

Confused Language as a Deliberate Literary Device
in Biblical Narrative

Gary A. Rendsburg

This article presents nine examples in biblical literature of the literary device of intentionally confused language. Authors utilize this device to portray confusion, excitement, or bewilderment. Examples occur both within third-person narration, in order to depict the confusion present in a particular scene, and within first-person speech, in order to convey the excited speech of the person speaking. The article focuses on instances of this phenomenon in narrative prose, with the following eight passages treated: 1 Samuel 9:12–13, Ruth 2:7, Genesis 37:28, Genesis 37:30, Joshua 2:4, Judges 18:14–20, 1 Samuel 14:21, and 1 Samuel 17:38 (the first two examples have been noted by previous scholars; the remaining six are presented in their canonical order). A ninth example from the domain of biblical poetry is presented, namely, Deuteronomy 32:5, where the awkward language in the first stich represents the crooked and twisted people of Israel.

On Conclusions, Particularly Inappropriate Ones

Yairah Amit

Literary openings and conclusions are particularly conspicuous and are given special attention in any work of art. Scholarship has, however, devoted far more attention to openings than to conclusions. Within biblical scholarship this issue is particularly problematic, as the determination of what constitutes an opening or a conclusion is often the subjective decision of the reader, since the author does not always make these issues evident. Several typical conclusions found within biblical literature are reviewed in this article, with particular attention to a specific category of conclusion, which, following Perry, I call the inverted conclusion.

The reader may identify the inverted conclusion when s/he detects a sense of tension or discord between the conclusion and the plot flow preceding it. Detection

of the tension mandates that the reader attempt to explain the phenomenon by taking a fresh look at the material that precedes it. In this fashion, the conclusion contributes to a new and different understanding of the entire text. This phenomenon is illustrated through three examples: the story of Judah and Tamar (Genesis 38), the concluding story of the Book of Judges (Judges 17–18), and Psalm 104. Attention to the roles played by the conclusions in these texts reveals that the Judah-Tamar story does not aim to besmirch Judah; that the Book of Judges does not reject monarchy; and that Psalm 104 calls for perfecting the world we inhabit, rather than celebrating its wonder.

The “Inclusio” in Stylistic and Literary Units in Biblical Poetry

Yitzhak Avishur

The “inclusio” is a stylistic convention whereby the author concludes a literary section with the same element with which he began. The section, therefore, is bracketed in such a way as to set it off as a unit. The common element at the beginning and conclusion of a literary section may be a rhyme, a phrase, a combination of these, or even a single word. The key is that there is a formal element common to them both.

This literary device has not received sufficient scholarly attention. In the studies that have been published, there is insufficient care in identifying the elements that may constitute a common opening and conclusion. Some scholars would even include elements that bear no formal relation whatever to one another, and others rely on a common theme to establish inclusio. There has likewise been no delineation of the subsets of this rhetorical device, and hence no tracing of its development over time. This present study limits itself to the field of biblical poetry, and to examples that clearly exhibit parallel elements in the opening and closing formulas. Also emphasized are the patterns of development found in the use of this device, which can be established based on other patterns — and the development seen with regard to them.

The small literary unit addressed here is the two-stich, three-stich, and four-stich verse, or stanza, or strophe. In poetry the unit is the poem or hymn, and in prose it is the passage or story; in both poetry and prose, it is also the speech. The inclusio is a means toward literary construction within both poetry and prose, and it is widely employed.

In practice, the *inclusio* is but one of the techniques of repetition, and the utilization of the criteria appropriate for repetition is here addressed. The building blocks of the *inclusio* are the words and roots that repeat themselves, sometimes through the use of synonyms. The elements of the *inclusio* are many and varied. The major varieties are:

1. *Inclusio* of verse = a verse that appears at the opening and at the conclusion.
2. *Inclusio* of a *stich* = a *stich* that appears at the opening and again at the conclusion.
3. *Inclusio* of a formula or a joining of terms that appear at the opening and at the conclusion.
4. *Inclusio* of an incomplete formula that appears at the opening and at the conclusion.
5. *Inclusio* of a word = a word that appears at the opening and at the conclusion.
6. *Inclusio* of a word that appears at the opening, and then appears joined with another word at the conclusion (X || XY).
7. *Inclusio* of a pair = a word that appears at the opening and the synonym of which appears at the conclusion, where the two words are recognized as a common pair.

The Character of Rachel: From a Beloved Wife to the Mother of the Nation

Yael Shemesh

Rachel, the last of the matriarchs, seems to rank first in terms of the love and attention she has attracted in Jewish tradition over the generations. To a large extent thanks to the touching prophecy in Jeremiah 31, she became the symbolic mother of the nation, mourning for her children and entreating God on their behalf.

