; battle; skirmish; combat." This word has a cognate only in Ugaritic. Biblical Hebrew attests it 315 times and in all periods.

This word means "war," the over-all confrontation of two forces (Gen. 14:2). It can refer to the engagement in hostilities considered as a whole, the "battle": "… And they joined battle with them in the vale of Siddim" (Gen. 14:8). This word is used not only of what is intended but of the hand-to-hand fighting which takes place: "And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp" (Exod. 32:17). *Milchamah* sometimes represents the art of soldiering, or "combat": "The Lord is a man of war …" (Exod. 15:3).

There are several principles which were supposed to govern "war" in the Old Testament. Unjust violence was prohibited, but "war" as a part of ancient life was led (Judg. 4:13) and used by God (Num. 21:14). If it was preceded by

sacrifices recognizing His leadership and sovereignty (1 Sam. 7:9) and if He was consulted and obeyed (Judg. 20:23), Israel was promised divine protection (Deut. 20:1-4). Not one life would be lost (Josh. 10:11). God's presence in "battle" was symbolized by the ark of the covenant (1 Sam. 4:3-11). His presence necessitated spiritual and ritualistic cleanliness (Deut. 23:9-14). Before and during "battle," trumpets were blown placing the cause before God in anticipation of the victory and gratitude for it (Num. 10:9-10), as well as to relay the orders of the commanders. A war cry accompanied the initiation of "battle" (Josh. 6:5). At the beginning Israel's army consisted of every man over twenty and under fifty (Num. 1:2-3). Sometimes only certain segments of this potential citizens' army were summoned (Num. 31:3-6). There were several circumstances which could exempt one from "war" (Num. 1:48-49 ; Deut. 20:5-8). Under David and Solomon there grew a professional army. It was especially prominent under Solomon, whose army was renowned for its chariotry. Cities outside Palestine were to be offered terms of surrender before being attacked. Compliance meant subjugation to slavery (Deut. 20:10-11). Cities and peoples within the Promised Land were to be utterly wiped out. They were under the ban (Deut. 2:34 ; 3:6 ; 20:16-18). This made these battles uniquely holy battles (a holy war) where everything was especially devoted and sacrificed to God. Israel's kings were admonished to trust in God as their strength rather than in a great many horses and chariots (Deut. 17:16). Her armies were forbidden to cut down fruit trees in order to build siege equipment (Deut. 20:19-20). Soldiers were paid by keeping booty won in "battle" (Num. 31:21-31). The entire army divided the spoil—even those in the rear guard (Num. 31:26-47 ; Judg. 5:30). God, too, was appointed a share (Num. 31:28-30).

B. Verb.

lacham (3898), "to engage in battle, fight, wage war." This verb occurs 171 times in biblical Hebrew. The first appearance is in Exod. 1:10 : "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

TO WASH

rachas (7364), “to wash, bathe.” This word is common to both ancient and modern Hebrew and is found in ancient Ugaritic as well. It is used some 72 times in the text of the Hebrew Old Testament. The

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first occurrence of the word in the text illustrates one of its most common uses: “Let a little water … be fetched, and wash your feet …” (Gen. 18:4).

When the word is used figuratively to express vengeance, the imagery is a bit more gruesome: “… He shall wash his feet in the blood of the wicked” (Ps. 58:10). Pilate’s action in Matt. 27:24 is reminiscent of the psalmist’s statement “I will wash mine hands in innocency” (Ps. 26:6). The parts of a sacrificial animal usually “were washed” before they were burned on the altar (Exod. 29:17). *Rachas* is frequently used in the sense of “bathing” or “washing” oneself (Exod. 2:5 ; 2 Sam. 11:2). Beautiful eyes are figuratively described as “washed with milk” (Song of Sol. 5:12).
kabas (3526), “to wash.” A common term throughout the history of Hebrew for the “washing” of clothes, this word is found also in ancient Ugaritic and Akkadian, reflecting the treading aspect. *Kabas* occurs in the Hebrew Old Testament 51 times. It is found for the first time in the Old Testament in Gen. 49:11 as part of Jacob’s blessing on Judah: “… He washed his garments in wine.…”

The word is used in the Old Testament primarily in the sense of “washing” clothes, both for ordinary cleansing (2 Sam. 19:24) and for ritual cleansing (Exod. 19:10 , 14 ; Lev. 11:25). It is often used in parallelism with the expression “to wash oneself,” as in Lev. 14:8-9 . *Kabas* is used in the sense of “washing” or “bathing” oneself only in the figurative sense and in poetic usage, as in Jer. 4:14 : “O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.”

WATCH

A. Nouns.

mishmeret (4931); *mishmar* (4929), “watch; guard; post; confinement; prison; custody; division.” The first or feminine form of this word appears 78 times, while the masculine form is attested 22 times. These forms are scattered

through biblical literature.

The noun *mishmar* means a “military watch” over a city: “Nevertheless we made our prayer unto our God, and set a watch against them day and night because of them [our enemies]” (Neh. 4:9). This word represents the place where a guard or watchman fulfills his task: “… And appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house” (Neh. 7:3). Someone who guards something keeps “watch” over it: “Mattaniah, and Bakbukiah, … were porters keeping the ward at the thresholds of the gates” (Neh. 12:25). In Job 7:12 *mishmar* means “watch” or “guard” in general (over a potentially dangerous criminal): “Am I a sea, or a whale, that thou settest a watch over me?”

Mishmar can also represent a “place of confinement,” such as a jail: “And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound” (Gen. 40:3 —the first occurrence of the word). Joseph put his brothers “into ward three days” (Gen. 42:17) and thereafter allowed 9 of them to return to Palestine to get Benjamin (an act supposedly proving they were not spies) while 1 of them remained in the Egyptian “prison” (Gen. 42:19). Under Mosaic law there were to be no prisons where people were held for extended periods after being convicted of a crime. Instead, those charged were held for a very short time (sometimes) immediately preceding trial until the trial could be arranged (Lev. 24:12). After the trial the guilty party was killed, punished, fined, or indentured until he worked out his fine. *Mishmar* sometimes represents a group of attendants, especially in the temple. In this nuance the word may represent the temple guardunits: “To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward” (1 Chron. 26:16
). However, in Neh. 12:24 the service rendered is the Levitical service in general, therefore, “division corresponding to division.” All these Levitical “divisions” constituted the full services of the temple (Neh. 13:14) The noun *mishmeret* appears with the same meanings as those just set forth. It can mean a “military watchman or guard” (cf. Neh. 7:3). In Isa. 21:8 the word signifies the place where one keeps watch: “… I am set in my *wards* whole nights.…”

The phrase “to keep watch,” in the sense of to fulfill the function of a watchman or guard, appears with *mishmeret* in 2 Kings 11:5 : “A third part of you that enter in on the sabbath shall even be keepers of the watch of the king’s house.” *Mishmeret* represents a place of confinement in 2 Sam. 20:3 : David put 10 of his concubines who had been defiled by Absalom into a

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house of confinement (NASB , “under guard”).

Mishmeret often is used to represent a more abstract idea than *mishmar* , whereas *mishmar* means the units of Levites who served the Lord (perhaps with the exception of Neh. 13:30 , where *mishmeret* may mean “service-unit”). *Mishmeret* refers to the priestly or Levitical service itself: “Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord …” (Lev. 8:35). Num. 3:25 speaks of the duties of the Levites in the tent of meeting. The Levites were to “keep the charge of the tabernacle of testimony” (Num. 1:53). The word, therefore, suggests both regularly prescribed act and obligation. The latter idea alone appears in Num. 8:26 , where God allows Levites over 50 to serve in extraordinary circumstances, to keep an obligation.

This word often refers to divine obligation or service in general, a non-cultic obligation: “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws” (Gen. 26:5 —the first occurrence of *mishmeret;* cf. Deut. 11:1).

B. Verb.

shamar (8104), “to keep, watch.” This verb occurs 468 times in the Old Testament. The word means “to watch” in Job 14:16 : “For now thou numberest my steps: dost thou not watch over my sin?”

WATER

mayim (4325), “water; flood.” This word has cognates in Ugaritic and old South Arabic. It occurs about 580 times and in every period of biblical Hebrew.

First, “water” is one of the original basic substances. This is its significance in Gen. 1:2 (the first occurrence of the word): “And the Spirit of God moved upon the face of the waters.” In Gen. 1:7 God separated the “waters” above

and the “waters” below (cf. Exod. 20:4) the expanse of the heavens.

Second, the word represents that which is in a well, “water” to be drunk (Gen. 21:19). “Living water” is “water” that flows: “And Isaac’s servants digged in the valley, and found there a well of springing [living] water …” (Gen. 26:19). “Water” of oppression or affliction is so designated because it is drunk in prison: “Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace” (1 Kings 22:27). Job 9:30 speaks of slush or snow water: “If I wash myself with snow water, and make my hands never so clean.…”

Third, *mayim* can represent liquid in general: “… For the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord” (Jer. 8:14). The phrase, *me raglayim* (“water of one’s feet”) is urine: “Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss [water of their feet] with you?” (2 Kings 18:27 ; cf. Isa. 25:10).

Fourth, in Israel’s cultus “water” was poured or sprinkled (no one was ever immersed into water), symbolizing purification. So Aaron and his sons were to be washed with “water” as a part of the rite consecrating them to the priesthood: “And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water” (Exod. 29:4). Parts of the sacrificial animal were to be ritually cleansed with “water” during the sacrifice: “But his inwards and his legs shall he wash in water …” (Lev. 1:9). Israel’s rites sometimes include consecrated “water”: “And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water” (Num. 5:17). “Bitter water” was used in Israel’s rituals, too: “And the priest shall set the woman before the Lord, and uncover the woman’s head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse” (Num. 5:18). It was “water” which when drunk brought a curse and caused bitterness (Num. 5:24).

Fifth, in proper names this word is used of springs, streams, or seas and/or the area in the immediate vicinity of such bodies of water: “Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood …” (Exod. 7:19).

Sixth, this word is used figuratively in many senses. *Mayim* symbolizes danger or distress: “He sent from above, he took me; he drew me out of many waters” (2 Sam. 22:17). Outbursting force is

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represented by *mayim* in 2 Sam. 5:20 : “The Lord hath broken forth upon mine enemies before me, as the [break-through] of waters.” “Mighty waters” describes the onrush of the godless nations against God: “The nations shall rush like the rushing of many waters …” (Isa. 17:13). Thus the word is used to picture something impetuous, violent, and overwhelming: “Terrors take hold on him as waters, a tempest stealeth him away in the night” (Job 27:20). In other passages “water” is used to represent timidity: “… Wherefore the hearts of the people melted, and became as water” (Josh. 7:5). Related to this nuance is the connotation “transitory”: “… Because thou shalt forget thy misery, and remember it as waters that pass away” (Job 11:16). In Isa. 32:2 “water” represents that which is refreshing: “And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Rest and peace are figured by waters of rest, or quiet waters: “… He leadeth me beside the still waters” (Ps. 23:2). Similar ideas are involved when one’s wife’s charms are termed “water of life” or “water which enlivens”: “Drink waters out of thine own cistern, and running waters out of thine own well” (Prov. 5:15). Outpoured “water” represents bloodshed (Deut. 12:16), wrath (Hos. 5:10), justice (Amos 5:24 ; KJV , “judgment”), and strong feelings (Job 3:24). *tehom* (8415), “deep water; ocean; water table; waters; flood of waters.” Cognates of this word appear in Ugaritic, Akkadian (as early as Ebla, around 2400-2250 B.C.), and Arabic. The 36 occurrences of this word appear almost exclusively in poetical passages but in all historical periods.

The word represents the “deep water” whose surface freezes when cold: “The waters are hid as with a stone, and the face of the deep is frozen” (Job 38:30). In Ps. 135:6 *tehom* is used of the “ocean” in contrast to the seas: “Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places [in the entire ocean]” (cf. Ps. 148:7 et al.).

The word has special reference to the deep floods or sources of water. Sailors in the midst of a violent storm “mount up to the heaven, they go down again to the depths” (Ps. 107:26). This is hyperbolic or exaggerated poetical talk, but it presents the “depths” as the opposite of the heavens or skies. This emphasis

is especially prominent in the Song of Moses, where the word represents the ever-existing (but not eternal), ever-threatening, and perilous "deep," not simply an element of nature but a dangerous element: "The depths have covered them: they sank into the bottom as a stone" (Exod. 15:5). On the other hand, in such contexts *tehom* may mean no more than "deep water" into which heavy objects quickly sink.

Tehom can represent an inexhaustible source of water or, by way of poetic comparison, of blessing: "… With blessings of heaven above, blessings of the deep that lieth under …" (Gen. 49:25). In such contexts the word represents the "water table" always available below the surface of the earth—what was tapped by digging wells, out of which flowed springs, and what was one with the waters beneath the surface of oceans, lakes, seas, and rivers. This was what God opened together with the waters above the expanse (Gen. 7:11 ; cf. 1:7) and what later was closed to cause and terminate the great Flood (Gen. 8:2 ; cf. Ps. 33:6 ; 104:6 ; Ezek. 26:19). In such contexts the word represents a "flood of waters" (Ps. 33:6).

In Gen. 1:2 (the first occurrence of the word) *tehom* is used of "all waters" which initially covered the surface of the entire earth: "… And darkness was upon the face of the *deep"* (cf. Prov. 3:20 ; 8:24 , 27-28
).

WAY

A. Nouns.

derek (1870), "way (path, road, highway); distance; journey; manner, conduct; condition; destiny." This noun has cognates in Akkadian, Ugaritic (where it sometimes means "power" or "rule"), Phoenician, Punic, Arabic, and Aramaic. It occurs about 706 times in biblical Hebrew and in all periods.

First, this word refers to a path, a road, or a highway. In Gen. 3:24 (the first occurrence of the word) it means "path" or "route": "… And he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every

[direction], to [guard] the way of the tree of life." Sometimes, as in Gen. 16:7 , the word represents a pathway, road, or route: "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur." The actual road itself is represented in Gen.

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Thus, *‹orach* sometimes figures a proper course of action or proceeding within a given realm— “the path of judgment” (Isa. 40:14).

The noun *‹orchah,* which occurs 3 times, represents a “wandering company” or a “caravan” (Gen. 37:25).

B. Verb.

‹Arach means “to go, wander.” This word, which occurs 6 times in biblical Hebrew, has cognates in Phoenician, Ethiopic, Aramaic, and Syriac. One example of this verb’s usage is found in Job 34:7-8 : “What man is like Job … which goeth in company with the workers of iniquity, and walketh with wicked men.”

WEAKER ONE, LITTLE ONE

tap (2945), “weaker one; child; little one.” Cognates of this noun appear in Arabic and Ethiopic. All but 4 of the 42 occurrences of this word are in prose literature and mostly in early (pre-monarchy) prose narrative.

Basically this word signifies those members of a nomadic tribe who are not able to march or who can only march to a limited extent. The word implies the “weaker ones.” Thus we read of the men and the *tapim* , or the men and those who were unable to move quickly over long stretches: “And Judah said unto Israel, his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones” (Gen. 43:8). This nuance is clearer in Gen. 50:7-8 : “And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren and his father’s house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.” They left the women and the aged to take care of the beasts and babies. These verses certainly make it clear that only men went along.

In several passages *tap* represents only the children and old ones: “And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house” (Gen. 34:29 , first occurrence). All the able-bodied men of Shechem were killed (Gen. 34:26).

Sometimes the word means “children”: “But all the women children [NASB , “girls”], that have not known a man by lying with him, keep alive for yourselves” (Num. 31:18 ; cf. v. 17).

WEALTH

hon (1952), “wealth; substance; riches; possessions; enough.” The 26 occurrences of this word are almost wholly in wisdom literature, with 17 of them in the Book of Proverbs. This word appears only in the singular form.

Hon usually refers to movable goods considered as “wealth”: “But if he [the thief] be found, he shall restore seven-fold; he shall give all the substance of his house” (Prov. 6:31 ; cf. Ezek. 27:12). “Wealth” can be good and a sign of blessing: “Wealth and riches shall be in his [the righteous man’s] house: and his righteousness endureth for ever” (Ps. 112:3). The creation is God’s wealth: “I have rejoiced in the way of thy testimonies, as much as in all riches” (Ps. 119:14). In the Proverbs “wealth” is usually an indication of ungodliness: “The rich man’s wealth is his strong city: the destruction of the poor is their poverty” (Prov. 10:15).

This word can also represent any kind of concrete “wealth”: “… If a man would give all the substance of his house for love, it would utterly be contemned” (Song of Sol. 8:7). This is the significance of the word in its first occurrence: “Thou sellest thy people for nought and dost not increase thy wealth by their price” (Ps. 44:12). “Wealth” in general is meant in Prov. 12:27 : “The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.”

Finally, *hon* means “enough” (only in Prov. 30:15-16): “The horseleech hath two daughters, crying, Give, Give. There are three things that are never satisfied, yea, four things say not, It is enough: the grave; and the barren

womb; the earth that is not filled with water; and the fire that saith not, It is enough.”

WEEK

shabua› (7620), “week.” This noun appears about 20 times in biblical Hebrew. In Gen. 29:27 it refers

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to an entire “week” of feasting. Exod. 34:22 speaks of a special feast in Israel’s religious calendar: “And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year’s end.” In Lev. 12:5 the word appears with the dual suffix and signifies a period of two weeks: “But if she bear a maid child, then she shall be unclean two weeks….”

TO GO A WHORING, BE A HARLOT

zanah (2181), “to go a whoring, commit fornication, be a harlot, serve other gods.” This is the regular term denoting prostitution throughout the history of Hebrew, with special nuances coming out of the religious experience of ancient Israel. The word occurs approximately 90 times in the Hebrew Old Testament. It is used for the first time in the text at the conclusion of the story of the rape of Dinah by Shechem, as her brothers excuse their revenge by asking: “Should he deal with our sister as with a harlot?” (Gen. 34:31).

While the term means “to commit fornication,” whether by male or by female, it is to be noted that it is almost never used to describe sexual misconduct on the part of a male in the Old Testament. Part of the reason lies in the differing attitude in ancient Israel concerning sexual activity by men and women. The main reason, however, is the fact that this term is used most frequently to describe “spiritual prostitution” in which Israel turned from God to strange gods. Deut. 31:16 illustrates this meaning: “And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.”

Zanah became, then, the common term for spiritual backsliding. The act of harloting after strange gods was more than changing gods, however. This was especially true when Israel went after the Canaanite gods, for the worship of these pagan deities involved actual prostitution with cult prostitutes connected with the Canaanite shrines. In the Old Testament sometimes the use of the phrase “go a whoring after” gods implies an individual’s involvement with cult

prostitutes. An example might be in Exod. 34:15-16 : “Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods.… And thou take of their daughters unto thy sons,and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.”

The religious theory behind such activity at the Canaanite shrine was that such sexual activity with cult prostitutes, both male and female, who represented the gods and goddesses of the Canaanite fertility cult, would stimulate fertility in their crops and flocks. Such cult prostitutes were not designated as prostitutes but rather “holy ones” or “set-apart ones,” since the Semitic term for “holy” means, first of all, to be set apart for a special use. This is illustrated in Deut. 23:17 : “There shall be no cult prostitute [set-apart one] of the daughters of Israel, neither shall there be a cult prostitute of the sons of Israel” (RSV ; KJV , “whore of the daughters of Israel” and “sodomite of the sons of Israel”). This theme of religious harlotry looms large in the prophets who denounce this backsliding in no uncertain terms. Ezekiel minces no words as he openly calls both Judah and Israel “harlots” and vividly describes their backsliding in sexual terms (Ezek. 16:6-63 ;
23).

The Book of Hosea, in which Hosea’s wife Gomer became unfaithful and most likely was involved in such cult prostitution, again illustrates not only Hosea’s heartbreak but also God’s own heartbreak because of the unfaithfulness of his wife, Israel. Israel’s unfaithfulness appears in Hos. 9:1 : “Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.”

WICKED

A. Nouns.

rasha› (7563), “wicked; ungodly; guilty.” *Rasha›* occurs only in Hebrew and late Aramaic. The word occurs about 260 times as a noun or an adjective and especially in the poetic literature of the Old Testament. It is rare in the

Pentateuch and in the historical books. Its frequency increases in the prophetical books.

The narrow meaning of *rasha›* lies in the concept of “wrongdoing” or “being in the wrong.” It is a legal

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term. The person who has sinned against the law is guilty: “They that forsake the law praise the wicked: but such as keep the law contend with them” (Prov. 28:4). When in Israel’s history justice did not prevail, the “guilty” were acquitted: “… When the wicked beareth rule, the people mourn” (Prov. 29:2 ; cf. 2 Chron. 6:23).

Rasha› also denotes the category of people who have done wrong, are still living in sin, and are intent on continuing with wrongdoing. This is the more general meaning of the word. The first psalm exhorts the godly not to imitate the deeds and behavior of the ungodly, wicked people. The “wicked” does not seek God (Ps. 10:4); he challenges God (Ps. 10:13). In his way of life the “wicked” loves violence (Ps. 11:5), oppresses the righteous (Ps. 17:9), does not repay his debts (Ps. 37:21), and lays a snare to trap the righteous (Ps. 119:110). Ps. 37 gives a vivid description of the acts of the “wicked” and also of God’s judgment upon them. Facing the terrible force of the “wicked,” the righteous prayed for God’s deliverance and for His judgment upon them. This theme of judgment has already been anticipated in Ps. 1:6 : “For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.” The expectation of the righteous includes God’s judgment on the “wicked” in this life that they might be ashamed (Ps. 31:17), be overcome by sorrows (Ps. 32:10), fall by their devices (Ps. 141:10), and die a premature death (Prov. 10:27), and that their remembrance will be no more (Prov. 10:7). It is expected that at the time of their death there will be great shouting: “When it goeth well with the righteous, the city rejoiceth: when the wicked perish, there is shouting” (Prov. 11:10).

The judgment upon the “wicked” is particularly strong in Proverbs, where the authors contrast the advantages of wisdom and righteousness and the disadvantages of the “wicked” (cf. 2:22 : “But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it”). In Job another theme finds expression: why are the “wicked” not cut off? “Wherefore do the wicked live, become old, yea, are mighty in power?” (21:7). There is no clear answer to this question in the Old Testament. Malachi predicts a new age in which the distinction of the righteous and the “wicked” will be clear and where the

righteous will triumph: “Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that seNeth him not” (Mal. 3:18).

The Septuagint has three translations of *rasa›: asebes* (“godless; impious”); *hamartolos* (“sinner; sinful”), and *anomos* (“lawless”).

Two other related nouns occur in the Old Testament. *Resha›* , which is found about 30 times, usually means “wickedness”: “Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubborness of this people, nor to their wickedness, nor to their sin” (Deut. 9:27). *Rish›ah* , which appears about 15 times, refers to “wickedness” or “guilt”: “For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee” (Deut. 9:4).

B. Adjective.

rasha› (7563), “wicked; guilty.” This word may also be used as an adjective. In some cases a person is so guilty that he deserves death: “… If the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face … by a certain number” (Deut. 25:2). The characteristics of a “wicked” person qualify him as a godless, impious man: “How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?” (2 Sam. 4:11 ; cf. Ezek. 3:18-19).

C. Verb.

rasha› (7561), “to be wicked, act wickedly.” This verb is derived from the noun *rasa›.* There is a similar root in Ethiopic and Arabic, with the respective meanings “to forget” and “to be loose.” This verb appears in 2 Chron. 6:37 : “Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly.”

WICKEDNESS

beliya›al (1100), “wickedness; wicked; destruction.” The 27 occurrences of this noun are scattered throughout the periods of biblical Hebrew.

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The basic meaning of this word appears in a passage such as Judg. 20:13 , where the sons of *beliya›al* are perpetrators of wickedness (they raped and murdered a man's concubine): "Now therefore deliver us the men, the children of Belial [NASB , "worthless fellows"] which are in Gibeah, that we may put them to death, and put away evil from Israel." In its first appearance the word represents men who lead others into idolatry: "Certain men, the children of Belial, are gone out from among you, and have [seduced] the inhabitants of their city …" (Deut. 13:13). In Deut. 15:9 the word modifies Hebrew *dabar* , "word" or "matter." Israel is warned to avoid "wicked" words (thoughts) in their hearts. *Beliya›al* is a synonym for *rasha›* ("wicked rebellious one") in Job 34:18 . In Nah. 1:11 the wicked counselor plots evil against God. The psalmist uses *beliya›al* as a synonym of death: "The cords of death encompassed me, and the torrents of ungodliness [KJV , "floods of ungodly men"] terrified me" (Ps. 18:4 , NASB).

WIDOW

›almanah (490), "widow." Cognates of this word appear in Aramaic, Arabic, Akkadian, Phoenician, and Ugaritic. Biblical Hebrew attests it 55 times and in all periods.

The word represents a woman who, because of the death of her husband, has lost her social and economic position. The gravity of her situation was increased if she had no children. In such a circumstance she returned to her father's home and was subjected to the Levirate rule whereby a close male relative surviving her husband was to produce a child through her in her husband's behalf: "Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown …" (Gen. 38:11 the first occurrence of the word). These words constitute a promise to Tamar that the disgrace of being without both husband and child would be removed when Shelah was old enough to marry. Even if children had been born before her husband's death, a widow's lot was not a happy one (2 Sam. 14:5). Israel was admonished to treat "widows" and other socially disadvantaged people with justice, God Himself standing as their protector (Exod. 22:21-24).

Wives whose husbands shut them away from themselves are sometimes called "widows": "And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood" (2 Sam. 20:3).

Destroyed, plundered Jerusalem is called a "widow" (Lam. 1:1).

TO WILL, BE WILLING

›abah (14), "to will, be willing, consent." Common throughout the history of the Hebrew language, this word occurs in the Hebrew Bible just over 50 times. It is found for the first time in Gen. 24:5 , where Abraham's servant who is about to be sent to find a wife for Isaac says: "Peradventure the woman will not be willing to follow me unto this land …?"

It is to be noted that in all but 2 instances of its use in the Old Testament (Job 39:9 ; Isa. 1:19), the word is used with a negation, to indicate lack of willingness or consent. Even in these two positive uses, there seems to be a negative aspect or expectation implied. Job asks: "Will the unicorn be willing to serve thee …?" (Job 39:9); and Isaiah seems almost hopeless as he says to Judah: "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19).

WINE

yayin (3196), "wine." Cognates of this word appear in Akkadian, Ugaritic, Aramaic, Arabic, and Ethiopic. It appears about 141 times and in all periods of biblical Hebrew.

This is the usual Hebrew word for fermented grape. It is usually rendered "wine." Such "wine" was commonly drunk for refreshment: "And Melchizedek king of Salem brought forth bread and wine …" (Gen. 14:18 ; cf. 27:25). Passages such as Ezek. 27:18 inform us that "wine" was an article of commerce: "Damascus was thy merchant in the multitude of the wares of

thy making, for the multitude of all riches; in the wine of Helbon, and white wool.” Strongholds were supplied with “wine” in case of siege (2 Chron. 11:11). Proverbs recommends that kings avoid “wine” and strong drink but that it be given to those troubled with problems that they might drink and forget their problems (Prov. 31:4-7). “Wine” was used to make merry, to make one feel good without being intoxicated (2 Sam. 13:28).

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Second, “wine” was used in rejoicing before the Lord. Once a year all Israel is to gather in Jerusalem. The money realized from the sale of a tithe of all their harvest was to be spent “for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice …” (Deut. 14:26). “Wine” was offered to God at His command as part of the prescribed ritual (Exod. 29:40). Thus it was part of the temple supplies available for purchase by pilgrims so that they could offer it to God (1 Chron. 9:29). Pagans used “wine” in their worship, but “their wine is the poison of dragons, and the cruel venom of asps” (Deut. 32:33)

Yayin clearly represents an intoxicating beverage. This is evident in its first biblical appearance: “And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken …” (Gen. 9:20-21). The word is used as a synonym of *tirosh* , “new wine,” in Hos. 4:11 , where it is evident that both can be intoxicating. *Tirosh* is distinguished from *yayin* by referring only to new wine not fully fermented; *yayin* includes “wine” at any stage. In Gen. 27:28 (the first biblical occurrence of the word) Jacob’s blessing includes the divine bestowal of an abundance of new wine. In 1 Sam. 1:15 *yayin* parallels *shekar* , “strong drink.” *Shekar* in early times included wine (Num. 28:7) but meant strong drink made from any fruit or grain (Num. 6:3). People in special states of holiness were forbidden to drink “wine,” such as the Nazarites (Num. 6:3), Samson’s mother (Judg. 13:4), and priests approaching God (Lev. 10:9).

In Gen. 9:24 *yayin* means drunkenness: “And Noah awoke from his wine.…”

WING

kanap (3671), “wing.” The Hebrew word is represented in Semitic languages (Ugaritic, Akkadian, Aramaic, Syriac, and Arabic) and in Egyptian. *Kanap* has maintained its meaning in rabbinic and modern Hebrew.

In the Old Testament *kanap* occurs first in the Creation account: “And God

created great whales, and every living creature that moveth which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good" (Gen. 1:21 ; cf. Ps. 78:27). In the biblical usage the idiom "every bird wing" denotes the class of birds; cf. "They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort" (Gen. 7:14). This phrase is translated in the KJV , "any winged fowl" (Deut. 4:17 ; cf. NASB , "any winged bird that flies in the sky").

The word "wing" appears 109 times in the Hebrew Old Testament, with particular concentration in the description of the 2 cherubim of wood in Solomon's temple and in Ezekiel's vision of the "creatures," or cherubim. Elsewhere the Bible speaks of "wings" of the cherubim (Exod. 25:20 ; 37:9) and of the seraphim (Isa. 6:2).

As an extension of the usage "wing," *kanap* signifies "extremity." The seam or lower part of a garment was known as the *kanap.* In the "fold" (*kanap;* KJV , "skirt") of the garment one could carry things (Hag. 2:12). Saul tore the edge (*kanap;* KJV , "skirt") of Samuel's robe (1 Sam. 15:27). The extremity of a land on the world was also known by the word *kanap* and is translated by "corner" in English: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12 ; cf. Job 37:3 ; 38:13 ; Ezek. 7:2).

In the metaphorical use God is said to protect His people as a bird protects her young with her "wings" (Deut. 32:11). The psalmist expressed God's care and protection as a "shadow" of the "wings" (Ps. 17:8 ; cf. 36:7 ; 57:1 ; 61:4 ; 63:7 ; 91:4). In keeping with this usage Malachi looked forward to a new age, when "the Sun of righteousness [will] arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (4:2).

When the nations are compared to birds, the association is that of terror and conquest. This is best expressed in Ezekiel's parable of the two eagles and the vine: "And say, Thus saith the Lord God; A great eagle with great wings,

longwinged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants” (Ezek. 17:3-4). The believer is enjoined to seek refuge with God

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when adversity strikes him or adversaries surround him: “He shall cover thee with his feathers, and under his wings shall thou trust: his truth shall be thy shield and buckler” Ps. 91:4)

The Septuagint gives the following translations: *pteruks* (“wing; pinion”); *pterugion* (“end; edge”); and *pteroros* (“feathered; winged”) The KJV gives these senses: “wing; skirt; border; corner.”

WISE, SKILLED

A. Adjective.

chakam (2450), “wise; skillful; practical.” This word plus the noun *chakemah* and the verb “to be wise” signify an important element of the Old Testament religious point of view. Religious experience was not a routine, a ritual, or faith experience. It was viewed as a mastery of the art of living in accordance with God’s expectations. In their definition, the words “mastery” and “art” signify that wisdom was a process of attainment and not an accomplishment. The secular usage bears out the importance of these observations.

Chakam appears 132 times in the Hebrew Old Testament. It occurs most frequently in Job, Proverbs, and Ecclesiastes, for which reason these books are known as “wisdom literature”. The first occurrence of *chakam* is in Gen. 41:8 : “And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.”

The *chakam* in secular usage signified a man who was a “skillful” craftsman. The manufacturers of the objects belonging to the tabernacle were known to be wise, or experienced in their crafts (Exod. 36:4). Even the man who was skillful in making idols was recognized as a craftsman (Isa. 40:20 ; cf. Jer. 10:9). The reason for this is to be found in the man’s skill, craftsmanship, and not in the object which was being manufactured. Those who were experienced

in life were known as “wise,” but their wisdom is not to be confused with the religious usage. Cleverness and shrewdness characterized this type of wisdom. Amnon consulted Jonadab, who was known as a shrewd man (2 Sam. 13:3), and followed his plan of seducing his sister Tamar. Joab hired a “wise” woman to make David change his mind about Absalom (2 Sam. 14:2).

Based on the characterization of wisdom as a skill, a class of counselors known as “wise men” arose. They were to be found in Egypt (Gen. 41:8), in Babylon (Jer. 50:35), in Tyre (Ezek. 27:9), in Edom (Obad. 8), and in Israel. In pagan cultures the “wise” man practiced magic and divination: “Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments” (Exod. 7:11); and “… that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish” (Isa. 44:25).

The religious sense of *chakom* excludes delusion, craftiness, shrewdness, and magic. God is the source of wisdom, as He is “wise”: “Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity” (Isa. 31:2). The man or woman who, fearing God, lives in accordance with what God expects and what is expected of him in a God-fearing society is viewed as an integrated person. He is “wise” in that his manner of life projects the fear of God and the blessing of God rests upon him. Even as the craftsman is said to be skillful in his trade, the Old Testament *chakam* was learning and applying wisdom to every situation in life, and the degree in which he succeeded was a barometer of his progress on the road of wisdom.

The opposite of the *chakam* is the “fool” or wicked person, who stubbornly refuses counsel and depends on his own understanding: “For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them” (Prov. 1:32 ; cf. Deut. 32:5-6 ; Prov. 3:35).

B. Noun.

chokmah (2451), “wisdom; experience; shrewdness.” This word appears 141

times in the Old Testament. Like *chakam* , most occurrences of this word are in Job, Proverbs, and Ecclesiastes.

The *chakam* seeks after *chokmah,* “wisdom.” Like *chakam* , the word *chokmah* can refer to technical skills or special abilities in fashioning something. The first occurrence of *chokmah* is in Exod. 28:3 : “And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office.” This first occurrence of the word in the Hebrew Bible bears this out as well as the description of the workers on

the tabernacle. The artisan was considered to be endowed with special abilities given to him by God: “And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship” (Exod. 35:31).

Chokmah is the knowledge and the ability to make the right choices at the opportune time. The consistency of making the right choice is an indication of maturity and development. The prerequisite for “wisdom” is the fear of the Lord: “The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction” (Prov. 1:7). “Wisdom” is viewed as crying out for disciples who will do everything to pursue her (Prov. 1:20). The person who seeks *chokmah* diligently will receive understanding: “For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding” (Prov. 2:6); he will benefit in his life by walking with God: “That thou mayest walk in the way of good men, and keep the paths of the righteous” (Prov. 2:20). The advantages of “wisdom” are many: “For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man” (Prov. 3:2-4). The prerequisite is a desire to follow and imitate God as He has revealed Himself in Jesus Christ, without self-reliance and especially *not* in a spirit of pride: “A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction” (Prov. 1:5-7). The fruits of *chokmah* are many, and the Book of Proverbs describes the characters of the *chakam* and *chokmah.* In New Testament terms the fruits of “wisdom” are the same as the fruits of the Holy Spirit; cf. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22-23); “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace” (James 3:17-18).

