

**Some
Lexicographical
Comments
on the
Hebrew Bible**

by
Rabbi George Wolf

פרושים לשוניים על המקרא

מאת

הרב גדליהו וואלף

New York, 1990

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DEDICATED TO
MY MOTHER

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REGINA WOLF

רבקה וואלף

Born in Kupczynce, Galicia, Poland, November 9, 1889.
(שנת ט"ו חשוון תר"ך), and lived in New York till
March 5, 1976 (יום ו ג אדר תשל"ו) .

BERISCH CZACZKES

בת דוב בער טשאטשקיס

Born in Kupczynce, Galicia, Poland, 1872, and lived in
New York till February 23, 1942. My grandfather.

וחיה הינדא טשאטשקיס בת יהושע העשיל גוטוורט.

HINDA (GOTTWORT) CZACZKES, was born in Pomorzany,
Galicia, Poland, in 1872, and lived in New York till
August 1, 1930. My grandmother.

MY FATHER

HERMAN WOLF

צבי בן גדליהו וואלף

Born in Chmieliska, Poland, October 17, 1886
(י"ח תשרי תרמ"ז) , lived in Podhajce, Galicia,
Poland, came to New York and lived to May 21, 1966
(יום שבת ב סיון תשכ"ו) .

GEDALIA WOLF

גדליהו וואלף

Died in Podhajce, Galicia, after World War I. My grand-
father.

HENDEL (BOLTUCH) WOLF הנדל (בולטוך) וואלף

My grandmother, lived in Podhajce, Galicia, until July
17, 1939 (ב סיון תרצ"ט) .

MY UNCLE

DR. JAKOB WOLF

My father's brother, practiced law in Lezajsk, Poland,
and was killed by the Germans in 1943. He visited his

PREFACE

This work aims to explain some of the difficult words and passages in the text of our Hebrew Bible that have remained unexplained or misunderstood for hundreds of years. We know that Biblical Hebrew does not comprise the entire vocabulary of ancient Hebrew which was spoken in the Middle East. The majority of its vocabulary and literature has been lost, and, along with them, many original meanings of words and roots, recorded in the text of the Hebrew Bible, have been forgotten.

During the First Temple period, the priesthood was the guardian of the Holy Scriptures. When the Babylonians destroyed Jerusalem and its Temple in 586 B.C.E., they also killed or deported to Babylonia this intellectual élite, the keepers of the Biblical text. Since that time, the text of the Hebrew Bible has been subject to different interpretations. By the time of the Hellenistic period, when the earliest translation of the Bible, the Greek Septuagint, was made, the literary forms and the original meanings of much of the vocabulary of the Hebrew text, were imperfectly understood by its translators.

I have endeavored in these interpretations to ascertain the original intention and meaning of the Hebrew words in the text. Verse numbers are according to the Massoretic Hebrew text of the Bible. I have not emended any texts because I don't believe that a text is corrupt because one doesn't understand it. It is rather a lack

of knowledge on the part of the reader.

My son, David Wolf, discussed with me the entire manuscript and offered his constructive criticism and encouragement, while my wife, Fay Wolf, and my daughter, Sylvia Wolf, listened attentively to my interpretations and expressed their thoughts too.

New York ש"ו חשוך תש"ג Rabbi George Wolf

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Genesis 1:1 בְּרָאִישִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.

Genesis 1:2 וְהָאָרֶץ הִיְתָה תְהוֹם וּבְהוֹ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם...

In the Babylonian account of Creation, Marduk, the wisest of the gods, killed Tiamat, the mother of the gods, and divided her body into two parts to create the universe. With one half of her corpse, he formed the heaven, and with the other half, he fashioned the earth. To the Babylonians, matter was eternal, and never had any beginning. Since matter was already there, they believed that matter was not brought into existence from nothing, and Creation involved only shaping or fashioning what was already available.

The account of Creation in the Hebrew Bible illustrates its independence of the Babylonian version of the universe's creation. Scholars have interpreted the word בְּרָא to mean "created". Thus, according to the Bible, the universe was created out of nothing, it was a creatio ex nihilo. Some commentators hold that creatio ex nihilo is a connotation which has been read into the root בְּרָא.

וְהָאָרֶץ הִיְתָה תְהוֹם וּבְהוֹ = the earth was an empty chaos. In this empty chaos, there was no such thing as earth (אֶרֶץ) because it wasn't created yet. It was created later. There was only darkness over the oceans and an empty chaos. Thus, God created the contents of the universe from nothing. First, God created light, then the heaven, and afterwards the earth.

In verse one, heaven was mentioned first and earth second because that was to be the order of their creation. Did verse one tell us that heaven and earth were created at that time? If they were created in verse one, why is their creation repeated later in verses 6-10?

Does the word בָּרָא in the first verse mean "created"? I think that בָּרָא here does not mean this, but something else.

The root בָּרָא = to think, to plan.

The root חָשַׁב = to think, to devise.

Thus, בָּרָא = חָשַׁב = to think, to plan.

Verse one told us not about the creation of heaven and earth, but what God was planning to do in his creation plan.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ =

In the beginning, God planned heaven and earth.

וְהָאָרֶץ הִיְתָה תֵהוֹ וּבְהוֹ.

since the earth was an empty chaos.

In short, God first thought or planned what to do in his Creation scheme. This is the essence of verse one. Later, in verses 6-10, heaven and earth were created according to and in the order enumerated in the first verse: heaven and then earth.

That בָּרָא means "to think", "to plan", is corroborated by Genesis 2:3.

וַיְבַרֵךְ ה' אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שַׁבַּת מְכַל מְלֹאכְתּוֹ

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

כִּי בּו שַׁבַּת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

has been interpreted in many ways, but they are all forced.

- 1) For on it He rested from all His work, in doing which God had brought about creation.
- 2) Because in it he rested from all his work which God has created and performed.
- 3) Because on it God rested from all his work which he had done in creation.
- 4) Because on it God ceased from all the work of creation that He had done.
- 5) Because in it he had rested from all his works which God created and made.
- 6) Because in it he ceased from all his works which God began to do.
- 7) Because that in it he had rested from all his work which God created and made.
- 8) Because that in it He rested from all His work which God in creating had made.
- 9) Because thereon he had rested from all his work which God had created in making it.
- 10) For on it he ceased from all the work which he had undertaken.

I believe the interpretation should be:

כי בו שבת מכל מלאכתו = for on it He rested from all His work

אשר ברא אלהים לעשות = which God planned to do.

Heaven, Sky שָׁמַיִם

Hebrew dictionaries state that the word "shamayim" is a dual or plural.¹ I believe that it is a singular and not a plural or dual form.

During the First Temple period, there existed many dialectical differences in the Hebrew languages spoken in the kingdom of Israel in the north, and the kingdom of Judea in the south. These two Hebrew dialects were combined to form what is today called Biblical Hebrew.²

In Judea, the diphthong ay was pronounced as in the word "bayt". In Israel, it changed to ē, as in "bet", as in Ezekiel 1:27. Jerusalem, in Israel, was pronounced "Yerushalem" with an ē, while in Judea, it was pronounced "Yerushalaym" with an ay.

In Akkadian, the heaven or sky is $\check{S}amû$, $\check{S}amâmu$, and in Ugaritic, it is $\check{S}mm$.³ The cult of Baal Shamem, Lord of Heaven, was very important in Iron Age Phoenicia in the tenth century B.C.E. He was worshipped in the time of Hiram, Solomon's father-in-law.⁴

In Israel, the neighbor of Phoenicia, the word was also pronounced "shamem". In Judea, it was pronounced "shamaym". In Ugaritic, it was pronounced "shamam".

Thus, a Judean dialectical pronunciation of this word with an ay, is mistakenly taken for a plural when, it is in reality, only a singular.

The reason for its name "shamaym" may perhaps be because it was believed to be a place of great heat. The heat came from the sky. $\check{S}mm$ (in Egyptian) = to be hot.

מוֹעֵד

אוֹת

Genesis 1:14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרַקִּיעַ הַשָּׁמַיִם
 לַחֲבֹדִיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
 וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם.

This verse told about the creation of lights in the sky's space to differentiate between night and day.

= וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרַקִּיעַ הַשָּׁמַיִם

And God said, let there be lights in the sky's space,

= לַחֲבֹדִיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה

to differentiate between day and night.

Scholars have explained אותות as "signs".

I believe that the noun אות = a month.

Itu (in Sumerian)= a month.

The noun מוֹעֵד has been interpreted as "time" "set time", "appointed time", "fixed time", "season", "due season", "appointed season", "holiday", "feast", "feast day", "appointed season", "set feast", and "festival".

I believe that the noun מוֹעֵד = a week.

= וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים

and they will be for months and for weeks,

= וּלְיָמִים וּשְׁנָיִם = and for days and years.

Thus, we have the whole system of time reckoning: days (יָמִים), weeks (מוֹעֲדִים), months (אוֹתוֹת), and years (שְׁנָיִם).

Genesis 18:14 לְמוֹעֵד אֲשֶׁר אֵלֶיךָ כֶּעֶת חַיָּה וְלִשְׂרָה בֵן =

I will return to you during this week next year and Sarah shall have a son.

Genesis 17:21 וְאֵת בְּרִיתִי אֲקִים אִתְּךָ יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה =
לְמוֹעֵד הַזֶּה בְּשָׁנָה הַאֲחֵרָת.

I will establish my treaty with Isaac whom Sarah shall bear for you during this week next year.

We noticed that לְמוֹעֵד...כֶּעֶת חַיָּה is parallel to
לְמוֹעֵד הַזֶּה בְּשָׁנָה הַאֲחֵרָת.

During this week next year.

The מוֹעֵד was a week or seven days. Since festivals were usually celebrated for seven days, festivals became known as מוֹעֵדִים.

In 2 Chronicles 30:21, we were told that the Israelites in Jerusalem celebrated the Feast of the Matzot for seven days.

וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל הַנִּמְצָאִים בִּירוּשָׁלַם אֶת חַג הַמַּצּוֹת שִׁבְעַת יָמִים.

In the next verse, we were informed that they sacrificed for seven days on this festival

(מוֹעֵד).

2 Chronicles 30:22 וַיֹּאכְלוּ אֶת הַמּוֹעֵד שִׁבְעַת הַיָּמִים.

Genesis 2:6

גַּד

וַגַּד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאָדָמָה.

The word גַּד has been interpreted as: "mist", "flow", "flood", "spring", "fountain", "vapor", and "cloud".

Scholars assumed that it referred to the water which flowed up from the subterranean ocean.

All kinds of petroleum deposits were found in ancient Mesopotamia. The Sumerians knew bitumen as rock asphalt and as a liquid. Deposits of bitumen were concentrated in the south. Along the Tigris and Euphrates Rivers, there were many bitumen seepages, crude oil springs, and bituminous rocks that oozed bitumen when heated. Hard bitumen is still found in large open lakes about 90 miles from Baghdad.

The areas surrounding the ancient city of Hit, on the south bank of the Euphrates River, had several hundred natural springs from which liquid pure bitumen oozed to the surface. This sticky black bitumen was of a high quality because it emerged softened with sulphurous water and was practically ready for use. The place called Hit was synonymous with bitumen. Id was the Akkadian name for Hit. Iddu was "the product from Id", or bitumen, asphalt.

The text of the Bible described the condition of the land which was without plants, rain or human beings. This verse is a description of what happened in Mesopotamia, its milieu. It told of its land which had much bitumen oozing to its surface.

The Akkadian Iddu = גַּד = bitumen, asphalt.

The Sumerians connected bitumen and subterranean water. They believed that bitumen was a substance issuing from the freshwater abyss.

Now we can understand why the Septuagint translated the word אָר as "a fountain", and the Peshitta interpreted it as "a powerful spring".

This fountain or spring was really the liquid bitumen that was under pressure under the ground which used to shoot upwards into the air, and upon landing, covered the whole surface of the soil.

$\text{וְאֵד יַעֲלֶה מִן הָאָרֶץ} =$

And bitumen would shoot forth from the ground,

$\text{וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה} =$

and water the whole surface of the soil.

Genesis 2:18 עֹזֵר כְּנֹגְדוֹ
 עֹזֵר כְּנֹגְדוֹ

וַיֹּאמֶר ה' אֱלֹהִים לֹא טוֹב הִיּוֹת הָאָדָם לְבַדּוֹ
 אֶעֱשֶׂה לוֹ עֹזֵר כְּנֹגְדוֹ.

The phrase עֹזֵר כְּנֹגְדוֹ was interpreted as:
 "A help to match him", "a helper fit for him", "a partner
 for him", "a fitting helper for him", "a helper who is
 like him", "a help like to himself", "a help suitable to
 him", "an aid for him", and "a power equal to him".

From Genesis 1:27, we noticed that God created man.
 This human being was both male and female in one body.

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ . . . זָכָר וּנְקֵבָה בְּרָא אֹתָם.

In the Babylonian Talmud, the idea was prevalent too
 that God created man with two faces, back to back.

אָמַר רַב יְרֵמְיָה בֶּן אֶלְעָזָר: דְּוִי פְרָצוּפִין
 בְּרָא הַקְּב"ה בְּאָדָם הָרִאשׁוֹן.

Genesis 2:18, told that man was alone and God decided
 to make him a helper or partner. In Genesis 2:21, God
 cast a deep sleep upon the man, and while he was asleep,
 removed one of his sides (אֶחָת מִצַּלְעוֹתָיו) and sutured the
 flesh in its place.

וַיִּפֹּל ה' אֱלֹהִים תְּרֹמָה עַל הָאָדָם וַיִּשָּׁן
 וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַיִּסְגַּר בָּשָׂר תַּחְתָּנָה.

Rashi, Abraham Ibn Ezra and David Kimhi stated that
 צַלְע = a side, and not a rib.

Then, God fashioned the side that he removed from the
 man into a woman.

Genesis 2:22 וַיִּבֶן ה' אֱלֹהִים אֶת הַצַּלְע אֲשֶׁר לָקַח מִן הָאָדָם
 לְאִשָּׁה.

Man was like the Janus figure, where the female side was in the back of or behind the male side of man. God removed the female side of man, closed the incision, and shaped it into another independent human being.

Thus, the man who was composed of both male and female sides, back to back, was divided into two separate beings.

In Genesis 2:23, the man said: This is now bone from my bones and flesh from my flesh. The man recognized that the woman was from his flesh and bone because she was removed from his backside.

וַיֹּאמֶר הָאָדָם זֹאת הִפְעִם עִצָּם מֵעֲצָמַי וְבָשָׂר מִבְּשָׂרִי .

כִּנְגֻדִי = from behind him, from his back,
from his backside.

God took a side (צלע) from man. The place from which this side was taken was from his backside (כִּנְגֻדוֹ).

= אֶעֱשֶׂה לוֹ עֹזֵר כִּנְגֻדוֹ

I will make him a helper from his backside.

מִרְיָם

מִרְיָם

Exodus 15:20

וַתִּקַּח מִרְיָם אֶחָיוֹת אֶהֱרֹן

miriam
 ██████████, the sister of Aaron and Moses, was the daughter of Amram of the Levi family. When Moses married a Cushite woman, she played a leading role in the rebellion against him. She was struck with leprosy, but Moses interceded with God to cure her. She must have been a person who was beloved by the people because they did not resume their journey in the desert until she was healed of her illness. Miriam, the leader, was a beloved prophetess, who sang a song of victory after the Israelites crossed the Reed Sea.

Her name has been variously interpreted. The rabbis thought it meant "bitterness", while others explained it as: "a noble woman", "star of the sea", "plump one", and "wished-for child". Some scholars held that it is from the Arabic root *מרם*, while other interpreters thought it is from the Egyptian root *מרא*. I believe that it stems from the root *מרר* (in Egyptian)= to love.

Thus, *מִרְיָם* = the beloved, the loved one.

Genesis 46:11

וּבְנֵי לֵוִי גֵרְשׁוֹן קַחַת וּמֵרָרִי

Merari was the third and youngest son of Levi. The authorities have held that this name stems from the root *מרר*, which in Arabic means "to be strong", or from Ugaritic, meaning "to bless".

The Israelites were influenced by their Egyptian environment and adopted Egyptian names such as Moses. We noticed that the Levi family used the Egyptian name Miriam. This family also adopted the name *מִרְיָם* from *מרר* (in Egyptian)=to love.

Thus, מררי = the beloved one.

אמר

Genesis 4:8

וַיֹּאמֶר קַיִן אֶל הָאֵל הַבֵּל אַחִיו
וַיְהִי בַּהִיזוֹתָם בַּשָּׂדֶה
וַיִּקַּם קַיִן אֶל הָאֵל הַבֵּל אַחִיו וַיַּהַרְגֵהוּ.

The commentators have interpreted וַיֹּאמֶר קַיִן as:
"Cain talked", "Cain said", and "Cain spoke".

What did Cain say to his brother Abel? The text did not tell us. Some claimed that it referred to the previous statement in verse seven, in which God spoke to Cain. Other authorities thought that the Hebrew text omitted the words, "Let us go out into the field", which are found in the ancient versions, such as the Peshitta, the Septuagint, Targum Jonathan, and Targum Yerushalmi.

I believe that the word וַיֹּאמֶר stems from the root אמר = to be high, to rise. קום = to rise up.

וַיֹּאמֶר קַיִן אֶל הָאֵל הַבֵּל אַחִיו =

And Cain rose up against his brother Abel.

This verse told us that Cain attacked his brother Abel.

וַיִּקַּם קַיִן אֶל הָאֵל הַבֵּל אַחִיו =

And Cain rose up against his brother Abel.

The text, at first, gave us the general statement that Cain rose up or attacked Abel, and then it specified the occasion where Cain slew Abel.

וַיְהִי בַּהִיזוֹתָם בַּשָּׂדֶה = And it happened when they were in the field.

אמר

Deuteronomy 26:17 . את ה' האמרת היום להיות לך לאלהים .

Deuteronomy 26:18 וה' האמירך היום .

The root אמר in both verses has been explained as: "declare", "recognize", "affirm", and "charge". Scholars have recognized that these interpretations are uncertain.

In this chapter, God instructed the Israelites in the duties which they were to perform after entering the land of Israel. God commanded the Israelites to observe his statutes and judgments with all their heart. In return, God was going to do something for the people of Israel.

I believe that the root אמר = to be high, to raise. Verse 17 told us that the Israelites raised the Lord to be their God.

את ה' האמרת היום להיות לך לאלהים =

You raised the Lord today to be your God. Since the Israelites raised the Lord to be their God, He, in return, raised them up.

וה' האמירך היום = And the Lord raised you today. God raised the nation of Israel to be His people.

That this is the correct interpretation is confirmed by Deuteronomy 26:19 וה' יתקדך על כל הגוים = And he will make you an exalted one above all the nations. Thus, we see that the root אמר, in both of these verses, means "to raise".

וַיֹּאמֶר מִה עָשִׂיתָ קוֹל דְּמֵי אַחִיךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה .

After Cain murdered his brother Abel, God questioned him concerning the whereabouts of his brother, but Cain answered that he didn't know. Then, God asked him what he had done, since his brother's blood was crying out from the ground.

What does קול דמי אחיך צעקים אלי מן האדמה mean? It was interpreted thus: "The voice of your brother's blood is crying to me from the ground", "The voice of your brother's blood cries to me out of the ground", and "Listen! Your brother's blood cries out to me from the soil". They hold that the verb "crying" refers to the blood, and the noun קול expresses the adverbial idea of "listen".

Does קול mean "voice" in this verse? The verb צועקים does not refer to קול, but to "blood" which is plural. All the commentators said that קול is a noun.

I believe that קול is a verb. It is the only case in the Bible where קול is used as a verb, otherwise it is only found as a noun.

קול (in Arabic) = to speak

kalu (in Akkadian) = to speak

קול is in the same form as בוש, and it is an imperative. **קול! = Speak!** THE VERSE SHOULD BE READ:

וַיֹּאמֶר מִה עָשִׂיתָ קוֹל!

דְּמֵי אַחִיךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה

וַיֹּאמֶר מִה עָשִׂיתָ קוֹל! = He then said, what have you done? Speak!

דָּמָה דְּמִים דִּם
 דָּמָה
 דְּמִים
 דִּם

Genesis 4:10 דְּמִי אֶחָיֶךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה

What does דְּמִי אֶחָיֶךָ mean? Commentators have traditionally explained it as: "Your brother's blood". They maintained that after Cain killed his brother Abel, his blood was crying out from the ground. Does the text really mean to say that? Can blood cry?

In Hebrew, the root דָּמָה means "to be silent", but in Akkadian, it means "to wail, to lament". In Ugaritic, דָּמָה = to cry, to weep.

The noun דִּם = a cry. דְּמִים = cries. דְּמִי = cries of. God said to Cain that Abel's cries were crying out to Him from the ground.

דְּמִי אֶחָיֶךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה = Your brother's cries are crying out to me from the ground.

There are other cases where דָּמָה = to cry.

Job 4:6 דָּמָה וְקוֹל אִשְׁמַע
 דָּמָה
 דָּמָה

In this verse, דָּמָה has been interpreted as: "silence", "a low voice", "a murmur", and "a hush".

I believe that דָּמָה = a cry.

The verse should be translated: I heard a cry and a sound.

1 Kings 19:12 קוֹל דָּמָה דַּקָּה
 דָּמָה
 דָּמָה

It has been explained as: "a still small voice", "a low murmuring sound", and "a soft murmuring sound".

The verse means: a sound of a small cry.

Ezekiel 24:17

הָאֲנָקָה דִּם מְתִים אַבְל לֹא תַעֲשֶׂה

הָאֲנָקָה דִּם was explained as: "sigh in silence", "sigh but not aloud", "moan softly", and "keep in good heart, be quiet".

The verse means: Sigh, cry for the dead, mourning days do not observe.

Isaiah 23:2

דָּמָה יִשְׁבִּי אֵי

The prophet spoke about Tyre, an island off the coast of Phoenicia, which was going to be destroyed.

דָּמָה has been interpreted as: "be still", "moan", and "howl".

It should be interpreted: Cry, inhabitants of the island.

Isaiah 23:6 offers a parallel to our verse.

Isaiah 23:2

דָּמָה יִשְׁבִּי אֵי

Isaiah 23:6

הִלִּילִי יִשְׁבִּי אֵי

Psalms 37:7

דָּוָם לַיהוָה וְהִתְחַזַּק לָיו

This verse has been interpreted: "Rest in the Lord and wait patiently for him", "Be still before the Lord, and wait patiently for him", "Wait quietly for the Lord, be patient till he comes", "Be patient and wait for the Lord", and "Wait for Yahweh and hope in him".

The verse should mean: Cry to the Lord and cleave to Him, or Cry to the Lord and depend on Him.

הִתְחַזַּק (in the Targum and Talmud) = to cleave to a thing, to rest upon one.

Lamentations 2:10

יִשְׁבוּ לָאָרֶץ זְדִמָּה זָקְנֵי בַת צִיּוֹן
הֵעִלוּ עֵפֶר עַל רֵאשֵׁם וַחֲגֵרוּ שָׁקִים.

The word זְדִמָּה was interpreted as: "in silence", "sigh" and "silent".

It should be explained thus: The elders of the daughter of Zion sit on the ground, they cry, put dust on their heads, and wear sackcloth.

Psalms 4:5

רָגְזוּ וְאֵל תַּחֲטְאוּ
אִמְרוּ בְלִבְבְּכֶם עַל מִשְׁכַּבְכֶם וּדְמָה.

Tremble, but don't sin, think on your couch and cry.

Psalms 62:6

אֵךְ לֵאלֹהִים דּוֹמֵי נַפְשִׁי
כִּי מִמֶּנּוּ תִקְוָתִי.

It means: My throat cries only to God, for my hope is from Him.

Psalms 62:2

אֵךְ אֵל לֵאלֹהִים דּוֹמֵי נַפְשִׁי
מִמֶּנּוּ יִשׁוּעָתִי.

This means: My throat cries only to God, my salvation is from Him.

Jeremiah 48:2

גַּם מִדְּמֵי תְדוּמֵי

This was interpreted: "You also O Madmen shall be brought to silence", "You too O Madmen shall be silenced," and "You who live in Madmen, shall be struck down".

The prophet spoke about the destruction of Moab and the cries from her cities of Horonaim, Heshbon and Elaleh.

Jeremiah 48:3

קוֹל צַעֲקָה מִחֲרָנִים

גַּם מִדְּמֵי תְדוּמֵי = Also Madmen will cry.

Jeremiah 48:5 כִּי מֵעַל הַלְּהִיט בְּנִכֵי יַעֲלֶה בְּנִכֵי.

For Mount Luhith's weeping will give rise to weeping.

Psalms 39:3

נְאַלְמַתִּי דְנִמְיָה הַחֲשִׁיתִי מְטוֹב.

נְאַלְמַתִּי דְנִמְיָה has been interpreted as: "I was dumb and silent", "in dumb silence", and "I was dumb with silence".

I believe the translation should be:

I silenced my weeping, I stilled my speech.

טוֹב

Exodus 2:2 . וחלד בן ותרֶא אִתּוֹ כִּי טוֹב הוּא וְתַצַּנְהוּ שְׁלֶשָׁה יָרְחִים.

This is the story of the birth of Moses.

What does טוֹב mean? It has been interpreted as: "fine", "goodly", "beautiful", "fair", and "handsome".

In the Middle East, a person who is fat is considered to be healthy. In Western countries, the thin person, rather than the fat one, is the healthy one.

When Moses was born, his mother saw that he was a healthy child, so she hid him for three months.

וְתִרָא אִתּוֹ כִּי טוֹב הוּא = When she saw that he was healthy.

Genesis 41:24

וְתִבְלַעַן הָאֲשָׁבִלִים הַזֵּרֵקוֹת אֶת שֵׁבַע הָאֲשָׁבִלִים הַטְּבוֹת.

טוֹב was interpreted as "good", "fine", "ripe", and "healthy".

The opposite of thin (קַיִן) is fat (טוֹב).

It means: The thin ears swallowed up the seven fat ears.

בְּשֹׁגֶם

יִדְוֶן

Genesis 6:3 לא ידוֹן רוּחִי בְּאָדָם לְעוֹלָם
בְּשֹׁגֶם הוּא בְּשֹׁרֶר.

What does יִדְוֶן mean? It has been interpreted as: "strive on account of", "shield", "abide in", "strive with", "remain in", "strive for", and "rule in".

I believe that it stems from the root דוּן (in Arabic)= to whisper, to murmur. The noun רוּח = breath.

When a living person breathes, a whispering sound is heard. God blew into man's nostrils the breath of life (Gen 2:7).

לא ידוֹן רוּחִי בְּאָדָם לְעוֹלָם = My breath shall not whisper in man forever.

What does בְּשֹׁגֶם mean? Commentators said that it meant: "for that", "since", and "for". They held that it was a particle compounded of נ and ש, a contraction of אשׁר and גַּם.

I believe that it may be a noun. Metathesis is a well known principle in the Hebrew language.

גַּם־שׁ = גַּשְׁם (in Aramaic) = a body.
It is also found as אֲגַשְׁמָא, אֲגַשְׁמָא and אֲגַשְׁמָא.
אֲגַשְׁמָא = a body

The text in this verse is dealing with the characteristics of man: his breathing and his flesh. It mentioned his breath and his flesh. Where is his body? Flesh can only be on the body of man. The body is the

אֲגַשְׁמָא.

The verse said: My breath shall not whisper in man forever,

אֲגַשְׁמָא הוּא בְּשֹׁרֶר = in body he is flesh.

חלק

Genesis 14:15 וַיִּחַלֶּק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו
 וַיִּגְבֹּם וַיִּרְדֹּפֶם עַד חֹבָבָה .

What does וַיִּחַלֶּק mean? It has been interpreted as: "he divided his forces", "he divided himself", "came upon", "surrounded", and "deployed".

The Bible told about the war between the four kings of the north with the five kings of Canaan. When Lot was captured by these four kings of the north, Abraham decided to rescue him.

The word וַיִּכָּם is parallel in meaning to the word וַיִּחַלֶּק. וַיִּכָּם stems from the root נכה = to strike, to smite.

חלק = חלש = to disable, to conquer. It is related to מחץ and מחק = to strike, to smite, to crush.

In Akkadian, ḥalaqu = to destroy.

In Ugaritic, חלק = to perish.

From this we can conclude that, in our verse,

חלק = to strike, to attack.

עבד (in Phoenician) = a vassal.

וַיִּחַלֶּק עֲלֵיהֶם לַיְלָה = and he attacked them at night,

הוא ועבדיו = he and his vassals,

ויכסם וירדפם עד חובבה = then defeated and pursued them until Hobah.

2 Samuel 13:6 תִּלְבֵּב לְעֵינַי שְׂתִי לְבִנְיוֹת =
 Make in front of me a couple of cakes.

לֵב = לְבִיָּהּ = a cake

Judges 19:5 סַעַד לֶכְדָּךְ פַּת לֶחֶם =
 Eat your cake, a morsel of bread .
 Cake= bread

Psalms 104:15 וְלֶחֶם לֵבֶב אֲנוֹשׁ יִסְעַד =

A man will eat a cake and bread.

I don't believe that וְהִשְׁעֲנוּ means "rest", or "recline" here. I think that שֶׁעַן = to support, and also "to eat".

From the root סַעַד , we have the noun סַעֲדָה = a meal .

From the root שֶׁעַן , we have the noun מִשְׁעָן = a meal .

שֶׁעַן = סַעַד = to eat

The three people who visited Abraham were told by him:

הִשְׁעֲנוּנִי חַתּוֹת הָעֵץ = Eat under the tree.

וְאֶקַּח פַּת לֶחֶם וְסַעְדֹנִי לִבְנֵיכֶם =

And I will take a morsel of bread and you will eat your cake.

לִבְנֵיכֶם is parallel to פַּת לֶחֶם

עֲגוּזָה is parallel to לִבְנֵיכֶם

עֲדָנָה
אֶדְנָה

אֲנָח

Genesis 18:11 וַאֲבֵרָחָם וְשָׂרָה זָקְנִים בָּאִים בִּימֵים
 חֲדָל לְהַיּוֹת לְשָׂרָה אֲנָח פְּנֵשִׁים.

Genesis 18:12 וַתִּצְחַק שָׂרָה בְקִרְבָּה לֵאמֹר
 אַחֲרַי בִּלְתִּי הִיְתָה לִי עֲדָנָה וְאֵדְנָי זָקֵן.

