

TE'UDA

II
BIBLE STUDIES

TEL AVIV UNIVERSITY
FACULTY OF HUMANITIES
THE CHAIM ROSENBERG SCHOOL OF JEWISH STUDIES

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TE'UDA

THE CHAIM ROSENBERG SCHOOL OF JEWISH STUDIES RESEARCH SERIES

II

BIBLE STUDIES

Y.M. GRINTZ IN MEMORIAM

Edited by

BENJAMIN UFFENHEIMER

TEL AVIV UNIVERSITY 1982

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Prophecy and Sympathy

Binyamin Uffenheimer

This is a critical analysis of A.Y. Heschel's approach to prophecy, according to which the central feature of the prophetic consciousness is the personal identification with the divine pathos. Sympathy, then, is the essential mode of the prophet's response to the divine situation. It is his peculiar way of fulfilling the divine demand addressed to him in moments of revelation. The present analysis starts by outlining Heschel's underlying polemic interests as being directed against Rudolf Otto's romantic theory on the nature of holiness, on the one hand, and against the widely held assumption that prophecy is an ecstatic phenomenon on the other hand. The second question dealt with is the relationship of Heschel's theory to contemporary philosophy, which is deemed a theological reinterpretation of M. Scheler's sociological theory of sympathy combined with elements taken from Buber's dialogical philosophy.

The last chapter is a philological inquiry into Heschel's approach. The findings are that the textual foundations corroborate only the argument that there are sympathetic elements in the prophetic experience which is, however, far more complicated than admitted by Heschel. Its central feature is the prophet's consciousness of having been sent by God. The main implications this consciousness can by expounded only in terms of social and political involvement.

“They Should Bring all of Their Mind, all of Their Strength and all of Their Wealth into the Community of God” (1QS 1:12)

Moshe Weinfeld

As I have shown elsewhere (cf. *Ugarit Forschungen* 8 [1976], 379 ff., and especially *Lešonenu* 36 [1972], 88 f.), political loyalty in the ancient world was expressed by such terms as: “to love (the sovereign) with all the heart, with all the strength and with all the wealth (in military context: with all the chariots etc.)”. In the Bible, where the relation between God and Israel is described against the background of lord-vassal relationship, Israel is indeed commanded “to love thy Lord with all thy heart, with all thy soul and with all thy might” (Deut. vi:5). This has been interpreted in the different ancient versions as well as by the Sages as total devotion to God, i.e., surrendering *life* as well as *property* to the Deity.

In this article, the author tries to show that the demand presented to the initiates of the Qumran sect in the Manual of Discipline (1QS 1:12) “to bring all of their mind (דעת), all of their strength (כוח) and all of their wealth (הון) into the Community of God” is tantamount to the command of Deut. vi:5 quoted above. In the language of the Second Temple period דעת “mind” equals לב “heart” and הון (ממון) “property” (“money”) stands for מאד (cf. Damascus Covenant 9:11, 12:10).

Love of God, according to Qumran ideology, means total devotion to the Community of God יחד אל and is realistically interpreted as meaning to put at the disposition of the sect one’s mind and intellect on the one hand and one’s wealth on the other (cf. 1QS 6:19). The

demand "to love with all thy soul" of Deut. 6 vi:5 has apparently been understood as in rabbinic literature and in the political vassal treaties (cf. *Lešonenu* 36 [1972], 88 f.) to mean *surrendering life if necessary*. Josephus indeed testifies that the Essenes swore "to report none of their secrets to others, even though tortured to death" (B.J. II, 141 ; cf. II, 152-153).

‘*Em la-Miqra* (אם למקרא) and ‘*Em la-Massoret* (אם למסורת) as Normative Expressions

Noah Aminoah

The expressions *yesh 'em la-miqra* (יש אם למקרא) and *yesh 'em la-massoret* (יש אם למסורת) represent two approaches to the midrashic exegesis of biblical passages: exegesis based on the traditional reading of the text, and exegesis based on an alternate lection. Since these expressions are of a normative nature, the decision to adopt one of these guiding principles implies that only that system of exegesis is to be employed in the halakhic exegesis of the Pentateuch.

An examination of all pertinent material has revealed that the normative nature of these expressions developed in Babylonia during the saboraic (or late-amoraic) period.

While tannaim and amoraim differentiated between the written (*ketiv*) and "oral" (*keri*) version in their midrashic exegesis, although sometimes combining the two, they did not base their exegesis on the normative concepts of *yesh 'em la-miqra* and *yesh 'em la-massoret*.

These expressions do not appear in the Palestinian Talmud, whose authorities employed alternate exegetical systems. They are limited to anonymous and relatively late (saboraic) *sugyot* in the Babylonian Talmud. These *sugyot* attribute the exegesis of certain biblical passages according to the principles of *yesh 'em la-miqra* or *yesh 'em la-massoret*, or both together, to various tannaim and amoraim. There is no correlation between these *sugyot* in the application of the two approaches to biblical exegesis, nor do they always attribute the same concept to the same tanna.