This paper has two goals. The first is to sketch a profile of Rachel as she is presented in Genesis. The focus here is on the analogies constructed between her and other characters in Genesis, especially with Leah and with Jacob. In addition, the astonishing transformation of Rachel's character in the Bible outside Genesis — from a beloved wife to the mother of the nation — is considered. The first hints of this transformation can be found in two short references to Rachel (or her tomb) in 1 Samuel 10:2 and Ruth 4:11, but it reaches its zenith in the prophecy about Rachel weeping for her children in Jeremiah 31. Also discussed is how that chapter intensifies the analogies between Rachel and Leah and between Rachel and Jacob.

The Theological Significance of Achan's Violation of the Ban
(Joshua 7: 1–26)

Elie Assis

On the face of it, the story of the conquest of Ha-Ai appears to be almost irrelevant from either an historical or a strategic standpoint. Nonetheless, the story merits detailed attention as it is laden with theological significance. The conventional understanding of the story sees within it the principle that disobeying the Divine will result in failure. Within this understanding, Achan could, theoretically speaking, have perpetrated any transgression. The aim of this study is to demonstrate that there is specific theological significance to the transgression of violating the Jericho ban. Indeed, the violation of the ban is twice designated as a breach of the covenant with God. One category of sacrosanct items is that of a person or an object dedicated to God (Leviticus 27:28). It is the author's claim that the Jericho ban is an extension of this law, and its application with regard to an entire city. Moreover, as the first city captured, it may be that Jericho is regarded as sacrosanct in a manner reminiscent of the law of the firstborn. Primogeniture was of great significance in the Bible and the ancient Near East, and the ban of Jericho may be seen as a recognition that the land is granted to Israel by the grace of God alone. To violate the ban is to fail to recognize God's role as Divine warrior and as an omnipotent power. The fact that the violation of the ban is perceived as a breach of the covenant is evidenced in the manner in which the perpetrator is identified in the story. Expiation for this transgression can only be achieved through a proper understanding on the part of Israel, which itself can only be reached through a heavily participatory process of identifying the perpetrator. The story is marked by a distinctly ironic portrayal of the figure of Joshua. His appeals to God are highly reminiscent of the tone and language of the spies, and create an analogy with them. Joshua's critique stems from his ignorance of what has transpired. The portrayal of Joshua as being ignorant of the transgression and the lengthy process needed to identify the perpetrator, underscore the centrality within the story of clearly coming to grips with the transgression. Moreover, Achan's violation of the ban is an implicit denial of God's role in the victory. Put differently, Achan's violation of the ban suggests a perception that the victory was achieved by human hands. As such, the story presents human action in an ironic light in view of the absolute control of God.

“Shrugging off Unkindness” in Biblical Narrative: David Repays
His Enemies’ Evil with Good

Jonathan Jacobs

The article presents one of the facets of King David’s personality, a characteristic that appears not to have been addressed in the existing research to date. The thesis on which this article is based is a collection of narratives about David in the Book of Samuel, in which we may identify a series of incidents in which David is portrayed as repaying his enemies with kindness in return for their evil treatment of him.

The article initially presents four different types of relationships between action and retribution that exist in the biblical narrative:

1. Classic retribution — “measure for measure.”
2. Retribution in which the essence of the punishment is the opposite of the negative action.
3. Ingratitude — i.e. repaying positive actions with negative ones.
4. Repayment of negative actions with positive ones.

The difference between the first three types and the fourth, which the article addresses, is emphasized.

The article goes on to present incidents from David’s life that serve to substantiate the hypothesis that David systematically repays his enemies’ evil-doing with good deeds. Attention is paid to David’s relations with Saul (1 Samuel 18; 24; 26); with Mephiboshet, Saul’s son (1 Samuel 20; 2 Samuel 9); with Saul’s descendants, in the episode of the Gibeonites (2 Samuel 21); and with his son, Absalom (2 Samuel 17–18). In all of these instances, the text depicts the relationships between David and all the characters surrounding him through various literary and stylistic devices, with David repaying his enemies with good deeds in return for the evil done to him.

Reflections of Nathan’s Oracle (2 Samuel 7) in the Book of Samuel

Michael Avioz

This article is an intertextual study focusing on the allusions made in the Book of Samuel to Nathan’s Oracle (2 Samuel 7). The presence of words, themes, and

motifs common to Nathan's oracle and other passages in the Book of Samuel is examined here in an attempt to understand their interrelationship and role.

Allusions to Nathan's Oracle are identified in the stories of Saul (1 Samuel 13; 15), Jonathan (1 Samuel 20), and Abigail (1 Samuel 25). There are also links between Nathan's Oracle and the affair of David and Bathsheba (2 Samuel 11–12) as well as between Nathan's Oracle and David's Last Words (2 Samuel 23:1–7). In these passages, Nathan's Oracle has several roles, depending on the framework into which it is integrated:

1. Highlighting the legitimacy of David to rule while criticizing Saul (1 Samuel 13; 1 Samuel 15; 1 Samuel 25).
2. As a foreshadowing of Nathan's Oracle (1 Samuel 20; 1 Samuel 25).
3. As a critique of David, and the question of whether Nathan's Oracle will be realized in light of the Bathsheba affair (2 Samuel 11–12).
4. Suggesting a program for future kings from the House of David, while emphasizing the divine election of David and his descendants, and explicitly presenting it as a conditional covenant.