What does עֲדָנָה אֲנָח כְּנֵשִׁים mean? It has been interpreted as: "the manner of women", "past the age of child-bearing", "beyond the age of child-bearing", "the custom of women", "the periods of women", and "a woman's periods".

The noun אֲנָח does not refer to the "manner or custom of women", but to a specific time.

אֲנָח = arah or arḥu (in Akkadian) = a month. It is equivalent to the Hebrew יָרַח = a month.

אֲנָח = יָרַח = a month.

Abraham and Sarah were old and Sarah ceased menstruating. She didn't have her monthlies any more.

Mensis (in Latin) = a month = אֲנָח = a month, a monthly.

חֲדָל לְהַיּוֹת לְשָׂרָה אֲנָח כְּנֵשִׁים =

Sarah stopped having women's menses.

According to the commentators, Sarah laughed and asked herself whether she could still, in her old age, have sexual pleasure. They hold that עֲדָנָה means "sexual pleasure", "sexual delight", or "sexual enjoyment".

I believe that the noun עֲדָנָה is related to the word in Aramaic עֲדָנָה = time, and the Sumerian, itu = a month.

The word עֲדָנָה is parallel to the word אֲנָח in the previous verse. אֲנָח = יָרַח = אֲנָח = a month, a monthly.

Sarah laughed and asked herself whether, at her advanced age, she could still have her monthly or menses. She didn't believe that she would be able to menstruate any more at her old age.

אַחֲרַי בִּלְתִּי חִתָּה לִי עֲדֹנָה =

After I am withered, shall I have a monthly?

אֲשֶׁר

Genesis 19:11 וְאֵת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת
 חָכּוּ בְּסַנּוּרִים
 מִקְטָן וְעַד גָּדוֹל
 וַיִּלְאוּ לִמְצֵא הַפֶּתַח.

What does אֲשֶׁר mean in this verse?

It has been interpreted as: "that were at", "who were at", and "in".

The text in this chapter told about two angels who came to Sodom in the evening and were invited by Lot to come to his home and spend the night there. The people of the town gathered outside his house. They threatened to harm him and intended to break down the door of his house, but the two angels pulled Lot into the house and shut the door. The two angels then attacked these inhabitants with a blinding light so that they were unable to find the entrance.

The word אֲשֶׁר does not mean what the interpreters claimed it meant.

אֲשֶׁר is a dialectic collateral form of אֲשֶׁל. I believe that אֲשֶׁר = אֲשֶׁל = אֲצֵל = near, at the side of, beside.

וְאֵת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת = And the people near the entrance of the house

חָכּוּ בְּסַנּוּרִים = they attacked with blinding light

מִקְטָן וְעַד גָּדוֹל = minors and adults

וַיִּלְאוּ לִמְצֵא הַפֶּתַח = so that they were unable to reach the doorway.

לעֵה
רַר

Genesis 26:29

אם תעֵשֶׁה עִמָּנוּ לֵעֵה

כִּאֲשֶׁר לֹא נִגְעַנְנִיד

וְכִאֲשֶׁר עֲשִׂינוּ עִמָּךְ דֶּק טוֹב

וְנִשְׁלַחְךָ בְּשָׁלוֹם.

What does *לעֵה* mean? Scholars claimed it meant: "That thou wilt do us no hurt", "That you will do us no heart", "That you will do us no harm", "That you will do us no evil", and "That you shall do no wrong by us".

The Philistine King Abimelech, with his counselor and army chief, came to see Isaac, wealthy in flocks, herds and servants, to make a treaty with him.

Genesis 26:28

נִכְרַחַת בְּרִיַת עִמָּךְ

Isaac said to Abimelech that he thought that they hated him. Genesis 26:27

וְאַתֶּם שָׂנֵאתֶם אֹתִי

Abimelech came to Isaac to ask for his friendship. Does *לעֵה* mean "harm", "hurt", or "evil"?

Did Abimelech ask Isaac not to do him any harm? Did he ever harm him? Therefore, the noun *לעֵה* cannot mean "harm", or "evil" here.

I believe that *לעֵה* = friendship. We have: *לעֵה* = friend, and *לעֵה* = friendship.

Abimelech said to Isaac:

אם תעֵשֶׁה עִמָּנוּ לֵעֵה = If you will make friendship with us,

כִּאֲשֶׁר לֹא נִגְעַנְנִיד = as we have not attacked you,
וְכִאֲשֶׁר עֲשִׂינוּ עִמָּךְ דֶּק טוֹב = and as we acted only friendly with you,

וּנְשַׁלְחֶךָ בְּשִׁלוֹם = then we shall send you away with an alliance.

Genesis 26: 31 confirms our view because each party swore to each other and Isaac sent them away with an alliance.

וַיִּשְׁלַח אִיזָק = Then Isaac sent them away,
וַיֵּלְכוּ מֵאִתּוֹ בְּשִׁלוֹם = and they went away from him with an alliance.

Isaac concluded a בְּרִית שְׁלוֹם = a treaty of alliance, with Abimelech.

לְנֹעִים עָלֶיהָ = lying down on it, refers to the word אֶבֶן (stone). Stone is feminine in Hebrew, and it is in agreement with the word עָלֶיהָ (on it) which is also feminine.

Genesis 29:3 וְנֹאסְפוּ שָׁמָּה כָּל הָעֹדְרִים =

And all the shepherds would gather there,

וְגִלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר = and would roll the stone from the opening of the well,

וְהִשְׁקוּ אֶת הַצֹּאן = and would water the sheep,

וְהִשִּׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לְמַקְמָה = and would return the stone to its place on the opening of the well.

We see that the shepherds (הָעֹדְרִים) gathered together to roll the great stone from the mouth of the well so that they would be able to water their sheep.

From Genesis 29:8, we noticed that Jacob asked the shepherds to water the sheep, but they replied that they couldn't do it until all the shepherds assembled and together rolled away the large stone from the mouth of the well.

וַיֹּאמְרוּ לֹא נִכְלָה עַד אֲשֶׁר יֵאָסְפוּ כָּל הָעֹדְרִים

וְגִלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאן.

עַד אֲשֶׁר יֵאָסְפוּ כָּל הָעֹדְרִים = until all the shepherds assemble.

Thus, we see that עֹדְרִים = shepherds, and that its singular עֹדֵר and עֹדֶר = shepherd.

Genesis 38:11

אלמנה
אלמנה

What is the meaning and root of the word for widow, אלמנה? Some scholars hold that it is a compound word from אל and מן, while others claim that it is derived from the root אלם= to be silent.

In my opinion, this word is in the same form as אלמנה, from the root זכר. Its root, not listed in Hebrew dictionaries, but found in Akkadian, is למן= to be bad, to be evil.

From this is derived the Akkadian expression "lumun libbi"= sorrowfulness. In Hebrew, its equivalent would be לעלל= unhappiness, sorrowfulness, ill-humor, sadness (Nehemiah 2:2). Thus, למן=רעע= to be bad, to be evil.

The opposite of רעע or למן is טוב (in Akkadian)= to be happy. In Hebrew, it appears also with לב as טוב and טוב= happiness, good-humor (Isaiah 65:14; Deuteronomy 28:47; Esther 1:10).

A woman whose husband died was called an אלמנה because of her sorrowfulness or unhappiness. The same is true of the husband whose wife died who was called an אלמן because he was full of sadness and unhappiness.

Genesis 49:4

כי עליך משכני אביך
 אז חללת יצועי עֲלֶיךָ

All translations of this verse are unsatisfactory.

What does the word עליך mean? Translators interpreted its root עלה = to ascend, to rise, to go up. It refers to Reuben, the eldest son of Jacob, who went up on his father's bed. Genesis 35:22 relates Reuben's crime of lying with Bilhah, Jacob's concubine.

וילך ראובן וישכב את בלחה פילגש אביו

I believe that the word עליך, stems from the root עלו which, in Ethiopic = to act scandalously, to pervert, to corrupt.¹

Ordinarily, the noun משכנ = a bed, but, in our verse, I think that it should be translated "a concubine". The Latin word concubina = a concubine, from con + cubare (= to lie down). In Hebrew, שכב = to lie down.

כי עליך משכני אביך = For you corrupted your father's concubines

חללת is parallel in meaning to עליך, and connotes "disgraced", "profaned".

Since the noun יצוע is parallel to משכב, it must also connote "a concubine".

חללת יצועי = you disgraced my concubine.

The words משכב and יצוע meaning "concubine", may have been colloquial words not used in the literary Hebrew language in Biblical times. In Judges 14:18, the colloquial word for "wife" was עֲגֻלָּה. In the

Talmud, the word for wife, in colloquial Hebrew, was *ביית*.

Translators found it difficult to translate the word *עלה* properly because they believed that it was in the third person, while the verb *הללת* was in the second person. An individual talking to someone in the second person wouldn't suddenly speak to him in the third person. This problem would be eliminated once we say that *עלה* is not a verb in the third person, but a noun from the root *עלו* which, in Ethiopic = to act scandalously. The noun *עלה* = scandal.

Genesis 35:22, relates that Jacob heard about the scandalous affair that Reuben had with his concubine Bilhah *וישמע ישראל*.

We should translate our verse thus:

כי עליח משכבי אביך For you corrupted your father's concubines
או חללת יצועי עליה When you disgraced my concubine with scandal

1 Chronicles 5:1 *ובחללו יצועי אביו*

and when he disgraced his father's concubines.

In Chronicles, the word *יצוע* is in the plural, while in Genesis, it is in the singular. The redactor of Chronicles used the word *יצועי* in the plural instead of the word *משכבי* because it is more euphemistic.

Hosea 10:9 *על ג*

This noun is from the root *עלו* and is not a transposition from the root *עול*.

עלון = corruption

עֲלִיּוֹן

1 Kings 9:8

וְחִבֵּית הַזֶּה יִהְיֶה עֲלִיּוֹן

This verse states that the Temple (חִבֵּית) in Jerusalem, will be cast away by God, if the Jews will not keep the commandments and statutes of the Torah.

I believe the noun עֲלִיּוֹן, stems from the root עָלוּ, which, in Ethiopic, connotes: to corrupt, to pervert. It's akin to the root חָלַל = to profane, to defile, to disgrace. Thus, עֲלִיּוֹן could be interpreted as: a place of defilement, a profaned place, a place of disgrace.

After the destruction of the First Temple, it was a defiled place for many years, until Nehemiah urged the Jews to rebuild the wall around the destroyed city of Jerusalem so that they will not be a disgrace any more.

Nehemiah 2:17 וְלֹא נִחְיָה עוֹר חֲרֻפָּה

One of the cornerstones of early Christianity, was the destruction of the Second Temple of Jerusalem. Keeping the Temple Mount in a destroyed condition, was necessary for the success of and proof of the veracity of Christian propaganda and its mission. ¹

When the Muslim Khalif Omar occupied Jerusalem in 638 C.E., he found the Temple area covered with filth, rubbish and dung because Christians made it into a garbage dump to insult the Jews. ²

Thus, the Temple area became

A PLACE OF DEFILEMENT, A PLACE OF DISGRACE.

מַכְרָה

Genesis 49:5 שִׁמְעוֹן וְלֵוִי אֲחֵים כְּלֵי חַמַּס מַכְרָה יָהֶם

This verse is assumed to refer to the incident in Genesis 34, in which Simeon and Levi, after slaying Hamor, Shechem and his relations with the edge of the sword, spoiled the city and all its wealth.

Scholars explained מַכְרָה from the root כָּרַח or כָּוַר= to dig, while others gave it a Greek origin, deriving it from the Greek word machaira= a curved sword or knife, known in Greece in the time of Homer. In any case, no theory about its etymology has been accepted by scholars.

I believe that the noun מַכְרָה, has the same form as מַאֲרָה from the root אָרַר . Thus, the root of the word is כָּרַר, which in Arabic, signifies: to turn, to wheel about, to go or move in a circle. In Hebrew, it is found more commonly as כָּבַד=to dance, to whirl about, and, in Ethiopic, it connotes to revolve.

Scholars agree that מַכְרָה signifies a kind of weapon, but they don't know which one. I believe that it is a weapon that was used in a whirling motion. It refers to a throw-stick or boomerang, namely a club designed to be thrown with a whirling motion.

In the tomb of Amenemhat, at Beni Hasan in Lower Egypt, from the 12th Dynasty, about 2,000 B.C.E., there is a painting, showing Semitic mercenaries in Egypt armed with boomerangs. In the Egyptian army, foot soldiers used bows and arrows, spears or boomerangs. Boomerangs were used in Canaan in the age of the

Patriarchs (2100-1570 B.C.E.). ¹

In Egypt, in the Middle Kingdom, the boomerang was as useful to the soldier as the fowler. Sportsmen made their way through the swamps on boats made of reeds, and hunted there with throw-sticks or boomerangs. They brought down ducks and other birds flying up from the tall reeds. In the tomb of Nakht, at Thebes, dating from the mid-XVIIIth Dynasty, there is a colorful scene of fowling in the marshes, portraying Nakht on a reed boat, throwing his boomerang at the birds. ²

Boomerangs and throw-sticks were used in Egypt from the earliest to the last dynasties. In Tutankhamen's tomb in Egypt, a great number of boomerangs were found.

In the second half of the third millennium B.C.E., there appeared the first types of the curved or sickle-shaped sword that was used for striking purposes. This sword began to develop especially from the beginning of the Middle Bronze Age II. Some scholars believe that these curved striking swords were throw-sticks or boomerangs. ³

Thus, the sword that was used by Simeon and Levi in Genesis 34, was identified by Jacob, in Genesis 49:5, as the **מִכְרָתָהּ**. This sickle-shaped sword, which was really a throw-stick or boomerang, was used for fowling as well as warfare. Jacob berated his sons Simeon and Levi because they used a weapon that was intended for hunting or warfare, to commit a crime, robbing Hamor, Shechem and his relations of their possessions.

Jacob said: **כְּלֵי זֶמֶס מִכְרָתֵיהֶם** = Their throw-sticks were weapons of crime.

חַכְלִילֵי עֵינַיִם מִיַּיִן

Genesis 49:12 . חַכְלִילֵי עֵינַיִם מִיַּיִן וְלִבֵּן שְׁנַיִם מִחֶלֶב .

Proverbs 23:29 לְמִי חַכְלִילֵי עֵינַיִם?

Proverbs 23:30 . לְמֵאֲחָרַיִם עַל הַיַּיִן לְבָאִים לַחֲקוֹר מִמֶּסֶךְ .

What does חַכְלִילֵי עֵינַיִם מִיַּיִן mean? It has been explained as: "His eyes are darker than wine", "His eyes shall be radiant with wine", "His eyes shall be more cheering than wine", "With eyes made dull by wine", "His eyes shall be red with wine", and "His eyes shall be red from wine".

וְלִבֵּן שְׁנַיִם מִחֶלֶב has been explained as: "And his teeth are whiter than milk", "And his teeth white with milk", "And teeth whitened with milk", and "And his teeth white from milk".

Which one of these interpretations is the correct one?

The text informed us of the abundant wine and vine culture for which Judah was renowned.

The root כחל = to be dark red. It is related to כחל.

חַכְלִילֵי = dark red.

חַכְלִילֵי עֵינַיִם has been interpreted as: "eyes are bloodshot", "bleary eyes", "redness of eyes", "eyes are livid", "dullness of eyes", and "dark flashing of the eyes".

I believe that חַכְלִילֵי עֵינַיִם = dark redness.

In ancient times, it was the practice to drink wine not in its natural state. To give it a delicious flavor and increase its strength, it was mixed with aromatics, spices and various drugs.

In Greece, opium was eaten and put into various sacramental and medicinal concoctions. Hippocrates advocated poppy wine as a medicine in which opium was mixed with the wine.

The resin of the hemp plant was used as an intoxicant for millennia. It was used in India in religious rites and for its mind altering effects, while in China, in the fifteenth century B.C.E., it was utilized for medicinal purposes.

Hemp or cannabis resin was mixed with the wine and this caused the eyes to become red and bloodshot. Cannabis produces a sharply increased pulse rate and a reddening of the conjunctivae of the eyes due to a dilation of the blood vessels. Thus, bloodshot eyes are a consistent finding among cannabis users.

Proverbs 23:29 asked: למי חכלי לוח עינים? =

Who has dark redness of his eyes?

Proverbs 23:30 answered that those who have reddened eyes are the ones who come home late because of their wine drinking and searching for mixed wine.

למאחרים על היין =

The lingerers over their wine.

The root מסך = to mix wine with spices.

ממסך = mixed wine, spiced wine.

לבאים לחקור ממסך = The comers searching for mixed wine. The correct translation of:

חכלי עינים מיינ = He has dark red eyes from wine. The wine mixed with drugs, aromatics or spices, brought on redness of the eyes.

ולבן עינים מחלב = and white teeth from milk.

שֶׁמֶן שֶׁמֶן שֶׁמֶן

Genesis 49:20

מֵאֵשֶׁר שֶׁמֶן לַחֵם

Asher's territory was in Galilee, a fertile area with many streams, producing much grass and grain. According to Joshua 19:26, part of the Carmel was in Asher's domain. From 1 Samuel 25:2, the story about Nabal, the sheep-rancher (נֹקֵד), we learned that the Carmel was a grazing place for sheep.

In this verse, לַחֵם has been interpreted as "bread", or "food". I believe that לחם (in Arabic)= flesh,meat.

What is שֶׁמֶן? It has been explained as "rich", or "fat". It certainly cannot be an adjective as the interpreters claim.

In my opinion, שֶׁמֶן is a noun. From the root שֶׁמֶן = to be fat, we have the nouns שֶׁמֶן and שֶׁמֶן = fat calf, fatling. Thus, from the root, שֶׁמֶן = to be fat, we get שֶׁמֶן = fat calf, fatling.

מֵאֵשֶׁר שֶׁמֶן לַחֵם = Asher's meat is a fatling.

For the feminine noun of שֶׁמֶן, there is also a masculine equivalent שֶׁמֶן = fat calf.

Isaiah 10:27

וְהִבַּל עַל מַפְנֵי שֶׁמֶן

Isaiah spoke of the lifting of Assyria's burden from Israel's shoulder and yoke from its neck. What is שֶׁמֶן? It has been explained as "fatness": "and the yoke shall be destroyed because of fatness".

It would make more sense to explain שֶׁמֶן as a fatling, fat calf. Isaiah 6:10, spoke of making the Israelites fat $\text{הִשְׁמֵן לֵב הָעַם הַזֶּה}$.

$\text{וְיִחָבֵל עַל מַפְנֵי שֶׁמֶן}$ = and the yoke from the face of the fatling shall be destroyed. Israel is the fatling.

Proverbs 21:17 $\text{אֹהֶב שֶׁמֶן וַיֵּין לֹא יֵעֲשִׂיר}$

What is שֶׁמֶן? This verse has been interpreted thus: A lover of oil and wine will not become rich.

In the Bible, wine and meat are mentioned together.

Isaiah 22:13 $\text{אֲכַל בָּשָׂר וּשְׁחֹת יַיִן}$

Daniel 10:3 $\text{בָּשָׂר וַיֵּין לֹא בָא אֵלַי פִּי}$

Proverbs 23:20 $\text{אַל תְּהִי בְסֻבָּאֵי יַיִן בּוֹלְלֵי בָשָׂר לְמוֹ}$

The verse in Proverbs 23:20, parallels Proverbs 21:17.

Thus, שֶׁמֶן = meat בָּשָׂר .

$\text{אֹהֶב שֶׁמֶן וַיֵּין לֹא יֵעֲשִׂיר}$ = A lover of meat and wine will not become rich.

Habakkuk 1:16 $\text{שֶׁמֶן חֶלְקוֹ וּמֵאֲכָלוֹ בְּרִיאָה}$

שֶׁמֶן has been interpreted as "fat", "rich", and the verse as "his portion is rich and his food fat".

Here too שֶׁמֶן = meat. בְּרִיאָה = a fatling.

$\text{שֶׁמֶן חֶלְקוֹ וּמֵאֲכָלוֹ בְּרִיאָה}$ = his portion is meat, and his food is a fatling.

מרר רבב שטם בעלי חצים

Genesis 49:23 וַיִּמְרָרוּהוּ וְרָבוּ וַיִּשְׁטְמוּהוּ בְעַלְי חֲצִיִּים

When Jacob called his sons together he told them what was going to happen to them in the days to come.

Genesis 49:1 וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֲאִסְפוּ וְאֶגִּידָה לָכֶם אֶת אֲשֶׁר יִקְרָא אֲתֶכֶם בְּאַחֲרֵית הַיָּמִים.

Jacob's blessing to Joseph characterized his present condition and what was to befall him later.

What does this difficult verse mean? וַיִּמְרָרוּהוּ וְרָבוּ has been interpreted as: "they fiercely attacked him", "they savagely attacked him", "they bitterly assailed him", "they quarreled with him and being great in numbers", "against whom men taking evil counsel reproached him", "they harried and attacked him", "they dealt bitterly with him...sorely", "sorely grieved him and shot at him", "dealt bitterly with him and shot at him", and "they embittered his life and shot at him".

I believe that this verse described how Joseph was going to be embalmed after his death in Egypt. Later on, Genesis 50:26 told us that when Joseph died at the age of 110, he was embalmed and placed in a sarcophagus.

וַיִּמַת יוֹסֵף בֶּן מֵאָה וְעֶשֶׂר שָׁנַיִם וַיַּחַנְטוּ אוֹתוֹ וַיִּשֶׂם בְּאֵרוֹן בְּמִצְרַיִם.

The root מלל = to stir (a mush), to rub (ears for husking grain). The root מרר is related to מלל.

I think that the root מרר = to drip, to rub or smear with myrrh.

The embalmers filled the body cavity with myrrh and also rubbed or smeared the body with it. Myrrh is a

yellowish-red to brown aromatic resin used to toughen the skin and make it waterproof.

The Hebrew root טנן = to spice, to embalm. It also means "to be red, yellow-red.

In most hot climates and in Mycenae, the dead were buried within 24 hours, unless they were embalmed. Homer mentioned embalming when Thetis dripped ambrosia and red nectar into Patroclus' wounds so that his body would suffer no change.

Thus, וַיִּמְרְקוּ אֹתוֹ = And they rubbed him with myrrh or aromatic substances.

The word וַיִּמְרְקוּ stems from the root נרן .
The root נרן = to line (a skin with pitch).
The noun נרן = a thick, viscid mass, fat, grease, pitch, etc.
I believe that וַיִּמְרְקוּ = and lined him with resins.

The word וַיִּשְׁמָמְהוּ has been explained as: "and hated him", "and harassed him sorely", "and pressed him hard", "envied him", "pressed hard upon him", "in their hostility", and "hated him".

This word's root is שש . In Egyptian, stham= to dress, to clothe; sthem = to bandage, to wrap up in cloth.

Thus, וַיִּשְׁמָמְהוּ = and bandaged him.

The Egyptians, in their mummification process, swathed each limb and then the whole body with linen bandages to help preserve the body.

בְּעֵלֵי חַצְיִם has been interpreted as: "archers", a company of men", and "men of arrows".

I do not think that the word קְצִיִּים stems from the root קצץ . I believe that it comes from the root $\text{קנץ} = \text{קנט} = \text{to spice, to embalm}$. The root קנן (in Akkadian) = to drink or draw in sweet odors. In the embalming process, the mummies smelled powerfully of the odors from the spices they were embalmed with.

The noun $\text{קֶן} = \text{קֶם}$ (in Akkadian) = an herb, a medicine. In Egyptian, khensh = a plant used in medicine.

I believe that $\text{בְּעַלֵי קְצִיִּים}$ = embalmers, doctors, healers.

When Jacob died, his embalmers were called רוֹפְאִים = doctors, healers.

Genesis 50:2

$\text{וַיִּחַנְטוּ אֶת יִשְׂרָאֵל}$

Joseph was an important man in Egypt. He was married into the leading priesthood of On, or Heliopolis, and was the prime minister of the country. His embalmers were most probably knowledgeable priests and important doctors who knew about medicinal plants and medicines.

$\text{וַיִּמְרְקוּ. וְלִבְנֵי. וַיִּשְׁטְמְחוּ. בְּעַלֵי קְצִיִּים}$ = And they rubbed him with myrrh and lined him with resins.

$\text{וַיִּשְׁטְמְחוּ בְּעַלֵי קְצִיִּים}$ = and the embalmers bandaged him.

Thus the whole verse would read:

And the embalmers rubbed him with myrrh and lined him with resins, then bandaged him.

The whole process of embalming was under the supervision of doctors and healers who handled the funeral of Joseph, the second most powerful man in Egypt.

A further corroboration of our interpretation can be supplied by the results of recent archaeological discoveries in the Middle East.

An Ugaritic text from the fourteenth century B.C.E., contained the expression בעל חק רִשֶׁפֶת . A Phoenician inscription of the fourth century B.C.E., from Kition, Cyprus, recorded the expression $\text{כַּהֵן רִשֶׁפֶת חק}$.

חק רשפ has been interpreted as "Resheph the Archer"

חק כהן רשפ has been explained as "a priest of Resheph the Arrow".

Resheph was the name of a Canaanite god. One of his surnames was בעל חק . From Ugaritic inscriptions we have learned that Resheph was considered a great god with many functions. In a Phoenician inscription from 363 B.C.E., found on the island of Cyprus, Resheph was identified with the Greek god Apollo.

Apollo was a Greek god with multiple and complex functions that were sometimes contradictory. He was an archer-god who shot arrows from afar as a god of sudden death. At the same time, he was a healer-god who drove away illness. He supplanted a primitive god Paeon (the healer) whose name is closely related to the divinity whom Homer called the physician of the gods, Paeëon. It is no accident that Asclepius, the son of Apollo, became the god of medicine. Resheph was identified with Apollo because he had similar functions. Resheph must have been a healer-god too like Apollo. Thus, חק רשפ = the healer Resheph. חק כהן רשפ = a priest of Resheph the healer.

Exodus 15:2; Isaiah 12:2;

$$\begin{array}{cccc} \text{ה} & \text{י} & \text{ז} & \text{מ} \\ \text{ר} & & \text{ר} & \text{ר} \\ \text{ז} & \text{ז} & \text{ז} & \text{ז} \\ \text{ז} & \text{ז} & \text{ז} & \text{ז} \end{array}$$

Psalms 118:14

What does this phrase mean? It has been interpreted as: "The Lord is my strength and song", "The Lord is my refuge and my defence", "The Lord is my strength and might", "He is mighty and glorious", and "My strength and my song is the Lord".

The Septuagint translated it thus: "He was to me a helper and protector". Thus, according to the Septuagint,

$$\begin{array}{c} \text{מ} \\ \text{ר} \\ \text{ז} \\ \text{ז} \end{array} = \text{protector.}$$

The root $\text{מ} \text{ר} \text{ז} = \text{ז} \text{מ} \text{ר}$ (South Arabic) = to protect.

$$\begin{array}{c} \text{מ} \\ \text{ר} \\ \text{ז} \\ \text{ז} \end{array} = \text{protector}$$

This is the correct interpretation of this word.

Other places in the Bible mention that God is a protector:

Psalms 91:9 $\text{ה} \text{א} \text{ת} \text{ה} \text{ח} \text{ס} \text{י}$ = For you Lord are my protector.

$$\begin{array}{c} \text{מ} \\ \text{ח} \\ \text{ס} \\ \text{ה} \end{array} = \text{protector.}$$

Psalms 121:5 $\text{ה} \text{ש} \text{מ} \text{ר} \text{ך}$ = The Lord is your protector.

$\text{ה} \text{ז} \text{ל} \text{ך} \text{ע} \text{ל} \text{י} \text{ד} \text{י} \text{מ} \text{י} \text{נ} \text{ך}$ = The Lord is your protector near your right hand.

$$\begin{array}{c} \text{ז} \\ \text{ש} \\ \text{מ} \\ \text{ר} \end{array} = \text{protector} \quad \begin{array}{c} \text{ז} \\ \text{ל} \end{array} = \text{protector}$$

Psalms 46:2 $\text{ה} \text{ל} \text{ה} \text{י} \text{מ} \text{ל} \text{נ} \text{ו} \text{מ} \text{ח} \text{ס} \text{ה}$ = God is our protector.

Genesis 15:1 $\text{א} \text{נ} \text{כ} \text{י} \text{מ} \text{ג} \text{נ} \text{ך}$ = I am your protector.

$$\begin{array}{c} \text{מ} \\ \text{ג} \\ \text{נ} \\ \text{ך} \end{array} = \text{protector}$$

What does $\text{ע} \text{ז} \text{ר}$ mean? It does not mean "my strength". It does not stem from the root $\text{ע} \text{ז} \text{ר}$, but comes from the root $\text{ע} \text{ז} \text{ה} = \text{ה} \text{ז} \text{ע}$ (in Arabic) = to fight, to go forth to war.

עֲזִי = ghazi = a hero, a warrior.

God as a warrior is also mentioned elsewhere in the Bible:

Psalms 28:18 ה' עֲזָ לָמוּ =

The Lord is their hero.

Psalms 46:2 אֱלֹהִים לָנוּ מַחֲסֵה וְעֲזָ =

God is our protector and hero.

Psalms 28:7 ה' עֲזִי וּמִגֹּנִי =

The Lord is my hero and my protector.

Jeremiah 16:19 ה' עֲזִי =

The Lord is my hero.

עֲזָ and עֲזִי stem from the root עִזַּז = עִזַּז = to fight.

Exodus 15:3 parallels Exodus 15:2.

יְיָ... עֲזִי = God is a warrior.

ה' אִישׁ מִלְחָמָה = God is a warrior..

עֲזִי וְזִמְרָתוֹ = The Lord is a warrior
and protector.

Exodus 16:15 מן הוא

וַיֵּרְאוּ בְנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל אָחִיו מִן הוּא
 כִּי לֹא יָדְעוּ מַה הוּא
 וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם: הוּא הַלֶּחֶם אֲשֶׁר נָתַן ה' לָכֶם לֶאֱכֹלָהּ

And the people of Israel saw and said to each other,
 what is it, for they didn't know what it was. And Moses
 said to them, this is the bread which God gave you for food.

According to Exodus 16:31, the food, that the people of Israel ate in the desert for 40 years, was called manna. The origin of its name is explained in Exodus 16:15, as a derivation from the word "man" in the words "man who," for the people didn't know what it was.