The Place of Psalm cxix in the History of Jewish Religion

by Yoshua Amir

Psalm cxix documents a phase of Jewish religiosity that may be called proto-rabbinic. In this psalm we can trace at least eleven expressions, most of them verbs, such as "trust", "believe in" or "love", commonly designating a religious relation to God Himself, which here are used in relation to Torah (and its synonyms). Thus, in this psalm, the Torah is not only a vehicle of religious observance as elsewhere, but also an object of religious emotion. While none of these expressions needs to be so interpreted individually, we do have here cumulative evidence of the appearance of a secondary focus of religious loyalty. Since throughout the psalm, God Himself is invoked, this phenomenon can not be interpreted as a replacement of God by the Torah, all the more so since the latter is always referred to as "Thy" Torah. So monotheism is not encroached. It is man's connection with God that is furthered through observance of the Torah, but this connection tends to be monopolized by the Torah. And this tendency characterizes rabbinic Judaism.

Now, what exactly is meant by "Torah"? As is proven by the long array of synonyms used for Torah, in the foreground stands the keeping of God's commandments. Unfortunately, this is not demonstrated by mentioning specific cases, and that is why Psalm cxix expatiates in seemingly empty generalities. The dominant motif of this psalm is the unswerving certainty of the "way" described for keeping God's commandments. This central motif draws the entire psalm close to the realm of Wisdom literature, whose main subject is the teaching

of the "way", and so prepares us for the later identification of Hokhmah and Torah. Yet, besides this active direct approach to the Torah, we can discern a reflective attitude according to which the author is "looking upon Thy Torah." When he speaks of certain hours in the night that are devoted to the "delight" in God's commandments, we have to imagine him sitting with the written text of the Torah. Through the delight derived from such special hours of "learning", the Torah enables him to hold the precarious balance of life against serious "affliction".

To fathom the nature of this "learning", it is important to understand the use of the verb *d-r-š* in relation to the Torah. Here again, although the main stress is put on practical devotion to the commands of the Torah, the reflective aspect of the author's attitude should not be overlooked. And if here too, as indicated by the predominant linguistic traits of the psalm, the relationship to the Torah is grafted upon the older relationship with God, it should be noted that the most original notion of *d-r-š* in connection with God is not the clinging or adherence to Him, but rather the quest for His answer by oracle, prophet or otherwise. This divine answer is here sought through the medium of the word of the Torah. This then must be the meaning of the author's prayer: Open my eyes that I may behold wonders from Thy Torah. There is nothing to indicate that the author is in possession of any set of "rules for expositing the Torah" as the rabbis of later times were. He can only pray to God to "make him understand" His Torah. Yet obviously he already feels the religious thrust that was later on to be implemented by such rules.

Another aspect that differentiates our author and later rabbinic culture is the failure of the former to see himself as part of a cohesive social group. The author mentions people of similar feelings, but they do not seem to form a social unit. He speaks of himself neither as a pupil nor as a master. His keeping and studying the Torah is a private affair between him and his God. That may account for the absence of any national or historical motif in the whole of the psalm.

A Fragment of the Songs of David and Qumran

David Flusser and Shmuel Safrai

In volume V of *Hagoren* (1902), A.A. Harkavi published four pages of a medieval Geniza manuscript containing apocryphal psalms designed to be recited day after day. As the publication preceded the discoveries of the Qumran library, Harkavi thought that the psalms were medieval. Here we publish this fragment with the help of new readings from microfilm on the assumption that these psalms were written in the time of the Second Temple and that the original scroll was once brought from Qumran. It is now known that the Cairo Geniza contains medieval copies of Qumran texts, e.g. the Damascus Document. The Geniza psalms are clearly attributed to King David, and in the Psalms Scroll of Qumran Cave 11 (ed. J.A. Sanders, 1965, p. 92) we read that David composed "songs to sing before the altar... every day, all the days of the year..." This is precisely what we find in the Geniza fragment.

The language and the style of the Geniza text fit the supposed time of the composition, i.e. before 70 C.E. There are even specific expressions which occur in the sectarian scrolls, though these davidic psalms are not strictly sectarian. They were evidently composed in the same Jewish circles as the davidic psalms found in Qumran.

The ideas expressed in the fragment are often explained with the help of such ancient works as the Book of Enoch and the text even reflects a "varia lectio" found in the Septuagint of the canonical psalms.

Thus, the fragment is an important contribution to our knowledge of

ancient Judaism, especially of its universalistic aspect and of its messianic ideas; David is there described as a messianic figure. The text reflects a variation of the Jewish hope for the coming of David as the Messiah, found both in rabbinic literature and in the New Testament.