Another conclusion that can be drawn from the links between Nathan's Oracle and other passages in the Book of Samuel is that the Book of Samuel is a consciously-planned composition whose parts are integrally linked to each other by means of such principles as the pattern of prophecy and its fulfillment, prolepsis, foreshadowing, contrasts, and parallels.

The Prayer of Solomon and Jeremiah's Temple Sermon (1 Kings 8: 14–53 and Jeremiah 7: 1–8:3)

Yair Hoffman

Both Solomon's Prayer (1 Kings 8: 14–53) and Jeremiah's Sermon (Jeremiah 7: 1–8: 3) focus on the Jerusalem Temple. Both are Deuteronomistic compositions woven into the two Deuteronomistic complexes-DtrH (Deuteronomistic Historiography) and The Book of Jeremiah. It would have been natural, therefore, to find between the prayer and the sermon reciprocal allusions and "cross-references," a literary device frequently used in Deuteronomistic literature. Yet a philological, ideological and literary examination refutes this expectation. It shows that neither of the two pieces refers to the other. This reciprocal lack of mention indicates that different Deuteronomists, living in different times

and places, neither being aware of the other's composition, composed the two literary pieces. While Solomon's Prayer reflects the exigencies and ideology of an author living in Babylon as one of Jehoiachin's exiles, the Temple Sermon reflects the dire situation after the 586 BCE catastrophe, its author living either in Judah (or Benjamin), or in Babylon. This specific conclusion leads us to a general hypothesis regarding the Deuteronomistic composition: it is the literary product of a school that started its literary activity in Jerusalem and continued it, simultaneously, in Jerusalem and Babylon between 597 BCE and 586 BCE, and later in Babylon and Judah (or Benjamin) after 586.

The Status and Role of the Ruler in the Redemption Chapters of the Book of Ezekiel

Rimon Kasher

This article addresses two issues that arise from the redemption chapters of the Book of Ezekiel (34–48). The first issue is the relationship between the kingship of God and the kingship of man. The second concerns the status of the king/prince (*nasi*). Concerning the first question, analysis of sections in chapters 16, 20 and 34 reveals that Ezekiel maintains a doctrine of "theocratic kingship," that is, indirect theocracy conducted through a king of flesh and blood. As regards the status of the ruler, the article examines the role of the king/prince in the chapters of rebirth (34–37) on the one hand, and in the temple chapters (40–48) on the other. What emerges is that, in both the rebirth sections and the temple chapters, the role of the ruler is quite limited. A comparison with the king's rights as enumerated by Samuel (1 Samuel 8: 11–17), reveals that the rights of the king were greatly curtailed by Ezekiel. At the same time, Ezekiel grants the king a distinct status with respect to the people as a whole: broad holdings and unfettered access to several locations within the temple courtyard — locations reserved for the ruler. Thus, Ezekiel achieves a delicate balance in the status he accords the ruler. The article concludes by probing the question of Ezekiel's sources in adducing his conception of kingship, examining biblical sources on the one hand and extra-biblical sources on the other.

“Return, O Israel”: A Study of Hosea’s Prophecy of Repentance
(Hosea 14: 2–10) based on the Key Word *š-w-b*

Amos Frisch

The concluding prophecy of the Book of Hosea (14: 2–10 [AV 1–9]) is studied in light of the contribution of the *leitwort* (“leading word”) *š-w-b*, which appears five times (in addition to *yoš^ebei* in verse 8), to the prophet’s message.

The boundaries and structure of the prophecy are considered first. Whereas there is a consensus about the start of the prophecy — 14:2 — commentators and critics debate its conclusion. The present author adopts the minority view that verse 10 is part of this prophecy and not the postscript of the entire book, with no direct link to the rest of the prophecy. It is suggested that the structure be analyzed on the basis of the speakers, with the suggestion that it has concentric symmetry — God at the center, in the longest section (verses 5–9), surrounded by the words of the people (verses 3b–4, 9a and 9c), and the prophet’s own remarks as the outermost “bookends” (verses 2–3a and 10).

The prophecy describes two fundamental situations of relations between Israel and its God: one of estrangement or discord, the result of sin, contrasted to one of rapprochement or harmony. These two polar situations can be encompassed in a single image — the metaphor of *standing*, with its two distinct contraries. One antithesis of standing is *falling* (*kašalta*, verse 2); another is that of *moving forward* (*yel^eku*, in context best rendered as “spreading,” verse 7). These two poles are brought together in verse 10: the upright walk (*yel^eku*) in the paths of the Lord, but transgressors stumble (*yikkaš^elu*) in them. What this final verse states in general terms concerning the righteous and the sinners is presented in the body of the prophecy as Israel’s condition, when it heeds the word of the Lord and when it transgresses it, respectively.