The Revised Standard Version, the New English Bible, and the new Jewish Publication Society English translation of the Bible, interpret "man who", as "What is it?". Thus, the word "man" means "what", according to these translations.

In the whole Hebrew Bible, there is no other time in which the word "man" appears in a Hebrew text with the connotation of "what." In Aramaic and Arabic, "man", Akkadian "mannu", and Aethiopic "manu", mean "who".¹ Abraham Ibn Ezra, the medieval Bible commentator, felt this difficulty and stated that "man" meant "who" and not "what". Brown, Driver and Briggs, in their lexicon of the Hebrew Bible, maintain that the word "man", may be based upon the late Aramaic word "man" meaning "what".²

The words "mah who" meaning "what it was", later in the same verse, led interpreters astray, and they held that this is a translation or interpretation of the previous "man who". They thought that "man" must be a foreign word borrowed from another cognate language.

Does the word "man" derive from a late Aramaic source as some hold? I believe that we should search for a Hebrew origin or etymology for the word "man" and not a late Aramaic one. Let us now examine verses in the Bible that may help us to arrive at a satisfactory solution to this problem.

1 Samuel 10:14

וַיֹּאמֶר דָּוִד שְׂאוּל אֵלַי וְאֵן הֲלַכְתָּם

Saul's uncle said to him, where did you go?

The word אֵן in this verse connotes "where"?

Another example of אֵן is found in Job 8:2

וַיַּעַן בִּלְדָּד הַשׁוּחִי וַיֹּאמֶר עַד אֵן תִּמְלַל אֱלֹהִים

And Bildad the Shuhite answered and said, How long will you say these things?

Bible translators translate עַד אֵן as "how long"?

I would translate the verse thus: Until where will you speak these words? The question is not on how long he will say his words, but in how many places he will speak his words. It's an emphasis on place rather than time. Thus אֵן in this verse would also connote "where".

The word אֵן is also in 2 Kings 5:25

וַיֹּאמֶר אֵלִישָׁע מֵאֵן גִּחְזִי

And Elisha said: From where Gehazi?

Elisha asked Gehazi where he had been. The word that is written in the text is מֵאֵן, but the Massoretic note directs us to read it as מֵאֵן.

Thus the word $\gamma_{\text{מ}} = \gamma_{\text{מ}}\text{מ}$. The word $\gamma_{\text{מ}}$ is a contraction from $\gamma_{\text{מ}}\text{מ}$. The reduction of the diphthong ay (as in $\gamma_{\text{מ}}\text{מ}$) to a (as in $\gamma_{\text{מ}}$) is found in Ugaritic, Eblaite and Minoan. In Ugaritic tablets written between 1400-1200 B.C.E., the word for wine was pronounced yan.³

The shifts of ay (as in $\gamma_{\text{מ}}\text{מ}$) to ē (as in $\gamma_{\text{מ}}\text{מ}$) are characteristic of the North Israelite dialect of Hebrew and of Moabite. Thus, in the First Temple period, house, in the North Israelite dialect of Hebrew, would be pronounced bet ($\gamma_{\text{מ}}\text{מ}$), while in Judea, it would be pronounced bayt ($\gamma_{\text{מ}}\text{מ}$).

Wine in the Samaria ostraca of the North Israelite dialect was pronounced yen ($\gamma_{\text{מ}}\text{מ}$), whereas in Judea, it was yayn ($\gamma_{\text{מ}}\text{מ}$). In Ugaritic, wine was pronounced yan ($\gamma_{\text{מ}}$).⁴

In Ugaritic, the word for eye was pronounced "an" ($\gamma_{\text{מ}}$), while in Hebrew, it is ayn ($\gamma_{\text{מ}}\text{מ}$).⁵

In the Hebrew Bible, we have the same phenomenon of the reduction of the diphthong ay to a, from $\gamma_{\text{מ}}\text{מ}$ to $\gamma_{\text{מ}}$. Here are some examples:

Judges 19:17 $\text{אֲנָהּ תֵּלֵךְ וּמֵאֵיךְ תָּבוֹא}$

Where are you going, and where are you coming from?

$\gamma_{\text{מ}}$ and $\gamma_{\text{מ}}\text{מ}$ both connote "where". $\gamma_{\text{מ}}\text{מ}$ is a longer form of $\gamma_{\text{מ}}$. $\gamma_{\text{מ}}$ itself is a reduction of $\gamma_{\text{מ}}\text{מ}$.

The original $\gamma_{\text{מ}}\text{מ}$ is also found in the following places.

Genesis 29:4 $\text{וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵיךְ אַתֶּם}$

Jacob said to them, my friends, where are you from?

Joshua 2:4 $\text{וְלֹא יָדַעְתִּי מֵאֵיךְ הֵמָּה}$

I didn't know where they were from

מֵאֵי נָּ = where from

Exodus 16:28 is another example of an emphasis on place rather than on time.

וַיֹּאמֶר ה' אֶל מֹשֶׁה עַד אֵינְךָ מֵאַנְתָּם לְשֹׁמֵר מִצְוֹתַי וְתוֹרוֹתַי
 עַד אֵינְךָ does not mean "how long" (in time), but "until where". It is similar to Job 8:2 עַד אֵינְךָ תִּמְלַל אֱלֹהִים
 It would mean "until where" will you refuse to observe my commandments and my teachings? Ancient man was not as conscious of time as modern man is today. He placed more emphasis on place rather than on time.

מֵאֵי נָּ = מֵאֵי נָּ = מֵאֵי נָּ = where

Upon the death of Saul and Jonathan, David uttered a lamentation in which he emphasized place. In 2 Samuel 1:20, David said: Don't tell it in Gath, don't announce it in the streets of Ashkelon.

אֵל תְּגִידוּ בְּנֵת אֵל תְּבַשְׂרוּ בְּחוּצוֹת אֲשַׁקְלוֹן

In Genesis 16:8, there is an example of the reduction of מֵאֵי to אֵי.

וַיֹּאמֶר הָגָר שִׁפְחַת שְׂרַי אֵי מִזֶּה בָּאת וְאַנְּךָ תֵּלְכִי

When an angel found Hagar, Sarah's maid, by a fountain of water, in the wilderness, he asked her, "where have you come from and where are you going?"

מֵאֵי נָּ = אֵי = where

Another case of אֵי is in Genesis 4:9

וַיֹּאמֶר ה' אֶל קַיִן הֲבֵל אָחִיךָ

God said to Cain, where is your brother Abel?

אֵי is a contraction of מֵאֵי = where

In Judea, it was pronounced מֵאֵי נָּ.

In Northern Israel, it was pronounced מֵיִן .

We see that מֵיִן was reduced to מֵי ,

while מֵיִן was reduced to מֵי .

I believe that the word "man" in Exodus 16:15, does not stem from the Aramaic "man", which, in early times, meant "who", but derives from a Hebrew source of an original מֵיִן that was reduced to מֵיִן , which finally became, after another reduction, מֵי .

מֵי הוּא which comes from מֵיִן הוּא would connote "where is it from?".

The Bible tells us that the people of Israel didn't know what the material on the ground was because they had no idea of its place of origin. The people said to each other, "where is it from?".

$\text{מֵיִן הוּא} = \text{מֵיִן הוּא} = \text{מֵיִן הוּא}$

Moses then explained to them that what they saw was the bread that God gave them for food.

$\text{הוּא הַלֶּחֶם אֲשֶׁר נָתַן ה' לָכֶם לֶאֱכֹלָהּ}$

God told Moses previously, in verse four, that he was going to send down bread from heaven $\text{לֶחֶם מִן הַשָּׁמַיִם}$, but Moses didn't inform the people of this fact. It was only after the people of Israel asked each other where the object on the ground came from and what it was, Moses identified it and its source when he told them that it was bread that came from God.

$\text{הַלֶּחֶם אֲשֶׁר נָתַן ה' לָכֶם}$

$\text{מֵי הוּא} =$ where is it from? = from God

$\text{מֵי הוּא} =$ what is it? = bread

סְגוּלָה

- Exodus 19:5 ... והייתם לי סְגוּלָה מכל העמים...
- Deuteronomy 14:2 ... ובך בחר ה' אלהיך להיות לו לעם סְגוּלָה מכל העמים אשר על פני האדמה.
- Deuteronomy 26:18 וה' האמירך היום להיות לו לעם סְגוּלָה.
- Malachi 3:17 והיו לי אמר ה' צבאות ליום אשר אני עֲשֶׂה סְגוּלָה.
- Psalms 135:4 כי יעקב בחר לו יְהוָה ישראל לְסְגוּלָתוֹ.

The interpreters claimed that the noun סְגוּלָה meant: "possession", "treasured possession", "beloved ones", "peculiar people", "special possession", "treasured people", "beloved people", "own possession", "peculiar possession", "special treasure", "private possession", and "congregation".

I believe that the root סגל = סקל = סלק = סבל = to raise, to lift up. These roots are also related to the root סלל = to rise up, to heap up, to pile up.

Thus the noun סְגוּלָה = an exaltation.

עַם סְגוּלָה = an exalted people.

והייתם לי סגולה מכל העמים = And you will be my exaltation more than all the nations.

ובך בחר ה' אלהיך = And the Lord your God chose you

להיות לו לעם סגולה = to be his exalted people

מכל העמים אשר על פני האדמה = more than all the peoples who are on the surface of the earth.

וה' האמירך היום להיות לו לעם סגולה = And the Lord raised you today to be his exalted people.

והיו לי אמר ה' צבאות ליום אשר אני עושה סגולה = The Lord of Hosts said they will be as my exalted day that I will make.

יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ = For the Lord has chosen his Jacob, Israel for his exaltation.

God said that He was going to make Israel an exalted people. He also said it in Deuteronomy 26:19-

וּלְתַתְּךָ עֲלֵיוֹן עַל כָּל הַגּוֹיִם = And make you an exalted one above all the nations.

Therefore, עַם סִגְלָה מְכַל הָעַמִּים is parallel to:

עֲלֵיוֹן עַל כָּל הַגּוֹיִם.

The word סִגְלָה also has another connotation. The root סָגַל also means, in my opinion, "to heap up, to pile up".

1 Chronicles 29:3 יֵשׁ לִי סִגְלָה ..

Ecclesiastes 2:8 כִּנְסַתִּי לִי כֶסֶף וְזָהָב וְסִגְלַת מַלְכִים ..

I believe that the noun סִגְלָה = a heap, a pile.

In American slang a pile means a fortune, or a pile of money.

Both of these verses spoke of a pile of money.

יֵשׁ לִי סִגְלָה = I have a pile of money.

כִּנְסַתִּי לִי כֶסֶף וְזָהָב וְסִגְלַת מַלְכִים =

I amassed silver and gold and a royal pile.

ראה

Exodus 20:15 וְכָל הָעָם רָאִים אֶת הַקּוֹלוֹת
 וְאֵת הַלְפִידִם
 וְאֵת קוֹל הַשּׁוֹפָר
 וְאֵת חֶהָר עֹשֶׁן
 וַיֵּרָא הָעָם וַיִּנְעֻעוּ וַיַּעֲמִדּוּ מֵרָחוֹק.

The people of Israel entered the wilderness and encamped in front of Mount Sinai before receiving the Ten Commandments. This verse described the conditions in the environment at that time - the thunder, the lightning, the sound of the horn, the smoking mountain, and the fear that the people endured.

Commentators have explained the words *וַיֵּרָא* and *וַיִּנְעֻעוּ* as: "perceived", "saw", "witnessed", and "observed". This does not make any sense because one cannot see thunder or see the sound of the horn.

I believe that the words *וַיֵּרָא* and *וַיִּנְעֻעוּ* stem from the root *ראה*, not with the usual meaning "to see". I think that *ראה* = *ירא* = to tremble, to quake.

This verse mentioned that the people trembled from fear and stood afar *וַיַּעֲמִדּוּ מֵרָחוֹק*.
וַיַּעֲמִדּוּ = to tremble, to quake.

Verse 16 informed us that the people told Moses to speak to them instead of God speaking to them because they were afraid that they would die.

וַיֹּאמְרוּ אֶל מֹשֶׁה דַּבֵּר אִתָּהּ עִמָּנוּ וְנִשְׁמָעָה
 וְאַל יְדַבֵּר עִמָּנוּ אֱלֹהִים כִּי נָמוֹת.

That the root *לאה* means "to tremble" is the correct interpretation can be noticed from the context and the parallel verse in Exodus 19:16.

...בהיות הנקר

ויהי קלח

ובנקים

וענו כבוד על הקר

וקל שפר חזק מאד

ויחרד כל העם אשר במחנה.

חרד = to tremble, to quake.

וירא העם (Exodus 20:15)

is parallel to

ויחרד כל העם (Exodus 19:16) =

And all the people trembled.

= *וכל העם רואים את הקולות*

And all the people trembled with
the thunderings.

קָרַן עוֹר פְּנֵיו

Exodus 34:29 ... וּמֹשֶׁה לֹא יָדַע כִּי קָרַן עוֹר פְּנֵיו ...

Exodus 34:30 וַיֵּרָא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה

וַהֲנִיחַ קָרַן עוֹר פְּנֵיו וַיִּירָאוּ מִגִּשְׁתֹּת אֵלָיו .

What does *קָרַן עוֹר פְּנֵיו* mean? *קָרַן* has been interpreted as, "sent out rays", "was radiant", "shone", and "became hard like horn".

Bodily heat was regarded in many religions as a sign of sacral power. Buddha "burnt" in spiritual rapture. Through meditation, the Indian yogi becomes hot. In Pakistan, Muslims believe that a man in communion with God will "seethe". In Norse mythology, Wotan was the lord of fury or Wut, the heat that inspired warriors. Celtic warriors went naked into battle because they were too hot. Cu Chulainn, the hero of the old Irish saga, emerged glowing, so that he had to be put into three tubs of ice cold water before being cool enough to put on his clothing.

The root קרן = to shine. Verbs meaning "to shine", "to burn", or "to glow", mean also "to be red".

קרם = חמר = חרט = זרם = to shine, to glow, to be bright red. Thus, I believe that the root קרן = to be bright red. In the Talmud, קָרוֹן = a bright clear color.

We must remember that Moses was on Mount Sinai for 40 days and nights (Exodus 34:28). The sight of the glory of the Lord was like a burning fire on the top of the mountain.

Exodus 24:17 וּמֵרָאָה כְּבוֹד ה' כְּאֵשׁ אוֹר כְּלֹחַת בְּרָאשׁ חֹדֶר .

When Moses came down from Mount Sinai, his face was hot, it glowed and seethed with heat, and his facial skin was bright red. When Aaron and the people of Israel saw this, they were afraid to approach him. Then, Moses placed a veil over his face.

קָרַן עוֹר פָּנָיו =

The skin of his face was bright red.

גִּיל

Job 3:22

הַשְּׂמַחִים אֵלַי גִּיל

יִשְׂטוּ כִּי יִמְצְאוּ קִבְרִי .

What does *הַשְּׂמַחִים אֵלַי גִּיל* mean?

Scholars interpreted it to mean: "who rejoice unto exaltation", "who rejoice exceedingly", "they are glad when they reach the tomb", "who would exult in great joy", "who rejoice to the point of jubilation", and "glad to reach the burial heap".

According to them, the noun *גִּיל* = rejoicing, gladness. Some have amended the text by replacing the noun *גִּיל* with *קֶבֶר*, which, they claim, means "a tomb", or "a burial heap".

All of these translations and interpretations are forced.

I believe that the noun גִּיל is related to the Akkadian gula = misfortune, calamity.

In German, there is an expression that aptly describes the activities of the people in our verse in Job. These people had SCHADENFREUDE, or malicious pleasure over the misfortunes of other people. They rejoiced when they found a grave or tomb (קבר).

גִּיל = אֵל = לְ = from

הַשְּׂמֵחִים אֵלֵי גִיל =

Who rejoice from misfortune

= יֵשְׁטוּ כִּי יִמְצְאוּ קֶבֶר

and are happy when they find a grave.

מִקְדָּח מִקְד יְקִיד יְקִיד

Isaiah 10:16

יְקִיד יְקִיד כִּי יִקְוֹד אֵשׁ

יְקִיד has been interpreted as "a burning" and "a fever".

The root יְקִיד = to burn.

I believe that the word יְקִיד = an oven.

יְקִיד יְקִיד כִּי יִקְוֹד אֵשׁ = The oven will burn like a fiery furnace.

Isaiah 30:14

לַחֲתוֹת אֵשׁ מִיְקִיד

Here the noun יְקִיד = an oven, hearth.

Isaiah 33:14

מִי יִגְוֹר לִנּוֹ אֵשׁ אוֹכֵלָה
מִי יִגְוֹר לִנּוֹ מִיְקִידֵי עוֹלָם

The noun מִיְקִיד = an oven, hearth.

Who of us will live with a burning fire?

Who of us will live with an eternal hearth?

Psalms 102:4 וְעֲצֻמוֹתַי כַּמִּיְקִיד נִחְרוּ

The noun מִיְקִיד = an oven, a hearth.

Leviticus 6:2

זֹאת תֹּרֵחַ הָעוֹלָה הִיא הָעֹלָה
עַל מִיְקִידָה.

The noun מִיְקִידָה = a hearth.

מוֹשְׁבָה
 טז

Leviticus 23:17

מִמּוֹשְׁבוֹתֵיכֶם תָּבִיאוּ לַחֶם תְּנוּפָה שְׁתֵּים
 שְׁנַי עֶשְׂרִינָיִם סֵלֹת תַּחֲיִינָה
 חֲמֵץ תֹּאפִינָה בְּכוּרִים לַיהוָה.

The text stated that the day after the seventh Sabbath, namely fifty days from the Festival of the Matzot, a grain offering from the new crop should be presented to the Lord, This verse gave the recipe for this grain offering as first fruits to the Lord, declaring that it was to be two loaves of bread of fine flour, containing two tenths of an ephah, and baked with leaven. In other words, this verse prescribed the number of breads, their size, their composition, and method of baking that was to be used.

The commentators interpreted מִמּוֹשְׁבוֹתֵיכֶם as "your dwellings", "your dwelling places", "your habitations", "your homes", and "your settlements".

Where was bread baked? The most common method of baking was in an oven. It was a large cylindrical earthenware vessel of burnt clay, two to three feet in diameter, at the bottom of which the fire was placed on a floor of pebbles.

I believe that the word מִמּוֹשְׁבוֹתֵיכֶם does not mean the regular connotation of "your dwellings". The text told us how to bake this bread in the oven and not in the home.

The noun מוֹשְׁבָה stems from the root יָשַׁב = שָׁבַה = שָׁבַב = to burn. We have seen that from the root יָקַד = to burn,

we derived the nouns מוקד and מוקוה = an oven, a hearth.

מִמֹּשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים

From your ovens you shall bring two loaves of bread as a raised offering.

Exodus 35:3 לא תבערו אש בכל מִשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת.

Commentators have explained מִשְׁבֹּתֵיכֶם with the usual connotation "from your habitations". I think that in this verse too מִשְׁבֹּתֵיכֶם = your hearths, your ovens.

Most commentators explained לא תבערו אש as "you shall kindle no fire", but the Septuagint interpreted this as "you shall not burn a fire". This seems to be the original meaning of the verse.

לא תבערו אש בכל מִשְׁבֹּתֵיכֶם בַּיּוֹם הַשַּׁבָּת =

You shall not burn a fire in all your hearths on the Sabbath day.

2 Samuel 23:7 וּבֵאֵשׁ שְׂרוֹף יִשְׂרָפוּ בַשַּׁבָּת

בַּשַּׁבָּת has been interpreted as "in their place", "in the fire", "with fire", and "on the spot".

I believe that the word בַּשַּׁבָּת stems from the root שָׁבַת = שָׁבַת-שָׁבַת = יָשַׁב = to burn.

Thus, בַּשַּׁבָּת = a hearth, an oven.

Verse six stated that the wicked shall be as thorns thrust away. Verse seven informed us that these thorns will be burned by fire. Thorny desert bushes were used as fuel for baking ovens by people in the desert.

וּבֵאֵשׁ שְׂרוֹף יִשְׂרָפוּ בַשַּׁבָּת = And they will be burned by fire in an oven.

Lamentations 1:7 יְרוּשָׁלַיִם...בְּנֶפֶל עִמָּה בִיד צַר

וְאִין עֲזָר לָהּ רָאִי צָרִים שְׁחָקוּ עַל מִשְׁבַּחָהּ.

מְשַׁבֵּתָהּ has been interpreted as "her down-fall", "her fallen state", "her destruction", and "her habitation".

Lamentations 4:11 stated that the Lord poured forth his anger and kindled a fire in Zion and it burned her foundations.

כלה ה' את חמתו שפך חרון אפו
ויצת אש בציון ותאכל יסודותיה.

I believe that the noun מְשַׁבֵּתָהּ stems from the root שבת = to burn.

From the root חרב = to burn, we get חורבן = a place burned by fire, a ruin.

From the root שבת = to burn, we get מְשַׁבֵּתָהּ = a place ruined by fire, a ruin.

Thus, $\text{מְשַׁבֵּתָהּ} = \text{חורבן} =$ a place burned by fire, a ruin.

$\text{שחקו על מְשַׁבֵּתָהּ} =$

They laughed at her ruin, or her burning by fire.

מְשַׁבֵּתָהּ refers to $\text{ויצת אש בציון ותאכל יסודותיה}$.

כוכב
ז

Numbers 24:17

דָּרָךְ כּוֹכַב מִיַּעֲקֹב
וְקֶסֶם שֶׁבֶט מִיִּשְׂרָאֵל.

What does כוכב mean? In this verse, modern scholars have interpreted it as "a star", and the word שֶׁבֶט as a "scepter", and a "comet".

In this chapter, Balaam uttered his oracle about the people of Israel in the days to come. Did Balaam mean to say that a star or a comet will destroy Moab and Edom, or did he refer to a human being who would accomplish these tasks in the future?

The Septuagint, the Greek translation of the Scriptures which is the oldest interpretation of the Hebrew Bible, interpreted the word שֶׁבֶט as "a man", while the Peshitta, the Syriac translation, held that it meant "a prince". We see that in pre-Christian and early Christian times, it was believed that Moab and Edom, the enemies of Israel, were to be vanquished by the hands of a man, a prince of Israel.

The Targums, the Aramaic translations of the Bible, interpreted our verse to refer to the agency of man rather than stars.

Targum Onkelos stated:

כִּדְּ? קִיָּם מַלְכָּא מִיַּעֲקֹב
וְיִתְרַבָּא מְשִׁיחָא מִיִּשְׂרָאֵל.

It interpreted כוכב as מלכא = king, and שֶׁבֶט as משיחא = a Messiah, both humans.

Targum Yerushalmi stated:

עתיד למיקם מלך מדבית יעקב
ופריק ושליט מדבית ישראל.

Here too כוכב = מלך = a king, and שבט = פריק ושליט = a redeemer and ruler.

Targum Jonathan stated:

כד ימלוך מליך חקיף מדבית יעקב
ויתרבי משיחא ושׁיבט חקיף מישראל.

In this case also כוכב = מליך = a king, and the word שבט חקיף = משיחא ושׁיבט חקיף = a Messiah and strong ruler.

Thus, according to the Targums, כוכב = a king, and the word שבט = "a ruler", "a Messiah", all human beings.

Even in the Bible, in Isaiah 14:12, the Babylonian king is termed "the morning star".

In Arabic and Ethiopic, כוכב = a prince.

In our verse, all the words of the second part are parallel to all the words in the first part.

קט is parallel to זך.

שבט is parallel to כוכב.

מישראל is parallel to מיעקב.

The translation of this verse should be:

זך כוכב מיעקב = A prince shall rise from Jacob,
וקט שבט מישראל = and a ruler shall arise from Israel.

Bar Kokhba

בר כוכבא

The tradition that the word כוכב literally meant "a prince", began in early times and continued

through the second century in the name of Bar Kokhba, the leader of the Second Revolt against the Romans.

Among the Jewish masses and in early Christian literature, he was called Bar Kokhba **בַּר כּוֹכְבָא**. In Talmudic literature, he was known as Ben or Bar Koziba (**בַּר כּוֹזִיבָא** (**בַּר כּוֹזִיבָא**) . In the recently discovered documents,

his name was written: **פּוֹסְבָּה, פּוֹסְבָּה, פּוֹסְבָּה, פּוֹסְבָּה, פּוֹסְבָּה** .

In Greek, it was transliterated **αβσα**.

His full title was **שמעון בר פוסבה הנסי על ישראל** = Simon Bar Kosiba, the Prince over Israel.

Rabbi Akiba interpreted the word **פּוֹכֵב**, in Numbers 24:17, (**וְדָד כּוֹכַב מִיַּעֲקֹב**), literally to mean "prince". He called Bar Kosiba with the name Bar Kokhba= a princely man, a prince.

In the Jerusalem Talmud, Tractate Taanit , we have learned from Akiba's pupil, Rabbi Simon Ben Yohai, that Rabbi Akiba proclaimed Bar Kokhba as King Messiah. An opponent of Akiba, Rabbi Yohanan Ben Torta, held that the Son of David, or the Messiah, did not come.

תלמוד ירושלי, תענית פרק ד הלכה ה

**תני ר שמעון בן יוחאי: עקיבה רבי היה דורש "דָּד כּוֹכַב מִיַּעֲקֹב"—
דָּד כּוֹזְבָא מִיַּעֲקֹב. בַּר הוּוּ חָמִי בַר כּוֹזְבָא, הוּוּ אָמַר: דָּין הוּוּ
מַלְכָא מְשִׁיחָא. א"ל ל' יוחנן בן תורתא: עקיבה, יעלו עשבים בלחיד
ועדיין בן דוד לא יבוא.**

In the second century C.E., the Jews emphasized the human origin of the Messiah and expected him to be descended from the Davidic family. Rabbi Akiba believed that Bar Kokhba

was the Messiah because he was a descendant from the Davidic family, from royalty. Bar Kokhba could not have attained power if he were a nobody. Those in power were relations of the rich or descendants of a royal family. Thus, as a member of the royal Davidic family, he would be a prince.

The masses of the Jewish people recognized him as of royal stock, called him Bar Kokhba, and treated him accordingly. We must remember that the Gamaliel family, descended from Hillel, was treated royally because they originated from the Davidic line.

As a royal descendant and prince, it was not at all difficult for Rabbi Akiba to proclaim Bar Kokhba as the King Messiah, especially since he was successful in his early campaigns against the Romans.

Bar Kokhba's official title was "The Prince of Israel", and as such could fulfill the qualifications for King Messiah, the military man who was to drive the Romans from the land of Israel. It was only after his failure that he was downgraded later in the Babylonian Talmud by the rabbis and his name Bar Koziba interpreted to mean "a liar". There is nothing like success. Christians, in their early literature, called him Bar Kokhba because they were sensitive to his competitive messianic aspirations that were opposed to the messianic claims for their Messiah.

We see that the word כוכב, that is usually interpreted as "star", was held to mean "a prince", from pre-Christian times and applied to Simon Kosiba because he was a prince of Israel.

Deuteronomy 32:42

אֲשַׁכִּיר

אֲשַׁכִּיר חֲצֵי מַדָּם מִדָּם חָלָל וְשִׁבִיָּה

What does אֲשַׁכִּיר חֲצֵי מַדָּם mean?

The commentators translated it thus:

"I will make my arrows drunk with blood".

This interpretation does not make any sense at all. Can arrows drink anything? Are they human? If they cannot drink, how can they become drunk? Does blood intoxicate?

The verb אֲשַׁכֵּר = אֲשַׁקֵּר = אֲשַׁקֵּר (in Akkadian and Arabic) = to be red, to become red.

In Hebrew, אֲשַׁקֵּר and אֲשַׁקֵּר = to be red.

In Aramaic, אֲשַׁקֵּר, אֲשַׁקֵּר and אֲשַׁקֵּר = to be red.

I think that this verse should be translated thus:

אֲשַׁכִּיר חֲצֵי מַדָּם =

I will make my arrows red from blood,
 מִדָּם חָלָל וְשִׁבִיָּה = from the blood of the slain
 and the captive.

מְשַׁקְרוֹת

Isaiah 3:16 וַיֹּאמֶר ה' יֵעַן כִּי גָבְהוּ בָנוֹת צִיּוֹן
וַתִּלְכְּנָה נְטוּיֹת גְּרוֹן וּמְשַׁקְרוֹת עֵינַיִם,

What does משַׁקְרוֹת עֵינַיִם mean? Scholars claimed that it meant "ogling eyes", "glancing wantonly", "wanton eyes", "with roving eyes", and "casting about their eyes".

The daughters of Zion were so haughty that they walked with extended or outstretched necks, or with their heads pushed back.

How can san scholars say that מְשַׁקְרוֹת עֵינַיִם meant "glance wantonly", "roving eyes"? When the head is raised high and pushed back, it is difficult to "glance wantonly".

I believe that the root שָׁקַר = סַקַּר = סַקַּק = שָׁקַק = to be red.

The daughters of Zion painted their eyes with mascara.

וּמְשַׁקְרוֹת עֵינַיִם = and paint their eyes red.

אֲדִירִים

Judges 5:25

בַּסֶּפֶל אֲדִירִים הִקְרִיבָה חֲמָאָה

What does סֶפֶל אֲדִירִים mean? Scholars claimed that it meant: "a lordly dish", "a lordly bowl", "a bowl fit for a chieftain", "a giant bowl", "a huge bowl", "a princely bowl", "a bowl of princes", and "a bowl fit for "nobles".

In the Babylonian Talmud, the word אֲדִירִים was interpreted to mean "water".

אֲדִירִים אֵלּוּ מֵיִם . מִנְחוֹת נָגַ

בֶּן עֲזַאִי אָמַר: אֵל תְּקַרִי הָדָר אֵלָא אִידוּר .
שַׁכְּן בַּלְשׁוֹן יוֹנִי קוֹרִין לְמֵיִם אִידוּר .

סֶפֶל (in Akkadian, saplu) = a bowl.

This bowl was usually made of clay and, at times, from precious metals such as gold or silver. A golden bowl was mentioned in the list of vessels that Jehu, the king of Israel, sent as tribute to Shalmaneser III, king of Assyria.

We must remember that the word אֲדִירִים is in the plural. The root אָדַר = חָדַר = חָצַר = to surround.

חֲעָרָא (in Syriac) = a small finger.