Explanation of Midrashic Hermeneutical Systems in Rashi's Biblical Commentary

Yosefa Rachaman

This paper attempts to isolate one of Rashi's exegetical characteristics by comparing his commentary with parallel material in the *Mekhilta de-Rabbi Ishmael* and *Sifre* (to Numbers and Deuteronomy). The advantages of disregarding other midrashic sources are discussed at some length.

The assumption is that Rashi's deviations from certain versions in the *Mekhilta* and *Sifre* reflect his dissatisfaction with these midrashim and thereby his exegetical attitude towards them.

The exegetical tendency described is that of explaining the hermeneutical systems of the midrash. These systems are classified into groups, and the recurrent style Rashi uses in setting out these systems is discussed in detail.

In fact Rashi does not always add the hermeneutical systems absent in the parallel midrashic versions, but this need cause no surprise. For such is the nature of a scholar who has neither neglected the midrashic ways of thinking nor become accustomed to certain philological rules of interpretation.

**“Who Has Measured the Waters in the
Hollow of His Hand” (Isaiah 40:12)
Masoretic Text, Qumran Texts and Akkadian**

Yitzhak Avishur

With the discovery of the Isaiah Scroll from Qumran, IQIsa, it is clear that the text of the verse is “מִיָּא מִדָּד בְּשׁוּעֵלוֹ מִי יָם”. This reading which roused vivid scholarly discussions differs from the Masoretic text and that of the versions and also from any of the emendations which had been previously proposed by scholars. It appears that we have now additional data to prove the originality of the reading from Qumran: these are: (1) the epithet of the Babylonian god Marduk “madidi mē tamti” — “who measures the waters of the sea”; (2) a new text from Qumran, published in DJD 5, which quotes this verse in a biblical paraphrase.

The Position of the Egypt Exodus Tradition in the Book of Chronicles

Ya'ira Amit

The preference for the Abraham tradition over the Egypt-exodus tradition, and even more, the primacy enjoyed by the Temple tradition, has relegated the Egypt-exodus tradition to a secondary and limited status in the nation's historical annals, as viewed by Chronicles. Furthermore, the transfer of theological content from the Egypt-exodus tradition to the Temple tradition has caused the former, devoid of any of its attributes, to appear as an historical signpost, rather than a central event in the history of the people. Thus, the main tradition of the Egypt-exodus, which fails to comply with the stringent criteria of reward, was no deterrent to the chronicler's method of formulating history, and the author was able to delineate a continuous and consistent picture of God's manifestation in history as a direct and immediate consequence of the people's behavior under the kingship, rather than as a determinant of an arbitrary and deterministic matrix.

Irony in the Book of Job

Ya'ir Hoffman

Irony is one of the most common and most expressive elements in every language, spoken or written; but since it is not easily detected, especially in subtle pieces of literature, commentators seldom appreciate its significance. However, it is certainly a main feature of wisdom literature both in ancient Israel and in the ancient Near East. Literary pieces like Proverbs, Ecclesiastes, the Egyptian story of the Poor Peasant and the Mesopotamian Dialogue between the Master and his Servant, cannot be properly understood unless irony is taken into consideration.

In the book of Job, I propose to distinguish four levels of irony, which do not share the same degree of perceptibility; nevertheless, they are all essential to the understanding of the book. Moreover, the more hidden the irony is, the more important it is for a real understanding of the book. The four levels are as follows:

1. Ironic statements addressed by Job and his friends to each other.
2. Irony of the author aimed at his heroes, but understandable only to the readers.
3. Irony of the author towards us, his readers.
4. Self-irony of the author, towards himself and his own book.

Judged from this last point of view, both the so-called answer of God and the epilogue can be better understood. Accordingly, it is suggested that the end of the book is a sort of ironic confession by the author, admitting his own failure to solve the very problems that he himself has raised.

The Lineage of the Prophet Nathan

Alexander Zaron

In three chapters dealing with David's history, the prophet Nathan plays a prominent role (II Sam. vii; xii: 1-16; I Kings i:8 ff.). The anecdote of Nathan's interference in the contest of David's succession, however, is the only story that is generally accepted as historically sound. On several points the three stories even seem contradictory. But a closer inspection of the narratives and relevant material in the Bible discloses a quite consistent representation of the prophet.

Nathan's home was Soba, eleven kilometres west of Jerusalem, which at that time was at least partly occupied by Judaeans settlers from the south. Some or all of them were possibly of Levitical descent, like the settlers of Kiryat Yearim in the same vicinity, who came from Yatir.

Noteworthy is the correlation between Nathan's reaction to the murder of Uriah and priestly jurisdiction over homicide. An interesting parallel to Nathan's role in the succession narrative is the priest Jehoiada's part in the accession of Jehoash.