The root *š-w-b* expresses, first of all, the people’s *transition* from a state of sin to one of harmony with the Lord, in which it heeds His word: “Return (*šubah*), O Israel, to the Lord your God (verse 2); “And return (*w^e-šuvu*) to the Lord” (verse 3). The verb *šab* represents the restoration of this harmony when the Lord, too, is the subject: “for my anger has *relented* from them” (verse 5, taking *šab* in the sense of *šubah wa-nahat* rather than “return”). The prophecy highlights the direct link between the people’s attitude toward its God and its destiny: failure, in a sinful condition; success and prosperity, when it is in harmony with Him.

In this prophecy, the *leitwort* expresses not only the actions that change this condition, but also the two conditions themselves. The people sin through their

faithlessness or backsliding (*mešubatam*, verse 5); when they are in harmony with the Lord, “they who sit in its shade shall again (*yašubu*) cultivate grain” (verse 8).

The image of standing is reinforced in verses 6–8 by the metaphor of flowering and growth. Unlike the former usage, however, it is used only in a positive sense. Yet both images embody the same idea: Ephraim will succeed and flourish through the blessing of the Lord. Ephraim is guaranteed abundant good fortune, but only if the people returns to its God.

Remarks on Some Metaphors in the Book of Job

Eliezer (Ed) Greenstein

Recent studies on metaphor emphasize the cognitive aspect. Metaphors are not mere rhetorical devices but instruments by which we think and express ourselves in everyday discourse. Biblical language abounds in metaphors and figurative language in general. Analysis of metaphor should take into account its cognitive and discursive functions.

The author’s approach to the analysis of metaphor in the poetry of Job is also influenced by theoreticians (such as Tanya Reinhart), who stress the need to explore the potential sources of meaning on both the more literal and the more figurative sides of a metaphorical relationship. The meaning of a metaphor may extend beyond the most immediate association or comparison that comes to mind. The meanings of a metaphor may be manifold and ramified. Examples may be found in the biblical exegesis of Meir Weiss and Francis Landy, among others.

In the present article, the author endeavors to show that the poetic use of metaphor in the Book of Job can be multifaceted, precise and closely bound to context, and intertextual. Metaphors in the following passages are analyzed with these three elements in mind: Job 20:15, where the literal and figurative meanings of the metaphors are fluid; 6: 2–3, where a meaning is suggested that reflects the speaker’s particular situation; 7:6, where an extended analysis yields a complex and nuanced image; 4: 10–11, where the implications are likewise ramified; 5: 26, where the consideration of the immediate context may guide the philological interpretation of the imagery; 38: 12–15, where an analysis of the underlying metaphors may lead to a different understanding of their role in the discourse; and 9: 30–31, where extended analysis and comparison with Jeremiah

2:22 defines the content and compounds the force of Job's accusations against God. Metaphors in Job can be understood as being integral to the arguments in which they are employed.

Daniel — Prophet or Seer?

Zeev Weisman

This article attempts to re-examine the phenomenological differentiation between apocalyptic visionary and biblical prophet. We focus our investigation on the Book of Daniel, the earliest apocalyptic composition in the Bible.

The clue to our observation is found in chapter 9 of the book of Daniel, where Daniel's prayer of confession on behalf of the people (verses 4–20) is linked to Jeremiah's prophecy on the "seventy weeks of years" (verses 1–2) and is followed by Gabriel's revelation of the "seventy weeks of years" (verses 21–27).

A textual and generic analysis of the chapter within the framework of the Book of Daniel as a whole leads us to discern that the transformation from prophecy to apocalyptic vision is inherent in the Book of Daniel itself.

The Last Years of the Kingdom of Judah according to the Book of Chronicles: A Methodological Investigation

David Gilad

This article undertakes a historiographic analysis of 2 Chronicles 35:20–36:23, with the aim of determining the extent to which the Chronicler's very different portrayal of the final years of the Judahite kingdom (as compared to the parallel material in 2 Kings 23:28–25:30) stems from the Chronicler's reliance on sources outside the Masoretic biblical canon; or, alternatively, from exegetical and ideological considerations that were driven by the Chronicler's own method and agenda. The general question of the nature and origins of the Chronicler's deviations from MT Samuel and Kings, which has long engaged scholars, applies particularly to the closing section of Chronicles, for it is precisely here that the twin expectations of more available external sources on the one hand, and

heightened tendentiousness in accounting for the Judahite state's destruction on the other hand, intersect. The textual analysis is divided into two major units, namely, the verses relating to Josiah's death and burial (2 Chronicles 35: 20–27) and the chapter dealing with Josiah's four successors (2 Chronicles 36). Within each of these units, the discussion proceeds along three tracks. First, the Chronicler's variations (*vis-a-vis* Kings) in the standard regnal formulae is traced. The article then considers variations relating to other historical details which, at first glance, give the impression of being derived from archival data. Finally, the author focuses on variations that give clear expression to ideological concerns. All in all, the weight of the evidence suggests that the Chronicler's use of external sources was negligible at best, and that his unique portrayal was guided by the desire to illuminate or reconcile various internal biblical traditions, as well as to highlight particular ideological stances and messages.