The importance of “wisdom” explains why books were written about it. Songs were composed in celebration of“wisdom” (Job 28). Even “wisdom” is personified in Proverbs. *Chokmah* as a person stands for that divine perfection of “wisdom” which is manifest in God’s creative acts. As a divine perfection it is visible in God’s creative acts: “Doth not wisdom cry: and understanding put forth her voice? … I wisdom dwell with prudence, and find out knowledge of witty inventions.… The Lord possessed me in the beginning of his way, before his works of old.… Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.… Now therefore hearken unto me, O ye children: for blessed are they that keep my ways” (Prov. 8:1 , 12 , 22 , 30 , 32).

The Septuagint translations are: *sophos* (“clever; skillful; experienced; wise; learned”); *phronimos* (“sensible; thoughtful; prudent; wise”); and *sunetos* (“intelligent; sagacious; wise”). The KJV gives these translations: “wise; wise man; cunning.”

C. Verb.

chakam (2449), “to be wise, act wisely, make wise, show oneself wise.” This root, which occurs 20 times in the Old Testament, appears in other Semitic languages, such as in the Akkadian word *chakamu.* The word means “to be wise” in Prov. 23:15 : “My son, if thine heart be wise, my heart shall rejoice, even mine.” In Ps. 119:98 *chakam* means “to make wise”: “Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.”

TO WITHER

yabesh (3001), “to be dry, be dried up, be withered.” This term is found throughout the development of the Hebrew language and a few other Semitic languages. It is found approximately 70 times in the Hebrew Old Testament. In its verbal form *yabesh* is found for the first time in Gen. 8:7 , when after the Flood, “the waters were dried up from the earth.” However, the noun derivative, *yabbashah* , which means “dry ground,” already occurs in Gen.

1:9 .

Physical “drying up” can involve bread (Josh. 9:5), the ground in time of drought (Jer. 23:10 ; Amos 4:7
), brooks and streams (1 Kings 17:7), and crops (Isa. 42:15). The shortness of man’s life is compared to

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the “drying up” of grass (Ps. 90:6 ; 102:11 ; Isa. 40:7). Because of affliction, the heart too “withers” like the grass (Ps. 102:4). In his parable of the vine, Ezekiel likens God’s judgment on Judah to the “withering” of a vine that is pulled up (Ezek. 17:9-10). Because of his disobedience, Jeroboam’s hand “is dried up” as judgment from God (1 Kings 13:4). Psychosomatic awareness is clearly demonstrated in Prov. 17:22 : “… A broken spirit drieth the bones.”

WITNESS

A. Noun.

›ed (5707), “witness.” The 69 ouurrences of this word are scattered throughout the various biblical literary genres and periods although it does not appear in historical literature outside the Pentateuch.

This word has to do with the legal or judicial sphere. First, in the area of civil affairs the word can mean someone who is present at a legal transaction and can confirm it if necessary. Such people worked as notaries, e.g., for an oral transfer of property: “Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirrn all things.… And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi” (Ruth 4:7 , 9). At a later time the “witnesses” not only acted to attest the transaction and to confirm it orally, but they signed a document or deed of purchase. Thus “witness” takes on the new nuance of those able and willing to affirm the truth of a transaction by affixing their signatures: “And I gave the evidence of the purchase unto Baruch the son of Neriah … in the sight of Hanameel mine uncle’s son, and in the presence of the witnesses that subscribed the book of the purchase …” (Jer. 32:12). An object or animal(s) can signify the truthfulness of an act or agreement. Its very existence or the acceptance of it by both parties (in the case of the animals given to Abimelech in Gen. 21:30) bears witness: “Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and

thee [let it attest to our mutual relationship]" (Gen. 31:44 —the first biblical occurrence of the word). Jacob then set up a stone pillar or heap as a further "witness" (Gen. 31:48) calling upon God to effect judgment if the covenant were broken.

In Mosaic criminal law the accused has the right to be faced by his/her accuser and to give evidence of his/her innocence. In the case of a newly married woman charged by her own husband, his testimony is sufficient to prove her guilty of adultery unless her parents have clear evidence proving her virginity before her marriage (Deut. 22:14ff .). Usually the accused is faced with someone who either saw or heard of his guilt: "And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it …" (Lev. 5:1). Heavy penalties fell on anyone who lied to a court. The ninth commandment may well have immediate reference to such a concrete court situation (Exod. 20:16). If so, it serves to sanction proper judicial procedure, to safeguard individuals from secret accusation and condemnation and giving them the right and privilege of selfdefense. In the exchange between Jacob and Laban mentioned above, Jacob also cites God as a "witness" (Gen. 31:50) between them, the one who will see violations; God, however, is also the Judge. Although human courts are (as a rule) to keep judge and "witness" separate, the "witnesses" do participate in executing the penalty upon the guilty party (Deut. 17:7), even as God does.

B. Verb.

›ud (5749), "to take as witness, bear witness, repeat, admonish, warn, assure protection, relieve." This verb, which occurs 42 times in biblical Hebrew, has cognates in Ugaritic (perhaps), Arabic, Aramaic, Syriac, Phoenician, and Ethiopic.

In 1 Kings 21:10 *›ud* means "to bear witness": "And set two men, sons of Belial, before him, to bear witness against him.…" The word means "to warn" in Jer. 6:10 : "To whom shall I speak, and give warning, that they may hear?"

WOMAN

‹*ishshah* (802), “woman; wife; betrothed one; bride; each.” This word has cognates in Akkadian, Ugaritic, Aramaic, Arabic, and Ethiopic. It appears about 781 times in biblical Hebrew and in all periods

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of the language.

This noun connotes one who is a female human being regardless of her age or virginity. Therefore, it appears in correlation to "man" (*ish*): "… She shall be called Woman, because she was taken out of Man" (Gen. 2:23). This is its meaning in its first biblical usage: "And the rib, which the Lord God had taken from man [*‹adam*], made he a woman, and brought her unto the man" (Gen. 2:22). The stress here is on identification of womanhood rather than a family role.

The stress on the family role of a "wife" appears in passages such as Gen. 8:16 : "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee."

In one special nuance the word connotes "wife" in the sense of a woman who is under a man's authority and protection; the emphasis is on the family relationship considered as a legal and social entity: "And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered …" (Gen. 12:5).

In Lam. 2:20 *‹ishshah* is a synonym for "mother": "Shall the women eat their [offspring, the little ones who were born healthy]?" In Gen. 29:21 (cf. Deut. 22:24) it appears to connote "bride" or "betrothed one": "And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her." Eccl. 7:26 uses the word generically of "woman" conceived in general, or womanhood: "And I find more bitter than death the woman, whose heart is snares and nets …" (cf. Gen. 31:35).

This word is used only infrequently of animals: "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female" (Gen. 7:2).

This word can also be used figuratively describing foreign warriors and/or heroes as "women," in other words as weak, unmanly, and cowardly: "In that

day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts …" (Isa. 19:16).

In a few passages *‹ishshah* means "each" or "every": "But every woman shall borrow of her neighbor, and of her that sojourneth in her house …" (Exod. 3:22 ; cf. Amos 4:3). A special use of this nuance ouurs in passages such as Jer. 9:20 , where in conjunction with *re›ut* ("neighbor") it means "one" (female): "Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbor lamentation."

WONDER

mopet (4159), "wonder; sign; portent." The 36 appearances of this word are in all periods of biblical literature except wisdom literature. Poetical literature manifests it only 5 times and only in the Psalter.

First, this word signifies a divine act or a special display of divine power: "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand …" (Exod. 4:21 —the first biblical occurrence of the word). Acts effecting the divine curses are called "wonders." Thus the word does not necessarily refer to a miraculous act, if "miracle" means something outside the realm of ordinary providence.

Second, the word can represent a "sign" from God or a token of a future event: "This is the sign which the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out" (1 Kings 13:3). This sense sometimes has the nuance "symbol": "Now listen, Joshua the high priest, you and your friends who are sitting in front of you— indeed they are men who are a symbol …" (Zech. 3:8 , NASB ; cf. Ps. 71:7).

TO WORK

A. Verbs.

pa›al (6466), “to do, work.” Common to both ancient and modern Hebrew, this word is used in modern Hebrew in the sense of “to work, to act, to function.” Found only 57 times in the Hebrew Old Testament, it is used primarily as a poetic synonym for the much more common verb *›ashah* , “to do, to make.” Thus, almost half the occurrences of this verb are in the Book of Psalms. *Pa›al* is used for the first time in the Old Testament in the Song of Moses: “… The place, O Lord, which thou hast made for thee to dwell in …” (Exod. 15:17). There is no distinction in the use of this verb, whether God or man is its subject. In Ps. 15:2 man is the subject: “He that walketh uprightly and worketh righteousness, and

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stars, which thou hast ordained" (Ps. 8:3 ; cf. 19:1 ; 102:25). The God of Israel demonstrated His love by His mighty acts of deliverance on behalf of Israel: "And Israel served the Lord all the days of Joshua, and all the days of the elders that [out] lived Joshua, and which had known all the works of the Lord, that he had done for Israel" (Josh. 24:31 ; cf. versions).

All of God's "works" are characterized by faithfulness to His promises and covenant: "For the word of the Lord is right; and all his works are done in truth" (Ps. 33:4).

Ma›aseh is translated in the Greek as *ergon* ("deed; action; manifestation") and *poiema* ("what is made; work; creation"). English translations are work (KJV , RSV , NASB , NIV), "doing" (KJV and RSV), "practice" (NASB , NIV)

TO WORSHIP

shachah (7812), "to worship, prostrate oneself, bow down." This word is found in modern Hebrew in the sense of "to bow or stoop," but not in the general sense of "to worship." The fact that it is found more than 170 times in the Hebrew Bible shows something of its cultural significance. It is found for the first time in Gen. 18:2 , where Abraham "bowed himself toward the ground" before the 3 messengers who announced that Sarah would have a son.

The act of bowing down in homage is generally done before a superior or a ruler. Thus, David "bowed" himself before Saul (1 Sam. 24:8). Sometimes it is a social or economic superior to whom one bows, as when Ruth "bowed" to the ground before Boaz (Ruth 2:10). In a dream, Joseph saw the sheaves of his brothers "bowing down" before his sheaf (Gen. 37:5 , 9-10). *Shachah* is used as the common term for coming before God in worship, as in 1 Sam. 15:25 and Jer. 7:2 . Sometimes it is in conjunction with another Hebrew verb for bowing down physically, followed by "worship," as in Exod. 34:8 : "And Moses made haste, and bowed his head toward the earth, and worshiped." Other gods and idols are also the object of such worship by one's prostrating oneself before them (Isa. 2:20 ; 44:15 , 17).

WRATH

A. Noun.

chemah (2534), “wrath; heat; rage; anger.” This noun occurs in Semitic languages with the meanings “heat, wrath, poison, venom.” The noun, as well as the verb *yacham* , denotes a strong emotional state. The noun is used 120 times, predominantly in the poetic and prophetic literature, especially Ezekiel.

The first usage of *chemah* takes place in the story of Esau and Jacob. Jacob is advised to go to Haran with the hope that Esau’s “anger” will dissipate: “And tarry with him a few days, until thy brother’s fury turn away” (Gen. 27:44).

The word indicates a state of anger. Most of the usage involves God’s “anger.” His “wrath” is expressed against Israel’s sin in the wilderness: “For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you” (Deut. 9:19). The psalmist prayed for God’s mercy in the hour of God’s “anger”: “O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure” (Ps. 6:1). God’s “anger” against Israel was ultimately expressed in the exile of the Judeans to Babylon: “The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof” (Lam. 4:11).

The metaphor “cup” denotes the judgment of God upon His people. His “wrath” is poured out: “Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart” (Isa. 42:25); and the “cup of wrath” is drunk: “Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling …” (Isa. 51:17).

Thus, God as the Almighty Potentate is angered by the sins and the pride of His people, as they are an insult to His holiness. In a derived sense, the rulers on earth are also described as those who are angered, but their “anger” is

aroused from circumstances over which they have no control. Naaman was angry with Elisha's advice (2 Kings 5:11-12); Ahasuerus became enraged with Vashti's refusal to display her beauty before the men (Esth. 1:12).

Chemah also denotes man's reaction to everyday circumstances. Man's "rage" is a dangerous

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expression of his emotional state, as it inflames everybody who comes close to the person in rage. “Wrath” may arise for many reasons. Proverbs speaks strongly against *chemah* , as jealousy (6:34); cf. “Wrath is cruel, and anger is outrageous; but who is able to stand before envy?” (Prov. 27:4 ; cf. Ezek. 16:38). The man in rage may be culpable of crime and be condemned: “Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment” (Job 19:29). The wise response to “rage” is a soft answer: “A soft answer turneth away wrath: but grievous words stir up anger” (Prov. 15:1).

Chemah is associated with *qin‹ah* , “jealousy,” and also with *naqam* , “vengeance,” as the angered person intends to save his name or avenge himself on the person who provoked him. In God’s dealing with Israel He was jealous of His Holy name, for which reason He had to deal justly with idolatrous Israel by avenging Himself: “That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered” (Ezek. 24:8); but He also avenges His people against their enemies: “God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies” (Nah. 1:2). Other synonyms of *chemah* are *‹ap* , “anger,” and *qetsep* , “wrath,” as in Deut. 29:27 and Jer. 21:5 .

There are two special meanings of *chemah* : One is “heat,” as in “the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me” (Ezek. 3:14). The other is “poison,” or “venom,” as in Deut. 32:33 : “Their wine is the poison of dragons, and the cruel venom of asps.”

The Septuagint gives the following translations: *orge* (“anger; indignation; wrath”) and *thumos* (“passion; anger; wrath; rage”). The KVJ gives these senses: “fury; wrath; poison.”

B. Verb.

yacham (3179), “to be fiery, be hot.” This verb, which occurs only 10 times in biblical Hebrew, is the root of the noun *chemah* .

In Deut. 19:6 *yacham* means “to be hot”: “Lest the avenger of the blood pursue the slayer while his heart is hot, and overtake him.…”

TO WRITE

A. Verb.

katab (3789), “to write, inscribe, describe, take dictation, engrave.” This verb appears in most Semitic languages (not in Akkadian or Ugaritic). Biblical Hebrew attests around 203 occurrences (in all periods) and biblical Aramaic 7 occurrences.

Basically, this verb represents writing down a message. The judgment (ban) of God against the Amalekites was to be recorded in the book (scroll): “And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven” (Exod. 17:14 —the first biblical occurrence of the word).

One may “write” upon a stone or “write” a message upon it. Moses told Israel that after crossing the Jordan “thou shalt set thee up great stones, and plaster them with plaster: and thou shalt write upon them all the words of this law …” (Deut. 27:2-3).

This use of the word implies something more than keeping a record of something so that it will be remembered. This is obvious in the first passage because the memory of Amalek is “to be recorded” and also blotted out. In such passages “to be recorded,” therefore, refers to the unchangeableness and binding nature of the Word of God. God has said it, it is fixed, and it will occur. An extended implication in the case of divine commands is that man must obey what God “has recorded” (Deut. 27:2-3). Thus, such uses of the word describe a fixed body of authoritative instruction, or a canon. These 2 passages also show that the word does not tell us anything specific about how

the message was composed. In the first instance Moses seems not to have merely “recorded” as a secretary but “to have written” creatively what he heard and saw. Certainly in Exod. 32:32 the word is used of creative writing by the author; God was not receiving dictation from anyone when He “inscribed” the Ten Commandments. In Deut. 27:2-3 the writers must reproduce exactly what was previously given (as mere secretaries).

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Sometimes *katab* appears to mean “to inscribe” and “to cover with inscription.” The 2 tablets of the testimony which were given to Moses by God were “tables of stone, written [fully inscribed] with the finger of God” (Exod. 31:18). The verb means not only to write in a book but “to write a book,” not just to record something in a few lines on a scroll but to complete the writing. Moses prays: “Yet now, if thou wilt forgive their sin—;and if not, blot me, I pray thee, out of thy book which thou hast written” (Exod. 32:32). Here “book” probably refers to a scroll rather than a book in the present-day sense.

Among the special uses of *katab* is the meaning “to record a survey.” At Shiloh, Joshua told Israel to choose three men from each tribe “and they shall arise, and go through the land, and describe it …” (Josh. 18:4).

A second extended nuance of *katab* is “to receive dictation”: “And Baruch wrote from the mouth of Jeremiah …” (Jer. 36:4). The word can also be used of signing one’s signature: “And because of all this we make [are cutting] a sure covenant, and write it; and our princes, Levites, and priests, seal unto it” (Neh. 9:38). Thus they “cut,” or completed, the agreement by having the representatives sign it. The cutting was the signing.

B. Nouns.

ketab (3791), “something written; register; scripture.” This noun occurs 17 times in the Old Testament.

In 1 Chron. 28:19 *ketab* is used to mean “something written,” such as an edict: “All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.” The word also refers to a “register” (Ezra 2:62) and to “scripture” (Dan. 10:21).

Two other related nouns are *ketobet* and *miktab. Ketobet* occurs once to mean something inscribed, specifically a “tatooing” (Lev. 19:28). *Miktab* appears about 9 times and means “something written, a writing” (Exod. 32:16 ; Isa. 38:9).

TO BE WROTH, ANGRY

A. Verb.

qatsap (7107), “to be wroth, angry.” This verb appears 34 times and is found mainly in the Pentateuch and in the prophets, and a few times in the historical books and the poetic literature. The word is used in rabbinic Hebrew, but its use in modern Hebrew has been displaced by other verbs. It is an ancient Canaanite word; as a gloss it appeared in the Amarna Tablets with the meaning “to become worried,” or according to others, “to be embittered.” The relation with the Arabic cognate *qacafa* is doubtful.

The general meaning of *qatsap* is a strong emotional outburst of anger, especially when man is the subject of the reaction. The first usage of the word brings this out: “And Pharaoh was wroth against two of his officers … and he put them in [custody] …” (Gen. 40:2-3 ; cf. 41:10). Moses became bitterly angry with the disobedient Israelites (Exod. 16:20). The leaders of the Philistines “were wroth” with Achish (1 Sam. 29:4), and Naaman was strongly irritated by Elisha’s lack of a sense of protocol (2 Kings 5:11). Elisha expressed his anger with Joash, king of Israel (2 Kings 13:19). King Ahasuerus deposed Vashti in his anger (Esth. 1:12). In these examples an exalted person (generally a king) demonstrated his royal anger in radical measures against his subjects. He was in a position “to be angered” by the response of his subjects. It is rarer for a person “to become angry” with an equal. It is even rarer for a subject “to be angry” with his superior: “… Two of the king’s chamberlains … were wroth, and sought to lay hand on the king Ahasuerus” (Esth. 2:21).

The noun derived from *qatsap* particularly refers to God’s anger. The verb *qatsap* is used 11 times to describe man’s anger and 18 times to refer to God’s anger. This fact, coupled with the observation that the verb generally is an expression of a superior against a subject, explains why the biblical text more frequently uses *qatsap* to describe God’s anger. The object of the anger is often indicated by the preposition *›al* (“against”). “For I was afraid of the anger [*›ap*] and hot displeasure [*chemah*], wherewith the Lord was wroth [*qatsap*]

against [‹*a*] you to destroy you” (Deut. 9:19). The Lord’s anger expresses itself against disobedience (Lev. 10:6) and sin (Eccl. 5:5ff .). However, people themselves can be the cause for God’s anger (Ps. 106:32). In the wilderness the Israelites provoked God to wrath by their

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disobedience and lack of faith: “Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord” (Deut. 9:7 ; cf. vv. 8 , 22). Moses spoke about God’s wrath against Israel’s disobedience which would in time be the occasion for the Exile (Deut. 29:27), and the prophets amplify Moses’ warning of God’s coming “wrath” (Jer. 21:5). After the Exile, God had compassion on Israel and turned His anger against Israel’s enemies (Isa. 34:2).

In the Greek version we find the following translations: *orgizomai* (“to be angry”) and *lupew* (“to grieve, to pain, to be sad”).

B. Noun.

qetsep (7110), “wrath.” This noun occurs 28 times in biblical Hebrew and generally with reference to God. One occurrence of God’s “wrath” is in 2 Chron. 29:8 : “Wherefore the wrath of the Lord was upon Judah and Jerusalem.…” An example of man’s “wrath” appears in Esth. 1:18 : “Likewise shall the ladies of Persia and Media say this day unto all the king’s princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath” (cf. Eccl. 5:17).

Y

YEAR

shanah (8141), “year.” This word has cognates in Ugaritic, Akaddian, Arabic, Aramaic, and Phoenician. Biblical Hebrew attests it about 877 times and in every period.

This Hebrew word signifies “year”: “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for

signs, and for seasons, and for days, and years” (Gen. 1:14 —the first biblical occurrence of the word). There are several ways of determining what a “year” is. First, the “year” may be based on the relationship between the seasons and the sun, the solar year or agricultural year. Second, it can be based on a correlation of the seasons and the moon (lunar year). Third, the “year” may be decided on the basis of the correlation between the movement of the earth and the stars (stellar year). At many points the people of the Old Testament period set the seasons according to climatic or agricultural events; the year ended with the grape and fruit harvest in the month Elul: "[Thou shalt keep] the feast of harvest, the first fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field” (Exod. 23:16).

The Gezer calendar shows that by the time it was written (about the tenth century B.C.) some in Palestine were using the lunar calendar, since it exhibits an attempt to correlate the agricultural and lunar systems. The lunar calendar began in the spring (the month Nisan, MarchApril) and had twelve lunations, or periods between new moons. It was necessary periodically to add a thirteenth month in order to synchronize the lunar calendar and the number of days in a solar year. The lunar calendar also seems to have underlain Israel’s religious system with a special rite to celebrate the first day of each lunar month (Num. 28:11-15). The major feasts, however, seem to be based on the agricultural cycle, and the date on which they were celebrated varied from year to year according to work in the fields (e.g., Deut. 16:9-12). This solar-agricultural year beginning in the spring is similar to (if not derived from) the Babylonian calendar—the names of the months are Babylonian derivatives. These 2 systems, therefore, appear side by side at least from the time of Moses. An exact picture of the Old Testamem “year” is difficult, if not impossible, to obtain.

YOUTH

na›ar (5288), “youth; lad; young man.” This word is found in Ugaritic, and it seems that the Egyptian word *na-arma* (“armed retainers”) is also related to the West Semitic usage. The root with the meaning of “youth” occurs only as a noun and occurs in Hebrew in the feminine (*na›arah* , “young girl”) as well as

the masculine form (e.g., Gen. 24:14).

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A

ABOMINATION

A. Noun.

to›ebah (8441), “abomination; loathsome, detestable thing.” Cognates of this word appear only in Phoenician and Targumic Aramaic. The word appears 117 times and in all periods.

First, *to›ebah* defines something or someone as essentially unique in the sense of being “dangerous,” “sinister,” and “repulsive” to another individual. This meaning appears in Gen. 43:32 (the first occurrence): “… The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.” To the Egyptians, eating bread with foreigners was repulsive because of their cultural or social differences (cf. Gen. 46:34 ; Ps. 88:8). Another clear illustration of this essential clash of disposition appears in Prov. 29:27 : “An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.” When used with reference to God, this nuance of the word describes people, things, acts, relationships, and characteristics that are “detestable” to Him because they are contrary to His nature. Things related to death and idolatry are loathsome to God: “Thou shalt not eat any abominable thing” (Deut. 14:3). People with habits loathsome to God are themselves detestable to Him: “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God” (Deut. 22:5). Directly opposed to *to›ebah* are such reactions as “delight” and “loveth” (Prov. 15:8-9).

Second, *to›ebah* is used in some contexts to describe pagan practices and objects: “The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be

snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house …” (Deut. 7:25-26). In other contexts, *to›ebah* describes the

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also speaks of “faithful” people who fulfill their obligations (cf. 1 Sam. 22:14 ; Prov. 25:13).

The nuance meaning “trustworthy” also occurs: “He that is of a faithful spirit concealeth the matter” (Prov. 11:13 ; cf. Isa. 8:2). An officebearer may be conceived as an “entrusted one”: “He removeth away the speech of the trusty [entrusted ones], and taketh away the understanding of the aged” (Job 12:20). In this passage, *‹aman* is synonymously parallel (therefore equivalent in meaning) to “elders” or “officebearers.” Thus, it should be rendered “entrusted ones” or “those who have been given a certain responsibility (trust).” Before receiving the trust, they are men “worthy of trust” or “trustworthy” (cf. 1 Sam. 2:35 ; Neh. 13:13).

In Gen. 42:20 (the first biblical appearance of this word in this stem), Joseph requests that his brothers bring Benjamin to him; “so shall your words be verified,” or “be shown to be true” (cf. 1 Kings 8:26 ; Hos. 5:9). In Hos. 11:12 , *‹aman* contrasts Judah’s actions (“faithful”) with those of Ephraim and Israel (“deceit”). So here *‹aman* represents both “truthfulness” and “faithfulness” (cf. Ps. 78:37 ; Jer. 15:18). The word may be rendered “true” in several passages (1 Kings 8:26 ; 2 Chron. 1:9 ; 6:17).

A different nuance of *‹aman* is seen in Deut. 7:9 : “… the faithful God, which keepeth covenant and mercy….” There is a good reason here to understand the word *‹aman* as referring to what God has done (“faithfulness”), rather than what He will do (“trustworthy”), because He has already proved Himself faithful by keeping the covenant. Therefore, the translation would become, “… faithful God who has kept His covenant and faithfulness, those who love Him kept …” (cf. Isa. 47:7).

In the causative stem, *‹aman* means “to stand fast,” or “be fixed in one spot,” which is demonstrated by Job 39:24 : “He [a war horse] swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.”

Even more often, this stem connotes a psychological or mental certainty, as in Job 29:24 : “If I laughed on them, they believed it not.” Considering something to be trustworthy is an act of full trusting or believing. This is the emphasis in the first biblical occurrence of *‹aman:* “And [Abram] believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6). The meaning here is that Abram was full of trust and confidence in God, and that he did not fear Him (v. 1). at was not primarily in God’s words that he believed, but in God Himself. Nor does the text tell us that Abram believed God so as to accept what He said as “true” and “trustworthy” (cf. Gen. 45:26), but simply that he believed in God. In other words, Abram came to experience a personal relationship to God rather than an impersonal relationship with His promises. Thus, in Exod. 4:9 the meaning is, “if they do not believe in view of the two signs,” rather than, “if they do not believe these two signs.” The focus is on the act of believing, not on the trustworthiness of the signs. When God is the subject or object of the verb, the Septuagint almost always renders this stem of *‹aman* with *pisteuo* (“to believe”) and its composites. The only exception to this is Prov. 26:25 .

A more precise sense of *‹aman* does appear sometimes: “That they may believe that the Lord … hath appeared unto thee” (Exod. 4:5 ; cf. 1 Kings 10:7).

In other instances, *‹aman* has a cultic use, by which the worshiping community affirms its identity with what the worship leader says (1 Chron. 16:32). The “God of the *‹amen”* (2 Chron. 20:20 ; Isa. 65:16) is the God who always accomplishes what He says; He is a “God who is faithful.”

B. Nouns.

‹emunah (530), “firmness; faithfulness; truth; honesty; official obligation.” In Exod. 17:12 (the first biblical occurrence), the word means “to remain in one place”: “And his [Moses’] hands were steady until the going down of the sun.” Closely related to this use is that in Isa. 33:6 : “And wisdom and knowledge shall be the stability of thy times.…” In passages such as 1 Chron. 9:22 , *‹emunah* appears to function as a technical term meaning “a fixed position” or “enduring office”: “All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their

villages, whom David and Samuel the seer did ordain in their set [i.e., established] office."

The most frequent sense of *‹emunah* is "faithfulness," as illustrated by 1 Sam. 26:23 : "The Lord render to every man his righteousness and his faithfulness.…" The Lord repays the one who demonstrates that he does what God demands.

Quite often, this word means "truthfulness," as when it is contrasted to false swearing, lying, and so on:

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languages which, like Hebrew, use it most frequently with a deity as subject. There are also parallels to this word in Egyptian.

Barak occurs about 330 times in the Bible, first in Gen. 1:22 : "And God blessed them, saying, Be fruitful and multiply, …" God's first word to man is introduced in the same way: "And God blessed them, and God said unto them, Be fruitful, and multiply …" (v. 28). Thus the whole creation is shown to depend upon God for its continued existence and function (cf. Ps. 104:27-30). *Barak* is used again of man in Gen. 5:2 , at the beginning of the history of believing men, and again after the Flood in Gen. 9:1 : "And God blessed Noah and his sons.…" The central element of God's covenant with Abram is: "I will bless thee … and thou shalt be a blessing: And I will bless them that bless thee … and in thee shall all families of the earth be blessed" (Gen. 12:2-3). This "blessing" on the nations is repeated in Gen. 18:18 ; 22:18 ; and 28:14 (cf. Gen. 26:4 ; Jer. 4:2). In all of these instances, God's blessing goes out to the nations through Abraham or his seed. The Septuagint translates all of these occurrences of *barak* in the passive, as do the KJV , NASB , and NIV . Paul quotes the Septuagint's rendering of Gen. 22:18 in Gal. 3:8 .

The covenant promise called the nations to seek the "blessing" (cf. Isa. 2:2-4), but made it plain that the initiative in blessing rests with God, and that Abraham and his seed were the instruments of it. God, either directly or through His representatives, is the subject of this verb over 100 times. The Levitical benediction is based on this order: "On this wise ye shall bless the children of Israel … the Lord bless thee … and they shall put my name upon the children of Israel; and I will bless them" (Num. 6:23 - 27).

The passive form of *barak* is used in pronouncing God's "blessing on men," as through Melchizedek: "Blessed be Abram of the most high God …" (Gen. 14:19). "Blessed be the Lord God of Shem …" (Gen. 9:26) is an expression of praise. "Blessed be the most high God, which hath delivered thine enemies into thy hand" (Gen. 14:20) is mingled praise and thanksgiving.

A common form of greeting was, "Blessed be thou of the Lord" (1 Sam.

15:13 ; cf. Ruth 2:4); “Saul went out to meet [Samuel], that he might salute him” (1 Sam. 13:10 ; “greet,” NASB and NIV).

The simple form of the verb is used in 2 Chron. 6:13 : “He … kneeled down.…” Six times the verb is used to denote profanity, as in Job 1:5 : “It may be that my sons have sinned, and cursed God in their hearts.”

B. Noun.

berakah (1293), “blessing.” The root form of this word is found in northwest and south Semitic languages. It is used in conjunction with the verb *barak* (“to bless”) 71 times in the Old Testament. The word appears most frequently in Genesis and Deuteronomy. The first occurrence is God’s blessing of Abram: “I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing [*berakah*]” (Gen. 12:2).

When expressed by men, a “blessing” was a wish or prayer for a blessing that is to come in the future: “And [God] give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham” (Gen. 28:4). This refers to a “blessing” that the patriarchs customarily extended upon their children before they died. Jacob’s “blessings” on the tribes (Gen. 49) and Moses’ “blessing” (Deut. 33:1ff .) are other familiar examples of this.

Blessing was the opposite of a cursing (*qelalah*): “My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing” (Gen. 27:12). The blessing might also be presented more concretely in the form of a gift. For example, “Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it” (Gen. 33:11). When a “blessing” was directed to God, it was a word of praise and thanksgiving, as in: “Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise” (Neh. 9:5).

The Lord’s “blessing” rests on those who are faithful to Him: “A blessing, if

ye obey the commandments of the Lord your God, which I command you this day …” (Deut. 11:27). His blessing brings righteousness (Ps. 24:5), life (Ps. 133:3), prosperity (2 Sam. 7:29), and salvation (Ps. 3:8). The “blessing” is portrayed as a rain or dew: “I will make them and the places round about my hill a blessing;

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Peradventure he will lighten his hand from off you …" (1 Sam. 6:5); "… so shall it be easier for thyself …" (Exod. 18:22).

‹arar (779), "to curse." This root is found in South Arabic, Ethiopic, and Akkadian. The verb occurs 60 times in the Old Testament.

The first occurrence is in Gen. 3:14 : "Thou [the serpent] art cursed above all cattle," and Gen. 3:17 : "Cursed is the ground for thy [Adam's] sake." This form accounts for more than half of the occurrences. It is a pronouncement of judgment on those who break covenant, as: "Cursed is the man who …" (twelve times in Deut. 27:15-26). "Curse" is usually parallel with "bless." The two "curses" in Gen. 3 are in bold contrast to the two blessings ("And God blessed them …") in Gen. 1 . The covenant with Abraham includes: "I will bless them that bless thee, and curse [different root] him that curseth thee …" (Gen. 12:3). Compare Jeremiah's "Cursed be the man that trusteth in man" and "Blessed is the man that trusteth in the Lord" (17:5 , 7) Pagans used the power of "cursing" to deal with their enemies, as when Balak sent for Balaam: "Come … , curse me this people" (Num. 22:6). Israel had the ceremonial "water that causeth the curse" (Num. 5:18ff .).

God alone truly "curses." It is a revelation of His justice, in support of His claim to absolute obedience. Men may claim God's "curses" by committing their grievances to God and trusting in His righteous judgment (cf. Ps. 109:26-31).

The Septuagint translates *‹arar* by *epikatarathai* , its compounds and derivatives, by which it comes into the New Testament. "Curse" in the Old Testament is summed up in the statement: "Cursed be the man that obeyeth not the words of this covenant …" (Jer. 11:3). The New Testament responds: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree …" (Gal. 3:13).

B. Noun.

‹alah (423), “curse; oath.” Cognates of this word appear in Phoenician and Arabic. The 36 Old Testament occurrences of this noun appear in every period of biblical literature.

In distinction from *‹arar* (“to curse by laying an anathema on someone or something”) and *qalal* (“to curse by abusing or by belittling”), *‹alah* basically refers to “the execution of a proper oath to legalize a covenant or agreement.” As a noun, *‹alah* refers to the “oath” itself: “Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath” (Gen. 24:41 —the first occurrence). The “oath” was a “curse” on the head of the one who broke the agreement. This same sense appears in Lev. 5:1 , referring to a general “curse” against anyone who would give false testimony in a court case.

So *‹alah* functions as a “curse” sanctioning a pledge or commission, and it can close an agreement or covenant. On the other hand, the word sometimes represents a “curse” against someone else, whether his identity is known or not.