Eventually, Nathan emerges as an apt follower of Samuel. Both dared to rebuke their masters. Priestly subjects have an important but ambiguous function in the records of these two prophets.

Some Remarks on Biblical Passages in the Light of Their Akkadian Parallels

Samuel E. Loewenstamm

I

וביום השביעי שבת וינפש

The Niph'al of נפש in Ex. xxxi:17c has widely been understood as a crude anthropopathism describing God as recovering His breath after the hard toil of creation. According to related usages of the Akkadian verb *napāšu* it is argued that the Biblical passage at hand rather points to God's joyful satisfaction after the completion of His work.

II

Amos i: 2

In the exegesis of Amos i:2 two points should be kept apart: 1) the description of God's voice as having a drying force; 2) the additional problem of whether this metaphorical description should be interpreted as implying an earthquake, a thunderstorm, or God's word in the mouth of the prophet. In this paper only the first point has been dealt with.

Following W.G. Lambert, the present writer believes that the verse under discussion represents the same type of bold hyperbole as is found in an Akkadian parable of the dog, where the glorification of its strength culminates in the statement of the drying effect of its mighty voice. The validity of this view is defended against the objections advanced by M. Weiss and W. Rudolph.

III

מה בצע בדמי

In biblical psalms the person at prayer sometimes stresses that he is God's servant or the work of His hands. Occasionally he even advances the argument that God will gain no profit from his death. The present paper compares these elements of prayer with Akkadian counterparts.

Some Considerations Concerning the Law of Restitution, Numbers V: 5-8

Ya'akov Licht

Num. v: 5-8 is obviously a supplementary law to Lev. v: 20-26. The phenomenon is well known, and commonly explained by the assumption that the corpus containing the basic law was "sealed" at the time of the supplementary legislation, making amendment by interpolation impossible. Our particular case brings this point into sharp focus: the interpolating of a single sentence (Num. v: 8a) into Lev. v: 20-26 would serve the second legislator's purpose, and be a much simpler, clearer and more economical formulation. This observation leads to the questioning of the usual explanation of secondary laws in the Pentateuch. There are several demonstrable interpolations in the Samaritan and in some Qumranic material. Other interpolations are assumed by scholars in the MT. Can we, in view of these data, blandly suppose that a particular collection of OT laws was "definitively sealed" at any period? If not, how is the existence of supplementary laws in the Pentateuch to be explained? Should we develop an obviously fantastic theory of successive "closings and openings" of the text? The problem is a consequence of the tacitly and unquestioningly accepted model of the text.

Though produced by an infinitely complex process of accumulation and editing, the text is envisaged as existing at any given moment in single shape; the practical model is a single authoritative copy. An amendment to a law in such a copy can be simply written down in the margin, to be absorbed into the main text by the next copyist. Our example does not fit such a model. It seems that a model of several

parallel copies or versions is preferable as an explanation of our example. To reach the owners and users of several codices, the supplementary legislation would have to be promulgated in a new collection of laws, with plenty of verbal references to the basic law. Which is exactly what we have in Num. v: 5-8. These considerations are only a single, isolated instance of the need to re-examine the basic assumptions of "classic" OT criticism.

The Shihor of Egypt and Shur which Is in Front of Egypt

Nadav Na'aman

The article deals with the southern border of Canaan as it is described in the Bible in the light of the author's previous conclusion, according to which the Brook of Egypt must be identified with Nahal Besor, south of Gaza. In this light, two biblical toponyms are re-examined: Shihor and Shur.

Shihor is an Egyptian loan word denoting the Nile in two passages (Is. xxiii:3; Jer. ii:18). But like Ye'or, Shihor has acquired the more general meaning of "river", and in this sense it appears in all three passages describing the delineation of borders (Josh. xiii:3; xix:26; I Chr. xiii:5). In the two passages Josh. xiii:3 and I Chr. xiii:5, the Shihor of Egypt denotes the Brook of Egypt, the southern border of Canaan. There is no justification for the assumption that the peninsula of Sinai was regarded as part of Canaan, an assumption based on the Egyptian concept of borders which was alien to the Israelites. It was only after the unification of the Fertile Crescent under the hegemony of Assyria and the appearance of the term *eber nāri* (=beyond the river) that the Nile was considered the border of the Promised Land in the Deuteronomistic school.

The area to the south of the Brook of Egypt was considered part of Egypt, and hence the designation "Shihor which is in front of Egypt" (Josh. xiii:3). This brings into focus "Shur which is in front of Egypt" (Gen. xxv:18; I Sam. xv:7). All biblical references to Shur are examined hereunder, with the conclusion that Shur is the name of a site on the road leading from Kadesh-Barnea to Gerar somewhere along Nahal Besor. Tell el-Far'ah is suggested as the location of Shur and its history is compared with the biblical data on the latter.