Two Wordplays in the Dreams of Pharaoh's Officials (Genesis 40: 5–22)

Nili Shupak

Wordplay was a common device used to formulate dreams in the ancient Near East. Two wordplays are present in the dreams of the officials in Genesis 40: 5–22.

In the first example, the phrases “lift your head (*ns' roš*)” and “lift your head off from you (*ns' roš mē'āleykhā*)” serve as key terms. “Lift your head” appears twice in a positive context (verses 13, 20), while “lift your head off from you” can be found only once (verse 19) in a negative connotation. The usual solution in research is to drop “off from you” in the first part of verse 19 on grounds of dittography or gloss.

A different solution is proposed here, which resolves the difficulties without amending the Masoretic text. This solution is based on the assumption that a special kind of wordplay is used here, which is common in the Egyptian dreams.

The second wordplay rests on the words “*hōrī*” and “*elyōn*” appearing in the dream of the chief baker. We assume that both words derive from or are associated with Egyptian, in which “*hrt*” means a kind of bread, and “*hry*” is equivalent to “*elyōn*” in Hebrew. If this assumption is correct, what we have here may be a wordplay based on two Egyptian words of similar sound and different meaning.

Furthermore, additional items in the dreams of the king's butler and chief baker — hanging a dead body on a tree and a bird as a bad omen — reflect old customs and beliefs and have parallels in other ancient Near Eastern cultures.

Achsah's Request of Her Father
(Josh. 15: 16–19 and Judg. 1: 14–15) in the Light of the Law of a
Daughter's Inheritance

Joseph Fleishman

Achsah, the daughter of Caleb, was an opinionated woman who refused to submit to social dictates, and was blessed with long-ranging economic insight. She well understood the economic disadvantages of the original portion of land she had received as a dowry. In light of her rights as a daughter, she insisted on receiving from her father a supplement to her dowry that would increase its value without detriment to the accepted customs and to the laws of inheritance.

The Ceremonial and Juridical Background of Some Expressions
in Biblical Hebrew

Meir Malul

It is the purpose of this study to look into the performative background of certain graphic idioms used in the Hebrew Bible and to examine their symbolic and legal meaning and import. This undertaking is based on the assumption that biblical language, being quite vivid, flexible, and colorful, harbors many linguistic idioms which, at their root, reflect symbolic acts and gestures and other forms of body language from which one may glimpse the communicative and legal processes that transpired in biblical times. Of particular interest here are those linguistic idioms that may reflect symbolic gestures performed in a legal environment (in the specific situation of a court of law or in the framework of some legal transaction taking place between parties), and that may bear a legal constitutive import pertinent to the situation at hand. Several such idioms have been analyzed here: those that reflect the stretching out of one's finger, the casting of one's look

upon another, the acts of kissing and spitting, and some other idioms from the realm of treaty-making. To round out the picture, idioms discussed elsewhere by other scholars are also duly recorded here.

The Element “*klb*” (“dog”) in Biblical and Ancient Near Eastern Names

Idan Breier

The article examines the meaning and diffusion of ancient names containing the root “*klb*” (“dog”). Analysis of collections of biblical and ancient Near Eastern first names reveals that people were frequently given the names of animals. In certain cases, the name reflected a particular characteristic of the animal, such as courage, industriousness, or friendliness. Ancient sources reveal the positive image associated with dogs, indicating their closeness and loyalty. A survey of biblical and Ancient Near Eastern names demonstrates the existence of names containing the root “*klb*” from the third millennium BCE through the end of the biblical era. The root “*klb*” served as a part of theophoric names expressing the parents’ wish for a God-fearing newborn boy or girl. The biblical name Caleb can be seen as belonging to this group of names.

Casting Doubt on Divine Justice in Hittite Prayers

Itamar Singer

The concept of responsibility for committed or suspected crimes is examined in Hittite prayers. In the earliest invocations, the cause of contamination and punishment is always external, the “evil tongue” of adversaries, outside enemies, or members of the king’s own family. Kantuzili’s prayer introduces a new concept of personal responsibility for sins. However, he is unaware of the nature of his crimes and presents a strong case for his innocence. The recognition of individual responsibility carries with it a protest against the indiscriminate punishment of the good together with the evil.

Mursili’s Plague Prayers reveal for the first time the presumed reasons for

divine wrath, all of them blamed on his father. Reluctantly, he consents to sharing the guilt, foreshadowing the biblical truism “The parents have eaten sour grapes, and the children’s teeth are set on edge.” In the prayers dedicated to his dying wife he accepts his own responsibility, but confronts the deity, claiming that the judgment is unfair. For the first time, a certain doubt is cast on the wisdom and fairness of divine judgment, which fails to balance between the transgression and its punishment.