D

DAY

yom (3117), “daylight; day; time; moment; year.” This word also appears in Ugaritic, extrabiblical Hebrew or Canaanite (e.g., the Siloam inscription), Akkadian, Phoenician, and Arabic. It also appears in post-biblical Hebrew. Attested at every era of biblical Hebrew, *yom* occurs about 2,304 times.

Yom has several meanings. The word represents the period of “daylight” as contrasted with nighttime: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. 8:22). The word denotes a period of twenty-four hours: “And it came to pass, as she spake to Joseph day by day …” (Gen. 39:10). *Yom* can also signify a period of time of unspecified duration: “And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which

God created and made” (Gen. 2:3). In this verse, “day” refers to the entire period of God’s resting from creating this universe. This “day” began after He completed the creative acts of the seventh

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When used of a liquid, the word means to “send forth” in the sense of “spilling,” for example, to spill blood (Deut. 21:8).

Natan also has a technical meaning in the area of jurisprudence, meaning to hand something over to someone—for example, “to pay” (Gen. 23:9) or “to loan” (Deut. 15:10). A girl’s parent or someone else in a responsible position may “give” her to a man to be his wife (Gen. 16:3), as well as presenting a bride price (Gen. 34:12) and dowry (1 Kings 9:16). The verb also is used of “giving” or “granting” a request (Gen. 15:2).

Sometimes, *natan* can be used to signify “putting” (“placing”) someone into custody (2 Sam. 14:7) or into prison (Jer. 37:4), or even of “destroying” something (Judg. 6:30). This same basic sense may be applied to “dedicating” (“handing over”) something or someone to God, such as the first-born son (Exod. 22:29). Levites are those who have been “handed over” in this way (Num. 3:9). This word is used of “bringing reprisal” upon someone or of “giving” him what he deserves; in some cases, the stress is on the act of reprisal (1 Kings 8:32), or bringing his punishment on his head.

Natan can be used of “giving” or “ascribing” something to someone, such as “giving” glory and praise to God (Josh. 7:19). Obviously, nothing is passed from men to God; nothing is added to God, since He is perfect. This means, therefore, that a worshiper recognizes and confesses what is already His.

Another major emphasis of *natan* is the action of “giving” or “effecting” a result. For example, the land will “give” (“yield”) its fruit (Deut. 25:19). In some passages, this verb means “to procure” (“to set up”), as when God “gave” (“procured, set up”) favor for Joseph (Gen. 39:21). The word can be used of sexual activity, too, emphasizing the act of intercourse or “one’s lying down” with an animal (Lev. 18:23).

God “placed” (literally, “gave”) the heavenly lights into the expanse of the heavens (Gen. 1:17 —the first occurrence of the verb). A garland is “placed” (literally, “given”) upon one’s head (Prov. 4:9). The children of Israel are

commanded not to “set up” idols in their land.

A third meaning of *natan* is seen in Gen. 17:5 : “… For a father of many nations have I made [literally, “given”] thee.” There are several instances where the verb bears this significance.

Natan has a number of special implications when used with bodily parts—for example, “to give” or “turn” a stubborn shoulder (Neh. 9:29). Similarly, compare expressions such as “turning [giving] one’s face” (2 Chron. 29:6). To “turn [give] one’s back” is to flee (Exod. 23:27). “Giving one’s hand” may be no more than “putting it forth,” as in the case of the unborn Zarah (Gen. 38:28). This word can also signify an act of friendship as when Jehonadab “gave his hand” (instead of a sword) to Jehu to help him into the chariot (2 Kings 10:15); an act of oathtaking, as when the priests “pledged” (“gave their hands”) to put away their foreign wives (Ezra 10:19); and “making” or “renewing” a covenant, as when the leaders of Israel “pledged” themselves (“gave their hands”) to follow Solomon (1 Chron. 29:24).

“To give something into someone’s hand” is to “commit” it to his care. So after the Flood, God “gave” the earth into Noah’s hand (Gen. 9:2). This phrase is used to express the “transfer of political power,” such as the divine right to rule (2 Sam. 16:8). *Natan* is used especially in a military and judicial sense, meaning “to give over one’s power or control,” or to grant victory to someone; so Moses said God would “give” the kings of Canaan into Israel’s hands (Deut. 7:24). “To give one’s heart” to something or someone is “to be concerned about it”; Pharaoh was not “concerned” about (“did not set his heart to”) Moses’ message from God (Exod. 7:23). “To put [give] something into one’s heart” is to give one ability and concern to do something; thus God “put” it in the heart of the Hebrew craftsmen to teach others (Exod. 36:2).

“To give one’s face to” is to focus one’s attention on something, as when Jehoshaphat was afraid of the alliance of the Transjordanian kings and “set [his face] to seek the Lord” (2 Chron. 20:3). This same phrase can merely mean “to be facing someone or something” (cf. Gen. 30:40). “To give one’s face against” is a hostile action (Lev. 17:10). Used with *lipne* (literally, “before the face of”), this verb may mean “to place an object before” or to “set

it down before” (Exod. 30:6). It may also mean “to put before” (Deut. 11:26), “to smite” (cf. Deut. 2:33), or “to give as one’s possession” (Deut. 1:8). *yasha›* (3467), “to deliver, help.” Apart from Hebrew, this root occurs only in a Moabite inscription. The verb occurs over 200 times in the Bible. For example: “For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be *saved;* in quietness and in confidence shall be your strength: and ye would not” (Isa. 30:15).

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remainest for ever; thy throne from generation to generation …" (L am. 5:19) . The promise of restoration from captivity was: "And they shall build houses and inhabit them …" (Isa. 65:21).

Yashab is sometimes combined with other words to form expressions in common usage. For example, "When he sitteth upon the throne of his kingdom" (Deut. 17:18 ; cf. 1 Kings 1:13 , 17 , 24) carries the meaning "begins to reign." "To sit in the gate" means "to hold court" or "to decide a case," as in Ruth 4:1-2 and 1 Kings 22:10 . "Sit thou at my right hand" (Ps. 110:1) means to assume a ruling position as deputy. "There will I sit to judge all the heathen" (Joel 3:12) was a promise of eschatological judgment. "To sit in the dust" or "to sit on the ground" (Isa. 47:1) was a sign of humiliation and grief.

Yashab is often used figuratively of God. The sentences, "I saw the Lord sitting on his throne" (1 Kings 22:19); "He that sitteth in the heavens shall laugh" (Ps. 2:4); and "God sitteth upon the throne of his holiness" (Ps. 47:8) all describe God as the exalted Ruler over the universe. The idea that God also "dwells" among men is expressed by this verb: "Shalt thou [David] build me a house for me to dwell in?" (2 Sam. 7:5 ; cf. Ps. 132:14). The usage of *yashab* in such verses as 1 Sam. 4:4 : "… The Lord of hosts, which dwelleth between the cherubim," describes His presence at the ark of the covenant in the tabernacle and the temple.

The word is also used to describe man's being in God's presence: "One thing have I desired of the Lord, … that I may dwell in the house of the Lord all the days of my life …" (Ps. 27:4 ; cf. Ps. 23:6). "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in …" (Exod. 15:17).
shakan (7931), "to dwell, inhabit, settle down, abide." This word is common to many Semitic languages, including ancient Akkadian and Ugaritic, and it is found throughout all levels of Hebrew history. *Shakan* occurs nearly 130 times in Old Testament Hebrew.

Shakan is first used in the sense of "to dwell" in Gen. 9:27 : "… And he shall dwell in the tents of Shem." Moses was commanded: "And let them make me a sanctuary, that I may dwell among them" (Exod. 25:8).

Shakan is a word from nomadic life, meaning "to live in a tent." Thus, Balaam "saw Israel abiding in his tents according to their tribes" (Num. 24:2). In that verse, *shakan* refers to temporary "camping," but it can also refer to being permanently "settled" (Ps. 102:28). God promised to give Israel security, "that they may dwell in a place of their own, and move no more …" (2 Sam. 7:10).

The Septuagint version of the Old Testament uses a great number of Greek words to translate *yashab* and *shakan.* But one word, *katoikein* , is used by far more often than any other. This word also expresses in the New Testament the "dwelling" of the Holy Spirit in the church: "That Christ may dwell in your hearts by faith" (Eph. 3:17). The Greek word *skenein* ("to live in a tent") shares in this also, being the more direct translation of *shakan.* John 1:14 says of Jesus, "The Word was made flesh, and dwelt among us." The Book of Hebrews compares the tabernacle sacrifices of Israel in the wilderness with the sacrifice of Jesus at the true tabernacle: "Behold, the tabernacle of God is with men, and he will dwell [*skenein*] with them, and they shall be his people, and God himself shall be with them and be their God" (Rev. 21:3).

B. Noun.

mishkan (4908), "dwelling place; tent." This word occurs nearly 140 times, and often refers to the wilderness "tabernacle" (Exod. 25:9). *Mishkan* was also used later to refer to the "temple." This usage probably prepared the way for the familiar term *shhekinah* , which was widely used in later Judaism to refer to the "presence" of God.

C. Participle.

yashab (3427), "remaining; inhabitant." This participle is sometimes used as a simple adjective: "… Jacob was a plain man, *dwelling* in tents" (Gen. 25:27). But the word is more often used as in Gen. 19:25 : "… All the

inhabitants of the cities.”

E

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as nothing, and as a thing of nought."

This word can also mean "nothing" in the sense of "powerlessness" and "worthlessness": "All nations before him are as nothing; and they are counted to him less than nothing, and [meaningless]" (Isa. 40:17).

In Num. 22:35 , *ʿepec* means "nothing other than" or "only": "Go with the men: but only the word that I shall speak unto thee, that thou shall speak" (cf. Num. 23:13). In such passages, *ʿepec* (with the Hebrew particle *ki*) qualifies the preceding phrase. In 2 Sam. 12:14 , a special nuance of the word is represented by the English "howbeit."

In Isa. 52:4 , *ʿepec* preceded by the preposition *be* ("by; because of") means "without cause": "… And the Assyrian oppressed them without cause." *qets* (7093), "end." A cognate of this word occurs in Ugaritic. Biblical Hebrew attests *qets* about 66 times and in every period.

First, the word is used to denote the "end of a person" or "death": "And God said unto Noah, The end of all flesh is come before me …" (Gen. 6:13). In Ps. 39:4 , *qets* speaks of the "farthest extremity of human life," in the sense of how short it is: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

Second, *qets* means "end" as the state of "being annihilated": "He setteth an end to darkness, and searcheth out all perfection …" (Job 28:3).

Third, related to the previous meaning but quite distinct, is the connotation "farthest extremity of," such as the "end of a given period of time": "And after certain years [literally, "at the end of years"] he went down to Ahab to Samaria …" (2 Chron. 18:2 ; cf. Gen. 4:3 —the first biblical appearance).

A fourth nuance emphasizes a "designated goal," not simply the extremity but a conclusion toward which something proceeds: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie …" (Hab. 2:3).

In another emphasis, *qets* represents the “boundary” or “limit” of something: “I have seen an end of all perfection” (Ps. 119:96).

In 2 Kings 19:23 , the word (with the preposition *le*) means “farthest”: “… And I will enter into the lodgings of his borders, and into the forest of his Carmel.”
qatseh (7097), “end; border; extremity.” The noun *qatseh* appears 92 times and in all periods of biblical Hebrew.

In Gen. 23:9 , *qatseh* means “end” in the sense of “extremity”: “That he may give me the cave of Machpelah, which he hath, which is in the end of his field.…” The word means "[nearest] edge or border” in Exod. 13:20 : “And they took their journey from Succoth, and encamped in the Etham, in the edge of the wilderness.” At other points, the word clearly indicates the “farthest extremity”: “If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee” (Deut. 30:4).

Second, *qatseh* can signify a “temporal end,” such as the “end of a period of time”; that is the use in Gen. 8:3 , the first biblical occurrence of the word: “… After the end of the hundred and fifty days the waters were abated.”

One special use of *qatseh* occurs in Gen. 47:2 , where the word is used with the preposition *min* (“from”): “And from among his brothers he took five men and presented them to Pharaoh” (RSV ; cf. Ezek. 33:2). In Gen. 19:4 , the same construction means “from every quarter (or “part”) of a city”: “… The men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.” A similar usage occurs in Gen. 47:21 , except that the phrase is repeated twice and is rendered “from one end of the borders of Egypt to the other.” In Jer. 51:31 , the phrase means “in every quarter” or “completely.”
qatsah (7098), “end; border; edge; extremity.” The noun *qatsah* appears in the Bible 28 times and also appears in Phoenician. This word refers primarily to concrete objects. In a few instances. however, *qatsah* is used of abstract objects; one example is of God’s way (Job 26:14): “These are but the *fringe*

of his power; and how faint the whisper that we hear of him!” (NEB).

‹*acharit* (319), “hind-part; end; issue; outcome; posterity.” Akkadian, Aramaic, and Ugaritic also attest this word. It occurs about 61 times in biblical Hebrew and in all periods; most of its occurrences are

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eyes” means “on the forehead”: “And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth …” (Exod. 13:9). “Eyes” are used as typical of one’s “weakness” or “hurt”: “And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said …” (Gen. 27:1). The “apple of the eye” is the central component, the iris: “Keep me as the apple of the eye” (Ps. 17:8). “Eyes” might be a special feature of “beauty”: “Now he was ruddy, and withal [fair of eyes], and goodly to look to” (1 Sam. 16:12).

›*Ayin* is often used in connection with expressions of “seeing”: “And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you” (Gen. 45:12). The expression “to lift up one’s eyes” is explained by a verb following it: one lifts up his eyes to do something—whatever the verb stipulates (cf. Gen. 13:10). “Lifting up one’s eyes” may also be an act expressing “desire,” “longing,” “devotion”: “And it came to pass after these things, that his master’s wife [looked with desire at] Joseph …” (Gen. 39:7). The “eyes” may be used in gaining or seeking a judgment, in the sense of “seeing intellectually,” “making an evaluation,” or “seeking an evaluation or proof of faithfulness”: “And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him” (Gen. 44:21).

“Eyes” sometimes show mental qualities, such as regret: “Also regard not [literally, “do not let your eye look with regret upon”] your stuff; for the good of all the land of Egypt is yours” (Gen. 45:20). “Eyes” are used figuratively of mental and spiritual abilities, acts and states. So the “opening of the eyes” in Gen. 3:5 (the first occurrence) means to become autonomous by setting standards of good and evil for oneself. In passages such as Prov. 4:25 , “eye” represents a moral faculty: “Let thine eyes look right on, and let thine eyelids look straight before thee.” Prov. 23:6 uses the word of a moral state (literally“evil eye”): “Eat thou not the bread of [a selfish man], neither desire thou his dainty meats.” An individual may serve as a guide, or one’s “eyes”: “And he said, Leave us not, I pray thee; forasmuch as thou knowest how we

are to encamp in the wilderness, and thou mayest be to us instead of eyes” (Num. 10:31).

The phrase, “in the eye of,” means “in one’s view or opinion”: “And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes” (Gen. 16:4).

Another phrase, “from the eyes of,” may signify that a thing or matter is “hidden” from one’s knowledge: “And a man lie with her carnally, and it be hid from the eyes of her husband, and [she be undetected] …” (Num. 5:13).

In Exod. 10:5 , the word represents the “visible surface of the earth”: “And they shall cover the face of the earth, that one cannot be able to see the earth.…” Lev. 13:5 uses *›ayin* to represent “one’s appearance”: “And the priest shall look on him the seventh day: and behold, if the plague in his sight be at a stay [NASB , “if in his eyes the infection has not changed”].…” A “gleam or sparkle” is described in the phrase, “to give its eyes,” in passages such as Prov. 23:31 : “Look not thou upon the wine when it is red, when it giveth his color [gives its eyes] in the cup.…”

›Ayin also represents a “spring” (literally, an “eye of the water”): “And the angel of the Lord found her by a spring [KJV , “fountain”] of water in the wilderness, by the spring [KJV , “fountain”] on the way to Shur” (Gen. 16:7). *ma›yan* (4599), “spring.” This word appears 23 times in the Old Testament. In Lev. 11:36 , *ma›yan* means “spring”: “Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.” Another example is found in Gen. 7:11 : “In the six hundredth year of Noah’s life, in the second month, … the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

F

FACE

panim (6440), “face.” This noun appears in biblical Hebrew about 2,100 times and in all periods, except when it occurs with the names of persons and places, it always appears in the plural. It is also attested in Ugaritic, Akkadian, Phoenician, Moabite, and Ethiopic. In its most basic meaning, this noun

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threatened, a leader would “assemble” them or “summon” them to a common location and organize them into an army (cf. Judg. 12:4). All Israel could be “summoned” or “gathered” for battle (as a militia); thus “… Saul gathered all Israel together, and they pitched in Gilboa” (1 Sam. 28:4). This military use may also signify “marshalling” a standing army in the sense of “setting them up” for battle. The men of Gibeon said: “All the kings of the Amorites that dwell in the mountains are gathered together against us” (Josh. 10:6). In 1 Kings 20:1 , *qabats* carries this sense in addition to overtones of “concentrating” an entire army against a particular point: “And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.”

Ordered assemblies may include assemblies for covenant-making: “And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee …” (2 Sam. 3:21). In several instances, assemblies are “convened” for public worship activities: “Samuel said, Gather all Israel to Mizpeh.… And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day …” (1 Sam. 7:5-6 ; cf. Joel 2:16).

When *qabats* appears in the intensive stem, God is often the subject. This usage connotes that something will result that would not result if things were left to themselves. The verb is used in this sense to refer to “divine judgment”: “As they gathered silver, and brass … into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury (Ezek. 22:20). *Qabats* is also applied to “divine deliverance”: “… The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee” (Deut. 30:3).

A special use of the verb *qabats* appears in Joel 2:6 , namely “to glow” or “glow with excitement” or “become pale [white]”: “Before their face the people shall be much pained: all faces shall gather blackness.”

‹*acap* (622), “to gather, gather in, take away.” This verb also occurs in Akkadian, Ugaritic, Phoenician, and Aramaic. It is attested at all periods of biblical literature, and it appears about 200 times.

Basically, ‹*acap* refers to “bringing objects to a common point.” This may mean to “gather” or “collect” something such as food. The first occurrence is when God told Noah to “gather” food to himself (Gen. 6:21). Eventually, the food was to go into the ark. This verb can also refer to “gathering” food at harvest time, or “harvesting”: “And six years thou shalt sow thy land, and shalt gather in the fruits thereof” (Exod. 23:10). Second Kings 22:4 refers not to a process of going out and getting something together, but to standing still as someone brings money to one. Also notice Gen. 29:22 : “And Laban gathered together all the men of the place, and made a feast”; this verse similarly focuses on the end product of gathering. But here the “gatherer” does not physically handle what is “gathered.” He is simply the impetus or active cause for a congregating of all those men. God may “gather” a man to his fathers—i. e., cause him to die (2 Kings 22:20). Here the emphasis is on the end product, and God as the agent who “gathers.”

‹*Acap* may represent not only the process of bringing things to a common location; the word may also represent “bringing” things to oneself. After the harvest is brought (“gathered”) in from the threshing floor and wine vat, the Feast of Booths is to be celebrated (Deut. 16:13). In Deut. 22:2 , a man is to “gather” into his home (bring home and care for) a lost animal whose owner cannot be found. In this manner, God “gathers” to Himself those abandoned by their family (Ps. 27:10). A special application of this nuance is to “receive hospitality”: “… When he went in he sat him down in a street of the city: for there was no man that took them into his house to lodging” (Judg. 19:15). “To gather in” also may mean “to be consumed by”—God promises that His people “shall be no more consumed with hunger” (Ezek. 34:29). Finally, used in this way the verb can mean “to bring into,” as when Jacob “gathered up his feet into the bed” (Gen. 49:33).

The third emphasis is the “withdrawal” or “removal” of something; the action is viewed from the perspective of one who loses something because someone

has taken it (“gathered it in”). In Ps. 85:3 , the “gathering” represents this sort of “withdrawal away from” the speaker. Thus, anger “disappears”: “Thou hast taken away all thy wrath.” Compare also Rachel’s statement at the birth of Joseph: “God hath taken away my reproach” (Gen. 30:23). In this case, Sarah speaks of the “destruction” of her reproach. “To

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temple, both when it was about to be rebuilt (5:2 , 13) and as a finished edifice, consecrated for divine worship (6:16).

In the only verse in the Book of Jeremiah that was written in Aramaic (10:11), the word *ʿelah* appears in plural form to describe “gods” that had not participated in the creation of the universe. Although such false “gods” were being worshiped by pagan nations (and perhaps worshiped by some of the Hebrews who were in exile in Babylonia), these deities would ultimately perish because they were not eternal in nature.

In the Book of Daniel, *ʿelah* was used both of heathen “gods” and the one true “God” of heaven. The Chaldean priests told Nebuchadnezzar: “And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh” (Dan. 2:11). The Chaldeans referred to such “gods” when reporting that Shadrach, Meshach, and Abed-nego refused to participate in idol worship on the plain of Dura (Dan. 3:12). The “gods” were enumerated by Daniel when he condemned Nebuchadnezzar’s neglect of the worship of Israel’s one true “God” (Dan. 5:23). In Dan. 3:25 , the word refers to a divine being or messenger sent to protect the three Hebrews (Dan. 3:28). In Dan. 4:8-9 , 18 ; and 5:11 , the phrase “the spirit of the holy gods” appears (KJV , RSV , NEB , NIV). Elsewhere the references to *ʿelah* are to the living “God” whom Daniel worshiped.

ʿeloah (433), “god.” This Hebrew name for “God” corresponds to the Aramaic *ʿelah* and the Ugaritic *il* (or, if denoting a goddess, *ilt*). The origin of the term is unknown, and it is used rarely in Scripture as a designation of deity. Indeed, its distribution throughout the various books of the Bible is curiously uneven. *ʿEloah* occurs 40 times in the Book of Job between 3:4 and 40:2 , while in the remainder of the Old Testament it is used no more than 15 times.

Certain scholars regard the word as being a singular version of the common plural form *ʿelohim* , a plural of majesty. *ʿEloah* is commonly thought to be vocative in nature, meaning “O God.” But it is not clear why a special form for

the vocative in an address to God should be needed, since the plural *ʿelohim* is frequently translated as a vocative when the worshiper is speaking directly to God, as in Ps. 79:1 . There is an obvious general linguistic relationship between *ʿeloah* and *ʿelohim,* but determining its precise nature is difficult.

The word *ʿeloah* is predominant in poetry rather than prose literature, and this is especially true of the Book of Job. Some scholars have suggested that the author of Job deliberately chose a description for godhead that avoided the historical associations found in a phrase such as “the God of Bethel” (Gen. 31:13
) or “God of Israel” (Exod. 24:10). But even the Book of Job is by no means historically neutral, since places and peoples are mentioned in introducing the narrative (cf. Job 1:1 , 15 , 17). Perhaps the author considered *ʿeloah* a suitable term for poetry and used it accordingly with consistency. This is also apparently the case in Ps. 18:31 , where *ʿeloah* is found instead of *ʿel* , as in the parallel passage of 2 Sam. 22:32 . *ʿEloah* also appears as a term for God in Ps. 50:22 ; 139:19 ; and Prov. 30:5 . Although *ʿeloah* as a divine name is rarely used outside Job, its literary history extends from at least the second millennium B.C. (as in Deut. 32:15) to the fifth century B.C. (as in Neh. 9:17).

ʿel shadday (410 , 7706), “God Almighty.” This combination of *ʿel* with a qualifying term represents a religious tradition among the Israelites that was probably in existence by the third millennium B.C. A few centuries later, *shadday* appeared in Hebrew personal names such as Zurishaddai (Num. 1:6) and Ammishaddai (Num. 1:12). The earliest Old Testament appearance of the appellation as a title of deity (“God Almighty”) is in Gen. 17:1 , where “God” identifies Himself in this way to Abraham.

Unfortunately, the name is not explained in any manner; and even the directions “walk before me, and be thou perfect” throw no light on the meaning of *shadday.* Scholars have attempted to understand the word relating it to the Akkadian *shadu* (“mountain”), as though “God” had either revealed His mighty power in association with mountain phenomena such as volcanic eruptions or that He was regarded strong and immutable, like the “everlasting

hills” of the blessing of Jacob (Gen. 49:26). Certainly the associating of deity with mountains was an important part of Mesopotamian religion. The “gods” were believed to favor mountaintop dwellings, and the Sumerians constructed their staged temple-towers or ziggurats as artificial mountains for worship. It was customary to erect a small shrine on the uppermost stage of the ziggurat so that the patron deity could descend from heaven and inhabit the temple. The Hebrews began their own

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age or other causes. The heart of a man may become excessively “weighted” with stubbornness and thus become “hardened” (Exod. 9:7).

“To honor” or “glorify” anything is to add something which it does not have in itself, or that which others can give. Children are commanded to “honor” their parents (Exod. 20:12 ; Deut. 5:16); Balak promised “honor” to Balaam (Num. 22:17); Jerusalem (Lam. 1:8) and the Sabbath (Isa. 58:13) are “honored” or “made glorious.” Above all, “honor” and “glory” are due to God, as repeatedly commanded in the biblical text: “Honor the Lord with thy substance” (Prov. 3:9); “Let the Lord be glorified” (Isa. 66:5); “Glorify ye the Lord” (Isa. 24:15).

Kabed is also the Hebrew word for “liver,” apparently reflecting the sense that the liver is the heaviest of the organs of the body.
rabab (7231), “to be numerous, great, large, powerful.” This verb, which occurs 24 times in biblical Hebrew, appears in most other Semitic languages as well. The first occurrence means “to be (or become) numerous” (Gen. 6:1). *Rabab* can also mean “to be great” in size, prestige, or power (cf. Gen. 18:20 ; Job 33:12 ; Ps. 49:16). With a subject indicating time, this verb implies “lengthening” (Gen. 38:12), and with special subjects the word may imply “extension of space” (Deut. 14:24).

B. Nouns.

rob (7230), “multitude; abundance.” This noun occurs about 150 times in biblical Hebrew. The word basically means “multitude” or “abundance”; it has numerical implications apparent in its first biblical appearance: “I will multiply thy seed exceedingly, that it shall not be numbered for multitude” (Gen. 16:10).

When applied to time or distance, *rob* indicates a “large amount” or “long”: “And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey” (Josh. 9:13). In several passages, the word is applied to

abstract ideas or qualities. In such cases, *rob* means “great” or “greatness”: “… This that is glorious in his apparel, traveling in the greatness of his strength” (Isa. 63:1).

The preposition *le* when prefixed to the noun *rob* sometimes forms an adverbial phrase meaning “abundantly”: “For it was little which thou hadst before I came, and it is now increased unto a multitude …” (Gen. 30:30). The same phrase bears a different sense in 1 Kings 10:10 , where it seems to be almost a substantive: “There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.” The phrase literally appears to mean “great” with respect to “multitude.” This phrase is applied to Uzziah’s building activities: “… And on the wall of Ophel he built much” (2 Chron. 27:3), where it means “much.” This phrase is extended by the addition of *›ad.* Thus we have *›ad lerob* , meaning “exceeding much”: “Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty [literally, “the remainder is exceeding much”] …” (2 Chron. 31:10). *rab* (7227), “chief.” This word is a transliteration of the Akkadian *rab* , an indication of “military rank” similar to our word *general. The first appearance: And it came to pass, that at midnight [literally, the middle of the* officers| of his house].…” One should especially note the titles in Jeremiah: “And all the princes [officials] of the king of Babylon came in, and sat in the middle gate, even Nergal-shar-ezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon” (39:3). Verses 9 , 10 , 11 , and 13 of Jeremiah 39 mention Nebuzaradan as the “captain” of the bodyguard.

C. Adjective.

rab (7227), “many; great; large; prestigious; powerful.” This adjective has a cognate in biblical Aramaic. The Hebrew word appears about 474 times in the Old Testament and in all periods.

First, this word represents plurality in number or amount, whether applied to people or to things. *Rab* is applied to people in Gen. 26:14 : “For he [Isaac] had possession of flocks, and possession of herds, and great store of servants.…” In Gen. 13:6 , the word is applied to things: “And the land was

not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together." This word is sometimes used of "large groups of people" (Exod. 5:5). This basic idea of "numerical

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"And on the seventh day, he shall shave all his hair off his *head;* he shall shave off his beard and his eyebrows, all his hair" (Lev. 14:9 , RSV). The word can connote unity, representing every individual in a given group: "Have they not sped? have they not divided the prey; to every man a damsel or two …" (Judg. 5:30). This word may be used numerically, meaning the total number of persons or individuals in a group: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls" (Num. 1:2) *Ro‹sh* can also emphasize the individual: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head [i.e., an individual donkey] was sold for fourscore pieces of silver …" (2 Kings 6:25). It is upon the "head" (upon the person himself) that curses and blessings fall: "The blessings of thy father have prevailed above the blessings of my progenitors … : they shall be on the head of Joseph …" (Gen. 49:26).

Ro‹sh sometimes means "leader," whether appointed, elected, or self-appointed. The word can be used of the tribal fathers, who are the leaders of a group of people: "And Moses chose able men out of all Israel, and made them heads over the people …" (Exod. 18:25). Military leaders are also called "heads": "These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains …" (2 Sam. 23:8). In Num. 1:16 , the princes are called "heads" (cf. Judg. 10:18). This word is used of those who represent or lead the people in worship (2 Kings 25:18 —the chief priest).

When used of things, *ro‹sh* means "point" or "beginning." With a local emphasis, the word refers to the "top" or summit of a mountain or hill: "… Tomorrow I will stand on the top of the hill with the rod of God in mine hand" (Exod. 17:9). Elsewhere the word represents the topmost end of a natural or constructed object: "Go to, let us build us a city and a tower, whose top may reach unto heaven …" (Gen. 11:4).

In Gen. 47:31 , the word denotes the "head" of a bed, or where one lays his "head." In 1 Kings 8:8 , *ro‹sh* refers to the ends of poles. The word may be

used of the place where a journey begins: “Thou hast built thy high place at every head of the way …” (Ezek. 16:25); cf. Dan. 7:1 : “the sum of the matters.…” This sense of the place of beginning appears in Gen. 2:10 (the first occurrence): “And a river went out of Eden to water the garden; and from thence it was parted, and became [the source of four rivers].” This nuance identifies a thing as being placed spatially in front of a group; it stands in front or at the “head” (Deut. 20:9 ; cf. 1 Kings 21:9). The “head” of the stars is a star located at the zenith of the sky (Job 22:12). The “head” cornerstone occupies a place of primary importance. It is the stone by which all the other stones are measured; it is the chief cornerstone (Ps. 118:22). This word may have a temporal significancemeaning “beginning” or “first.” The second sense is seen in Exod. 12:2 : “This month shall be unto you the beginning of months.…” In 1 Chron. 16:7 the word describes the “first” in a whole series of acts: “Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.”

Ro‹sh may also have an estimative connotation: “Take thou also unto thee [the finest of] spices …” (Exod. 30:23).
re‹shit (7225), “beginning; first; choicest.” The abstract word *re‹shit* corresponds to the temporal and estimative sense of *ro‹sh. Re‹shit* connotes the “beginning” of a fixed period of time: “… The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12). The “beginning” of one’s period of life is intended in Job 42:12 : “So the Lord blessed the latter end of Job more than his beginning.…” This word can represent a point of departure, as it does in Gen. 1:1 (the first occurrence): “In the beginning God created the heaven and the earth.” Estimatively, this word can mean the “first” or “choicest”: “The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God” (Exod. 23:19). This nuance of *re‹shit* may appear in the comparative sense, meaning “choicest” or “best.” Dan. 11:41 exhibits the nuance of “some”: “… But these shall escape out of his hand, even Edom, and Moab, and the chief [NASB , “foremost”] of the children of Ammon” (Dan. 11:41).

Used substantively, the word can mean “first fruits”: “As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not be burnt on

the altar for a sweet savor” (Lev. 2:12). “… The first fruits of them which they shall offer unto the Lord, them have I given thee” (Num. 18:12). Sometimes this word represents the “first part” of an offering: “Ye shall offer up a cake of the first of your dough for a heave offering …” (Num. 15:20).

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than a present reality: “In that day shall the branch of the Lord be beautiful and glorious …” (Isa. 4:2).

When used in the sense of “honor” or “importance” (cf. Gen. 45:13) there are two nuances of the word. First, *kabod* can emphasize the position of an individual within the sphere in which he lives (Prov. 11:16). This “honor” can be lost through wrong actions or attitudes (Prov. 26:1 , 8) and evidenced in proper actions (Prov. 20:3 ; 25:2). This emphasis then is on a relationship between personalities. Second, there is a suggestion of nobility in many uses of the word, such as “honor” that belongs to a royal family (1 Kings 3:13). Thus, *kabod* can be used of the social distinction and position of respect enjoyed by nobility.

When applied to God, the word represents a quality corresponding to Him and by which He is recognized. Joshua commanded Achan to give glory to God, to recognize His importance, worth, and significance (Josh. 7:19). In this and similar instances “giving honor” refers to doing something; what Achan was to do was to tell the truth. In other passages giving honor to God is a cultic recognition and confession of God as God (Ps. 29:1). Some have suggested that such passages celebrate the sovereignty of God over nature wherein the celebrant sees His “glory” and confesses it in worship. In other places the word is said to point to God’s sovereignty over history and specifically to a future manifestation of that “glory” (Isa. 40:5
). Still other passages relate the manifestation of divine “glory” to past demonstrations of His sovereignty over history and peoples (Exod. 16:7 ; 24:16).
hadar (1926), “honor; splendor.” Cognates of this word appear only in Aramaic. Its 31 appearances in the Bible are exclusively in poetic passages and in all periods.

First, *hadar* refers to “splendor” in nature: “And ye shall take you on the first day the boughs of goodly trees [literally, trees of splendor or beauty] …” (Lev. 23:40 —the first occurrence).

Second, this word is a counterpart to Hebrew words for “glory” and “dignity.” Thus *hadar* means not so much overwhelming beauty as a combination of physical attractiveness and social position. The Messiah is said to have “no form nor [majesty]; and when we shall see him, there is no beauty that we should desire him” (Isa. 53:2). Mankind is crowned with “glory and honor” in the sense of superior desirability (for God) and rank (Ps. 8:5). In Prov. 20:29 *hadar* focuses on the same idea—an aged man’s mark of rank and privilege is his gray hair. This reflects the theme present throughout the Bible that long life is a mark of divine blessing and results (often) when one is faithful to God, whereas premature death is a result of divine judgment. The ideas of glorious brilliance, preeminence, and lordship are included in *hadar* when it is applied to God: “Glory and honor are in his presence; strength and gladness are in his place” (1 Chron. 16:27). Not only are these characteristics of His sanctuary (Ps. 96:6) but He is clothed with them (Ps. 104:1). This use of *hadar* is rooted in the ancient concept of a king or of a royal city. God gave David all good things: a crown of gold on his head, long life, and glory or “splendor” and majesty (Ps. 21:3 - 5). In the case of earthly kings their beauty or brilliance usually arises from their surroundings. So God says of Tyre: “They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness [honor]. The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect” (Ezek. 27:10-11). God, however, manifests the characteristic of “honor or splendor” in Himself.