I think that אֲדִיר = a small finger, a handle. The handle appeared as a small finger. An outstanding characteristic of this bowl (סֶפֶל) was its handles. In fact, this bowl had several small handles surrounding it. In the period of the Iron Age in Israel, this bowl had four handles around it.

בַּסֶּפֶל אֲדִירִים = In a multi-handled bowl

הִקְרִיבָה חֲמָאָה = she brought curds.

Judges 15:15 וַיִּמְצֵא לְחֵי חֲמֹר טְרִיָּה וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ
וַיֵּךְ בָּהּ אֶלֶף אִישׁ.

Judges 15:16 וַיֹּאמֶר שִׁמְשׁוֹן בְּלַחֵי הַחֲמֹר חֲמֹר חֲמֹרֹתַיִם
בְּלַחֵי הַחֲמֹר הִכְתִּי אֶלֶף אִישׁ.

What does חֲמֹר חֲמֹרֹתַיִם mean? There are many interpretations: "heaps upon heaps", "mass upon mass", "One heap! Two heaps!", "I have heaped them in heaps", "I have reddened them blood red", "I have utterly destroyed them", "mightily have I raged", and "I have flayed them like asses".

Some read it as: ḥāmōr ḥimmartim or ḥāmōr ḥammartim.

The text told about Samson who was about to be delivered into the hands of the Philistines, but he freed himself from his bonds. He found a fresh jawbone of an ass and with it he knocked out a thousand Philistines.

I believe that חֲמֹר חֲמֹרֹתַיִם is similar in formation to רָחַם רָחֲמָתַיִם in Judges 5:30.

חֲמֹר חֲמֹרֹתַיִם = many asses. Samson said that with this jawbone, he defeated many asses, namely many Philistines.

בְּלַחֵי הַחֲמֹר חֲמֹרֹתַיִם =

With the jawbone of the ass, many asses.

After defeating the Philistines, Samson sang his victory song.

Why the jawbone of an ass?

Samson found the jawbone of an ass because it was usual, in those days, to make musical instruments from these bones.

In the Mishnah Tractate Yadayim of the Palestinian Talmud, it is recorded that the Pharisees believed that the bones of an ass do not defile the hands.

מסכת ידים פרק ד' הלכה י"ד

אמר רבן יוחנן בן זכאי...הפרושי...הרי הן
אולי עצמות חמור טהורין...

MISCHNACODEX KAUFMANN A50. Jerusalem, 1968,p.567.

W.H.Lowe. THE MISHNAH ON WHICH THE PALESTINIAN TALMUD RESTS. Cambridge, 1883,p.249.

The reason that they didn't defile the hands was because bones of the ass were the preferred bones that were commonly used for conversion into flutes.

In the Greco-Roman world too, the bones of asses were considered fine and melodious for the manufacture of musical instruments, for they produced a better sound than those of other animals.

In the United States, in the Ante-Bellum period, rural black slaves made homemade musical instruments, and their use of jawbones is frequent in the literature.

We see that the jawbone and other bones of the ass were utilized by the ancient Hebrews and other peoples to make musical instruments.

Judges 16:29

לפת

וַיִּלְפַּת שְׁמֹשׁוֹן אֶת שְׁנֵי עַמּוּדֵי הַחוּךְ אֲשֶׁר הָבִית נִכּוֹן עֲלֵיהֶם
וַיִּסְמַךְ עֲלֵיהֶם אֶחָד בְּיַמִּינוֹ וְאֶחָד בְּשִׁמְאֻלוֹ.

Jud.16:30 וַיֵּט בְּכַף וַיִּפֹּל הַבַּיִת עַל הַסְּתָנַיִם וְעַל כָּל הָעַם אֲשֶׁר בּוֹ.

This chapter told how Samson, who as a prisoner of the Philistines, was able to destroy his captors and their temple.

What does *וילפת* mean? It was explained as: "took hold", "grasped", "embraced", and "reached around". These interpretations do not seem to convey the true meaning of the text because the pillars in the temple were most probably so thick that it may not have been possible for Samson to put his arms around them.

The root *לפת* (in Akkadian) = to upset, to overthrow.

לפת = *לנט* (in Arabic) = to cast on the ground, to throw down, to overthrow.

וילפת שמשון = And Samson threw down

את שני עמודי החוך אשר הבית נכון עליהם =

the two middle pillars upon which the temple stood,

ויסמך עליהם = and he leaned on them,

סמך (in Ethiopic) = to lean, to push on a thing.

ואחד בימינו ואחד בשמאלו = With his right hand on one, and with his left hand on the other.

From the same chapter, verse 26 told how Samson asked the lad that held his hand, to leave him by the pillars that supported the temple, so that he could lean on them (*ואשען עליהם*).

What is וַיִּט בְּכַח? Scholars claimed it meant: "He bowed with all his might", "He leaned forward", "He pushed with all his might", "He pulled with all his might", and "He bowed himself mightily".

וַיִּט stems from the root נָטַח = to stretch out, to extend, to push aside.

וַיִּט בְּכַח = and he pushed powerfully,
וַיִּפֹּל הַבַּיִת עַל הַסְּרָנִים = and the temple fell on the tyrants,

וַיַּעַל כָּל הָעָם אֲשֶׁר בּוֹ = and on all the people who were in it.

Scholars assumed that Samson at first put his arms around the pillars, leaned on them, and then pulled or bowed with all his might.

According to our interpretation, it didn't happen that way. The text first told us that Samson threw down (וַיִּלְפַח) the pillars, and then it proceeded to describe how he did it, by leaning on them (וַיִּסְמַךְ), and pushing forward with all his power (וַיִּט בְּכַח).

רַפּוֹת קִיפּוֹת

2 Samuel 17:19 ותקח האשה ותפרוֹשׁ את המסך על פני הבאר

ותשטח עליו את הרפּוֹת ולא נודע דבר

Proverbs 27:22 אם תכתוש את האויל במכתש בתוך קִיפּוֹת בעלי

לא תסיר מעליו את אולתו

What is the root and the meaning of קִיפּוֹת? It has been interpreted as, "grain", "crushed grain", "ground grain", "grits", "groats", "wheat", and "grains of wheat". They hold that it is from the root קרף = to grind, and that it is a plural from a singular קִיפּה.

A pit or cistern had to be covered to prevent accidents (Exodus 21:33). On the mouth or opening of wells, large stone covers were placed which had to be rolled away (Genesis 29:2-3). Large flat stones were used to cover pits and cisterns. From 2 Samuel 17:18, we learned that this man had a cistern in his court of his house.

to extend = פּרַשׁ = פּרַס (Aramaic) = to arrange

From 2 Samuel 17:19, we are informed that the woman took the stone cover (המסך) and arranged (ותפרוֹשׁ) it over the opening of the cistern.

I believe that קִיפּוֹת or רַפּוֹת is a noun in the singular form from the root רפח.

רפח = רפח = רפח (in Arabic) = to spread out, to spread out under, to cover.

רַפּוֹת has the same form as קִיטוֹר, קִידוֹר, and נִיצוֹץ.

Thus, רַפּוֹת = a spread, a cloth.

Meal needed for baking was ground in a mill that consisted of two stones, an upper and a lower stone. The meal which poured out at the rim of the lower stone, was gathered in a cloth spread out under the mill. This cloth is the *קִיפּוֹת*.

From Proverbs 27:22, we noticed that the mortar stood on top of the outspread cloth (*מִכְתֵּשׁ בַּחוּץ הַקִּיפּוֹת*).

אם תכתוש את האויל במכתש בחוך הקיפוח בעלי = If you will pound the fool in a mortar with a pestle in the midst of the cloth,

לא תסור מעליו אולתו = his folly will not go away from him.

והקח האשה ותפרוש את המסך על פני הבאר = And the woman took and extended the stone cover over the opening of the cistern,

והשטח עליו את הקפוח ולא נודע דבר = and she spread out on it the cloth, and not a thing was known.

פֶּל קֶּפֶל פֶּל פֶּל

What is the meaning of these words? Commentators have taken the word פֶּל or קֶּפֶל for granted and translators have interpreted it as, "all", and "in all".

In medieval Hebrew, we have סך קֶּפֶל = sum, total. Isn't it strange that the word for "sum", or "total", hasn't been recognized in the Hebrew Bible? After all, the ancient Hebrews were aware of the science of mathematics. Therefore, such a word must have existed and was recorded in the text of the Hebrew Scriptures.

I believe that the word was פֶּל or קֶּפֶל = sum, total.

קֶּפֶל = the total.

Here are some examples of its use in the Hebrew Bible:

2 Samuel 23:39 פֶּל שלשים ושבעה =

A total of 37 .

Joshua 15:32 פֶּל ערים עשרים ותשע =

A total of 29 cities.

2 Kings 24:16 = ואת פֶּל אנשי החיל שבעת אלפים

And the total of wealthy men was 7,000

= והחרש והמסגר אלף קֶּפֶל

and the total of the craftsmen and smiths was 1,000

= גבורים עֲשֵׂי מלחמה

magnates, manufacturers of war materiel.

2 Kings 24:14, told about the people who were exiled from Jerusalem by the Babylonian king.

את פֶּל השרים ואת פֶּל גבורי החיל עשרה אלפים גולה וכל

החרש והמסגר לא נשאר זולת דלת העם.

From this verse, we learned that the exiles included government officials (הַשָּׂרִים), the wealthy men (גְּבוּרֵי הַחַיִל), and the craftsmen and smiths (הַחֲרָשִׁים וְהַמְּסָגְרִים). All these classes totaled 10,000 people.

Verse 14, gives the total number of exiles, while verse 16, gives the particular numbers for each group of people exiled. From verse 16, we noticed that the wealthy men (אֲנָשֵׁי חַיִל) numbered 7,000, and the craftsmen and smiths, totaled 1,000. This gives a total of 8,000. But the number exiled was 10,000. Since no sum was given for the number of government officials (הַשָּׂרִים) exiled, we can say that the missing 2,000 refers to them because, in verse 16, only two classes out of the three are enumerated.

This means that there is no contradiction between the two verses and that this is not a duplicate accounting, but verse 16 is an elaboration of the general accounting given in verse 14.

We must also notice that verse 14 mentioned the rich and privileged classes, not the warriors, as commentators have assumed. When were the poor important in history? The poor were not deported, but remained in the land. "Only the poor people of the land were left".

לֹא נִשְׁאַר זֹולַת גְּלוּת עַם הָאָרֶץ

The Babylonian government was not interested in poor warriors, but in the educated, wealthy and the arms manufacturers. From verse 15, we are informed that the ministers (סְרִיסֵי) and "big shots" or influential people in the land (אֲנָשֵׁי חָכְמָה) were exiled with the

royal family from Jerusalem.

2 Chronicles 28:6

= ויהרג פקח בן רמליה ביהודה

And Pekah Ben Remaliah killed in Judah

= מאה ועשרים אלף ביום אחד הפל בני חיל

in one day, the total of 120,000 soldiers.

Ezra 2:42

= הפל מאה שלשים ותשעה

The total of 139.

1 Chronicles 2:6

= פלם חמשה

Their total is five.

1 Chronicles 7:3

= חמשה ראשים פלם

Their total was five chiefs.

Thus, we see that the ancient Hebrews did have a word for sum, or total, and it was,

פל or פל

1 Kings 1:5

מִתְנַשֵּׂא

וַאֲדֹנִיָּה בֶן חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ.

מִתְנַשֵּׂא has been interpreted as: "exalted himself", "went about boasting", "was boasting", and "was ambitious". Does this word mean: exalted, boasting, or ambitious?

Adonijah was the fourth son of David. The first three sons, Amnon, Chileab and Absalom, had already died. He was the son in line for the throne of Israel after the demise of David. Acting like a prince would not have been abnormal for Adonijah to do. The Biblical text is trying to tell us something else. The Bible told us that David was old and stricken. Adonijah behaved the way he did, for his father was old, and he thought that he would positively be the next king because he was the one in line to succeed to the throne. How did he act or behave? It was certainly not like a prince.

Cyrus H. Gordon stated that the hithpael can convey the meaning of pretending (THE ANCIENT NEAR EAST, 3rd ed., N.Y., 1965, p.284).

Esther 8:17

וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְנַשְּׂהִים =

and many of the pagans pretended to be Jews.

נִשְׂיָא = nesu (Egyptian) = a king. I believe that, in our verse, מִתְנַשֵּׂא = pretended to be king. This verb is also in the hithpael. Adonijah pretended that he was the king while his father was on the throne and still the king. He didn't behave as a prince, but as a king. וַאֲדֹנִיָּה בֶן חַגִּית מִתְנַשֵּׂא = and Adonijah the son of Haggith pretended to be king, לֵאמֹר אֲנִי אֶמְלֹךְ = he said, I'll be king,

1 Kings 1:6

עצב

וְלֹא עֲצַב־ אֲבִיו מִיָּמָיו
 לֵאמֹר מְדוּעַ כִּכְהָ עֲשִׂיתָ
 וְגַם הוּא טוֹב תְּאָר מֵאֲדָר
 וְאַתָּה יְלֹדָה אַחֲרָי אֲבִשְׁלוֹם.

The text referred to Adonijah who pretended to be the king, for he said that he will surely rule and he had chariots, horsemen and fifty men running before him.

What does עֲצַב mean? Different interpretations have been offered: "never checked him", "never displeased him", "had not grieved him", "scolded him", "never rebuked him", "crossed him", "corrected him", and "restrained him".

The writer of our text talked about what happened to Adonijah and the reason that he didn't become king despite his proper qualifications for the job.

עֲצַב = to shape, to train or groom(=prepare for the position). וְלֹא עֲצַב־ אֲבִיו מִיָּמָיו = All his days, his father did not groom him. In other words, David never groomed Adonijah to be the future king.

Adonijah asked David: לֵאמֹר מְדוּעַ כִּכְהָ עֲשִׂיתָ =

He said, why did you do this? Why didn't you train me to be the future king? The text answered that Adonijah was qualified to succeed his father. Adonijah was:

. טוֹב תְּאָר מֵאֲדָר. = תּוֹר = a turn, succession. He had a very valid turn, namely it was his turn to succeed to the throne because he was born after Absalom

(אַחֲרַי אֲבִשְׁלוֹם). Since Absalom had already died, Adonijah was now entitled to the throne. A good appearance wouldn't give him the right, but a valid succession would.

בקע

1 Kings 1:39 .. ויקח צדוק הכהן... וימשח את שלמה ויחקעו בשופר ..

1 Kings 1:40 והעם מחללים בחלילים

ושמחים שמחה גדולה

וַתִּבְקַע הָאָרֶץ בְּקוֹלָם

What does *וַתִּבְקַע הָאָרֶץ* mean? Scholars have understood this to mean: "the earth was split open", "the earth split", "the earth was split", and "the earth rent".

Did the Biblical text exaggerate the description of the people's joy on the coronation of Solomon? Did the earth really split open because of their noise? The text told about the people who piped with their pipes and created a great deal of noise and sound in their celebration. They also sounded the shofar on this occasion. The sounds from the people and their musical instruments both added up to much sound.

The root *בקע* = to thrust, to strike open.

The root *תקע* to thrust, to strike, to sound.

I believe that the root *בקע* also has the connotation "to sound".

In Rabbinic literature we have the phrase *בה קול* = an echo, a reverberating sound. An echo is the repetition of a sound produced by the reflection of sound waves from a surface. In our coronation story, we were told that the sound from the musical instruments and people, was so loud that it reverberated from the surface of the ground.

In the Midrash Mechilta (Venice 1545, reprinted in Berlin, 1925), we have something similar to our case.

מכילתא יתרו ב,ב
ועתה אם שמוע תשמע בקולי
אם שמוע תשמעו ... ושמתם את בריתי ...
והייתם לי סגולה ... רבי יהושע בן קרחה אומר
כדי שתבקע אוזן ...

cannot mean "so that it will penetrate (or split) the ear".

It means "so that it will echo in the ear".

Our verse in Kings 1:40 means:

וַתִּבְקַע הָאָרֶץ בְּקוֹלָם =

And the ground echoed with their sound.

Thus, the root בקע = to sound, to echo.

שוב

1 Kings 2:32 וְהָשִׁיב ה' אֶת דַּמּוֹ עַל רֹאשׁוֹ .

1 Kings 2:44 וְהָשִׁיב ה' אֶת רַעְתֶּךָ בְּרֹאשְׁךָ .

1 Kings 2:33 וּשְׁבוּ דְמֵיהֶם בְּרֹאשׁ יוֹאֵב וּבְרֹאשׁ זָרְעוֹ לְעוֹלָם .

The word *והשיב* has been interpreted as: "will bring back", "will hold him responsible", "will bring down", "has returned", "paying you back", "recoil", "bring upon", "turn back", and "requite". The word *ושבו* has been interpreted as: "return upon", "come back upon", "come down upon", and "recoil on".

Isaiah 34:8 כִּי יוֹם נִקְמָה לַה' =

For it is the Lord's day of vengeance.

Jeremiah 51:6 כִּי יָעַת נִקְמָה הִיא לַה' =

For this is the Lord's time of vengeance.

Deuteronomy 32:35 לִי נִקְמָה וְשִׁלְמִים =

Vengeance and recompense belong to me.

From these verses we learned that God takes vengeance on those who sin against him.

The root *נקם* = to avenge, to pant.

נשף = *נשב* = *נשם* = to breathe, to pant, to drive away.

שוב = *נשב* = to breathe. I believe that the root *ש-ו-ב* meaning "to breathe", also has the connotation of "to avenge". *שוב* = *נקם* = to avenge.

והשיב ה' את דמו על ראשו = And the Lord will avenge his blood with his head.

והשיב ה' את רעתך בראשך = And the Lord will avenge your evil with your head.

= וְשָׁבַי דַּמִּיהֶם בְּרֹאשׁ יוֹאָב וּבְרֹאשׁ זְרַעוֹ לְעוֹלָם

And their blood shall be avenged eternally with the head of Joab and his descendants.

Genesis 50:15 וְהָשִׁיב יְהוָה לָנוּ אֶת כָּל הָרָעָה אֲשֶׁר גַּמְלָנוּ אִתּוֹ.

He will avenge us for all the harm that we did to him.

After Jacob died, Joseph's brothers thought that he would avenge himself on them for the harm they did him.

1 Samuel 25:39 וְאֵת רָעַת נָבָל הָשִׁיב ה' בְּרֹאשׁוֹ. =
And the Lord avenged Nabal's evil with his head.

2 Samuel 16:8 הָשִׁיב עָלֶיךָ ה' כָּל דַּמֵּי בֵּית שָׂאוּל
אֲשֶׁר מָלַכְתָּ תַּחְתּוֹ. =

The Lord avenged with you all the blood of Saul's family because you ruled instead of it.

Nehemiah 3:36 וְהָשִׁיב חֲרָפְתָם אֶל רֹאשֵׁיהֶם = And avenge
their reproach with their head.

Hosea 12:15 וְחֲרַפְתּוֹ יָשִׁיב לוֹ אֲלֹנָיו = And the
Lord shall avenge his reproach with him.

Hosea 12:3 וְרִיב לְה' עִם יְהוּדָה = The Lord has a
legal action with Judah,

וְיַעֲקֹב יִעֲקֹב כְּדַרְכָּיו = and will punish
Jacob according to his ways.

וְיָשִׁיב לוֹ כְּמַעֲלָלָיו = He will avenge
him according to his deeds.

2 Chronicles 6:23 לְהָשִׁיב לְרָשָׁע לַחַת דַּרְכּוֹ בְּרֹאשׁוֹ.

Avenging the wicked person, putting his conduct upon his head.

	<u>בַּתִּים</u>	<u>בַּת</u>
1 Kings 7:38		ארבעים <u>בַּת</u> יכיל .
1 Kings 7:26		אלפים <u>בַּת</u> יכיל .
2 Chronicles 4:5		<u>בַּתִּים</u> שלשת אלפים יכיל .
2 Chronicles 2:9		וַיִּזְרַק <u>בַּתִּים</u> עשרים אלק ,
		וַיִּשְׁמַן <u>בַּתִּים</u> עשרים אלק .

For Solomon's Temple in Jerusalem a בַּתִּים was to be constructed of cast metal. Scholars explained that this בַּתִּים was a "sea" or "tank". It was a large reservoir that contained 3,000 baths according to 2 Chronicles 4:5, or 2,000 baths, according to 1 Kings 7:26. Bronze basins with a capacity of 40 baths were described in 1 Kings: 7:38.

The word בַּת has been explained as a liquid measure in ancient Israel. Israelite measures of volume were based on the Babylonian six-decimal system. The Hebrew measures of capacity were never finally fixed. Thus, the bath was used to indicate both small and large quantities of liquids.

Josephus stated that the בַּת contained 8 ½ gallons, while other scholars thought it held 40 liters, 39.38 liters (= 8 gallons 5½ pints), or 45.3-46.6 liters. Archaeological evidence from jars of the eighth century B.C.E., has revealed that the bath contained 21-23 liters (= about 5½ gallons).

The noun בַּת stems from the root בּוּת = בּוּחַ = to be hollowed out. Thus, a bath is a particular liquid measure that could fit into a hollow vessel, earthenware,

or the like.

The word bottle is defined as a hollow vessel of earthenware or the like, with a narrow neck or mouth. The word bottle is derived from the French botte , or German butte, from the Greek boutis. In Late Latin, it is buttis(=a cask). The Greeks must have borrowed this word from the Phoenician-Hebrew noun bath (בַּת).

Originally, the bottle was made of earthenware to store wine or oil, but later it was made of wood. In the first century, huge wooden casks, as big as houses, were used to store wine in Cisalpine Gaul, and the Illyrians brought their wine from Aquileia to various markets in wooden casks. Bottles made of glass first came into use in the fourteenth or fifteenth century.

The bath was a liquid measure and also the name of the vessel or container for holding this liquid measure. The bottle is the name of the container and also the name for the contents or capacity of such a container. A gallon is the name of the container and also its contents or capacity of such a container.

Thus, we are justified in stating that the bath= a bottle. In the archaeological finds in Israel from the 8th century B.C.E., the name bath is inscribed on these earthenware vessels, demonstrating that not only its contents, but also the container was called by this name.

We can say that one may give someone 20,000 gallons of wine. In the same way, we may state that Solomon gave Hiram's Phoenician workers 20,000 bottles of wine and oil (2 Chronicles 2:9). Thus, the bath is the early name for the bottle made from earthenware which evolved into one made from wood and then glass for holding wine, oil and liquids.

עֶצְוֹב וְעִזְוֵב מִשְׁתִּין בְּקִיר

1 Samuel 25:22 אִם אֲשֶׁאִיר מְכַל אֲשֶׁר לֹא עַד אֹרֶךְ הַבֶּקֶר
מִשְׁתִּין בְּקִיר.

1 Kings 14:10 וְהִכְרַתִּי לִירֵבֶעֱם מִשְׁתִּין בְּקִיר,
עֶצְוֹב וְעִזְוֵב בְּיִשְׂרָאֵל.

1 Kings 21:21 וְהִכְרַתִּי לֵאחָאֵב מִשְׁתִּין בְּקִיר
וְעִזְוֹב וְעִזְוֹב בְּיִשְׂרָאֵל.

1 Kings 16:11 וַיְהִי בַמַּלְכוּת בְּשֹׁבְחוֹ עַל כְּסָאוֹ
הִכָּה אֶת כָּל בֵּית בַּעֲשָׂא
לֹא הִשְׁאִיר לוֹ מִשְׁתִּין בְּקִיר
וְגֵאֲלִיו וְרַעְחוֹ.

What does *משתין בקיר* mean? Scholars have interpreted it to mean: "one male", "a mother's son", "a single male", "a single mother's son", "every male", "every male person", "a male person", "every mother's son", "a little boy", "one making water against the wall", "a slave", "a person of the lowest rank", and "a dog".

They claimed that it stems from the root *שון* or *שין*.

These interpretations do not have much to support them.

These verses spoke about the destruction of Nabal and the dynasties of Jeroboam, Ahab, and Baasha of the northern kingdom of Israel.

I believe that the word *משתין* is a noun that stems from the root *שחן* = *חחן* = to bind, to join together, to make an alliance. It is related to the Arabic root

שחן = to bind.

Thus, the noun *משתין* = an ally.

The word קיר has been interpreted as "a wall".

I believe that קיר = עיר = a city.

Thus, מִשְׁתִּין בְּקִיר = an ally in the city.

Our interpretation is supported by the following words in the text עָצוּר וְעִזוּב and גּוֹאֲלֵיו וְרַעְהוּ that explain and amplify the preceding מִשְׁתִּין בְּקִיר .

I believe that עָצוּר וְעִזוּב is parallel to גּוֹאֲלֵיו וְרַעְהוּ .

The root עער = to bind, and the noun עָצוּר = a blood relation, a relative.

The root עזנ = to bind, to help, and the noun עִזוּב = an associate, a helper.

The noun גּוֹאֵל = a blood relation.

The noun עִז = an associate.

When the royal dynasties of Israel were destroyed by their usurpers, they killed not only the immediate family, but also any blood relations, friends or allies of the previous royal regimes. Royal power was based in the cities and it was there that their allies were to be found. When Joab pursued the rebel Sheba son of Bichri to the city of Abel-Beth-Maacah, a wise woman from that city persuaded him to lift his siege because she said that she was of the loyal allies of Israel (2 Samuel 20:19).

וְהִכַּרְתִּי לִירְבֵּעַם מִשְׁתִּין בְּקִיר = And I will destroy Jerobam's allies in the cities.

עָצוּר וְעִזוּב בְּיִשְׂרָאֵל = his blood relations and associates in Israel.

לֹא הִשְׁאִיר לוֹ מִשְׁתִּין בְּקִיר = He did not leave him any allies in the cities. וְגּוֹאֲלֵיו וְרַעְהוּ = and his blood relations and associates. We can see from these verses that the king's entourage, namely his immediate family, blood relations and his associates, were eliminated in the royal purges.

וַיִּזְרֹק מִדָּמָהּ אֶל הַקִּיר וְאֶל הַסֹּוֹסִים

2 Kings 9:33

וַיֹּאמֶר שְׂמֹטֶיךָ וַיִּשְׂמֹטֶיךָ
וַיִּזְרֹק מִדָּמָהּ אֶל הַקִּיר וְאֶל הַסֹּוֹסִים
וַיִּלְמְסֶנָּהּ.

When Jehu came to Jezreel, Jezebel was in the midst of painting her eyes, adorning her head and looking out of the window. Jehu looked up at the window and saw two or three eunuchs standing beside her. He ordered them to throw Jezebel out of the window. Verse thirty-three described what happened after Jezebel was thrown out of the window.

The commentators interpreted this verse to mean that when Jezebel fell to the ground, her blood spattered on the wall and on the horses, and then the horses trampled her body with their feet. This interpretation is not supported by the grammatical construction of the Hebrew language in this verse.

The word וַיִּזְרֹק stems from the root זָרַק = to sprinkle, to moisten. It is a kal, future, third person, singular, masculine.

I would translate the verse:

וַיִּזְרֹק מִדָּמָהּ אֶל הַקִּיר וְאֶל הַסֹּוֹסִים =

And he sprinkled some of her blood on the wall and on the horses.

Why did Jehu sprinkle some of Jezebel's blood on the wall and on the horses? I believe that Jehu was offering her blood as a sacrifice here. The disposition of a victim's blood is the one universal and necessary

constituent of sacrifice. In ordinary sacrifice, blood was sprinkled or smeared upon a sacrificial stone. The modern Arab rubs the blood of a sacrifice upon his tent-ropes, or smears it upon his camels. Here Jehu sprinkled Jezebel's blood on the stone wall and on the horses.

The life of the body is in the blood and the blood makes expiation because of the life in it. What atones in sacrifice is the blood. It is the blood that makes atonement. In individual guilt or sin offerings, the blood of the sacrifice was sprinkled on the horns of the altar.

In our case, Jehu sprinkled Jezebel's blood on the stone wall and on the horses as an atonement for her sins and lewd pagan practices for which she was condemned to die. Thus, the climax of the sacrificial ritual came when the blood of Jezebel, as the sacrifice, was sprinkled by Jehu on the wall and horses.

Commentators have interpreted the word וַיִּדְמָסָנָהּ as: "And the horses trampled upon her". This word is a kal, third person, singular, masculine, with a suffix, third person, singular, feminine.

We should translate וַיִּדְמָסָנָהּ as: Then, he tread upon her.

Why did Jehu tread or trample upon the body of Jezebel? We may learn the reason from Micah 7:19

יִשׁוּב יִרְחַמְנוּ יְיָ כְּבֹשׁ עוֹנֵתֵינוּ

The root כָּבַשׁ = to tread (under foot), to trample.

This verse stated that God will forgive Israel her sins by treading or trampling upon them.

The same idea was expressed by the School of Shamai, which is recorded in the Pesikta de Rav Kahana, a midrash compiled in Israel in the fifth century C.E.

בית שמאי אומרים כְּבָשִׁים שֶׁהֵם כּוֹבְשִׁין עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל,
 כַּמְדָּא יֵשׁוּב יִרְחַמְנוּ לְקָבֵשׁ עֲוֹנוֹתֵינוּ (מיכה ז: יט) .
) פְּסִיקְתָא וְהוּא אֲגַדַּת אֶרֶץ יִשְׂרָאֵל מִיּוֹחַסְתָּ לְרַב כַּהֲנָא .
 הוֹצֵאתָ שְׁלֵמָה בּוֹבֵר . לִיק, 1868, b .p.61 .

This verse means that the lambs trample down the sins of Israel.

Jehu trampled or tread upon the body of Jezebel as a sign that upon her death, her sins were now forgiven by God.

= גִּיזוּ מְקַמָּה אֶל הַקִּיר וְאֶל הַחֲסוּסִים וְיִדְמַסְנָה .

And he sprinkled some of her blood on the wall and on the horses, then he tread upon her.

Thus, by her death, Jezebel atoned for her sins with her blood, and was forgiven by God when Jehu tread on her dead body.

פֶּקַח

2 Kings 15:25 ויקשר עליו פֶּקַח בן רמליהו שלישו
 ויכהו בשִׁמְרוֹן בארמון המלך ועמו חמשים איש מבני
 הגלעדים וימחהו וימלך תחתיו

This verse told how, around 735 B.C.E., Pekah Ben Remaliah, an officer of Pekahiah, King of Israel, revolted against him with the help of 50 Gileadites, assassinated him in his palace in Samaria, and usurped his throne. Pekah reigned for 20 years (2 Kings 15:27).