Two Mari Letters Dealing with Ritual Prophecies

Moshe Anbar (Bernstein)

Two letters of "prophetic" content from the Mari Archives (A. 1121* and A. 2731) written by Nūr-Sîn, the ambassador of Zimri-Lim (1774-1761) in Halab (Aleppo), are translated in this essay. The investigation of these texts shows that they were composed during Zimri-Lim's last years (1765-1761). This was a period of intensive strife over the hegemony in Mesopotamia, a struggle in which Zimri-Lim took an active part. In the texts under discussion, the prophetic promises concerning "the land from the sun's rising to its setting" doubtless reflect Zimri-Lim's aspirations and hopes, but it was not long before his ambitions were revealed as an exercise in futility: Hammurabi, king of Babylon, betrayed his ally, Zimri-Lim, and conquered Mari, thus putting an end to its kingdom. The background of "Words of Adad of Kallassu" in the prophetic message would seem to be as follows: Nūr-Sîn went to Adad's temple for an extispicy. During the conduct of the ritual, signs were noted in the entrails of the animal indicating the presence of Adad. The meaning of these signs was interpreted not by the *bārûm* but by the *āpilum* (from the verb *apālum*, the technical term for responses to an extispicy). The *āpilum* gives his interpretation in a long discourse, rather than in a laconic pronouncement.

* These are the new readings that I propose (approved by Prof. G. Dossin): L1. 2. *A-bi-KUR-ī k[i-a-am]* 4. LU[m]eš Š[U-GI^{meš}]. 9. [i(z)-za]-az, cf. 1.25. 42. [it-ti A-bu]-ha-lim. 1'. [ma-a-tam iš-tu ši-ti-š']a 3'. [an-ni-tam lú^aa-pi-lum ša]

‘The Lord Is My Shepherd; I Shall not Want’
(Ps. xxiii:1)
On Interpretation and Poetics in the Bible

F.H. Polak

A central problem in the debate on literary interpretation of biblical poetry (integral interpretation, *total interpretation* — M. Weiss), is the degree of subtlety to be admitted. Where is the demarcation line to be drawn between warranted “close reading” and illicit “creative interpretation”? One of the issues at stake is the question of “secondary meaning” (“suggested” or “evocative” meaning). This study purports to argue the case of secondary meaning in biblical poetry, with due emphasis on the problem of validation.

Ps. xxiii may serve to substantiate the claim. This psalm is dominated by the metaphor of the shepherd (verses 1-4). The poet “likens himself to a sheep and God to his Pastor” (Kimchi). Due to the frequency of this symbol, its connotations are well-known. They include guidance, sustenance (especially provision of food and drink), defense and protection. All these notions are present in Ps. xxiii, in verses 5-6 as well, though they provide the parallel image of the gracious host. Verse 4, which introduces a new picture, relates to verses 1-3 by virtue of its connotations, not because of its literal sense. When seen in the light of “secondary meaning”, the entire psalm proves to be an elaboration of the first metaphor. This analysis may be validated by constant reference to other instances of the shepherd-symbol.

Another aspect of “suggested meaning” pertains to organization of information in the sentence (and beyond). Following Leech we may speak of “thematic meaning”. A case in point is, once again, verse 1b:

"The Lord is my Shepherd, I shall not want" (old *JPS*). The construction of this verse is elliptic: it contains no object. This results in the suggestion of a very close relationship of benefactor and beneficiary, of God and worshipper, leaving no room for other entities. As this ambience is characteristic of the entire poem (especially verses 4ab, 6), validation of this interpretation is based on internal evidence.

The upshot is that biblical poetry presents us with at least one undeniable example of composition by "secondary meaning": the Twenty-third Psalm. Moreover, this factor is a main constituent of poetic form in this psalm. It follows, therefore, that integral interpretation is quite justified in paying special attention to this aspect of poetic expression, even though this method tends to widen the scope of "literal meaning". Admittedly one might incur the peril of illicit inference. However, it is quite possible to minimize this danger, if not to avoid it entirely, by heedful study of external and internal evidence.

On the Structure of Ecclesiastes i:2-11 and Its Place in the Book

Pinhas Carny

Ecclesiastes i:2-11 and its place in the book have been expounded in various ways, none of which has gained wide acceptance. This paper is based on the contention that the proper understanding of verse 8 will show the inner structure and meaning of the whole section as well as its place in the book as a whole.

The fact that Ecclesiastes used direct and indirect quotations from other sources for polemical purposes is now generally accepted, and the presumption is that verse 8 embodies this rhetorical device. Properly disentangled from its surroundings, it should be the key to a conclusive interpretation of the whole.

It appears that verses 8-10 contain a double argument in the style of the classical diatribe:

a) *The thesis:*

8a — All matters are
wearisome

9b — There is nothing new
under the sun

b) *The introduction of a dissenting quotation:*

8b — Nobody can say...