The noun *hadarah* means “majesty; splendor; exaltation; adornment.” This noun appears 5 times in the Bible. The word implies “majesty or exaltation” in Prov. 14:28 : “In a multitude of people is the glory of a King, but without people a prince is ruined” (RSV). *Hadarah* refers to “adornment” in Ps. 29:2 .

C. Adjective.

kabed (3515), “heavy; numerous; severe; rich.” The adjective *kabed* occurs about 40 times. Basically this adjective connotes “heavy.” In Exod. 17:12 the word is used of physical weight: “But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up

his hands.…” This adjective bears the connotation of heaviness as an enduring, ever-present quality, a lasting thing. Used in a negative but extended sense, the word depicts sin as a yoke ever pressing down upon one: “For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me” (Ps. 38:4). A task can be described as “heavy” (Exod. 18:18). Moses argued his inability to lead God’s people out of Egypt because he was “slow of speech, and of a slow tongue”; his speech or tongue was not

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Second, in many passages (especially when the word is joined to the word God) *bayit* represents a place of worship or "sanctuary": "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God" (Exod. 23:19). Elsewhere this noun signifies God's temple in Jerusalem: "And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle …" (1 Kings 6:5). Sometimes the word has this meaning although it is not further defined (cf. Ezek. 41:7).

Third, *bayit* can signify rooms and/or wings of a house: "And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the [harem] (literally, to the house of the women; Esth. 2:3)…." In this connection *bayit* can also represent the inside of a building or some other structure as opposed to the outside: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (Gen. 6:14 —the first biblical occurrence).

Fourth, *bayit* sometimes refers to the place where something or someone dwells or rests. So the underworld (Sheol) is termed a "home": "If I wait, the grave is mine house: I have made my bed in the darkness" (Job 17:13). An "eternal home" is one's grave: "… Man goeth to his long home, and the mourners go about the streets" (Eccl. 12:5). "House" can also mean "place" when used with "grave," as in Neh. 2:3 : "Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers…." *Bayit* means a receptacle (NASB , "box") in Isa. 3:20 . In 1 Kings 18:32 the "house of two seeds" is a container for seed: "And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain [literally, "a house of"] two measures of seed." Houses for bars are supports: "And thou shalt overlay the boards with gold, and make their rings of gold for places [literally, "houses"] for the bars" (Exod. 26:29). Similarly, see "the places [house] of the two paths," a crossing of two paths, in Prov. 8:2 . The steppe is termed the "house of beasts": "… whose house I have made the wilderness, and the barren land his dwellings

[house of beasts]" (Job 39:6).

Fifth, *bayit* is often used of those who live in a house, i.e., a "household": "Come thou and all thy house into the ark …" (Gen. 7:1). In passages such as Josh. 7:14 this word means "family": "… And it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households [literally, by house or by those who live in a single dwelling].…" In a similar nuance this noun means "descendants": "And there went a man of the house of Levi, and took to wife a daughter of Levi" (Exod. 2:1). This word can be used of one's extended family and even of everyone who lives in a given area: "And the men of Judah came, and there they anointed David king over the house of Judah" (2 Sam. 2:4). Gen. 50:4 , however, uses *bayit* in the sense of "a royal court" or all the people in a king's court: "And when the days of his mourning were past, Joseph spake unto the house of Pharaoh.…" The ideas "royal court" and "descendant" are joined in 1 Sam. 20:16 : "So Jonathan made a covenant with the house of David.…"

In a few passages *bayit* means "territory" or "country": "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord …" (Hos. 8:1 ; 9:15 ; Jer. 12:7 ; Zech. 9:8).

TO HUMBLE (SELF)

A. Verbs.

kana› (3665), "to be humble, to humble, subdue." This biblical Hebrew word is also found in modern Hebrew. The word can mean "to humble, to subdue," and it can have a passive or reflexive use, "to be humble" or "to humble oneself." While *kana›* occurs some 35 times in the Hebrew Old Testament, the word is not found until Deut. 9:3 : "… The Lord thy God … shall destroy them, and he shall bring them down.…" *Kana›* is frequently used in this sense of "subduing, humbling," enemies (2 Sam. 8:1 ; 1 Chron. 17:10 ; Ps. 81:14). "To humble oneself" before God in repentance is a common theme and need in the life of ancient Israel (Lev. 26:41 ; 2 Chron. 7:14 ; 12:6-7 , 12).

shapel (8213), “to be low, become low; sink down; be humiliated; be abased.” This root appears in most Semitic languages (except Ethiopic) with the basic meaning “to be low” and “to become low.” *Shapel* occurs about twenty-five times in the Old Testament. It is a poetic term.

The verb, as can be expected in poetic usage, is generally used in a figurative sense. *Shapel* rarely

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›ani (6041), “poor; humble; meek.” Especially in later Israelite history, just before the Exile and following, this noun came to have a special connection with those faithful ones who were being abused, taken advantage of, by the rich (Isa. 29:19 ; 32:7 ; Amos 2:7). The prophet Zephaniah’s reference to them as the “meek of the earth” (Zeph. 2:3) set the stage for Jesus’ concern and ministry to the “poor” and the “meek” (Matt. 5:3 , 5 ; Luke 4:18 ; cf. Isa. 61:1). By New Testament times, “the poor of the land” were more commonly known as *›am ha›arets* , “the people of the land.”

I

IDOL

terapim (8655), “idol; household idol; cultic mask; divine symbol.” This word is a loanword from Hittite-Hurrian (*tarpish*) which in West Semitic assumes the basic form *tarpi.* Its basic meaning is “spirit” or “demon.” Biblical Hebrew attests this word 15 times.

Terapim first appears in Gen. 31:19 : “And Laban went to shear his sheep: and Rachel had stolen the [household gods] that were her father’s.” Hurrian law of this period recognized “household idols” as deeds to the family’s succession and goods. This makes these *terapim* (possibly a plural of majesty as is *›elohim* when used of false gods; cf. 1 Kings 11:5 , 33) extremely important to Laban in every way.

In 1 Sam. 19:13 we read that “Michal took the *terapim* [here a plural of “majesty”] and laid it on the bed, and put a quilt of goat’s hair at its head, and covered it with blankets” (author’s translation). In view of 1 Sam. 19:11 , where it is said that they were in David’s private quarters, supposing that this *terapim* was a “household idol” is difficult, although not impossible. Some scholars suggest that this was a “cultic” mask used in worshiping God.

Either of the former suggestions is the possible meaning of the word in the

Micah incident recorded in Judg. 17-18 . Notice in Judg. 17:5 : "… Micah had a house of gods, and made an ephod, and *terapim,* and consecrated one of his sons, who became his priest." In Judg. 18:14 *terapim* appears to be distinguished from idols: "… there is in these houses an ephod, and *terapim* , and a graven image, and a molten image?" The verses that follow suggest that the graven image and the molten image may have been the same thing: Judg. 18:17 uses all four words in describing what the Danites stole; Judg. 18:20 omits "molten image" from the list; and Judg. 18:31 reports that only the graven image was set up for worship. We know that the ephod was a special priestly garment. Could it be that *terapim* was a "cultic mask" or some other symbol of the divine presence?

Thus *terapim* may signify an "idol," a "cultic mask," or perhaps a "symbol of the divine presence." In any case the item is associated with pagan worship and perhaps with worship of God.

‹elil (457), "idol; gods; nought; vain." The 20 occurrences of this noun are primarily in Israel's legal code and the prophetic writings (especially Isaiah). Cognates of this word appear in Akkadian, Syriac, and Arabic.

This disdainful word signifies an "idol" or "false god." *‹Elil* first appears in Lev. 19:4 : "Turn ye not unto idols, nor make to yourselves molten gods.…" In Lev. 26:1 the *‹elilim* are what Israel is forbidden to make: "Ye shall make you no idols.…" The irony of this is biting not only with respect to the usual meaning of this word but also in view of its similarity to the usual word for God (*‹elohim;* cf. Ps. 96:5): "For all the gods [*‹elohim*] of the people are idols [*‹elohim*] …" (1 Chron. 16:26). Second, this word can mean "nought" or "vain." 1 Chron. 16:26 might well be rendered: "For all the gods of the people are nought." This nuance appears clearly in Job 13:4 : "But ye are forgers of lies; ye are all physicians of no value [physicians of vanity]." Jeremiah told Israel that their prophets were "prophesy [ing] unto you a false vision and divination, and a thing of nought …". *gillulim* (1544), "idols." Of the 48 occurrences of this word, all but 9 appear in Ezekiel. This word for "idols" is a disdainful word and may originally have meant "dung pellets": "And I will destroy your high places, and cut down your images, and cast your

carcases upon the carcases of your idols, and my soul shall abhor you” (Lev. 26:30).

This word and others for “idol” exhibit the horror and scorn that biblical writers felt toward them. In

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One of the major purposes of the wisdom literature was to teach wisdom and *mucar* (Prov. 1:2). *Mucar* is discipline, but more. As “discipline” it teaches how to live correctly in the fear of the Lord, so that the wise man learns his lesson before temptation and testing: “Then I saw, and considered it well: I looked upon it, and received instruction” (Prov. 24:32). This “discipline” is training for life; hence, paying attention to *mucar* is important. Many verbs bear out the need for a correct response: “hear, obey, love, receive, obtain, take hold of, guard, keep.” Moreover, the rejection is borne out by many verbs connected with *mucar:* “reject, hate, ignore, not love, despise, forsake.” When *mucar* as “instruction” has been given, but was not observed, the *mucar* as “chastisement” or “discipline” may be the next step: “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Prov. 22:15).

Careful attention to “instruction” brings honor (Prov. 1:9), life (Prov. 4:13), and wisdom (Prov. 8:33), and above all it pleases God: “For whoso findeth me findeth life, and shall obtain favor of the Lord” (Prov. 8:35). The lack of observance of “instruction” brings its own results: death (Prov. 5:23), poverty, and shame (Prov. 13:18), and is ultimately a sign that one has no regard for one’s own life (Prov. 15:32).

The receptivity for “instruction” from one’s parents, teacher, the wise, or the king is directly corollary to one’s subjugation to God’s discipline. The prophets charged Israel with not receiving God’s discipline: “O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return” (Jer. 5:3). Jeremiah asked the men of Judah and the inhabitants in the besieged Jerusalem to pay attention to what was happening around them, that they still might subject themselves to “instruction” (35:13). Isaiah predicted that God’s chastisement on man was carried by the Suffering Servant, bringing peace to those who believe in Him: “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (53:5) The Septuagint has the translation

of *paideia* ("upbringing; training; instruction"). The Greek word is the basis for our English word *pedagogy* , "training of a child." The KJV has the translations: "instruction; correction; chastisement; chastening."

B. Verb.

yacar (3256), "to discipline." This verb occurs in Hebrew and Ugaritic with the sense of "to discipline." Outside of these languages the root is not represented. The verb appears 42 times in the Old Testament; cf. Prov. 19:18 : "Chasten thy son while there is hope, and let not thy soul spare for his crying."

J

TO BE JEALOUS, ZEALOUS

A. Verb.

qana‹ (7065), "to be jealous; to be zealous." This verb, derived from the noun *qin‹ah* , occurs 34 times in the Old Testament. The root appears in several Semitic languages with the meaning "to be zealous" (Aramaic and Ethiopic). In Ugaritic and Arabic the root occurs, but it is questionable if the root is related to the meaning "to be zealous"; the meaning in Ugaritic text is uncertain, and the meaning in Arabic, "became intensely red," is not to be explained etymologically. The verb *qana‹* appears in rabbinic Hebrew.

At the interhuman level *qana‹* has a strongly competitive sense. In its most positive sense the word means "to be filled with righteous zeal or jealousy." The law provides that a husband who suspects his wife of adultery can bring her to a priest, who will administer a test of adultery. Whether his accusation turns out to be grounded or not, the suspicious man has a legitimate means of ascertaining the truth. In his case a spirit of jealousy has come over him, as he "is jealous" of his wife (Num. 5:30). However, even in this context (Num. 5:12-31), the jealousy has arisen out of a spirit of rivalry which cannot be tolerated in a marriage relationship. The jealousy must be cleared by a means

ordained by the law and administered by

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and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee" (Gen. 16:5 —the first occurrence of the word). Sarai had given Hagar to Abram in her stead. This act was in keeping with ancient Nuzu law, which Abram apparently knew and followed. The legal rights to the child would be Sarai's. This would mean that Hagar "did all the work" and received none of the privileges. Consequently she made things miserable for Sarai. As the tribal and family head Abram's responsibility was to keep things in order. This he did not do. Thus Sarai declares that she is innocent of wrongdoing; she has done nothing to earn Hagar's mistreatment, and Abram is at fault in not getting the household in order. Her appeal is: since Abram has not done his duty (normally he would be the judge of tribal matters), "the Lord decide" between us, that is, in a judicial sense, as to who is in the right. Abram granted the legitimacy of her case and handed Hagar over to her to be brought into line (Gen. 16:6).

Shapat also speaks of the accomplishing of a sentence. Both this concept and those of hearing the case and rendering a decision are seen in Gen. 18:25 , where Abraham speaks of "the Judge [literally, "One who judges"] of all the earth." In 1 Sam. 3:13 the emphasis is solely on "delivering" the sentence: "For I have told him that I will judge his house for ever for the iniquity which he knoweth.…"

In some cases "judging" really means delivering from injustice or oppression. David says to Saul: "The Lord therefore be judge and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand" (1 Sam. 24:15). This sense (in addition to the judicial sense), "to deliver," is to be understood when one speaks of the judges of Israel (Judg. 2:16): "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that [plundered] them."

Shapat can be used not only of an act of deliverance, but of a process whereby order and law are maintained within a group. This idea also is included in the concept of the judges of Israel: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time" (Judg. 4:4). This activity was

judicial and constituted a kind of ruling over Israel. Certainly ruling is in mind in Num. 25:5 : “And Moses said unto the judges of Israel, ‘Slay ye every one his men that were joined unto Baal-Peor’” (1 Sam. 8:1).

The military deliverer was the head over a volunteer army summoned when danger threatened (militia). In the time of Samuel this procedure proved inadequate for Israel. They wanted a leader who would organize and lead a standing army. They asked Samuel, therefore, for a king such as the other nations had, one who was apt and trained in warfare, and whose successor (son) would be carefully trained, too. There would be more continuity in leadership as a result. Included in this idea of a king who would “judge” them like the other nations was the idea of a ruler; in order to sustain a permanent army and its training, the people had to be organized for taxation and conscription. This is what is in view in 1 Sam. 8:6-18 as Samuel explains.

B. Nouns.

mishpat (4941), “judgment; rights.” This noun, which appears around 420 times, also appears in Ugaritic.

This word has two main senses; the first deals with the act of sitting as a judge, hearing a case, and rendering a proper verdict. Eccl. 12:14 is one such occurrence: “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Mishpat can also refer to the “rights” belonging to someone (Exod. 23:6). This second sense carries several nuances: the sphere in which things are in proper relationship to one’s claims (Gen. 18:19 —the first occurrence); a judicial verdict (Deut. 17:9); the statement of the case for the accused (Num. 27:5); and an established ordinance (Exod. 21:1).

The noun *shepatim* refers to “acts of judgment.” One of the 16 occurrences is in Num. 33:4 : “For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments.”

K

TO KEEP, OVERSEE

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Testament and apparently belongs to late biblical Hebrew. The first occurrence is in Num. 24:7 : “He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.”

The word *malkut* denotes: (1) the territory of the kingdom: “When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days” (Esth. 1:4); (2) the accession to the throne: “For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?” (Esth. 4:14); (3) the year of rule: “So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign” (Esth. 2:16); and (4) anything “royal” or “kingly”: throne (Esth. 1:2), wine (Esth. 1:7), crown (Esth. 1:11), word (Esth. 1:19), garment (Esth. 6:8), palace (Esth. 1:9), scepter (Ps. 45:6), and glory(Ps. 145:11-12).

The Septuagint translations of *malkut* are: *basileia* (“kingship; kingdom; royal power”) and *basileus* (“king”).
mamlakah (4467), “kingdom; sovereignty; dominion; reign.” The word appears about 115 times throughout the Old Testament. *Mamlakah* occurs first in Gen. 10:10 : “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar” in the sense of the “realm” of the kingdom.

The basic meaning of *mamlakah* is the area and people that constitute a “kingdom.” The word refers to non-lsraelite nations who are ruled by a *melek* , “king”: “And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth” (Isa. 23:17). *Mamlikah* is a synonym for *›am* , “people,” and *goy* , “nation”: “… they went from one nation to another, from one kingdom to another people” (Ps.

105:13). *Mamlakah* also denotes Israel as God's "kingdom": "And ye shall be unto me a kingdom of priests, and a holy nation" (Exod. 19:6). The Davidic king was the theocratic agent by whom God ruled over and blessed His people: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). Nevertheless, the one *mamlakah* after Solomon was divided into two kingdoms which Ezekiel predicted would be reunited: " And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms …" (Ezek. 37:22).

Close to the basic meaning is the usage of *mamlakah* to denote "king," as the king was considered to be the embodiment of the "kingdom." He was viewed as a symbol of the kingdom proper: "Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you" (1 Sam. 10:18 ; in Hebrew the noun "kingdoms" is feminine and the verb "oppress" has a masculine form, signifying that we must understand "kingdoms" as "kings").

The function and place of the king is important in the development of the concept "kingdom." "Kingdom" may signify the head of the kingdom. The word further has the meaning of the royal "rule," the royal "sovereignty," and the "dominion." The royal "sovereignty" was taken from Saul because of his disobedience (1 Sam. 28:17). "Royal sovereignty" is also the sense in Jer. 27:1 : "In the beginning of the reign of Jehoiakim.…" The Old Testament further defines as expressions of the royal "rule" all things associated with the king: (1) the throne: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites" (Deut. 17:18); (2) the pagan sanctuary supported by the throne: "But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court" (Amos 7:13); and (3) a royal city: "And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?" (1 Sam. 27:5).

All human rule is under God’s control. Consequently the Old Testament fully recognizes the kingship of God. The Lord ruled as king over His people Israel (1 Chron. 29:11). He graciously ruled over His people through David and his followers until the Exile (2 Chron. 13:5). In the New Testament usage all the above

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A similar use of this word relates to God's relationship to Israel as a chosen or elect nation (Amos 3:2).

Yada› in the intensive and causative stems is used to express a particular concept of revelation. God did not make Himself known by His name Jehovah to Abraham, Isaac, and Jacob. He did reveal that name to them, that He was the God of the covenant. Nevertheless, the covenant was not fulfilled (they did not possess the Promised Land) until the time of Moses. The statement in Exod. 6:3 implies that now God was going to make Himself known "by His name"; He was going to lead them to possess the land. God makes Himself known through revelatory acts such as bringing judgment on the wicked (Ps. 9:16) and deliverance to His people (Isa. 66:14). He also reveals Himself through the spoken word—for example, by the commands given through Moses (Ezek. 20:11), by promises like those given to David (2 Sam. 7:21). Thus, God reveals Himself in law and promise. "To know" God is to have an intimate experiential knowledge of Him. So Pharaoh denies that he knows Jehovah (Exod. 5:2) or that he recognizes His authority over him. Positively "to know" God is paralleled to fear Him (1 Kings 8:43), to serve (1 Chron. 28:9), and to trust (Isa. 43:10).

B. Noun.

da›at (1847), "knowledge." Several nouns are formed from *yada›* , and the most frequently occurring is *da›at,* which appears 90 times in the Old Testament. One appearance is in Gen. 2:9 : "… and the tree of knowledge of good and evil." The word also appears in Exod. 31:3 .

C. Particle.

maddua› (4069), "why." This word, which occurs 72 times, is related to the verb *yada›* . The word is found in Exod. 1:18 : "… Why have ye done this thing, and have saved the men children alive?"

L

LABOR

A. Noun.

›amal (5999), “labor; toil; anguish; troublesome work; trouble; misery.” Cognates of this noun and the verb from which it is derived occur in Aramaic, Arabic, and Akkadian. The 55 occurrences of the noun are mostly in later poetic and prophetic literature (Gen. 41:51 ; Deut. 26:7 ; Judg. 10:16).

First, the word means “labor” in the sense of toil: “… The Lord heard our voice, and looked on our affliction, and our labor, and our oppression” (Deut. 26:7). In Isa. 53:11 *›amal* is used of the toilsome “labor” of the Messiah’s soul: “He shall see of the travail of his soul.…”

Second, something gained by toil or labor is *›amal:* "[He] gave them the lands of the heathen: and they inherited the labor of the people [i.e., of the land of Palestine]” (Ps. 105:44).

Third, *›amal* means “troublesome work”; the emphasis is on the difficulty involved in a task or work as troublesome and burdensome: “What profit hath a man of all his labor [troublesome labor] which he taketh under the sun?” (Eccl. 1:3). All 17 appearances of the word in Ecclesiastes bear this meaning.

Fourth, sometimes the emphasis shifts to the area of trouble so that an enterprise or situation is exclusively troublesome or unfortunate: “… For God, said he, hath made me forget all my toil, and all my father’s house” (Gen. 41:51 —the first occurrence). In Judg. 10:16 we read that God “was grieved for the misery of Israel.”

Fifth, *›amal* can have an ethical connotation and is used as a word for sin. The wicked man “travaileth with iniquity, and hath conceived mischief, and brought forth falsehood” (Ps. 7:14 ; cf. Job 4:8).

Another noun *›amel* means “laborer, sufferer.” This word appears infrequently in biblical Hebrew. In Prov. 16:26 the word refers to “laborer”: “He that laboreth, laboreth for himself; for his mouth craveth it of him.” In Job 3:20 *›amel* refers to a “sufferer”: “Wherefore is light given to him that is in misery….”

B. Verbs.

›amal (5998), “to labor.” This verb occurs 11 times in biblical Hebrew and only in poetry. *›Amal*

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ark, to keep them alive with thee …" (Gen. 6:19). This word may also mean "to bring to life" or "to cause to live": "… I dwell … with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

"To live" is more than physical existence. According to Deut. 8:3 , "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Moses said to Israel: "… Love the Lord thy God … that thou mayest live and multiply" (Deut. 30:16).

B. Noun.

chay (2416), "living thing; life." The use of this word occurs only in the oath formula "as X lives," literally, "by the life of X": "And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you" (Judg. 8:19). This formula summons the power of a superior to sanction the statement asserted. In Judg. 8:19 God is the witness to Gideon's pledge to kill his enemies and this statement that they brought the penalty on themselves. A similar use appears in Gen. 42:15 except that the power summoned is Pharaoh's: "Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither." In 1 Sam. 1:26 Hannah employs a similar phrase summoning Eli himself to attest the truthfulness of her statement: "And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord." Only God swears by His own power: "And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:20-21).

The feminine form of the word, *chayyah* , means "living being" and is especially used of animals. When so used, it usually distinguishes wild and undomesticated from domesticated animals; the word connotes that the animals described are untamed: "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark …" (Gen. 8:1). Job 37:8 uses *chayyah* of rapacious beasts: "Then the beasts go into dens, and remain in

their places." This same word may also connote "evil beast": "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him …" (Gen. 37:20). In another nuance the word describes land animals as distinct from birds and fish: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

Infrequently *chayyah* represents a domesticated animal: "And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts" (Num. 35:3). Sometimes this word is used of "living beings" in general: "Also out of the midst thereof came the likeness of four living creatures: (Ezek. 1:5). In such passages the word is synonymous with the Hebrew word *nepesh.*

The plural of the noun *chay, chayyim* , is a general word for the state of living as opposed to that of death. This meaning is in Deut. 30:15 : "See, I have set before thee this day life and good, and death and evil." Notice also Gen. 27:46 : "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth.…" In a second nuance the plural signifies "lifetime," or the days of one's life: "… And dust shalt thou eat all the days of thy life" (Gen. 3:14). The phrase "the years of one's life" represents the same idea: "And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah" (Gen. 23:1). The "breath of life" in Gen. 2:7 is the breath that brings "life": "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (cf. Gen. 6:17).

The "tree of life" is the tree which gives one eternal, everlasting "life." Therefore, it is the tree whose fruit brings "life": "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden …" (Gen. 2:9). In another nuance this word suggests a special quality of "life," life as a special gift from God (a gift of salvation): "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). The plural of

the word can represent “persons who are alive,” or living persons: “And he stood between the dead and the living; and the plague was stayed” (Num. 16:48).

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checed (2617), “loving-kindness; steadfast love; grace; mercy; faithfulness; goodness; devotion.” This word is used 240 times in the Old Testament, and is especially frequent in the Psalter. The term is one of the most important in the vocabulary of Old Testament theology and ethics.

The Septuagint nearly always renders *checed* with *eleos* (“mercy”), and that usage is reflected in the New Testament. Modern translations, in contrast, generally prefer renditions close to the word “grace.”

KJV usually has “mercy,” although “loving-kindness” (following Coverdale), “favor,” and other translations also occur. RSV generally prefers “steadfast love.” NIV often offers simply “love.”

In general, one may identify three basic meanings of the word, which always interact: “strength,” “steadfastness,” and “love.” Any understanding of the word that fails to suggest all three inevitably loses some of its richness. “Love” by itself easily becomes sentimentalized or universalized apart from the covenant. Yet “strength” or “steadfastness” suggests only the fulfillment of a legal or other obligation.

The word refers primarily to mutual and reciprocal rights and obligations between the parties of a relationship (especially Yahweh and Israel). But *checed* is not only a matter of obligation; it is also of generosity. It is not only a matter of loyalty, but also of mercy. The weaker party seeks the protection and blessing of the patron and protector, but he may not lay absolute claim to it. The stronger party remains committed to his promise, but retains his freedom, especially with regard to the manner in which he will implement those promises. *Checed* implies personal involvement and commitment in a relationship beyond the rule of law.

Marital love is often related to *checed* Marriage certainly is a legal matter, and there are legal sanctions for infractions. Yet the relationship, if sound, far transcends mere legalities. The prophet Hosea applies the analogy to Yahweh’s *checed* to Israel within the covenant (e.g., 2:21). Hence, “devotion”

is sometimes the single English word best capable of capturing the nuance of the original. The RSV attempts to bring this out by its translation, “steadfast love.” Hebrew writers often underscored the element of steadfastness (or strength) by pairing *checed* with *‹emet* (“truth, reliability”) and *‹emunah* (“faithfulness”).

Biblical usage frequently speaks of someone “doing,” “showing,” or “keeping” *checed.* The concrete content of the word is especially evident when it is used in the plural. God’s “mercies,” “kindnesses,” or “faithfulnesses” are His specific, concrete acts of redemption in fulfillment of His promise. An example appears in Isa. 55:3 : “… And I will make an everlasting covenant with you, even the sure mercies of David.”

Checed has both God and man as its subject. When man is the subject of *checed,* the word usually describes the person’s kindness or loyalty to another; cf. 2 Sam. 9:7 : “And David said … I will surely show thee [Mephibosheth] kindness for Jonathan thy father’s sake.…” Only rarely is the term applied explicitly to man’s affection or fidelity toward God; the clearest example is probably Jer. 2:2 : “Go and cry in the ears of Jerusalem, saying, thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness.…” Man exercises *checed* toward various units within the community—toward family and relatives, but also to friends, guests, masters, and servants. *Checed* toward the lowly and needy is often specified. The Bible prominently uses the term *checed* to summarize and characterize a life of sanctification within, and in response to, the covenant. Thus, Hos. 6:6 states that God desires “mercy [RSV , “steadfast love”] and not sacrifice” (i.e., faithful living in addition to worship). Similarly, Mic. 6:8 features *checed* in the prophets’ summary of biblical ethics: “… and what doth the Lord require of thee, but … to love *mercy* ..?”

Behind all these uses with man as subject, however, stand the repeated references to God’s *checed.* It is one of His most central characteristics. God’s loving-kindness is offered to His people, who need redemption from sin, enemies, and troubles. A recurrent refrain describing God’s nature is “abounding/plenteous in *checed* " (Exod. 34:6 ; Neh. 9:17 ; Ps. 103:8 ; Jonah

4:2). The entire history of Yahweh's covenantal relationship with Israel can be summarized in terms of *checed.* It is the one permanent element in the flux of covenantal history. Even the Creation is the result of God's *checed* (Ps. 136:5-9). His love lasts for a "thousand generations" (Deut. 7:9 ; cf. Deut. 5:10 and Exod. 20:6), indeed "forever" (especially in the refrains of certain psalms, such as Ps. 136).

Words used in synonymous parallelism with *checed* help to define and explain it. The word most commonly associated with *checed* is *ʿemet* ("fidelity; reliability"): "… Let thy loving-kindness [*checed*] and

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beseech thee, let the power of my Lord be great, according as thou hast spoken …" (Num. 14:17). Moses is praying that God will demonstrate that He is truly great, even as He has said, and do so not by destroying His people. Such an act (destroying Israel) would make onlookers conclude that God was not able to accomplish what He had promised. If, however, He would bring Israel into Palestine, this would exhibit His greatness before the nations. This same sense appears in 2 Sam. 7:22 , except with the added overtone of "magnified," "praised as great": "Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears."

Another emphasis of *gadal* is "to be great, powerful, important, or valuable." This nuance arises when the word is applied to kings. Pharaoh said to Joseph: "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater [more powerful and honored] than thou" (Gen. 41:40). The Messiah "shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth" (Mic. 5:4); He will be powerful to the ends of the earth. The nuance "to be valuable" appears in 1 Sam. 26:24 when David said to Saul: "And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation." In this statement the second use of the verb is in the intensive stem. Perhaps the force of this could be expressed if one were to translate: "So may my life be very highly valued.…"

In the reflexive stem *gadal* may signify "to magnify oneself." God says: "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations …" (Ezek. 38:23). The context shows that He will bring judgment. In this way He "magnifies Himself," or shows Himself to be great and powerful. On the other hand, a false statement of greatness and power is an empty boast. So *gadal* can mean "to boast": "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" (Isa. 10:15). In the causative stem the verb may signify "to

assume great airs": "If indeed ye will magnify yourselves against me, and plead against me my reproach …" (Job 19:5). A nuance appears in Job 7:17 , where *gadal* is in the intensive stem, suggesting an estimation of greatness: "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" (Ps. 8:4). When man is so insignificant, why then does God esteem him so important?

B. Nouns.

gedullah (1420), "greatness; great dignity; great things." This noun occurs 12 times. It means "greatness" in Ps. 71:21 : "Thou shalt increase my greatness, and comfort me on every side." *Gedullah* may refer also to "great dignity" (Esth. 6:3) and to "great things" (2 Sam. 7:21).
godel (1433), "greatness." This noun appears 13 times. *Godel* means "greatness" in terms of size (Ezek. 31:7), of divine power (Ps. 79:11), of divine dignity (Deut. 32:3), of divine majesty (Deut. 3:24), of divine mercy (Num. 14:19), or of the false greatness of one's heart (insolence; Isa. 9:9).
migdal (4026), "strong place; wooden podium." This noun, which occurs 49 times, usually refers to a tower or a "strong place" (Gen. 11:4-5), but it also occurs once to refer to a "wooden podium": "And Ezra the scribe stood upon a pulpit of wood …" (Neh. 8:4).

C. Adjectives.

gadol (1419), "great." The adjective gadol is the most frequently appearing word related to the verb *gadal* (about 525 times). *Gadol* is used of extended dimension (Gen. 1:21), of number (Gen. 12:2), of power (Deut. 4:37), of punishment (Gen. 4:13), and of value or importance (Gen. 39:9).

The verb *gadal* and the related adjective *gadol* may each be used to make distinctive statements. In Hebrew one may say "he is great" both by using the verb alone and by using the pronoun and the adjective *gadol.* The first sets forth a standing and existing condition—so Mal. 1:5 could be rendered: "The Lord is magnified beyond the borders of Israel." The second construction announces newly experienced information to the recipient, as in Isa. 12:6 : "…

Great is the Holy One of Israel in the midst of thee.” This information was known previously, but recent divine acts have made it to be experienced anew. The emphasis is on the freshness of the experience.

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plague of leprosy; then he shall be brought unto Aaron …" (Lev. 13:2).

The noun *‹odem* means "ruby." This word occurs 3 times and in Hebrew only. It refers to the red stone, the "ruby" in Exod. 28:17 : "… the first row shall be a sardius [*‹odem*], a topaz, and a carbuncle.…"

geber (1397), "man." This word occurs 60 times in the Hebrew Old Testament, and its frequency of usage is higher (32 times, nearly half of all the occurrences) in the poetical books. The word occurs first in Exod. 10:11 : "Not so: go now ye that are *men* , and serve the Lord; for that ye did desire."

The root meaning "to be strong" is no longer obvious in the usage of *geber,* since it is a synonym of *‹ish:* "Thus saith the Lord, Write ye this man [*‹ish*] childless, a man [*geber*] that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David …" (Jer. 22:30). Other synonyms are *zakar* , "male" (Jer. 30:6); *‹enos* , "man" (Job 4:17); and *‹adam* , "man" (Job 14:10). A *geber* denotes a "male," as an antonym of a "woman"; cf. "The woman [*ishshah*] shall not wear that which pertaineth unto a man, neither shall a man [*geber*] put on a woman's [*ishshah*] garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

In standardized expressions of curse and blessing *geber* also functions as a synonym for *‹ish* , "man." The expression may begin with "Cursed be the man" (*geber;* Jer. 17: 5) or "Blessed is the man" (*geber;* Ps. 34:8), but these same expressions also occur with *‹ish* (Ps. 1:1 ; Deut. 27:15).

The Septuagint gives the following translations: *aner* ("man"); *anthropos* ("human being; man"); and *dunatos* ("powerful or strong ones").

‹ish (376), "man; husband; mate; human being; human; somebody; each; every." Cognates of this word appear in Phoenician, Punic, old Aramaic, and old South Arabic. This noun occurs about 2,183 times and in all periods of biblical Hebrew. The plural of this noun is usually *‹anashim* , but 3 times it is

‹*ishim* (Ps. 53:3).

Basically, this word signifies “man” in correspondence to woman; a “man” is a person who is distinguished by maleness. This emphasis is in Gen. 2:24 (the first biblical occurrence): “Therefore shall a man leave his father and his mother, and shall cleave unto his wife.…” Sometimes the phrase “man and woman” signifies anyone whatsoever, including children: “If an ox gore a man or a woman, that they die: then the ox shall be surely stoned …” (Exod. 21:28). This phrase can also connote an inclusive group, including children: “And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword” (Josh. 6:21). This idea is sometimes more explicitly expressed by the word series “men, women, and children”: “Gather the people together, men, and women, and children, and thy stranger that is within thy gates …” (Deut. 31:12).