The Egyptian Pharaohs had as many as five names. The Egyptians gave a child one name and called it by another during its whole life. The ancient Hebrews did likewise. The true name was concealed because it was feared that knowing a person's name gave power over its owner. The name that was used was the one that characterized the individual, not the original name given after birth.

David was known by this name because he was the chief of a band of about 400 men (1 Samuel 22:2), Dawidum (in Akkadian)= chief, a military leader. David's characteristic was his military leadership. He was a chief who became a bigger chief, a king.

What does the name פֶּקַח mean? Its conventional meaning is "watchfulness", "Oversight". In my opinion, this was not his characteristic. פתח (in Egyptian)=to overthrow. It is well known that *n* and *p* interchange. Thus,

פתח = פקח = to overthrow

Pekah overthrew his predecessor, Pekahiah, King of Israel, and usurped his throne. He became known as a usurper, his main characteristic. פֶּקַח = a usurper.

קָלִי

Isaiah 1:15

כָּל רֹאשׁ לְקָלִי וְכָל לִבֵּי דָנִי

The prophet Isaiah reproved Judah and Jerusalem for idol worship and abandoning God. Because of its sins, Judah was invaded, its cities burned with fire, and its population deported. Isaiah referred to the time when Ahaz ruled over the kingdom of Judah, and Aram and Israel fought against Judah, as mentioned in 2 Chronicles 28:5-6,8, "And the Lord his God delivered him into the hand of the king of Aram, who defeated and captured from him a great number of prisoners and brought them to Damascus. He was also delivered into the hand of the king of Israel, who defeated him in a great defeat. And Pekah Ben Remaliah killed in Judah in one day the total of 120,000 soldiers, for they left the Lord God of their forefathers. ...And the men of Israel took prisoner from their brethren 200,000 women and children, and great spoils they took away from them and brought the spoils to Samaria".

From these sources we learned that many Judean war prisoners were taken away and deported to Damascus and Israel.

What does *כָּל רֹאשׁ לְקָלִי* mean? Bible translators have rendered it, "the whole head is sick", "every head is sick", "every head is ailing", and "your head is covered with sores". According to them *קָלִי*=sickness.

Isaiah described in our verse the condition of the Judean war prisoners after they were captured by the

Arameans and men from Israel. I believe that קָלִי , in our verse, does not mean "sickness", but another aspect of their condition of captivity. These thousands of Judean war prisoners had to be transported northward by their captors. The prophet Isaiah described how they were gathered together for their long trek and how they felt.

In Proverbs 25:12, we have כַּתֵּם קָלִי = a golden necklace. קָלִי is from the root $\text{קָלַל} = \text{קָלַל} =$ to be hollow, to surround. קָלִי is something that surrounds the neck. In Proverbs, it is a necklace. We also have $\text{קָלִי קָלִי} =$ a link (of a chain). $\text{קָלִי} =$ a link (of a chain), a collar.

In ancient times, war prisoners were tied with ropes, chains or metal collars around their necks. Isaiah 52:2, spoke to the captives of Jerusalem: "untie the ropes around your neck". $\text{חַתְּפוֹתַי מוֹסְרֵי צוּאֲרֵךְ}$

The Egyptians tied their war prisoners with ropes on their necks. Bruno Meissner (in BABYLONIEN UND ASSYRIEN, Heidelberg, 1920, volume 1, p.113) said that "Die Männer wurden zu mehreren durch Stricke, Fesseln oder auch Halsgabeln aneinandergebunden fortgeführt". Plate number 69, at the end of this volume, shows war prisoners with the Kopfgabel. It seems that the word Halsgabel= Kopfgabel.

Nahum 3:10, mentioned how great men were bound in chains. רָחֲקוּ בִזְקִים

Prisoners of war were transported, tied together by ropes, chains or collars.

The קָלִי of Isaiah was the collar that was put over

the head, around the neck, of the war prisoners before their trip into captivity. ל (in Ugaritic)=from.

כל ראש לחלי = From the collar on every head,
 וכל לבב דוי = and every person, was sadness.

Every captive, whose head was in a collar, or link of chain, exhibited sadness.

שקם

Judges 5:7 עד שקמתי דבורה, שקמתי אם בישראל

What is the meaning of שקמתי? It has been explained as "arose", from the root קום.

Deborah was a prophetess and judge, a leader and organizer of the victory of the Israelites over the Canaanites. She was responsible for calling Barak, son of Abinoam, and telling him to march up to Mount Tabor with 10,000 men of Naphtali and Zebulun, to fight the Canaanite army.

I believe that שקמתי is derived from the root שקם (in Akkadian)= to roar. It is an archaic second person singular feminine. In Genesis 49:9, Judah, the leader, was compared to a young lion. A lion roars. In Judges, Deborah, the leader, roared and galvanized the Israelites into organizing themselves for a military victory over the Canaanites.

עד שקמתי דבורה = Until you roared Deborah,

שקמתי אם בישראל = a mother from Israel, you roared.

לְעַיִן וְחָתוּ וְהָאָזְנוּ

Isaiah 8:9

לְעַיִן עַמִּים וְחָתוּ

וְהָאָזְנוּ כָּל מְרַחֲקֵי אֶרֶץ

הַתְּאֻזָּרוּ וְחָתוּ..

Isaiah told how the multi-national Assyrian army would invade the kingdom of Judah and sweep over the land like a mighty river overflowing its banks. God warned these nationals that they will not succeed in their effort because He is still with the people of Judah.

What does לְעַיִן mean? Interpreters claimed that it meant: "be broken up", "take note", "band together", "know", "associate yourselves", "tremble", "exasperate yourselves", and "make an uproar".

I think that לְעַיִן is parallel to חָתוּ.

לְעַיִן stems from the root לָעַע = to break.

חָתוּ stems from the root חָתַח = to be broken, to be afraid, to be terrified, to be dismayed.

I believe that the root לָעַע has an additional connotation: "to be afraid". Thus, לָעַע = חָתַח = to be afraid, to be terrified.

לְעַיִן עַמִּים וְחָתוּ = You nations, be terrified and dismayed, or: You soldiers, be terrified and dismayed.

What does וְהָאָזְנוּ mean? It has been explained as: "and give ear", "and listen", "and harken", and "and see it".

The noun אֶזְמוֹנִים = arms, weapons. The root אָזַן = אָזַן = to equip oneself, to arm.

והאזינו כל מרחקי ארץ = and arm yourselves all you distant lands, or all you of distant lands.

האזינו is parallel to התאזרו

התאזרו וחזו = Arm yourselves and be dismayed.

מְחַצְצִים מְשַׁאֲפִים פְּרוֹזִין

Judges 5:11

מְחַצְצִים בֵּין מְשַׁאֲפִים
 שָׁם יִתְּנוּ צְדָקוֹת ה'
 צְדָקוֹת פְּרוֹזִינוּ בִּישְׂרָאֵל

What does מחצצים mean? It has been interpreted in many different ways: "archers", "they rejoice", "thunder peals", "musicians", "players", "inquirers", "disturbers", "cymbals", "men that divide the spoil", "men that cast lots with arrows", "arrangers of flocks", "men marching in a festival procession well-arranged", and "pebble throwers".

The word משאפים has been interpreted as: "watering places", "places where the women draw water", "teachers", "drawers of water", "watering troughs", "watering channels", and "draw-wells".

I believe that מְשַׁאֲפִים is a well.

The root נָצַח = to cut, to speak.

The root מָלַל = to cut, to speak.

The root כָּלַם = to cut, to speak.

The root חָצַע = to cut.

I believe that the root *חנע* also has the additional connotation of "to speak", in the same manner as the other "cutting" roots. Thus, *חנע* = to cut, to speak.

There was incessant chatter during the constant drawing of water from the wells.

= מקול מחנעִים בין משֹׁאבִים

From the sound of the chatterers among the wells.

שֶׁם יִתְּנֶנּוּ יְדוּקוֹת ה' = there shall they relate the victories of the Lord.

פְּרוּזוֹן has been interpreted as: "peasantry", "champion", "deliverance", "multiplied", "acts", "prowess", "commanders", "warriors", and "inhabitants of the villages".

Judges 4:4 וּדְבוֹרָה אֵלֶּה נְבִיאָה... חֵיא שֶׁפֶטָה אֶת יִשְׂרָאֵל
בַּעַת חֵיא.

שפט = to judge, to rule.

פרו = to judge, to rule.

פרו = *שפט* = to judge, to rule.

From the root *שפט* we get *שופט* = a judge, a ruler.

From the root *פרו* we get *פְּרוּזוֹן* = judgeship, rulership.

פְּרוּזוֹן = rulership

Judges 5:7 חָדְלוּ פְּרוּזוֹן בְּיִשְׂרָאֵל... עַד שֶׁקָּמְתִי דְבוֹרָה

Judgeship or rulership ceased in Israel until Deborah became the ruler to judge the people.

= יְדוּקוֹת פְּרוּזוֹנוֹ בְּיִשְׂרָאֵל

The victories of His rulership in Israel.

מְדַחֵבָה
מְדַחֵבָה

Isaiah 14:3

וְהָיָה בְיוֹם הַנִּיחַ ה' לָךְ

מֵעֲצֹבְךָ וּמִרְגֹזְךָ וּמִן הָעֲבוּדָה הַקָּשָׁה

אֲשֶׁר עָבַדְתָּ בָךְ

Isaiah 14:4

אֵיךְ שָׁבַח נִגְשׁ שְׁבַתָּה מְדַחֵבָה
מְדַחֵבָה

What is the meaning and root of the word *מדחבה*? It has been interpreted as: "golden city", "exactress of gold", "frenzy", "fury", "taskmaster", and "oppression". Scholars cannot agree on an acceptable interpretation and claim that the meaning of this Hebrew word is uncertain.

Old and new commentators assumed that this word should be read *מְדַחֵבָה* = oppression, and not *מְדַחֵבָה*.

I believe that the word *מדחבה* is in the same form as *מְרַגֵּעָה*, and its root is *דחב* = *דאב* (in Arabic) = to toil, to weary oneself.

מְדַחֵבָה = hard service, *corvée*.

That this is the correct interpretation of this word, can be seen from the parallelism in the previous verse: "the hard service that you served".

הָעֲבוּדָה הַקָּשָׁה אֲשֶׁר עָבַדְתָּ בָךְ

מְדַחֵבָה = *עֲבוּדָה קָשָׁה* = hard service

אֵיךְ שָׁבַח נִגְשׁ = How the oppressor was annihilated!

שְׁבַתָּה מְדַחֵבָה = The hard service ceased!

צפֹּזֶן שְׁמִיר

Jeremiah 17:1 חֲסֵאת יְהוּדָה כְּתוּבָה בַּעֵט בְּרֹזֶל בְּצִפּוֹזֶן שְׁמִיר
 חֲרוּשָׁה עַל לֶחֶם לִבָּם וּלְקִרְנוֹת מִזְבְּחוֹתֵיכֶם.

Ezekiel 3:9 כְּשִׁמִּיר חֹזֵק מִצֹּר

Zechariah 7:12 וּלְבַבְכֶם שִׁמּוֹ שְׁמִיר מִשְׁמוֹעַ אֶת הַתּוֹרָה

What is the connotation of צפֹּזֶן and שְׁמִיר in these verses? In ancient times, in Babylonia, it was customary to write with a stylus on soft, smooth, oblong or conical, clay tablets that were afterwards sun-dried or kiln-fired to harden them. From the kiln, they came out as bricks, harder than stone, and indestructible, difficult to cut even with an ax, for the Babylonians, after firing these bricks, produced a product superior to what is made there today.¹

Inscribing on bricks is mentioned in Ezekiel 4:1, where the prophet is ordered to take a brick and write on it. Ezekiel also stated in 3:9, that the object called שְׁמִיר is harder than stone. What is this object?

From the root חָרַס = to burn, we get חָרָס = clay. Clay vessels were burned or fired to harden them.

From the root חָמַר = to be hot, to burn, we get חָמָר = clay (Jeremiah 18:4).

From the root שָׁמַר that is a cognate of עָמַר (in Aramaic) = to be hot, we get שְׁמִיר. שׁ and צ interchange. From this we may conclude that the word שְׁמִיר is a noun signifying "clay".

Sumerian and Babylonian kings were proud of the temples they built, so they wrote down their achievements on little clay nails with flat heads, baked them

like bricks, and stuck them into walls of temples and public buildings, underneath the mortar. These baked clay nails were buried out of sight of man because the inscriptions on them were meant only to be seen by the god. They served as an identification and remembrance of the king who built or repaired a particular temple, palace or public building.²

The noun $\gamma\gamma\gamma\gamma$ stems from the root $\gamma\gamma\gamma$ (in Assyrian) = *égratigner*.³ Thus, $\gamma\gamma\gamma$ = to scratch.

I believe that the $\gamma\gamma\gamma\gamma$ was the nail made of clay, the cone or peg that was inserted into the walls of public buildings by the Babylonians. The prophets, Jeremiah and Ezekiel, must have been aware of these Babylonian methods of writing on clay tablets and nails.

What is $\gamma\gamma\gamma\gamma$? Each slave in Babylonia wore around his neck a small clay tablet, an identity disc, bearing his and his owner's name.⁴ That this practice was also known among the Jews, can be noted from the verses in Proverbs 3:3 and 7:3, which stated, "write them on the clay tablet upon your heart(=chest)".

$\gamma\gamma\gamma\gamma$ על לוח לבך

Jeremiah stated that the sin of Judah was inscribed in three places: on a clay nail that was seen only by God, on the clay tablet upon each Jew's chest, and on the horns or corners of their altars. It meant that Judah's sin was recorded not only in private places, such as on the clay nail reserved for God and on the clay tablet worn by Jews on their chests, but also in public places, such as their altars for sacrifice. The sin was recorded for God, for the individual and for

the general public.

The verse should be translated:

The sin of Judah is inscribed with an iron stylus on a clay nail,

engraved on a clay tablet on their chest and on the horns of your altars.

חמה

Jeremiah 25:15

קח את כוס היין החמה הזאת מיד

Isaiah 27:4

חמה אין לי

What does חמה mean? In Jeremiah, it has been translated as "wrath". Thus, כוס היין החמה is rendered: "cup of wine of wrath", "cup of wrath", or "cup of fiery wine". I don't think wine has wrath.

I believe that חמה is not an adjective or a noun meaning "wrath", but it is a noun connoting "leather bottle", "waterskin". חמה=חמת. חמה is parallel to כוס and elaborates on it. Its correct translation and reading would be:

קח את כוס היין, Take the cup of wine,

החמה הזאת מיד This leather bottle from my hand,

In Isaiah, חמה אין לי has been interpreted as "I have no wrath", "there is no anger in me", and "I get no wine". The context in Isaiah deals with a vineyard which God watched over and watered. Here, too, חמה= waterskin, leather bottle. God watered the vineyard with a waterskin. God asked: "Don't I have a waterskin? חמה אין לי. Waterskin, in Isaiah and Jeremiah, is חמה, its construct form is in Genesis 21:14, חמת. In Gen. 21:19, the noun appears as חמת, while in Gen. 21:15,

it is **חמת**. We see three forms of this noun in the Bible: **חמת**, **חמת** and **תמת**, due to different dialectical pronunciations.

Exodus 4:13 **תשלח**

Ex. 4:13-14 **ויאמר בי ה' שלח נא ביד תשלח. ויחר אף ה' במשה**
ויאמר הלא אהרן אחיך הלוי ידעתי כי דבר ידבר הוא.

What does the word **תשלח** mean? It's not translated literally by the translators. I believe that it is not an imperfect form of the verb, but a noun in the same form as **תקונה** from the root **קוה**. In the Bible, the word for messenger is **עיר** or **מלאך**, while in the Mishnah, it is **שליח**. Here is another Biblical word for messenger: **תשלח**. From Exodus 3:10-11, we learned that God told Moses that he was going to send him to Pharaoh, but he said to God, "Who am I that I should go to Pharaoh?". Moses told him: Please God, send it by the hand of a messenger" (**תשלח**).

The root **אהר** (in Assyrian)= to send. From this root we get the name of Moses's brother, Aaron, his messenger. "He will speak for you to the people"(Ex. 4:16).
שלח = Please send it by the hand of a messenger. The word **אהרן** refers not only to Aaron, Moses's brother, but also to his purpose as a messenger.
הלא אהרן אחיך הלוי = Isn't your brother, the Levite, a messenger?

ידעתי כי דבר ידבר הוא = I know that he will speak.

גְּרוּעָה

Isaiah 15:2 גְּרוּעָה וְכָל זָקֵן קִרְחָה וְכָל רֹאשׁוֹ
 Jeremiah 48:37 גְּרוּעָה וְכָל זָקֵן קִרְחָה כִּי כָל רֹאשׁ

What does the word גְּרוּעָה mean? It has been interpreted as: "cut off", "shorn", "is shorn", "shaved off", and "clipped". The commentators thought that the word גְּרוּעָה was a verb. It cannot be an adjective because the word זָקֵן is masculine, while גְּרוּעָה is feminine.

I believe that גְּרוּעָה is a feminine noun.

גרע (in Aramaic and Arabic) = to shave, to shave off.

Isaiah and Jeremiah spoke about the destruction of Moab. They said that every head will have baldness (קִרְחָה).

The noun קִרְחָה is parallel to the noun גְּרוּעָה. When hair is lacking on the head, it is called baldness. When hair has been shaven from the face, the face has bareness. Baldness and bareness mean the absence of hair. The prophets spoke about the absence of hair on the head and on the face. גְּרוּעָה = bareness.

, וְכָל רֹאשׁוֹ קִרְחָה, = On every head is baldness,

. וְכָל זָקֵן גְּרוּעָה. = and on every beard is bareness.

, כִּי כָל רֹאשׁ קִרְחָה, = for on every head is baldness,

. וְכָל זָקֵן גְּרוּעָה. = and on every beard is bareness.

גִּרַע

Ezekiel 5:11 וְגַם אֲנִי אֶגְרַע וְלֹא תִחַוֶּס עֵינַי

Does the word אֶגְרַע mean, "I will cut you down", "I will diminish you", "I will consume you", or "I will shear you away", as some commentators think?

In the beginning of chapter five, Ezekiel was commanded to take a barber's razor and shave his head and beard.

In Isaiah 7:20, God is portrayed as engaged in shaving:

בְּיוֹם חֲהוּא יִגְלַח ה' בַּחֶרֶט

God said, concerning the people of Jerusalem, that one-third will die by plague and famine, one-third by the sword, and another third will be scattered.

The root גִּרַע (in Aramaic & Arabic) = to shave, to shave off.

גִּרַע = גִּלַח = to shave

In our verse, in Ezekiel, God said that just as the razor shaves the hair of the body, He will also shave Jerusalem of its inhabitants.

וְגַם אֲנִי אֶגְרַע = And I too will shave.

שְׂכִיר שְׂכִירָה

ביום ההוא יגלח ה' בתער השכירה בעברי נהר במלך אשור
 את הראש ושער הרגלים וגם את הזקן חספה.
 Isaiah 7:20

Does *שְׂכִירָה* mean "a hired razor", as the interpreters claim? *תער* is masculine, and if *שְׂכִירָה* were an adjective, it should have taken the masculine form instead of the feminine.

The Bible stated (2 Samuel 10:6, 1 Chronicles 19:6-7) that the Ammonites hired mercenaries from among the Aramean peoples in Mesopotamia to fight against David. Mercenaries were also hired from the Egyptians and Hittites (2 Kings 7:6).

Isaiah told (7:19) of a forthcoming invasion of Israel by the Assyrians. In the next verse, he said that God will shave the people of Israel with a razor of the *שְׂכִירָה*. This prophet mentioned (16:14 & 21:16), the *שְׂכִיר* = mercenary soldier.

In our verse, *שְׂכִירָה* is a noun from the root *שכר* = to hire. *שְׂכִירָה* = a mercenary army.

The Assyrian king, with his mercenary army from the banks of the Euphrates River, will shave with a razor, the head, feet and beard of Israel.

ביום ההוא יגלח ה' בתער השכירה = On that day, God will shave, with the razor, the mercenary army,

בעברי נהר במלך אשור את הראש ושער הרגלים וגם את הזקן חספה =
 from the banks of the Euphrates River, with the king of Assyria, the head and hair of the legs and even sweep away the beard.

חַרֹּב הַיּוֹנָה חַרוֹן הַיּוֹנָה

Jeremiah 25:38 כִּי הִיְתָה אֶרֶץ לְשִׂמְחָה מִפְּנֵי חַרוֹן הַיּוֹנָה

Jer.46:16 נִשְׁוֹבָה אֶל עַמְּנוּ וְאֵל אֶרֶץ מוֹלֹדֹתֵינוּ מִפְּנֵי חַרֹּב הַיּוֹנָה

What is the meaning of חַרוֹן הַיּוֹנָה? It has been translated as, "the cruel sword", "the sword of the oppressor", "fierceness of the oppressor", and oppressive wrath".

חַרֹּב הַיּוֹנָה was interpreted as, "oppressing sword", "sword of the oppressor", "cruel sword", and "deadly sword".

It appears that scholars are uncertain about the meaning of these phrases.

The root of חַרוֹן is חָרָה, and the root of חַרֹּב is חָרַב. חָרָה = חָרַב = to be hot

Thus, חַרוֹן = heat, and חַרֹּב = חָרָב = heat.

חַרֹּב = חָרָב = heat

The word יוֹנָה is in the same form as גּוֹלָה is from גָּלָה, and stems from the root יָנָה = to oppress.

יוֹנָה does not mean oppressor. It means: oppression.

Consequently, חַרֹּב הַיּוֹנָה = חַרוֹן הַיּוֹנָה = heat of the oppression.

In Exodus 3:9, God said to Moses, "I saw the oppression which the Egyptians are oppressing them" (the Israelites).

חן

Jeremiah 31:1

מצא חן במדבר
 עם שרידי חרב
 הלוך להרגיעו ישראל

What is the meaning of the noun חן? Scholars have derived it from the root חנן= to favor. They translate חן as: favor, grace.

I believe that חן is from the root חנה =to encamp. Thus, חן is in the same form as בן is from בנה.

חן= an encampment. More specifically, it is an inn where caravans rest at night, a caravansary. It is also found in Arabic as khan. Jeremiah is not speaking of grace or favor, but of a caravansary in the desert. In chapter 9:1, Jeremiah asks: מי יתנני במדבר מלון ארזים
 I wish I had an inn for wayfarers (=a caravansary) in the wilderness!

Thus, מלון אורחים is parallel to our חן and both connote caravansary.

חרב does not mean sword, as the commentators say, but connotes "a desert" because the gamatz and the holem were pronounced the same way in the words חרב and חרב. Thus, חרב = חרב = desert.

The prophet Jeremiah spoke about the wilderness and desert in this verse. He said: A people, survivors of the desert, Israel, traveled by caravan to rest itself, found a caravansary in the wilderness.

חרב is parallel to חרב

Jeremiah 31:19

הֲבֵן זָקִיר לִי אֶפְרַיִם
אִם יֶלֶד שְׁעִשׂוּעִים

Bible translators customarily interpreted this verse as a question.

Is Ephraim my dear son?

Is he my darling child?

The new Jewish Publication Society translation made an "improvement" by eliminating the question mark and substituting an exclamation mark.

Truly, Ephraim is a dear son to me

A child that is dandled!

The older translations were correct in believing that the ה in front of the word זָקִיר signified a question. It is parallel to the word אִם, later in the verse. All interpreters have assumed that the adjective זָקִיר, is derived from the root יָקַר = to be precious.

I believe that the root is נָקַר which, in Ethiopic, connotes to be one-eyed, to be blind of one eye.¹ The adjective זָקִיר, from the root נָקַר, has the same formation as זָעִיר from the root נָעַר.²

The word שְׁעִשׂוּעִים is derived from the root שָׁעַע = to take delight in, according to the commentators. I think that, in this verse, this root has another connotation which would make better sense. שָׁעַע = to be blinded, to make blind³ שְׁעִשׂוּעִים = blind

Thus the word זָקִיר (=blind in one eye) is parallel to שְׁעִשׂוּעִים (= blind in both eyes).

Compare: Isaiah 6:10 קִשְׁעוּ וְעִיְנֵיָם וְעִבְרוּ וְעִבְרוּ and blind its eyes,
Isaiah:29:9 קִשְׁעוּ וְעִבְרוּ וְעִבְרוּ blind yourselves and be blind.

Blindness was very prevalent in the Middle East. In ancient times, the fate of the blind was very bitter. The children of Israel were warned not to mistreat the blind. Leviticus 19:14

Deuteronomy 27:18

וּלְפָנַי עוֹר לֹא תִחַן מִכְשָׁל

אֲרוֹר מִשְׁגַּח עוֹר בִּדְרוֹךְ

A blind person was a hated individual. 2 Samuel 5:8, relates that David hated the blind. Judges 16:21-27, describes the treatment that Samson received at the hands of the Philistines after they blinded him.

In Biblical times, blindness was a disgrace. Nahash, the Ammonite, told the inhabitants of Yabesh Gilead, that he would make a league with them if they would permit him to blind them in their right eye.

1 Samuel 11:2 בְּנִקּוֹר לָכֶם כָּל עֵינַיִם יְמִינָם וְשִׁמְתִיהֶם חֲרָפָה עַל כָּל יִשְׂרָאֵל

In Ugarit, blindness was a punishment considered also as a curse.⁴ In the Bible, blindness was considered to be the result of a curse.

Deuteronomy 28:28 יִכְכַּח ה' בְּשִׁגְעוֹן וּבְעוֹרוֹךְ
In the New Testament (Acts of the Apostles 13:11), Paul cursed Elymas the sorcerer, "the hand of the Lord is upon you and you shall be blind, you shall not see the sun..."

Thus, our verse in Jeremiah 31:19, should be translated:

Is Ephraim my blind (in one eye) son?

Is he my blind (in two eyes) child?

Jeremiah 51:32

אֲגָמִים

והמעברות נחפשו ואת האגמים שרפו באש ואנשי המלחמה נבהלו

Jeremiah spoke of the destruction of Babylon in which their soldiers were in panic after the fords were seized and the אגמים were burned.

What were the אגמים? This word has been interpreted as "reeds", "castles", "swamp thickets", "thickets", "bulwarks", and "guard-towers". There seems to be no agreement concerning its connotation.

This took place in Babylonia, a land noted for its reed boats. The Sumerians came to Mesopotamia in reed boats. In fact, the first ships in Mesopotamia were reed ships. In the Bible, reed boats are mentioned in Isaiah 18:2 אֲנִי גַמְאָה and Job 9:26 אֲנִי זֹת אֲבָהָהּ.

These boats were made from a reed called burdi, a form of papyrus, which grows densely in the marshes. If this reed is cut in August, and dried in the sun for several weeks, it remains buoyant for nine months or more. It is never coated with asphalt.

גַמְאָה = אֲגָמִים

אֲגָמִים are אֲנִי גַמְאָה = reed boats. The reed boats were tied up near the river-crossings or fords. When the enemy seized them, they burned the אגמים (=reed boats) in order to prevent the escape of the soldiers by river. When the soldiers saw what happened, they became panic stricken.

אֲגָמִים שֶׁרָפוּ בְּאֵשׁ = the reed boats were burned by fire.

שׁוֹלְחִים אֶת הַזְּמוּרָה אֶל אִפְסָם

Ezekiel 8:17 וַיֹּאמֶר אֵלַי הֲרַאֲיֶתָּה בֶן אָדָם הַנִּקְלָ לְבַיִת יְהוּדָה
 מַעֲשׂוֹת אֵת הַתּוֹעֵבוֹת אֲשֶׁר עָשׂוּ פֹה
 כִּי מִלֹּאֵי אֵת הָאָרֶץ חָמַס וַיִּשְׁבְּגוּ לְהַכְעִיֵּסֶנִי
 וְהִנֵּם שׁוֹלְחִים אֶת הַזְּמוּרָה אֶל אִפְסָם.

Ezekiel condemned the land of Judah, for its crimes, and Jerusalem, for its violence. He denounced the great abominations committed in the Temple, where women were weeping for the god Tammuz; the elders of Judah were offering incense with censers in their hands, while idols were portrayed upon the walls around them; and men, facing toward the east, with their backs to the Temple, worshipping the sun. In short, Judah and its capital Jerusalem, were guilty of idol worship and the unethical practices in society emanating from idolatry.

What does שׁוֹלְחִים אֶת הַזְּמוּרָה אֶל אִפְסָם mean? It has been interpreted as: "these are as scorers", "they sneer at me", "they put the branch to their nose", "they reach the vine-branch to their noses", "they thrust the branch to their nostrils", "they hold the twig to their nose", "they apply the sickle to the nose", "they dispatch bands of toughs to execute their anger", and "they seek to appease me".

Bible commentators have searched for some kind of idolatrous custom or pagan rite to explain this phrase. Formerly, scholars held that the זְמוּרָה referred to the old Persian custom of praying to the sun and holding the sacred twig Barsom, or a bunch of fragrant herbs in

front of the mouth to drive demons away. This interpretation was not accepted because the Barsom was not held to the nose. Other interpreters thought that it implied the phallus or crepitus ventris. In short, there is no satisfactory explanation for this clause.

I believe that the prophet Ezekiel meant something else. The opium poppy, botanically native to the Mediterranean area, was called "hul gil" (=the joy plant) by the Sumerians. The Assyrians learned the art of poppy-culling from them and handed this knowledge down to the Babylonians. The Egyptians learned from them how to grow, process and prepare the poppy gum, which they sold to the Phoenicians and Minoans, who exported it to Greece, Carthage and Europe.

The Egyptians conducted a great trade in opium in the thirteenth century B.C.E., during the reigns of Thutmose IV, Akhenaton and Tutankhamen. Many paintings of opium poppies were found in Egyptian tombs of the Pharaohs from the 18th to the 26th Dynasties.

A 3,000 year old ceramic opium pipe was excavated on the island of Cyprus. In 1200 B.C.E., Cyprus was largely populated by the Peoples of the Sea, Greeks. Before 1100 B.C.E., they cultivated opium in poppy-shaped vases, and smoked opium in pipes. The Philistines were part of the Peoples of the Sea, and it was from them that the Hebrews learned about opium smoking.

Marijuana, hashish and hemp were called in the Hebrew Bible $\text{קנה} \text{בשם}$ (= a fragrant reed). In Assyrian, hemp is called quu-nabu. From the Semitic peoples, the

Scythians borrowed their word for hemp, cannabis. In Latin, it is also cannabis.