10a — Here is a matter
someone could argue
about...

c) *The quotation:*

8cd — 'Eye and ear are not
content with seeing and
hearing'

10b — 'Lo, this is new:'

d) *Ecclesiastes' rejection of the argument and conclusion:*

9a — What has been is what
will be.

10c — It has already been
before us.

Verse 11 explains the opponent's interjections as resulting from mankind's lack of memory, which makes them null and void. The double and parallel discussion refers back to the opening general thesis in verses 2 and 3: There is no benefit in human effort. It is vain. Verses 4-7 are a proverbial illustration of the fact that man's efforts cannot change the wearisome progression of life in an everlasting boring cycle. And then verse 12 starts with Ecclesiastes' personal experiences and investigations of human striving for wealth and wisdom, with the now well-known conclusion.

Proverbs vi:11

Shmuel Schmida

Although the general meaning of Proverbs vi:11 is very clear, the use of the terms **מהלך** and **איש מגן** there is still obscure, for two reasons. On the one hand the construct state which **איש מגן** takes has no parallel in the second part of the verse, and on the other, the noun **מהלך** in its regular meaning of "traveller" makes no sense as it is used in that verse in connection with poverty.

However, **מהלכים** in Zech. iii:7 has already been shown to be a variant of the regular **מהלכים** and is used in a passage undoubtedly concerned with the position of the high priest as an administrator under Persian rule. It is thus reasonable to indentify **מהלך** in Prov. vi:11 with the well-known *ἄγγελος*, the quick messenger or runner of the Persian administration. And indeed, the analysis of Prov. vi:11 and xxiv:34 and their contexts, together with the comparison of the Greek and Aramaic translations of the verses, provides support for this interpretation.

Furthermore, **איש מגן**, although it may be considered a linguistic innovation of an author in need of an appropriate counterpart for the second part of his verse, fits very well into that framework. For besides meaning "shield," **מגן** may also mean "king, ruler"; and as a verb, it may mean "hand over" as well as "protect." The phrase **איש מגן** then means "the ruler's man" whose task is to deliver official messages, in short, "official messenger," which proves again, on the basis of parallelism, that the same goes for **מהלך**.

In the given context, **מהלך** seems obviously based on the O.-Bab. *ilku*^m which fits the parallel **מהלכים** in Zech. iii:7 very well; and *mgn* in Ugaritic is used like the Hebrew **עבד**, "to serve," which again fits the interpretation of **איש מגן** as "messenger, service man." On the other

hand, there is no clear proof of the use of *mgn* in Ugaritic in the meaning of "beggar" (cf. H.R. [Ch.] Cohen, *Biblical Hapax Legomena in the Light of Akkadian and Ugaritic*, pp. 138-139). Thus this proposed interpretation for אִישׁ מִגֵּן and that of "vagabond" for מִהֶלֶךְ is denied by Scriptures themselves on the basis of the analysis of the verse in question and of the passage (Prov. vi:1-15) as a whole.

Asyndetic Prepositional Clauses Opening with a Substantive in Biblical Hebrew

Joshua Blau

Asyndetic clauses governed by primary propositions are quite marginal in Biblical Hebrew with the exception of temporal clauses (especially after *ʿad* "until"), which, as temporal expressions often do, reflect an archaic feature. Following M.M. Bravmann's studies of similar constructions in Arabic, this paper endeavors to treat asyndetic prepositional clauses of a special type in which the preposition is followed by a nominal expression. It is suggested that this feature exhibits an archaic construction preserved because externally the preposition was felt to govern the nominal expression, rather than the asyndetic clause. This is synchronically an exceptional feature. Some of these clauses open with negations of either nominal origin (*bəli*, *bilti*, as Gen. xxxi:2; II Sam. xiv:14) or nominal function (*ʿen*, as in II Chr. xxi:18), or even with the original negation *lō*; but in the latter case, only when followed by a noun (as in Is. liii:9). Comparative clauses (governed by *ka* "as" or sometimes by *min* "more than") invariably open with a noun that serves as the subject of the asyndetic clause (as in Deut. xxxii:11; Is. xi:9; Ps. xix:6; Eccl. vii:5). In such clauses of another type it is a participle serving as the predicate of the asyndetic clause that immediately follows the preposition (as in Deut. iv:30; Ps. xcii:12; cxxii:1). The common denominator of all these clauses is that the preposition is followed by a nominal expression, and it was owing to this fact that asyndetic prepositional clauses (which, as a rule, have fallen into desuetude) have been preserved.

The last part of this paper treats clauses in which the governing

preposition is again followed by a nominal expression — the subject — and yet the part serving as the predicate of the subordinate clause is introduced by a conjunction (Hag. i:9; Prov. iii:25).