‹*Ish* is often used in marriage contexts (cf. Gen. 2:24) meaning “husband” or “mate”: “Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters …” (Jer. 29:6). A virgin is described as a lass who has not known a “man” (“husband”): “… And she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man” (Judg. 11:38-39). The sense “mate” appears in Gen. 7:2 , where the word represents male animals: “Of every clean beast thou shalt take to thee by sevens, the male and his female.…”

One special nuance of ‹*ish* appears in passages such as Gen. 3:6 , where it means “husband,” or one responsible for a wife or woman and revered by her: "[And she] gave also unto her husband with her: and he did eat.” This emphasis is in Hos. 2:16 where it is applied to God (cf. the Hebrew word *ba›al*).

Sometimes this word connotes that the one so identified is a “man” *par excellence* . As such he is strong, influential, and knowledgeable in battle: “Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews …” (1 Sam. 4:9).

In a few places *‹ish* is used as a synonym of “father”: “We are all sons of one man …” (Gen. 42:11 ,

RSV). In other passages the word is applied to a son (cf. Gen. 2:24).

In the plural the word can be applied to groups of men who serve or obey a superior. Pharaoh’s men escorted Abraham: “And Pharaoh commanded his men concerning him: and they sent him away …” (Gen. 12:20). In a similar but more general sense, the word may identify people who belong to someone or

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something: “For all these abominations have the men of the land done, which were before you, and the land is defiled” (Lev. 18:27).

Infrequently (and in later historical literature) this word is used as a collective noun referring to an entire group: “And his servant said, … Should I set this before a hundred men?” (2 Kings 4:43).

Many passages use *‹ish* in the more general or generic sense of “man” (*‹adam*), a human being: “He that smiteth a man, so that he die, shall be surely put to death” (Exod. 21:12). Even if one strikes a woman or child and he or she dies, the attacker should be put to death. Again, notice Deut. 27:15 : “Cursed be the man that maketh any graven or molten image.…” This is the sense of the word when it is contrasted with animals: “But against any of the children of Israel shall not a dog move his tongue, against man or beast …” (Exod. 11:7). The same nuance appears when man over against God is in view: “God is not a man, that he should lie …” (Num. 23:19).

Sometimes *‹ish* is indefinite, meaning “somebody” or " someone” (“they”): “And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Gen. 13:16). In other passages the word suggests the meaning “each” (Gen. 40:5). Closely related to the previous nuance is the connotation “every” (Jer. 23:35).

The word *‹ishon* means “little man.” This diminutive form of the noun, which appears 3 times, has a cognate in Arabic. Although it literally means “little man,” it signifies the pupil of the eye and is so translated (cf. Deut. 32:10 , NASB ; RSV and KJV , “apple of his eye”).

‹enosh (582), “man.” This common Semitic word is the usual word for “man” (generic) in biblical Aramaic (This meaning is served by Hebrew *‹adam*). It occurs 25 times in biblical Aramaic and 42 times in biblical Hebrew. Hebrew uses *‹enosh* exclusively in poetical passages. The only apparent exception is 2 Chron. 14:11 , but this is a prayer and, therefore uses poetical words.

‹Enosh never appears with the definite article and at all times except once (Ps. 144:3) sets forth a collective idea, “man.” In most cases where the word occurs in Job and the Psalms it suggests the frailty, vulnerability, and finitude of “man” as contrasted to God: “As for man, his days are as grass: as a flower of the field, so he flourisheth” (Ps. 103:15). As such “man” cannot be righteous or holy before God: “Shall mortal man be more just than God? Shall a man be more pure than his Maker?” (Job 4:17). In the Psalms this word is used to indicate the enemy: “Arise, O Lord; let not man prevail: let the heathen be judged in thy sight” (Ps. 9:19). Here the parallelism shows that *‹enosh* is synonymous with “nations,” or the enemy. They are, therefore, presented as weak, vulnerable, and finite: “Put them in fear, O Lord: that the nations may know themselves to be but men” (Ps. 9:20).

‹Enosh may connote “men” as weak but not necessarily morally weak: “Blessed is the man that doeth this, and the son of man that layeth hold of it” (Isa. 56:2). In this passage the *‹enosh* is blessed because he has been morally strong.

In a few places the word bears no moral overtones and represents “man” in a sense parallel to Hebrew *‹adam.* He is finite as contrasted to the infinite God: “I said, I would scatter them into corners, I would make the remembrance of them to cease from among men” (Deut. 32:26 —the first biblical occurrence). *bachur* (970), “young man.” The 44 occurrences of this word are scattered throughout every period of biblical Hebrew.

This word signifies the fully developed, vigorous, unmarried man. In its first occurrence *bachur* is contrasted to *betulah* , “maiden”: “The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs” (Deut. 32:25). The strength of the “young man” is contrasted with the gray hair (crown of honor) of old men (Prov. 20:29).

The period during which a “young man” is in his prime (could this be the period during which he is eligible for the draft—i.e., age 20- 50?) is represented by the two nouns, *bechurim* and *bechurot* , both of which occur only once. *Bechurim* is found in Num. 11:28 .

B. Verb.

bachar (977), “to examine, choose, select, choose out, elect, prefer.” This verb, which occurs 146 times in biblical Hebrew, has cognates in late Aramaic and Coptic. The poetic noun *bachir* , “chosen or elect one(s),” is also derived from this verb. Not all scholars agree that these words are related to the noun

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hamah (1993), “to make a noise, be tumultuous, roar, groan, bark, sound, moan.” This verb, which occurs 33 times in biblical Hebrew, has cognates in Aramaic and Arabic. Psalm 83:2 contains one appearance: “For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.”

N

NAKEDNESS

A. Nouns.

›erwah (6172), “nakedness; indecent thing.” Thirty-two of the 53 occurrences of this noun are in the social laws of Lev. 18 , 20 . The rest of its appearances are scattered throughout the various periods of Old Testament literature with the notable exception of poetical literature.

This word represents male or female sexual organs. In its first biblical appearance *›erwah* implies shameful exposure: “And Ham, the father of Canaan, saw the nakedness of his father.… And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness” (Gen. 9:22-23). This word is often used of female nakedness (the uncovered sex organs) and is symbolical of shame. In Lam. 1:8 plundered, devastated Jerusalem is pictured as a woman whose nakedness is exposed. To uncover one’s nakedness is a frequent euphemism for cohabitation: “None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord” (Lev. 18:6).

The phrase “indecent thing” represents any uncleanness in a military camp or any violation of the laws of sexual abstinence—nocturnal emission not properly cleansed, sexual cohabitation and other laws of purity (for example, excrement buried in the camp): “For the Lord thy God walketh in the midst of

thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing [literally, “a matter of an indecent thing”] in thee, and turn away from thee” (Deut. 23:14). In Deut. 24:1 *›erwah* appears to bear this emphasis on any violation of the laws of purity—if a groom is dissatisfied with his bride “because he hath found some *uncleanness* in her,” he may divorce her. Obviously this evidence is not of previous cohabitation, since such a sin merits death (Deut. 22:13ff .).

The “undefended parts” or “nakedness” of a land is represented by *›erwah* in Gen. 42:9 : “Ye are spies; to see the nakedness of the land ye are come.”

Other nouns related to this word appear less often. *Ma‹ar* , which refers to “sexual nakedness,” appears in a figurative sense in Nah. 3:5 . *›Erom* appears as a noun abstract in several instances. This word represents the more general idea of being without clothes, with no necessary suggestion of shamefulness; it means the “state of being unclothed.” In Ezek. 16:7 , 39 the word *›erom* appears as “naked,” but it can literally be translated as “nakedness” or one being in his “nakedness.”

Two nouns, *ta›ar* and *morah* , have a different significance. *Ta‹ar,* which occurs 13 times, means “razor” (Num. 6:5) or a “knife” to sharpen scribal pens (Jer. 36:23). The word’s meaning of a “sword sheath” (1 Sam. 17:51) has a cognate in Ugaritic. *Morah* also means “razor”(1 Sam. 1:11).

B. Adjectives.

›arom (6174), or *›arom* (6174), “naked.” This word occurs 16 times. The first occurrence is in Gen. 2:25 : “And they were both naked, the man and his wife, and were not ashamed.”

Another adjective, found 6 times in biblical poetry, is *›eryah.* It appears to be a variant spelling of *›erwah.* One appearance is in Ezek. 16:22 : “… When thou wast naked and bare.…”

C. Verb.

›arah (6168), “to pour out, make bare, destroy, spread oneself out.” This verb, which appears 14 times in biblical Hebrew, has cognates in Akkadian, Phoenician, Egyptian, and Syriac. The word means “to pour out” in Isa. 32:15 : " Until the spirit be poured upon us from on high.…” The verb implies “to make bare” in Lev. 20:19 . *›Arah* is used in the sense of “to destroy” in Isa. 3:17 : “Therefore the Lord will smite

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the reflexive, since it turns back upon the speaker. *Paqad* is used in such a sense meaning “be missed, be lacking,” as in 1 Sam. 25:7 : “… Neither was there aught missing.…”

However, the most common usage of the verb in the whole of the Old Testament is in the sense of “drawing up, mustering, or numbering,” as of troops for marching or battle (Exod. 30:12 and very frequently in Numbers; less so in 1 and 2 Samuel). Recent English versions have tended to use the meaning “take a census,” but this equivalent seems to encompass only part of the actual meaning. The verb is used in this sense fully 100 times in the historical books.

The term has such a wide application of meanings on the whole that the Greek Septuagint and the Latin Vulgate versions use a number of terms to translate the single Hebrew word. The usage in the English versions also varies: “number, visit, punish” (KJV , RSV); “take a census, take note of, visit, punish” (NASB); “did as promised, to see, visit, punish,” and other variations (LB); “blessed, seen, to take a census” (TEV); “take note of, to witness, visit, punish” (NAB); “take a census, be gracious, punish,” and other variations (NIV).

B. Noun.

paqid (6496), “one who looks after.” This noun, derived from *paqad* in the sense “to number, muster, draw up (troops),” possibly means “one who draws up troops,” hence “officer” (2 Chron. 24:11). Another example of this meaning occurs in Jer. 20:1 : “Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord.…”

O

TO OFFER

A. Verb.

qarab (7126), “to offer, come near, approach.” This word appears in nearly all branches of the Semitic languages from the earliest times and at all periods. Hebrew also attests the verb at all periods and about 295 times. (It appears 9 times in biblical Aramaic.)

In general *qarab* signifies “approach or coming near someone or something” apart from any sense of intimacy. In Gen. 12:11 (the first biblical occurrence) the word is used of spatial proximity, of being spatially close to something: “And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife.…” Usually the word represents being so close to something (or someone) that the subject can see (Exod. 32:19), speak to (Num. 9:6), or even touch (Exod. 36:2) the object or person in question.

This verb also is used of temporal nearness, in the sense that something is about to occur. *Qarab* can be used of the imminence of joyous occasions, such as religious feasts: “Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand …” (Deut. 15:9). The word is also used of the imminence of foreboding events: “… Esau said in his heart, The days of mourning for my father are at hand [literally, “my father will soon die”] …” (Gen. 27:41).

Qarab is used in a number of technical senses. In all these instances personal involvement is suggested; the idea is not simply being close to something (someone) but being actively and personally involved with it (him). In military contexts the word signifies armed conflict. In Deut. 2:37 the Lord commended Israel because “unto the land of the children of Ammon thou camest not.” Yet in Deut. 2:19 He allowed them to “come nigh” that land: “And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them.…” The later passage (Deut. 2:37) uses the word technically, to close in battle. Therefore, Israel did not come close to the land of Ammon; they did not close in battle with them (cf. Josh. 8:5). In some passages this martial coloring is not immediately obvious to the casual reader but is nonetheless present: “When the wicked … came upon me to eat up my

flesh …” (Ps. 27:2). Ps. 27:3 (“though a host should encamp against me”) substantiates that this use of the verb is “to close in battle” (cf.

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Frequently *minchah* is used in the sense of “tribute” paid to a king or overlord. The delivering of the “tribute” of the people of Israel to the king of Moab by their judge-deliverer became the occasion for the deliverance of Israel from Moabite control as Ehud assassinated Eglon by a rather sly maneuver (Judg. 3:15 - 23). Years later when David conquered the Moabites, they “became servants to David and brought gifts [tribute]” (2 Sam. 8:2). Hosea proclaimed to Israel that its pagan bull-god would “be carried unto Assyria for a present [tribute]” (Hos. 10:6). Other passages where *minchah* has the meaning of “tribute” are: Ps. 72:10 ; 1 Kings 4:21 ; 2 Kings 17:3-4 . *Minchah* is often used to refer to any “offering” or “gift” made to God, whether it was a “vegetable offering” or a “blood sacrifice.” The story of Cain and Abel vividly illustrates this general usage: “… Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect” (Gen. 4:3-5). The animal sacrifices which were misappropriated by the wicked sons of Eli were simply designated as “the offering of the Lord” (1 Sam. 2:17). In each case “offering” is the translation of *minchah* A common use of *minchah* , especially in later Old Testament texts, is to designate “meat [grain/cereal] offerings.” Sometimes it referred to the “meat [cereal] offering” of first fruits, “green ears of corn, dried by the fire.…” (Lev. 2:14
). Such offerings included oil and frankincense which were burned with the grain. Similarly, the “meat [grain] offering” could be in the form of finely ground flour upon which oil and frankincense had been poured also. Sometimes the oil was mixed with the “meat [cereal] offering” (Lev. 14:10 , 21 ; 23:13 ; Num. 7:13), again in the form of fine flour. The priest would take a handful of this fine flour, burn it as a memorial portion, and the remainder would belong to the priest (Lev. 2:9-10). The “meat [cereal] offering” frequently was in the form of fine flour which was mixed with oil and then formed into cakes and baked, either in a pan or on a griddle (Lev. 2:4-5). Other descriptions of this type of baked “meat [cereal] offering” are found in Num. 6:15 and Lev. 7:9 . These baked “meat [cereal] offerings” were always to be made without leaven, but were to be mixed with salt and oil (Lev. 2:11 ,

13).

The *minchah* was prescribed as a “meat offering” of flour kneaded with oil to be given along with the whole burnt offering. A libation of wine was to be given as well. This particular rule applied especially to the Feast of Weeks or Pentecost (Lev. 23:18), to the daily “continual offering” (Exod. 29:38-42), and to all the whole burnt offerings or general sacrifices (Num. 15:1-16). The “meat [cereal] offering” was to be burned, while the wine seems to have been poured out at the foot of the altar like blood of the sacrificial animal.

The regular daily morning and evening sacrifices included the *minchah* and were specifically referred to as “meat [cereal] offering of the morning” (Exod. 29:41 ; cf. Num. 28:8) and as “the evening meat [cereal] offering” (2 Kings 16:15 ; cf. Ezra 9:4-5 and Ps. 141:2 , “evening sacrifice”).

Minchah provides an interesting symbolism for the prophet when he refers to the restoration of the Jews: “And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots … to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord” (Isa. 66:20). In his vision of the universal worship of God, even in Gentile lands, Malachi saw the *minchah* given as “a pure offering” to God by believers everywhere (Mal. 1:11).
terumah (8641), “heave offering; offering; oblation.” This word is found in the literature of ancient Ugarit in the term, “bread of offering,” as well as in all periods of Hebrew. In modern Hebrew it is often used in the sense of “contribution,” quite like the use found in Ezek. 45:13 , 16 , where it refers to a contribution to be given to the prince. *Terumah* is found approximately 70 times in the Old Testament, being used for the first time in the Old Testament text in Exod. 25:2 : “Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with the heart ye shall take my offering.”

In more than a third of its occurrences in the text, the KJV translates *terumah* as “heave offering,” all of these instances being found in Exodus, Leviticus, Numbers (where the majority are found), and Deuteronomy. This translation

apparently is derived from the fact that the word is based on the common Semitic root, “to be high, exalted.” The inference seems to be that such “offerings” were raised high by the priest in some sort of motion as it was placed on the altar. This is clearly illustrated in Num. 15:20 : “Ye

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mandated, for each day of the Passover-Unleavened Bread feast (Num. 28:19-24), and the Feast of Weeks (Num. 28:26-29). Other stated feasts required "burnt offerings" as well. The various purification rites mandated both "burnt" and sin "offerings."

The central significance of *›olah* as the "whole burnt offering" was the total surrender of the heart and life of the offerer to God. Sin offerings could accompany them when the offerer was especially concerned with a covering or expiation for sin (2 Chron. 29:27). When peace offerings accompanied "burnt offerings," the offerer's concern focused on fellowship with God (2 Chron. 29:31-35). Before the Mosaic legislation, it appears, the "whole burnt offering" served the full range of meanings expressed in all the various Mosaic sacrifices.

‹ishsheh (801), "fire offering." Sixty-two of the 64 appearances of this word occur in the sacramental prescriptions of Exodus-Deuteronomy. The other two occurrences (Josh. 13:14 ; 1 Sam. 2:28) bear the same meaning and sacramental context.

All legitimate sacrifices had to be presented before God at His altar, and all of them involved burning to some degree. Thus they may all be called fire offerings. The word *‹ishsheh* first occurs in Exod. 29:18 : "And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savor, an offering made by fire unto the Lord."

‹asham (817), "guilt offering; offense; guilt; gift of restitution; gift of atonement." The noun *‹asham* occurs 46 times in biblical Hebrew; 33 of its occurrences are in the Pentateuch. The most frequent meaning of the word is "guilt offering": "And he shall bring his trespass [guilt] offering unto the Lord for his sin which he hath sinned …" (Lev. 5:6). This specialized kind of sin offering (Lev. 5:7) was to be offered when someone had been denied what was due to him. The valued amount defrauded was to be repaid plus 20 percent (Lev. 5:16 ; 6:5). Ritual infractions and periods of leprosy and defilement took from God a commodity or service rightfully belonging to Him and

required repayment plus restitution. Every violation of property rights required paying full reparation and the restitution *price* (20), percent) to the one violated as well as presenting the guilt offering to God as the Lord of all (i.e., as a feudal lord over all). If the offended party was dead, reparation and restitution were made to God (i.e.given to the priests; Num. 5:5-10). Usually the “guilt offering” consisted of a ram (Lev. 5:15) or a male lamb. The offerer presented the victim, laying his hands on it. The priest sprinkled its blood around the altar, burned the choice parts on the altar, and received the rest as food (Lev. 7:2-7). When a cleansed leper made this offering, blood from the sacrifice was applied to the man’s right ear, right thumb, and right big toe (Lev. 14:14).

In some passages, *ʿasham* is used of an offense against God and the guilt incurred by it: “And Abimelech said, What is this thou hast done unto us? One of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us” (Gen. 26:10 —the first occurrence). There is an added sense here that the party offended would punish the perpetrator of the crime.

In two verses (Num. 5:7-8), *ʿasham* represents the repayment made to one who has been wronged: “Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.” In the Hebrew the word is the value of the initial thing taken from the injured party, which value is to be returned to him, i.e., the reparation or restitution itself. This basic idea is extended so that the word comes to mean a gift made to God to remove guilt (1 Sam. 6:3), or atone for sin (Isa. 53:10) other than the specified offerings to be presented at the altar. (OLIVE) OIL

A. Nouns.

shemen (8081), "(olive) oil; olive; perfume; olivewood.” Cognates of this word appear in Ugaritic, Akkadian, Phoenician, Syriac, Arabic, and Aramaic. This word appears about 190 times and in all periods of biblical Hebrew.

Shemen means olive “oil”: “And Jacob rose up early in the morning, and took

the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it” (Gen. 28:18). Olive “oil” was also used to anoint a future office bearer (Exod. 25:6 ; 2 Kings 9:6); one’s head as a sign of mourning (2 Sam. 14:2); one’s head as a sign of rejoicing (Ps. 23:5); and one’s ear lobe, thumb, and toe as a ritual cleansing (Lev. 14:17). *Shemen* is used as a preservative on shield-leather (2 Sam. 1:21) and in baking (

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P

PALM (OF HAND)

A. Noun.

kap (3709), “palm (of hand).” Cognates of this noun are attested in Akkadian, Ugaritic, Aramaic, Arabic, Ethiopic, and Egyptian. It appears about 193 times in biblical Hebrew and at all periods.

Basically, *kap* represents the “palm,” the hollow part of the hand as distinguished from its fingers, thumbs, and back. Thus we read that part of the ritual for cleansing a leper is that a “priest shall take some of the log of oil, and pour it into the palm of his own left hand” (Lev. 14:15).

The word represents the entire inside of the hand when it is cupped, or the “hollow of the hand.” God told Moses: “… While my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by” (Exod. 33:22 ; cf. Ps. 139:5).

This word means fist, specifically the inside of a fist. The woman of Zarephath told Elijah: “… I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse …” (1 Kings 17:12). This was, indeed, a very small amount of flour—enough for only one little biscuit.

Kap also refers to the flat of the hand, including the fingers and the thumb. These are what one claps together in joy and applause: “And he brought forth the king’s son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king” (2 Kings 11:12). Clapping the hands may also be an expression of scorn and contempt (Num. 24:10). The flat of the hands may be raised heavenward in prayer to symbolize one’s longing to receive. Moses told Pharaoh: “As soon as I am gone out of the city, I will spread abroad my hands

unto the Lord …" (Exod. 9:29).

This word can suggest the inside part of a hand grasp as distinguished from the hand as a whole: "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand" (Exod. 4:4). A mutual hand grasp may signify entrance into a pledge (Prov. 6:1). To take one's life (*nepesh*) into one's own hands is to put oneself into danger (Judg. 12:3).

In many passages *kap* is synonymous with the entire hand. Jacob tells Laban that "God hath seen … the labor of my hands …" (Gen. 31:42). Perhaps the same nuance occurs in passages such as Gen. 20:5 : "… In the integrity of my heart and innocency of my hands have I done this."

The word may be used symbolically and figuratively meaning "power." Gideon complained to the Angel of the Lord that "now the Lord hath forsaken us, and delivered us into the hands [the power] of the Midianites" (Judg. 6:13). Israel was not literally in the Midianites' hands but was dominated by them and under their control.

Once the word represents animal paws: "And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you …" (Lev. 11:27).

In many passages *kap* signifies the sole of the foot, the hollow part. This meaning appears in Gen. 8:9 (first biblical appearance): "But the dove found no rest for the sole of her foot …" (cf. Josh. 3:13 where the word is used of the sole of a human foot).

Various hollow, bending, or beaten objects are represented by *kap.* First, it is used of a thigh joint: "And when he [the Angel of the Lord] saw that he prevailed not against him [Jacob], he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him" (Gen. 32:25). Second, a certain shaped pan or vessel is called a *kap:* "And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them" (Exod. 25:29).

Third, the word is used of the hollow of a sling: "… And the souls of thine enemies, them shall he sling out, as out of the middle of a sling" (1 Sam. 25:29). Next, the huge hand-shaped branches of palm trees are represented by the word: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees …" (Lev. 23:40). Finally, in Song of Sol. 5:5 this word represents the bent piece of metal or wood which forms a door handle.

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A. Verb.

‹*abar* (5674), “to pass away, pass over.” This verb occurs in all Semitic languages and at all periods of those languages, including biblical Hebrew and Aramaic. The Bible attests about 550 uses of this verb in Hebrew.

The verb refers primarily to spatial movement, to “moving over, through, or away from.” This basic meaning can be used of “going over or through” a particular location to get to the other side, as when Jacob “crossed over” the Euphrates to escape Laban (Gen. 31:21). Another specific use of this general meaning is to pass through something; Ps. 8:8 speaks of whatever “passes through” the sea as being under Adam’s control. ‹*Abar* can also merely mean “to go as far as”—Amos tells his audience not to “cross over” to Beer-sheba (Amos 5:5). “To go as far as” an individual is to overtake him (2 Sam. 18:23). Abram “passed through” Canaan as far as Mamre; he did not go out of the land (cf. Gen. 12:6). The word can also be used of “passing by” something; Abraham begged the three men not “to pass by” him but to stop and refresh themselves (Gen. 18:3). ‹*Abar* is sometimes used of “passing over” a law, order, or covenant as if it were not binding. When the people decided to enter Palestine against the command of God, Moses said, “Wherefore now do ye transgress the commandment of the Lord?” (Num. 14:41).

This verb first occurs in Gen. 8:1 where it means “pass over on top of.” God caused the wind “to pass over” the flood waters and to carry them away.

The word can also mean “to pass away,” to cease to be, as in Gen. 50:4 where the days of mourning over Jacob “were past.”

A number of technical phrases where this root has a regular and specialized meaning appear. For example, one who “passes over” the sea is a seafarer or sailor (Isa. 23:2 —a similar technical usage appears in Akkadian). ‹*Abar* is used in business affairs with silver or money in the sense of reckoning money according to the “going” (passing) rate (Gen. 23:16ff .). In Song of Sol. 5:5

(RSV) the verb is used to mean “flow” as what a liquid does (“flowing” or “liquid” myrrh). The phrase “pass over to be numbered” is a phrase meaning to move from one status to another (to move into the ranks of the militia) in Exod. 30:13-14 .

The intensive stem of *‹abar* is used in two special senses: of “overlaying” with precious metals (1 Kings 6:21) and of the ox’s act of making a cow pregnant (Job 21:10). The verb also has special meanings in the causative stem: “to devote” the firstborn to the Lord (Exod. 13:12); “to offer” a child by burning him in fire (Deut. 18:10); “to make” a sound “come forth” (Lev. 25:9); “to sovereignly transfer” a kingdom or cause it to pass over to another’s leadership (2 Sam. 3:10); “to put away or cause to cease” (1 Kings 15:12); and “to turn” something “away” (Ps. 119:37).

B. Nouns.

›ibri (5680), “Hebrew.” The origin and meaning of this word, which appears 34 times, is much debated. The word is an early generic term for a variety of Semitic peoples and is somewhat akin to our word *barbarian.* So Abram is identified as a “Hebrew” (Gen. 14:13). This ethnic term indicates family origin whereas the term “sons of Israel” is a political and religious term. Unquestionably in the ancient Near East “Hebrew” was applied to a far larger group than the Israelites. The word occurs in Ugaritic, Egyptian, and Babylonian writings describing a diverse mixture of nomadic wanderers or at least those who appear to have at one time been nomadic. Sometimes the word seems to be a term of derision. Such usage recalls 1 Sam. 29:3 , where the Philistine leaders asked Achish, “What do these Hebrews here?” There is considerable debate about identifying Hebrew with the well-known Habiru (Semitic warlords) who occupied Egypt in the first half of the second millennium B.C.

Several other nouns are derived from the verb *›abar. ›Eber* , which occurs 89 times, refers to the “side” (1 Sam. 14:1) or “edge” (Exod. 28:26) of something. When speaking of rivers or seas, *›eber* means the “edge or side opposite the speaker” or “the other side” (Josh. 2:10). *Ma›barah* , which appears 8 times, means “ford” (Josh. 2:7) and “ravine” or “passage” (1 Sam.

14:4). *Ma›abar* appears 3 times to mean: “sweep” (of a staff, Isa. 30:32); “ford” (Gen. 32:22); and “ravine” or “passage” (1 Sam. 13:23). *›Abarah* , which occurs twice, means “crossing or ford” (2 Sam. 19:18 , RSV).

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by Samuel that when he meets a certain band of ecstatic prophets, he too will "prophesy with them, and … be turned into another man." This incident points up the fact that there is a certain amount of ambiguity in the biblical use of both the verb and the noun forms, just as there is in the English "to prophesy" and "prophet." Thus, there is a wide range of meanings reflected in the term in the Old Testament.

Most frequently *naba‹* is used to describe the function of the true prophet as he speaks God's message to the people, under the influence of the divine spirit (1 Kings 22:8 ; Jer. 29:27 ; Ezek. 37:10). "To prophesy" was a task that the prophet could not avoid: "The Lord God hath spoken, who can but prophesy?" (Amos 3:8 ; cf. Jer. 20:7 , where Jeremiah says that he was both attracted to and forced into being a prophet). While the formula "The word of the Lord came [to the prophet]" is used literally hundreds of times in the Old Testament, there is no real indication as to the manner in which it came—whether it came through the thought-processes, through a vision, or in some other way. Sometimes, especially in the earlier prophets, it seems that some kind of ecstatic experience may have been involved, as in 1 Sam. 10:6 , 11 ; 19:20 . Music is sometimes spoken of as a means of prophesying, as in 1 Chron. 25:1-3 .

The false prophets, although not empowered by the divine spirit, are spoken of as prophesying also: "… I have not spoken to them, yet they prophesied" (Jer. 23:21). The false prophet is roundly condemned because he speaks a nonauthentic word: "… Prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; … Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" (Ezek. 13:2-3). The false prophet especially is subject to frenzied states of mind which give rise to his prophesying, although the content of such activity is not clearly spelled out (1 Kings 22:10). The point is that in the biblical context "to prophesy" can refer to anything from the frenzied ecstaticism of a false prophet to the cold sober proclamation of God's judgment by an Amos or an Isaiah.

“To prophesy” is much more than the prediction of future events. Indeed, the first concern of the prophet is to speak God’s word to the people of his own time, calling them to covenant faithfulness. The prophet’s message is conditional, dependent upon the response of the people. Thus, by their response to this word, the people determine in large part what the future holds, as is well illustrated by the response of the Ninevites to Jonah’s preaching. Of course, prediction does enter the picture at times, such as in Nahum’s prediction of the fall of Nineveh (Nah. 2:13) and in the various messianic passages (Isa. 9:1-6 ; 11:1-9 ; 52:13 - 53:12).

B. Noun.

nabiʿ (5030), “prophet.” The word has a possible cognate in Akkadian. It occurs about 309 times in biblical Hebrew and in all periods.

Nabiʿ represents “prophet,” whether a true or false prophet (cf. Deut. 13:1-5). True prophets were mouthpieces of the true God. In 1 Chron. 29:29 three words are used for “prophet”: “Now the acts of David the king, first and last, behold, they are written in the Book of Samuel the Seer [*roʿeh*] and in the Book of Nathan the Prophet [*nabiʿ*], and in the Book of Gad the Seer [*chozeh*].” The words translated “seer” emphasize the means by which the “prophet” communicated with God but do not identify the men as anything different from prophets (cf. 1 Sam. 9:9). The first occurrence of *nabiʿ* does not help to clearly define it either: “Now therefore restore the man [Abraham] his wife; for he is a prophet, and he shall pray for thee, and thou shalt live …” (Gen. 20:7).

The second occurrence of *nabiʿ* establishes its meaning: “And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet” (Exod. 7:1). The background of this statement is Exod. 4:10-16 , where Moses argued his inability to speak clearly. Hence, he could not go before Pharaoh as God’s spokesman. God promised to appoint Aaron (Moses’ brother) to be the speaker: “And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God” (Exod. 4:16). Exod. 7:1 expresses the same idea in different words. It is clear that the word “prophet” is equal to one who

speaks for another, or his mouth.

This basic meaning of *nabiʿ* is supported by other passages. In the classical passage Deut. 18:14-22 , God promised to raise up another “prophet” like Moses who would be God’s spokesman (v. 18). They

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mount Gilead” (Gen. 31:23).

At times *radap* signifies pursuing without having a specific location or direction in mind, as in hunting for someone. This meaning is in 1 Sam. 26:20 —David asked Saul why he was exerting so much effort on such an unimportant task (namely, pursuing him), “as when one doth hunt a partridge in the mountains.” The word occurs in Josh. 2:5 , where Rahab tells the soldiers of Jericho: “… Whither the men [Israelite spies] went I wot not: pursue after them quickly; for ye shall overtake them.” This verse embodies the meaning first mentioned, but by Josh. 2:22 the emphasis has shifted to hunting, not intentional pursuit after an enemy whose location is known but a searching for an enemy in order to kill him: “And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.”

In another nuance *radap* can signify “to put to flight” or “to confront and cause to flee.” Moses reminded the Israelites that “the Amorites … came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah” (Deut. 1:44). Bees do not pursue their victims, but they certainly do put them to flight, or cause them to flee. In Josh. 23:10 Israel is reminded: “One man of you shall chase a thousand: for the Lord your God he it is that fighteth for you, as he hath promised you” (cf. Lev. 26:8).

Used in another sense, *radap* signifies the successful accomplishment of a pursuit; the pursuer overtakes the pursued but does not utterly destroy him (in the case of an army) and, therefore, continues the pursuit until the enemy is utterly destroyed. So Israel is warned of the penalty of disobedience to God: “The Lord shall smite thee with a consumption, and with a fever … ; and they shall pursue thee until thou perish” (Deut. 28:22 ; cf. v. 45). This is the emphasis when God admonishes Israel: “That which is altogether just shalt thou follow, that thou mayest live, and inherit the land …” (Deut. 16:20); Israel is “to pursue” justice and only justice, as a goal always achieved but never perfected. They are to always have justice in their midst, and always “to pursue” it. This same sense appears in other figurative uses of the word:

“Surely goodness and mercy shall follow me all the days of my life …” (Ps. 23:6 ; cf. Isa. 1:23 ; 5:11 ; Hos.6:3).

In a related meaning *radap* can signify “follow after.” This is not with any intention to do harm to the one pursued but merely “to overtake” him. So Gehazi “pursued” (followed after) Naaman, overtook him, and asked him for a talent of silver and two changes of clothes (2 Kings 5:21-22). The word also means “to follow after” in the sense of “practicing,” or following a leader: “They also that render evil for good are mine adversaries; because I follow the thing that good is” (Ps. 38:20 ; cf. 119:150 ; Prov. 21:21).

The third meaning of *radap* , “to persecute,” represents the constant infliction of pain or trouble upon one’s enemies. This meaning is seen in Deut. 30:7 : “And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee” (cf. Job 19:22 , 28).

A special use of *radap* appears in Eccl. 3:15 : “… God requireth [holds men accountable for] that which is past.” Men should serve God (literally, “fear him”) because God controls all things. Men should be on His side, since He is totally sovereign. The intensive stem sometimes means to pursue relentlessly and passionately as a harlot “pursues” her lovers (Prov. 11:19).

R

RAM

‹ayil (352), “ram.” This word, which has cognates in Ugaritic, Egyptian, and Coptic, occurs in biblical Hebrew about 164 times and in all periods.

‹Ayil represents a male sheep or “ram.” The word first appears in Gen. 15:9 , where God told Abram: “Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.” These animals were often used in sacrificing (cf. Gen. 22:13). They were eaten (Gen. 31:38), and the wool used to make clothing (cf. 2 Kings 3:4). Consequently, as highly valuable animals, such “rams” were selected by

Jacob to be part of a peace present sent to Esau (Gen. 32:14).

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ga‹al (1350), “to redeem, deliver, avenge, act as a kinsman.” This word group is used 90 times, chiefly in the Pentateuch, Psalms, Isaiah, and Ruth. The root appears to be almost exclusively Hebrew, the only cognate being an Amorite proper name.