The resin from the hemp plant was used for millennia as an intoxicant. In India, around 2,000 B.C.E., cannabis was used in religious rites. From there it spread to the Middle East. The Iranians used hemp or cannabis for ecstatic purposes.

Asia Minor was the original point of expansion of matriarchal society in which sacrifices to the ancestors was a common practice among masculine secret societies. With the sacrifices for the dead, came the mass use of hemp. In the second century, guests were given hemp at banquets to promote hilarity and happiness.

In the stomach of Pharaoh Rameses II (1292-1225 B.C. E.), a wad of tobacco was found and nicotine was discovered in his body tissues.

In ancient times, during smoking, the smoke was sometimes funneled into the body through the nose, mouth and the anus.

In Greek mythology, Zeus banqueted with the gods on Mount Olympus. After the banquet, they danced, but Hephaestus, the god of fire and forging, refused to dance because it would expose his deformity to ridicule. Instead, he lit his pipe with a burning coal, filling Mount Olympus with a cloud of malodorous tobacco smoke. Hephaestus's bad behavior angered Zeus, and he threw a thunderbolt at him, scattering his pipe and tobacco all over the world.

Herodotus, the Greek historian of the fifth century B.C.E., recorded that the Scythians east of the Caspian Sea, smoked the fruits of unknown trees and danced while they were stupefied by this. Scythians north of the Black Sea burned plants and inhaled the smoke.

Columbus learned that the inhabitants of Tobago smoked by putting tobacco leaves on a slow fire and inhaling the smoke through a Y-shaped pipe called tobago inserted into the smoker's nostrils, the largest branch serving to collect the smoke from the burning tobacco.

When Columbus was in Cuba, he noticed that men and women there carried branches of a dried fragrant plant, rolled up and enveloped in dry leaves and smoked in the form of a cigar, with one end placed in the nostril and its smoke inhaled deeply. This form of smoking was called by them "tobacos". In Mexico, they smoked pipes.

From ancient times, the American Indians smoked pipes and used the tobacco plant in magic practices and religious ceremonies.

The word tobacco stems from "tubbaq", the viscous and gluey leaf and juice of a plant used by the Arabs. This word was derived from the Syriac "dubbaq" = viscum, glue.

From all that has been said, we can see that smoking was practiced in the Middle East. Opium, hemp and even tobacco, were smoked there in ancient times. They used pipes to smoke. They were inserted into the nostrils.

The word for pipe in the Hebrew Bible was **זְמוּרָה**. The prophet Ezekiel denounced this practice of smoking in which the pipe was inserted into the nostrils and its smoke inhaled deeply into the body.

It was not only smoking itself that he opposed, but the use of drugs in these pipes which were used as a part of pagan idol worship. These drugs were used in pagan religious rites as intoxicants, for ecstatic purposes, to make people happy.

In other words, Ezekiel was against the use of drugs to promote hilarity. He was opposed to the same drug plague that is so rampant today among all classes of society which is making people slaves and taking away their freedom to think and act righteously. It was this enslavement to drugs connected with pagan worship that brought on the crimes and violence that were so widespread in Judah and Jerusalem which aroused Ezekiel's opposition to smoking.

וְהִנֵּם שׁוֹלְחִים אֶת הַזְמוּרָה אֶל אֲפֵם =

And they insert the pipe into their nostrils.

שֶׁלֶטַח

אִמְלָה

Ezekiel 16:30

מִן אִמְלָה לְבַתְךָ

נִאֵם אֲדֹנָי יְהוִה

בְּעִשׂוֹתְךָ אַתְּ כָּל אֱלֹהִים

מֵעַשָׂה אִשָּׁה זֹזָנָה שֶׁלֶטַח.

What does *מִן אִמְלָה לְבַתְךָ* mean? It has been explained as: "how hot your ardor is", "how lovesick is your heart", "how you anger me", "how sick was your heart", "how shall I judge you O daughter", "why should I make a covenant with your daughter", "how weak is your heart", "how very corrupt is your heart", "how filled am I with wrath against you", "how strong was the wickedness of your heart", and "how has your heart languished (with lust)".

The prophet Ezekiel notified Jerusalem of its abominations, its idolatry which was not satisfied.

The root *אמל* (in Akkadian)= to be grieved, to be sorrowful.

לְבַת = heart

מִן (in Arabic)= no, not, לא.

מִן אִמְלָה לְבַתְךָ =

Your heart is not grieved.

God said that the people of Jerusalem were not grieved when they engaged in their deeds of harlotry.

What does *שֶׁלֶטַח* mean? It has been explained as: "importunate", "headstrong", "brazen", "imperious", "self-willed", "rebellious woman", "wanton", "abandoned", and "domineering".

שֶׁלֶטַח (in Arabic)= to be foul-tongued, to be shameless.

שֶׁלֶטַח זֹזָנָה אִשָּׁה = A foul-tongued harlot.

Ezekiel 16:32

תִּקַּח

הָאִשָּׁה הַמְּנֹאֶפֶת תַּחַת אִישָׁהּ תִּקַּח אֶת זָרִים

The prophet Ezekiel spoke about Jerusalem and its sins. It played harlot with the children of Egypt, Assyria and the Philistines.

What does *תִּקַּח אֶת זָרִים* mean? It has been explained as "who receives strangers", "who takes a fee from strangers", "who welcomes strangers", and "takes strangers".

According to these interpretations, the root of the word *תִּקַּח* would be *לָקַח* = to take.

I believe that the word *תִּקַּח* stems from the root *תִּקַּח* (in Arabic) = to drink heartily. It is a nifal, imperfect, third person, feminine, singular.

Ezekiel told us (16:28) that the harlots were insatiable.

Thus, *תִּקַּח* = she will drink heartily.

This verse would mean:

The adulterous woman instead of her husband will drink heartily (=commit adultery) with strangers.

אֶקְחָה
 אֶקְחָה

Isaiah 56:12

אֶתִּיּוֹ אֶקְחָה יַיִן
 וְנִסְבְּנָה שְׂכָר

The prophet Isaiah described the leaders of his day who were interested only in their own welfare and hedonistic pleasures.

What does the word אֶקְחָה in the phrase יַיִן אֶקְחָה mean? Scholars have interpreted it thus: "I will fetch wine", "let me fetch wine", "I'll get some wine", and "let us have wine".

I believe that the word אֶקְחָה is parallel to the word נִסְבְּנָה.

The root טָבַח = to drink in large draughts, to quaff. שְׂכָר = beer.

According to the interpreters, the word אֶקְחָה stems from the root קָח = to take.

I think that the word אֶקְחָה comes from the root קָח (in Arabic) = to drink heartily. It is a nifal, imperfect, first person, masculine, singular.

יַיִן אֶקְחָה אֶתִּיּוֹ = Come, I will drink wine heartily,

וְנִסְבְּנָה שְׂכָר = then, let us quaff beer.

Ezekiel 16:36

כְּדָמִי

וּכְדָמִי בְנֵיךְ אֲשֶׁר נָתַתְּ לָהֶם

The word כְּדָמִי is not composed of כְּמוֹ דָמִי (= like the blood of) as some scholars hold. It rather originates from a root כָּדַם that is not found in Bible dictionaries.

The root כָּדַם = גָּזַם = גָּזַר = to cut off.

The word כְּדָמִי is a noun in the same form as כְּגֹדִי.

Its singular is כָּדָם in the same form as כְּגֹד.

כָּדָם = גֹּזֵר = a piece כְּדָמִי = כְּגֹדִי = pieces of

From Ezekiel 16:21, we can notice that when a child sacrifice was made to the idol gods, it was first slaughtered and then passed through the fire.

וַתִּשְׁחַטְי אֶת בְּנֵי וַחֲתָנַיִם בַּהֶעֱבִיר אֹתָם לָהֶם

From verse 36, we learned that before the sacrifice was passed through the fire, it was cut to pieces.

וּכְדָמִי בְנֵיךְ = and the pieces of your children that you gave them.

נדם

Ezekiel 19:10

אָמַד כְּגֵפֶן בְּנֵימָר
עַל מַיִם שְׁתוּלָה

What does נדמ mean? It has been interpreted as: "in your blood", "in your likeness", "in a vineyard", and "as a blossom on a pomegranate tree".

Scholars assumed that this word is a noun.

I believe that this word is a verb from the root נדם. נדם = נוד = פוז = זרע = to scatter, to sow, to plant.

In fact, the root נדם is parallel to the root שחל in the word שתולה.

שחל = to plant

This chapter is a lamentation for the princes of Israel. Their mother was compared to a lioness who brought up her children to become young lions. One of her sons, the king, was put into a cage with hooks and exiled to Babylonia. The queen mother planted him like a vine near a plentiful supply of water, and it grew up with many branches.

אָמַד כְּגֵפֶן בְּנֵימָר =

Your mother planted you like a vine,

עַל מַיִם שְׁתוּלָה =

planted near the waters.

בִּרְקָה נְשִׁיטָה מֵאֵסֶת אֲבַחַח חֲרָב

Ezekiel 21:15

לְמַעַן טִבַּחַּ טִבַּחַּ הַיְחַדְדָהּ
 לְמַעַן הִיְהֶה לָהּ בִּרְקָה מִרְטָה אוֹ נְשִׁיטָה
 שֶׁבֶט בְּנֵי מֵאֵסֶת כָּל עֵץ.

Ezekiel 21:33 חֲרָב פְּתוּחָהּ לְטִבַּח מִרְטָה לְהַכִּיל לְמַעַן בִּרְקָה.

Ezekiel informed Jerusalem and the land of Israel of its coming punishment for sins. He proclaimed that God would draw a sword against its population, from south to north. The sword was to be the king of Babylonia who will invade Israel, destroy it, and burn every tree, green or dry, with his flame.

לְמַעַן טִבַּחַּ טִבַּחַּ הַיְחַדְדָהּ = It was sharpened to slaughter.

לְמַעַן הִיְהֶה לָהּ בִּרְקָה מִרְטָה = It was sharpened to have a point.

בִּרְקָה = to pierce. נְשִׁיטָה = a point.

Nahum 3:3 חֲרָב וּבִרְקָה חֲנִית =blade of a sword and point of a spear. אוֹ נְשִׁיטָה has been interpreted as: "or do we make mirth", "should we then make mirth", "or shall we make mirth", "how can we rejoice", and "Ah".

I believe that נְשִׁיטָה is a noun from the root נָשַׁט = נָשַׁט = to pierce. נְשִׁיטָה = a tip. The word נְשִׁיטָה is parallel to the word בִּרְקָה.

שֶׁבֶט בְּנֵי מֵאֵסֶת כָּל עֵץ has been interpreted as: "You have despised the rod, my son, with everything of wood", "The club is brandished my son, to defy all wooden idols", "My son, it scorns the rod and every stick", "to cut off the family of my son, and to reject every other branch", "it contains the rod of my son in every tree", "against the rod of my son containing every tree", and "the rod which reaches my son excells in hardness every tree".

Needless to say that all of these interpretations do not make any sense at all and are meaningless.

Ezekiel mentioned that the Babylonian invader will not only destroy the people of Israel, but would also destroy its trees. In those days, invaders chopped down the trees in the country they invaded and besieged.

I believe that the word מֹאֲסֵת is a masculine noun in the same form as קָהֵלֶת. The root מאס (in Akkadian) = to destroy.
מֹאֲסֵת = a destroyer.

The word בְּנִי refers to the prophet who is called בֶּן אָדָם. שָׁפֵט = to rule. שֹׁבֵט = a ruler. The ruler is the Babylonian king, the invader.

עַץ כָּל עֵץ = A ruler, my son, a destroyer of every tree. This is mentioned in Ezekiel 21:3.

הַנְּנִי מְצִיחַ בְּךָ אֶשׁ וְאֹכֵלָה בְּךָ כָּל עֵץ לֶחַד וְכָל עֵץ יָבֵשׁ.

Verse 26 told how the king of Babylonia stood at the parting of the way, at the head of two roads, to practice divination. He consulted his arrows, household gods and looked at the liver. To the inhabitants of Judah, however, this king's coming was considered a false divination.

כִּי עָמַד מֶלֶךְ בְּבַל אֶל אִם הַדֶּרֶךְ בְּרֹאשׁ שְׁנֵי הַדְּרָכִים לְקַסֵּם קַסָּם.
Ezekiel 21:28 וְהָיָה לָהֶם כְּקַסָּם שׂוֹא בְעֵינֵי נִיחָם.

Ezekiel 21:18 כִּי בָחַן דָּמָה
אִם גַּם שֹׁבֵט מֹאֲסֵת לֹא יִהְיֶה
בָּחַן = a trial. דָּמָה = a delay.

כִּי בָחַן וְדָמָה = For there is a trial and delay.

אִם גַּם שֹׁבֵט מְאַסֵּת לֹא יִהְיֶה = whether also a ruler, a destroyer, will not take place. The inhabitants of Israel did not believe that the invasion from Babylonia would take place.

Ezekiel 21:20

למען למוג לב

וחרבה המכשלים על כל שעריהם

נחתי אֲבַחַת חֶרֶב

למען למוג לב = So that their hearts tremble.

מְכֻשָׁל has been explained as: "my fall", "stumbling", "stumble and fall", "shall fall", "sufferers", "ruins", and "stumbling blocks".

I believe that מְכֻשָׁלִים = obstacles.

In verse 27, Ezekiel told us what the obstacles were.

לשׂוֹמֵם כְּרִים עַל שְׁעָרִים לְשַׁפֵּךְ סִלְלָה לְבִנוֹת דִּיק.

The enemy placed battering rams, cast up mounds and built siege towers against their gates. These were the obstacles.

למען למוג לב = So that their hearts shall tremble

וחרבה המכשלים על כל שעריהם = and the obstacles multiply against all their gates.

אֲבַחַת חֶרֶב has been interpreted as: "the glittering sword", "point of the sword", "threat of the sword", "slaughter by the sword", and "howling of the sword".

The root אבח does not appear in Bible dictionaries. I believe that אֲבַחַת stems from the root באח = פתח = to open, to unsheathe. In verse 33, Ezekiel said:

חֶרֶב פְּתוּחָה לְטֹבַח = a sword unsheathed for slaughter.

Thus, אבחת = an unsheathing. נחתי אבחת חרב = I

have placed an unsheathing of the sword (= an unsheathed sword).

הַצֵּן

Ezekiel 23:24

... וּבָאוּ עֲלֶיךָ הַצֵּן רֶכֶב וְגַלְגַּל
צִנְהָ וּמִגָּן וְקֹזֶבַע יִשְׁיִמוּ עֲלֶיךָ סָבִיב.

Ezekiel told that Oholibah, Jerusalem, would be attacked by the Babylonians, Chaldeans, Assyrians and others, and named the weapons they would utilize in this invasion.

The word הַצֵּן has been interpreted by commentators as: "from the north", "multitude", "well armed", "weapons", "fleets", "arms", "battle axe", and "war horse".

These interpretations had no linguistic, grammatical, or exegetical foundations in order to gain acceptance. Scholars have thus classed this Hebrew word as unknown.

I believe that Ezekiel described, in this verse, the parts of the major weapon, the chariot, that was to be used by the Babylonians to attack the Judeans.

The main parts of the chariot were:

- 1) The body of the chariot (רֶכֶב).
- 2) The wheels (גַּלְגַּל).
- 3) The pole or shaft by which the chariot was pulled.

The root $\text{הצן} = \text{אצל}$ (in Arabic) = to join.

The pole of the chariot was tied or joined to the neck of the horse. Thus, $\text{הַצֵּן} =$ a pole.

In Mishnaic Hebrew, $\text{הַצֵּן} =$ a stalk, namely the long narrow stem of the plant.

In Mishnaic Hebrew, $\text{הַצֵּן} =$ a beam of a plow. It stems from the root $\text{הצן} =$ to bind. $\text{אצל} =$ to bind, to join. It joins or binds the plow and the yoke.

Thus Ezekiel mentioned the three major parts of the

chariot: the body, the wheels, and the pole (הַצֵּן).

The verse should be translated:

וּבְאֵי עֲלֵיךְ הַצֵּן רֶכֶב וּגְלָגַל =

And poles, chariot bodies, and wheels will attack you.

In the other half of the verse, the defensive weapons of the enemy are enumerated: shield (מַגֵּן), buckler (מַגֵּן), and helmet (קִוְּבַע).

פְּעִירָה

1 Samuel 13:21

וְהִיטָה הַפְּעִירָה פִּים
לְמַחְרָשׁוֹת וּלְאֲתִים וּלְשֵׁשׁ קִלְשׁוֹן
וּלְהַקְרוֹזִים וּלְהַצִּיב הַדְּרָבָן.

What does the word פְּעִירָה mean? It has been interpreted as: "a file", "bluntness", "sharpening", "time of vintage", "price", and "charge".

This word is unknown and its interpretations are guesses from the context.

There was no smith to be found in all the land of Israel. The Philistines, at that time, had a monopoly in metallurgy, especially knowledge of iron smelting and manufacturing processes, and they were determined to keep this information to themselves. The Israelites were thus forced to go to the Philistines for any kind of repairs they needed or for sharpening their agricultural iron tools used for farming.

The noun פְּעִירָה stems from the root פִּעַר

that is a cognate of פָּרַע (in Arabic)=to impose on, to prescribe.

פָּעַר is a cognate of פָּעַע (in Syriac)=to pay.

פָּעַר = פָּרַע = פָּרַע = פָּעַע = to pay.

פְּעִירָה = a prescribed payment

The Massoretic text has פִּים, but some think that it should be פִּיִּם, and that פִּים is incorrect. I believe that these are only dilectical differences in pronunciation reflecting the diverse sections of the country.

The pim weighed between 7.18 and 8.59 grams. Its average weight was 7.80 grams. It was about two-thirds of a shekel.

וְהִיְתָה הַפְּעִירָה פִּים =

The prescribed payment was a pim

לְמַחְרָשׁוֹת וּלְאַתִּים =

for the ploughshares and for the mattocks

וּלְשֵׁלֶשׁ קַלְשׁוֹן וּלְהַקְרוֹן מִים =

and for the three-pronged pitchforks and axes

וּלְהַצִּיב הַדְּרָבָן =

and for setting the goads.

כֹּדֶמָה
כְּדֹמָהחֹזֶקָה
חֹזֶקָה

Ezekiel 26:17

אֵיךְ אֲבִדְתָּ
 נוֹשַׁבְתָּ מִיַּם
 הָעִיר הַמְּהֻלְלָה
 אֲשֶׁר הִיְתָה
 חֹזֶקָה בַיָּם.

Ezekiel 27:32 מִי כְצוֹר כֹּדֶמָה בְּתוֹךְ הַיָּם.

The prophet Ezekiel spoke about the destruction of Tyre and its people, a city surrounded by the sea. Tyre was an island city on a coral reef containing about 142 acres of land, about 1800 feet off the coast of Phoenicia. It was a city in the sea.

The word חֹזֶקָה has been interpreted as: "strong", "mighty", and "strength".

I believe that the word חֹזֶקָה is not an adjective but a noun.

חֹזֶקָה = to be strong. חֹזֶקָה = a stronghold.

אֵיךְ אֲבִדְתָּ = How you were destroyed!

נוֹשַׁבְתָּ מִיַּם = blown away from the sea

הָעִיר הַמְּהֻלְלָה = the renowned city

אֲשֶׁר הִיְתָה = which fell,

חֹזֶקָה בַיָּם = a stronghold in the sea.

The stronghold Tyre, the renowned city, was destroyed and was lamented by the prophet and the peoples in the islands of the Mediterranean Sea. The fall of this island stronghold frightened them.

The word כְּדֻמָּה has been interpreted as: "destroyed", "silenced", "built", "broken", and "fortified".

חזק = to be strong

נצר = to be strong

זמזם (from זמם) = to be strong.

עצם = to be strong.

The word דָּמָה from the root דמם is in the same form as סָכָה from the root סכך .

The root $\text{דמם} = \text{זמם} =$ to be strong.

We have the nouns מְנַצֵּר and חֻזְקָה meaning "stronghold".

Thus, from the root דמם we get the noun $\text{דָּמָה} =$ a stronghold. In Akkadian, $\text{dimtu} =$ a stronghold.

We can see that $\text{דָּמָה בְּחוּךְ הַיָּם}$ is parallel to חֻזְקָה בַּיָּם .

Tyre was an island stronghold in the sea. Ezekiel said that the oarsmen, marines and pilots will land on shore and lament Tyre's destruction. They will wail aloud and say:

$\text{מִי כַעֲזוֹר כְּדֻמָּה בְּחוּךְ הַיָּם} =$

Who was like Tyre, like a stronghold in the sea?

חֲרִבוֹת תְּשֻׁבִי צְבִי אֶרֶץ חַיִּים

Ezekiel 26:20 וְהוֹרְדֹתֶיךָ אֶת יוֹרְדֵי בּוֹר אֶל עַם עוֹלָם
וְהוֹשְׁבֹתֶיךָ בְּאֶרֶץ תַּחְתִּיּוֹת בְּחֲרָבוֹת מֵעוֹלָם
אֶת יוֹרְדֵי בּוֹר לֹא תֵשְׁבִי
וְנִתַּחְתִּי צְבִי בְּאֶרֶץ חַיִּים.

The prophet Ezekiel spoke about the commercial city Tyre that was going to be destroyed by the Babylonian King Nebuchadrezzar. Tyre would be lowered down with the dead who descend into the depths of the earth, into the Pit, Sheol, the underworld, the abode of the dead. Tyre will be banished to the underworld, a subterranean realm, a land located under the earth.

Psalms 86:13 וְהִצַּלְתִּי נַפְשִׁי מִשָּׂאוֹל תַּחְתִּיָּה.
Ezekiel 31:14 כִּי כָל־מֵתִים נִתְּנוּ לְמֹת אֶל אֶרֶץ תַּחְתִּית
בְּתוֹךְ בְּנֵי אָדָם אֶל יוֹרְדֵי בּוֹר.
Psalms 88:7 שֶׁתֵּנִי בְּבוֹר תַּחְתִּיּוֹת.
Ezekiel 32:18 אֶל אֶרֶץ תַּחְתִּיּוֹת אֶת יוֹרְדֵי בּוֹר.

The Pit (בּוֹר) was a synonym of Sheol (שָׂאוֹל), for it was connected with the grave.

1 Samuel 2:6 ה' יַמִּית וּמְחִיָּה מוֹרִיד שָׂאוֹל וְיַעַל.
Isaiah 14:15 אֶךְ אֶל שָׂאוֹל תִּהְרַד אֶל יְרֻכְתֵי בּוֹר.

The dead continued their earthly life in the underworld. Sheol was described as a man's eternal house.

Ecclesiastes 12:5. כִּי הוֹלֵךְ הָאָדָם אֶל בַּיִת עוֹלָמוֹ.

וְהוֹרְדֹתֶיךָ אֶת יוֹרְדֵי בּוֹר אֶל עַם עוֹלָם = I will lower you down with the descenders into the Pit to the eternal people.

The inhabitants of Sheol are characterized as those suffering from constant thirst. Among the Babylonians,

the underworld was known as "the field of thirst".

Isaiah 5:13 לְכֹן גִּלְחַ עַמִּי ... וְהִמּוֹנוּ צַחַח צִמָּא .

חַרֵב = to be hot.

חַרְבָּה = a hot place.

וְהוֹשַׁבְתִּיךְ; בְּאֶרֶץ תַּחְתִּיּוֹת בְּחַרְבֹּת מְעוֹלָם. = And I will settle you in the underworld in eternal hot places. The inhabitants of the underworld suffered constant thirst because of the great heat.

I think that חֲשַׁבִּי stems from the root יָשַׁב = wataba (in Arabic)= to spring up.

אַתְּ יוֹרְדִי בּוֹר לִמְעַן לֹא תִשָּׁבֵי =

with the descenders into the Pit so that you shall not spring up.

Tyre will be buried and will not spring up or rise again.

Ezekiel in 26:21 stated that Tyre will become a terror and she will be no more; she will be sought for and will never be found again.

בְּלַחֹת אֶתְנֶךָ וְאֵינְךָ וְתִבְקָשִׁי וְלֹא תִמְצָאִי עוֹד לְעוֹלָם

The underworld or Sheol was provided with gates, like a city.

Psalms 9:14 מְרוֹמְמֵי מִשְׁעָרֵי מוֹת .

Isaiah 38:10 אֵלֶכָּה בְּשַׁעֲרֵי שְׂאוֹל .

In the underworld, the dead were held captive with ropes.

2 Samuel 22:6 חֲבַלֵּי שְׂאוֹל סָבְנוּ .

Psalms 18:6 חֲבַלֵּי שְׂאוֹל סָבְבוּ-נִי .

The word עֲנִי has been interpreted as: "ornament" "a place", "splendor", "glorious", and "glory".

I believe that the noun עֲנִי stems from the root $\text{נָחַ$ = שָׁנַח = to take captive. Therefore, עֲנִי = שְׁנִי = captives.

וְנָחֲתִי עֲנִי = And I will set captives.

אֶרֶץ חַיִּים has been interpreted as: "land of the living". I believe that אֶרֶץ מְיָיִם = land of the dead. It is a euphemism. In the same way, we have בַּיַּת חַיִּים = a cemetery.

אֶרֶץ תְּחַתִּיּוֹת is parallel to אֶרֶץ חַיִּים = the underworld, the land of the dead.

Heroes talked from the underworld.

Ezekiel 32:21 . יִנְבְּרוּ לוֹ אֵלֵי גְבוּרִים מִחוּךְ שְׂאוּל .

Heroes descended into the underworld with their weapons of war and spread fear among its inhabitants. They were afraid of these heroes.

Ezekiel 32:27 ... אֲשֶׁר יִרְדּוּ שְׂאוּל בְּכַלִּי מִלְחָמָתָם ...
כִּי חָתִית גְּבוּרִים בְּאֶרֶץ חַיִּים .

= וְנָחֲתִי עֲנִי בְּאֶרֶץ חַיִּים

And I will set captives in the land of the dead.

Tyre will be punished, she will be put in the underworld, in the eternally hot places, and held captive in the land of the dead.

מַגְרֵשׁוֹת

Ezekiel 27:28 לקול זעקת חבליך זרעשי מַגְרֵשׁוֹת .
 Ezekiel 27:29 וירדו מאניותיהם כל תפשי משוט מלחים כל חבלי הים
 אל הארץ יעמדו .

What does מַגְרֵשׁוֹת mean? Commentators claimed that it meant: "neighboring districts", "countryside", "troubled waters", "billows", "those who dwelt round about you", "suburbs", and "coasts". Some dictionaries labeled it as "unexplained".

Ezekiel, in his lamentation for Tyre, likened her to a large merchant vessel, a ship of Tarshish, fully loaded and very heavy with merchandise, that was brought by its sailors into deep water on the high seas. There, a strong east wind damaged this ship. In order to prevent the ship from breaking up, pilots advised that the ship had to be made lighter by casting out into the sea, or jettisoning, some of its valuable cargo. At the sound of the pilots' shouting, when the sailors threw from the ship into the sea the expelled wares and merchandise, the jetsam, it made loud noises as it hit the waters.

Ezekiel 27:25 אניות תרשיש... וחמלאי וחכבדי מאד בלב ימים .

Ezekiel 27:26 רוח קדים שָׁבַד בלב ימים .

Ezekiel 27:27 הֲוֹנֵךְ וְעֹזְבוֹנֶיךָ מֵעֵרֶבךָ... יִפְלוּ בלב ימים .

The root גֵּרַשׁ = to cast out, to expel.

מַגְרֵשׁוֹת = jetsam (= the goods cast overboard to lighten a vessel in distress).

We must remember that Ezekiel said that the ship's merchandise will fall into the seas (יפלו בלב ימים).

לְקוֹל זַעֲקַת חַנְּלִיךְ =

At the sound of your pilots' shouting

יִרְעְשׁוּ מִגְּרֵשׁוֹת =

the jetsam will make noises.

When the ship reached land safely, the oarsmen, sailors and all the sea pilots disembarked from the ship and stood on shore.

וַיֵּרְדוּ מֵאֲנִיּוֹתֵיהֶם כָּל חַפְּשֵׁי מִשׁוֹט מַלְחִים

כָּל חַנְּלֵי הַיָּם אֶל הָאָרֶץ יַעֲמֹדוּ.

Then, all the oarsmen, sailors, all the sea pilots, disembarked from their ships, they stood on shore.

גלגלים

Ezekiel 30:13

והאבדתי גלגלים

והשבתי אליהם מנה

ונשיא מארץ מצרים לא יהיה עוד.

What does the word גלגלים mean? Scholars have interpreted it as: "idols", "lordlings", and "ferishes". They claimed that it stemmed from the root גלל = to roll, and that it originally meant "dung pellets", and, in derision, it was applied to idols.

In our verse in Ezekiel, God said that he will destroy the idols in Memphis, Egypt, and there shall no longer be a prince in Egypt. Why does this verse mention idols and princes together? What do idols have to do with princes?

I believe that the noun גלגל is derived from the root גלל (in Akkadian) = to be great. In Sumerian, לוגל lugal = a king. Some authorities hold that lu-gal is a metathesis of gallu (= great). Thus, גלגל = לוגל = great one, king.

We can now see the connection between princes and idols. The statues or images that were sculptured in some solid substance were of great ones, kings, who received religious veneration. The Sumerians believed that kingship was lowered from heaven and was a function bestowed by the gods. It was believed in Babylonia that this divine function could also be withdrawn at the will of the gods. Babylonian and Egyptian kings ruled as gods.

Ezekiel stated that God would destroy the kings who

were worshipped as gods (גלולים) in the form of idols, so that there will no longer be a prince (נשיא) in Egypt. Thus, the word גלולים means "kings" and also "statues of kings". In this way, the word גלולים that means "statues of kings" is parallel to the word אלילים meaning "idols".

והאבדתי גלולים = I will destroy the statues of kings,
 והשבתי אלילים מנה = and I will make an end to the idols
 of Memphis,

ונשיא מארץ מצרים לא יהיה עוד = then, there will be
 no more prince in the land of Egypt.

עֵשׂה

2 Kings 15:24

וַיַּעַשׂ הָרַע בְּעֵינֵי ה'

What does this verse mean? Scholars have interpreted it to mean: "He did what was wrong in the eyes of the Lord", "He did what was evil in the sight of the Lord", and "He did what was displeasing to the Lord".