The Formulae "From... and Above/Upwards" in the Bible

Gershon Brin

This paper deals with the various types of the formula "from... and above/upwards" in the Bible. In particular the meanings of *ומעלה* "and upwards" as the final component of the formula are discussed. It can be seen that although the basic meaning refers to an unlimited direction, there are some usages in which it implies a certain limited picture.

Next, the formula "from X and upwards" is considered with special attention to "from x years and above" used in texts dealing with the census. The various usages of this formula are discussed in regard to the census of all Israel and also as applied to the Levites' census.

Other terms besides *ומעלה* are dealt with, among them *יוצא צבא* "fit for war" or "able to go forth to war." The question of the age of twenty, often used as a starting-point in the formula, and its relation to the concept of generation in the Bible, is treated in an appendix.

Studies in the Vocabulary of the Priestly Code —

The Use of שָׁכַר and שָׂאָר in the Books of Leviticus and Numbers

Avi Hurvitz

The long-standing question of P's historical background and chronological setting cannot be satisfactorily solved without first examining its language and style. Sound methodology requires that only after exhaustive linguistic analysis of a given composition can philological interpretation and historical reconstruction be attempted. In light of this concept, the present discussion examines the linguistic nature of two characteristic priestly terms: שָׁכַר and שָׂאָר.

The thesis advanced here is that, on *linguistic* grounds, שָׁכַר and שָׂאָר can be shown to constitute archaic survivals within the Hebrew language, survivals which eventually fell into disuse. The operation of this linguistic process is attested to by both internal (biblical) and external (non-biblical) sources. Furthermore, a *stylistic* comparison between parallel passages in Lev.-Num. and Ezek. seems to provide us with a clue as to the concrete historical age in which the old terms died out. These passages deal with identical ritual topics and are formulated in similar technical phraseology (Lev. x:9//Ezek. xlv:21; Lev. xxi:1-3//Ezek. xlv:25). However, שָׁכַר and שָׂאָר are totally absent in Ezekiel. How should we account for the striking fact that the wording of these laws in P and Ezek. is almost identical, yet Ezek. fails to employ the characteristic Priestly terms שָׁכַר and שָׂאָר? In light of the fact that the use of שָׁכַר and שָׂאָר demonstrates a continuous process of obsolescence within Hebrew, we suggest that the absence of the terms

in Ezek. should also be viewed as part of the same general development. In other words, the extant version of the Pentateuchal P sections which employ שכר and שאר reflects an archaic stage in the development of the Priestly terminology; a stage which is earlier than that of the corresponding passages of the Book of Ezekiel.

The terms שכר and שאר may thus join the growing ranks of linguistic items whose presence in P is indicative of the earlier biblical period, well before the Israelites went into Exile.

Job vi: 15-18

Abraham Tal

The obscure passage, Job vi:15-18, has been differently treated by both medieval and modern commentators, none of them offering a satisfactory interpretation.

We suggest that the clue to the proper understanding of this passage is the verb **יזרכו** whose meaning seems to be "to press," according to its meaning in Aramaic (cf. the Samaritan Targum in Gen. 22 which renders **ויתרצצו** as **ואודרכו** and the Syro-Hexaplaric version of Num. xxii: 25 which has **וורבתה לרגלה דבלעם** for **והלחץ את רגל בלעם**). It seems that the other verbs of the passage have similar meanings in Aramaic and post-biblical literature.

The entire passage refers to pressure, to assemble on the one hand, and to disperse on the other.

Speaking about his treacherous brethren, Job is comparing them to the unstable waters of a wadi, **נחל אכזב**, a deceitful river:

"My brethren are treacherous as a torrent, as freshets that pass away. Which are bent down (**הקדריים**) by ice and whereon the snow presses (**יתעלם שלג**). When they are pressed together (**בעת יזרכו**) they are assembled (**נצמתו**)".

In other words, while he enjoyed prosperity they happily assembled around him. We suggest dividing the verse here, since from this point on Job describes the brook in the summer:

"When it is hot they are pushed away (**נדעכו**) from their place"

The ice melts into running water, which quickly becomes a furious torrent and then:

"Their paths are destroyed (**ילפתו**), they disappear and perish."

Some Overlooked Akkadian Evidence Concerning the Etymology and Meaning of the Biblical Term מָשַׁל

Chaim Cohen

While a majority of Biblical scholars today derive the term מָשַׁל from a primary verb מִשׁ"ל 'to be like' which occurs in the הפעיל, גפעל and התפעל (in the active קל and פֿעל, this verb takes on the meaning 'to express, relate' which is seen as representing a denominative verbal usage based on the noun מָשַׁל), this view, despite the many attempts to bolster it with additional evidence, has never been sufficiently compelling to win overall scholarly approval.