The first occurrence of *ga‹al* is in Gen. 48:16 : “The angel which redeemed me [Jacob] from all evil …” (KJV), means as in the NIV , “delivered me from all harm.” Its basic use had to do with the deliverance of persons or property that had been sold for debt, as in Lev. 25:25 : “If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.” If he prospers, the man himself may “redeem” it (Lev. 25:26). A poor man may sell himself to a fellow Israelite (Lev. 25:39) or to an alien living in Israel (Lev. 25:47). The responsibility “to redeem” belonged to the nearest relative—brother, uncle, uncle’s son, or a blood relative from his family (Lev. 25:25 , 48-49). The person (kinsman) who “redeemed” the one in financial difficulties was known as a kinsman-redeemer, as the NIV translates the word in Ruth 2:20 . In Deut. 19:6 the redeemer is called the “avenger of blood” whose duty it was to execute the murderer of his relative. The verb occurs in this sense 12 times and is translated “revenger” in KJV (Num. 35:19 , 21 , 24 , 27) or “avenger” (Num. 35:12 ; always so in NASB and NIV).

The Book of Ruth is a beautiful account of the kinsman-redeemer. His responsibility is summed up in Ruth 4:5 : “What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.” Thus the kinsman-redeemer was responsible for preserving the integrity, life, property, and family name of his close relative or for executing justice upon his murderer.

The greater usage of this word group is of God who promised: “… I am the Lord … I will redeem you with a stretched out arm and with great judgments” (Exod. 6:6 ; cf. Ps. 77:15). Israel confessed: “Thou in thy mercy hast led forth the people which thou hast *redeemed* …” (Exod. 15:13). “And they

remembered that God was their rock, and the high God their redeemer" (Ps. 78:35).

The Book of Isaiah evidences the word "Redeemer" used of God 13 times, all in chapters 41-63, and *ga‹al* is used 9 times of God, first in 43:1 : "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." *Ga‹al* is used of deliverance from Egypt (51:10 ; 63:9) and from captivity in Babylon (48:20 ; 52:3 , 9 ; 62:12). Israel's "Redeemer" is "the Holy One of Israel" (41:14), "the creator of Israel, your King" (43:14-15), "the Lord of hosts" (44:6), and "the mighty One of Jacob" (49:26). Those who share His salvation are "the redeemed" (35:9).

The Book of Psalms often places spiritual redemption in parallel with physical redemption. For example: "Draw nigh unto my soul, and redeem it: // deliver me because of mine enemies" (Ps. 69:18). "Bless the Lord, O my soul, and forget not all his benefits: … who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies" (Ps. 103:2 , 4). *padah* (6299), "to redeem, ransom." Originally, the usage of this word overlapped with that of *kapar;* both meant "to ransom." In theological usage, however, each root tended to develop in different directions, so that they can often be considered synonymous only in a very broad sense.

Padah indicates that some intervening or substitutionary action effects a release from an undesirable condition. In more secular contexts, it implies a payment of some sort. But 1 Sam. 14:45 indicates that money is not intrinsic in the word; Saul is determined to execute Jonathan for his involuntary transgression, but "… the people rescued Jonathan, that he died not." Slavery appears as a condition from which one may be "ransomed" (Exod. 21:8 ; Lev. 19:20).

The word is connected with the laws of the firstborn. As a reminder of slaying all the Egyptian firstborn but sparing the Israelites, God retained an eternal claim on the life of all Israelite firstborn males, both of men and of cattle. The latter were often sacrificed, "but all the firstborn of my children I redeem" (Exod. 13:15). God accepted the separation of the tribe of Levi for liturgical service in lieu of all Israelite firstborn (Num. 3:40ff .). However, the Israelite

males still had to be “redeemed” (*padah*) from this service by payment of specified “redemption money” (Num. 3:44-51).

When God is the subject of *padah* , the word emphasizes His complete, sovereign freedom to liberate human beings. Sometimes God is said to “redeem” individuals (Abraham, Isa. 29:22 ; David, 1 Kings 1:29 ;

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and when in the Psalter, e.g., 26:11 ; 21:5 ; 71:23); but usually Israel, the elect people, is the beneficiary. Sometimes the redemption or deliverance is proclaimed absolutely (2 Sam. 7:23 ; Ps. 44:26 ; Hos. 7:13); but the subject is said to be "ransomed" from a specific oppression. At other times, the reference is less explicit—e.g., from "troubles" (Ps. 25:22) and from "wicked" men (Jer. 15:21). Only once is *padah* used to describe liberation from sin or iniquity: "And he shall redeem Israel from all his iniquity" (Ps. 130:8). *kapar* (3722), "to ransom, atone, expiate, propitiate." *Kapar* has an initial secular and non-theological range quite parallel to padah In addition, however, *kapar* became a technical term in Israel's sacrificial rituals. On its most basic level of meaning, *kapar* denotes a material transaction or "ransom."

Sometimes man is the subject of *kapar.* In 2 Sam. 21:3 , David asks the Gibeonites, "… And wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" He receives in answer the advice to hang seven of Saul's sons in compensation. In Exod. 32:30 , Moses ascends the mountain yet a third time in an effort to "make an atonement" for the people's sin (apparently merely by intercession, although this is not explicitly stated). Isa. 27:9 speaks of "purging" Israel's guilt by banishing idolatrous objects. In Num. 25:13 , Phinehas is said to have "made an atonement for the children of Israel" by spearing a couple during orgiastic worship of Baal.

God is often the subject of *kapar* in this general sense, too. In 2 Chron. 30:18 , Hezekiah prays for God to "pardon" those who were not ritually prepared for the Passover. At the conclusion of the Song of Moses, Yahweh is praised because He "will atone for His land and His people" (Deut. 32:43 , NASB). Similar general uses of the word appear in Ps. 65:3 ; 78:38 ; and Dan. 9:24 . Jeremiah once uses *kapar* to pray bitterly that Yahweh not "forgive" the iniquity of those plotting to slay him (Jer. 18:23), and in Ps. 79:9 the word means "to purge" sin.

Most often *kapar* is used in connection with specific rites, and the immediate subject is a priest. All types of ritual sacrifice are explained in terms of *kapar.* We find the priests' smearing of blood on the altar during the "sin offering"

(*chattaʿt*) described as “atonement” (Exod. 29 : 36-37; Lev. 4:20 , 31 ; 10:17 ; Num. 28:22 ; 29:5 ; Neh. 10:33). The use of blood is not quite so prominent in sacrifices, but the relation to “atonement” still holds. It is clearly true of the “guilt offering” (Lev. 5:16 , 18 ; 6:7 ; 7:7 ; 14:21 ; 19:22 ; Num. 5:8). The principle holds even when the poor cannot afford an animal or birds, and they sacrifice only a little flour—i.e., where obviously no blood is involved (Lev. 5:11-13). Making “atonement” (*kapar*) is also part of the purpose of the “burnt offering” (Lev. 1:4 ; Num. 15:25). The only major type of sacrifice not classified an “atonement” in Leviticus is the “cereal offering” (*minchah*) of chapter 2; but Ezek. 45:15 , 17 does include it under that heading. First Chron. 6:49 applies the concept to the priestly ministry in general. The connection of all of the rituals with *kapar* peaks in the complex ceremony of the annual Day of Atonement (*Yom Kippur*), as described in detail in Lev. 16 .

Most English versions prefer to render *kapar* with the more neutral term “atone” or even “ransom.” But various translations often have “expiate” or “propitiate” as well. The terms are partly synonymous. In any sacrifice, the action is directed both toward God (*propitiation*) and toward the offense (*expiation*). “Expiate,” “atone,” and even “forgive” (if related to sacrifice) all have God as their primary subject, while “propitiation” addresses God as object.

All the sacrifices in the world would not satisfy God’s righteousness (e.g., Mic. 6:7 ; Ps. 50:7-15). Hence God alone can provide an atonement or expiation for sin, by which His wrath is assuaged. The righteous God is neither implacable nor capricious, but provides Himself the “ransom” or substitute sacrifice that would satisfy Him. The priest at the altar represents God Himself, bringing the requisite offering before God; sacrifice is not essentially man’s action, but God’s own act of pardoning mercy.

B. Noun.

geʿullah (1353), "(right of) redemption.” This word is used in regard to deliverance of persons or property that had been sold for debt. The law

required that the “right of redemption” of land and of persons be protected (Lev. 25:24 , 48). The redemption price was determined by the number of years remaining until the release of debts in the year of jubilee (Lev. 25:27-28). The word *ge‹ullah* also occurs in Jer. 32:7 : “Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.”

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verb occurs 17 times. Apart from the Book of Job the frequency of *tsadaq* in the various books is small. The first occurrence of the verb is in Gen. 38:26 , where Judah admits that Tamar was just in her demands: “She hath been more righteous than I; because that I gave her not to Shelah my son.”

The basic meaning of *tsadaq* is “to be righteous.” It is a legal term which involves the whole process of justice. God “is righteous” in all of His relations, and in comparison with Him man is not righteous: “Shall mortal man be more just [righteous] than God?” (Job 4:17). In a derived sense, the case presented may be characterized as a just cause in that all facts indicate that the person is to be cleared of all charges. Isaiah called upon the nations to produce witnesses who might testify that their case was right: “Let them bring forth their witnesses that they may be justified: or let them hear, and say, It is truth” (43:9). Job was concerned about his case and defended it before his friends: “… Though I were righteous, yet would I not answer, but I would make supplication to my judge” (9:15). *Tsadaq* may also be used to signify the outcome of the verdict, when a man is pronounced “just” and is judicially cleared of all charges. Job believed that the Lord would ultimately vindicate him against his opponents (Job 13:18).

In its causative pattern, the meaning of the verb brings out more clearly the sense of a judicial pronouncement of innocence: “If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify [*tsadaq*] the righteous [*tsaddiq*], and condemn the wicked” (Deut. 25:1). The Israelites were charged with upholding righteousness in all areas of life. When the court system failed became of corruption, the wicked were falsely “justified” and the poor were robbed of justice because of trumped-up charges. Absalom, thus, gained a large following by promising justice to the landowner (2 Sam. 15:4). God, however, assured Israel that justice would be done in the end: “Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked” (Exod. 23:6-7). The righteous person followed God’s example. The psalmist exhorts his people to change their judicial system: “Defend the poor and

fatherless: do justice to the afflicted and needy” (Ps. 82:3).

Job’s ultimate hope was in God’s declaration of justification. The Old Testament is in agreement with this hope. When injustice prevails, God is the One who “justifies.”

The Septuagint translates the verb by *dikaiao* (“to do justice, justly, to vindicate”). In the English versions a frequent translation is “to justify” (KJV , RSV , NASB , NIV); modern versions also give the additional translations “to be vindicated (RSV , NASB , NIV) and “to acquit” (RSV , NIV).

B. Nouns.

tsedeq (6664); *tsedaqah* (6666), “righteousness.” These nouns come from a Semitic root which occurs in Hebrew, Phoenician and Aramaic with a juristic sense. In Phoenician and Old Aramaic it carries the sense of “loyalty” demonstrated by a king or priest as a servant of his own god. In these languages a form of the root is combined with other words or names, particularly with the name of a deity in royal names. In the Old Testament we meet the name Melchizedek (“king of righteousness”). A more limited meaning of the root is found in Arabic (a South Semitic language): “truthfulness” (of propositions). In rabbinic Hebrew the noun *tsedaqah* signifies “alms” or “demonstrations of mercy.”

The word *tsedaqah* , which occurs 157 times, is found throughout the Old Testament (except for Exodus, Leviticus, 2 Kings, Ecclesiastes, Lamentations, Habbakuk, and Zephaniah). *Tsedeq* , which occurs 119 times, is found mainly in poetic literature. The first usage of *sedeq* is: “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor” (Lev. 19:15); and of *tsedaqah* is: "[Abram] believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6).

Translators have found it difficult to translate these two words. The older translations base their understanding on the Septuagint with the translation *dikaiosune* (“righteousness”) and on the Vulgate *iustitia* (“justice”). In these

translations the legal relationship of humans is transferred to God in an absolute sense as the Lawgiver and with the perfections of justice and "righteousness."

Exegetes have spilled much ink in an attempt to understand contextually the words *tsedeq* and *tsedaqah.* The conclusions of the researchers indicate a twofold significance. On the one hand, the relationships among people and of a man to his God can be described as *tsedeq* , supposing the parties are

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verb is in synonymous parallelism with *mahar* ("to hasten"): "Their [the wicked's] feet run to evil, and they make haste to shed innocent blood.…" The sense "hasten" or "move quickly" also appears in Gen. 41:14 , where we are told that "Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon.…" It appears again in the sense "quickly" in Ps. 68:31 : "… Let Ethiopia hasten to stretch out her hands to God" (RSV).

Usually this word means "to run." This significance is quite clear in Josh. 8:19 , where it is reported that the Israelites in ambush (against Ai) "arose quickly out of their place, and they ran as soon as he [Joshua] had stretched out his hand: and they entered into the city, and took it.…" This is a military picture. It describes the height of battle when a troop rushes/runs headlong into the enemy or their camp. Samuel told Israel that God would give them a king after their own hearts (one that met their standards) but that he would make their sons "run" before his chariots, or "run" headlong into battle (1 Sam. 8:11). It was not having a king that was evil, for God had provided for a king in the Mosaic law (cf. Deut. 17:14ff .). The people sinned because they wanted a king who would be like the kings over other peoples. He would be primarily a military leader. Therefore, God responded that He would give them the kind of king they wanted but that their battles would be won at the cost of their sons' lives. David, the man after God's own heart (the man of God's choosing), was an imperfect king, but when he repented and obeyed God, battles were won without the loss of Israelite lives. This military sense of charging into battle appears metaphorically, describing the lifestyle of the wicked—they "rush" headlong at God (Job 15:26). This emphasis also explains the rather difficult passage 2 Sam. 22:30 : "For by thee I have run through a troop … ," which means to charge at the enemy (cf. NASB , "margin").

Ruts is also med of "running away from" something or someone. In the battle against Midian when Gideon and his band routed the unsuspecting enemy, "all the host [Midianites] ran, and cried, and fled" (Judg. 7:21). But as with the previous emphasis, so this nuance of "to run away from" may be used in non-military contexts. In 1 Sam. 20:36 the verb signifies running away from

someone in search of something, in the sense of not fleeing but pursuing. Jonathan told his aide: “Run, find out now the arrows which I shoot.”

Ruts can signify “running” into somewhere not only in a hostile sense but in order to be united with or hidden by it. For example, the sage confesses that “the name of the Lord is a strong tower: the righteous runneth into it, and is safe” (Prov. 18:10). The goal of “running” may be unspecified while the direction or path is emphasized. So used, *ruts* means to pursue a particular course of action: “I will run the way of thy commandments …” (Ps. 119:32).

The word is used in several technical senses. Kings and pretenders to the throne demonstrate their exalted position by having runners precede their chariots (2 Sam. 15:1). Perhaps this was in direct response to Samuel’s description in 1 Sam. 8:11 . Runners also served as official messengers; so Ahimaaz son of Zadok said: “Let me now run, and bear the king [David] tidings, how that the Lord hath avenged him of his enemies [Absalom]” (2 Sam. 18:19).

There are a few additional special nuances of *ruts.* In Song of Sol. 1:4 the word has something to do with love-making, so the translation “let us run together” (NASB) is probably misleading. Perhaps one might translate: “Draw me after you and let us hasten [to make love]; the king has brought me into his bed chambers.” In Hag. 1:9 the word means “to busy oneself”: “Because of mine house that is waste, and ye run every man unto his own house.” Finally, Hab. 2:2 uses this verb to mean “to read quickly,” or fluently: “Write the vision, and make it plain upon tables, that he may run that readeth it.”

B. Noun.

meruts means “running; course.” This noun, which occurs only 4 times in biblical Hebrew, represents both the mode of running (2 Sam. 18:27) and the course one runs (Jer. 23:10).

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sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him" (Exod. 29:21). There are also overtones of ethicalmoral (spiritual) holiness here since the atoning blood was applied to the people involved. The state appears to be emphasized when the word is used in Exod. 29:37 : "Seven days thou shalt make an atonement for the altar, and sanctify it, and it shall be an altar most holy: whatsoever toucheth the altar shall be holy." Thus, whatever touches the altar enters into a new state. Now it belongs to God to be used solely by Him in the way He sees fit. In some cases this means destruction (2 Sam. 6:6ff .), while in others it means such things are to be used only by those who are ritualistically pure (Num. 4:15 ; 1 Sam. 21:6). It might mean that such things are to be used in the sanctuary itself (Num. 16:37ff .) In some passages *qadash* seems to mean the opposite of "holy," defiled so as not to be usable to Israel (God's consecrated people): "Thou shalt not sow thy vineyard with [two kinds ofseeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deut. 22:9 ; cf. Ezek. 44:19 ; 46:20 , etc.).

In the passive stem the verb means "to prove oneself holy." So Moses wrote: "This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them" (Num. 20:13). This proving refers not to an act of judgment against sin (an ethical-moral holiness) but a miraculom act of deliverance. Some scholars see an emphasis here on divine power, arguing that at this stage of their history Israel's concept of holiness was similar to that of the pagans, namely, that "holy" signified the presence of extraordinary power. A similar use of the word occurs in the prophet's promise of the future restoration of Israel: "When I … am sanctified in them in the sight of many nations …" (Ezek. 39:27).

Another emphasis of this stem appears in Lev. 10:3 (its first biblical appearance), "to be treated as holy": "… I will be sanctified in them that come nigh me [approach me in formal worship], and before all the people I will be glorified." Again, the emphasis appears to be on divine power; God will have people obey Him and view Him as a powerful (holy) God. There is an ethical-moral overtone here, too, for God desires His people to obey Him, to hate sin

and love righteousness (cf. Isa. 5:16). It is love not fear that lies at the root of Israel's relationship to their God (Deut. 6:3 , 5ff .).

Finally, this stem may be used as a true passive of the primary stem in the sense of "to be consecrated or set aside for God's use": "And there [the tent of meeting] I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (Exod. 29:43).

Qadash has several emphases in the intensive stem. First, it can mean "to declare something holy" or to declare it to be med exclusively for celebrating God's glory. In Gen. 2:3 (the first biblical occurrence of the word) "God blessed the seventh day, and sanctified it: became that in it he had rested from all his work which God created and made." A related meaning of the word appears in the Ten Commandments: "Remember the sabbath day, to keep it holy" (Exod. 20:8). Israel is to remember the Sabbath by keeping it holy, by celebrating God's person or worshiping Him in the way He specifies. In a still different nuance, "to sanctify" a holy day means to proclaim it, to bind oneself and one's fellows to keep it holy when it comes. This sense can be applied to pagan holy days: "Proclaim a solemn assembly for Baal. And they proclaimed it" (2 Kings 10:20). In Joel 1:14 the verb is applied to Israel's holy days: "Sanctify ye a fast, call a solemn assembly…." Thus, the word comes to mean "to declare" and "to make proper preparations for." In this sense it is sometimes applied to warfare: "Prepare ye war against her; arise, and let us go up at noon" (Jer. 6:4 ; cf. Mic. 3:5). Even pagans declare holy war: "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni …" (Jer. 51:27).

This stem may also be used of putting something or someone into a state reserved exclusively for God's use: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Exod. 13:2). The first-born of every beast is to be offered up to God by being given to the temple or killed (Exod. 13:12-13). The first son may be redeemed (bought back from the Lord; Num. 18:15-16) or given to the temple (1 Sam. 1:24).

Qadash may also be used in the sense of making something or someone cultically pure and meeting all God's requirements for purity in persons or things used in the formal worship of Him. This act appears in Exod. 19:10 , where God told Moses to "go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." Thus consecrated, the people could come into God's presence. In a related

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sense, the verb means “to set someone aside for divine service.” Although the primary emphasis here is ritualistic, there are ethicalmoral overtones. Thus, God directed Moses to have the artisans make special clothing for Aaron: “… And they shall make holy garments for Aaron thy brother, … that he may minister unto me in the priest’s office” (Exod. 28:4). When the consecration occurred, Aaron and his sons were sprinkled with the blood of the atonement. Such an offering necessitated their confessing their sin and submitting to a substitutionary (albeit typological) sacrifice. Used in this sense the word describes the necessary step preceding ordination to the priestly office.

Qadash is also applied to the consecration of things by placing them into a state of ritualistic or cultic purity and dedicating them solely to God’s use (cultic use; cf. Exod. 29:36 ; Lev. 16:19). In some cases consecrating something to God requires no act upon the object, but leaving it entirely alone. Moses acknowledges to God that “the people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it” (Exod. 19:23). In Isa. 29:23-24 the verb means “to recognize God as holy,” as the only real source of truth, and to live according to His laws: “But when he [the home of Jacob] seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” In Ezek. 36:23 *qadash* means “to prove oneself to be holy, or to demonstrate and vindicate one’s holiness.”

In the causative stem the word means “to give for God’s use”: “And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow …” (Exod. 28:38). The act whereby someone gives things to God is also described by the word *qadash.* The priests performed the actual consecration ceremony while an individual decided that something he owned was to be given to God: “… King David did dedicate [these vessels] unto the Lord …” (2 Sam. 8:11). In Lev. 27:14ff . several objects are listed which may be given to God as a gift and which may be redeemed by substitutionary payments. In Num. 8:17 God identified

“sanctifying” the first-born and killing them. Thus, they were removed from profane use and taken over completely by God: “… On the day that I smote every first-born in the land of Egypt I sanctified them for myself.”

God’s consecrating something or someone may also mean that He accepts that person or thing as in His service: “… I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually” (1 Kings 9:3). In a more emphatic nuance the word is a correlative of election, signifying God’s appointing someone to His service: “… Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (Jer. 1:5 ; cf. 12:3). This verb also means “to prepare to approach God”: “… For the Lord hath prepared a sacrifice, he hath bid his guests” (Zeph. 1:7). Here, since the word is synonymously parallel to the concept “prepare,” or “make ready,” it, too, refers to making ready. In Num. 20:12 the stem presents the word in the meaning “trust as holy”; Moses did not follow God’s orders recognizing His demand for perfect obedience (cf. Isa. 8:13).

B. Nouns.

qodesh (6944), “holy thing.” This noun which occurs about 470 times in biblical Hebrew, also appears in Ugaritic. Appearing in all periods of biblical Hebrew, it reflects several of the verbal meanings just presented. First, *qodesh* is used of things or people belonging to God. All Israel is holy (Exod. 30:31), separated to God’s service, and therefore should keep itself separated to that service by observing the distinction between things holy (allowed by God) and things unclean (Lev. 10:10).

The word also describes things set aside for exclusive use by God’s people (Isa. 35:8). It is used of a more narrow sense of “sacred,” or something set aside for me in the temple (cultic use). So the word describes the priestly (sacred) garments (Exod. 28:2). It can be used of sacred things given to the Lord (to be used in the sanctuary and/or by the priests and Levites; Exod. 28:38) and sacred things to be used only by the priests and/or Levites (Exod. 29:32-33). In some cases such dedicated (sacred) gifts may be given to others—at the Lord’s direction (Deut. 26:13). In a similar sense *qodesh*

describes sacred things appointed for sacrifice and ritualistic-cultic worship (Exod. 30:25 ; Lev. 27:10). Israel is to set aside certain sacred days (Sabbaths) exclusively for divine service—for rest from labor (Exod. 20:10), rest in the Lord (Deut. 5:14), and holy convocation (Exod. 12:16).

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the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them." Here Moses uses the word in a cultic sense, meaning a kind of "consecration." A comparison of various twentieth-century translations will show that *nazar* in Lev. 22:2 is sometimes rendered "to separate," and sometimes "to dedicate." The NIV translates this verse: "Tell Aaron and his sons to treat with respect the sacred offerings the Israelites *consecrated* to me, so that they will not profane my holy name. I am the Lord."

In the days of the prophet Zechariah, Jews asked the Lord whether certain fasts which they had voluntarily adopted were to be continued and observed. "When they had sent unto the home of God Sherezer and Regemmelech, and their men, to pray before the Lord, And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself [NASB , "abstain"], as I have done these so many years?" (Zech. 7:2-3). The Lord's response stated that it was no longer necessary and therefore needed not to be continued.

In prophetic literature, the verb *nazar* indicates Israel's deliberate separation from Jehovah to dedication of foreign gods or idols. In Hos. 9:10 , the various versions differ in their rendering of *nazar:* "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated [NASB , "devoted"; NEB , RSV , "consecrated"] themselves unto that shame; and their abominations were according as they loved." The prophet Ezekiel employed *nazar:* "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself" (Ezek. 14:7).

B. Noun.

nazir (5139), "one who is separated; Nazarite." There are 16 occurrences of

the word in the Old Testament. The earliest use of *nazir* is found in Gen. 49:26 : “The blessings of thy father … shall be on the head of Joseph … that was *separate* from his brethren” (cf. Deut. 33:16). Some modern-speech translators have translated *nazir* in these two verses as “prince” (NIV , NEB , NAB). The KJV and RSV render the phrase “separate from his brethren.” This interpretation might be justified by assuming that Joseph was separated from his brethren to become the savior of his father, his brethren, and their families.

Most frequently in Old Testament usage, *nazir* is an appellation for one who vowed to refrain from certain things for a period of time: “And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation” (Num. 6:13).

According to Num. 6 , a lay person of either sex could take a special vow of consecration to God’s service for a certain period of time. A “Nazarite” usually made a vow voluntarily; however, in the case of Samson (Judg. 13:5 , 7) his parents dedicated him for life. Whether or not this idea of separation to God was distinctive alone to Israel has been debated. Num. 6:1 - 23 laid down regulatory laws pertaining to Nazaritism. There were two kinds of “Nazarites”: the temporary and the perpetual. The first class was much more common than the latter kind. From the Bible we have knowledge only of Samson, Samuel, and John the Baptist as persons who were lifelong “Nazarites.”

According to the Mishna, the normal time for keeping a Nazarite vow was thirty days; but sometimes a double vow was taken, lasting sixty days. In fact, a vow was sometimes undertaken for a hundred days.

During the time of his vow, a “Nazarite” was required to abstain from wine and every kind of intoxicating drink. He was also forbidden to cut the hair of his head or to approach a dead body, even that of his nearest relative. If a “Nazarite” accidently defiled himself, he had to undergo certain rites of purification and then had to begin the full period of consecration over again. The “Nazarite” was “holy unto the Lord,” and he wore upon his head a diadem of his consecration.

There is but one reference in the prophetic literature to “Nazarites”: The

prophet Amos complained that the Lord had given the Israelites, Nazarites and prophets as spiritual leaders, but that the people “gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not” (Amos 2:11-12).

The New Testament occasionally refers to what appear to have been Nazarite vows. For example, Acts 18:18 says that Paul sailed with Priscilla and Aquila, “having shorn his head … for he had a vow” (cf.

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Chron. 4:21) indicate a use with which we are familiar. To this, it must be added that *›abodah* may also be “hard labor,” such as that of a slave (Lev. 25:39) or of Israel while in Egypt: “Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished” (Exod. 5:11).

The more limited meaning of the word is “service.” Israel was in the “service” of the Lord: “But that it may be a witness between us, and you, and our generations after us, that we might do the *service* of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the Lord” (Josh. 22:27). Whenever God’s people were not fully dependent on Him, they had to choose to serve the Lord God or human kings with their requirements of forced “labor” and tribute: “Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries” (2 Chron. 12:8).

Further specialization of the usage is in association with the tabernacle and the temple. The priests were chosen for the “service” of the Lord: “And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle” (Num. 3:7). The Levites also had many important functions in and around the temple; they sang, played musical instruments, and were secretaries, scribes, and doorkeepers (2 Chron. 34:13 ; cf. 8:14). Thus anything, people and objects (1 Chron. 28:13), associated with the temple was considered to be in the “service” of the Lord. Our understanding of “worship,” with all its components, comes close to the Hebrew meaning of *›abodah* as “service”; cf. “So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of King Josiah” (2 Chron. 35:16).

The Septuagint translations are: *leitourgia* (“service”); *doulia* (“slavery”); *ergon* (“work; deed; occupation”); and *ergasia* (“pursuit; practice; working; profit; gain”). The KJV gives these senses: “service; bondage; work.”

›ebed (5650), “servant.” This noun appears over 750 times in the Old Testament. *›Ebed* first appears in Gen. 9:25 : “… A servant of servants shall he [Canaan] be unto his brethren,” meaning “the lowest of slaves” (NIV). A “servant” may be bought with money (Exod. 12:44) or hired (1 Kings 5:6). The often repeated statement of God’s redemption of Israel is: “I brought you out of the house of slaves” (Exod. 13:3 , Heb. 2:15 ; KJV , RSV , “bondage”; NASB , NIV , “slavery”). *›Ebed* was used as a mark of humility and courtesy, as in Gen. 18:3 : “… Pass not away, I pray thee, from thy servant” (cf. Gen. 42:10). Moses addressed God: “O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant …” (Exod. 4:10). It is the mark of those called by God, as in Exod. 14:31 : “… [They] believed the Lord, and his servant Moses.” God claimed: “For unto me the children of Israel are servants …” (Lev. 25:55 ; cf. Isa. 49:3). “And the Lord spake by his servants the prophets …” (2 Kings 21:10). The psalmist said: “I am thy servant” (116 indicating the appropriateness of the title to all believers.)

Of prime significance is the use of “my servant” for the Messiah in Isaiah (42:1-7 ; 49:1 - 7 ; 50:4-10 ; 52:13-53:12). Israel was a blind and deaf “servant” (Isa. 42:18-22). So the Lord called “my righteous servant” (Isa. 53:11 ; cf. 42:6) "[to bear] the sin of many” (Isa. 53:12), “that thou mayest be my salvation unto the end of the earth” (Isa. 49:6).

The “servant” was not a free man. He was subject to the will and command of his master. But one might willingly and lovingly submit to his master (Exod. 21:5), remaining in his service when he was not obliged to do so. Hence it is a very fitting description of the relationship of man to God.

The Septuagint translates *›abad* and its nouns by 7 different Greek roots that give more specific meanings to the term. Through these the basic uses of *›abad* come into the New Testament. Notable is Jesus’ fulfillment of the Servant of the Lord in Isaiah: “That signs and wonders may be done by the name of thy holy child Jesus (Acts 4:30 ; RSV , NASB , NIV , “servant Jesus”); and another important use is Paul’s personal use of “a servant of Jesus Christ” (Rom. 1:1 ; KJV , RSV , NIV ; but more precisely, “bond servant” in NASB).

C. Participle.

sharat (8334), “servant; minister.” This word is most regularly translated “minister”; Josh. 1:1 is one example: “Now after the death of Moses the servant [*›ebed*] of the Lord it came to pass, that the Lord

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offering," but this cannot be ascertained.

‹*Asham* implies the condition of "guilt" incurred through some wrongdoing, as in Gen. 26:10 : "And Abimelech said, … one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us." The word may also refer to the offense itself which entails the guilt: "For Israel hath not been forsaken … though their land was filled with sin against the Holy One of Israel" (Jer. 51:5). A similar meaning of the word appears in Ps. 68:21 : "But God shall wound the head of his enemies and the hairy scalp of such a one as goeth on still in his trespasses [RSV , "guilty ways"; NASH, "guilty deeds"]."

Most occurrences of ‹*asham* refer to the compensation given to satisfy someone who has been injured, or to the "trespass offering" or "guilt offering" presented on the altar by the repentant offender after paying a compensation of six-fifths of the damage inflicted (Num. 5:7 - 8). The "trespass offering" was the blood sacrifice of a ram: "And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him" (Lev. 5:18 ; cf. Lev. 7:5 , 7 ; 14:12-13). The most significant theological statement containing ‹*asham* is in Isa. 53:10 , which says that the servant of Yahweh was appointed as an ‹*asham* for sinful mankind. This suggests that His death furnished a 120-percent compensation for the broken law of God.

›*amal* (5999), "evil; trouble; misfortune; mischief; grievance; wickedness; labor." This noun is related to the Hebrew verb ›*amal* ("to labor, toil"). The Arabic cognate ›*amila* means "to get tired from hard work." The Aramaic ›*amal* means "make" or "do," with no necessary connotation of burdensome labor. The Phoenician Canaanite usage of this term was closer to the Arabic; the Book of Ecclesiastes (which shows considerable Phoenician influence) clearly represents this use: "Yea, I hated all my *labor* which I had taken under the sun …" (Eccl. 2:18). "And also that every man should eat and drink, and enjoy the good of all his *labor* …" (Eccl. 3:13). A related example appears in

Ps. 107:12 : “Therefore he brought down their heart with *labor;* they fell down and there was none to help.”

In general, *›amal* refers either to the trouble and suffering which sin causes the sinner or to the trouble that he inflicts upon others. Jer. 20:18 depicts self-inflicted sorrow: “Wherefore came I forth out of the womb to see labor [*›amal*] and sorrow [*yagon*], that my days should be consumed with shame?” Another instance is found in Deut. 26:7 : “And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction [*‹oni*], and our labor [*›amal*], and our oppression [*lachats*].”

Job 4:8 illustrates the sense of trouble as mischief inflicted on others: “… They that plow iniquity [*‹awen*], and sow wickedness [*›amal*] reap the same.” The word appears in Ps. 140:9 : “As for the head of those that compass me about, let the mischief of their own lips cover them.” Hab. 1:3 also refers to the trouble inficted on others: “Why dost thou show me iniquity [*‹awen*], and cause me to behold grievance [*›amal*]? For spoiling and violence are before me; and there are that raise up strife and contention.”

‹awon (5771), “iniquity.” This word is derived from the root *›awah* , which means “to be bent, bowed down, twisted, perverted” or “to twist, pervert.” The Arabic cognate *›awa* means “to twist, bend down”; some scholars regard the Arabic term *ghara* (“to err from the way”) as the true cognate, but there is less justification for this interpretation.

›Awon portrays sin as a perversion of life (a twisting out of the right way), a perversion of truth (a twisting into error), or a perversion of intent (a bending of rectitude into willful disobedience). The word “iniquity” is the best single-word equivalent, although the Latin root *iniquitas* really means “injustice; unfairness; hostile; adverse.”

›Awon occurs frequently throughout the Old Testament in parallelism with other words related to sin, such as *chatta‹t* (“sin”) and *pesha‹* (“transgression”). Some examples are 1 Sam. 20:1 : “And David … said before Jonathan, what

have I done? what is mine iniquity [*›awon*]? and what is my sin [*chatta‹t*] before thy father, that he seeketh my life?" (cf. Isa. 43:24 ; Jer. 5:25). Also note Job 14:17 : "My transgression [*pesha›*] is sealed up in a bag, and thou sewest up mine iniquity [*›awon*]" (cf. Ps. 107:17 ; Isa. 50:1).

The penitent wrongdoer recognized his "iniquity" in Isa. 59:12 : "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them" (cf. 1 Sam. 3:13). "Iniquity" is something to be confessed: "And Aaron shall lay both his

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king said unto me, why is thy countenance sad …" (Neh. 2:2).