What did this evil consist of? All those Hebrew kings who were thus labeled, worshipped or tolerated the worship of idols. 2 Kings 21:21, mentioned that Amon, King of Judah, followed in the footsteps of his father and worshipped idols (וַיַּעַבְדֵם אֱלֹהִים אֲשֶׁר עָבַד אָבִיו).

The people of Israel sinned against the Lord their God when they worshipped other gods.

2 Kings 17:7 וַיְהִי כִּי חֲטָאוּ בְּנֵי יִשְׂרָאֵל לַיהוָה אֱלֹהֵיהֶם.

וַיִּזְרְאוּ אֱלֹהִים אֲחֵרִים.

They set up pillars and poles on every high hill, built shrines in all their towns, offered sacrifices there, and followed pagan customs and laws.

2 Kings 17:8 ויִלְכוּ בְחֻקֹת הַגּוֹיִם.

2 Kings 17:9 וַיִּבְנוּ לַחֶם בְּמוֹת בְּכָל עָרֵיהֶם.

2 Kings 17:10 וַיִּצְבּוּ לַחֶם מַצֵּבֹת וְאֲשֵׁרִים עַל כָּל גְּבוּעָה גְבוּחָה.

2 Kings 17:11 וְקִטְרוּ שֵׁם בְּכָל בְּמוֹת כְּגוֹיִם.

In short, the evil in the sight of God, was the worship and practice of idolatry by the Israelites.

2 Kings 17:16 וַיַּעֲבֹדוּ אֶת הַבַּעַל = And they worshipped the Baal. Doing wrong in the eyes of God, meant worshipping the idols of the pagan gods.

Does the word וַיַּעַשׂ mean "and he did"? I believe that וַיַּעַשׂ stems from the root עָשָׂה that has another connotation than its usual one.

עָשָׂה = to do

עָבַד = to do, to worship

וַיַּעֲבֹד = עָבַד = to worship

The Israelites followed pagan practices, namely they didn't conduct themselves according to the right or proper practices prescribed in the Torah. Thus, they were immoral in the eyes of God.

וַיַּעֲבֹד הַרְעָה בְּעֵינֵי ה' =

And he worshipped the immoral according to the Lord.

The opposite of immoral is moral. When a Hebrew king followed Jewish practices and didn't worship idols, it was said of him that he worshipped the moral acco-

rding to the Lord.

2 Kings 18:3

וַיַּעֲבֹד הַיְהוָה כְּעִבְדֵי הַ

And he worshipped the moral according to the Lord.

Here are some more examples where עֲבָדָה means "to worship".

2 Kings 17:32

וַיַּהֲרִיבוּ יִרְאִים אֶת הַיְהוָה ... וַיַּהֲרִיבוּ עֲבָדִים
לְהֵם בְּבַיִת הַבְּמוֹת.

And they worshipped the Lord... and they worshipped for them in the temple shrines.

In verse 33, the same idea is repeated. The Samaritans worshipped the Lord and, at the same time, worshipped their gods according to the practices of the pagan nations.

אֶת הַיְהוָה הָיוּ יֹרְאִים וְאֵת אֱלֹהֵיהֶם הָיוּ עֹבְדִים כְּמִשְׁפַּט הַגּוֹיִם...

Ezekiel 22:3

עִיר שֶׁפָּכַח דָּם בְּתוֹכָהּ...

וַעֲשָׂתָה גְלוּלִים עֲלֶיהָ לְטַמְאָהּ.

A city that sheds blood in its midst... and worships idols to defile herself with it.

It is repeated again in the next verse.

Ezekiel 22:4

בְּדַמְךָ אֲשֶׁר שֶׁפָּכַחְתָּ אֶשְׁמָתְךָ

וּבְגוּלֹתֶיךָ אֲשֶׁר עָשִׂיתָ טַמְאָתָהּ.

You are guilty by the blood you have shed, and defiled by the idols you worshipped.

1 Kings 15:12 וַיִּסְרֹף אֶת כָּל הַגְּלוּלִים אֲשֶׁר עָשׂוּ אֲבוֹתָיו.

And he removed all the idols which his forefathers worshipped.

Its parallel would be 2 Kings 21:21

וַיַּעֲבֹד אֶת הַגְּלוּלִים אֲשֶׁר עֲבָד אָבִיו.

And he worshipped the idols that his father

worshipped.

Ezekiel 18:12

ואל הגלולים נשא עיניו

תועבה עשה.

He raised his eyes (= he prayed) to the idols,
he worshipped an abomination.

2 Kings 17:8

וילכו בחקות הגוים

אשר הוריש ה' מפני בני ישראל

ומלכי ישראל אשר עשו.

The Israelites worshipped pagan gods like
the nations. The kings of Israel worshipped
pagan gods and the people of Israel followed
them in their practices.

= וילכו בחקות הגוים

And they practiced the customs of the
nations

= אשר הוריש ה' מפני בני ישראל

whom the Lord dispossessed before the
Israelites

= ומלכי ישראל אשר עשו.

and the kings of Israel who worshipped.
Ahab, King of Israel, devoted himself to
idolatry, encouraged by his wife Jezebel.

1 Kings 21:26 ויתעב מאד ללכת אחרי הגללים ככל אשר עשו

האמרי. He made himself very abominable by following
the idols, in everything that the Amorites worshipped.

שְׁלָמִים שְׁלָם

Leviticus 7:34

כִּי אַתְּ חֹזֵה הַתְּנוּפָה וְאַתְּ שׂוֹק הַתְּרוּמָה לַקַּחְתִּי
מֵאֵת בְּנֵי יִשְׂרָאֵל מִזִּבְחֵי שְׁלָמֵיהֶם וְאַתְּן אֹתָם לַאֲהֲרֹן
הַכֹּהֵן וּלְבָנָיו.

What is the meaning of the word שְׁלָמִים, mentioned here and in other places of the Bible? It has been explained as, "peace offerings", "final offerings", "thank offerings", and "welfare offerings".

In my opinion, this offering or sacrifice didn't get its name because of peace or completion.

The root שלם = עלם (in Arabic) = to cut off.

From Deuteronomy 27:7 and Leviticus 7:34, we learned that Israelites offered this sacrifice. From the verse in Leviticus, we were told that this offering was cut into separate parts and divided among the Israelites and the priests. The priests offered the blood and fats on the altar, received the breast and thigh, and the remainder was given to the Israelites. In other words, this was a divided offering, divided among priests and ordinary Israelites.

Its singular is שְׁלָם (Amos 5:22);

its plural is שְׁלָמִים.

שְׁלָמִים = The divided offerings

שְׁלוֹם מוֹסֵר

Isaiah 53:5 וְהוּא מְחַלֵּל מִפְּשָׁעֵינוּ
 מִדָּפָא מְעוֹנוֹתֵינוּ
 מוֹסֵר שְׁלוֹמֵנוּ עָלָיו
 וּבְחִבְרָתוֹ נִרְפָּא לָנוּ

What does שְׁלוֹמֵנוּ mean, and what does the root שלם mean? מוֹסֵר שְׁלוֹמֵנוּ עָלָיו has been interpreted as: "his sufferings were that we might have peace", "upon him was the chastisement that made us whole", "the chastisement he bore in health for us", "he bore the chastisement that made us whole", "the chastisement of our peace was upon him", and "the chastisement that reconciled us fell on him".

Needless to say that all these interpretations don't make any sense.

In Akkadian, the noun shalmu,¹ which in the Hammurabi Code is spelled shalmatum,² connotes "a corpse". Its Hebrew equivalent would be חָלַל = a corpse (pierced by a sword). In my opinion, the root שלם = to cut off, to pierce.

חלל=שלם = to pierce

Isaiah said: וְהוּא מְחַלֵּל מִפְּשָׁעֵינוּ

And he was pierced (=killed) for our transgressions,
 מִדָּכָא מְעוֹנוֹתֵינוּ = crushed for our sins.

I believe that שְׁלוֹם = a cut, a wound. The noun מוֹסֵר comes from the root יָסַר = to tie, to bind. Thus, מוֹסֵר = a binding, a bandage. From the root חָבַשׁ = to tie, we get in modern Hebrew the word תְּחֻבָּשָׁת = a bandage.

מוֹטֵר שְׁלוֹמְנוֹ עָלָיו = The bandage of our wound depends upon him. This piece is parallel to the next part:

וּבַחֲבֵרָתוֹ נִרְפָּא לָנוּ = And by his bruise we were healed.

שְׁלֹם

אָתוֹ

1 Kings 9:25 וַהֲעֵלָה שְׁלֹמֹה שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה
עֹלוֹת וְשִׁלְמִים עַל הַמִּזְבֵּחַ אֲשֶׁר בָּנָה לַיהוָה.
וַיִּקְטֹר אֹתוֹ אֲשֶׁר לִפְנֵי ה' וְשִׁלֵּם אֶת הַבַּיִת.

And Solomon burned three times a year burnt offerings and divided offerings on the altar which he built for the Lord.

What does *וַיִּקְטֹר אֹתוֹ* mean? It has been explained as, "offer incense on the one that", and "burning incense with at which".

I believe that the word *אָתוֹ* stems from the root *אָשַׁשׁ=אָתַת* = to burn, to glow. From the root *אָשַׁשׁ*, we get *אָשַׁ* and *אָשָׁה* = sacrifice. Thus, from *אָתַת*, we get *אָתַת=אָשָׁה* = sacrifice, offering.

וַיִּקְטֹר אֹתוֹ אֲשֶׁר לִפְנֵי ה' = And he smoked his offering which was before the Lord.

What does *וְשִׁלֵּם אֶת הַבַּיִת* mean? It has been interpreted as, "So he finished the house", "So he completed the house", "And he kept the house in repair", and "He used to discharge his vows". Commentators have claimed that this is a late interpolation and that the subject here was Solomon.

I believe that the subject is not Solomon, but the sacrifice. The root *שָׁלַם=שָׁלַם* (in Arabic)=to be dark,

and to shade (in Ethiopic). This root means also "to cover".

There is a parallel to our verse in Kings in the book of Leviticus 16:13 $וּכְסָה עֲנַן הַקְטֹרֶת אֶת הַפְּנִיחַ =$

And the cloud from the incense will cover (=shade) the cover over the Ark of the Covenant.

The burning incense created a cloud of smoke that hid the top of the Ark of the Covenant.

$שָׁלַם = כָּסָה =$ to cover

$וַיִּשְׁלַם אֶת הַבַּיִת =$ and darkened the Temple

The offering that Solomon smoked on the altar before the Lord, created a great deal of smoke, darkening or covering the Temple area with smoke.

$מִשְׁלָם$

Isaiah 42:19 $מִי עֹוֹר כַּמִּשְׁלָם וְעֹוֹר כַּעֲבֹד ה'$

What is the meaning of $מִשְׁלָם$? The meaning of this word is uncertain and many explanations have been offered: "He that is perfect", "the one who holds my commission", "dedicated one", "the chosen one", "the ruler", "one whom I send", and "he who is wholehearted".

In Isaiah 43:8, the prophet, in God's name, spoke of his servant, the people of Israel, as "a blind people who has eyes, and deaf with ears".

$מִי עֹוֹר וְעֵינַיִם יֵשׁ וְחַרְשִׁים וְאָזְנִים לֹמוּ$

This prophet also spoke of the people of Israel "as trapped in holes and hidden in prisons".

Isaiah 42:22 **הפח בחורים כלם ובנתי כל־אִים החבאו**

God said that He will make Israel a light for the nations and bring out the prisoners who sit in the prisons in darkness.

Isaiah 42:6-7

ואתנך לברית עם לאור גויים.

לפקח עינים עורות להוציא ממסגר אֲסִיר מביית כֶּלֶא ישבי אֶתֶךְ

Roots meaning "to cut, to pierce", also connote "to burn", such as **נבט, בקר, חרר, קדח** .

We have seen previously that the root שלם connotes "to cut, to pierce". Therefore, I believe that שלם = to burn, to shine. In Akkadian, shaluntu or shallummatu= light. Un Arabic, shillamun= sparks.

Verbs signifying "to burn", "to shine", also include the connotation "to tie, "to bind", such as: **לבב, זקק, צרף**.

Since שלם = to burn, to shine, it also includes the connotation: to tie, to bind, to join.

שלם = שלב = to join, to bind, to tie. This meaning is not found in the dictionaries.

In my opinion, **שלם=אסר = to tie, to bind.**

From **אסר** we get **אֲסִיר** = a prisoner.

From **שלם** we get **משלם** = a prisoner.

Prisoners in olden times, were thrown into dark pits where they were like blind men. In Isaiah, God spoke of taking out the prisoners who sat in darkness in prisons.

מי עור כמשלם = Who is blind as a prisoner?

שְׁלָמִי אֲמוּנֵי יִשְׂרָאֵל

2 Samuel 20:19 אֲנֹכִי שְׁלָמִי אֲמוּנֵי יִשְׂרָאֵל

What does שְׁלָמִי אֲמוּנֵי יִשְׂרָאֵל mean? It has been translated thus: "I am of the peaceable and faithful in Israel", "I am one of those who are peaceable and faithful in Israel", "I am one of the most peaceable and loyal in Israel", "I am one of those who seek the welfare of the faithful in Israel", "I am of those who have suffered the pangs of childbirth in Israel", "We are of them that are peaceable and faithful in Israel", and "I am one of the peaceful and faithful (cities) of Israel".

Joab pursued the rebel Sheba son of Bichri and besieged him in the city of Abel Beth Maacah. Its inhabitants thought that Joab intended to destroy the city, but a wise woman persuaded him to desist after she informed him that she was of the שְׁלָמִי אֲמוּנֵי יִשְׂרָאֵל.

The root שלם = to tie, to bind, חנר .

שְׁלָמִי stems from שָׁלַח = one who is bound, an ally, חנר. שְׁלָמִי = of the allies of.

The city, Abel Beth Maacah, that Joab was besieging, was most probably a foreign or Canaanite city that had a treaty of alliance with the kingdom of Israel. This wise woman herself was not an Israelite. Therefore, she said that she was not a rebel, but a loyal ally of the kingdom of Israel.

אֲנֹכִי שְׁלָמִי אֲמוּנֵי יִשְׂרָאֵל = I am of the loyal allies of Israel.

Numbers 1:6

שְׁלֵמֵי אֵל

With the same connotation of the root שלם, we have the personal name שלמיאל = God is my ally. This name is similar to יזידיה (2 Samuel 12:25) and יעונאל (Exodus 2:18) = חֲבֵר אֵל, יַדַע אֵל, Jethro, the father-in-law of Moses, who said, "Now I know that the Lord is greater than all the Gods" (Exodus 18:11).

שְׁלוֹם

The word שְׁלוֹם has been interpreted as "friend", "confederate", "those at peace", "familiar friend", and "colleague".

From the root שלם = to tie, to bind, we get the noun שְׁלוֹם = an ally. The following verses contain שְׁלוֹם with the connotation of "ally".

Obadiah 7

כָּל אִנְשֵׁי בְרִיתְךָ חֲשִׂיאוֹךָ

יִכְלוּ לְךָ אִנְשֵׁי שְׁלֹמֶךָ

In this verse, אִנְשֵׁי שְׁלֹמֶךָ is parallel to אִנְשֵׁי בְרִיתְךָ

אִישׁ שְׁלוֹם = an ally

Jeremiah 38:22

חֲסִיתוֹךָ וַיִּכְלוּ לְךָ אִנְשֵׁי שְׁלֹמֶךָ

Psalms 55:21

שָׁלַח יָדוֹ בְּשֹׁלְמֵי חָלַל בְּרִיתוֹ

Psalms 41:10

גַּם אִישׁ שְׁלֹמֵי אֲשֶׁר בְּטַחְתִּי בּוֹ

Jeremiah 20:10

כָּל אֲנוּשׁ שְׁלֹמֵי שְׁמָרֵי צַלְעֵי

אִישׁ שְׁלוֹם = אֲנוּשׁ שְׁלוֹם = an ally

Judges 6:24 וַיִּקְרָא לוֹ ה' שְׁלוֹם

Gideon wanted to know whether God will aid him in his fight against the Midianites. An

angel of the Lord told Gideon that "I will be with you" meaning that God will be his ally. Thereupon, he built an altar and called it ה' שְׁלוֹם = The Lord is an ally.

שׁוֹלֵם

Psalms 7:5

אם גמלתי שׁוֹלְמֵי רַע

Here is a case where the word for ally takes another form, due to dialectical differences in pronunciation.

שׁוֹלְמֵי = my ally שׁוֹלֵם = an ally

שׁוֹלֵם = שְׁלוֹם = an ally

בְּרִית שְׁלוֹם

שְׁלוֹם

What does שְׁלוֹם mean, and especially in the phrase בְּרִית שְׁלוֹם ? בְּרִית שְׁלוֹם has been interpreted as, "covenant of peace", "covenant of security of tenure", "covenant to bring prosperity", "pact of friendship" and "covenant of friendship".

1 Kings 5:26 $\text{וַיְהִי שְׁלֵם בֵּין חִירָם וּבֵין שְׁלֹמֹה}$

$\text{וַיִּכְרְתוּ בְּרִית שְׁנִיחָם}$

Commentators have said that there was peace or friendship between Hiram and Solomon and they concluded a covenant. It would be more accurate to say that Hiram and Solomon concluded a treaty of alliance.

שְׁלֵם = to make an alliance.

שְׁלוֹם = an alliance

שְׁלוֹם בְּרִית = a treaty of alliance

Solomon never fought with Hiram. Therefore no peace treaty was necessary. What was needed was a treaty of alliance for mutual cooperation among the Phoenicians and Israelites in international trade, business and construction.

In the following verses the word שְׁלוֹם = an alliance and שְׁלוֹם בְּרִית = a treaty of alliance.

Joshua 9:15

$\text{וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שְׁלוֹם}$

Joshua made an alliance with the men of Gibeon. An alliance is stronger than an ordinary treaty.

Judges 4:17

$\text{כִּי שְׁלוֹם בָּיִן יָבִין מֶלֶךְ חֲצוֹר וּבֵינָם בֵּית}$

חֲבֵר הַקֵּינִי

There was an alliance between Jabin, king of Hazor, and the family of Heber the Kenite.

1 Samuel 7:14

$\text{וַיְהִי שְׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין הָאֱמֹרִי}$

The text is not emphasizing the fact that there was peace between the Israelites and the Amorites. It is stressing the alliance that they had. It appears that the Israelites, in order to gain control of the land, concluded treaties of alliance with the Amorites. This included intermarriage among themselves. This policy was an old one and goes back to the times of the first settlement of the Hebrews in Canaan.

Isaiah 54:10

$\text{וּבְרִית שְׁלוֹמִי לֹא תִמוּט}$

God said here that his treaty of alliance with Israel will not be shaken.

Ezekiel 37:26 & 34:25

$\text{וַיַּכְרִתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם}$

God will conclude a treaty of alliance, an eternal treaty.

Solomon

שְׁלֹמֹה

2 Samuel 12:24

וַיִּקְרָא אֶת שְׁמוֹ שְׁלֹמֹה

What is the meaning of the personal name שלמה?

1 Chronicles 22:9

חַנָּה בֶּן נֹלֵד לָךְ

הוּא יִהְיֶה אִישׁ מְנוּחָה

וְהַנְיָחוּתִי לוֹ מִכָּל אוֹיְבָיו מִסָּבִיב

כִּי שְׁלֹמֹה יִהְיֶה שְׁמוֹ

וְשָׁלוֹם וְשִׁקֵּט אַתָּן עַל יִשְׂרָאֵל בְּיָמָיו

According to the book of Chronicles, Solomon was a man of peace and during his time, peace and quiet reigned in Israel. Was Solomon such a man of peace? We know that he killed Adonijah the son of Haggith, Joab the son of Zeruah and Shimei the son of Gera.

Solomon also waged war. 2 Chronicles 8:13 stated that, "Solomon went to Hamath Zobah and overpowered it". Therefore, the attribute of peace applied to Solomon was a pious portrayal of the redactor of our Biblical book.

From Solomon's activities we may learn the true connotation of his name. Solomon made a political and economic alliance with Hiram, King of Tyre, which enabled him to build the Temple, his palace, and to carry out his other building programs.

Solomon made many other alliances too. He made an economic alliance with the queen of Sheba in Arabia. His treaties of alliance were cemented by intermarriage with foreign princesses. Solomon married Egyptian, Moabite, Ammonite, Edomite, Phoenician, and Hittite wives

(1 Kings 11:1). All of these wives represented treaties of alliance with foreign countries.

In other words, Solomon was a great maker of treaties of alliance. Now we see that the outstanding characteristic of Solomon was his making of treaties of alliance.

In Akkadian shalamu = an ally.

שְׁלֵמָה = an alliance maker.

הַשְּׁלִיִּם

Joshua 10:1 וְכִי הִשְׁלִימוּ יִשְׁבֵי גִבְעוֹן אֶת יִשְׂרָאֵל וַיְהִיו בְּקֶרְבָּם

Joshua 10:4 גִבְעוֹן כִּי הִשְׁלִימָה אֶת יְהוֹשֻׁעַ וְאֶת בְּנֵי יִשְׂרָאֵל

Joshua 11:19 לֹא הִיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל בְּנֵי יִשְׂרָאֵל

בְּלַתֵי הַחֹזֵי יִשְׁבֵי גִבְעוֹן

What does הַשְּׁלִיִּם mean? It has been explained as, "had made peace", "had made their peace", "came to terms", and "made terms".

The Hivites who lived in Gibeon were not at war with the Israelites. Thus, it was not necessary to make peace with them. The Gibeonites made an alliance with the Israelites. They were then permitted to live among the Israelites (וַיְהִיו בְּקֶרְבָּם).

הַשְּׁלִיִּם אֶת & הַשְּׁלִיִּם אֶל = made an alliance with.

הַשְּׁלִיִּמוּ יִשְׁבֵי גִבְעוֹן אֶת יִשְׂרָאֵל = The inhabitants of Gibeon made an alliance with the Israelites.

גִבְעוֹן = Gibeon. הַשְּׁלִימָה אֶת יְהוֹשֻׁעַ = made an alliance with Joshua.

עִיר אֲשֶׁר הִשְׁלִימָה אֶל בְּנֵי יִשְׂרָאֵל = A city that made an alliance with the Israelites.

Genesis 34:21

שְׁלָמִים

הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אֲתָנּוּ וַיֵּשְׁבוּ בְּאֶרֶץ . . .
 אֶת בְּנֹתָם נָקַח לָנוּ לְנָשִׁים וְאֶת בְּנֹתָנוּ נָתַח לָהֶם

In Genesis 34:16, Jacob's sons told Hamor and his son Shechem, "We will give you our daughters and we will take your daughters, and we will live with you and become one people" (וְהָיִינוּ לְעַם אֶחָד). Then Hamor and his son Shechem spoke to the men of their city, saying that they should marry the daughters of Jacob and they should give Jacob their daughters in marriage.

What does שְׁלָמִים הֵם אֲתָנּוּ mean? Interpreters claimed that it meant: "they are friendly with us", "they are friendly to us", "they are peaceable with us", "they are peaceably inclined with us", and "they are our friends".

We have seen previously that the root שלם = to make an alliance. From the context we noticed that Jacob's family agreed to an alliance with Hamor and his son Shechem. This is proven by the fact that both parties originally agreed to this alliance by intermarriage. Hamor and Shechem didn't tell their townspeople that Jacob's family was friendly or peaceably inclined. It was more than that. They told them that they were allied with them.

שְׁלָמִים הֵם אֲתָנּוּ = They are allied with us.

אַבְשָׁלוֹם

2 Samuel 15:12 וַיְהִי הַקָּשֶׁר אִמָּץ וַחֲעַם הוֹלֵךְ וּרְבֵי אֶת אַבְשָׁלוֹם

2 Samuel 15:31 אַחִיחַפֵּל בְּקִשְׁרִים עִם אַבְשָׁלוֹם

What is the meaning of the name אַבְשָׁלוֹם?

We know that Absalom was not a man of peace, but a warrior who had many supporters in his strong conspiracy against his father, King David.

שָׁלוֹם is derived from the root שָׁלַם = to tie, to bind.

The root קָשַׁר = to tie, to bind, to conspire.
Therefore, the root שָׁלַם = to tie, to bind, to conspire.

שָׁלַם = קָשַׁר = to conspire

קוֹשֵׁר = a conspirator

שָׁלוֹם = a conspirator

Absalom was the chief conspirator or rebel against his father David, and this was his main characteristic for which he became famous.

אַבְשָׁלוֹם = Head or chief conspirator

שְׁלוּמִים

Jeremiah 13:19 הַגְּלַת יְהוּדָה כֻּלָּהּ הַגְּלַת שְׁלוּמִים
 What does שְׁלוּמִים mean?

It has been explained as: "wholly", "completely", and "clean". They said that it meant that all of Judah was exiled completely.

They read the Hebrew thus:

הַגְּלַת יְהוּדָה כֻּלָּהּ, הַגְּלַת שְׁלוּמִים.

I think it should be read this way:

הַגְּלַת יְהוּדָה, כֻּלָּהּ הַגְּלַת שְׁלוּמִים.

We know that Judah was not utterly destroyed (Jer. 5:18), and that when Zedekiah, King of Judah, rebelled against Nebuchadnezzar, King of Babylon, his chief of the guards, Nebuzaradan, left in Judah some of the poor people who owned nothing.

Jeremiah 39:10

וּמִן הָעַם הַנְּלִיִּים אֲשֶׁר אֵין לָהֶם מְאוּמָה הִשְׁאִיר נְבוּזַרְדַּן
 רַב טַבָּחִים בְּאֶרֶץ יְהוּדָה.

שְׁלוּמִים = conspirators שְׁלוּם = a conspirator

הַגְּלַת יְהוּדָה = Judah was exiled,

כֻּלָּהּ הַגְּלַת שְׁלוּמִים = all its conspirators were exiled.

King Zedekiah and all his supporters who revolted against Nebuchadnezzar, were exiled to Babylon.

שְׁלוֹמִים שְׁלוֹם

Psalms 69:23 יְהִי שְׁלֹחֲנָם לַפְּנֵיהֶם לַפָּח וְלִשְׁלוֹמִים לַמִּזְבֵּחַ

What does *שְׁלוֹמִים* mean? There are many interpretations: "and when they are in peace", "that which should have been for their welfare", "and for a recompense", "and that which should have been for their reward", "and their sacred feasts", "their sacrificial feasts, "and for their allies", and "even their allies".

In olden times, food was placed on a table (*שְׁלֵחָן*) that was originally a skin or woven mat which was spread out on the ground.

This chapter of Psalms speaks of enemies:

"My treacherous enemies" (verse 5).

"Let me be rescued from my enemies" (verse 15).

"Redeem me from my enemies" (verse 19).

"All my enemies are before you" (verse 20).

"I hope for comforters and didn't find any" (verse 21).

The author didn't speak about any allies because he couldn't find any. The word *שְׁלוֹמִים* cannot mean, in this verse, "allies".

כמר = to be fastened together, to draw together, to braid.

כמר = *חבר* = to tie, to bind.

From *כמר* we get *מְכַמֵּר* (Psalms 141:10), *מְכַמֵּר* (Isaiah 51:20), and *מְכַמֵּרֶת* (Isaiah 19:8) = a net.

In Akkadian, *kamāru* = a net.

שְׁלוֹמִים is derived from the root *שלם* = to tie, to bind.

שלם = *כמר* = to tie, to bind.

Thus, שֶׁלֹּם = מְכַמֵּר = a net. שְׁלֹמִים = nets.

This verse dealt with a table that was a woven mat that resembled a net for animals which was also woven or fastened together. It spoke of different kinds of traps, snares and nets for hunting animals.

יְהִי שֻׁלְחָנָם לִפְנֵיהֶם לִפְחָה = May their table before them
become a trap,

וּלְשֻׁלְמִים לְמוֹקֵשׁ = a snare and nets.

אחד
אחד

Deuteronomy 6:4

שִׁמְעוּ יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

What does ה' אֱלֹהֵינוּ ה' אֶחָד mean? It has been explained thus:

The Lord our God is one Lord.

The Lord our God, the Lord is one.

The Lord is our God, the Lord is one.

The Lord is our God, the Lord alone.

The Lord is our God, one Lord.

The idea of an eternal treaty between the Jewish people and God goes back to the time of Abraham.

Genesis 17:7 וְהִקְמַתִּי אֶת בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין זֵרְעֶךָ
אֲחֵרֶיךָ לְדֹרֹתָם לְבְרִית עוֹלָם לְהִיּוֹת לְךָ לְאֱלֹהִים וּלְזֵרְעֶךָ אֲחֵרֶיךָ.

This was repeated again for Isaac in Genesis 17:19:

וַיֹּאמֶר אֱלֹהִים ... וְהִקְיַמֹתִי אֶת בְּרִיתִי אִתְּךָ לְבְרִית עוֹלָם
לְזֵרְעוֹ אֲחֵרֶיךָ.

Exodus 2:24, included Abraham, Isaac and Jacob.

וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב.

Jeremiah mentioned the treaty when the Israelites were taken out from Egypt.

Jeremiah 34:13 כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי כָרַתִּי בְרִית אֶת אֲבוֹתֵיכֶם בַּיּוֹם הַזֶּה אֲנִי אֹתָם מֵאֶרֶץ מִצְרַיִם.

Jeremiah 14:21 אֵל תִּפְרַח בְּרִיתְךָ אֲתָנוּ

Jeremiah 11:2 שְׁמַעוּ אֶת דְּבַרֵי הַבְּרִית הַזֹּאת

Jeremiah said that God will gather up the Israelites from the lands in which they were driven and return them to Israel. Then he will make an eternal treaty with them.

Jeremiah 32:40 וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא אֲשׁוּב מֵאַחֲרֵיהֶם.

The prophet Isaiah too spoke of an eternal treaty.

Isaiah 61:8 וְכָרַתִּי עוֹלָם אֲכָרוֹת לָהֶם

Isaiah made this treaty with Israel, a treaty of alliance.

Isaiah 54:10 = וְכָרַתִּי שְׁלוֹמִי לֹא תִמְעַט

My treaty of alliance will not be shaken.

The prophet Ezekiel also interpreted this eternal treaty as a treaty of alliance with Israel.

Ezekiel 34:25 וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם

Ezekiel 37:26 וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם

I will make with them a treaty of alliance, an eternal treaty.