The motif of father accusation recurs in a prayer of Muwatalli and is brought to its sophisticated peak in Hattusili’s penitential prayer. Presenting a list of potential political transgressions, he exculpates himself from each of them, claiming youth, lack of awareness, or good conduct. Following his father’s example, he also airs an audacious protestation against unfair divine judgment. Finally, Tudhaliya assumes personal guilt for a cultic transgression that is apparently unrelated to his father.

“But Houses in Villages that Have no Walls Around Them Shall be Classed as Open Country”: Biblical Settlement Terminology in Light of the Archaeological Evidence

Avi Faust

This present paper re-examines the biblical settlement terminology of Leviticus 25: 29–31, in light of the archaeological evidence. Most interpreters have understood these verses as differentiating between urban and rural settlement, and have viewed the existence of a city wall as having a legal significance: urban houses can be redeemed only within a year, while rural houses, or houses in unwalled towns, return to their original owner in the jubilee year. The present paper argues that most scholars were misled by an incorrect translation of the verses and a lack of familiarity with settlement reality. The biblical *‘ir* should be translated as “settlement,” and not as “city.” Moreover, all late Iron Age settlements, including the vast majority of villages, were walled. Only farmsteads were unwalled. The language of the law and the settlement reality of the late Iron Age clearly indicate, therefore, that the law differentiates between settlements of any kind (*‘ir*) and farmsteads (*hāserim*), and not between villages and walled towns. The *hāserim*/farmsteads are located in the midst of the agricultural land, and are actually part of it. This is the explicit logic of the law regarding the fate

of the *hašerim*: they return to the original owner in the jubilee year, because they are classed as being part of the open country.

In summary, the verses discussed do not differentiate between houses in different types of settlement, but between houses, which do not fall within the realm of the law of the jubilee year, and the agricultural fields — to which the jubilee law applies. Verse 31 states that farmhouses, although technically houses, are considered as agricultural fields for the purposes of the jubilee law, and are therefore under its aegis.

Saul's Pursuit of David in the Territory of Judah and its Geographic Background

Shmuel Vargon

From an examination of the geographical-historical aspect of Saul's pursuits of David after the latter's flight from the palace, and from an analysis of the movements of David and his military escort, we learn of the different periods connected with the various areas in which David stayed as a fugitive. The chronological order of events in David's wanderings differs from that related in the Bible. The biblical sequence is not historical-chronological but is, rather, content-related.

David sought to establish himself in the southern part of the Land of Israel, in the territory of the tribe of Judah, and did not desist from his attempts to strike roots among the local populace. Every decision to cross the territorial borders of the Israelite kingdom was the result of severe security restraints and ensued from his fear of capture by Saul and his soldiers.

During the course of these pursuits, David was forced to leave Judah on four occasions, returning each time to various regions in Judah, whether for fear of his life outside the boundaries of the kingdom, or as the result of explicit encouragement by the prophet Gad, or due to the inspiration he received from his entreaties to God.

Locating Israelite and Judean Exiles:
A Chapter in the Study of the Beginnings of the Assyrian and
Babylonian Exiles (722–538 BCE)

Bustinaï Oded

The Assyrians and Babylonians implemented mass deportations. Families and clans from all over the ancient Near East were split up and carried off into captivity, mainly to Mesopotamia. The study of the earliest period of the Israelite/Judean exile in Mesopotamia (722–538 BCE), and the locations, organization, and everyday life of the exiles is hampered by the fact that the contemporary evidence is very limited and, in many cases, ambiguous. One of the main means available to the researcher to trace and identify Israelite/Judean expatriates (or their descendants) is the onomasticon.

There are a few extant Akkadian (cuneiform) and Aramaic records, mainly state and legal documents from the earliest period of the Babylonian Exile, which refer to persons who bear typical Hebrew names containing theophoric elements with *la/ia-u/ú*; *Yhw* (with variant forms), and *ia-a-ma* (as a suffix). This paper provides a list of names from the records of Israelites/Judeans in the Babylonian *golah* on the basis of the onomastic criterion. In addition, the article presents methods of inquiry relating to the identification of Israelite/Judean individuals in cases of West Semitic and non-West Semitic anthroponyms that lack a clear Israelite theophoric component, but nevertheless should be identified as Israelites or Judeans in exile.

The Formation and Development of the Clans of Hur,
First Born of Ephrata

Gershon Galil

This article re-examines the genealogies of the clan of Hur in 1 Chronicles 2–4, in light of the new archaeological data. In the first part of the article, various aspects of the genealogies of Hur in 1 Chronicles 2: 18–20; 24; 50b–54; 4: 2; 3–4 are re-examined from the points of view of form, function, and sociopolitical and geographical features. The second part of the article examines the new archaeological data, and the correlation between the biblical texts, the

epigraphic data and the archaeological evidence, pointing out the importance of the excavation at Giloh, conducted by A. Mazar.