The word may also refer to something of poor or inferior quality, such as "bad" land (Num. 13:19), "naughty" figs (Jer. 24:2), "illfavored" cattle (Gen. 41:3 , 19), or a "bad" sacrificial animal (Lev. 27:10 , 12 , 14).

In Isa. 45:7 Yahweh describes His actions by saying, "… I make peace, and create evil [*ra*] …"; moral "evil" is not intended in this context, but rather the antithesis of *shalom* ("peace; welfare; well-being"). The whole verse affirms that as absolute Sovereign, the Lord creates a universe governed by a moral order. Calamity and misfortune will surely ensue from the wickedness of ungodly men.

C. Verbs.

›abar (5674), "to transgress, cross over, pass over." This word occurs as a verb only when it refers to sin. *›Abar* often carries the sense of "transgressing" a covenant or commandment—i.e., the offender "passes beyond" the limits set by God's law and falls into transgression and guilt. This meaning appears in Num. 14:41 : "And Moses said, wherefore now do ye transgress the commandment of the Lord? but it shall not prosper." Another example is in Judg. 2:20 : "And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice" (cf. 1 Sam. 15:24 ; Hos. 8:1).

Most frequently, *›abar* illustrates the motion of "crossing over" or "passing over." (The Latin *transgredior* , from which we get our English word *transgress* , has the similar meaning of "go beyond" or "cross over.") This word refers to crossing a stream or boundage ("pass through," Num. 21:22), invading a country ("passed over," Judg. 11:32), crossing a boundary against a hostile army ("go over," 1 Sam. 14:4), marching over ("go over," Isa. 51:23), overflowing the banks of a river or

other natural barriers ("pass through," Isa. 23:10), passing a razor over one's head ("come upon," Num. 6:5), and the passing of time ("went over," 1 Chron. 29:30).
chata‹ (2398), "to miss, sin, be guilty, forfeit, purify." This verb occurs 238 times and in all parts of the Old Testament. It is found also in Assyrian, Aramaic, Ethiopic, Sabean, and Arabic.

The basic meaning of this verb is illustrated in Judg. 20:16 : There were 700 left-handed Benjamite soldiers who "could sling stones at a hair breadth, and not *miss* ." The meaning is extended in Prov. 19:2 : "He who makes haste with his feet *misses* the way" (RSV , NIV , KJV NASB , "sinneth"). The intensive form is used in Gen. 31:39 : "That which was torn of beasts I brought not unto thee; I bare the *loss* of it…."

From this basic meaning comes the word's chief usage to indicate moral failure toward both God and men, and certain results of such wrongs. The first occurrence of the verb is in Gen. 20:6 , God's word to Abimelech after he had taken Sarah: "Yes, I know that in the integrity of your heart you have done this, and also I have kept you from sinning against Me" (NASB ; cf. Gen. 39:9).

Sin against God is defined in Josh. 7:11 : "Israel hath sinned, and they have also transgressed my covenant which I commanded them…." Also note Lev. 4:27 : "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty." The verb may also refer to the result of wrongdoing, as in Gen. 43:9 : "… Then let me bear the blame for ever." Deut. 24:1-4 , after forbidding adulterous marriage practices, concludes: "… For that is abomination before the Lord: and thou shalt not cause the land to sin …" (KJV); the RSV renders this passage: "You shall not bring guilt upon the land." Similarly, those who pervert justice are described as "those who by a word make a man out to be guilty" (Isa. 29:21 , NIV). This leads to the meaning in Lev. 9:15 : "And he … took the goat … and slew it, and offered it for sin…." The effect of the offerings for sin is described in Ps. 51:7 : "Purge me with hyssop, and I shall be clean …" (cf. Num. 19:1-13). Another effect is

seen in the word of the prophet to evil Babylon: “You have forfeited your life” (Hab. 2:10 RSV , NIV ; KJV , NASB , “sinned against”).

The word is used concerning acts committed against men, as in Gen. 42:22 : “Spake I not unto you, saying, Do not sin against the child …?” and 1 Sam. 19:4 : “Do not let the king sin against his servant David, since he has not sinned against you …” (NASB ; NlV, “wrong, wronged”).

The Septuagint translates the group of words with the verb *hamartano* and derived nouns 540 times. They occur 265 times in the New Testament. The fact that all “have sinned” continues to be emphasized in

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126:5). The universal law of the harvest, sowing and reaping, applies to all areas of life and experience.

A good example of the need for free translation of the inherent meaning rather than a strictly literal rendering involves *zara›* , in both its verb and noun forms. This is found in Num. 5 , which describes the law of trial by ordeal in the case of a wife accused of infidelity. If she was found innocent, it was declared: "… She shall be free, and shall conceive [*zara*] seed [*zera›*]" (Num. 5:28). This phrase is literally: "She shall be acquitted and shall be seeded seed," or "She shall be made pregnant with seed."

An Old Testament name, Jezreel, has been connected with this root. Jezreel ("God sows") refers both to a city and valley near Mt. Gilboa (Josh. 17:16 ; 2 Sam. 2:9) and to the symbolically named son of Hosea (Hos. 1:4).

B. Noun.

zera› (2233), "seed; sowing; seedtime; harvest; offspring; descendant(s); posterity." This word occurs about 228 times in biblical Hebrew and in all periods. It has cognates in Aramaic, Phoenician, Arabic, Ethiopic, and Akkadian.

Zera› refers to the process of scattering seed, or "sowing." This is the emphasis in Gen. 47:24 : "And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food.…" Num. 20:5 should be rendered: "It [the wilderness] is not a place of sowing [NASB , "grain"] or figs or vines or pomegranates, nor is there water to drink." Ezek. 17:5 should be rendered: "He also took some of the seed of the land and planted it in a field [suitable for] sowing" (NASB , "in a fertile field"). A closely related emphasis occurs in passages such as Gen. 8:22 , where the word represents "sowing" as a regularly recurring activity: "While the earth remaineth, seedtime and harvest, and cold and heat … shall not cease."

Zera› frequently means “seed.” There are several nuances under this emphasis, the first being what is sown to raise crops for food. The Egyptians told Joseph: “Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate” (Gen. 47:19). The word represents the product of a plant: “Let the earth bring forth grass, the herb yielding seed [food], and the fruit tree yielding fruit after his kind, whose seed is in itself …” (Gen. 1:11 -the first biblical appearance). In this and other contexts *zera›* specifically refers to “grain seed,” or “edible seed” (cf. Lev. 27:30). This may be the meaning of the word in 1 Sam. 8:15 : “And he will take the tenth of your seed, and of your vineyards.…” However, it is possible that here the word refers to arable land, as does its Akkadian cognate. In other contexts the word represents an entire “crop or harvest”: “For the seed [harvest] shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew …” (Zech. 8:12). In Isa. 23:3 *zera›* and the usual Hebrew word for “harvest” (*gatsir*) are in synonymous parallelism.

Zera› sometimes means “semen,” or a man’s “seed”: “And if any man’s seed of copulation go out from him [if he has a seminal emission] …” (Lev. 15:16). A beast’s “semen” can also be indicated by this word (Jer. 31:27). *Zera›* often means “offspring.” Only rarely is this nuance applied to animals: “And I will put enmity between thee [the devil] and the woman [Eve], and between thy seed and her seed …” (Gen. 3:15). This verse uses the word in several senses. The first appearance means both the descendants of the snake and those of the spiritual being who used the snake (evil men). The second appearance of the word refers to all the descendants of the woman and ultimately to a particular descendant (Christ). In Gen. 4:25 *zera›* appears not as a collective noun but refers to a particular and immediate “offspring”; upon the birth of Seth, Eve said: “God … hath appointed me another seed [offspring].…” Gen. 46:6 uses the word (in the singular) of one’s entire family including children and grandchildren (cf. Gen. 17:12). One’s larger family, including all immediate relatives, is included in the word in passages such as 1 Kings 11:14 . The word is used of an entire nation of people in Esth. 10:3 .

Zera› is used of groups and individuals marked by a common moral quality. This usage was already seen in Gen. 3:15 . Isa. 65:23 mentions the “seed” of the blessed of God. The Messiah or Suffering Servant will see His “offspring,” or those who believe in and follow Him (Isa. 53:10). We also read about the followers of the righteous (Prov. 11:21), the faithful “seed” (Jer. 2:21), and godly “offspring.” In each case this word represents those who are united by being typified by the modifier of *zera›* Several other passages

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mishpat , “judgment”; *berit* , “covenant”; *torah* , “law”; and *›edut* , “testimony.” It is not easy to distinguish between these synonyms, as they are often found in conjunction with each other: “Ye shall diligently keep the commandments [*mitswah*] of the Lord your God, and his testimonies [*›edah*], and his statutes [*choq*], which he hath commanded thee” (Deut. 6:17).
chuqqah (2708), “statute; regulation; prescription; term.” This noun occurs about 104 times. *Chuqqah* is found for the first time in God’s words of commendation about Abraham to Isaac: “Because that Abraham obeyed my voice, and kept my charge, my commandments [*mitswah*], my statutes [*chuqqah*], and my laws [*torah*]” (Gen. 26:5), together with its synonyms *mishmeret, mitswah* , and *torah.* The primary use of *chuqqah* is in the Pentateuch, especially in Leviticus and Numbers. It is extemely rare in the poetical books and in the prophetic writings (except for Jeremiah and Ezekiel).

The meaning of “fixed” is similar to the usage of *choq* , in the sense of the laws of nature: “Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth” (Jer. 33:25 ; cf. Job 38:33). Even as the Israelites had a period of rainfall from October to April, there was a fixed period of harvest (from April to June): “Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest” (Jer. 5:24). ln addition to regularity of nature, the word *chuqqah* signifies regular payment to the priests: “Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations” (Lev. 7:36).

In non-religious usage, the word *chuqqah* refers to the customs of the nations: “After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances” (Lev. 18:3 ; cf. 20:23). The reason for the requirement to abstain from the pagan practices is that they were considered to be degenerate (Lev. 18:30

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The most significant usage of *chuqqah* is God's "law." It is more specific in meaning than *choq.* Whereas *choq* is a general word for "law," *chuqqah* denotes the "law" of a particular festival or ritual. There is the "law" of the Passover (Exod. 12:14), Unleavened Bread (Exod. 12:17), Feast of Tabernacles (Lev. 23:41), the Day of Atonement (Lev. 16:29ff .), the priesthood (Exod. 29:9), and the blood and fat (Lev. 3:17).

The word *chuqqah* has many synonyms. At times it forms a part of a series of three: "Beware that thou forget not the Lord thy God, in not keeping his commandments [*mitswah*], and his judgments [*mishpat*], and his statutes [*chuqqah*], which I command thee this day" (Deut. 8:11), and at other times of a series of four: "Therefore thou shalt love the Lord thy God, and keep his charge [*mishmeret*], and his statutes [*chuqqah*] and his judgments [*mishpat*], and his commandments [*mitswah*], always" (Deut. 11:1 ; cf. Gen. 26:5 with *torah* instead of *mishpat*).

The "statutes" of people are to be understood as the practices contrary to God's expectations: "For the statutes of Omri are kept, and all the works of the home of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people" (Mic. 6:16). The prophet Ezekiel condemned Judah for rejecting God's holy "statutes": "And she hath changed my judgments into wickedness more than the nations, and my statutes [*chuqqah*] more than the countries that are round about her: for they have refused my judgments and my statutes [*chuqqah*
], they have not walked in them" (Ezek. 5:6). He also challenged God's people to repent and return to God's "statutes" that they might live: "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Ezek. 33:15).

The Septuagint gives the following translations of both *choq* and *chuqqah: prostagma* ("order; command; injunction"); *dikaioma* ("regulation;

requirement; commandment”); and *nomimos* (“lawful; conformable to law”). A translation of *choq* is *duatheke* (“last will; testament; covenant”). A translation of *chuqqah* is *nomos* (“law”).

B. Verb.

chaqaq (2710), “to cut in, determine, decree.” This root is found in Semitic languages with the above meaning or with the sense “to be true” (Arabic), “to be just” (Akkadian). This verb occurs less than 20

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A. Verb.

natah (5186), “to stretch forth, spread out, stretch down, turn aside.” This verb also occurs in Arabic, late Aramaic, and postbiblical Hebrew. The Bible attests it in all periods and about 215 times.

Natah connotes “extending something outward and toward” something or someone. So God told Moses: “… I will redeem you with a stretched out arm, and with great judgments” (Exod. 6:6). This is a figure of God’s active, sovereign, and mighty involvement in the affairs of men. So this phrase means “to stretch out” something until it reaches a goal. The verb can also mean “to stretch out toward” but not to touch or reach anything. God told Moses to tell Aaron to take his staff in hand (cf. Exod. 9:23) and “stretch it out.” This act was to be done as a sign. The pointed staff was a visible sign that God’s power was directly related to God’s messengers: “… Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds … ,” over all the water in Egypt (Exod. 7:19). God “stretched out” (offered) 3 things to David (1 Chron. 21:10); this is a related sense with the absence of anything physical being “stretched out.”

This verb may connote “stretch out” but not toward anything. When a shadow “stretches out,” it lengthens. Hezekiah remarked: “It is a light thing for the shadow to go down ten degrees …” (2 Kings 20:10), to grow longer. *Natah* may be used in this sense without an object and referring to a day. The Levite was asked to “comfort thine heart, I pray thee. And they tarried until afternoon [literally, the “stretching” (of the day, or of the shadows)] …” (Judg. 19:8). “To stretch out” one’s limbs full length is to recline: “And they lay themselves down upon clothes laid to pledge by every altar …” (Amos 2:8). This is a figure of temple prostitution. This verb may also mean “to extend” in every direction. It represents what one does in pitching a tent by unrolling the canvas (or skins sewn together) and “stretching it out.” The end product is that the canvas is properly “spread out.” Abram “pitched his tent, having Beth-el on the west, and Hai on the east …” (Gen. 12:8 —the first appearance of the word). This act and its result is used as a figure of God’s creating the heavens:

“… Which alone spreadeth out the heavens …” (Job 9:8).

This verb also implies “stretching down toward” so as to reach something. Earlier in the Bible Rebekah was asked to “let down thy pitcher, … that I may drink” (Gen. 24:14); she was asked to “stretch it down” into the water. This is the nuance when God is said to have “inclined [stretched down] unto me, and heard my cry” (Ps. 40:1). Issachar is described as a donkey which “bowed his shoulder to bear [burdens]” (Gen. 49:15). In somewhat the same sense the heavens are bowed; the heavens are made to come closer to the earth. This is a figure of the presence of thick clouds: “He bowed the heavens also, and came down: and darkness was under his feet” (Ps. 18:9). The somewhat new element here is that the heavens do not touch the speaker but only “stretch downward” toward him.

This verb may mean “to turn aside” in the sense of “to visit”: “… Judah went down from his brethren, and turned in to [visited] a certain Adullamite …” (Gen. 38:1). Another special nuance appears in Num. 22:23 , where it means “to go off the way”: “And the ass saw the angel of the Lord standing in the way … , and the ass turned aside out of the way.…” Applied to human relationships, this may connote seduction: “With her much fair speech she caused him to yield …” (Prov. 7:21).

B. Nouns.

matteh (4294), “rod; staff; tribe.” This noun occurs about 250 times. In Gen. 38:18 the word refers to a shepherd’s “staff”: “And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand.” The word is used to refer to a number of kinds of “rods”: A “rod” which symbolizes spiritual power, such as Moses’ rod (Exod. 4:2), Aaron’s rod (Exod. 7:9), and the sorcerers’ rods (Exod. 7:12), and rods symbolizing authority (Num. 17:7). This noun is often used elliptically instead of “the rod of the tribe of”; the word signifies “tribe” (cf. Exod. 31:2). *Matteh* is also used in the phrase “the staff of bread,” of staves around which loaves are suspended to keep them from mice (Lev. 26:26).

Some other nouns are related to the verb *natah. Muttot* occurs once (Isa. 8:8)

and refers to the “stretching out” of wings. *Mittah* occurs about 29 times and means something which is stretched out. *Mittah* is used of a couch (Song of Sol. 3:7) and of a metal framework (Esth. 1:6). *Mittah* may also refer to a room, a bedchamber (2 Kings 11:2).

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Saul also used the highly superior Philistine armor and “sword” (1 Sam. 17:39), but this is not clear. It is also possible that the angel who confronted Balaam with a drawn “sword” wielded a long two-edged “sword” (Num. 22:23). Certainly this would have made him (humanly speaking) a much more formidable sight. By the time of David, with his expertise and concern for warfare, the large two-edged “sword” was much more prominent if not the primary kind of “sword” used by Israel’s heavy infantry.

This two-edged “sword” can be compared to a tongue: “… Even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword” (Ps. 57:4). This usage tells us not only about the shape of the “sword” but that such a tongue is a violent, merciless, attacking weapon. In Gen. 27:40 “sword” is symbolic of violence: “And by thy sword shalt thou live.…” Prov. 5:4 uses *chereb* (of a long twoedged “sword”) to depict the grievous result of dealing with an adulteress; it is certain death: “But her end is bitter as wormwood, sharp as a two-edged sword.”

The “sword” is frequently depicted as an agent of God. It is not only used to safeguard the garden of Eden, but figures the judgment of God executed upon His enemies: “For my sword shall be bathed in heaven: behold, it shall come down upon Idumea …” (Isa. 34:5 ; cf. Deut. 28:22).

Chereb may be used of various other cutting implements. In Josh. 5:2 it means “knife”: “Make thee sharp knives, and circumcise again the children of Israel the second time.” Ezek. 5:1 uses *chereb* of a barber’s “razor”: “And thou, son of man, take thee a sharp knife, take thee a barber’s razor, and cause it to pass upon thine head and upon thy beard.…” The exact size and shape of this tool cannot be determined, but it is clear that it was used as a razor.

This word can also be used of tools (“chisels”) for hewing stone: “And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it” (Exod. 20:25). The fact that a “sword,” an implement of death, would be used to cut the stone for an altar, the instrument of life, explains why this action would profane the altar.

B. Verb.

Charab means “to smite down, slaughter.” This verb, which appears 3 times in biblical Hebrew, has cognates in Arabic. The word appears in 2 Kings 3:23 : “This is blood: the kings are surely slain.…”

T

TABERNACLE

A. Noun.

mishkan (4908), “dwelling place; tabernacle; shrine.” This word appears 139 times and refers in its first occurrence to the “tabernacle”: “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it” (Exod. 25:9). *Mishkan* is found primarily in Exodus and Numbers, and it always designates the sanctuary. With this meaning it is a synonym for the phrase “tent of meeting.” In total, 100 out of the 139 uses of *mishkan* throughout the Old Testament signify the tabernacle as “dwelling place.” God dwelt amidst His people in the wilderness, and His presence was symbolically manifest in the tent of meeting. The word *mishkan* places the emphasis on the representative presence of God: “And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright” (Lev. 26:11-13). Hence, sin among the Israelites defiled God’s “dwelling-place” (Lev. 15:31 ; cf. Num. 19:13).

Whereas the “tabernacle” was mobile, the temple was built for the particular purpose of religious worship: “… I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle” (2 Sam. 7:6). Solomon built it and the

finished structure was known as “the house,” the temple instead of the dwelling place (*mishkan).* In later literature *mishkan* is a poetic synonym for “temple”: “I will not give sleep … until I find out a place for

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A. Verbs.

lamad (3925), “to teach, learn, cause to learn.” This common Semitic term is found throughout the history of the Hebrew language and in ancient Akkadian and Ugaritic. *Lamad* is found approximately 85 times in the text of the Hebrew Old Testament. In its simple, active form, this verb has the meaning “to learn,” but it is also found in a form giving the causative sense, “to teach.” This word is first used in the Hebrew Old Testament in Deut. 4:1 : “… Hearken, O Israel, unto the statutes and unto the judgments, which I teach you.…”

In Deut. 5:1 *lamad* is used of learning God’s laws: “Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.” A similar meaning occurs in Ps. 119:7 . The word may be used of learning other things: works of the heathen (Ps. 106:35); wisdom (Prov. 30:3); and war (Mic. 4:3).

About half the occurrences of *lamad* are found in the books of Deuteronomy and Psalms, underlining the teaching emphasis found in these books. Judaism’s traditional emphasis on teaching and thus preserving its faith clearly has its basis in the stress on teaching the faith found in the Old Testament, specifically Deut. 6:4-9 . Following the Shema’, the “watchword of Judaism” that declares that Yahweh is One (Deut. 6:4), is the “first great commandment” (Deut. 6:5 ; Mark 12:28-29). When Moses delivered the Law to his people, he said, “… The Lord commanded me at that time to teach you statutes and judgments …” (Deut. 4:14).

The later Jewish term *talmud* , “instruction,” is derived from this verb. *yarah* (3384), throw, teach, shoot, point out.” Found in all periods of the Hebrew language, this root is also found in ancient Ugaritic with the sense of “to shoot”; modern Hebrew uses the word to express the firing of a gun. *Yarah* occurs approximately 80 times in the Hebrew Old Testament.

The first use of this verb in the Old Testament is in Gen. 31:51 : “… Behold this pillar, which I have cast betwixt me and thee.” This basic meaning, “to

throw or cast," is expressed in "casting" lots (Josh. 18:6) and by Pharaoh's army "being cast" into the sea (Exod. 15:4).

The idea of "to throw" is easily extended to mean the shooting of arrows (1 Sam. 20:36 - 37). "To throw" seems to be further extended to mean "to point," by which fingers are thrown in a certain direction (Gen. 46:28 ; Prov. 6:13).

From this meaning it is only a short step to the concept of teaching as the "pointing out" of fact and truth. Thus, Bezaleel was inspired by God "to teach" others his craftsmanship (Exod. 35:34); the false prophets "teach" lies (Isa. 9:15); and the father "taught" his son (Prov. 4:4). It was the responsibility of the priests to interpret and "to teach" those things that had to do with ceremonial requirements and God's judgments: "They shall teach Jacob thy judgments, and Israel thy law …" (Deut. 33:10 ; cf. Deut. 17:10-11). Interestingly, priests at a later time were said "to teach" for hire, presumably "to teach" what was wanted rather than true interpretation of God's word (Mic. 3:11).

B. Noun.

torah (8451), "direction; instruction; guideline." From *yarah* is derived *torah* , one of the most important words in the Old Testament. Seen against the background of the verb *yarah* , it becomes clear that *torah* is much more than law or a set of rules. *Torah* is not restriction or hindrance, but instead the means whereby one can reach a goal or ideal. In the truest sense, *torah* was given to Israel to enable her to truly become and remain God's special people. One might say that in keeping *torah* , Israel was kept. Unfortunately, Israel fell into the trap of keeping *torah* as something imposed, and for itself, rather than as a means of becoming what God intended for her. The means became the end. Instead of seeing *torah* as a guideline, it became an external body of rules, and thus a weight rather than a freeing and guiding power. This burden, plus the legalism of Roman law, forms the background of the New Testament tradition of law, especially as Paul struggles with it in his Letter to the church at Rome.

C. Adjective.

Limmud means “taught.” This adjective forms an exact equivalent to the New Testament idea of “disciple, one who is taught.” This is well expressed in Isa. 8:16 : “… Seal the law among my disciples.” The word also occurs in Isa. 54:13 : “And all thy children shall be taught of the Lord.…”

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Exod. 14:5 ; literally, “the heart of Pharaoh … was turned”); the “turning” of Aaron’s rod into a serpent (Exod. 7:15); dancing “turned” to mourning (Lam. 5:14); water “turned” into blood (Exod. 7:17); and the sun “turned” to darkness and the moon to blood (Joel 2:31). Ps. 41:3 presents a difficult translation problem in its use of *hapak.* Literally, it reads: “All his bed you [Yahweh] change in his sickness.” In view of the poetic parallelism involved, restoration of health must be meant. Thus, the RSV translates: “In his sickness thou healest all his infirmities.” Perhaps only a refreshing of the bed is meant, so the NEB translates: “He turns his bed when he is ill.”

The KJV rendering of Isa. 60:5 sounds strange to our modern ears: “The abundance of the sea shall be converted unto thee.…” A slight improvement is given by the RSV , which reads: “The abundance of the sea shall be turned to you.” The meaning is best captured by the JB : “The riches of the sea shall be lavished upon you.”
cabab (5437), “to turn, go around, turn around (change direction).” This verb occurs only in Hebrew (including post-biblical Hebrew) and Ugaritic. Nouns using these radicals appear in Arabic and Akkadian. Biblical Hebrew attests the word in all periods and about 160 times.

Basically this verb represents a circular movement—“to take a turning.” First, it refers to such movement in general. The first occurrence of *cabab* having this emphasis is in Gen. 42:24 , where Joseph “turned himself about” from his brothers and wept. Here the verb does not tell the precise direction of his departure, only that he left their presence. Similarly, when Samuel was told that Saul went to Carmel and “is gone about, and passed on, and gone down to Gilgal” (1 Sam. 15:12), we are not told that he reversed direction in order to get from his origin to Carmel and Gilgal. God led Israel out of the way (by an out-of-the-way route) when He took them into the Promised Land. He wanted to avoid having them face war with the Philistines, an event that was unavoidable if they proceeded directly north from Egypt to Palestine. Therefore, He led them through the wilderness—a back route into the land: “But God led the people about, through the way of the wilderness of the Red Sea …” (Exod. 13:18). Perhaps one of the passages where this meaning is

clearest is Prov. 26:14 , which speaks of the “turning” of a door on its hinges. An extension of this meaning occurs in 1 Sam. 5:8-9 , “to remove, to take away”: “And they answered, Let the ark of the God of Israel be carried about [taken away] unto Gath. And they carried the ark of the God of Israel about thither” (cf. 2 Kings 16:18).

A second emphasis of *cabab* is “to go around,” in the sense of to proceed or be arranged in a circle. Joseph tells his family: “… Lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf” (Gen. 37:7). They moved so as to surround his sheaf. This is the action pictured when Israel besieged Jericho, except with the further nuance of encircling in a processional and religious march: “And ye shall compass the city, all ye men of war, and go round about the city once” (Josh. 6:3). “To travel” and “to return” are used together to represent traveling a circuit. It is said of Samuel that he used to go annually “in circuit” (1 Sam. 7:16). Another variation of this emphasis is “to go around” a territory in order to avoid crossing through it: “And they journeyed from mount Hor by the way of the Red Sea, to compass [go around] the land of Edom: and the soul of the people was much discouraged because of the way” (Num. 21:4).

Cabab is also used of the completion of this movement, the state of literally or figuratively surrounding something or someone. The very first biblical occurrence of the word carries this force (according to many scholars): “The name of the first is Pison: that is it which compasseth [flows around] the whole land of Havilah …” (Gen. 2:11). Judg. 16:2 , where the Gazites “compassed [Samson] in, and laid wait for him all night in the gate of the city,” represents another occurrence of this nuance. When David spoke of the cords (as a trap) of Sheol “surrounding” him (2 Sam. 22:6), he meant that they actually touched him and held him fast. *Cabab* can be used of sitting down around a table. So Samuel told Jesse to fetch David, “for we will not sit down till he come hither” (1 Sam. 16:11). A third use of this verb is “to change direction.” This can be a change of direction |toward:“Neither shall the inheritance remove from one tribe to another tribe …” (Num. 36:9); the usual direction of passing on an inheritance is down family lines, and God’s commandment that the daughters of Zelophehad marry within their father’s families would

make certain that this movement of things not be interrupted. This emphasis appears more clearly in 1 Sam. 18:11 : “And David [escaped] out of his presence twice”; it is certain that David is putting as much space between himself and Saul as

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In a still different emphasis the word connotes the “passing away” of something, such as the turning away of a day: “And Isaac went out to meditate in the field at the eventide …”— he went out “at the turning of the evening” (Gen. 24:63). Similarly the Bible speaks of the dawn as the “turning of the morning” (Exod. 14:27). The “turning of the day” is the end of the day (Jer. 6:4).

Used in a military context, *panah* can signify giving up fighting or fleeing before one’s enemies. Because of Achan’s sin the Lord was not with Israel at the battle of Ai: “Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed …” (Josh. 7:12).

In the intensive stem the verb means “to remove,” to take away: “The Lord hath taken away thy judgments, he hath cast out thine enemy …” (Zeph. 3:15). “To clear a house” (to set things in order) is often the means by which conditions are prepared for guests: “Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house …” (Gen. 24:31). Another nuance is “to prepare” a road for a victory march; Isaiah says: “Prepare ye the way of the Lord, make straight in the desert a highway for our God” (Isa. 40:3 ; cf. Matt. 3:3).

B. Nouns.

pinnah (6438), “corner.” This noun occurs 30 times in the Old Testament. The word refers to “corners” in Exod. 27:2 : “And thou shalt make the horns of it upon the four corners thereof …” In 2 Kings 14:13 the word refers to a corner-tower, and in Judg. 20:2 *pinnah* is used figuratively of a “chief” as the “corner” or defense of the people.

The noun *panim* is also related to the verb *panah.* It occurs 2,100 times to refer to the “face” of something. An early occurrence of the word is in Gen. 17:3 .

C. Adjective.

penimi (6442), “inner.” This adjective occurs about 33 times, and it refers to a part of a building, usually a temple. One occurrence is in 1 Kings 6:27 : “And he set the cherubim within the inner house.…”

D. Adverb.

penimah (6441), “within.” This word occurs about 12 times. One appearance is in 1 Kings 6:18 : “And the cedar of the house within was carved with knobs and open flowers.…” Here the word refers to the inside of the house.

U

TO BE UNCLEAN

A. Verb.

tame‹ (2930), “to be unclean.” This root is limited to Hebrew, Aramaic, and Arabic. The verb occurs 160 times in biblical Hebrew and mainly in Leviticus, as in Lev. 11:26 : “The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.” *Tame‹* is the opposite of *taher* , “to be pure.”

B. Noun.

tum‹ah (2932), “uncleanness.” This noun is derived from *tame‹. Tum‹ah* occurs 37 times in biblical Hebrew. The word occurs in Num. 5:19 : “And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanliness with another instead of thine husband, be thou free from this bitter water that causeth the curse.” Here the word refers to sexual “uncleanness.” *Tum‹ah* occurs twice in Lev. 16:16 and refers to ethical and religious “uncleanness.”

C. Adjective.

*tame*ʿ (2931), “unclean.” This adjective occurs 89 times in the Old Testament. The frequency of the

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C. Nouns.

yosher (3476), “straightness.” This noun occurs about 15 times. One occurrence is in Prov. 2:13 : “Who leave the paths of uprightness, to walk in the ways of darkness.”

Other nouns occur less frequently. *Yishrah* means “uprightness” and occurs once (1 Kings 3:6). The noun *yeshurun* is an honorific title for Israel (Deut. 32:15 ; 33:5). *Mishor* means “level place, uprightness.” In 1 Kings 20:23 *mishor* refers to “level country”; in Isa. 11:4 the word refers to “uprightness”: “… And reprove with equity for the meek of the earth.…”

V

VESSEL

keli (3627), “vessel; receptacle; stuff clothing; utensil; tool; instrument; ornament or jewelry; armor or weapon; male sex organ.” A cognate to this word appears in Akkadian. *Keli* appears in biblical Hebrew about 320 times and in all periods.

This word is used of “receptacles” of various kinds used for storing and transporting. Thus Jacob said to Laban: “Whereas thou hast searched through all my stuff [literally, receptacles], what hast thou found of all thy household stuff [literally, from all the receptacles of thy house]?” (Gen. 31:37). Such “receptacles” may be made of wood (Lev. 11:32) or potsherd or clay (Lev. 6:28). They may be used to hold documents (Jer. 32:14), wine, oil, fruits (Jer. 40:10), food (Ezek. 4:9), beverage (Ruth 2:9), or bread (1 Sam. 9:7). Even a shepherd’s bag is a *keli* (1 Sam. 17:40). In 1 Sam. 17:22 the word is used of baggage, or “receptacles” (his shepherd’s bag?) and what is in them: “And David left his carriage in the hand of the [baggage keeper].…” The sailors on the ship in which Jonah sailed “cast forth the wares [cargo] … into the sea, to lighten it of them” (Jon. 1:5).

Ships are called “receptacles,” presumably because they can hold people: “That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters …” (Isa. 18:2).

Keli can mean “clothing”: “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God” (Deut. 22:5).

The word may be used of various “vessels and utensils”: “And the four tables were of hewn stone for the burnt offering … : whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice” (Ezek. 40:42). In Gen. 45:20 this word refers to movable but large possessions: Pharaoh told Joseph to tell his brothers to take wagons and bring their family to Egypt, and “regard not your stuff; for the good of all the land of Egypt is yours.” Thus in Exod. 27:19 the word represents all the furniture and utensils of the tabernacle (cf. Num. 3:8). Samuel warned Israel that the king on whom they insisted would organize them into levees (work crews) “to [plow] his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots” (1 Sam. 8:12). More narrowly, *keli* may be used of oxen harnesses: “… Behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood” (2 Sam. 24:22).

This word may be used of various “implements or tools”: “Simeon and Levi are brethren instruments of cruelty are in their habitations” (Gen. 49:5). In Jer. 22:7 the word represents “tools” with which trees may be cut down: “And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.” Isaac told Esau to take his gear, his quiver, and his bow, “and go out to the field, and take me some venison” (Gen. 27:3).

Weapons for war are called “implements”: “And they [the Israelites] went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste” (2 Kings 7:15). A bearer of implements is an armor-bearer (Judg. 9:54). A house of arms or an armory is referred to in 2 Kings 20:13 .

In Amos 6:5 and such passages (2 Chron. 5:13 ; 7:6 ; 23:13 ; cf. Ps. 71:22) “musical instruments” are called *kelim:* “That chant to the sound of the viol, and invent to themselves instruments of music.…”

Keli stands for various kinds of “precious ornaments”: “And the servant brought forth jewels of silver,

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non-lsraelites made “vows” to Him (Jonah 1:16). Second, a “vow” is made voluntarily. It is never associated with a life of piety or given the status of religious requirement in the Old Testament. Third, a “vow” once made must be kept. One cannot annul the “vow.” However, the Old Testament allows for “redeeming” the “vow”; by payment of an equal amount in silver, a person, a field, or a house dedicated by “vow” to the Lord could be redeemed (Lev. 27:1-25).

This practice, however, declined in Jesus’ time, and therefore the Talmud frowns upon the practice of “vowing” and refers to those who vow as “sinners.”

Neder signifies a kind of offering: “And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and [contributions] of your hand, and your vows, and your freewill offerings …” (Deut. 12:6). In particular the word represents a kind of peace or “votive offering” (Ezra 7:16). It also is a kind of thank offering: “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! … Perform thy vows …” (Nah. 1:15). Here even Gentiles expressed their thanks to God presumably with a gift promised upon condition of deliverance (cf. Num. 21:1-3). Such offerings may also be expressions of zeal for God (Ps. 22:25). One can give to God anything not abominable to Him (Lev. 27:9ff .; Deut. 23:18), including one’s services (Lev. 27:2). Pagans were thought to feed and/or tend their gods, while God denied that “vows” paid to Him were to be so conceived (Ps. 50:9-13). In paganism the god rewarded the devotee because of and in proportion to his offering. It was a contractual relationship whereby the god was obligated to pay a debt thus incurred. In Israel no such contractual relationship was in view.