From Job 25:2, we can see that God makes alliances from heaven.

Job 25:2 = עֲשָׂה שְׁלוֹם בְּמַרוֹמָיו

He makes an alliance from heaven.

Isaiah had the same idea of an alliance.

Isaiah 26:12

ה' תַּשְׁפִּית שְׁלוֹם לָנוּ =

God will fix an alliance with us.

At the end of the Shmoneh Esreh prayer, in the *נְעִל* , the meditation of Mar the son of Ravina, these verses from the Bible are combined as:

עוֹשֶׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

He makes an alliance from heaven, he will make an alliance with us and with all of Israel.

We have seen that the idea of God's eternal treaty of alliance with the Israelites began with the Hebrew patriarchs, Abraham, Isaac and Jacob, and continued throughout the period of the prophets to the end of the First Temple era. This eternal treaty with God was a treaty of alliance between God and the Israelites.

The idea of a treaty of alliance between God and man was current in the Middle East, in Persia and in India. The name Mitra was first mentioned in the clay tablets of Boghazkoy of the Hittites, in a treaty between the Hittites and the Mitanni in the 14th century B.C.E. In the Veda, the Indian sacred scriptures, he occurred as Mitra, while in the Avesta, the Persian sacred scriptures, he was called Mithra. Mitra= treaty. In Iran, Mithra was a god of light with the status of a yazata, an ally, who fought in the ranks of the good and righteous, an avenger of injustice.

Throughout the Biblical period, the idea of the eternal treaty of God with Israel, was repeated again and again. According to the prophets, God made a treaty

of alliance with Israel to help create a world based on the principles of justice. Among the Persians, the god Mithra was an ally of those who fought injustice in the world. The Jewish prophets too fought for justice in the world. God was the ally who made an eternal treaty with Israel to help them fight injustice.

The word נגיה = treaty, stems from the root נגה = to cut.

We have seen that the root שם = to cut, to tie, to bind, to make an alliance. From this root is derived the noun שְׁלוֹם = an alliance, an ally.

תא = תי = to unite, to tie together.

It is also related to תת = to be sharp, to cut.

Thus, תא has the meanings of : to tie, to cut.

תא (in Arabic) = a covenant, a treaty.

I believe that תא which means: to cut, to tie, is similar to שם = to cut, to tie, to make an alliance. The noun שְׁלוֹם = an alliance, an ally. Since תא = a treaty, it can also have the other meaning: an ally. Thus, תא = a treaty, an alliance, an ally. Mitra= treaty.

Mithra was also an ally.

ה' אלהינו ה' אה =

The Lord is our God, the Lord is our ally.

תא = ally

According to Deuteronomy 7:9, God is the protector of this alliance,

וידעת כי ה' אלהיך הוא האלוהים האל הנאמן שומר הברית

עלה
עלה

Isaiah 15:2

עלה הבית ודיבן

הנמות לבני

על נבול ועל מידבא

מואב ייליל.

The prophet Isaiah spoke about the destruction of Moab and its cities, Ar, Kir, Dibon, Nebo, Medeba, and others.

What does *עלה הבית* mean? It has been explained as: "The daughter has gone up", "The people go up", "He went up to the temple", "They have gone up to the house" "They go up to the temple-house", and "The daughter has ascended".

These commentators assumed that the subject was the daughter, the people, or the temple.

We must remember that the prophet spoke about the destruction of Moab and her cities. How could they go up to a temple that was destroyed? They explained the word *הנמות* as: "high places", "hill-shrines", "outdoor shrines", and "heights". Weren't they destroyed too?

In my opinion, *הבית* does not mean "the temple", but it is the name of a city in Moab, in an abbreviated form, such as *בית מעון* (Jeremiah 48:23). The letter *ה* in front of the word *בית* shows that it is only half of the name.

The same is true for the word *הנמות*. It does not mean "high places", but is the name of a city in Moab,

in an abbreviated form. It may be *בְּמוֹת נָעַל* (Numbers 21:19; Numbers 22:41; Joshua 13:17). The *ה* in front of the word *בְּמוֹת* shows that it is not the full name.

The letter *ו* in front of the word *דִּיבּוֹן* connects it to the previous word *הַבַּיִת*. *דִּיבּוֹן* was a city and so was *בַּיִת*.

Thus, the prophet Isaiah said that not only Ar, Kir, Dibon, Nebo, and Medeba, were destroyed, but also the cities of *בַּיִת* and *בְּמוֹת*.

How were these cities destroyed?

I believe that *עָלָה* stems from the root *עָלָה* = to burn, to blaze, to set fire.

עָלָה = went up in flames (=was burned).

עָלָה הַבַּיִת וְדִיבּוֹן = Bayt then Dibon went up in flames (=was burned).

Jeremiah also spoke about the burning of Moab.

Jeremiah 48:45 *כִּי אֵשׁ יֵצֵא מִחֶשְׁבוֹן וְלִהְבֵּה מִבֵּיַן סִיחֹון וְחָאֵל פֶּתַח מוֹאָב*

הַבְּמוֹת לִבְכִי = Weep over Bamot

עַל נְבוֹ וְעַל מֵדְבָא מוֹאָב יִלְלִל

Moab wails over Nebo and Medeba.

In verse five of our chapter, Isaiah said that Moab raised a cry of destruction.

עלה

Job 6:15 אחי בגדו כמו נחל כאפיק נחלים יעברו

My friends have deceived me like a wadi, as wadi channels they will pass away.

Job compared his friends who deceived him to a wadi, whose overflowing channels, full with water, become dry in the summer heat. Job repeats the idea he expressed in verse 15, again in verse 18.

ילפתו אַרְחוֹת דַּרְכֵם יַעֲלוּ בַחֲוֹ וַיֵּאבְדוּ

What does יַעֲלוּ mean in this verse? Translators have interpreted it as "go up". In the beginning of this verse, ילפתו, from the root לפת = to turn, to twist. I believe that יעלו which stems from the root עלה = to turn, to twist, to meander, is parallel to ילפתו and both have the same connotation. יעלו will meander = יעלו.

Commentators have interpreted אַרְחוֹת as "wayfarers", and "caravans". I believe that אַרְחוֹת = channels (of a wadi).

The channels (אַרְחוֹת) will twist in their course (דַּרְכֵם), will meander (יעלו) into the desert and perish (וַיֵּאבְדוּ).

ילפתו אַרְחוֹת דַּרְכֵם = The channels will twist in their course. יעלו בַחֲוֹ וַיֵּאבְדוּ = They will meander into the desert and perish.

Job said that his friends will pass away (יעברו) or perish like wadi channels (אַרְחוֹת) (אַרְחוֹת) that twist in their course (דַּרְכֵם) and perish (וַיֵּאבְדוּ) in the summer heat.

נֶפֶת

Proverbs 5:3 . כִּי נֶפֶת חֲטָפְנָה שִׁפְתַי זָרָה וְחָלַק מִשְׁמַן חֲכָה .

What does the word נֶפֶת mean? Scholars claimed that it meant: "sugar", "honey", "drippings of the honeycomb", "honeycomb", "sweet drops", "nectar", and "sweetness." They held that this noun stems from the root נָפַח = to flow.

I believe that the noun נֶפֶת is derived from the root נָפַח (in Akkadian, napāṭu, nabāṭu) = to flare up, to blaze.

נֶפֶת = napṭu (in Akkadian) = naphtha, crude oil, petroleum.

In Rabbinic literature, it is called נֶפֶט, and in Aramaic, it is נֶפֶטָא and נֶפֶטָא. Its flammable and explosive qualities were mentioned in the Babylonian Talmud.

אִין מְדִלִיקִין בְּנֶפֶט לְבָן בְּחֹל וְאִין צְרִיד לְוֹמֵר שַׁבַּת כּוּי
בְּשַׁבַּת מִפְּנֵי שֶׁהוּא עָפָה .

White oil must not be used for lighting on weekdays and not on Sabbath... because it is explosive.

The word napṭu was used in Babylonia as early as 2000 B.C.E. The Sumerian physicians used botanical, zoological and mineralogical sources for their materia medica. Their favorite minerals were sodium chloride or salt, river bitumen and crude oil. Oil was used to heal many ills.

In Proverbs 5:3, the text spoke about the strange woman or harlot who flattered or oiled her patrons with the speech of her mouth. We also noticed that the

word שמן is parallel to the word נפת.

נפת = oil

כי נפת תטפנה שפתי זרה = For the lips of a harlot
drip oil,

והלק מלשמן חכה = and her speech is smoother than oil.

Song Of Songs 4:11

נפת תטפנה שפתותיך כלה

My bride, your lips drip oil.

The bride flatters or oils her future husband with
flattering words.

Proverbs 27:7

נפש שבועה תבוים נפת =

A sated appetite despises oil.

ונפש רעבה כל מר מתוק = and to a hungry appetite, every
bitter thing is sweet.

נפש (in Ugaritic) = appetite.

Proverbs 24:13

אכל בני דבש כי טוב =

My son, eat honey, for it is good,

ונפת מתוק על חך = and sweet oil for your palate.

Deuteronomy 32:13

והניקח דבש מסלע = And he fed him honey from
the rock,

ושמן מחלמיש צור = and oil from the flinty
rock.

We see that honey and oil are paired.

What does צור and צופים mean in the following verses?

Proverbs 16:24 צור דבש אמרי נעם, מתוק לנפש ומרפא לעצם.

Psalms 19:11

ומחוקים מדבש ונפת צופים.

Scholars believe that $צַוּר$ = a honey-comb.

The root $צוּר$ = to flow, to suck in, to draw water.

The root $צַפַּף$ = to flow, to squeeze into, to press.

The root $צוּר$ = to pour, to join, to collect, bring together.

The root $צָרַר$ = to bring together, to bind, to collect.

$צוּר = צַפַּף = צָרַר = צוּר$

$צוּר = צוּר =$ to flow, to bring together, join.

From the verb $צוּר$ we get the noun $צַוּר$.

From the verb $צוּר$ we get the noun $צוּרִי$.

$צוּרִי = צוּרִי =$ a rock.

I believe that the noun $צוּרִי =$ a rock.

Proverbs 16:24 = $צוּרִי דְבַר אֱמֶת כַּעֲס$

Pleasant words are like honey from the rock.

Thus, $צוּרִי דְבַר$ would be equivalent to $דְבַר מִצֹּר =$
honey from the rock (Deuteronomy 32:13).

$מַחֲזִיק לִנְפֶשׁ וּמְרַפֵּא לְעֵצָם =$ Sweet to the throat and a cure for the bones.

Psalms 19:11 = $מַחֲזִיקִים מִדְבַּר וּנְחֵם צוּפִים$

(The judgments of the Lord) are sweeter than honey or oil from rocks. $צוּפִים =$ rocks.

Thus, this verse repeats the same idea expressed in Deuteronomy 32:13, where God was to feed the Israelites honey and oil from the rocks.

We see that the noun $נְחֵם$ has the connotation of "oil" in all the verses containing this word in the Hebrew Bible.

מְנִיִּם

Psalms 150:4

הַלְלוּהוּ בְּמִנִּיִּם זָעֲזָבִים.

The noun מְנִיִּם has been explained as: "flute", "lute", "violin", "timbrel", "strings", and "stringed instruments".

Some claim that מְנִיִּם is not the name of a particular instrument, but a collective term for all kinds of string instruments. They hold that מְנִיִּם is a transposition of Talmudic נְיָמִיךָ = "strings", referring also to stringed musical instruments in general. I believe that it is a specific musical instrument especially since it appeared together with other named particular musical instruments.

Egyptian and Assyrian musical instruments help to clarify the character of those mentioned in the Bible. The harp was a common instrument in the East and the most highly regarded of all musical instruments in ancient Egypt. It was played by both men and women and was popular with blind musicians.

Harps in use among the Egyptians and Assyrians were of diverse sizes and shapes. The Egyptians developed shoulder harps, horizontal and vertical angular harps, etc. Many varieties of harps must have been used by the Hebrews too.

In Egyptian, ben, bin, ben.t, bin.t = a harp.

The singular of מְנִיִּם is מֶן.

מֶן (Hebrew) = בֶּן (Egyptian) = harp.

מְנִיִּם = harps. It is in the plural because of their diverse sizes and shapes.

הַלְלוּהוּ בְּמִנִּיִּם וּבְנָיִל = Praise him with harps and the pipe.

Ben Sira (Ecclesiasticus)

סְכָלִים

51:23

פָּנֵי אֵלַי סְכָלִים וְלִינֹו בְּבַיִת מְדֻרָּשִׁי

This verse has been translated in this manner:

Turn aside to me, you fools and lodge in my house of study.

Turn in unto me, you unlearned and lodge in my house of instruction.

Draw near to me you who are untaught and lodge in my school.

Come to me, you who need instruction, and lodge in my house of learning.

Come aside with me you untutored, and take up lodging in my house of instruction.

Draw near unto me, you unlearned, and dwell in my house of learning.

סְכָלִים in the Greek text is *apaideutoi ἀπαίδευτοι*.

Ben Sira, in this chapter, discussed wisdom and how he acquired it. To him, wisdom was identified with the Torah. He held that all wisdom is the fear of God, or observing the laws of the Torah (19:20). He desired and studied wisdom from his youth and offered thanks to his Teacher, God, the author of all wisdom. Now, after receiving wisdom and much knowledge, he wanted students to come to his academy to study and acquire wisdom for themselves without payment of tuition. He had lodging facilities to accommodate students for the night in his school. He said he would be happy with his circle of students.

Ben Sira 51:14

מְנַעֲוֵי חִכְמָה לְמִדּוֹתַי

Ben Sira 51:16

וְהִרְבָּה מִצְאָתַי דָּעָה

Ben Sira 51:17

וּלְמַלְמְדֵי אֶתְנֶן חֻדּוּאָה

Ben Sira 51:19

חֻשְׁקָה נִפְשֵׁי בָהּ

Ben Sira 51:25

קִנֵּי לַכֶּסֶם חִכְמָה בְּלֹא כֶסֶף

Ben Sira 51:29

חשמה נפשי בישיבתי

Sumerian language and thought influenced the Canaanite, Hittite, Hurrian, and Akkadian literatures, and through them, the Bible and Hebrew thought. Sumerian ideas, literary forms, ethics, system of education, etc., permeated the writings and thoughts of the people who lived in the ancient Near East.

The noun סכל₇₇ = a fool. Does it mean this in our case in Ben Sira?

Ben Sira probably did not invite fools to come to his school to learn Torah or wisdom. He invited students to come and study. We noticed that most of the translations stated that the word סכל meant "unlearned", or "untutored", namely students that needed education. They certainly were not fools, but students who needed to study Torah. Thus, we concluded that the סכלים₇₇ were students, not fools.

There is a term that stems from Greek which would indicate this type of student. The sophomore is a pupil in his second year at a secondary school or college. This word is derived from Greek sophos (=clever or wise) + moros (=fool). Thus, a sophomore is a clever or wise fool. This idea the Greeks borrowed from the Sumerians, from their word galam-huru (=clever fool).

Sophos moros = galam huru = clever fool.

In Hebrew, סכל₇₇ = a clever fool. In Hebrew, the root סכל = to be foolish, but in Aramaic, it means also "to be intelligent". The Hebrew term סכל₇₇ = "clever fool",

combines both of these meanings, foolishness and intelligence.

Ben Sira didn't want clever fools, but students who had some knowledge of the Torah, but didn't learn enough of it to gain expertise. Thus, the סכל was a type of student with some knowledge of Torah, what we would call a sophomore.

פנו אלי סְכָלִים וְלִינוּ בְּבַיִת מִדְּרָשִׁי =

Turn to me sophomores, and spend the night in my academy.

FOOTNOTES

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GLOSSARY & INDEX OF NEW INTERPRETATIONS

- 1) נִבְּחַ to open, to unsheathe. Ezekiel 21:20, p.124.
- 2) $\text{רֹאשׁ הַבְּשִׁימָה}$ head or chief conspirator. 2 Samuel 15:12,31. p.152.
- 3) סַבְּכִים reed boats. Jeremiah 51:32, p. 110.
- 4) בַּרְטִימֶן bitumen. Genesis 2:6, p. 7-8.
- 5) מַטְּוֶה a handle. Judges 5:25, p.68.
- 6) חֹדֶשׁ a month. Genesis 1:14, p.5.
- 7) יָצַדְתִּי to equip oneself, to arm. Isaiah 8:9, pp.95-96.
- 8) אֶלְיָן an ally. Deuteronomy 6:4, p.155-158.
- 9) מִן הַשֹּׁרֵר from the root לָמַד to be bad, to be sorrowful. Genesis 38:11, p.30.
- 10) לָמַד to be grieved, to be sorrowful. Ezekiel 16:30, p.117.
- 11) מָרַח to rise up. Genesis 4:8, p.12.
- 12) מָרַח to raise. Deuteronomy 26:17,18, p.13.
- 13) חֹדֶשׁ a monthly. Genesis 18:11, p.23.
- 14) אֶרֶץ הַמֵּתִים land of the dead. Ezekiel 26:20, p.132.
- 15) רֵדְדָה near, beside. Genesis 19:11, p.25.
- 16) קָרְבָּן sacrifice, offering. 1 Kings 9:25, p.142.

- 17) נָדַם to scatter, to sow, to plant. Ezekiel 19:10, p.121.
- 18) בְּעַלְי קַחֲצִים doctors, healers, embalmers. Genesis 49:23, p.41-43.
- 19) נָקַע to sound, to echo. 1Kings 1:40, p.80-81.
- 20) נָא to plan, to think. Genesis 1:1;2:3, p.1-3.
- 21) נֶקֶד a point. Ezekiel 21:15,33. p.122.
- 22) בֹּת a bottle. 1 Kings 7:26,38; 2 Chronicles 2:9; 4:5, p.84-85.
- 23) גִּיל misfortune. Job 3:22, p.56-57.
- 24) גְּלִילִים great ones, kings. Ezekiel 30:13, p.135-6.
- 25) נֶגְדָה bareness. Isaiah 15:2; Jeremiah 48:37, p.104.
- 26) נָגַע to shave. Ezekiel 5:11, p.104
- 27) נָמַם to be strong. מְמַם a stronghold. Ezekiel 27:32, p.129.
- 28) נָמַם to cry. Ezekiel 24:17; Jeremiah 48:2; Isaiah 23:2; Lamentations 2:10; Psalms 4:5; 37:7; 39:3; 62:2, p.16-18.
- 29) מְמַם a cry. Job 4:6; 1 Kings 19:12, p.15.

- 30) מִן a cry. מִמִּים cries. Genesis 4:10, p.15.
- 31) הַיָּגוֹן the pole (by which the chariot is pulled). Ezekiel 23:24, p.125.
- 32) קִינֹר a pipe (for smoking).Ezekiel 8:17, p.111-115.
- 33) מִגֹּדֵל a protector. Exodus 15:2;Isaiah 12:2; Psalms 118:14, p.44-45.
- 34) קִינֹר a stronghold. Ezekiel 26:17,p.128.
- 35) חֵדָּם dark redness. Proverbs 23:29,p.36.
- 36) חֵדָּם dark red. Genesis 49:12, p.36.
- 37) קֶמֶר a collar. Isaiah 1:15, p.92-4.
- 38) $\text{קָלַק$ to strike, to attack. Genesis 14:15,p.20.
- 39) קַמֶּה leather bottle. Jeremiah 25:15;Isaiah 27:4, p.101.
- 40) קָרָן a caravansary. Jeremiah 31:1, p.107.
- 41) קָצַע to speak. Judges 5:11, p.96-97.
- 42) קָרָב heat. Jeremiah 46:16,p. 106.
- 43) קָרָב a hot place. Ezekiel 26:20, p.131.
- 44) קָרָב heat. Jeremiah 25:38, p.106.
- 45) קָרָב fat, healthy. Genesis 41:24;Exodus 2:2, p.18.
- 46) קָרָב oppression. Jeremiah 25:38;46:16,p.106.

- 47) זַעֲרָע a concubine. Genesis 49:4; 1 Chronicles 5:1
p.31-32.
- 48) קִיבֹּר an oven. Isaiah 10:16, p.58.
- 49) קִיבֹּר an oven, hearth. Isaiah 30:14, p.58.
- 50) יָשׁוּב to spring up. Ezekiel 26:20, p.131.
- 51) כָּדַם to cut off. Ezekiel 16:36, p.120.
- 52) כֶּדֶם a piece. Ezekiel 16:36, p.120.
- 53) כֹּזֵב a prince, a king. Numbers 24:17, p.62-63.
- 54) כָּל כָּל sum, total. 2 Samuel 23:39; Joshua 15:32;
2 Kings 24:14,16; 1 Chronicles 2:6;7:13;
2 Chronicles 28:6, p.77.
- 55) מִגִּבְיָתוֹ from his backside. Genesis 2:18, p. 9-10.
- 56) לֶבֶט a cake. Genesis 18:5; Judges 19:5. p.21-22.
- 57) לֶבֶט a cake. Psalms 104:15, p.22.
- 58) לֶחֶם חֲמוֹר jawbone of an ass. Its use as a
musical instrument. Judges 15:15-16. p.69-70.
- 59) לָפַת to throw down, overthrow. Judges 16:29,
p.71.
- 60) מָאָס to destroy. מוֹאֲסָה a destroyer. Ezekiel
21:15,18, p.122-123.
- 61) מְגִרְשָׁם jetsam. Ezekiel 27:28, p.133-134.

- 62) מִדְּקִבָּה hard service, corvee. Isaiah 14:4, p.98.
- 63) מִּהּ not, no. Ezekiel 16:30, p.117.
- 64) מִיֶּסֶר a binding, a bandage. Isaiah 51:5, p.141.
- 65) מִזְעָר a week. Genesis 1:14; 17:2; 18:14. p.5-6.
- 66) מִזְקָה oven, hearth. Isaiah 33:14; Psalms 102:4, p.58.
- 67) מִזְקָה hearth. Leviticus 6:2, p.58.
- 68) מִזְשֵׁבָה oven. Leviticus 23:17; Exodus 35:3, p.59-60.
- 69) מִכְרֵה a throw-stick, a boomerang. Genesis 49:5 p. 34-35.
- 70) מְכַשׁוּל obstacle. Ezekiel 21:20, p.124.
- 71) מִן הֵיאָה where is it from? Exodus 16:15, p.46-50.
- 72) מְנִיִּים harps. Psalms 150:4, p. 166.
- 73) מְרִיָּם the beloved. Exodus 15:20, p. 11.
- 74) מִרְרָה to smear with myrrh. Genesis 49:23, p.40-42.
- 75) מְרִיָּה the beloved one. Genesis 46:11, p.11-12.
- 76) מְשֵׁאֵב a well. Judges 5:11, p.96.
- 77) מְשֵׁבֶת burning by fire. Lamentations 1:7, p.60-1.
- 78) מְשֻׁכָּב a concubine. Genesis 49:4, p. 31.

- 79) מִשְׁלֵם a prisoner. Isaiah 42:19, p.143-144.
- 80) מִשְׁתֵּי יוֹ an ally. 1 Samuel 25:22; 1 Kings 14:10; 16:11; 21:21, p.86-87.
- 81) נָטַח to push. Judges 16:29, p.72.
- 82) נַפְתָּה naphtha, petroleum, Proverbs 5:3; 24:13; 27:7; Psalms 19:11, p.163-164.
- 83) נִקְרַח to be blind of one eye.
נִקְרַח blind in one eye. Jeremiah 31:19, p.108.
- 84) נִשְׂאֵף to pretend to be king. 1 Kings 1:5, p.78.
- 85) נִשְׂיֵט a tip. Ezekiel 21:15, p.122.
- 86) נִגְוָה exaltation. Exodus 19:5; Deuteronomy 14:2; 26:18; Malachi 3:17; Psalms 135:4, p.51-52.
- 87) נִגְוָה a pile. 1 Chronicles 29:3; Ecclesiastes 2:8, p.52.
- 88) נִכְלָיִים 'clever fools', sophomores. Ben Sira 51:23.
- 89) נָסַח to lean. to push on a thing. Judges 15:29, p.71.
- 90) נִדְנָה a monthly. Genesis 18:12. p.23.
- 91) נִדָּה shepherd, shepherds. Genesis 29:2, 3, p.28-29.

- 92) עז a hero. Jeremiah 16:19; Psalms 28:7,18; 46:2, p.45.
- 93) עזר an associate, a helper. 1 Samuel 25:22; 1 Kings 14:10; 16:11; 21:21. p.86-67.
- 94) עזר a hero, a warrior. Exodus 15:2; Isaiah 12:2; Psalms 118:14, p. 44-45.
- 95) על to sacrifice. Hosea 2:2, p.159.
- 96) על to burn. Isaiah 15:2, p.160.
- 97) על to meander. Job 6:15, p. 162.
- 98) על to corrupt, pervert. Genesis 49:4, p 31.
- 99) על a scandal. Genesis 49:4, p. 32.
- 100) על corruption. Hosea 10:9, p. 32.
- 101) עלי a place of defilement, a place of disgrace. 1 Kings 9:8, p. 33.
- 102) עב to train, to groom. 1 Kings 1:6, p. 79.
- 103) ער a blood relation, a relative. 1 Samuel 25:22; 1 Kings 14:10; 16:11; 21:21. p. 86-87.
- 104) עב to worship. 1 Kings 21:26; 2 Kings 15:12, 24; 17:8,32; Ezekiel 18:12; 22:3,4. p.136-139.
- 105) ער a prescribed payment. 1 Samuel 13:21, p. 126-127.

- 106) פקח to overthrow.
 פקח a usurper. 2 Kings 15:25, p. 91.
- 107) פקדון judgeship, rulership. Judges 5:11,
 p.97.
- 108) צנה to take captive.
 צני captives. Ezekiel 26:20, p. 132.
- 109) צור, צורים rock, rocks. Psalms 19:11;
 Proverbs 16:24, p. 164-165.
- 110) צפון nail, cone, or peg inserted into
 walls of public buildings by the Babylonians.
 Jeremiah 17:1, p. 99-101.
- 111) קול to speak. Genesis 4:10, p. 14.
- 112) קח to drink heartily. Ezekiel 16:32;
 Isaiah 56:12, p. 118-119.
- 113) קיר city. 1 Samuel 25:22; 1 Kings 14:10;16:11;
 21:21, p. 86-87.
- 114) קר to be bright red. Exodus 34:29-30.
 p. 55-56.
- 115) לא to tremble, to quake. Exodus 20:15,
 p. 53-54.
- 116) לב to line with pitch. Genesis 49:23, p.40-1.

- 117) לִפְּנֵי a spread, a cloth. 2 Samuel 17:19;
Proverbs 27:22, p.73-74.
- 118) רֵעַ friendship. Genesis 26:29, p.26.
- 119) לִפְּנֵי to be afraid. Isaiah 8:9 , p. 95.
- 120) מֶלֶךְ a ruler. Ezekiel 21:15, p. 123.
- 121) כֹּבֵשׁ an oven, hearth. 2 Samuel 23:7, p. 60.
- 122) גֹּמֵל a body. Genesis 6:3, p. 19.
- 123) לְשׂוֹם to avenge. 1 Kings 2:32,33,44; Genesis 50:15
1 Samuel 25:39; 2 Samuel 16:8; Hosea 12:3,15;
Nehemiah 3:36; 2 Chronicles 6:23, p. 82-83.
- 124) יָסוּד an ally. Psalms 7:15, p. 147.
- 125) לְשׂוֹם to name, to mark. Ezekiel 14:8, p. 116.
- 126) אָדָם to be red. Deuteronomy 32:42, p. 66.
- 127) יָסוּד an alliance. Genesis 26:29,31; Joshua 9:15
Judges 4:17; 1 Samuel 7:14; 1 Kings 5:26; Isaiah
26:12; 54:10; Ezekiel 34:25; 37:26; Job 25:2,
p.26-27; 147-148; 156.
- 128) יָסוּד an ally, from the root שָׁלַם to tie,
to bind. Judges 6:24; Jeremiah 20:10; 38:22;
Obadiah 7; Psalms 41:10; 55:21, p. 146.
- 129) יָסוּד an ally. 2 Samuel 20:19, p. 145.
- 130) יָסוּד a cut, a wound. Isaiah 53:5, p. 141.

- 131) שְׂלוֹמִים (שְׂלוֹמִים) a conspirator. Jeremiah 13:19
p. 153.
- 132) שְׂלוֹמִים nets, Psalms 69:23, p. 154.
- 133) שֵׁל to be foul-tongued, to be shameless.
Ezekiel 16:30, p.117.
- 134) שֵׁל (שֵׁל) to make an alliance. Joshua 10:
1,4;11:19., p. 150.
- 135) שָׁלַח (שָׁלַח) allied. Genesis 34:21, p. 151.
- 136) שֵׁל to be dark. 1 Kings 9:25, p.142.
- 137) שָׁלַח (שָׁלַח) divided offerings. Leviticus
7:34, p. 140.
- 138) שָׁלַח an alliance maker. 2 Samuel 12:24;
1 Chronicles 22:9, p. 149-150.
- 139) שָׁלַח a name meaning God is my ally.
Numbers 1:6, p. 146.
- 140) שָׁמַיִם heaven, sky. It's a singular & not a
plural. p.4.
- 141) שָׁמַיִם clay. Jeremiah 17:1; Ezekiel 3:9; Zechariah
7:12, p.99-101.
- 142) שָׁמַיִם meat. Habakkuk 1:16, p. 39.
- 143) שָׁמַיִם a fatling, meat. Isaiah 10:27; Proverbs
21:17, p.38-39.

- 144) שִׁמְנָה a fatling. Genesis 49:20, p.38.
 145) שָׁעַן to eat. Genesis 18:4, p. 21-22.
 146) שָׁעַע, שָׁעַעַע to be blinded.
 שָׁעַעַע שְׁעֵי עֵינָיִם blind in both eyes. Isaiah 6:10;
 29:9; Jeremiah 31:19, p.108-109.
 147) שָׁקַם to roar. Judges 5:7, p. 94.
 148) שָׁטַם to bandage. Genesis 49:23, p. 41.
 149) שָׂכִירָה mercenary army. Isaiah 7:20, p.105.
 150) שָׁקַר to make red. Isaiah 3:16. p.67.
 151) שָׁלַח a messenger. Exodus 4:13, p.102.

ת ו ש ל ב ע

וחשלם מלאכת הקודש
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