The genealogies in 1 Chronicles 2: 18–20, 24 present the new relationship between the Calebites and the sons of Hur as an ancient one, related to the days of wandering in the wilderness. The text of verse 24 is corrupt and may be restored as follows: “And after the death of Hezron, Caleb came to Ephratah, the wife of Hezron, his father, and she bore him Ashhur, father of Tekoa.” This verse defines the relationship between the most important families in the hill country of Judah in the days of King David: Caleb, the *heros eponimos* of the Calebites, is presented as the patriarch of the family, reflecting the prominent status of the Calebites; Ephratah, the mother of the sons of Hur, is presented as Caleb’s wife; and Ashhur, the father of the settlers of Tekoa, is presented as the junior son in this family.

The most ancient portrayal of the clan of Hur can be found in 1 Chronicles 4: 3–4. The sons of Hur settled in only four settlements: Bethlehem, Gedor = Kh. Jedur (the family of Penuel), Etam = Kh. El-Khokh (four families: Jezreel, Ishma, Idbash and Hazelphoni), and Hushah = Kh. Hamudah near Husan (the sons of Ezer, who may possibly have been the remnants of the Ephraimite family Ezer — cf. 1 Chronicles 7:21). The text in 1 Chronicles 4: 3–4 was probably copied by the Chronicler from an ancient document that was the charter of the families of Judah during David’s reign in Hebron. It was a copy of the agreement drawn up between David and the families of his kingdom. The social status and the social identity of every Judahite were fixed according to this document, which probably also functioned at the administrative level. This ancient source was expanded and augmented in the tenth century BCE, in the days of David as king of Israel, or even later, in the days of King Solomon. The text in 1 Chronicles 2: 50b-54+4:2, was probably copied by the Chronicler from this expanded source. The clan of Hur grew and increased in two ways, as reflected in 1 Chronicles 2: 50b-54+4:2: by natural growth and by absorption of non-Judahite elements. The assimilation of the Shobalites is the best example of the second trend. Most of the non-Judahite elements merged into the clan after the conquest of Jerusalem by King David.

In the second part of the article, the perfect correlation between the author’s interpretation of the genealogies of Hur and the archaeological data is noted. In the tenth century BCE, only eight settlements are known in the area between Jerusalem and Beth-zur; all of them, except Peor, are mentioned in the genealogies of Hur. The site of Giloh, which was probably an “Israelite settlement,” was not mentioned in the genealogies of Hur, however, since it was settled only in the twelfth century BCE.

Bitiah Daughter of Pharaoh and her Relatives in the Territory
of Judah (1 Chronicles 4: 15–20)

Aaron Demsky

The identity of Bitiah bat Pharaoh is a long-standing conundrum. The Midrash identified her with the anonymous daughter of Pharaoh who saved the baby Moses. Basing themselves on 1 Chronicles 4:18, which cites her name, the Rabbis suggested that she had converted and ultimately married Caleb ben Jephuneh. In recent scholarship there is an attempt on the one hand to identify her as an Egyptian princess, perhaps the daughter of Rameses II, and, on the other hand, as an example of the Chronicler's liberalism toward marrying foreign women in his polemic against Ezra's order to divorce all foreign women. Whatever the approach, there is an incongruity in having an Egyptian royal marry an unknown and seemingly unconnected Judean named Mered.

In this paper, the author applies his own method of analyzing the Chronicler's segmented genealogies to this problematic and incomplete list. For the most part, these segmented genealogies were social contracts recording kinship patterns for marriage, inheritance, and the responsibility to provide welfare within the tribal framework. These documents were viable up until the destruction of the Judean state in 586 BCE and the dissolution of the tribal matrix. The Chronicler took these genealogies, which were archival and anachronistic in his time, and gave them a new meaning — particularly to indicate the total Israelite allegiance to the Davidic monarchy.

It is the author's opinion that Bitiah bat Pharaoh should be understood within the context of that particular literary unit. The women who are mentioned in these patriarchal lists usually are there for some reason of lineage. For instance, many are listed as "wives" or "sisters," indicating a connubium between two families or tribes.

The author concludes that this genealogy emphasizes the endogamous marriages of Mered with two women of his extended family. The first was Bitiah, the daughter of his brother 'Ofer עפר, a metathesized form of Pharaoh פרעה, and reflected in the placename Phagor פֶּעוֹר. Her descendants settled in the southern Judean hills and northern Negev. The second wife, Hayehudit/Hodiyah, was a daughter of the related Yehedai clan. Her descendants lived in the Elah Valley area.