The Israelites’ unique and concrete demonstrations of love for God show that under Moses love (Deut. 6:4) was more than pure legalism; it was spiritual devotion. God’s Messiah was pledged to offer Himself as a sacrifice for sin (Ps. 22:25 ; cf. Lev. 27:2ff .). This was the only sacrifice absolutely and unconditionally acceptable to God. Every man is obliged to pay the “vow”

before God: “Praise waiteth for thee, O God in Zion: and unto thee shall the vow be performed.… Unto thee shall all flesh come” (Ps. 65:1-2).

The Septuagint has *euche* (“prayer; oath; vow”).

W

TO WALK

A. Verb.

halak (1980), “to go, walk, behave.” This verb appears in most Semitic languages (although it has a different meaning in Arabic). It is attested in all periods of Hebrew. Old Testament Hebrew attests it about 1,550 times, while the Aramaic uses it a few times.

Essentially, this root refers to movement without any suggestion of direction in the sense of going, whether of man (Gen. 9:23), beasts (Gen. 3:14), or inanimate objects (Gen. 2:14 — the first occurrence of the word). In cases other than men (where it means “to walk”) *halak* may be translated “to go.” It is used sometimes with a special emphasis on the end or goal of the action in mind; men are but flesh, “a wind that passeth [goes] away, and cometh not again” (Ps. 78:39). Applied to human existence the word suggests “going to one’s death,” as in Gen. 15:2 , when Abraham says: “O Lord God, what wilt thou give me, since I am [going to my death] childless …?” (NASB). This verb can also be used of one’s behavior, or the way one “walks in life.” So he who “walks” uprightly shall be blessed of God (Isa. 33:15). This does not refer to walking upright on one’s feet but to living a righteous life.

This root is used in various other special ways. It may be used to emphasize that a certain thing occurred; Jacob went and got the kid his mother requested, in other words, he actually did the action (Gen. 27:14). In Gen. 8:3 the waters of the flood steadily receded from the surface of the earth. Sometimes this verb implies movement away from, as in Gen. 18:33 , when the Lord “departed”

from Abraham.

God is said to “walk” or “go in three senses. First, there are certain cases where He assumed some

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38:21 : “Where is the [temple prostitute], that was openly by the wayside?” (In Num. 20:17 the word means “highway,” a well-known and well-traveled road: “… We will go by the king’s highway, we will not turn to the right hand nor to the left, until we have passed thy borders.”

Second, this noun represents a “distance” (how far or how long) between two points: “And he set three days’ journey [a distance of three days] betwixt himself and Jacob …” (Gen. 30:36).

In other passages *derek* refers to the action or process of “taking a journey”: “And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way [on the journey]” (Gen. 45:23). In an extended nuance *derek* means “undertaking”: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure …” (Isa. 58:13). Cf. Gen. 24:21 : “And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not” (cf. Deut. 28:29).

In another emphasis this word connotes how and what one does, a “manner, custom, behavior, mode of life”: “Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth” (Gen. 19:31). In 1 Kings 2:4 *derek* is applied to an activity that controls one, one’s life-style: “If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee … a man on the throne of Israel.” In 1 Kings 16:26 *derek* is used of Jeroboam’s attitude: “For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin.…” Deeds, or specific acts, may be connoted by this noun: “Lo, these are parts of his ways; but how little a portion is heard of him? But the thunder of his power who can understand?” (Job 26:14).

Derek refers to a “condition” in the sense of what has happened to someone. This is clear by the parallelism of Isa. 40:27 : “Why sayest thou, O Jacob, and

speakest, O Israel, My way is hid from the Lord, and [the justice due to me is passed away] from my God?" In one passage *derek* signifies the overall course and fixed path of one's life, or his "destiny": "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

Finally, this word sometimes seems to bear the meaning of its Ugaritic cognate, "power" or "rulership": "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways [NASB "favors"] to the strangers under every green tree …" (Jer. 3:13 ; cf. Job 26:14 ; 36:23 ; 40:19 ; Ps. 67:2 ; 110:7 ; 119:37 ; 138:5 ; Prov. 8:22 ; 19:16 ; 31:3 ; Hos. 10:13 ; Amos 8:14). Some scholars, however, contest this explanation of these passages.

ʿorach (734), "way; path; course; conduct; manner." Cognates of this word appear in Akkadian, Arabic, and Aramaic. Its 57 occurrences in biblical Hebrew are all in poetry except Gen. 18:11 .

In meaning this word parallels Hebrew *derek* , which it often synonymously parallels. First, *ʿorach* means "path" or "way" conceived as a marked-out, well-traveled course: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels …" (Gen. 49:17). In Judg. 5:6 the word means "highway": "In the days of Shamgar … the highways were unoccupied, and the travelers walked through byways." When the sun is likened to a "strong man" who rejoices "to run a race" (Ps. 19:5), *ʿorach* represents a race course rather than a highway or a primitive, snake-laden path. The man who makes his path straight goes directly on his journey, not turning aside for the beckoning harlot (Prov. 9:15). So here the word represents the "course" one follows between his departure and arrival conceived in terms of small units, almost step by step. In Ps. 8:8 the word represents the ocean currents: "… The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas."

ʿOrach signifies the ground itself as the path upon which one treads: "He pursued them, and passed safely; even by the way that he had not gone with his feet" (Isa. 41:3).

In Job 30:12 the word seems to represent an obstruction or dam: “… They push away my feet, and they raise up against me the ways of their destruction.”

The word can refer to a recurring life event typical of an individual or a group. In its first biblical occurrence (Gen. 18:11) it is used of “the manner of women” (menstruation). Job 16:22 mentions the “way whence I shall not return,” or death, while other passages speak of life actions (Job 34:11 ; literally, “conduct”) or life-style (Prov. 15:10 : “Correction is grievous unto him that forsaketh the way …”—prescribed life-style; Prov. 5:6 : “Lest thou shouldest ponder the path [which is typified by] life …”).

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speaketh the truth in his heart."

›ashah (6213), "to make, do, create." This root also occurs in Moabite and Phoenician (only in a proper name). It occurs in early extra-biblical Hebrew, Hebrew, and about 2,625 times in the Bible (in all periods). It should be distinguished from the second sense of *›ashah* , "to squeeze."

In its primary sense this verb represents the production of various objects. This includes making images and idols: "Thou shalt not make unto thee any graven image …" (Exod. 20:4). The verb can mean to make something into something: "And the residue thereof he maketh a god, even his graven image …" (Isa. 44:17
). In an extended use this verb means to prepare a meal, a banquet, or even an offering: "And he [Abraham] took butter, and milk, and the calf which he had dressed, and set it before them [his three guests] …" (Gen. 18:8).

In Gen. 12:5 *›ashah* means "to acquire" (as it often does): "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.…" The "souls that they had gotten" probably were slaves.

Used in association with "Sabbath" or the name of other holy days, this word signifies "keeping" or "celebrating": "All the congregation of Israel shall keep it [the Passover]" (Exod. 12:47). In a related sense the word means "to spend" a day: "For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?" (Eccl. 6:12).

Depending upon its object, *›ashah* has several other nuances within the general concept of producing some product. For example, with the object "book" the verb means "to write": "… Of making many books there is no end …" (Eccl. 12:12). The Bible also uses this word of the process of war: "These made war with Bera king of Sodom …" (Gen. 14:2). Sometimes the word represents an action: "And Joshua made peace with them, and made a league with them …" (Josh. 9:15). "To make a mourning" is to observe it: "… And he [Joseph]

made a mourning for his father seven days” (Gen. 50:10). With “name” the verb means “to gain prominence and fame”: “Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name …” (Gen. 11:4). With the word “workmanship” the word signifies “to work”: “And I have filled him with the spirit of God … , and in all manner of workmanship, … to work in gold, and in silver, and in brass” (Exod. 31:3-4).

›Ashah may represent the relationship of an individual to another in his action or behavior, in the sense of what one does. So Pharaoh asks Abram: “What is this that thou hast done unto me?” (Gen. 12:18). Israel pledged: “All that the Lord hath said will we do, and be obedient” (Exod. 24:7). With the particle *le* the verb signifies inflicting upon another some act or behavior: “Then Abimelech called Abraham, and said unto him, What hast thou done unto us?” (Gen. 20:9). With the particle *›im* the word may mean “to show,” or “to practice” something toward someone. The emphasis here is on an ongoing mutual relationship between two parties obligating them to a reciprocal act: “O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham” (Gen. 24:12). In Gen. 26:29 *›ashah* appears twice in the sense “to practice toward”: “That thou wilt do us no harm, as we have not touched thee, and as we have done unto thee nothing but good.…”

Used absolutely this verb sometimes means “to take action”: “Let Pharaoh do this, and let him appoint officers over the land …” (Gen. 41:34). In the Hebrew *›ashah* has no object in this passage—it is used absolutely. Used in this manner it may also signify “to be active”: “She seeketh wool, and flax, and worketh willingly with her hands” (Prov. 31:13). In 1 Chron. 28:10 the verb (used absolutely) means “to go to work,” to go about doing a task: “Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it.”

This verb used of plants signifies “bringing forth.” In Gen. 1:11 it means “to bear” fruit: “… And the fruit tree [bearing] fruit after his kind.…” In another nuance this verb represents what a plant does in producing grain: “… It hath no stalk: the bud shall yield no meal …” (Hos. 8:7). The word signifies the production of branches, too: “It was planted in a good soil by great waters, that

it might bring forth branches, and that it might bear fruit, that it might be a goodly vine” (Ezek. 17:8).

›*Ashah* is used theologically of man’s response to divine commands. God commanded Noah: “Make thee an ark of gopher wood …” (Gen. 6:14). Similarly Israel was commanded “to construct” a sanctuary for God (Exod. 25:8). The manipulation of the blood of the sacrifice is what the priest is to do (Lev. 4:20).

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The entire cultic activity is described by *›ashah:* “As he hath done this day, so the Lord hath commanded to do …” (Lev. 8:34). Thus in his acts a man demonstrates his inward commitment and, therefore, his relationship to God (Deut. 4:13). Doing God’s commands brings life upon a man (Lev. 18:5).

This verb is also applied specifically to all aspects of divine acts and actions. In the general sense of His actions toward His people Israel, the word first occurs in Gen. 12:2 , where God promises “to make” Abram a great nation. *›Ashah* is also the most general Old Testament expression for divine creating. Every aspect of this activity is described by this word: “For in six days the Lord made heaven and earth …” (Exod. 20:11). This is its meaning in its first biblical occurrence: “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament …” (Gen. 1:7
). This word is used of God’s acts effecting the entire created world and individual men (Exod. 20:6). God’s acts and words perfectly correspond, so that what He says He does, and what He does is what He has said (Gen. 21:1 ; Ps. 115:3).

B. Noun.

ma›aseh (4639), “work; deed; labor; behavior.” This noun is used 235 times in biblical Hebrew. Lamech, Noah’s father, in expressing his hope for a new world, used the noun for the first time in the Old Testament: “And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed” (Gen. 5:29). The word is scattered throughout the Old Testament and all types of literature.

The basic meaning of *ma›aseh* is “work.” Lamech used the word to signify agricultural labor (Gen. 5:29
). The Israelites were commanded to celebrate the Festival of the Firstfruits, as it signified the blessing of God upon their “labors” (Exod. 23:16). It is not to be limited to this. As the word is the most general word for “work,” it may be

used to refer to the “work” of a skillful craftsman (Exod. 26:1), a weaver (26:36), a jeweler (28:11), and a perfumer (30:25). The finished product of the worker is also known as *ma›aseh:* “And in the uppermost basket there was of all manner of bakemeats [literally, “work of a baker”] for Pharaoh.…” (Gen. 40:17); “And Moses and Eleazar the priest took the gold of them, even all wrought jewels” [literally, “articles of work”] (Num. 31:51). The artisan plied his craft during the work week, known in Hebrew as “the days of work,” and rested on the Sabbath: “Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened” (Ezek. 46:1 ; cf. Exod. 23:12).

The phrase “work of one’s hands” signifies the worthlessness of the idols fashioned by human hands: “Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy” (Hos. 14:3). However, the prayer of the psalmist includes the request that the “works” of God’s people might be established: “And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it” (Ps. 90:17). Since the righteous work out God’s work and are a cause of God’s rejoicing, “the glory of the Lord shall endure for ever: the Lord shall rejoice in his works” (Ps. 104:31).

In addition to “work,” *ma›aseh* also denotes “deed,” “practice,” or “behavior.” Joseph asked his brothers, accused of having taken his cup of divination: “What deed is this that ye have done? wot ye not that such a man as I can certainly divine?” (Gen. 44:15). The Israelites were strongly commanded not to imitate the grossly immoral behavior of the Canaanites and the surrounding nations: “After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances” (Lev. 18:3 ; cf. Exod. 23:24). However, the Israelites did not listen to the warning, and they “were mingled among the heathen, and learned their works.… Thus were they defiled with their own works, and went a whoring with their own inventions” (Ps. 106:35 , 39).

Thus far, we have dealt with *ma›aseh* from man's perspective. The word may have a positive connotation ("work, deed") as well as a negative ("corrupt practice"). The Old Testament also calls us to celebrate the "work" of God. The psalmist was overwhelmed with the majesty of the Lord, as he looked at God's "work" of creation: "When I consider thy heavens, the work of thy fingers, the moon and the

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Na›ar occurs 235 times in the Hebrew Old Testament. Its use is predominant in the Pentateuch and in the historical books. The first occurrence is in Gen. 14:23-24 : "… I will not take any thing … save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

The basic meaning of *na›ar* is "youth," over against an older man. At times it may signify a very young child: "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings" (Isa. 7:16). Generally *na›ar* denotes a "young man" who is of marriageable age but is still a bachelor. We must keep in mind the opposition of youth and old age, so that we can better understand that Jeremiah, while claiming to be only a "youth," was not necessarily a youngster. In truth, he argued that he did not have the experience of the older men, when he said: "Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6).

Absalom was considered a *na›ar* , even though he was old enough to lead the troups in rebellion against David: "And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom" (2 Sam. 18:5). A derived meaning of *na›ar* is "servant." Jonathan used a "servant" as armorbearer: "Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side" (1 Sam. 14:1). The *na›ar* ("servant") addressed his employer as "master": "And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn into this city of the Jebusites, and lodge in it" (Judg. 19:11). Kings and officials had "servants" who were referred to by the title *na›ar.* In this context the word is better translated as "attendant," as in the case of the attendants of King Ahasuerus, who gave counsel to the king: "Then said the king's servants [

NASB , "attendants"] that ministered unto him, Let there be fair young virgins sought for the king" (Esth. 2:2
). When a *na›ar* is commissioned to carry messages, he is a "messenger." Thus,

we see that the meaning of the word *na›ar* as “servant” does not denote a “slave” or a performer of low duties. He carried important documentswas trained in the art of warfare, and even gave counsel to the king.

Another noun *no›ar* means “youth.” This noun appears only 4 times in the Bible, once in Ps. 88:15 : “I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted” (cf. Job 36:14).

The Septuagint gives the following translation(s): *paidarion* (“little boy; boy; child; young slave”); *neos* (“novice”); *neaniskos* (“youth; young man; servant”); *paidion* (“infant; child”); *pais* (“child”); and *neanias* (“youth; young man”).

W.E. Vine, Merrill F. Unger and William White, Vine’s complete expository dictionary of Old and New Testament words [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1996.

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thy truth [*‹emet*] continually preserve me." *‹Emunah* with a similar meaning is also common: "He hath remembered his mercy [*checed*] and his truth [*‹emunah*] toward the house of Israel…." This emphasis is especially appropriate when God is the subject, because His *checed* is stronger and more enduring than man's. Etymological investigation suggests that *checed‹s* primitive significance may have been "strength" or "permanence." If so, a puzzling use of *checed* in Isa. 40:6 would be explained: "All flesh is grass, and all the goodliness thereof is as the flower of the field."

The association of *checed* with "covenant" keeps it from being misunderstood as mere providence or love for all creatures; it applies primarily to God's particular love for His chosen and covenanted people. "Covenant" also stresses the reciprocity of the relationship; but since God's *checed* is ultimately beyond the covenant, it will not ultimately be abandoned, even when the human partner is unfaithful and must be disciplined (Isa. 54:8 , 10). Since its final triumph and implementation is eschatological, *checed* can imply the goal and end of all salvation-history (Ps. 85:7 , 10 ; 130:7 ; Mic. 7:20).

The proper noun *Hacdiah* (1 Chron. 3:20) is related to *checed* The name of Zerubbabel's son means "Yahweh is faithful/gracious," a fitting summary of the prophet's message.

B. Adjective.

chacid (2623), "pious; devout; faithful; godly." The adjective *chacid* , derived from *checed* , is often used to describe the faithful Israelite. God's *checed* provides the pattern, model, and strength by which the life of the *chacid* is to be directed. One reference to the "godly" man appears in Ps. 12:1 : "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Usually a suffix or possessive pronoun referring to God is attached to the word, indicating His special attachment to those who pattern their lives after His: "O love the Lord, all ye his saints [literally, "His pious ones"; NASB , "His godly ones"]: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer" (Ps. 31:23).

Following the Greek *hosios* and Latin *sanctus* , the KJV often renders the word "saint"— which must be understood in the sense of sanctification [dependent upon grace], not moralistically [of native goodness].

M

TO MAGNIFY

A. Verb.

gadal (1431), "to become strong, grow up, be great or wealthy, evidence oneself as great (magnified), be powerful, significant, or valuable." This verb occurs elsewhere only in Ugaritic and Arabic; it is not attested in biblical Aramaic or post-biblical Hebrew. In other Semitic languages the meaning of the word is generally represented by roots with the radicals *rbh* , and such a root exists in biblical Hebrew as a synonym of *gadal.* These two synonyms differ, however, inasmuch as *gadal* does not refer to numerical increase (except perhaps in Gen. 48:19). The Bible attests *gadal* about 120 times and in every period.

This verb can signify the increasing of size and age as with the maturing process of human life: "And the child grew, and was weaned …" (Gen. 21:8). The word also depicts the "growing up" of animals (2 Sam. 12:3) and plants (Isa. 44:14) and the maturing of animal horns (Dan. 8:9) and other growing things. In the intensive stem *gadal* indicates that this rearing has occurred: "… I have nourished and brought up children …" (Isa. 1:2). This stem may also imply permission: "… [He] shall let the locks of the hair of his head grow" (Num. 6:5).

Gadal can represent the status of "being great or wealthy." Abraham's servant reported: "And the Lord hath blessed my master greatly; and he is become great …" (Gen. 24:35)—here the word represents the conclusion of a process. In the intensive stem the verb sets forth a fact, as when God said: "And I will

make of thee a great nation, and I will bless thee, and make thy name great …” (Gen. 12:2 —the first biblical occurrence of the verb).

This word is sometimes used with the meaning “to be great, to evidence oneself as great”: “And now, I

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shall offer up a cake of the first of your dough for a heave offering: as ye do the heave offering of the threshing floor, so shall ye heave it." From texts like this, it appears that *terumah* was used in the early period to refer to "contributions" or "gifts" which consisted of the produce of the ground, reflecting the agricultural character of early Israel. See Deut. 12:6 , 11 , 17 for other examples.

Terumah often is used to designate those gifts or contributions to God, but which were set apart specifically for the priests: "And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his" (Num. 5:9). Such "offerings" were to go to the priests because of a special covenant God had made: "All the holy offerings which the people of Israel present to the Lord I give to you [Aaron], and to your sons and daughters with you, as a perpetual due; it is a covenant of salt for ever before the Lord for you and for your offspring with you" (Num. 18:19 , RSV). Such offerings, or contributions, sometimes were of grain or grain products: "Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for a heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings" (Lev. 7:13-14). Part of the animal sacrifices was also designated as a *terumah* for the priests: "And the right shoulder shall ye give unto the priest for a heave offering of the sacrifices of your peace offerings" (Lev. 7:32 ; cf. Lev. 10:14-15 ; Num. 6:20). Such contributions to the priests obviously were given to provide the needed foodstuffs for the priests and their families since their tribe, Levi, was given no land on which to raise their own food.

While all the priests had to be from the tribe of Levi, inheriting their office through their fathers, not all Levites could function as priests. For one thing, there were too many of them. Also, some were needed to work in the tabernacle, and later the temple, as maintenance and cleanup people, something that is readily understandable when one thinks of all that was involved in the sacrificial system. The Levites actually lived in various parts of Israel, and they were the welfare responsibility of the Israelites among whom

they lived. They, like the widow, the orphan, and the resident alien, were to be given the tithe of all farm produce every third year (Deut. 14:28-29). The Levites, then, were to tithe the tithe they received, giving their own tithe from what they received from the people to the Lord. Part of that tithe was to be a *terumah* or "heave offering" to the priests, the descendants of Aaron (see Num. 18:25-32).

In order to provide for the materials necessary for the construction of the wilderness tabernacle, Moses was instructed to receive an "offering" or *terumah.* The "offering" was to consist of all kinds of precious metals and stones, as well as the usual building materials such as wood and skins (Exod. 25:3-9). When Moses announced this to the people of Israel, he said: "Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord …" (Exod. 35:5), following this with a list of the needed materials (Exod. 35:6-8). The implication here is twofold: the *terumah* is really the Lord's, and it is best given freely, willingly, from a generous heart. In the Second Temple Period, following the Exile, the silver and gold and the vessels for the temple are called "the offering for the house of our God" (Ezra 8:25), also signifying a contribution.

The *terumah* sometimes was an "offering" which had the meaning of a tax, an obligatory assessment which was made against every Israelite male who was twenty years old or older, to be paid for the support of the tabernacle and later, the temple (Exod. 30:11-16). This tax was levied on all males without any allowance for their financial situation: "The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls" (Exod. 30:15). This tax actually had its basis in the census or count of the male population, the tax then being required as a ransom or atonement from the wrath of God because such a census was taken (2 Sam. 24:1). The practical aspect of it was that it provided needed financial support for the sanctuary. Another example of *terumah* in the sense of taxes may be seen in Prov. 29:4 : "The king by judgment establisheth the land; but he that receiveth gifts overthroweth it." Solomon's heavy taxation which led to the split of the kingdom may be a case in point (1 Kings 12).

A very different use of *terumah* is found in Ezek. 45:1 ; 48:9 , 20-21 , where it refers to an “oblation” which was that portion of land on which the post-exilic temple was to be built, as well as accommodations for the priests and Levites. This tract of land is referred to as “the holy oblation” (Ezek. 48:20 ; RSV , “holy portion”), since it belongs to God just as much as the *terumah* which was given to Him as a sacrifice.

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qorban (7133), “offering; oblation; sacrifice.” *Qorban* is found in various Semitic languages and is derived from the verb “to come/ bring near.” It is found in ancient Akkadian in the sense of “a present,” while a form of the verb is found in Ugaritic to refer to the offering of a sacrifice. Found throughout the history of Hebrew, in late or modern Hebrew it is used in the sense of “offering” and “consecration.” In the Septuagint, it is often rendered as “gift.”

While the root, “to come/bring near,” is found literally hundreds of times in the Old Testament, the derived noun *qorban* occurs only about 80 times. All but two of the occurrences in the Old Testament are found in the books of Numbers and Leviticus. The two exceptions are in Ezekiel (20:28 ; 40:43), a book which has a great concern for ritual. The word occurs for the first time in Lev. 1:2 .

Qorban may be translated as “that which one brings near to God or the altar.” It is not surprising, then, that the word is used as a general term for all sacrifices, whether animal or vegetable. The very first reference to “sacrifice” in Leviticus is to the *qorban* as a burnt “offering”: “If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice …” (Lev. 1:2-3 ; cf. Lev. 1:10 ; 3:2 , 6 ; 4:23). The first reference to *qorban* as a “meat [cereal] offering” is in Lev. 2:1 : “And when any will offer a meat offering unto the Lord, his offering shall be of fine flour.…”

What is perhaps the best concentration of examples of the use of *qorban* is Numbers 7 . In this one chapter, the word is used some 28 times, referring to all kinds of animal and meat [cereal] offerings, but with special attention to the various silver and gold vessels which were offered to the sanctuary. For example, Eliab’s “offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, … both of them full of fine flour mingled with oil for a meat offering; One golden spoon of ten shekels, full of incense; One young bullock, one ram, one lamb of the first year, for a burnt offering” (Num. 7:25-27).

In the two uses found in Ezekiel, both are in the general sense of “offering.” In Ezek. 20:28 the word refers to the pagan “provocation of their offering” which apostate Israel gave to other gods, while in Ezek. 40:43 , *qorban* refers to regular animal sacrifices.
qurban (7133), “wood offering.” *Qurban* is closely related to *qarban* , and it is found in Neh. 10:34 ; 13:31 . Here it refers to the “wood offering” which was to be provided for the burning of the sacrifices in the Second Temple. Lots were to be cast among the people, priests, and Levites to determine who would bring in the “wood offering” or fuel at the scheduled times throughout the year.

›olah (5930), “whole burnt offering.” This word has cognates in late and biblical Aramaic. It occurs about 280 times in biblical Hebrew and at all periods.

In its first biblical occurrence *›olah* identifies a kind of “offering” presented to God: “And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar” (Gen. 8:20). Its second nuance appears in Lev. 1:4 , where it represents the “thing being offered”:“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”

This kind of “offering” could be made with a bull (Lev. 1:3-5), a sheep, a goat (Lev. 1:10), or a bird (Lev. 1:14). The offerer laid his hands on the sacrificial victim, symbolically transferring his sin and guilt to it. After he slew the animal (on the north side of the altar), the priest took its blood, which was presented before the Lord prior to being sprinkled around the altar. A bird was simply given to the priest, but he wrung its neck and allowed its blood to drain beside the altar (Lev. 1:15). This sacrifice effected an atonement, a covering for sin necessary before the essence of the sacrifice could be presented to God. Next, the “offering” was divided into sections. They were carefully purified (except those parts which could not be purified) and arranged on the altar (Lev. 1:6-9 , 12-13). The entire sacrifice was then consumed by the fire and its essence sent up to God as a placating (pleasing) odor. The animal skin was given to the priest as his portion (Lev. 7:8).

The word *›olah* was listed first in Old Testament administrative prescriptions and descriptions as the most frequent offering. Every day required the presentation of a male lamb morning and evening—the continual “whole burnt offering” (Exod. 29:38-42). Each month was consecrated by a “whole burnt offering,” of two young bulls, one ram, and seven male lambs (Num. 28:11-14). The same sacrifice was

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hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel …" (Lev. 16:21). "And the seed of Israel … confessed their sins, and the iniquities of their fathers" (Neh. 9:2 ; cf. Ps. 38:18).

The grace of God may remove or forgive "iniquity": "And unto him he said, Behold, I have caused thine iniquity to pass from thee …" (Zech. 3:4 ; cf. 2 Sam. 24:10). His atonement may cover over "iniquity": "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil" (Prov. 16:6 ; cf. Ps. 78:38).

›Awon may refer to "the guilt of iniquity," as in Ezek. 36:31 : "Then shall ye remember your own evil ways … and shall loathe yourselves in your own sight for your iniquities and for your abominations" (cf. Ezek. 9:9). The word may also refer to "punishment for iniquity": "And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing" (1 Sam. 28:10). In Exod. 28:38 , *›awon* is used as the object of *natsa›* ("to bear, carry away, forgive"), to suggest bearing the punishment for the "iniquity" of others. In Isa. 53:11 , we are told that the servant of Yahweh bears the consequences of the "iniquities" of sinful mankind, including Israel. *rasha›* (7563), "wicked; criminal; guilty." Some scholars relate this word to the Arabic *rash›a* ("to be loose, out of joint"), although that term is not actively used in literary Arabic. The Aramaic cognate *resha›* means "to be wicked" and the Syriac *apel* ("to do wickedly").

Rasha› generally connotes a turbulence and restlessness (cf. Isa. 57:21) or something disjointed or ill-regulated. Thus Robert B. Girdlestone suggests that it refers to the tossing and confusion in which the wicked live, and to the perpetual agitation they came to others.

In some instances, *rasha›* carries the sense of being "guilty of crime": "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness" (Exod. 23:1) "Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. 25:5). "An ungodly witness scorneth judgment: and the mouth of the *wicked* [plural form]

devoureth iniquity” (Prov. 19:28 ; cf. Prov. 20:26).

Justifying the “wicked” is classed as a heinous crime: “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord” (Prov. 17:15 ; cf. Exod. 23:7).

The *rasha›* is guilty of hostility to God and His people: “Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword” (Ps. 17:13); “Oh let the wickedness of the *wicked* [plural form] come to an end; but establish the just …” (Ps. 7:9). The word is applied to the people of Babylon in Isa. 13:11 and to the Chaldeans in Hab. 1:13 . *chatta‹t* (2403), “sin; sin-guilt; sinpurification; sin offering.” The noun *chatta‹t* appears about 293 times and in all periods of biblical literature.

The basic nuance of this word is “sin” conceived as missing the road or mark (155 times). *Chatta‹t* can refer to an offense against a man: “And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass [*pesha›*]? what is my sin, that thou hast so hotly pursued after me?” (Gen. 31:36). It is such passages which prove that *chatta›t* is not simply a general word for “sin”; since Jacob used two different words, he probably intended two different nuances. In addition, a full word study shows basic differences between *chatta›t* and other words rendered “sin.”

For the most part this word represents a sin against God (Lev. 4:14). Men are to return from “sin,” which is a path, a life-style, or act deviating from that which God has marked out (1 Kings 8:35). They should depart from “sin” (2 Kings 10:31), be concerned about it (Ps. 38:18), and confess it (Num. 5:7). The noun first appears in Gen. 4:7 , where Cain is warned that “sin lieth at the door.” This citation may introduce a second nuance of the word—“sin” in general. Certainly such an emphasis appears in Ps. 25:7 , where the noun represents rebellious sin (usually indicated by *pasha›*): “Remember not the sins of my youth, nor my transgressions.…”

In a few passages the term connotes the guilt or condition of sin: “… The cry of Sodom and Gomorrah is great, and … their sin is very grievous” (Gen. 18:20).

The word means “purification from sin” in two passages: “And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them …” (Num. 8:7 ; cf. 19:9).

Chatta‹t means “sin offering” (135 times). The law of the “sin offering” is recorded in Lev. 4 - 5:13 ;

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6:24-30 . This was an offering for some specific “sin” committed unwittingly, without intending to do it and perhaps even without knowing it at the time (Lev. 4:2 ; 5:15).

Also derived from the verb *chata‹* is the noun *chet‹* , which occurs 33 times in biblical Hebrew. This word means “sin” in the sense of missing the mark or the path. This may be sin against either a man (Gen. 41:9 —the first occurrence of the word) or God (Deut. 9:18). Second, it connotes the “guilt” of such an act (Num. 27:3). The psalmist confessed that his mother was in the condition of sin and guilt (cf. Rom. 5:12) when he was conceived (Ps. 51:5). Finally, several passages use this word for the idea of “punishment for sin” (Lev. 20:20).

The noun *chatta‹t* , with the form reserved for those who are typified with the characteristic represented by the root, is used both as an adjective (emphatic) and as a noun. The word occurs 19 times. Men are described as “sinners” (1 Sam. 15:18) and as those who are liable to the penalty of an offense (1 Kings 1:21). The first occurrence of the word is in Gen. 13:13 : “But the men of Sodom were wicked and sinners before the Lord exceedingly.”

B. Adjectives.

rasha› (7563), “wicked; guilty.” In the typical example of Deut. 25:2 , this word refers to a person “guilty of a crime”: “And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him … to be beaten.…” A similar reference appears in Jer. 5:26 : “For among my people are found *wicked* [plural form] men: they lay wait, as he that setteth snares; they set a trap, they catch men.” *Rasha›* is used specifically of murderers in 2 Sam. 4:11 : “How much more, when wicked men have slain a righteous person in his own house upon his bed? …” The expression “guilty of death” (*rasha› lamut*) occurs in Num. 35:31 and is applied to a murderer.

Pharaoh and his people are portrayed as “wicked” people guilty of hostility to God and His people (Exod. 9:27).

ra‹ (7451), “bad; evil; wicked; sore.” The root of this term is disputed. Some scholars believe that the Akkadian term *raggu* (“evil; bad”) may be a cognate. Some scholars derive *ra›* from the Hebrew word *ra›a›* (“to break, smash, crush”), which is a cognate of the Hebrew *ratsats* (“to smash, break to pieces”); *ratsats* in turn is related to the Arabic *radda* (“to crush, bruise”). If this derivation were correct, it would imply that *ra›* connotes sin in the sense of destructive hurtfulness; but this connotation is not appropriate in some contexts in which *ra›* is found.

Ra› refers to that which is “bad” or “evil,” in a wide variety of applications. A greater number of the word’s occurrences signify something morally evil or hurtful, often referring to man or men: “Then answered all the wicked men and men of Belial, of those that went with David …” (1 Sam. 30:22). “And Esther said, the adversary and enemy is the wicked Haman” (Esth. 7:6). “There they cry, but none giveth answer, because of the pride of evil men” (Job 35:12 ; cf. Ps. 10:15). *Ra›* is also used to denote evil words (Prov. 15:26), evil thoughts (Gen. 6:5), or evil actions (Deut. 17:5 , Neh. 13:17). Ezek. 6:11 depicts grim consequences for Israel as a result of its actions: “Thus saith the Lord God; smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! For they shall fall by the sword, by the famine, and by the pestilence.”

Ra› may mean “bad” or unpleasant in the sense of giving pain or caming unhappiness: “And Jacob said unto Pharaoh, … Few and evil have the days of the years of my life been …” (Gen. 47:9). “And when the people heard these evil tidings, they mourned …” (Exod. 33:4 ; cf. Gen. 37:2). “Correction is grievous [*ra›*] unto him that forsaketh the way: and he that hateth reproof shall die” (Prov. 15:10).

Ra› may also connote a fierceness or wildness: “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil [*ra›*] angels among them” (Ps. 78:49). “Some evil beast hath devoured him …” (Gen. 37:20 ; cf. Gen. 37:33 ; Lev. 26:6).

In less frequent uses, *ra›* implies severity: “For thus saith the Lord God; How

much more when I send my four sore [*ra›*] judgments upon Israel …" (Ezek. 14:21 ; cf. Deut. 6:22); unpleasantness: "And the Lord will take away from thee all sickness, and will put more of the evil diseases of Egypt … upon thee …" (Deut. 7:15 ; cf. Deut. 28:59); deadliness: "When I shall send upon them the evil arrows of famine, which shall be for their destruction …" (Ezek. 5:16 ; cf. "hurtful sword," Ps. 144:10); or sadness: "Wherefore the

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