As regards the Biblical meaning and usage of the term מָשַׁל, two recent studies by McKane and Landes respectively have covered this subject quite admirably. The present author would just slightly amend McKane's translation from 'model, exemplar, paradigm' to 'model (saying)' based on the existence and usage of the denominative verb מִשׁ"ל 'to express, relate' (the element 'saying' in my suggested translation is in parentheses because there are some cases where מִשׁ"ל refers to 'by-word, model of derision', while in all other cases it does indeed refer to a 'saying').

The overlooked Akkadian evidence presented here is as follows:

1. *The usage of mašālu 'to be like' in the Amarna letters as applied to a 'model saying'*

eqliya aššata ša lā muta mašil ašsum bali erēšim

My field for lack of ploughing is like a woman without a husband.

(EA 74:17-19; 75:15-17; 81:37-38; 90:42-44)

This evidence demonstrates that the etymology of the noun מָשַׁל

from the verb מִשַׁל 'to be like' is entirely consonant with the usage of the cognate verb *mašālu* 'to be like' in the Amarna letters. It should further be noted that the verb מִשַׁל 'to be like' can in no way be considered a denominative verb from the noun מִשַׁל because such a noun is not extant from any dialect of Akkadian, while the verb *mašālu* is attested from the Old Babylonian period on.

2. *The Akkadian verb tēlu 'to express, relate' as denominative of tēltu 'model saying' (the Akkadian interdialectal equivalent of Hebrew מִשַׁל - (מִשַׁל)*

i.bi.lu	ḥittu
i.bi.lu	tēltu
i.bi.lu.dug.ga	ḥi'ādu
i.bi.lu.ma.da.lu	tēlta itēlu

(MSL XIII, 161:31-34 = Izi V)

This sequence of *ḥittu* 'riddle, saying' and its denominative verb *ḥi'ādu* (= *ḥādu*) 'to express, relate' in juxtaposition with *tēltu* 'model saying' and its denominative verb *tēlu* 'to express, relate', though occurring in a Mesopotamian lexicographic text, is in no way different from the parallel sequence in Ezek. 17:2: ...חִדָּה וּמְשַׁל מְשַׁל... "recite a riddle and express a model saying". Such parallel usage in the two languages can only be based on common linguistic tradition and represents conclusive evidence that the verb מִשַׁל 'to express, relate' in the קַל and פְּעֵל is denominative to the noun מִשַׁל 'model (saying)'.

Concessive Relation in Biblical Hebrew

Menahem Zevi Kaddari

The field of logical-semantic concessive connectors in B(iblical) H(ebrew) is described. The scope of concessive relation (i.e. conveying unexpected information) may differ in its dimensions. It may be a) a phrase, or b) a clause. In case a), when the phrase is a N(oun) P(hrase), the connector is a concessive preposition: *b-*, *'al*, *'im* = "in spite of"; when it is a P(repositional) P(hrase) / or NP, it is an intensifier concessive adjunct (adverbial expression): *gam* (in Classical BH), *'af* (in Later BH) = "even".

Clause connectors of concession may open 1) the subordinated (concessive) clause, or 2) the superordinated (main) clause. In case 1) the concessive connector functions as concessive conjunction: simple *'im*, *gam*, *hen*, *ki*; or compound *gam ki* (in Classical BH), *gam 'im*, *gam 'ašer*, *'af ki*, (we) *'af'omnam*, (we) *'af 'ašer* (in Later BH) = "although", "even if". In case 2) we have at the head of the main clause a correlative concessive conjunct (adverbial expression): *gam*, *wehinne* = "nevertheless".

General superordinators are also common in concessive main clauses: *we-*, *'o*.

Finally, the shift of some of these connectors in the field of concession from Classical BH to Later BH is demonstrated.

Semantic Transparency and Semantic Opacity A Study of Locative Verbs in Biblical Hebrew

Eliezer Rubinstein

Biblical Hebrew, like other languages, features two types of realizations for the semantic structure depicting locative causation, the causation of a place-change for some thing. One syntactic realization is semantically transparent: here, "place" will be realized as a locative phrase, while the object located in a certain place is represented by the object of the sentence. A second syntactic realization is the one in which location is realized in the object: this objectifies the locative argument, and is semantically opaque — since the relationship between the syntactic and the semantic structure is not obvious at first sight.

This study examines whether the two types of syntactic structures realizing one and the same semantic structure are optional stylistic alternatives, or whether there is some degree of obligatory regularity in the distribution of the two types of sentences. The study shows that there is an intimate connection between the objectifying of the locative argument in biblical Hebrew and the embodiment of the objective argument in the verb. Verbs that do not realize the objective argument call for the transparent syntactic structure, where "place" is realized as a locative phrase. The study also brings out certain reservations regarding the groups of verbs featuring both types of sentences.