“He Gave Each of Them a Name”: On the Identification
of Anonymous Figures in Biblical Literature

Yair Zakovitch

Many minor and insignificant characters in biblical literature go unnamed. A large number of these characters receive a reprieve in post-biblical literature and are given names. In many instances, such an individual will be given the name of another biblical figure, sometimes an important one, and sometimes an insignificant one. The two often become fused into one, enriching the biographies of both individuals.

Another phenomenon, with similar results, i.e. the enriching of the biography of two characters by fusing them together into a single character, is witnessed in the fusion of two characters who originally bore names that were either identical or similar — and sometimes names that were completely unrelated.

This article demonstrates that examples of the phenomena described above can be found in the Bible and its textual variants, enabling us to discern an exegetical continuum from internal biblical exegesis to that exhibited in a later period.

Reuben’s Sin with Bilhah in the *Testament of Reuben*

Yaakov Kaduri

The “Testament of Reuben” section of the *Testaments of the Twelve Patriarchs*, a work apparently written in the first century BCE, contains, among other things, a retelling of the biblical story of Reuben’s sin with his father’s concubine. Its version of the events contains, however, a number of details not present in the original narrative: Reuben caught sight of Bilhah bathing, it says, and this is what led to his lust; Bilhah was intoxicated and utterly unconscious at the time; an angel informed Jacob of what had happened, and Bilhah was spurned ever after; Reuben was stricken with a deadly disease, and would have died had Jacob not prayed for him; Reuben repented of his sin for seven years. Each of these additions to the biblical story is actually exegetical in nature; that is, each addition is designed to explain some little detail in the biblical text. Expansive retellings of biblical material such as those found in the *Testaments* thus afford us a sustained look at biblical interpretation of the Second Temple period.

Some Remarks on an Ancient Biblical Commentary
from Byzantium

Gershon Brin

In 1996, Nicholas de Lange published a corpus of exegetical material based on several manuscripts from the Cairo Genizah (N. de Lange, *Greek Texts from the Cairo Genizah*, Leiden 1996.) The corpus consists of the Pentateuch, parts of the Books of Kings, Ezekiel and the Twelve Prophets. The name רְעוּאֵל (=Reuel) appears at the end of the exegesis to the Book of Ezekiel, apparently the name of the commentator. It may be that he was involved in the exegesis of the other books as well.

The corpus is dated to around the tenth century CE, although the exact date may be slightly earlier. This collection of writings should, therefore, be considered as one of the earliest stages in the history of medieval biblical exegesis. These recently discovered documents consequently precede such well known exegetes as Rashi, Ibn Ezra, etc. with regard both to time and exegetical methods.

In this paper, selected issues in this newly published corpus of exegesis are dealt with in order to demonstrate its importance in the field of medieval Jewish exegesis.

The Philosophical Commentary of R. Abraham Ibn Ezra to
1 Chronicles 29: 11–13: A Critical Edition

Aharon Mondschein

In his book *Essays on the Writings of Abraham Ibn Ezra* (London, 1877), published 130 years ago, Michael Friedlaender included a small section of a commentary to 1 Chronicles 29: 11–13 on the familiar verses “To you, O Lord, is the greatness and the glory and the splendor,” etc. At the end of this commentary appears a colophon, “I have copied the commentary to this verse from the manuscript of the sage [Ibn Ezra], who explained the passage in this fashion.”

The attribution of this passage to Ibn Ezra is substantiated on several accounts: it makes explicit reference to another of Ibn Ezra’s works: “... as I wrote in the *Sefer Hashem*.” Moreover, it employs phrases and expressions that are characteristic

of Ibn Ezra's style. Finally, we find in this section an ideological compatibility with many of Ibn Ezra's writings.

Friedlaender identified this commentary as a fragment that had survived from the putative lost commentary of Ibn Ezra to the Book of Chronicles. It is the opinion of this author, as demonstrated elsewhere, that Ibn Ezra did not compose a commentary to the Book of Chronicles. The passage under consideration, is, rather, an independent composition, written for specific purposes, which befit the special ideological status of the verses that are its subject. This accounts for the distinctly philosophical nature of the passage, so distinct from the plain meaning of scripture that Ibn Ezra champions in his commentary to the Bible. The biblical passage in question is detached from its contextual surroundings, and represents a hymn of praise by David on the eve of his abdication of the throne. Within the philosophical commentary of Ibn Ezra, it becomes a paean of praise to the Almighty and a cosmic hymn.

At the time of Friedlaender, who, as mentioned above, was the first to publish the small treatise, only two manuscripts of the piece were known. The *editio princeps* is fraught with errors and lacunae which render comprehension difficult, these deriving from errors of homoioteleuton, perhaps attributable to the editor, perhaps to the printer.

This study offers a critical edition based on six manuscripts (the two that were in Friedlaender's possession, and four others), accompanied by a detailed introduction that addresses the legitimacy of the attribution of the work to Ibn Ezra. The corrected text is accompanied by a scholarly apparatus and a comprehensive commentary that addresses the present distinct and wonderful treatise within the context of Ibn Ezra's other writings.

